

Flandreau Santee Sioux Tribe Monthly Newsletter January 2020

Wi Te'Hi Wi (Moon of the Hardship) January - This is the time of the year when supplies were becoming depleted and it was difficult to replace them because of the severe winter storms.

Flandreau Santee Sioux Tribe approved by USDA to grow hemp



(KSFY) - The Flandreau Santee Sioux Tribe has officially received approval from the U.S. Department of Agriculture to grow hemp on tribal land.

Gov. Kristi Noem has maintained a hard stance against growing the crop in South Dakota. However, state law doesn't apply to sovereign nations.

Flandreau Santee Sioux tribal leaders expect the approval to grow hemp to carry significant economic impact.

"The possibilities for the plant are really endless, from building materials to supplements, hemp can really be a large economic driver for the tribe," Attorney General for the Flandreau Santee Sioux Tribe, Seth Pearman, said.

Guidelines within the plan require the hemp to be sampled and tested. If it is found to be above the allowed federal THC level, the plant must be destroyed.

"We have testing labs that are DEA compliant that we'll utilize to do our testing to ensure that those levels are secure," Pearman said. "We have a Hemp Control Officer who will be handling all the testing on behalf of the government."



Adrian Cottle / CC BY-SA 2.0

Flandreau Santee Sioux Tribe Newsletter is a monthly publication by the

Flandreau Santee Sioux Tribe.

Digital photos or sending other original files is encouraged.

Deadline for submission of material is

5 work days before the 15th of each month

Flandreau Santee Sioux Tribe

Attn: Marcie Walker

P.O. Box 283

Flandreau, SD 57028

or Call: 997-3891 ext. 1251

marcie.walker@fsst.org

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If inaccurate or otherwise inappropriate information is brought to our attention, a reasonable effort will be made to print a correction in the next month newsletter. We reserve the right to omit submissions if it is felt that the content or subject matter is inappropriate.

NEWSLETTER SUBMISSION

GUIDELINES:

All information submitted for newsletter must be received 5 (five) working days before the 15 of each month. We cannot guarantee inclusion of any submissions after that date in that month's newsletter. Submissions must be made in typewritten (or computer generated) format. They can be submitted directly to Marcie Walker in hardcopy, on disk or via email at:

marcie.walker@fsst.org

The FSST reserves the right to edit submission for content and clarity when appropriate. Additionally, submissions not of a time sensitive nature may be delayed for next month newsletter

Flandreau Santee Sioux Tribe approved by USDA to grow hemp

Rosebud Sioux Tribe President Rodney Bordeaux says other tribes in the region are excited to see the USDA's ruling, and are working together to bring the cash crop to their lands.

"We're just discussing some possibilities of how we can work together in a more unified fashion rather than just going alone," Bordeaux said. "That's why we're very supportive of Flandreau and what they are doing."

Bordeaux says exploring the hemp industry is important because the gaming industry by itself isn't enough to drive economic development on the state's reservations.

"We have gaming in South Dakota, but don't have the population. There are too many casinos in the state, too much competition, so we have to look for other avenues to expand and develop our economic ventures," Bordeaux said.

Bordeaux says the Rosebud Sioux Tribe hopes to have a hemp plan approved by the USDA by the end of next year.

Flandreau Santee Sioux Tribe has obtained approval to grow industrial hemp under new rules from the U.S. Department of Agriculture.

According to USDA.gov, Flandreau Santee Sioux Tribe was one of three hemp plans that have been approved.

The approved plan includes the appointment of a Hemp Control Officer to oversee the production. According to the plan, the Hemp Control Officer can issue licenses, permits, agreements and they can propose tribal hemp regulations.

In a statement from the Flandreau Santee Sioux Tribe, tribal officials said the plan regulates the production of hemp within the tribe's territory, including where hemp may be grown, sampling and testing of hemp plants for THC-level compliance, and destruction for plants with non-acceptable THC levels.

"The Tribe's Executive Committee, as an act of its sovereign authority, has taken extensive efforts to grow hemp, and thereby expand its current agricultural activities. The Tribe is confident that this plant is not only an incredible economic opportunity because of its vast product offerings, but is also native to this area, and beneficial to the environment."

Gov. Kristi Noem has maintained a hard stance against growing the crop in South Dakota. However, state law doesn't apply to sovereign nations.

The Flandreau Santee, Oglala, Yankton Sioux and Santee Sioux (Nebraska) were among 11 tribes and 11 states in the U.S. that filed applications with the federal agency since it opened the process in late October.

States or tribes will have to adhere to a number of federal guidelines, including plans to comply with enforcement and inspection procedures.

According to USDA.gov, plans for the Oglala Sioux and Santee Sioux tribes are under review. The Yankton Sioux Tribe is drafting a plan for USDA review.

Governor Noem's Office has released a statement, adding that the governor is aware of the decision and will work with public safety officials and tribal leaders to ensure law enforcement is equipped to enforce South Dakota's laws and keep people safe.



1400 Independence Avenue, SW.
Room 2077-S, STOP 0235
Washington, D.C. 20250-0235

Anthony Reider
Tribal President
Flandreau Santee Sioux
Post Office Box 283
Flandreau, South Dakota 57028

Dear President Reider:

Thank you for submitting the Flandreau Santee Sioux's hemp plan for the U.S. Department of Agriculture's (USDA) review and approval.

We have reviewed your hemp plan and found it to be in compliance with the requirements in Subtitle G of the Agricultural Marketing Act of 1946, 7 U.S.C. §§ 1639o – 1639s, and the implementing regulations at 7 CFR part 990. This letter serves as USDA's approval of the Flandreau Santee Sioux's hemp plan. With the approval of your hemp plan, the Flandreau Santee Sioux has assumed primary regulatory responsibility for hemp production within its jurisdiction. If you would like to amend your hemp plan, please review 7 CFR § 990.4(b) for specific requirements.

Flandreau Santee Sioux Hemp Production Program


Mailing Address of State or Tribe

Flandreau Santee Sioux
Post Office Box 283
Flandreau, South Dakota 57028

Date of Issuance

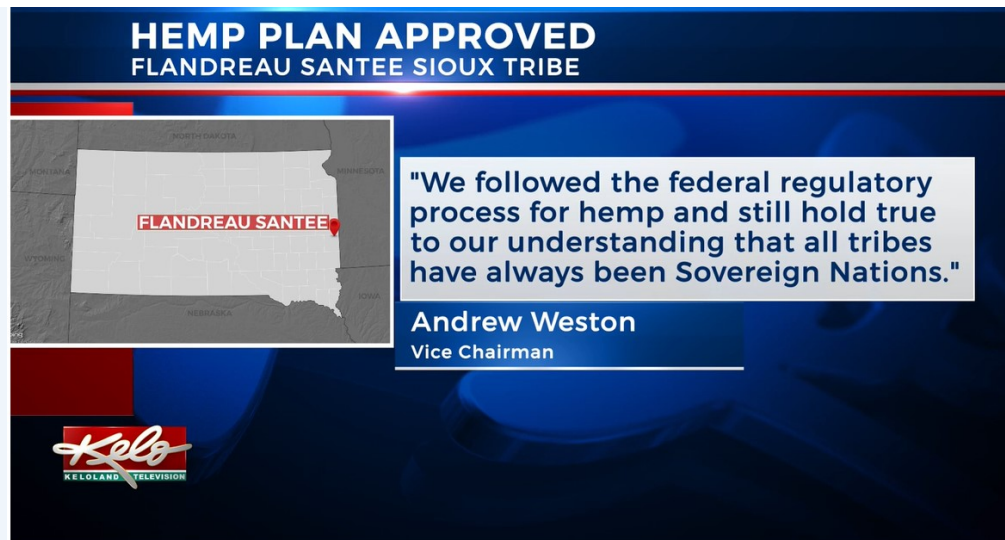
12/23/2019

This is to certify that the above State or Tribe has the authority to administer a domestic hemp program under the oversight of the USDA Domestic Hemp Production Program.


Sonia N. Jimenez
Deputy Administrator



Flandreau Santee Sioux Tribal Vice Chairman: Approval to grow industrial hemp is good news for tribe



FLANDREAU, S.D. (KELO) – Last week the Flandreau Santee Sioux Tribe was approved to grow industrial hemp under new U.S. Department of Agriculture rules. [Friday we explained the USDA approved its hemp plan.](#)

The tribe's vice chairman, Andrew Weston, sent KELOLAND News a statement Monday saying that the approval is great news for the tribe.

You can read the full statement here:

“

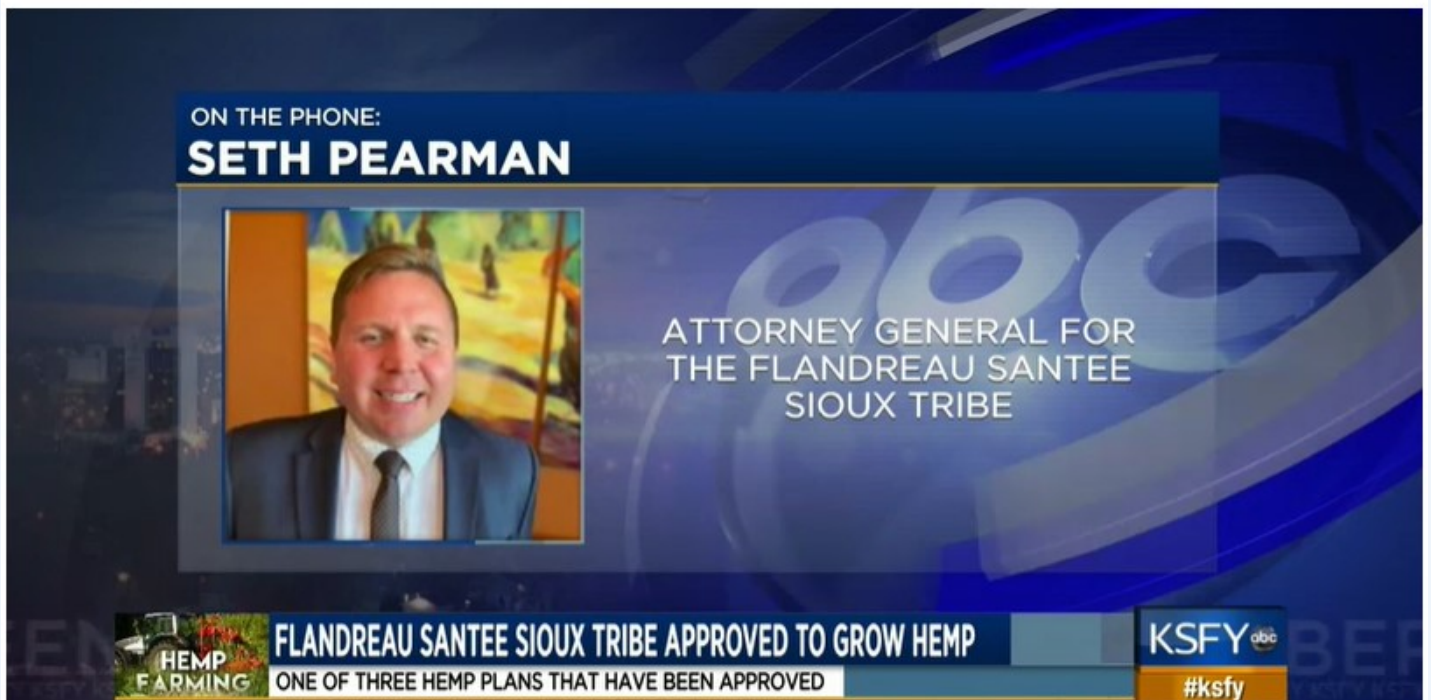
“This notification from the USDA on our hemp production plan approval for the Flandreau Santee Sioux tribe is definitely Great News for our tribe, as you may know the tribe has dedicated a large amount of time and resources in this endeavor over the years and it is finally able to enjoy the economic Sovereignty so many other sovereign nations are afforded with regard to this Hemp plant.

We followed the federal regulatory process for hemp and still hold true to our understanding that all tribes have always been Sovereign Nations. Hopefully the state of South Dakota and all interested farmers will follow suit with utilizing hemp as a economic and prosperous crop in their futures as well.

Also, if any of our fellow Tribal nations would like assistance in their hemp plan submission or generalized questions about such please reach out to us. We look forward to assisting our fellow tribal nations in securing their sovereign economic right and the tremendous business opportunities this hemp plant produces for local economies and all parties involved.”



Flandreau Santee Sioux Tribe approved to grow hemp on tribal land



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- **THE DATE YOUR COMPLETED FORMS AND ALL CURRENT DOCUMENTATION IS RECEIVED (date received stamp) IS THE DATE YOU WILL BE ELIGIBLE TO RECEIVE GWA PMTS UPON GWA COMMITTEE APPROVAL.**

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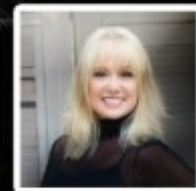
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MARCH 27 | 8PM



JOHNNY CASH TRIBUTE

Friday, March 27, 2020 | 08:00 PM

Opioids: The Good, the Bad and the Ugly

Richard P. Holm, MD

My patient was in severe pain, suffering from an obstruction in his gastrointestinal tract as a result of spreading cancer. I knew that morphine, one of the opioids, would provide immediate and merciful relief, and it did. We are thankful that we have something that can palliate pain and provide comfort for severe acute pain, especially for patients at the end of their lives. That's good!

In contrast to the good that opioids can do for certain acute pain, we know they are not very effective for musculoskeletal or neuropathic pain and fail terribly in helping long term pain and chronic pain syndrome. Despite this inadequacy, opioids are still being over-prescribed for most post-operative musculoskeletal pain.

Also, our bodies quickly develop tolerance to opioids, thus continually requiring increased doses to get the same effect. In addition, withdrawal symptoms from opioids can be significant making it difficult to stop taking opioids once hooked. It is estimated that about 75 percent of those taking illicit opioids got started from a prescription, more than

100,000 people are regularly using heroin and about 12 million people are taking non-prescribed illicit opioids. That's bad!

It gets worse. Opioids have an insidious potential for overdose which depresses the drive to breathe so much as to suffocate people to death. In the U.S., it is estimated that about 70,000 people die each year from opioid overdose. In comparison, 83,000 die from diabetes, 56,000 from influenza and pneumonia, 47,000 from suicide and 40,000 from motor vehicle crashes. That's very bad!

Unfortunately, in response to this opioid epidemic, the drug manufacturer of naloxone, which costs 50 cents to six dollars to make, raised its price up to \$4,000 for a dual pen auto-injector. Fortunately, a generic version will be available soon with a two-pack of auto-injectors for \$180. Until then, we pay the higher price. That's ugly!

Bottom line: If we hope to find help for this crisis, we need to understand the good, the bad and the ugly about opioids.

Richard P. Holm, MD is founder of The Prairie Doc® and author of "Life's Final Season, A Guide for Aging and Dying with Grace" available on Amazon. For free and easy access to the entire Prairie Doc® library, visit www.prairiedoc.org and follow Prairie Doc® on Facebook featuring On Call with the Prairie Doc® a medical Q&A show streaming on Facebook and broadcast on SDPB most Thursdays at 7 p.m. central.



How can you reduce your chances of falling sick?

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- Manage your stress
- Wash your hands
- Avoid touching your eyes, nose, or mouth
- Exercise

Telling Natives to go back to where they came from

Lori Metoxen, 52, works as an administrator at Oneida Behavioral Health in Green Bay, Wisconsin, a treatment center for indigenous people suffering from addiction and mental illness. Metoxen says one beautiful summer day in 2017 she drove home from work with the windows down, the sunroof open, and her Oneida Nation license plate, available only to members of the tribe, proudly displayed on the back of her car. When she stopped at a traffic light in the part of western Green Bay that belongs to the Oneida Nation reservation, she noticed a car full of white, teenage girls in the lane beside hers. “Go back to Mexico, you scumbag sack of shit!” one of the girls yelled at Metoxen.

Calling all HuffPost superfans!

Stunned, Metoxen remembers saying something like, “What is your problem?” to which the girl, after a string of profanities, replied, “You heard me, go back to Mexico!”

“The angriness of their voices was shocking to me,” Metoxen, a Native American who is not from Mexico, recounted to HuffPost. “They really needed to make somebody feel bad. What was the fun in that?”

After a few seconds, the light turned green and the white girls, all laughing, turned left. Metoxen drove straight, and as so often happens after incidents like these, she suddenly realized what she should have said.

“You go back to where you came from! I belong here!”

A White Supremacist Slur

Metoxen’s story is one of 22 stories HuffPost has collected of people with Native American ancestry being told — absurdly — to “go back” to where they came from. Native Americans reported being told different variations of the phrase: “Go back to your country,” “go back to Mexico,” “go home,” “get out of our country,” and “go back to the reservation.”

For a white person — and it’s almost always a white person — to say “go back” to a Native American, whose ancestors were here long before European settlers colonized this continent, betrays the real, white supremacist meaning of the phrase: We don’t want you anywhere at all.

These 22 stories were culled from over 800 reports of hate incidents, occurring over the last four years in the U.S., in which assailants communicated some variation of “go back” to their victims. HuffPost, working with ProPublica’s Documenting Hate project, collected these incidents in a database to examine the moral emergency of hate in the era of President Donald Trump.

The 22 incidents occurred in 15 states, from a post office in Alaska to a Walmart in Arizona, from a library in Washington to that traffic intersection in Wisconsin.

Five of the perpetrators in these hate incidents invoked the president's name while targeting their victim; six yelled "go back" from cars before driving off; six yelled "go back to Mexico" at their victims, none of whom are from Mexico; and of the perpetrators whose race is known, all were white.

Of those Native Americans who were told to "go back" where they came from, three were veterans of the U.S. military.

Some of those interviewed by HuffPost for this article expressed fears that anti-indigenous bigotry is on the rise thanks to the election of President Trump in 2016 — a man with a long history of racism towards Native Americans.

Trump, after all, keeps a portrait of Andrew Jackson in the Oval Office, the 19th century president best known for his policy of "Indian Removal," an ethnic cleansing campaign that included the Trail of Tears, the forced death march of Native Americans from their homes in the Deep South to points west, like Oklahoma, where 57-year-old Jennie Wright lives.

"I look Indian," Wright, a high school English teacher, told HuffPost. Her father was white but her mother, she said, was an enrolled member of the Mississippi Choctaw tribe.

A couple weeks after the 2016 election, Wright says she went to a Walmart in Bartlesville, a short drive from the Osage Reservation (where Native Americans in the early 20th century, newly wealthy from oil discovered on that land, were systematically robbed and murdered.)

As Wright crossed a crosswalk in the Walmart parking lot, she suddenly heard the sound of a revving engine. She looked around and saw a middle-aged white woman in a "beat-up old car" speeding towards her. Wright scurried towards the sidewalk.

The woman in the car stopped, leaned her head out of the window and yelled at Wright to "go back" to where she came from. "What the hell are you talking about?" Wright replied.

"Go back to Mexico!" the woman screamed, before speeding off and yelling, "Trump!" Wright says it was the first time anything like this has ever happened to her. "It opened my eyes a little bit," she told HuffPost. "I always thought everything was pretty much okay. Thought it died out."

"Then he came," she added, referring to the president. "And he gave everyone free rein to say things."

A survey conducted in 2017 by NPR, the Robert Wood Johnson Foundation, and Harvard University found that nearly 40% of Native Americans said they had personally experienced offensive comments about their race or ethnicity. Over a third of those surveyed said they or a family member had experienced either violence, threats or harassment because they are Native American.

Cheryl Redhorse Bennett, an assistant professor at Arizona State University who studies hate crimes targeting indigenous people, says she's seen a "surge" in Native Americans being told to "go back" since 2015.

Although she's seen her fair share of Native Americans being the victims of anti-Hispanic hate (being told to "go back to Mexico"), she says perpetrators most often tell Native Americans to "go back to the reservation."

"Generally native people refer to towns that are adjacent to reservations as border towns," Bennet explained to HuffPost. "Within these border towns, there's a long history of violence against native people, racism, and hate crimes."

Bennett said white border town residents often view reservations and treaty rights not for what they are — meager compensations for centuries of theft and genocide — but as "privileges" unfairly bestowed upon Native Americans.

"You tell native people to 'go home,'" Bennett said, "but then you want to develop their land, you want to abolish treaty rights. So it's never enough."

"We Were Here First!"

Rattler, legal name Michael Markus, is a 46-year-old Marine veteran who is the descendant of Chief Red Cloud, the Lakota leader who signed the 1868 Ft. Laramie Treaty.

Rattler was among thousands of Native activists in 2016 who set up camp on land that treaty protected: the Standing Rock Indian Reservation in North Dakota. This was Rattler's ancestral land, and he was going to protect its ancient burial sites and its water from the planned construction of the Dakota Access Pipeline. The pipeline, he and other activists argued, was a violation of that treaty.

It was also a violation of that treaty, they later claimed, for state law enforcement officials to invade the native activists' unarmed encampment on Oct. 27, 2016, using sound cannons, rubber bullets, pepper spray, and tanks to disperse the protesters. Rattler was among a handful of activists who allegedly set barricades of tires and wood on fire to slow the violent police raid.

For this, months later in February, just after Trump's inauguration, he was indicted on federal charges of civil disorder and of using a fire to commit a felony. He and other activists saw the indictment as political — an excuse to justify the police brutality visited upon the encampments.

As he awaited trial, Rattler's bail conditions stipulated he had to wear an ankle monitor and not leave the area in and around Bismarck, North Dakota — a border town. It was during this period, he told journalist Natasha Lennard, author of the book "Being Numerous: Essays on Non-Fascist Life," that local residents would often drive past Rattler and yell "go home!" as he smoked cigarettes on his porch.

Jonathan Klett, Liminal Films Rattler, legal name Michael Markus, is a 46-year-old Marine veteran who is the descendant of Chief Red Cloud, the Lakota leader who signed the 1868 Ft. Laramie Treaty.

It's a striking scene to imagine: a Native American Marine veteran wearing an ankle monitor, awaiting trial for protecting tribal land from the fossil fuel industry, being told to "go home" by white people driving by.

"It's funny, because I want to get out of here too," Rattler told Lennard at the time. "But part of me wants to yell back, 'Go home? We were here first!'"

As Rattler awaited trial, President Trump approved the final permit for the Dakota Access Pipeline, which over the next year spilled oil five times, just as native activists had warned it would.

Rattler, after accepting a non-cooperating plea deal, is now serving a three-year sentence in a federal prison in South Dakota.

In a statement released to the press after his sentencing, he said he was praying that native activists had "the strength to keep up the fight." Standing Rock, he said, "was a training ground."

And despite what he and other activists thought about the federal government's motivations for prosecuting him, Rattler also stated he was praying for the judge who handled his case.

"We all live on this earth together," he said. "They segregate us because we have a different color skin, but we're all red underneath."



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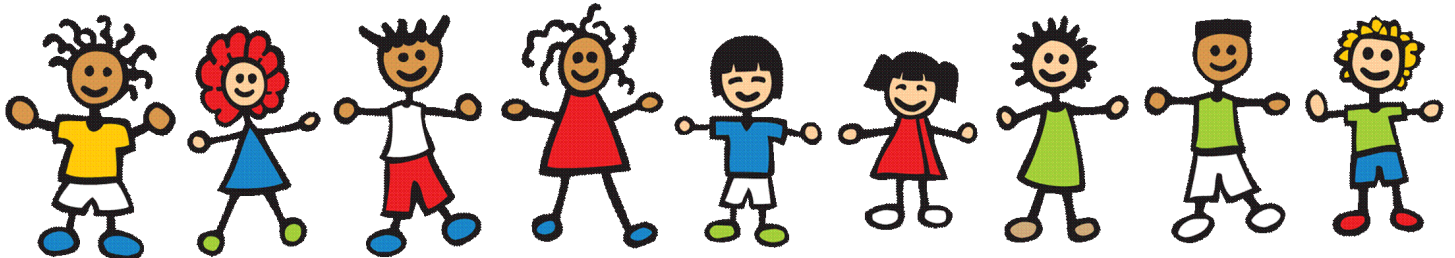
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What is RYUK?

By Tomas Meskauskas

PC Risk – Dec. 27, 2019 –

RYUK is a high-risk ransomware-type virus that infiltrates the system and encrypts most stored data, thereby making it unusable. Unlike most other viruses, this malware does not rename or append any extension to encrypted files. It is, however, worth noting that updated variant of RYUK ransomware (titled RYK ransomware) appends .RYK extension (thus, its name). RYUK is also designed to create a text file ("RyukReadMe.txt"), placing a copy in every existing folder.

The new text file delivers a message that informs victims of the encryption and encourages them to pay a ransom to restore their data. Each victim receives several unique keys that are necessary to restore data. Cyber criminals hide all keys on a remote server. Restoring data without these keys is impossible, and each victim is forced to pay a ransom in exchange for their release. The cost is not confirmed - all information is provided via email, however, the size of ransoms



varies with each victim. It is also stated that, for each day of delay, the victim must pay an additional .5 Bitcoin (currently equivalent to ~\$3200). As compared to other ransomware-type viruses, this cost is high - it typically fluctuates between \$500 and \$1500 (and it usually does not increase). Note that RYUK is designed to target large companies and infect many computers at once. Although paying thousands of dollars for everyday users might seem too much, large companies often agree, since their encrypted

data is often much more valuable.

Despite this, and no matter what the cost, it is advised not to pay. Ransomware developers often ignore victims once payments are submitted. Paying often gives no positive result and users are scammed.

Therefore, you are advised to ignore all requests to contact developers or pay any ransom.

Unfortunately, there are no tools capable of cracking RSA/AES encryption and restoring data free of charge.



Why Santa is afraid to go to the Rez...



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Dana Red Earth 1/8

Joyce Crantz 1/11

Kim Red Earth 1/15

Julie Stephens 1/17



Students learn about Native American Culture through dance



SIOUX FALLS, S.D. (KELO) — A dance is more than just a series of movements set to music, because it gives us a glimpse into other cultures. That's what the current Junior Miss Flandreau Santee Sioux Princess is showing students at Harvey Dunn Elementary.

It ties in with a book students just finished reading, and with the South Dakota heritage we celebrate on Native American Day. Even in a flash of colorful regalia, Avayah Weston manages to shine brightest. When she performs what's called a fancy shawl dance, she transforms.

"More like a butterfly," Avayah said.

Her steps are tighter than every drumbeat she keeps time with, but at the same time, the dance's fluid movements allow Avayah to freely express herself.

"I just love doing it for people who don't know how to dance or cannot dance anymore," Avayah said.

That's what she's doing at Harvey Dunn Elementary. The former student, now a Patrick Henry sixth grader, is representing the Flandreau Santee Sioux Tribe. That's not at all.

"I dance this for my grandpa who passed away. So, I dance it for him," Avayah said.

Students here just read a book called Jingle Dancer. Though it's different from Avayah's fancy shawl dance, eight-year-old Braxton Coulter says he enjoyed reading the book and today's performance.

"Really cool and fun to watch and I'm pretty proud of Avayah, because she was practicing for a long time. Just to do it just for us," Coulter said.

Today is another way these kids are still observing Monday's Native American Day. Seven-year-old Crew Kemper says it's important to learn about other cultures.

{09:08:32} "It makes better friends and you have a funner time with each other," Crew said.

The fancy shawl dance isn't easy.

"It is a workout. It kind of gets me out of breath. I just have to keep going," Avayah said.

Each step is perhaps bringing different cultures closer together.

"It was nice for me to tell them about it," Avayah said.

The fancy shawl dance has become a mainstay of pow-wows. You can attend the Flandreau Powwow this summer. It's from July 14th through the 16th.



Shasta Weston is 😊 feeling proud.

October 18 · Shared via AddThis · 👤

Mičhúnkši itanmaye. Čhanťewaštemaye!

My daughter makes me proud. She makes my heart happy.

Avayah is a true blessing even though some days she makes me want to pull my hair out. But this girl truly loves is her culture & representing her grandpa's tribe!

#JrMissFSST



A thanksgiving story: How two Native American headdresses found their way home

By Matthew Stolle

Two decades ago, Pine Island resident Lennie Broich became the executor of an estate and the inheritor of a number of Native American artifacts, including two 1800s-era headdresses.

The headdresses had once been the property of a Dr. Horace Peabody, a turn-of-the-19th-century, Webster, S.D. physician, and had been passed down through the generations.

For most of their passage through the 20th century, the headdresses had been stored in a trunk in a basement. Later, when Broich inherited them, they were kept in a box under the bed in a spare bedroom in his Pine Island home.

From the beginning, Broich, a retired IBM employee, was confronted with questions about what to do with them. He decided to sell many of the American Indian artifacts he inherited through an auction organized by Rochester auctioneer John Kruesel.



Lucy Kruesel, left, and Lennie Broich look at a headdress, one of two that Broich inherited and decided to return to descendants of their original native American owner.

But he withheld the headdresses from the auction block because he knew they were regarded as sacred objects by Native Americans. He also was cognizant of the legal ramifications of selling them, since it is illegal under federal law to sell eagle feathers.

Broich and Kruesel talked about giving them to a museum, but they were uncertain about which one. It didn't make sense to bequeath them to his children. Over time, a resolution began to crystalize and grow in Broich that the headdresses should be returned to the original Native American owners.

But who might they be? They didn't know which tribe, but they had clues. Enlisting the help of Kruesel's daughter, Lucy Kruesel, a

student of Native American history, she became a driving force in the effort to repatriate them.

Lucy Kruesel, then working at the National Museum of the American Indian in Washington, D.C., consulted a number of experts. Clues about their origin also came from the headdresses's provenance. That history centers on Dr. Horace Peabody, who came into possession of the artifacts in the early 1880s or 1890s.

Peabody had set up his medical practice in 1883 in Webster, S.D., a then-newly established town along the Milwaukee Railroad. It was also near the Lake Traverse Reservation, home of the Sisseton Wahpeton Oyate, which are Dakota Sioux tribes.

According to local history, Webster held its first Fourth of July celebration the year Peabody set up his practice and the "Sisseton Indians were invited." More than a hundred wagon loads of them came and encamped west and north of the courthouse.

One of the guests was Chief Gabriel Renville, "who gave a splendid talk through the assistance of an interpreter. The other Indians who came gave their grass dances and powwow in regular Indian fashion."

Peabody acquired his Native American collection of artifacts around that time, which, according to family lore, were given to him as payment for medical services he provided.

Lucy Kruesel's research eventually led her to Tamara St. John, a GOP state representative in South Dakota and a cultural preservation officer for the Sisseton tribe.

Through email and phone conversations, Lucy Kruesel told St. John about the existence of the headdresses. When Kruesel mentioned that the items had once belonged to a doctor in the Waubay or Webster area, St. John answered back, "would that be Dr. Peabody?"

Although Horace Peabody had been dead for more than a century, the Peabody name resonated through the generations of both families.

St. John had learned about Peabody through her own research

and genealogical studies. That work brought to light the details of a dark family secret. Her grandfather, who was five when the incident happened, rarely talked about it.

Decades ago, St John's great-grandmother, Daisy, had been shot by her husband in a domestic dispute. When a man named August, a nontribal person with a native wife, rushed to the nearby town of Waubay to fetch a doctor, the doctor refused to treat her.

"Take her to the Agency where they have a doctor for her kind," the doctor said.

In later testimony, August said he was so upset at the doctor that he wanted to shoot him, but his next action indicated that he still had hope.

"I'm going to take her to Dr. Peabody. He will help," said August, who rented a vehicle and drove the wounded woman to Webster.

It's not entirely clear whether August was talking about Horace Peabody or his son, Percy, who was also a doctor. But regardless of who it was, August knew that Daisy would be treated.

After receiving treatment,

them.

"They were absolutely delighted," Broich said. "I mean they thanked us over and over again."

Today the headdresses, once tucked away in a trunk or in a box underneath a bed for decades, are prominently displayed in the tribe's collection exhibit room with other Native American artifacts.

Many Native American people come to view them, St. John said, because they are seen as a connection to the past. Their power is enhanced by the mystery

Daisy died several days later, but Peabody's action of compassion and caring were not forgotten, coming as it did when Native Americans were generally treated with scorn and hostility by whites.

That's why the return of the headdresses were so important to St. John.

"These items were gifted to a doctor that helped my great-grandmother. And if I could, I would thank him personally," St. John said. "That's the part that chokes me up, because if I could, I would love to extend my appreciation for this man that didn't look down on her and valued her native life."

Were the headdresses a payment for medical services? Were they a gift and token of Native American appreciation? Who gave them? The record is silent on such questions. But headdresses are no ordinary gift, and they suggest the esteem in which Peabody was held by Native Americans, St. John said.

When Native Americans give, they give things that are of value to them, St. John said.

"Either Dr. Peabody was given

surrounding them.

Although it is not known who made or owned the headdresses, it could have been a family elder or a long-ago relative who had been treated by Peabody and who had owned them and gifted them to him.

"For a lot of people, it is the idea that this doctor cared for us and respected our lives," St. John said. "I think something like that prevails."

(Editor's note: Tamara St. John commented on the article in a Facebook post. "I have to thank

these headdresses because somebody was so grateful that they gave him a prized personal possession. Or they could have made it for him," St. John said. "Absolutely they could have."

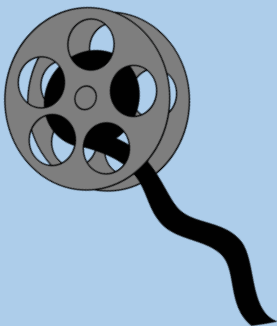
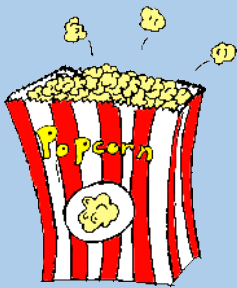
Last October, Broich, John Kruesel and his daughter Lucy Kruesel made a 750-mile, day-long road trip to return the headdresses to their rightful owners.

In a tribal council room on the Lake Traverse Reservation, the three were joined by eight Native American members, including St. John and a tribal elder. After the headdresses were taken out of a plastic container, a smudging ceremony was held involving the burning of sage for healing and cleansing purposes.

One Native American man noted how the eagle feathers on the larger headdress was daubed with a touch of color at the tip. It suggested a warrior of merit, since each feather had to be earned and sanctioned by a tribal council.

Broich, John Kruesel and Lucy Kruesel were all struck and moved by how grateful the group was at having the headdresses returned to

everyone who helped to make this happen. It's been an amazing journey to seeing the headdresses that came from our homelands and made by someone from the Sisseton Wahpeton Oyate in 1890's to 1920's. I'm amazed that the author managed to put the story together so well from one phone call. There are some minor incorrect statements but I had overloaded him with info. Well done! Thank you to our new friends. I've invited them back for when we are further along on our goals of a museum.")



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Myrna Weston Louis

September 15, 1954 - December 22, 2019

Myrna F. Weston Louis, Zintkada Duta Owaste Win, 65, of Flandreau, passed away Sunday, December 22, 2019 at Avera McKennan Hospital in Sioux Falls of complications with kidney failure, surrounded by family, friends and loved ones. Myrna was born September 15, 1954 in Rushville, Nebraska to Reverend Andrew A. Weston (Flandreau) and Violet E. James (Santee, NE). Myrna was a clerk of courts, teacher, advocate, quillwork artist and good Dakota relative. Prayerful and fiercely loving, Myrna's greatest gift to each of us was her nearly 40 years of sobriety. She returned home to Wakpaipaksan Tiospaye, her community of Flandreau, in 1978. Her daily actions were guided by her Dakota ways and lifetime Sundance commitment to protect women and children. She spent the remaining years of her life creating a lasting Legacy of Quillwork with the love of her life, Dave Louis.

She was preceded in death by Atkuku (father), Reverend Andrew Weston, Hunku (mother) Violet James, her younger brother Michael Steven Weston, and nephew Reece James Weston. She is survived by the loves of her life, hihnaku David Louis, and only daughter: Cunksiku, Christina Michelle Weston, four Takoja tob (grandchildren); Cole Bucher, Santana Hoss, Alexander Hoss, Noah Weston, Siblings; Tibdoku Everett "Sandy" (Belva) Weston, Sunkaku James Weston. Tozanpi and Toskanpi; Nieces and Nephews; Josh Weston, Gabriel Weston, Andrew Weston, Rebecca Weston, Sarah Weston, Dustin Beaulieu, A. J. Beaulieu, Justin Earley, Sunshine Blair, B.J. Many Lightnings, Brandi Eastman-Decoteau, Tristan Eastman, and Shasta Weston, special nephew/son Ben Gessner and Takojapi; almost 40 grandchildren.

Services will be 11:00 am Friday, December 27, 2019 at Wicoicaga Otipi Community Center, Flandreau with burial at First Presbyterian Cemetery, Flandreau. Visitation begins 8:00 am Thursday at the community center with supper at 6:00 pm followed by an all night wake beginning at 7:00 pm.



Governor Noem outlines ‘guardrails’ she wants from Legislature for legalizing industrial hemp

PIERRE, S.D. (KELO) — South Dakota’s fight over industrial hemp might soon be over.

Governor Kristi Noem tells KELOLAND News she won’t use her veto this year to stop legalization a second time, provided the Legislature stays within what she described as “guardrails.”

Noem said she recently spoke with three lawmakers who have potentially key roles on the issue — House Republican leader [Lee Qualm](#), Democratic Representative [Oren Lesmeister](#) and Senate Republican leader [Kris Langer](#) — and they were receptive to her offer.

The governor said she would send information to all 105 legislators Thursday morning.

“I wanted to just be really palms-up with the Legislature,” Noem told KELOLAND News. “I still don’t think this is a great idea for South Dakota, but I know they are looking for a solution.”

Lesmeister, a rancher from Parade, was prime sponsor of the [2019 bill](#) that had overwhelming support in the House of Representatives.

Qualm, a rancher from Platte and a co-sponsor of Lesmeister’s bill, chaired a committee after the 2019 session that developed a more-detailed version for the 2020 session that opens Tuesday.

Langer, a realtor from Dell Rapids, stood with Noem on the other side of the fence last year and helped the governor withstand the Senate’s attempt to override the [veto](#).

Noem repeatedly warned lawmakers last year that industrial hemp would be a gateway to legalizing marijuana in South Dakota.

Two marijuana measures — one an [initiative](#), the other a [constitutional amendment](#) — have since qualified for South Dakota’s November ballot.

The Flandreau Santee Sioux Tribe meanwhile recently received federal approval for industrial hemp on its land in South Dakota.

Several other tribal governments that share South Dakota’s geography also want U.S. Department of Agriculture clearance.

Congress approved industrial hemp as part of the 2018 federal Farm Bill.

South Dakota's then-members of Congress — Senator John Thune, Senator Mike Rounds and then-Representative Noem — all voted for the federal legislation that President Trump signed into law.

The 2020 version of the South Dakota legislation would again prohibit hemp with more than 0.3 percent THC, as the [federal rule](#) requires, but it would allow for processing into CBD oil and other derivatives.

Noem said her plan calls for the state Department of Public Safety to conduct inspections and the state Department of Agriculture to oversee licensing and regulations.

Noem doesn't want to allow people to smoke industrial hemp. She wants the state attorney general office to collect statistics that can be used for evaluations.

Noem said the Legislature's study committee did a good job in drafting the 2020 legislation and supports the minimum plot size of five acres.

She wants people transporting industrial hemp to be required to have permits in the vehicles.

The costs of regulation must be self-supporting through fees, Noem said.

"I just want to make sure we're doing the responsible thing and paying for this program as it goes forward," she said.

Langer said she hasn't decided how to vote. "Everything she (the governor) set out made sense to me," Langer said.

There's also a concern for Langer about funding in a tight budget year: "It still needs to go before appropriations. There's still some unknowns."

Qualm plans to carry the committee's bill. His conversation with the governor Wednesday was "great," he said.

"I'm in total agreement with the guardrails," Qualm said Wednesday night. "I'm just really glad the governor was open to taking a look at what we had done."

Lesmeister said his conversation with the governor Wednesday was "awesome." He didn't object to her proposed fees because the money will mean several state departments will be able to address some shortfalls in staffing and capabilities.

"If it takes hemp to do this, I think it's a win-win-win for South Dakota," Lesmeister said Wednesday night. "However we got to do it, I'll go to bat for it."



GOVERNOR KRISTI NOEM

Four Guardrails: A Path Forward on Decriminalizing Industrial Hemp

1. Reliable Enforcement

- a. Growth or possession of hemp is a consent to an inspection and a search.
- b. Agency authorization to inspect fields and loads, confiscate or seize, and destroy or dispose of unlawful hemp – without liability – and the actual costs of disposal must be paid by the grower or possessor.
- c. Sale or use of hemp/hemp derivatives for smoking is prohibited.
- d. Annual statistical report by the Attorney General to the Governor and Legislature as to how this act affects criminal drug prosecutions.

2. Responsible Regulation

- a. Reasonable regulations regarding licensing, reporting, and inspections that are at least compliant with USDA standards.
- b. Minimum land area size: contiguous outdoor 5 acres.
- c. Appropriate fee structure: application, annual license, and inspection.

3. Safe Transportation

- a. A permit is required for all transportation of hemp.
- b. Appropriate legal consequences for hemp transported without documentation.

4. Adequate Funding (see details on attached Exhibit A)

- a. Total Department of Public Safety Projected Costs:
 - i. FTE – 9 for transportation and enforcement; and 9 seasonal inspectors
 - ii. One-time costs: \$1,157,517
 - iii. On-going costs: \$1,044,345
- b. Total SD Department of Agriculture Projected Costs:
 - i. FTE – 3 for program management
 - ii. One-time costs: \$36,586
 - iii. On-going costs: \$349,697
- c. Total Department of Health Projected Costs:
 - i. FTE – 2 for lab chemists
 - ii. One-time costs: \$705,700
 - iii. On-going costs: \$198,739

EXHIBIT A
Hemp Costs Estimates - Updated January 2020

	One-Time Costs			Ongoing Costs				
	FTE	General	Other	Total	FTE	General	Other	Total
Department of Agriculture								
Program Manager	0.3	18,679		18,679	1.0	74,715		74,715
Program Assistant				-	1.0	67,180		67,180
Support Staff	0.3	11,407		11,407	1.0	45,625		45,625
Inspection Costs							96,390	96,390
Travel Costs						15,486		15,486
Operational Costs		6,500		6,500		30,901		30,901
Agricultural Testing						19,400		19,400
	0.6	36,586	-	36,586	3.0	349,697	-	349,697
Department of Health								
Health Lab Chemists					2.0		159,739	159,739
Testing/Storage space		25,000		25,000		5,000		5,000
Drug Locker Renovation		250,000		250,000				
Extraction and Gas Chromatography Equipment		430,700		430,700			34,000	34,000
	0.0	705,700	-	705,700	2.0	-	198,739	198,739
Department of Public Safety								
Troopers					4.0		294,108	294,108
Port-of-Entry					4.0		232,084	232,084
Evidence Technician					1.0		61,961	61,961
Operating Expenses			527,184	527,184			293,136	293,136
4 Service Dogs			32,000	32,000				
Service Dog Training			24,000	24,000				
8 Portable Test Kits			160,000	160,000			33,333	33,333
Testing Supplies			33,333	33,333			33,333	33,333
Evidence Building Space			250,000	250,000				
Evidence Storage Lockers			81,000	81,000				
Legal/Illegal Media Campaign			50,000	50,000				
Inspections					1.0		96,390	96,390
	0.0	-	1,157,517	1,157,517	10.0	-	1,044,345	1,044,345
	0.6	742,286	1,157,517	1,899,803	15.0	349,697	1,243,084	1,592,781

38+2 Memorial Ride continues across region





Why proposed food stamp changes could make the poor more poor

For more than 34 million Americans, food stamps help them survive. Now there's concern [proposed changes](#) in the U.S. Department of Agriculture (USDA) program could drastically cut those benefits, as the Trump administration said it wants to reduce waste.

But a couple CBS News correspondent Adriana Diaz spoke to worries the changes could hurt families like theirs trying to get by. After Patience Kollie and John Spinola's rent nearly doubled, they had to move into their car with their two kids, a toddler and a teenager. They said the stress and anxiety caused Kollie to go on medical leave, leaving the family on one income.

"It's like a snowball effect. Then the brakes go. Then your alternator goes. Then you're trying to catch a break," Spinola said.

They said they survived thanks in part to food stamps, under the government's Supplemental Nutrition Assistance Program, known as SNAP.

The average recipient receives about \$127 a month. That's \$1.40 a meal, three meals a day.

But an estimated 3.7 million Americans could lose their benefits next year if the government implements three proposed changes:

- Removing automatic enrollment for families who qualify for other government benefits
- Reducing how much people can deduct for utilities like heat
- Requiring more able-bodied adults to work at least 20 hours a week to receive benefits, unless they live in areas with at least seven percent unemployment

Allison O'Toole runs Second Harvest Heartland, the second largest food bank in the U.S. in Minneapolis and a member of Feeding America. "We have seen more visits than ever before," O'Toole said, adding that tells her "the economy hasn't recovered in every place."

"We provide 89 million meals in the Heartland. We're very proud of that but we'd love to go out of business," O'Toole said.

Through another government program, Kollie and Spinola found a house they can afford. They plan to move this week and will not qualify for SNAP once Kollie starts working, but they hope the program continues.

"Part of the reason why the government is making these changes to SNAP is because they say the economy is doing great, unemployment is so low that a lot of people should be able to work who aren't working," Diaz said.

"Where is the unemployment so low now that everyone is working?" Spinola asked.

"Doing anything to the SNAP, you're going to make the poor more poor."

Similar changes were proposed in Congress in last year's farm bill, but they never made the final law. Now the USDA is making these regulation changes on its own. There might be a multi-state lawsuit in the works by state attorneys general, with reportedly at least 24 states that could sue.

The USDA declined our interview request, but told us Tuesday the proposal still makes resources available for those in need.

Some Thoughts for Winter

While Winter hasn't officially arrived, winter weather is here and for most of us that means a change in habits: more time inside, less activity; it's so easy to head for the kitchen, looking for snacks to soothe the chill of winter and the boredom of being confined inside. Additionally, the holidays give us more opportunities for eating big and eating often. This combination sets us up for slipping in our self-care which—when Spring arrives—we regret. I know I do.

So going into this Winter season, we at Whirling Thunder want to be helpful. We put together some facts and ideas to for all of us to keep in mind.

Fact 1. We spend way too much time sitting, all of us. Remember, standing is the first level of activity. Just standing up requires more energy because our muscles have to support the body.

Here are some ideas that encourage healthy living for adults and for children.

--When you or the kids are watching TV, stand up during commercials. Stretch. Even better, try "walking" in place during a commercial. A normal step is good; an exaggerated step uses more energy but is uncomfortable and discourages us from continuing. Normal is good. You may want to try "walking" in place during 2 commercials during a program. Any change will help. I know a man who started "walking" during one commercial, and gradually increased and now he's "walking" between commercials and sits down during commercials.

--When you or the kids are using the computer or using the phone, take advantage of "ad" time or pauses between programming, and stand up and stretch, bend, or try "walking."

For those who are up to the challenge, try a plank. What's a plank you say? See a Fitness specialist at Whirling Thunder.

Fact 2. Our ancestors taught us that water is life-giving. Plain water, nothing added. Not only is it healthier, it's cheaper. Thinking of our ancestors or praying as we drink a glass of water is a blessing in itself

as well as a benefit to our body. So drink up and look for opportunities to use a water bottle away from home.

Fact 3. Our ancestors also taught us that food is medicine. As much as possible, eat healthy.

Our nutrition—vitamins, minerals, fiber, protein, fat, carbohydrates—is right there in unprocessed foods. When possible, consider cooking and eating fewer processed foods and eating more vegetables. When possible, buy healthier snacks for home or when you're out and about.

Fact 4. One recent study reported that 40% of our intake is snack food. When possible, buy and eat healthier snacks: especially fruits and vegetables. Try celery with peanut butter. Afternoons when we finished Walking Wellness, we watched as the children eagerly drank the water and ate the fruit snacks provided. They showed us that, when given the opportunity, our children eat and enjoy healthy foods.

Winter can be a challenge: the weather outside, less sunshine, confinement inside—these are all stressful, do the best you can. Remember, Winter is a part of the cycle of life and that Spring will follow in just a few months; it always does.

We hope you'll consider stopping by or calling (844-568-6421) if you have questions or want more information about making changes in your eating, cooking or how to increase your activity.

Have a safe winter season! And be well...

Here's an activity to get children up and moving:

Head and shoulders, knees and toes

Knees and toes!

Stretching helps my body grow

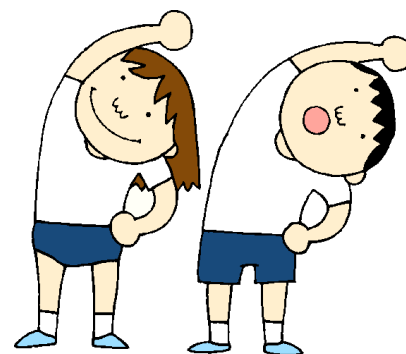
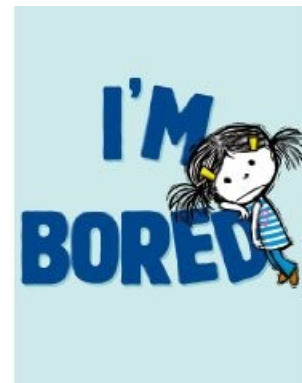
My body grow-ow!

I reach up high

And then I touch my toes.

Stretching helps my body grow!

(Repeat 10 times)



Eat your Veggies!

Congratulations





**Britney is the daughter of
Michael Corcoran &
granddaughter of
Lavonna "Bunnie" Allen.
Way To Go Britney!!
Keep up the good work!**

Brittany

Congratulations to Brittany Corcoran, who received an award for her participation in the InterTribal Buffalo Council Annual Membership Art and Essay Contest. Brittany's work will be displayed publicly by the council.

January 2020 Menu

Monday	Tuesday	Wednesday	Thursday	Friday
		1 CLOSED for NEW YEARS	2 Pancakes Scrambled Eggs Bacon/sausage Grapes	3 Wisconsin Cheese Soup Club Sandwich Chips Cookies
6 Sloppy Joe's Roasted Potato's Pickles Dessert	7 Broccole Cheese Soup Ham & Cheese Sand. Dessert	8 BIRTHDAY MEAL!! Roast Beef Mashed potato/gravy Brussel Sprout Bake Royal Salad Cake	9 Spaghetti/meat sauce Garlic Toast Caesar Salad Ice Cream Cup	10 Hominy Soup Fried Bread Wojapi
13 Sub Sandwich Pasta Salad Dessert	14 Cheeseburger Soup Meat Platter Carmel Roll	15 Meatloaf Bake Potato Harvard Beets Straight A Salad Cheesecake	16 Tomato Bisque Soup Grilled Cheese Sandwich Carrot & Celery Stix Rice Krispy Bar	17 CLOSED  CLEANING DAY
20  Closed for Martin Luther King Day	21 Chicken Dumpling Soup Meat & Cheese Platter Dessert	22 New England Boiled Dinner Salad Apple Crisp	23 Fish Sandwich w/tomato & lettuce Cheddar Ranch Potato's Fruited Jello	24 Hamburger Soup Tossed Salad Egg Salad Sandwich Rhubarb Dessert
27 Rib Bites Obrien Potato's Squash Dessert	28 Chili Corn Bread Relish Tray Fresh Fruit	29 Crispy Ranch Chicken w/honey sauce Rice Pilaf Cali Blend Veggies Strawberry Jam Bars	30 Brat on Bun Potato Salad Baked Beans Apple Pie	31 Wild Rice Soup Chicken Salad on Croissant Chips Dessert