



## Report to Governor Mark Dayton & the Minnesota State Legislature

November 15, 2014

“The Indian Affairs Council’s vision is to strive for social, economic, and political justice for all American Indian people living in the State of Minnesota, while embracing our traditional cultural and spiritual values.”

## Table of Contents

<b>Council Mission and Goals</b> .....	<b>2</b>
Council Description and Background.....	2
Board Information.....	3
Protocols for Working With Tribes .....	5
<b>Accomplishments 2014</b> .....	<b>6</b>
Executive Order 13-10 .....	6
Legislative Update.....	8
Government-to-Government Tribal-State Relations Training .....	10
Why Treaties Matter Exhibit.....	12
MIAC Change the Name Resolution .....	13
American Indian Veteran’s Plaque Ceremony.....	18
Native Nations Taskforce.....	19
<b>MIAC Departmental Programs</b> .....	<b>19</b>
Office of Economic Opportunity Interagency Agreement .....	19
Cultural Resources Department .....	20
Dakota and Ojibwe Language Revitalization.....	21
<b>Financial Report</b> .....	<b>24</b>
<b>Our Team</b> .....	<b>27</b>
<b>Map of Tribal Nations in Minnesota</b> .....	<b>28</b>
<b>Overview of Indian Tribes in Minnesota</b> .....	<b>29</b>
Upper Sioux Indian Community.....	30
Lower Sioux Indian Community .....	31
Shakopee Mdewakanton Sioux Community.....	32
Prairie Island Indian Community.....	35
Mille Lacs Band of Ojibwe.....	37
Fond du Lac .....	38
Leech Lake.....	40
Red Lake Nation .....	41
Bois Forte Band of Chippewa.....	43
White Earth .....	45
Grand Portage .....	47

## COUNCIL MISSION AND GOALS

### *Mission*

*The mission of the Indian Affairs Council is to protect the sovereignty of the 11 Minnesota Tribes and ensure the well being of American Indian citizens throughout the State of Minnesota.*

### *Vision*

*To strive for the social, economic and political justice for all American Indian people living in the State of Minnesota, while embracing our traditional cultural and spiritual values.*

## COUNCIL DESCRIPTION AND BACKGROUND INFORMATION

The Minnesota Indian Affairs Council was established in 1963 (MN Statutes Chapter 888, Sec. 2 (3:922)). The MIAC is a liaison between the State of Minnesota and the eleven Tribal Governments within the State. The Council provides a forum for and advises state government on issues of concern to American Indian communities. The Council administers two programs designed to enhance economic opportunities and protect cultural resources for the State's American Indian constituencies. The MIAC plays a central role in the development of state legislation and monitors programs that affect the State's American Indian population and tribal governments. Minnesota was the second state in the nation to establish an Indian Affairs agency that today still provides a model for other states to follow.

## URBAN INDIAN ADVISORY BOARD

The Urban Indian Advisory Board is a subcommittee of the Minnesota Indian Affairs Council with representatives from four Minnesota cities that have significant American Indian populations: Minneapolis, St. Paul, Duluth, and Bemidji. This six member board provides a forum for urban Indian communities, groups, and citizens to raise issues, discuss potential solutions, and request action regarding those identified issues that impact them. The Urban Indian Advisory Board meets quarterly in the urban areas and, when appropriate, presents its findings to the full Minnesota Indian Affairs Council for potential action or support. The chair of the Urban Indian Advisory Board attends and reports at the quarterly meetings of the full Council so as to allow direct communications between the Council and the Urban Indian Advisory Board.

## **BOARD OF DIRECTORS 2014**

### **Voting Members:**

Board Chairman: Kevin Leecy, Bois Forte Band of Chippewa, Chairman  
Board Secretary/Treasurer: Norman Deschampe, Grand Portage, Chairman  
Melanie Benjamin, Mille Lacs Band of Ojibwe, Chief Executive  
Karen Diver, Fond du Lac Band of Lake Superior Chippewa, Chairwoman  
Darrel G. Seki, Red Lake Nation, Chairman  
Archie LaRose, Leech Lake Band of Ojibwe, Secretary/Treasurer  
Erma Vizenor, White Earth Band of Ojibwe, Chairwoman  
Denny Prescott, Lower Sioux Indian Community, President  
Shelly Buck, Prairie Island Indian Community, Secretary/Treasurer  
Charlie Vig, Shakopee Mdewakanton Sioux Community, Chairman

### **Board Member Agencies, Legislature and Governor's office:**

Department of Education  
Department of Corrections  
Department of Health  
Department of Human Rights  
Department of Human Services  
Department of Natural Resources  
Department of Employment and Economic Development  
Iron Range Resources and Rehabilitation Board  
Minnesota Housing Finance Agency  
Department of Veterans Affairs  
Department of Transportation  
Department of Administration  
Governor's Office  
Representative Dean Urdahl, Minnesota House of Representatives  
Representative Jon Persell, Minnesota House of Representative  
Senator Dahms, Minnesota Senate  
Senator Schmit, Minnesota Senate

## **URBAN INDIAN ADVISORY BOARD MEMBERS 2014**

Urban Board  
Karen Bedeau, Bemidji, Chair  
Valerie Larsen, Minneapolis  
Bill Carter, Minneapolis  
Peggy Roy, Saint Paul  
Jo Lightfeather, Saint Paul  
Sherry Sanchez Tibbetts, Duluth

### STATE DEPARTMENT INDIAN LIASIONS 2014

Many state agencies employ liaisons to the Minnesota Tribes and MIAC who directly work with tribal and state officials, monitor federal, and Indian programs, and ensure that services and information are delivered efficiently and effectively. The liaisons coordinate with the MIAC staff to update, review and analyze data and trends as well as provide legislative agenda items and outcomes to agencies, tribes and the American Indian community.

Gerry Wenner, Employee and Economic Development, Business Community Development

Jackie Dionne Department of Health, Tribal Health Coordinator

Vern LaPlante, Department of Human Services, Tribal Liaison

Edward Fairbanks, Department of Transportation, Tribal Liaison

Rick Smith, Minnesota Housing Finance Agency, Tribal Liaison

Travis Zimmerman, Minnesota Historical Society, Cultural Resource Liaison

Dennis Olson, Minnesota Department of Education

Gino Anselmo, Department of Corrections

Bob Meier, Department of Natural Resources

# Minnesota Indian Affairs Council

## Protocols for Working with Tribes

*The following list of suggestions is provided to help you develop sound relationships with tribal officials.*

- Meetings between tribal officials and staff should, if possible, be conducted between the same levels of officials.
- Respect Tribal council officials as officials of government. Tribal council officials expect to be treated in the highest professional manner when conducting business.
- Like all business relationships, honesty and integrity are highly valued. A sense of humor is appreciated, but generally, serious business-like behavior is appropriate.
- Personal interest in tribal political and cultural history is appreciated, but don't let your personal interest interfere with your mission or task. Always, do your homework ahead of time to help you understand a situation or issue.
- During negotiations, prepare to discuss all aspects of an issue at hand simultaneously, rather than sequentially.
- Understand that there are different ways of communication. Seemingly extraneous data may be reviewed and re-reviewed.
- Always shake hands when introduced, meeting someone and departing. It is customary to shake hands with everyone in the room.
- For business meetings, dress formally.
- Traditional authorities often do not relate well to written communication and may find face-to-face consultation more appropriate.
- Like most people, American Indians object to being "consulted" by people who have little intention of doing anything in response to their concerns. Be prepared to negotiate -- to the extent that you have authority -- to find ways to accommodate the group's concerns. And be prepared to respond with reasons why the advice may or may not be followed.
- Do not rely solely on letters or other written materials to notify tribal governments of proposed plans or actions or to seek consultation. Letters may not reach the people who are most concerned. Follow-up written communication with telephone calls or in-person contacts.
- Tribal Governments usually are not wealthy. It may be difficult for tribal officials to come to meetings or exchange correspondence. In addition, traditional leaders are busy people with responsibilities in the social and cultural life of the community. Be careful how you use their time and avoid causing undue expense. In addition, tribal governments generally do not have large staffs to assign to meetings, follow-up, etc.
- Remember that American Indians may perceive themselves as having a long history of uneven relationships with the U.S. government. They may be suspicious of your proposals. Do not expect a sympathetic attitude to be automatic.
- Be flexible about deadlines, if possible. To be effective, try to follow the most natural schedule. If the mission requires that particular deadlines must be set, be sure to explain what they are and why they must exist. Expect to negotiate about them.
- Those you consult with might not be able to answer questions immediately. They may have to think about it and consult with others. As a result, it may be necessary to pose a question and then go away while they consider and debate the matter.
- Do not assume one American Indian speaks for all American Indians or tribal governments.

# ACCOMPLISHMENTS 2014

## ♦Executive Order 13-10 Affirming the Government-to-Government Relationship between the State of Minnesota and the Minnesota Tribal Nations: Providing for Consultation, Coordination, and Cooperation; Rescinding Executive Order 03-05



The MIAC staff assist the Governor's office and state agencies in developing consultation policies in compliance with Executive Order 13-10, strengthening tribal relationships with state government entities. The Executive Order directs state agencies to consult with tribes on matters of mutual interest or concern. This year wraps up the first year of implementation of the Executive Order. Most of the state agency Executive Orders can be located within the MIAC and will be posted on the MIAC new updated website.

Highlights of the Executive Order are:

1. **All Executive Branch agencies of the State of Minnesota shall,**
  - recognize the unique legal relationship between the State of Minnesota and the Minnesota Tribal Nations,
  - respect the fundamental principles that establish and maintain this relationship, and accord Tribal Governments the same respect accorded to other governments.
2. **By March 10, 2014, the following Cabinet-level Executive Branch agencies (listed) shall,**
  - in consultation with the Minnesota Tribal Nations, develop and implement tribal consultation policies to guide their work and interaction with the Minnesota Tribal Nations.
  - All other Cabinet-level Executive Branch agencies shall coordinate, as needed, with the tribal liaison in the Governor's Office to consult with the Minnesota Tribal Nations.
  - *Prior to February 1 of each year, each Cabinet Agency shall consult with each of the Minnesota Tribal Nations to identify priority issues for consultation.*
3. **As appropriate, and at the earliest opportunity, Cabinet Agencies shall consult with the Minnesota Tribal Nations prior to undertaking actions or policies related to the list of priority issues identified in Paragraph 2. Cabinet Agencies shall,**



- consider the input generated from tribal consultation into their decision-making processes, with the goal of achieving mutually beneficial solutions.
4. **Each Cabinet Agency shall designate a staff member to,**
    - assume responsibility for implementation of the tribal consultation policy and
    - to serve as the principal point of contact for the Minnesota Tribal Nations.
    - Each Cabinet Agency's designated staff member shall work with a representative(s) designated by the Minnesota Tribal Nations, who shall serve as the Cabinet Agency's principal point of contact.
  5. **All Cabinet Agencies shall,**
    - provide training for designated staff who work with the Minnesota Tribal Nations in an effort to foster a collaborative relationship between the State of Minnesota and the Minnesota Tribal Nations.

Executive Order 13-10 affirms the commitment to build respectful and mutually beneficial relationships between the state of Minnesota and Indian Tribal Nations.





# ACCOMPLISHMENTS 2014

## ♦ Legislative Update 2014

### **SENATE BONDING BILL**

The state's bonding bill aims to invest in projects within Minnesota that create jobs and bolster the economy. Included in HF 2490 Omnibus Bonding bill is \$10,491,000 to go toward Red Lake School District for design, construction, repairs, updates, and equipment that is greatly needed in this district.

### **HEALTH AND HUMAN SERVICES: HOUSING**

The HOME (Housing Opportunities Made Equitable) Pilot Project aims to provide racial and ethnic minority families and individuals, including American Indians, with opportunities to become homeowners through accessible mortgage financing and enhanced financial capacity training to increase successful homeownership. HF 859 passed the House with a unanimous vote of 130-0 on April 9th. The bill went on to pass the Senate floor and was signed by Governor Dayton.

### **HEALTH AND HUMAN SERVICES: INDIAN CHILD WELFARE**

HF 2402 Omnibus Health and Human Services bill includes provisions to clarify and strengthen language surrounding ICWA laws and foster care and adoption, allowing for development and implementation of the Minnesota Family Preservation Act. The bill also removes an expiration date for the American Indian Advisory Council as well as includes changes to membership appointments.

### **ENVIRONMENT AND NATURAL RESOURCES: CEMETERY LAND TRANSFER**

SF 1660/HF 3043 Kathio Township Cemetery Conveyance - Mille Lacs area, specifically Kathio Township desired to transfer a cemetery to the Mille Lacs Band of Ojibwe, but could not because currently state statute doesn't recognize tribal cemetery associations. This bill allows for the recognition and inclusion of cemetery associations created under tribal law by adding them to the list of entities which can receive a transfer of cemetery land. SF 1660/HF 3043 passed the House and Senate and was signed into law providing for a more streamlined transfer process in the future.

### **ENVIRONMENT AND NATURAL RESOURCES: PROTECTING FOREST AND LAKE HABITATS ON THE ST. LOUIS RIVER**

HF 1926/SF 2098, sponsored by Rep. Rick Hansen (DFL-South St. Paul) appropriated \$2.8 million to go to the Fon du Lac Band of Lake Superior Chippewa to acquire 956 acres and restore 271 additional acres in the St. Louis River watershed. The terms of the agreement read that the land would revert back to the state if the terms of the land agreement are broken by the tribe.

## **JOBS AND THE ECONOMY: WOMEN'S ECONOMIC SECURITY ACT**

The women's economic security act passed the Senate and House floors and is on its way to Governor Mark Dayton for signature. This bill aims to minimize the gender disparity gap by providing safer workplaces for women and focusing on equity in the workplace. The legislation requires most businesses with government contracts to certify that they are paying equal wages to workers regardless of gender and bans any punishment of employees who discuss their pay. Unpaid maternity leave will double to three months from six weeks, and sick leave could be used to care for ill grandchildren. It mandates that employers provide nursing mothers accommodations other than a bathroom to pump breast milk. Women who quit their jobs following a sexual assault would be eligible for unemployment.

More information on these bills and others relating to American Indians in Minnesota can be found here:

<http://www.house.leg.state.mn.us/hrd/bs/88/HF2490.pdf>

<http://www.house.leg.state.mn.us/hrd/bs/88/HF0859.pdf>

<http://www.house.leg.state.mn.us/hrd/bs/88/HF2402.pdf>

[http://www.senate.leg.state.mn.us/departments/scr/billsumm/summary\\_display\\_from\\_db.php?ls=&id=2007](http://www.senate.leg.state.mn.us/departments/scr/billsumm/summary_display_from_db.php?ls=&id=2007)

<http://www.house.leg.state.mn.us/hrd/bs/88/HF1926.pdf>

# ACCOMPLISHMENTS 2014

## ♦ Government-to-Government Tribal-State Relations Training



This year the Minnesota Indian Affairs Council actively participated in an interagency collaboration formed to develop and implement tribal-state relations trainings that would be appropriate for a wide variety of audiences. As a result of and in relation to the signing of Executive Order 13-10, specific and thoughtful education is needed to enhance state employees and all others' ability to work effectively with tribes and American Indian communities in the state of Minnesota.

### Government to Government Tribal-State Relations Training Goals

- Gained / expanded understanding of Federal and State MN American Indian history, culture, and traditions
- Increased understanding of sovereignty and unique relationship between Tribal, State, and Federal Government
- Increased understanding of how periods in Federal Indian Policy impact Tribal/State relations
- Increased understanding of the complexity of current issues that impact both Tribal and State Government
- Gain skills in effectively consulting with and building partnerships with Minnesota American Indian Nations

The state-sponsored training is facilitated by Professor Tadd Johnson and Dr. Ed Minnema of the University of Minnesota Duluth. To date there have been six classes held with a total of 529 state agency staff attending. There are three more classes planned before June 30, 2015. The classes have been hosted by Prairie Island Indian Community, Mille Lacs Band of Ojibwe, White Earth Nation, Upper Sioux Community, and Leech Lake

Band of Ojibwe. State agencies that have participated in the training include: Department of Health, Department of Human Services, Department of Natural Resources, Department of Public Safety, Department of Corrections, Department of Transportation, MN Housing Finance Agency, Pollution Control Agency, Department of Revenue, Department of Education, Department of Veteran's Affairs, Department of Military Affairs, Commerce, Department of Human Rights, Department of Administration, Department of Agriculture, Department of Employment and Economic Development, and the Governor's Office. The demand for the class is expanding beyond state agencies as we have inquiries from Federal, counties, local, and Education community members asking to take the class.

Response: Training Evaluation

- **Which part of the training session had the most significant impact for you?**
  - "The history of tribes in Minnesota treaties, laws etc. Never learned this before."
  - "History, legal structures and cultural context."
- **Additional Comments:**
  - "All of the tribal representatives' comments were very powerful, impactful and memorable."
  - "Some form of the training should be mandatory for all state and country employees."
  - Include "more breakout sessions and opportunity for conversations, having more representatives from tribal government programs getting to know one another's work 1 to 1 would be a strong start to building relationships"



# ACCOMPLISHMENTS 2014

♦The Minnesota Indian Affairs Council, the Minnesota Humanities Center and the Smithsonian's National Museum of the American Indians Exhibit:  
**WHY TREATIES MATTER – Self Governance in the Dakota and Ojibwe Nations**



(<http://treatiesmatter.org/>)

The **Why Treaties Matter** exhibit was made possible by a resolution passed in 2010, which solidified support for the partnership between the Minnesota Indian Affairs Council, Minnesota Humanities, and the Smithsonian National Museum of American Indians. The exhibit was created and has been used this year as an educational tool for Minnesota Audiences. The Minnesota Humanities website describes the project as follows:

This partnership led to the creation of an exhibit unique in its community-based approach. From its inception, the knowledge, insight, and perspective of tribal members have been the foundation upon which this exhibit was developed. From this foundation of community involvement has emerged a vehicle for an unfiltered, authentic Dakota voice and Ojibwe voice upon which these communities tell their own stories of sovereignty, adaptability, and preparing tribes to thrive.

In 2014, the hosts for the **Why Treaties Matter** traveling exhibit have included: The Department of Human Services- Board on Aging, The Neighborhoods USA Conference, the Eden Prairie High School Performing Arts Center, American Indian Education Day at the State Capitol, The Mille Lacs Band of Ojibwe, the Department of Transportation and Bemidji State University. Exhibit host sites partnered with exhibit creators to pilot innovative classroom materials for students in grades 6-12 to enhance engagement with exhibit content. Public funding for this project has come to an end, but the exhibit continues to travel made possible by the newest partnerships with MNSCU and the Blandin Foundation. The exhibit will travel the state through 2014 and 2015.

# ACCOMPLISHMENTS 2014

## ♦ MLAC CHANGE THE NAME RESOLUTION

### **The Truth About Our Origins Will Set Us All Free**

In Germany, students in grades K-12 receive mandatory instruction about the Holocaust. In South Africa, the Truth and Reconciliation Commission bore witness to the injustices of Apartheid. These countries took such public steps because they understand that casting light on the dark chapters of history is the only way move beyond guilt and anger to real healing.

It is time for America to shine a light on its relationship with Indians.

For too long, only bits and pieces of the story have been told. Columbus sailing the ocean blue. The first Thanksgiving at Plymouth. Spaghetti westerns and noble savages. The truth, as truth always turns out to be, is much more complicated.

When Europeans began their influx into this continent, there were tens of millions of native people here with distinct cultures, communities and forms of governance. Europeans, and later Americans, who wanted the indigenous peoples' lands and resources reacted in a variety of ways that included deception, outright lies and genocide.

I am not saying this to make anyone feel bad. I am saying it because it is the truth – our truth as Americans – and until we acknowledge it and find a way to deal with it, we cannot move forward as a stronger, more united country. If we want it to be in the past, then we have to get past it.

Here is a timely example of the kind of education that would help. The Vikings football game against the Washington Redskins is this weekend. For years, groups have worked hard to get sports teams to change names and mascots that are based on Indians. Opponents of name change have frequently said that calling teams things like Braves and Redskins is a compliment, a tribute to the warrior tradition of so many Indian cultures.

In fact, redskin was a term used to encourage bounty hunters to kill Indian people. An 1863 clipping from *The Daily Republican* in Winona announced, “The State reward for dead Indians has been increased to \$200 for every red-skin sent to Purgatory. This sum is more than the dead bodies of all the Indians east of the Red River are worth.” Some bounty hunters were paid different rates for Indian men, women and children – sort of a sliding scale based on body parts. Nathan Lamson, who shot and killed the Dakota leader Little Crow during the U.S.-Dakota War of 1862, was awarded a special payment of \$500 in 1864 by the Minnesota Legislature for “rendering great service to the State.”

This kind of thinking continued into the twentieth century, up to and including the highest levels of government: President Teddy Roosevelt once said, “I don’t go so far as to think that the only good Indians are dead Indians, but I believe nine out of ten are, and I shouldn’t like to inquire too closely into the case of the tenth.”

Again, I don't say these things to create bad feelings. The point is that bad feelings already exist in both the Indian and non-Indian communities – hurt, anger, guilt, confusion – and that if we are to move past them, we have to squarely face our history. Only then can we look to our future.

*Kevin Leecy is Chairman of the Bois Forte Band of Ojibwe in northeastern Minnesota and the Chair of the Minnesota Indian Affairs Council.*





## Minnesota Indian Affairs Council

### RESOLUTION 12112013\_3

**WHEREAS,** the Minnesota Indian Affairs Council Membership consists of eleven federally-recognized Indian Tribes located within the State of Minnesota and two at-large members who are members of federally-recognized tribes, not based in Minnesota, but are citizens of Minnesota; and

**WHEREAS,** the Minnesota Indian Affairs Council is the official liaison between state and local units of government in the delivery of services to the American Indians in the State of Minnesota; and

**WHEREAS,** the use of racist and derogatory images, attributed to indigenous people in professional sport franchises and educational institutions, not only detracts from the proud history, cultures and traditions of native peoples, but constitutes continuing harm to children and indigenous peoples generally; and

**WHEREAS,** the usage of sport mascots, logos and symbols, perpetuate negative stereotypes of America's First People and reduces proud cultures to symbols for fun and games; and

**WHEREAS,** when exposed to such images, the self-esteem and self-confidence of native youth is adversely impacted, and sense of identity potentially damaged; and

**WHEREAS,** names and images that present negative native stereotypes present inaccurate portrayals of native peoples and their respective contributions to society; and

**WHEREAS,** creating positive images and role models is essential in helping native youth to more fully and fairly establish themselves in today's society; and

**WHEREAS,** the term "Redskins" originates from a time when native people were actively hunted and killed for bounties, and their skins were used as proof that they had been killed; and

**WHEREAS,** "Redskins" is widely utilized as a term of disparagement and ridicule, and is so identified within major dictionaries; and



**WHEREAS,** the name "Redskins", adopted by the Washington D.C. football team, is a racial slur, and form of hate speech, usage of which constitutes discrimination damaging a protected class of citizens by denying respect, encouraging stereotypes, and inflicting harm upon indigenous peoples, wherever it might be utilized, including within government funded facilities, at the workplace, and at public gatherings; and

**WHEREAS,** Treaties between the Ojibwe, and Dakota Nations and the United States are based upon, and meant to incorporate, mutual respect; and

**WHEREAS,** the Minnesota Human Rights Act, Minn.Stat. 363A.02 declares it to be the public policy of Minnesota to secure for all persons full and equal utilization of public accommodations without discrimination, together with full opportunity of employment without barriers occasioned by humiliation or discomfort; and

**WHEREAS,** the federal Civil Rights Act of 1964, at Title II – 42 USC § 2000(a), provides similar protections designed to guarantee full and equal enjoyment of any place of public accommodation, and at Title VII provides protection against discriminatory employment environments and practices; and

**WHEREAS,** use of racist names constitutes an incitement to discrimination in violation of the International Covenant on Civil and Political Rights, Article XX (2) to which the United States is a signatory; and

**WHEREAS,** use of derogatory names and symbols further constitutes violation of the rights to dignity and to be free from exploitation, as guaranteed within the United Nations Declaration on Indigenous Peoples, Articles 8, 15 and 17, to which the United States is a signatory; and

**NOW THEREFORE LET IT BE RESOLVED,** The Minnesota Indian Affairs Council hereby declares:


1. That race-based indigenous logos, mascots and names be eliminated from all national sports franchises, and non-Tribal educational institutions, and recreational clubs that engage in sports activities within the State of Minnesota.
2. That the Washington football franchise of the National Football League change the team's name to a name that does not degrade any race of people.



3. That imagery and names that are meant to portray native peoples not be displayed in connection with any non-Tribal sports activity in any stadium supported by public funds within the State of Minnesota.
4. That the name Redskins not be allowed to be displayed within any sign, scoreboard, or uniform, or spoken via public address system within any current or future professional football stadium within the State of Minnesota receiving public funding.
5. That "Redskins" and others racist names not be displayed within the planned Vikings football Stadium or presented via public address systems, and that indigenous peoples interested in employment, contracts and/or construction positions will not be made to feel uncomfortable by any of the stadium's permitted usages.
6. That the Minnesota Governor, State legislative leaders, Minnesota Congressional Delegation, and the Minnesota Sports Facilities Authority, be advised of this Resolution, and requested to take action consistent therewith.

**THEREFORE LET IT BE RESOLVED:** We do hereby certify that the foregoing resolution was duly presented and acted upon by a vote of 8 Yea, 0 Nay, and 0 Abstain at the quarterly board meeting of the Minnesota Indian Affairs Council, a quorum present, held on December 11, 2013 at St. Paul, Minnesota.

  
Kevin Leecy, Chairman  
Minnesota Indian Affairs Council

  
Curt Kalk, Secretary  
Minnesota Indian Affairs Council

# ACCOMPLISHMENTS 2014

## ♦ VETERANS PLAQUE CEREMONY

On May 22, 2014, the American Indian veterans were honored with a memorial plaque placed on the state Capitol grounds. The plaque was dedicated to all American Indian veterans who have served bravely in peacetime and in war.

American Indian have historically served in the US Armed Forces at rates proportionately higher than any other group of Americans.

Chairwoman Erma Vizenor of the White Earth Nation and Minnesota Indian Affairs Council has been working since 2005 to secure a memorial for American Indian Veterans, many of whom have served in wars as early as the American Revolution. During the 2013 legislative session, Representative John Persell (DFL-Bemidji) sponsored HF143 that authorized the placement of a plaque in the Court of Honor. Senator Rod Skoe (DFL-Clearbrook) sponsored the bill in the Senate, and it was signed into law by Governor Mark Dayton on April 24, 2013.

The Minnesota Indian Affairs Council is pleased to announce  
the unveiling of the American Indian Veteran's Plaque on  
May 22<sup>nd</sup>, 2014.

A Ceremony Honoring American  
Indian Veterans who have Served  
Bravely in Peacetime and in War



SAVE THE DATE

Detailed Invitation to  
Follow

Date: May 22<sup>nd</sup>, 2014  
 Time: Ceremony 10:00am – 11:00am  
       MIAC Board Meeting 1:00pm – 4:00pm  
 Location: Ceremony – Capitol Court of Honor (outdoors on Mall Area)  
             MIAC Board Meeting – State Office Building Room 10  
                             100 Rev. Dr. Martin Luther King Jr. Blvd.  
                             St. Paul, MN 55155  
 \*Parking Available at The Best Western Kelly Inn Lot

# ACCOMPLISHMENTS 2014

## ♦NATIVE NATIONS TASK FORCE



In 2013, MNSCU Chancellor Steven Rosenstone pledged to work with Tribal Leadership and the Minnesota Indian Affairs Council to put an end to the achievement gap of American Indian students. In August 2013, the first education forum and listening session was held at Bois Forte Band of Ojibwe Indians. Chairing this discussion was Kevin Leecy, Bois Forte Band Chairman and Chairman of the Minnesota Indian Affairs Council and Chancellor Steven Rosenstone. Many Tribal Leaders and representatives, Presidents, Board of Trustee Members, and Vice Chancellors were present for this important discussion. The MNSCU Native Task Force was formed as a result of this important listening session. The Minnesota Indian Affairs Council also formed a partnership with MNSCU, creating the Why Treaties Matter exhibit tour that will travel the MNSCU educational sites throughout 2014 and 2015.

# ACCOMPLISHMENTS 2014

## Indian Economic Opportunity Program

The Minnesota Indian Affairs Council maintains an annual interagency agreement with and receives a grant from the Office of Economic Opportunity (OEO) within the Department of Human Services (DHS). This grant provides funding for a Minnesota Indian Affairs Council staff person to deliver technical assistance to the eleven Minnesota tribal governments in planning, developing, and administering programs funded through DHS/OEO and to strengthen the role of tribes in the Statewide Community Action network. This person is also responsible for conducting monitoring and evaluation, promoting understanding of programs, identifying problems, and recommending solutions to ensure the objectives of the respective programs are met.

OEO programs seek to remove the barriers imposed by poverty on the health and development of individuals and families. These programs support people as they fulfill their basic needs for food, clothing and shelter, and attain the skills, knowledge and motivation to become more self-reliant. Families and individuals who have the resources to promote their own growth and development are motivated to support themselves and contribute to their communities.



Grants and related programs administered by OEO that are supported by this interagency agreement include: Community Services Block Grant (CSBG), Minnesota Community Action Grant (MCAG), Emergency Shelter Grant (ESG), Supportive Services for Rural Homeless Youth (SSRHY), Homeless Youth Act (HYA), Safe Harbor for Sexually Exploited Youth (Safe Harbor), Transitional Housing Program (THP), Emergency Service Program (ESP), and the Supplemental Nutrition Assistance Program (SNAP).

The Economic Opportunity Specialist/Tribal Liaison position has existed for 29 years and has strengthened tribal-state relationships through this work. The Minnesota Indian Affairs Council staff person currently employed in this position maintains office hours in St. Paul at the MIAC office as well as at the Office of Economic Opportunity location at the Department of Human Services.

### Cultural Resource Department

#### Cultural Resource Program

The Cultural Resources department has been a vital part of the Minnesota Indian Affairs Council since the early 1980s. Under significant amendments to Minnesota Statutes 2014, Section 138.31 to 138.40, The Field Archaeology Act and Minnesota Statutes 2014, Chapter 307, Private Cemeteries Act, Section 307.08 Damages; Illegal Molestation of Human Remains; Burials; Cemeteries; Penalty; Authentication, Minnesota became one of the first states in the nation to initiate collaboration efforts with Tribal Nations addressing the protection and preservation of their human remains and ancestral burial grounds.

Under Minnesota Statutes 2014, Section 138.40, Cooperation of State Agencies; Development Plans of the The Field Archaeology Act, the Minnesota Indian Affairs Council shall review and recommend action on construction or development plans on public lands or waters when archaeological sites are related to American Indian history or religion. Under Minnesota Statutes 2014, Section 307.08, Damages; Illegal Molestation of Human Remains; Burials; Cemeteries; Penalty; Authentication of The Private Cemeteries Act, the Minnesota Indian Affairs Council has the delegated authority to protect American Indian burial sites across Minnesota.

The Minnesota Indian Affairs Council's Cultural Resources department also adheres to the Native American Graves Protection and Repatriation Act, Pub. L. No. 101-60, 104 Stat. 3048 (1990). NAGPRA regulations include provisions that provide a process for institutions including state or local government agencies that receive federal money to identify and repatriate American Indian human remains and associated funerary objects, sacred objects, or objects of cultural patrimony.

It is under these state and federal statutes that the Minnesota Indian Affairs Council has authority to insure that American Indian human remains buried more than 50 years ago are protected and preserved throughout the state of Minnesota. The Minnesota Indian Affairs Council through these statutes has also developed a close relationship with the Office of the State Archaeologist and the archaeological communities within and outside of the state of Minnesota. Additionally, the Minnesota Indian Affairs Council has worked with law enforcement communities throughout the state in regards to accidental unearthing of human remains as well as local political subdivisions and private landowners and developers. The Minnesota Indian Affairs Council's Cultural Resource department has been an integral part in the preservation and protection of American Indian historic and burial sites, through the repatriation and archaeological approval processes delegated to them by Minnesota Statutes 2014, Section 138.31 to 138.40, The Field Archaeology Act and Minnesota Statutes 2014, Section 307.08 Damages; Illegal Molestation of Human Remains; Burials; Cemeteries; Penalty; Authentication, and the Native American Graves Protection and Repatriation Act, Pub. L. No. 101-60, 104 Stat. 3048 (1990).

Unfortunately our worst fears were realized when not one but two construction projects being conducted throughout the state inadvertently uncovered American Indian burial remains.

Our staff was informed of human remains being unearthed during construction on Hennepin County Co RD 101 where the county was getting ready to put in a new road. This project was being conducted on the western end of what was mound site 21HE27. The State Archaeologist office hired several consultant firms to do an archaeological and soil assessment to determine if the site or part of the site was still intact. Both determined that the site was extremely disturbed by previous roadwork and residential activities with no visible signs of any of the mounds still being intact. Not being a hundred percent sold on the idea that there were no mounds remaining on the site MIAC hired their own soil consultant who determined that there were still some intact mounds on the site. Despite this the project was still given a green light. As part of the go ahead it was required that all grading near the site be monitored by an archaeologist and the removal of the top soil would be done extremely carefully. Although MIAC was supposed to be informed once the grading began no notice was given to us until human remains were unearthed. MAIC has been working closely with the Shakopee Mdewakanton Sioux Community and all the involved parties to quickly and efficiently resolve this unfortunate unearthing. On the very day MIAC staff was at the Hennepin County site Jim called Sue Myster, a forensic anthropologist at Hamline University, to confirm that the remains found in Hennepin County were human. Sue then informed us that she was on her way to Pine City to help identify some remains found during a private construction project. After a clear determination of cultural affiliation was done and the human remains were found to be of American Indian ancestry and from the late 19th century the recovery of any further human remains at this site under MN statute 307.08 was the responsibility of MIAC. The first step MIAC took was to contact the Mille Lacs Band of Ojibwe to determine how they would like us to proceed with the project. MIAC then monitored further construction and contracted Hamline to help with the burial recovery.

MIAC cultural staff is working overtime to make sure no further damage to these sites is being done and that the recovery process is done in the most respectful manner. It is our hope that these unfortunate and preventable incidents will help inform and educate those involved and helps prevent further such incidents from happening in the future.

### **Dakota and Ojibwe Language Revitalization**

The Minnesota Indian Affairs Council was appropriated \$150,000 to do a feasibility report on Dakota and Ojibwe Language Revitalization in Minnesota. Released in February, 2011, this report focused on the importance of language revitalization, painting a reliable picture of the status of Dakota and Ojibwe languages and of current efforts to revitalize Minnesota's Indigenous languages, the identification of best practices for addressing language revitalization, the identification of barriers to successful language revitalization, and recommendations for action that can be taken by Tribal Governments, the Minnesota Legislature and the State Department of Education to remove obstacles and advance the cause of language revitalization.

Several key findings in the report include:

- Dakota and Ojibwe languages are in critical condition. The population of fluent and first speakers of these languages is small, and only a few first speakers live in Minnesota. Virtually nobody who speaks Ojibwe or Dakota as a first language has standard teaching credentials.
- Successful models do exist for bringing Indigenous languages from the brink of extinction.
- More than 100 programs and activities in Minnesota provide exposure to and/or instruction in Dakota and Ojibwe languages, reflecting the importance placed on this effort by language



activists, educators, tribal governments and the Minnesota Department of Education. Few of these programs, however, recognize the essential pedagogic requirements for language revitalization, which include a role for strong immersion programming and the leadership roles for fluent speakers.

- Language immersion programs are crippled by a lack of trained teachers; a dearth of curriculum materials; policies that adversely affect the licensure, training and availability of required personnel; and limited funding. Currently, only the University of Minnesota campuses in the Twin Cities and Duluth offer preparation for licensure for teaching across the curriculum in Ojibwe and Dakota languages; neither of these operates for teachers in grades 9-12 and subsequently languages are seldom taught formally at that level. A limited number of teacher preparation programs offer tracks toward licensure for teaching Ojibwe and Dakota as world languages, and conflicting federal policies create a situation in which it is difficult to coordinate the varying expertise of fluent speakers, teachers licensed in subject areas, language teachers, and immersion teachers who are licensed to teach across the curriculum in Ojibwe and Dakota.
- Successful language revitalization will require a leadership role from tribal governments and a coordinated effort involving the Minnesota Department of Education, local school districts with significant populations of Dakota and Ojibwe students, and language activists.
- Language revitalization has the potential to make a positive impact on efforts to bridge the educational achievement gap between Minnesota's Indian students and non-American Indian students, among other benefits.

### Some Key Recommendations from the Report

The Volunteer Working Group has identified curriculum, teacher training, funding and other needs that are required to revitalize Dakota and Ojibwe languages. The next step is to engage community members and policy makers in meeting those needs. To this end, the Volunteer Working Group recommends:

- The establishment of a Working Group that can build on the foundation already laid to develop a 25-year strategic plan for language revitalization, build the cooperative efforts needed among Tribal governments, Indigenous communities, state agencies, and educators to create immersion schools, teacher training programs, a repository of teaching materials and other resources. This Working Group will also recommend methods for applying world language proficiency standards to instruction in Dakota and Ojibwe; creating teaching materials in those languages for subjects across the curriculum, and addressing barriers to teacher recruitment.
- Continued appropriation of funds for grant support to programs and activities that are currently working in the field of Dakota and Ojibwe language instruction.
- The establishment of an American Indian advisory group for the Department of Education, to provide their perspectives on policies throughout the Department including ways in which language instruction can narrow the achievement gap between American Indian students and their peers.

## **Dakota and Ojibwe Language Revitalization Grants FY 2014-2015**

The Minnesota Indian Affairs Council released a grant opportunity for \$30,000 for language revitalization programming and/or a language community event prior to June 30th 2015. The \$30,000 came from administration funds set aside from the Legacy appropriation that the MIAC feels will best be used by the Dakota and/or Ojibwe language revitalization community. We received five applications requesting a total of \$148,650. Two contracted grant readers were carefully chosen to score these applications (one of Dakota heritage and one of Ojibwe heritage). While the reviewers noted that all of the projects were worthy of being funded there just wasn't enough money available to fund each request. The reviewers were not involved in the application process in any way. Each grant reviewer signed the state's conflict of interest policy before reviewing and deciding on the best proposals to receive the FY 2014-2015 funding. The Board and staff are not included in the final decision of the grant awards.

The Minnesota Indian Affairs Council released the RFP for the Dakota and Ojibwe Language Revitalization Grant program (FY 2014-2015) in September 2013 and again in March 2014. Funds were appropriated by the state legislature to the Minnesota Indian Affairs Council in Minnesota Laws 2014, Chapter 137, Article 4, Section 2, Subdivision 10, for the purposes of preserving Dakota and Ojibwe Indigenous languages, fostering educational programs in Dakota and Ojibwe languages, and for supporting language immersion programs. Based on the voice of American Indian community members and educators, with a final decision made by the Board of Directors, this cycle of the Dakota and Ojibwe Language Revitalization Grant is a two-year grant cycle rather than a one-year cycle as in previous years.

The language set forth in Minnesota Laws 2014 has allocated \$445,000 the first year and \$445,000 the second year to "Grants to Preserve Dakota and Ojibwe language." Additionally, \$225,000 the first year and \$225,000 the second year is available for "Competitive Grants for Language Immersion."

The FY 2014-2015 new grantees with programs in revitalization and immersion are: Red Lake Band of Chippewa, Fond du Lac Tribal College, Independent School District #361, Leech Lake Tribal College, Dakota Wicohan, Division of Indian Work, University of Minnesota – Morris, Eastside Neighborhood Development Center, Bois Forte Band of Chippewa, Bdote Learning Center, Rice Lake, White Earth Reservation and Minnesota American Indian Center.

The MIAC continues to carefully monitor the grant programs; and review and approve invoices for payment.

## FINANCIAL REPORT

### At A Glance

- Serves the entire state of Minnesota and the eleven sovereign Tribal Nations
- Approximately 59,000 American Indians statewide
- Two offices located in St. Paul and Bemidji
- 28-member board
- Four staff: Executive Director, Cultural Resources Director, Legislative Assistant, and Cultural Resources Specialist

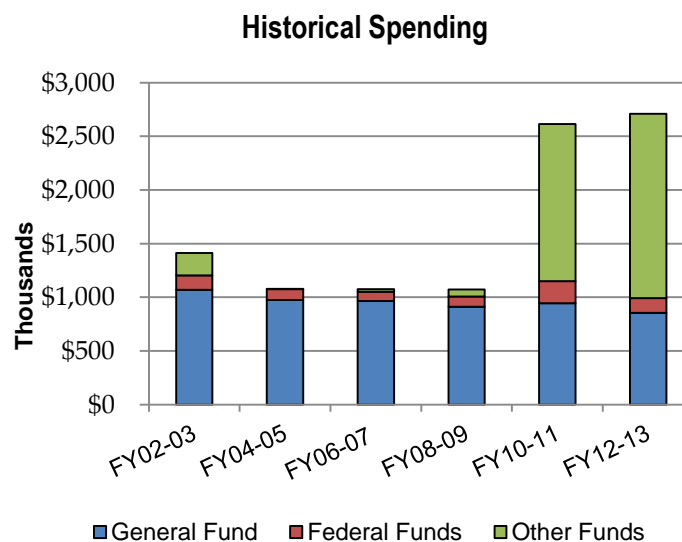
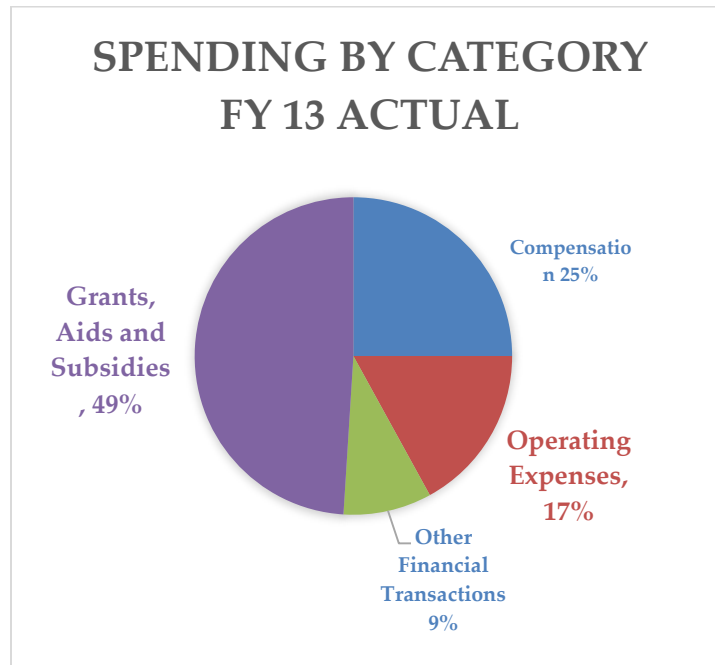
### Purpose

The mission of the Indian Affairs Council (MIAC) is to protect the sovereignty of the 11 Minnesota Tribes and to ensure the well-being of American Indian citizens throughout the state of Minnesota. Established in 1963, the MIAC provides a liaison office to the eleven sovereign tribal nations and state government. The council also advises and makes recommendations to state policy makers, including the Governor and Legislature. The MIAC proposes the yearly agenda for the annual Governor/Tribal Leader summit. The MIAC also fulfills duties found in MS 307.09, through its Cultural Resources program. The Cultural Resources program works to protect Indian gravesites and burial mounds statewide.

The MIAC contributes to the statewide outcomes by close partnerships with state agencies, citizen outreach through quarterly board meetings, public outreach, providing liaison services between governments, participating in and developing reports and data for policy development, co-managing the Why Treaties Matter Exhibit, and managing the Dakota and Ojibwe Language Revitalization program.

- The Minnesota Indian Affairs Council contributes to numerous if not all statewide outcomes by partnering with agencies focused directly on the statewide outcomes of the following: **Strong and stable families and communities; a thriving economy that encourages business growth and employment opportunities; Minnesotans have the education and skills needed to achieve their goals; all Minnesotans have optimal health; a clean and healthy environment with sustainable uses of natural resources; and people in Minnesota are safe.**

## Budget



The Minnesota Indian Affairs Council has a total biennial budget of approximately \$2.7 million. General Fund is approximately \$855,000. Legacy Funding consisting of grants to communities for Dakota and Ojibwe Language Revitalization is approximately \$1.7 million. The remaining \$138,000 is federal funding.

## STRATEGIES

To accomplish its mission, the Minnesota Indian Affairs Council uses the following strategies:

- Citizen and public outreach
- Liaison services to state government and tribes

- Policy advisement to the Governor and State Legislature
- Educating public on issues of importance to Indian Tribes and people

## RESULTS

The liaison services and work of the MIAC are most effectively measured quantitatively. Research data and information obtained through sources and individuals outside of MIAC are crucial to its liaison work. MIAC operates several programs, such as the Why Treaties Matter Exhibit initiative led and in partnership with the Minnesota Humanities Center and the National Museum of the American Indian, Smithsonian Institute. From its inception in 2010, outcomes show that over 55,000 constituents throughout Minnesota have taken part in the exhibit viewing and programming through 2014. The exhibit continues to travel within MNSCU institutions and the Blandin Foundation, Northern Minnesota region, but it is no longer primarily funded by the state or legacy funds.

<u>Type of Measure</u>	<u>Name of Measure</u>	<u>Previous Quantity</u>	<u>Current Quantity</u>	<u>Dates</u>
Dakota and Ojibwe Language Revitalization Grant Program		12 Grant Applications	30 Grant Applications	2010 and 2014
with the goals of revitalizing the endangered languages of Dakota and Ojibwe				

2010 and 2014 grant applications reflect the total number of applications received following the RFP issued for language programs statewide. Total amount of funding available for 2010 - \$1,250,000. Total amount of funding available for 2014 - \$1,400,000. MIAC was unable to fund all application requests due to a shortage in funding available.

The Minnesota Indian Affairs Council's legal authority comes from MS 3.922  
<https://www.revisor.mn.gov/statutes/?id=3.922> .

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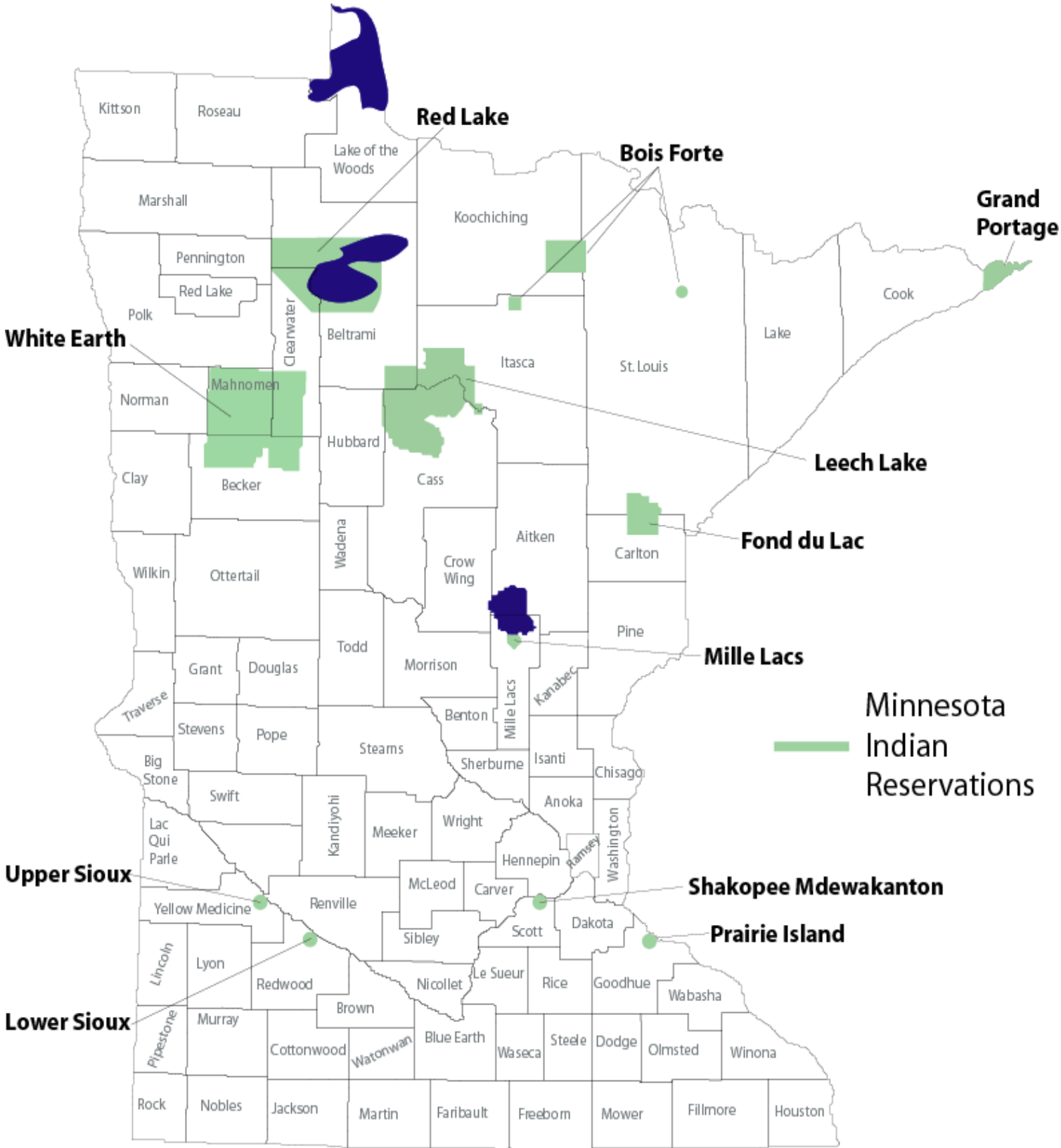
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# Minnesota's Tribal Nations





## Overview of Indian Tribes in Minnesota

In Minnesota, there are seven Anishinaabe (Chippewa, Ojibwe) reservations and four Dakota (Sioux) communities. A reservation or community is a segment of land that belongs to one or more groups of American Indians. It is land that was retained by American Indian tribes after ceding large portions of the original homelands to the United States through treaty agreements. It is not land that was given to American Indians by the federal government. There are hundreds of state and federally recognized American Indian reservations located in 35 states. These reservations have boundary lines much like a county or state has boundary lines. The American Indian reservations were created through treaties, and after 1871, some were created by Executive Order of the President of the United States or by other agreements.

### Anishinaabe Reservations

The seven Anishinaabe reservations include: Grand Portage located in the northeast corner of the state; Bois Forte located in extreme northern Minnesota; Red Lake located in extreme northern Minnesota west of Bois Forte; White Earth located in northwestern Minnesota; Leech Lake located in the north central portion of the state; Fond du Lac located in northeast Minnesota west of the city of Duluth; and Mille Lacs located in the central part of the state, south and east of Brainerd.

All seven Anishinaabe reservations in Minnesota were originally established by treaty and are considered separate and distinct nations by the United States government. In some cases, the tribe retained additional lands through an Executive Order of the President. Six of the seven reservations were allotted at the time of the passage of the General Allotment Act. The Red Lake Reservation is the only closed reservation in Minnesota, which means that the reservation was never allotted and the land continues to be held in common by all tribal members. Each Indian tribe began its relationship with the U.S. government as a sovereign power recognized as such in treaty and legislation. The Treaty of 1863 officially recognized Red Lake as separate and distinct with the signing of the Old Crossing Treaty of 1863. In this treaty, the Red Lake Nation ceded more than 11 million acres of the richest agricultural land in Minnesota in exchange for monetary compensation and a stipulation that the "President of the United States direct a certain sum of money to be applied to agricultural education and to such other beneficial purposes calculated to promote the prosperity and happiness of the Red Lake Indian." The agreements of 1889 and the Agreement of 1904, Red Lake ceded another 2,256,152 acres and the Band was guaranteed that all benefits under existing treaties would not change.

### Dakota Communities

The four Dakota Communities include: Shakopee Mdewakanton located south of the Twin Cities near Prior Lake; Prairie Island located near Red Wing; Lower Sioux located near Redwood Falls; and Upper Sioux whose lands are near the city of Granite Falls. The original Dakota Community was established by treaty in 1851. The treaty set aside a 10-mile wide strip of land on both sides of the Minnesota River as the permanent home of the Dakota. However, in the aftermath of the U.S.-Dakota Conflict of 1862, Congress abrogated all treaties made with them and the Dakota were forced from their homes in the state. The four communities were reestablished in their current localities by acts of Congress in 1886. The four Dakota Communities today represent small segments of the original reservation that were restored to the Dakota by Acts of Congress or Proclamations of the Secretary of Interior.

## Tribes: Upper Sioux Indian Community

This land we call Pejuhutazizi Kapi (The place where they dig for yellow medicine) has been the homeland for our people, the Dakota Oyate (Nation), for thousands of years. We have always occupied this area bordering the Minnesota River Valley, with the exception of a short period of time in the late 1800's following the US/Dakota Conflict of 1862. At that time they were either exterminated, forcibly moved to reservation elsewhere, or fled to avoid harm.

Many Dakota died during that difficult time. Some of those who survived the forced removal defied the State and Federal Governments by not remaining on the assigned reservations located outside of Minnesota, but rather chose to return to our ancient homelands in the Minnesota River Valley.

In 1938, 746 acres of original Dakota lands in Minnesota were returned to our people, and the Upper Sioux Indian Community came into existence. Provisions for governing the Upper Sioux Indian Community were adopted, and a Board of Trustees was elected to carry out the responsibilities identified in these Provisions. In 1995, the Provisions were modified and the governing document is now called the Constitution of the Upper Sioux Community.

Since its formal designation as an Indian community, Upper Sioux has struggled with poverty, substandard housing, inadequate health care, and the subtleties of racism. Tribal leaders continually strived to improve the standard of living and the quality of life on the reservation. The population was small, and Upper Sioux's share of program monies from the federal government was minimal, yet elected tribal leaders still managed to provide the "bare-bones" programs in housing, health care, and education. Through the 1970's and 80's, conditions improved very little despite many vocal supporters, both Indian and non-Indian, and we continued to struggle for survival on our small tract of land along the Minnesota River.

In the late 1980's the legal standing of tribes as sovereign nations had been acknowledged in the highest federal courts. In 1990, following these court decisions, the Upper Sioux Community did as many other tribes had done—we exercised our rights as a sovereign nation to capitalize on a financial opportunity by building and opening Firefly Creek Casino.

Since that time, the Upper Sioux Community has relocated their gaming enterprise out of the Minnesota River flood plain. In 2003, Prairie's Edge Casino Resort opened on the bluff overlooking the Minnesota River valley. In addition, USC Propane was formed to service the propane needs of the Upper Sioux Community and the surrounding area. To further diversification, the Upper Sioux Community opened Prairie View RV Park in 2006.

The development of the tribal enterprises over the last several years has helped to revitalize and energize the Upper Sioux Community, allowing us an opportunity to obtain economic independence. During this dynamic period for the Upper Sioux Community, we have seen substantial growth in employment opportunities and Tribal services. Through the creation of our Tribal Police department, we can now exercise our inherent sovereign rights for the protection of Tribal members and Tribal lands. The Upper Sioux Community has been able to reacquire over 900 acres of our historic homelands, further strengthening our ability to address the growth of their Tribal membership, which stands at 453. Through their efforts, the People of the Yellow Medicine, now and into the future, will

continue to enhance and strengthen our culture and traditions; and establish a stable future for future generations of the Pejuhutazizi Oyate.

## **Tribes: Lower Sioux Indian Community**

The Lower Sioux Indian Community is a federally recognized Indian tribe located in south central Minnesota in Redwood County, approximately two miles south of Morton. The Community Center is located on the southern bluffs of the Minnesota River valley. Approximately 145 families live on 1,743 acres of tribal land. A total tribal population of 982 resides throughout a 10-mile service area and beyond.

While “Lower Sioux” was the name given to the band and homeland after treaties with the United States in 1851, members of the Lower Sioux Indian Community are part of the Mdewakanton Band of Dakota. The Dakota, which translates closely to “friend” or “ally” referred to their traditional Minnesota River Valley homeland as Cansa’yapi.

Pride in history and culture are the heart and spirit of everything Lower Sioux does. Today, the Lower Sioux Community has almost 930 enrolled members, more than half of who reside on Tribal lands.

### **History of the Mdewakanton**

Minnesota, the place where the water reflects the sky, is the place of Dakota origin. The Dakota have thrived in this area since time immemorial.

Prior to 1862, the Minnesota Dakota, also known by the French term, “Sioux,” consisted of four bands known as the Mdewakanton and Wahpekute (together comprising the “lower bands”), and the Sisseton and the Wahpeton (known as the “upper bands” or “Dakota Sioux”), all of whom lived along the Minnesota River.

In August of 1862, young traditionalists in these four bands waged war against the United States following two years of unfulfilled treaty obligations, including the failure to make payment on lands and provide health care or food. Although, some 500 settlers and hundreds of Mdewakanton lost their lives, hundreds of Mdewakanton came to the aid of both non-Indians and Indians during the war.

After defeating the bands, the United States punished the Dakota by nullifying its treaties with them, voiding annuities that had been granted as part of the terms of the treaties, and removing all Dakota from what is now the State of Minnesota.

Many families returned to their homeland in spite of this government imposed exile, and because some had been loyal to the United States during the “Outbreak,” those loyalists were permitted to stay on the Minnesota lands provided for the Dakota under the treaties.

In 1863, while Congress stripped the Sioux of their Minnesota lands, it authorized the Department of the Interior to allocate up to 80 acres of that land to each loyalist. Despite this recent history of war, exile and colonization, the Dakota continue to survive and prosper in the land of their origin.

## **Tribes: Shakopee Mdewakanton Sioux (Dakota) Community**

### **Before European Contact**

The Minnesota and Mississippi River Valleys have been home to the Dakota for thousands of years. The existence of our ancestors was sustained by their relationship with the earth and their surroundings. For generations, Dakota families fished from the rivers, gathered rice from area lakes, hunted game on the prairies and in the river valley woodlands, and established villages along the riverbanks and surrounding lakes. Our ancestors lived in harmony with the world around them, and Dakota culture flourished.

In the 1640s, the first recorded non-Indian contact with the Dakota took place. For the next 200 years, our ancestors tolerated the presence and ever increasing numbers of non-Indians encroaching on their homelands.

### **The Treaty and Reservation Era**

Beginning in 1805, a series of treaties forced on the Dakota Nation would take away their homeland, destroy their ability to provide for themselves, and create an increasing reliance upon the U.S. government's promises for payments and goods. For the next several decades, missionaries, fur traders, Indian agents, and the U.S. government all worked first to change the culture of the Dakota and later to eradicate the Dakota Nation. Finally, in 1862, the Dakota could no longer allow this mistreatment. Our ancestors battled for their homelands, their way of life, their culture. The events of 1862 ended with the largest mass execution in United States history when 38 Dakota were hanged at Mankato.

### **Aftermath of The Dakota War**

As a result of the Dakota boldness in standing up for their rights, the United States Congress abrogated all treaties with our ancestors and decided that the Dakota had to be removed from Minnesota. The majority of Dakota were sent on barges to Crow Creek, South Dakota, in 1863, and eventually removed to Santee, Nebraska. Other Dakota traveled to Canada and settled there. Some Dakota never left their homeland. Those Dakota who remained in Minnesota spent many impoverished years attempting to gain support and help from the federal government. Generations of our ancestors experienced U.S. government control, Indian boarding schools, and little opportunity for success. Strong Dakota communities eventually developed at Morton, Prairie Island, Granite Falls, and Shakopee.

### **Twentieth Century Life**

In 1969, after years of persistence in dealing with the Bureau of Indian Affairs, the Shakopee Mdewakanton Sioux Community was finally given federal recognition and began the difficult process of creating a government and economic system that would support Community members. The struggle for economic security was difficult, and there were many obstacles.

Life on the Shakopee Mdewakanton Sioux Community was like that on many other reservations. Deficient government policies had left us with dirt roads, inadequate housing, and few prospects for a better future for our children. Health care, educational opportunities and steady employment on the reservation seemed only to be a dream. During the early 1970s, Community members depended on food subsidies, and low paying jobs were the norm. But Mdewakanton Dakota families did not give up. Through a number of tribal initiatives, members created a health care program, a childcare facility, and a home improvement program.

## **The Arrival of Indian Gaming**

Then in 1982, life changed dramatically. Tribal Chairman Norman Crooks (father of current Chairman Stanley Crooks) and other Community members heard about the success of high-stakes bingo in Florida. They saw the opportunity and opened the Little Six Bingo Palace on October 16, 1982. The future began to look brighter. Busloads of people began arriving, and gaming was a success like no other. Tribal government services grew, jobs were created, and opportunities for the tribe and its members increased. Then in 1984 video slots were added at Little Six Casino. Mystic Lake Casino followed in 1992. During the 1990s the Shakopee Mdewakanton Sioux Community continued its transformation from an economically distressed reservation to one of the most economically successful Indian tribes in the United States. In this new era of self-sufficiency, the Community was able to use its inherent sovereign rights and growing economy to purchase additional lands and to radically improve its economic base.

## **Twenty-First Century**

To protect tribal interests, diversification was made a priority, and enterprises were developed which provide services to the larger community. Dakota! Sport and Fitness enabled thousands of local residents to enjoy increased good health by using its facilities. The Shakopee Dakota Convenience Store (SDCS) provides fuel, groceries, and a car wash. The Dakota Mall houses enterprises like the SDCS, a travel agency, and a credit union. Playworks is a one-of-a kind facility for families and children. Dakota Meadows RV Park has 119 paved, pull-through RV sites with electric, water, and sewer hook ups and six tipis for overnight rental. A hotel was added at Mystic Lake Casino as an added service for guests and to help make Mystic Lake Casino a destination resort. Today, Mystic Lake Casino Hotel is known as one of the largest and most successful Indian-owned casinos in the United States and is one of the largest tourist attractions in the Upper Midwest.

All through the 1990s the infrastructure of the Community went through major improvements, with new sewer and water systems and roads. New subdivisions offered major changes in housing for Community members. The natural surroundings were improved with major tree plantings and wetland and prairie restorations.

The Shakopee Mdewakanton Sioux Community continues its infrastructure improvements and growth in the new century. Since 2000 the Community has dedicated the Tiowakan Spiritual Center and Community Cemetery, completed second and third hotel towers, opened a storage and archival facility, completed the Playworks LINK Event Center, opened The Buffet at Mystic Lake, opened a Mystic Lake retail store at The Mall of America, and completed Phase III and Phase IV at Dakota Meadows RV Park. The Community has completed construction of new parking ramps, built Dakota Parkway, and opened a new championship golf course, The Meadows at Mystic Lake. In 2001 the SMSC developed a professional fire department called Mdewakanton Emergency Services. The department now responds to an average of 200 calls a month and provides mutual aid to area departments upon request. Ambulance service was added in 2004, and monthly transports average 60.

On May 30, 2005, a Veterans Monument honoring tribal veterans was dedicated on the grounds of the Tiowakan Spiritual Center.

In 2006 a state-of-the-art Water Reclamation Facility was completed which utilizes biologically aerated filter technology to treat water for reuse as irrigation for the golf course. The building also houses the largest Green Roof in the Midwest, over 30,000 square feet containing more than 45,000 plants. The WRF also produces vast quantities of treated biosolids which are useable as fertilizer. In its first year in

operation the WRF won three prestigious awards for excellence.

In March 2007 the SMSC Opened a pharmacy at the Dakota Mall to provide services for Community members, employees, and their families. In September 2007, the SMSC opened a Wellness Center which initially features a Physical Therapy and Chiropractic Care Clinic. A vision clinic is planned for 2008.

Ground was broken September 13, 2007, for an innovative venture to generate electricity using agricultural byproducts. Called Koda Energy this environmentally friendly project is a joint venture with Rahr Malting of Shakopee. Waste from malting and food processing will be burned to generate electricity. Considerably cleaner than a coal plant, this "green" biomass energy generation project will someday be able to provide energy for all Community needs with excess available to sell to others. The project is expected to be operational by December 2008.

A second Shakopee Dakota Convenience Store opened in October 2007, offering the same great service and products as the first SDCS. In the fall of 2007 a new Entertainment Center opened at Mystic Lake Casino Hotel which contains the Mystic Showroom and a new Bingo Hall. Construction also began on two projects (a second ice arena at Dakotah! Sport and Fitness and an addition to the fire station) which will feature "green" initiatives. The fire station addition will contain solar panels and skylights and will utilize daylight harvesting to conserve energy. The second sheet of ice will contain a green roof, daylight harvesting, and skylights.

Construction to relocate Little Six Casino across the parking lot to the original site of Little Six Bingo took less than a year to complete. The new Little Six Casino opened to the public on December 14, 2007, on the site where the Shakopee Mdewakanton Sioux Community first introduced High Stakes Bingo and Indian Gaming to Minnesota October 16, 1982, changing life for the Community dramatically.

The success of the Shakopee Mdewakanton Sioux Community's enterprises has allowed the Community to create and provide numerous education, health, and social service programs for Community members, staff, and Native Americans living in Scott County.

The Shakopee Mdewakanton Sioux Community is proud to be a leader in sharing its prosperity with other Tribes and Communities by making charitable donations. Over the past several years the SMSC has donated more than \$115 million to charitable organizations and Indian Tribes, including a gift of \$12.5 million to the University of Minnesota for a new football stadium and for an endowment for scholarships in 2007.

The SMSC also provides much needed employment opportunities for more than 4,140 Indian and non-Indian people from the surrounding area. Millions of dollars are pumped into the area's economy each year as a result of the Shakopee Mdewakanton Sioux Community's successful business enterprises.

Today, Mystic Lake Casino Hotel is known as one of the largest and most successful Indian-owned casinos in the United States and is one of the largest tourist attractions in the Upper Midwest. It is in the forefront of gaming technology and is a leader in the hospitality industry.



## Tribes: Prairie Island Indian Community

The Mdewakanton, *"those who were born of the waters,"* have lived on Prairie Island for countless generations. This land, with the wooded shores of the Mississippi and Vermillion Rivers embracing a broad and fruitful prairie, is a spiritual place for our people. The medicine gatherers came here hundreds of years ago and come here still to pick medicines to heal our people, body and spirit. Traditional cultural and spiritual ceremonies are filled with color and dance. The spirit is alive.

Although the rich tribal heritage lives on, an unfortunate series of historical events contributed to great suffering – primarily from the impact of European settlers, and the subsequent imposition of government treaties. Many families were faced with countless injustices, forced into poverty, war and imprisonment, and eventually evicted from the Prairie Island territory.

However, hope inspired some families to return to Prairie Island to buy back small parcels of their ancestral home. In 1936, nearly 50 years later, the federal government officially recognized Prairie Island Indian Community as a reservation, awarding them 534 acres. Although poverty was still prevalent, the culture of home was redefining itself. The seeds of self-sufficiency were once again being planted in these sacred grounds.

Economic revival began taking root in 1984 when Treasure Island Bingo opened, and subsequently in 1988 when gaming was expanded – known today as Treasure Island Resort and Casino.

### How the Prairie Island Indian Community Came to Be

Prairie Island Indian Community members are descendents of the Mdewakanton Band of Eastern Dakota, also known as the Mississippi or Minnesota Sioux, who were parties to treaties with the United States from 1805 to 1863.

In the treaty of Oct. 15, 1851, the tribe ceded much of their Minnesota lands to the U.S. government, keeping for themselves a 10-mile-wide strip of land on either side of the Minnesota River from Little Rock to Yellow Medicine River. However, the Treaty of June 19, 1858, allotted this land in 80-acre plots to each family head. The surplus land was sold for ten cents an acre. Reduced to starvation, the Dakota were forced to fight for their survival.

In August 1862, fighting erupted between the Dakota and white settlers because the Dakota were not receiving annuity payments for selling their lands and were struggling to survive. This was known as the Dakota Conflict, resulting in the deaths of many Dakota and whites. Thirty-eight Dakota were hanged in Mankato in December 1862 upon the order of President Abraham Lincoln.

### The Creation of Prairie Island Reservation

The Prairie Island reservation was created when the secretary of the interior purchased land and placed it into trust. About 120 acres was purchased at Prairie Island for the landless Mdewakanton residing in Minnesota on May 20, 1886. Subsequent purchases by the secretary under congressional appropriations and later the Indian Reorganization Act expanded the reservation's borders. Under the Indian Reorganization Act of 1934, an additional 414 acres was purchased for other Indian residents whose names appeared on the Minnesota Sioux rolls.

The Tribe has a limited land base. In 1938, the U.S. Army Corps of Engineers built Lock and Dam



Number 3, which flooded Community land including burial mounds and created a larger floodplain, leaving the tribe with only 300 livable acres. More recently, in 1973, Xcel Energy (formerly known as Northern States Power Company) began operating a nuclear power generating plant on the Island and now stores spent nuclear fuel in dry cask storage containers only three blocks from the Community.

### **Prairie Island at a Glance**

#### **People (2007):**

- More than 700 tribal members (approximately half under 18 years of age)
- Only about half of the tribal membership lives on the reservation (due to limited land base and available housing)
- Tribal members are descendants of the Mdewakanton Band of Eastern Dakota.

#### **Reservation:**

- Approximately 1,800 acres of trust land (excluding Parcel D)
- Approximately 426 acres of taxable fee land at Mt. Frontenac and 249 acres of fee land at the intersection of Hwy. 61 and Hwy 316
- On May 12, 2006, President Bush placed into trust parcel D for the tribe. The 1,290 acres of land is intended to replace tribal land that was flooded during the U.S. Army Corps of Engineers' construction of Lock and Dam Number 3 in Red Wing, Minn. The land is not buildable.

### **Prairie Island Development**

- The Prairie Island Indian Community employs over 1,600 people in its gaming, government and business operations including Treasure Island Resort & Casino, Mount Frontenac Golf, and Dakota Station.
- The Prairie Island Police Department – the first licensed police department for the Community – was created in 2003. The department currently employs eight sworn officers, a probation officer and an emergency management coordinator.

#### **Taxes**

- Prairie Island generates over \$10 million in annual state and federal taxes.
- Prairie Island tribal members are subject to many of the same state and federal taxes as everyone else. Most tribal members pay state and federal income taxes, and those who live off the reservation also pay property taxes. Tribal members who live on the reservation pay no property tax because the land they live on is held in trust by the federal government.
- Tribal members who work directly for the tribal government pay no state income tax for the same reason the state of Minnesota cannot tax employees of the state of Wisconsin. However, these tribal employees pay federal income taxes.

### **Tribal Heritage**

The Prairie Island Indian Community is a federally recognized Indian tribe located on the banks of the Mississippi River near Red Wing, Minn. The Community's ancestors have resided in that area for centuries. They remained there following the Dakota Conflict, despite the fact that their reservation was disestablished by President Lincoln and many Mdewakantons and other Sioux Communities fled the area to avoid federal military retribution, and ended up scattered throughout Minnesota, South and North Dakota, Montana and into Canada. The Community was reorganized in 1936, pursuant to Section 16 of the Indian Reorganization Act of 1934. The Community is governed by five-person

Community Council, which consists of a President, Vice-President, Treasurer, Secretary and Assistant Secretary/Treasurer. Community Council officials are elected by the members of the Community to two-year terms. Membership into the Prairie Island Indian Community is descendant-based.

## **Tribes: Mille Lacs Band of Ojibwe**

**Economic Summit-**In October 2006, the Mille Lacs Band of Ojibwe hosted the Fourth Annual East Central Minnesota Business Development Summit, providing an opportunity for businesses, government agencies, and other organizations to assess trends in East Central Minnesota and cooperatively generate ideas that will help ensure healthy, prosperous communities. The Fifth Annual Summit is scheduled for March 2007 and will focus on renewable energies. The summits draw approximately 100 participants, including state officials and business leaders.

**Economic Development-**The Mille Lacs Band had undertaken many economic development initiatives over the years to build and strengthen businesses on the reservation and in East Central Minnesota communities. Grand Makwa Cinema, a state-of-the-art movie theater with four screens and stadium seating, opened in 2006. The enterprise was made possible by a unique partnership with Talor Building Systems, through which the Band leases space to the company. Talor Building Systems has increased its workforce and will provide job opportunities to local Band and community members through this partnership.

**Business partnerships and community outreach-**The Mille Lacs Band and its businesses have built relationships with other regional companies to better East Central Minnesota communities. For example, Grand Casino Hinckley has partnered with Gateway Family Health Clinic since 1998 to improved access and affordability for casino Associates and community members.

**Housing-**The Mille Lacs Band had built more than 225 homes since 1991 through a self-funded, \$25 million housing initiative. This includes homes for Band members living on the Mille Lacs Reservation and the Twin Cities. The Band is currently developing infrastructure to build an additional 50 homes over the next two years.

**Emergency Preparedness-** In 2006, the Mille Lacs Band's Tribal Emergency Response Committee was awarded the Minnesota Department of Homeland Security and Emergency Management Planners' "Outstanding Local Partner Award." The Band Partnered with Minnesota Counties to participate in three large-scale disaster exercises, including one full-scale pandemic exercise with Pine, Kanabec and Chisago counties. These exercises help officials and first responders determine best practices in responding to an actual disaster. Local community members receive advance notice of the exercise, as well as information on how to protect themselves and their families from airborne toxins and other dangers should an actual emergency occur.

**Ogechie Lake Study-** The Band partnered with the Minnesota Department of Natural Resources (DNR) to study the feasibility of removing, moving, or modifying the Buckmore Dam on the Rum River and Ogechie Lake for the purpose of restoring wild rice. The Band received a \$40,000 grant from the U.S. Department of the Interior for the project, and the state DNR provided technical support. Since the modification of the Onamia Dam at Lake Onamia, wild rice levels have rebounded significantly, which has benefited waterfowl, birds, aquatic animals, and habitat. The Band and the Minnesota DNR are currently gathering public input on a similar plan for Ogechie Lake.

**Water Treatment Plan-** In June 2004, a new regional wastewater treatment plant began operations to protect Mille Lacs Lake and serve area residents. ML Wastewater Management, Inc., a non-profit cooperation owned by the Mille Lacs Band's Corporate Commission, built the plant and partners with the Garrison Kathio West Mille Lacs Lake Sanitary District to provide wastewater treatment services to area residents. The state-of-the-art facility handles 625,000 gallons of sewage per day collected from a 30-square-mile area. It currently serves 8,800 residents daily and will eventually serve as many as 10,000 residents on the City of Garrison, the township of Garrison and Kathio, and the Mille Lacs Reservation.

**High-speed rail-**The Band is partnering with St. Louis County, Minnesota, and other interested entities to study the feasibility of high-speed rail between the Twin Cities Metropolitan area and Duluth, MN. The proposed 120-mile route will utilize the Burlington Northern tracks along the I-35 corridor. The Band has contributed \$10,000 toward completing a feasibility study and is actively involved in the planning committee.

**Northern Minnesota Summit-** In November 2006, the Band sponsored the Northern Minnesota Reservation Economic Development Summit for the Red Lake Nation, White Earth Band, and Leech Lake Band. The Mille Lacs Band lent its own summit model and staff to the three Tribes for purposes of planning the summit, which drew more than 400 participants.

**Charter Schools-**In August, 2007, two new public charter schools opened in Minnesota, both financed by the Mille Lacs Band of Ojibwe Indians. Pine Grove Leadership Academy, located in the Lake Lena area east of Hinckley, and the Minisinaakwaang Leadership Academy, located in East Lake south of McGregor, both opened its doors to children across the region for the 2007-08 school year. With stringent academic standards, both leadership academies are year-round schools which also focus on culturally relevant learning opportunities embracing Ojibwe culture, language and traditions.

## Tribes: Fond du Lac

The Anishinaabeg (an Ojibwe/Chippewa word meaning 'The People') of the Fond du Lac Reservation are primarily members of the Lake Superior Band of Minnesota Chippewa. The Chippewa Nation is the second largest ethnic group of Indians in the United States. Archaeologists maintain that ancestors of the present day Chippewa have resided in the Great Lakes region since at least 800 A.D. They are members of the Algonquin linguistic family, which also includes the Ottawa, Potowatomi, Fox, Cree, Menominee, and many other smaller tribes. At one time, Algonquin territory extended from the Atlantic Coast to the Rocky Mountains and from Hudson Bay south to the Cumberland River. Control over some of this vast area passed gradually to other groups of Indians such as the Iroquois, and ultimately seized by Europeans.

Historians generally divide Chippewa history into four periods: Pre-contact, French, English, and U.S. It is most difficult to speak authoritatively about the Pre-contact period; scant archaeological evidence and the 'oral tradition' are the only sources of knowledge for the time up to about 1600 A.D. Early Woodland cultures, which date back to at least 500 B.C., were similar enough to Late Woodland cultures (800 A.D. to 1600 A.D.) to convince archaeologists that ancestors of the present day Chippewa have lived in the Great Lakes region for several centuries. Oral traditions speak of a westward migration from the Atlantic Seaboard, which proceeded through the Great Lakes region until it came to

Sault Ste. Marie, where the migration wave split into two groups – one went along the north shore of Lake Superior into Canada, and the other went south of Lake Superior into Michigan, Wisconsin, and Minnesota. The exact time of this migration is not known since the oral tradition uses phrases such as, “Many strings of lives ago,” to give historical context.

The first recorded contact with Europeans (the French) came in 1622 when Etienne Brule met with the Chippewa at Sault Ste. Marie. He found a hunter-gatherer culture that fished the lakes and rivers in the summer time, and hunted in the forests throughout the winter. Spring brought the families together in camps to collect maple sap, which was boiled down into sugar; and in autumn, families gathered to collect wild rice, which was abundant in many areas. Heavily influenced by seasonal activities, the lifestyle of the Chippewa was alternately isolated to small family groups in the wintertime, to being highly social during other times of the year. Deep family and tribal affiliations were developed through communal activities, celebrations, and religious rites; but due to lack of permanent communities, there were few formal structures to tribal organization. Rather, heads of family groups, and/or bands, were recognized as chiefs, many of whom met together to settle disputes and/or form alliances.

The clan or ‘totemic’ system once figured significantly in the culture. Each Chippewa held a specific totem animal – such as the bear, wolf, martin, loon, eagle, and crane – in reverence. Clan identity was passed through the father to his children. Members of various clans were known as a cohesive social force. Marriage within one’s own clan was forbidden, the kinship of the totem being much deeper than that of blood. Prolonged contact with European traders changed profoundly the seasonal, nomadic lifestyle of the Chippewa with the introduction of radically new technologies, which made permanent-based existence possible and desirable.

Consequently, many customs were lost during subsequent generations. Other practices such as traditional medicine, however, persisted since Europeans had nothing of value with which to replace it. In fact non-Indian people whom chose to use them used many Chippewa medicines successfully.

French traders were able to establish highly positive relationships with Chippewa people because, in exchange for animal furs, the Chippewa received guns, knives, liquor, cloth and other desired manufactured goods the acquisition of which gave them status, more power over competing Indian groups, and a more comfortable lifestyle. The French readily married Chippewa women, learned the Ojibwe language, and embraced the culture. This early positive exposure to Europeans affected Chippewa history greatly for it was to demonstrate to them how white people could be beneficial friends rather than inevitable enemies.

When the English drove the French from the Chippewa lands, the Chippewa maintained strong alliances with the French after their treaty with the English was signed in 1766. The English perceived the Chippewa in typical colonial fashion and succeeded in making them their enemies by discounting the basic integrity and wisdom of native ways and beliefs.

The Chippewa relations with Europeans continued to worsen when the United States defeated the English and opened up the frontier for westward migrations of ambitious white people in search of farmlands. As settlers poured into Michigan, Wisconsin, and Minnesota to cut timber and establish farming communities, Indians were inundated. A string of treaties were signed that kept a surprising level of peace among whites and Indians but which eroded Indian ownership of ancestral lands and made impossible the hunter-gatherer way of life. Rather than protect the rights and lifestyles of

Chippewa people, treaties and legislation were enacted to force Indians to assimilate non-Indian lifestyles and cultural values.

The LaPointe Treaty of September 24, 1854 (10 Stat. 1109) was the last principal treaty between the several bands of Chippewa inhabiting Northern Minnesota, Northern Wisconsin, and the Western Upper Peninsula of Michigan. In this treaty, the various bands of Lake Superior and Mississippi Chippewa ceded approximately 25% of the land areas of the present states of Minnesota and Wisconsin plus the balance of the Upper Peninsula of Michigan to the United States. The LaPointe Treaty established the Fond du Lac Reservation at 100,000 acres.

## **Tribes: Leech Lake**

### **Location**

The Leech Lake Reservation is located in north central Minnesota in the counties of Beltrami, Cass, Hubbard, and Itasca. The tribal headquarters is in Cass Lake, Minnesota.

### **History**

In the 1600's, the Dakota Indians had communities at Leech Lake. The Ojibwe bands moved into the region during the mid-to-late 1700's. The first Ojibwe settlements were on small islands on Leech Lake. This area in north central Minnesota was the home of the Mississippi and Pillager Ojibwe bands. In 1847, treaties took sections on the southwest corner of their lands with the Mississippi and Pillager bands from the Menominee and Winnebago tribes that were to be moved from Wisconsin. The remaining land was ceded by treaty in 1855 that established the reservation. The 1864 Treaty expanded and consolidated the reservation in the area of the three lakes. The intent at that time was to have the other Minnesota Ojibwe bands move to the Leech Lake area. By 1867, the plan was changed and White Earth Reservation was created to be the home of all Ojibwe people. The area of the Leech Lake Reservation was reduced by executive orders however, in 1873 and 1874 added land.

Located along US Highway 2, the reservation is southeast of Bemidji with Walker just outside on the southwest corner. Cass Lake is the largest community within the reservation. Eleven communities make up the reservation. In addition to Cass Lake, there are Ball Club, Bena, Inger, Onigum, Mission, Pennington, Smokey Point, Sugar Point, Oak Point, and Squaw Lake. Oak Point had previously been known as Squaw Point, but was renamed in 1995. The reservation is split among four counties, Cass, Itasca, Beltrami, and Hubbard and is divided among seven Minnesota school districts.

Drained by the headwaters of the Mississippi River, the area is generally swampy. With some 40 wild rice producing lakes, it has the largest natural wild rice production of any of the State's reservations. The land is mostly second growth. The Leech Lake Tribe holds the smallest percentage of its reservation of any of the state's tribes. County, state, and federal governments owned well over half of the original land. Of the 677,099 original acres, 212,000 acres are surface area of the three big lakes. Of the remaining 465,000 acres, other levels of government own 332,804 acres. The National Chippewa Forest has the largest portion of the land. Seventy-five percent of the National Forest is within the reservation.

The Leech Lake Tribal Council is the governing body with their offices in Cass Lake and is a member of the Minnesota Chippewa Tribe. The Tribal Council consists of a Chairman, Vice Chairman, District



1 Representative, District 2 Representative, and District 3 Representative. In the early 1990's, the Tribe contracted with the BIA to operate programs under self-governance procedures as one of the second groups of ten tribes allowed into the pilot project. The State is responsible for criminal and some civil jurisdiction over Indians on the reservation. The Leech Lake Tribe issues its own automobile license plates.

The smaller communities have facilities for community events and services such as medical clinics and programs for elders. The people have organized their own community councils to give a political voice to their concerns. Health services are provided at the IHS hospital and clinic in Cass Lake and clinics in the other communities. If care that is more extensive is needed, the hospitals in neighboring cities are used. The Tribe operates a halfway house and an ambulance service, however, fire protection is from neighboring communities. In 1995, the Tribe began a burial insurance program for all enrolled members. Education and programs for children are provided by two tribally run childcare facilities, Head Start programs in seven communities and the K-12 Bug-O-Nay-Ge-Shig tribal school. The Tribe sponsors and provides funding for the Leech Lake Tribal College that began in 1990. The college is located in Cass Lake and offers AA degrees with credits transferable to Bemidji State University and other higher education institutions.

In the first major hunting, fishing, and wild rice rights cases in Minnesota, the Tribe confirmed that it had the right to control these activities on the reservation. The State pays the Tribe for its restraint in using the reservation's resources. In addition, the State conservation officers are deputized by the Tribe to enforce tribal natural resource codes.

### **Tribal Enterprises**

The Tribe operates three gaming enterprises. The Palace Bingo & Casino in Cass Lake and Northern Lights Gaming Emporium four miles south of Walker, and White Oak Casino in Deer River. The Palace has a restaurant and offers many events. In 1996, the Palace Hotel, with 80 rooms and indoor pool, was built adjacent to the casino. The casinos have made the Tribe the largest employer in Cass County.

For many years, the Tribe has operated the Che-wa-ka-e-gon complex comprising of a service station, the Che-We restaurant, a convenience store, and a gift shop. A nearby retail center, built by the Tribe, houses Indian-run business and provides incubator services until they are successful enough to go out on their own. Included in this service are a pizza parlor, Dairy Queen, a barber shop, and a tribally-run office supply store. An embroidery business was successful enough to move out on its own in 1995. A motel, restaurant, and marina were purchased by the Tribe and are now being run under a lease agreement as Shingobee Inn. The Tribe also has an Indian-run archaeology firm, the Leech Lake Archaeological Company.

## **Tribes: Red Lake Nation**

**Location:** The Red Lake Reservation is located in the northern Minnesota almost totally within Beltrami County with a small portion in Clearwater County. The Red Lake “line” is about 25 miles north of Bemidji. The land, slightly rolling and heavily wooded, has many lakes, swamps, peat bogs, and prairies. Land to the west is suitable for farming.

**History:** The Red Band resides on aboriginal land and has lived in the area since the Dakota moved from the region in the mid-1700's. The Red Lake Band, through various treaties and land agreements from 1863 to 1902 gave up millions of acres of land\* but never ceded the diminished reservation and it was never allotted. This fact makes Red Lake unique in Indian Country. All land is held in common by the members of the Band.

Tribal leadership during the late 1800's skillfully resisted allotment legislation and held the land intact for the Tribe as a whole. Pike Creek at Red Lake is the site of the historic land agreement of 1889 where seven determined and foresighted chiefs resisted complying with the Dawes Allotment Act of 1887.

Because of the foresight of Red Lake ancestors who refused to participate in the Dawes Act, Anishinaabe heritage and tradition are preserved. English is a second language to many Red Lake members middle-aged and older including some on the Tribal Council. Ojibwe is spoken and/or understood by many others.

The diminished reservation is 636,954 acres. Other holdings including the Northwest Angle at 156,900 acres total 825,654 acres, larger than the state of Rhode Island. Red Lake is the largest fresh water lake in the country wholly contained within one state. The lake, Mis-qua-ga-me-we-saga-eh-ganing to the Red Lake Ojibwe, is held sacred.

*\*In 1863 in what is known as the "Old Crossing Treaty", Red Lake ceded 11,000,000 acres to the U.S. In 1889, Red Lake cedes another 2,900,000 acres referred to as the "Act for the Relief and Civilization of the Chippewa". In 1902 Red Lake finally ceded 256,152 acres to the U.S. known as the "Western Townships".*

**Government:** The tribal government has full sovereignty over the reservation, subject only to the federal government. Red Lake, because of its unique status is often referred to as a "closed" reservation. Because the land is held in common, few non-members live at Red Lake. The Tribe has the right to limit who can visit or live on the reservation. The Red Lake Nation is exempt from Public Law 280, consequently the state courts or government have no jurisdiction at Red Lake. Laws are made by the Tribal Council and enforced by the Tribal Council and Federal Courts.

In 1918 the Red Lake General Council Constitution was established. In 1958 a revised Constitution and By-laws was adopted by the members of Red Lake Nation, followed by the first secret ballot election of Tribal Government in 1959.

An eleven member Tribal Council, three officers elected at large and eight council members, two from each of the four communities, governs the Red Lake Band. Seven Hereditary Chiefs, descendants from those who negotiated the 1889 Land Agreement, serve for life in an advisory capacity to the Tribal Council. In 1997, the Tribe began administering its own programs under a Self-Governance Contract with the BIA. Red Lake is not a member of the Minnesota Chippewa Tribe (MCT).

**Communities:** There are four reservation communities.

**Red Lake:** Home of the Tribal Government and several tribal programs and businesses. There is a modern IHS hospital, the Jourdain/Perpich Extended Care Facility for the elderly, and several others. Community buildings include the Humanities Center that houses the Head Start program, a swimming pool and other recreational and group facilities. There is a new Boys and Girls club and powwow

grounds. An elementary, middle and high school operated by the state of Minnesota is located at Red Lake.

**Redby:** Located about five miles east of Red Lake. Several tribal businesses are located in Redby along with some tribal programs including an adolescent group home and a chemical dependency treatment facility.

**Ponemah:** Located near the end of the peninsula where Upper and Lower Red Lakes are joined. Ponemah, (also known as Obashing) because of its relative isolation, practices many of the old traditions and culture. It has a community center, an elementary school, Head Start, a health clinic, programming for elders, and powwow grounds.

**Little Rock:** Located about five miles west of Red Lake. It has a community center and an Indian-owned store.

**Economy:** Employment on the reservation is very limited, resulting in high unemployment rates. The Tribal Council is the main employer through government operations and tribally owned businesses such as Red Lake Builders which constructs buildings and roads, retail centers, Red Lake Nation Foods, and others. There are also several small businesses many operated out of homes, including many traditional craftspeople. A farm was purchased on the southwest corner of the reservation in 1994 and the Tribe has continued with a successful paddy rice operation.

The Tribe has three casino operations all built on trust land funded by, and has always been managed by, the Tribe. Under the organization of Red Lake Gaming Enterprises, the three are Seven Clans Casino Thief River, the largest with a hotel and outstanding indoor water park. Seven Clans Casino Warroad, located on beautiful Lake of the Woods, and Seven Clans Casino Red Lake located in Red Lake on the Reservation.

**Leadership:** Red Lake has a history of leadership among Indian Tribes and has been at the vanguard of many initiatives in Indian Country. These include the first tribe in the Country to have tribal auto license plates; Red Lake elected the first Indian County Commissioner in the State, and a Red Lake Spiritual Leader became the first non-Judeo-Christian chaplain of the State Senate; It is the first reservation in Minnesota to build an archives-library program to preserve tribal records and historical material; and more.

## Tribes: Bois Forte Band of Chippewa

### What does the name “Bois Forte” mean?

Bois Forte, or “strong wood,” was the French name given to the Indians living in the densest forests of what is now extreme northern Minnesota.

### How did the Bois Forte people traditionally live?



The Bois Forte people lived in harmony with the rhythms of nature, moving through the woods as the seasons changed to fish, hunt, pick blueberries, and make maple sugar. This began to change when Europeans started arriving in the late 1600s and early 1700s.

Since that time, the Bois Forte people have seen many changes; the great forests are gone, there are many more people and far fewer animals. Despite these alterations, the Bois Forte have endured and preserved their ancient traditions; harvesting wild rice, tapping maple trees and picking berries to name a few. Weaving everything together is a sense of community, expressed as gatherings and celebrations in powwows and sacred ceremonies.

### **How did the Bois Forte people come to the area where they currently live?**

The Bois Forte Band of Ojibwe has lived in northeastern Minnesota for centuries, but did not originate here. The people journeyed from the east coast up the Saint Lawrence River around the Great Lakes and followed the rivers and lakes inland. During the early years of fur trading with non-Indians, the Bois Forte people moved inland from the Grand Portage area to the mouth of the Vermilion River.

### **Where is the Bois Forte Reservation?**

The Bois Forte Reservation is located in extreme northern Minnesota, about 45 miles south of the Canadian border. The reservation is divided into three parts. The largest section is around Nett Lake in St. Louis and Koochiching counties. It is home to the majority of Bois Forte Band members and the Band's primary government offices. Another section of the reservation, located on Lake Vermilion in St. Louis County, is home to additional Band members and to Fortune Bay Resort Casino. Band members do not live on the third section of the reservation, Deer Creek that lies in Itasca County.

### **How was the Bois Forte Reservation created?**

To obtain Indian people's rich land and natural resources, the U.S. government signed a series of treaties with Indian nations in the 1700s and 1800s. Under the terms of the Treaty of 1854, Indian people in northern Minnesota ceded land from International Falls to Duluth to Grand Portage. The Bois Forte Indians were given the right to select reservation lands in the vicinity of Lake Vermilion, which was the heart of their community, and they retained the right to hunt and fish in the ceded area.

But when reports of gold beneath the Bois Forte people's lands began to circulate, non-Indians wanted the land. That led to the Treaty of 1866, in which all claims to a reservation near Lake Vermilion were relinquished and a reservation of about 100,000 acres was established at Nett Lake. Even though the Vermilion reservation was reestablished by an 1881 executive order, the Bois Forte Indians were only given back about 1,000 acres in the Vermilion area, instead of the tens of thousands they had been promised in the Treaty of 1854.

### **What happened during the 19<sup>th</sup> century?**

The federal government adopted a policy of assimilation, trying to squelch Indian traditions and press Indians to adopt the customs of white people. Some Indian children were taken away from their families and sent to boarding schools, where they were punished for speaking their native languages. Despite this harsh policy, the Bois Forte Band and many other Indian nations tenaciously held on to their languages, traditions and cultures.

## **How was the Bois Forte Band government of today created?**

The federal Indian Reorganization Act of 1934 recognized that assimilation had failed and that that Indian people and Indian governments should be strengthened, not weakened. It was followed by other policies of the twentieth century, such as the Freedom of Religion Act, the Indian Child Welfare Act, and the Indian Self-Determination Act, which marked a new respect for Indian sovereignty and self-governance. Indian nations like Bois Forte were offered the choice of managing their own government programs.

Also during this century, the Minnesota Chippewa Tribe was formed as a political union of six Chippewa bands. This helped the Bois Forte Band further strengthen its government. By 1997, the Bois Forte Reservation Tribal Council had assumed full responsibility for the delivery of all governmental programs and services to its people.

## **When was Fortune Bay Resort Casino created?**

The seeds of Fortune Bay's success were planted in the mid-1980s, when the Bois Forte Band opened its first casino, which offered high-stakes bingo. Then, in 1988, the federal Indian Gaming Regulatory Act was signed into law, recognizing that tribes have the power to regulate gaming on their own land. The Bois Forte Band signed gaming compacts with the state of Minnesota, and in 1996 the Band opened Fortune Bay Resort Casino, which quickly grew into one of the region's most successful businesses.

Today Fortune Bay employs over 500 people, annually injecting more than \$30 million into the economy of northeastern Minnesota. Fortune Bay is a full service resort including a hotel, casino, restaurants, 84 slip Marina, RV campground, nationally award winning Heritage Center and Wilderness Golf Course. Fortune Bay's revenues have helped fund vital programs and services that benefit Bois Forte Band members and the surrounding communities.

The Bois Forte Band has carefully reinvested their revenues and diversified their business portfolio as part of their commitment to strengthening the region's economy and increasing Band member employment. Under the management of the Bois Forte Development Corporation, the Band now owns and operates Fortune Bay Resort Casino, the Wilderness Golf Course, WELY end of the road radio, Powerain Manufacturing, Inc., the Y-Store, the Nett Lake Convenience Store and Bois Forte Wild Rice.

## **Tribes: White Earth**

The White Earth Reservation is located in the northwestern Minnesota; it encompasses all of Mahnomen County and portions of Becker, and Clearwater Counties. The reservation is located 68 miles from Fargo and 225 miles from Minneapolis/St. Paul. Tribal headquarters are in White Earth, Minnesota.

The White Earth Reservation is named for the layer of white clay under the surface at White Earth Village. Never the historic homeland of any Ojibwe group, it became a reservation in 1867 in a treaty with the Mississippi Band of Ojibwe. It was to become the home of all of the Ojibwe in the state. The land is typical of west-central Minnesota. Indian communities include White Earth, Pine

Point/Ponsford, Naytahwaush, Elbow Lake, and Rice Lake. Other villages were built along the railroad track running south to north in the western part of the reservation, Callaway, Ogema, Waubun, and Mahnomen (all incorporated cities).

With the 1867 Treaty, great pressure was put on the bands to get them to move. Mississippi Band members from Gull Lake were the first group to come and settle around White Earth Village in 1868. The 1920 census reflected those who had settled in White Earth: 4856 were from the Mississippi Band including 1,308 from Mille Lacs, the Pillager Bands had 1,218, Pembina Band 472, and 113 had come from Fond du Lac of the Superior Band.

The different bands tended to settle in different areas of the reservation. Mille Lacs Lake members moved to the northeastern part of the reservation, around Naytahwaush and Beaulieu. Pillager Band members settled around Pine Point in the southeast. After 1873, Pembina Band members from the Red River Valley moved into a township on the western side of the reservation. A community concentrated in the Village of White Earth where the government agency was located. These various groups of Indians, with their different backgrounds and cultures, continue to add a diversity of interests to the reservation today.

The Dawes Act of 1887, Nelson Act of 1889 along with the Clapp Act of 1904 and Snyder Act of 1906, enabled the rapid division of the reservation into individually held parcels, allowing individuals to sell their lands and with many schemes to defraud. The timber was sold and cut and much of the land quickly passed into non-Indian ownership. In the decades since, there were several commissions and court actions to find out what happened. The implications for hunting and fishing rights have had several court challenges. The Collier agreement was to allow White Earth to hunt, fish and gather within the Tamarac National Wildlife Refuge. In 1986 the White Earth Land Settlement Act (WELSA) required transferring 10,000 acres of state/county held land to the Tribe in exchange the Tribe allowed for cleared titles of 100,000 acres of privately owned land, although the titles have been cleared, the Tribe is still waiting for the remaining acres. The Tribe also received \$6.5m for economic development, which was used to start their Shooting Star Casino.

White Earth has relatively very little allotted land still remaining in trust, reflecting the destructive land-grabbing history of the reservation. Enrolled members, however, hold significant amounts of privately owned fee lands, currently 28,379 acres. These are also Tribal lands that pay property taxes.

The White Earth Tribal Council is the governing body and the Tribe is a member of the MCT. White Earth Village is the location of the tribal headquarters, the IHS clinic, (which underwent a five-fold expansion in 1995), the Circle of Life K-12 tribal school, and a senior's housing project and center. Because of the widely scattered settlement pattern on the reservation, government services, social programs, Head Start and daycare are provided at various centers, Nay-tah-waush, Pine Point, and Rice Lake. There is an additional Head Start at Waubun and health stations at Nay-tah-waush and Pine Point. Hospitals are in communities off the reservation and in Mahnomen. The Tribe assists various services such as the hospital, fire departments, rescue squads and ambulance with some funding, with major funding going to law enforcement on the Reservation.

Seven Minnesota public school districts serve Indian children: Bagley, Detroit Lakes, Fosston, Mahnomen, Park Rapids, Waubun, and Nay-tah-waush. The White Earth Community Service Center serves as a recreational building, swimming pool and gymnasium. The center is operated by the Tribe and on tribal. The Pine Point School, K-8, is a part of the State system; it started as an Indian

experimental school in 1969. Under special legislation, the Tribe administers it. In 2005 a new charter school was started in the community of Nay-tah-waush.

Criminal jurisdiction of Indians is provided by the state, the Tribe has civil jurisdiction. The Tribe has a conservation department, a police department and a civil court and is working on developing its own criminal code.

The White Earth Reservation is in an area of especially severe continuous unemployment. The Tribe's Shooting Star Casino and Hotel in Mahnomen has been a successful operation and is the largest employer in Mahnomen County. Even though the land was purchased with monies from the WELSA Act and should have been tax exempt, the casino has paid property taxes up until this past year. There is a 390-room hotel with swimming pool, arcade, entertainment, a full range of food service options and an RV park. A great deal of investment in infrastructure has been required, resulting in expanded water and waste treatment facilities, telephone systems, and highway development.

As a community development project, the Manitoak Mall was built adjacent to the casino complex. It has shops and other amenities for those coming to the casino. The Tribe also owns and operates the Ojibwe Building Supplies, Ojibwe Office Supplies, a Solid Waste Transfer Station and their own third-party health insurance claims administration office. They are in the process of starting a new business called Native Automation Solutions, Inc. which has recently gained 8(a) status from SBA. In 2006 two 24-unit apartment complexes were opened in Mahnomen and an additional 25 new homes were completed in 2007.

The Tribe is in the process of building a community center in the village of White Earth as well as a new Tribal Administration building in White Earth, both scheduled to be completed in 2008.

## **Tribes: Grand Portage**

### **Location**

The Grand Portage Reservation is located in Cook County in the extreme northeast corner of Minnesota, approximately 150 miles from Duluth. It is bordered on the north by Canada, on the south and east by Lake Superior and on the west by Grand Portage State Forest.

The Grand Portage Reservation encompasses a historic fur trade site with spectacular northwoods Lake Superior shoreline. The reservation extends about 18 miles along the lakeshore and from nine miles to a quarter mile inland. The community of Grand Portage is the location of the tribal buildings and home sites. Grand Marais is the closest city, 36 miles to the southwest, and Thunder Bay, Canada, is 37 miles to the north.

The name Grand Portage comes from the nine-mile portage necessary to bypass the cascading waters of the Pigeon River to get inland to the lakes and rivers leading to the fur-rich areas of northern Minnesota. By the 1730's the Ojibwe, in their migration along the northern shore of Lake Superior, arrived at Grand Portage. The French record of fur trade over the portage began in 1731. The British took over in the 1760's and the North West Company built the post at Grand Portage by around 1785-87. Some 150 Ojibwe families lived in the vicinity of the post. In 1803, the British company moved to Fort William, Canada, which is now known as Thunder Bay. The Indian community that provided services and trade at the Grand Portage continued working with the British in Canada. The population in Northern America declined. In 1824, Schoolcraft reported 60 people. For a while in the 1830's the

American Fur Co. used Indian people to operate a commercial fishing station at Grand Portage. It did not last long. To this day close ties continue with the Ojibwe in Canada since the border often splits extended families.

The Grand Portage Indians were members of the Lake Superior Band but were not participants in the early Ojibwe treaties with the United States. They protested being ignored in the 1842 Treaty when Isle Royale was ceded and they then received annuity rights. In the 1854 Treaty they ceded their lands in the Arrowhead region of Minnesota and accepted the Grand Portage reservation. During the allotment era, no serious attempt was made to relocate the people to White Earth.

## **Government**

The Grand Portage Tribal Council is the governing body of the reservation and is a member of the MCT. The Tribal Council consists of a Chairman, Vice Chairman, Secretary/Treasurer, Council man, and Council woman. In 1996, Grand Portage entered the Self-Governance Program by contracting to administer its own programs from the BIA. The State is responsible for criminal and some civil jurisdiction. The Tribe established its own court in September 1997. It collects its own sales tax. The Tribe, working with the local residents, the State, and the Environmental Protection Agency, established a Land Use Ordinance for the reservation that was approved in 1996. This ordinance designates areas of land use according to tribal priorities for wildlife habitat, timber production, and protection of the resources for recreational purposes. A primitive area had been set aside in an eastern portion of the reservation in 1956. The hunting and fishing rights of tribal members in the ceded lands of the 1854 Treaty are regulated under the Tribal Code and enforced by the 1854 Authority.

## **Tribal Enterprise**

The community at Grand Portage contains the tribal headquarters, the Trading Post, Daycare Facility, as well as other tribal businesses. The Gitchi Onigaming Community Center was built in 1994 that offers a wide variety of recreational activities, a swimming pool, a senior center, a teen center, a computer room, library, and powwow grounds. The center also provides services with a Head Start program. A log school building has provided federal and public education with an elementary school in Grand Portage since the 1930's. In 1997 a new school for student's K-6th grade was opened and linked to the community center. As a state public school operating under special legislation, the new facility will be leased to the Cook County Public School system. The old school building, the only log school in Minnesota, will continue to be used for educational activities for the Tribe. The students go to middle and high school in Grand Marais. The community has its own health clinic, ambulance service, and volunteer fire department.

The Grand Portage Development Corporation was established in 1971 to spur economic development on the reservation. Their most successful operation is the Grand Portage Lodge and Casino that opened in 1975. It has provided an ever-increasing source of employment for band members and income for the Tribe. The hotel is located on the shore of Lake Superior, off Highway 61. It has 95 rooms, conference facilities, an indoor pool, and gift shop. The reservation has over 100 miles of hiking trails, a marina, and campgrounds. A casino opened in 1990 and expanded in mid-1990's. Eighty percent of their customers come from Canada and is the largest employer in Cook County. Approximately 18% of the employees are First Nation Ojibwe from the Thunder Bay, Ontario Area. Some of the Indian people work as loggers and commercial fishermen. Off-reservation employment is at Grand Marais and Thunder Bay, Canada.



The Grand Portage area has several other attractions for tourists. The Grand Portage National Monument, built on reservation land, features the reconstructed fur trade fort of the 1700's. The original portage trail to historic Fort Charlotte on the Pigeon River is operated by the National Monument. From the bay, ferries take visitors to Isle Royale National Park, 19 miles out in Lake Superior. Grand Portage State Park, located on the Pigeon River, has made the great falls accessible to the public. It opened in 1995. In a unique relationship, the Nature Conservancy and private donations purchased 2.5 miles of land along the river. The State acquired the land, donated it to the Tribe, and then the Tribe leased it back to the State to operate as a state park. The agreement provides that staff positions should be held by those with significant knowledge of Indian culture, preferable knowledge of the Grand Portage Band. (Laws of MN for 1989, Chap 359, Subd 27a, Sect 7-11). There have been funds allocated by the State to build a new State Park Welcome Center.

The 300 year old Manito Geezhigaynce, a twisted cedar known as the little spirit cedar tree, is located on the north side of Hat Point on a stone ledge. This tree has great significance to many generations of Grand Portage Indians and boatmen on Lake Superior. The land with the tree was offered for sale in 1987. A group was formed and \$100,000 was raised to buy the land for the Tribe in 1990. To protect their heritage, the Grand Portage Indian community requires that to visit the tree, there must be a tribal guide. The John Beargrease Sled Dog race is held annually from Duluth to Grand Portage and back. It is in honor of John Beargrease, a Grand Portage member, who from 1887 to 1899 delivered the mail from Two Harbors to Grand Marais. Depending on the weather conditions, he would hike, come by boat and in the winter by dog sled.

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