

Flandreau Santee Sioux Tribe Monthly Newsletter

FEBRUARY 2018 FSST NEWSLETTER

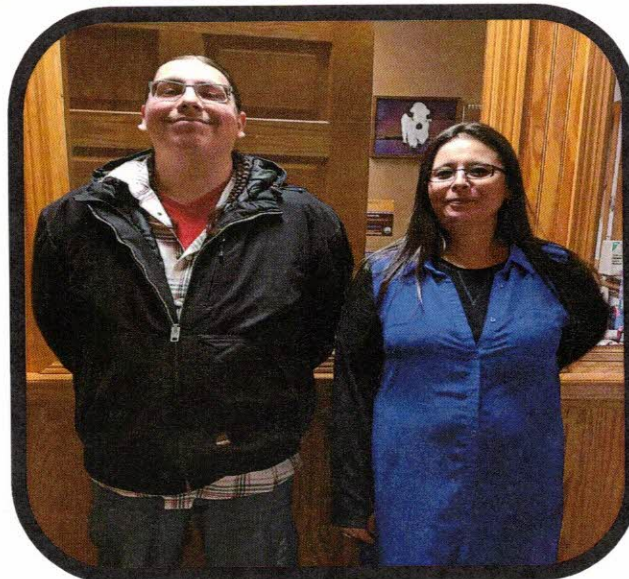
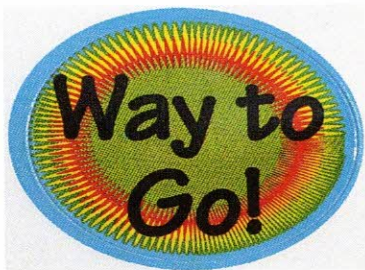


Wi'ca'ta Wi (Moon of the Raccoon)
February- the "wica" signifies the
raccoon, he the one of the first animals
to come out of hibernation so this
month is named after the "waca".

50/50 Build Dakota Scholarship

Flandreau Santee Sioux Tribe

The 50/50 Build Dakota Scholarship is an opportunity for the Flandreau Santee Sioux Tribe to sponsor a Flandreau tribal member to gain workforce experience at Southeast Technical Institute. The Tribe will pay 50% of the total college expenses and each student would be guaranteed a Build Dakota scholarship to cover the remaining costs.



Tribal Members get accepted for Dakota Building Scholarship

Congratulation Jonathon Schrader and Tanya Andersen!!



Flandreau Santee Sioux Tribe.
Digital photos, text on diskette
or other media is encouraged.
Flandreau Santee Sioux Tribe

Attn: Marcie Walker

Gayle Soward

P.O. Box 283

Flandreau, SD 57028-0283

or Call: 997-3891 ext 1251

Marcie.redday@fsst.org

gail.soward@fsst.org

NOTICE OF DISCLAIMER:

In preparation of this newsletter, every effort has been made to offer the most current, correct, and clearly expressed information possible. Nevertheless, inadvertent errors in information may occur. In particular but without limiting anything here, the Flandreau Santee Sioux Tribe (FSST) and its employees disclaim any responsibility for typographical errors and accuracy of the information that may be contained in the Flandreau Santee Sioux Tribe's Newsletter. The FSST also reserves the right to make changes at any time without notice.

The information and data included in this newsletter have been compiled by the FSST Newsletter staff from a variety of sources, and are subject to change without notice. The FSST makes no warranties or representations whatsoever regarding the quality, content, completeness, or adequacy of such information and data. In any situation where the official printed publications of the FSST differ from the text contained in this newsletter, the official printed documents take precedence.

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

NEWSLETTER SUBMISSION

GUIDELINES:

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.redday@fsst.org or gail.soward@fsst.org

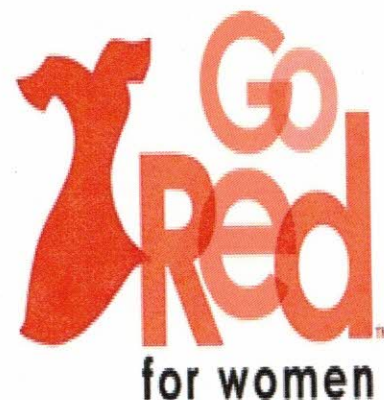
The FSST reserves the right to edit submission for content and clarity when appropriate. Additionally, submissions not of a time sensitive nature may be delayed for inclusion until subsequent newsletters.

NATIONAL WEAR RED DAY

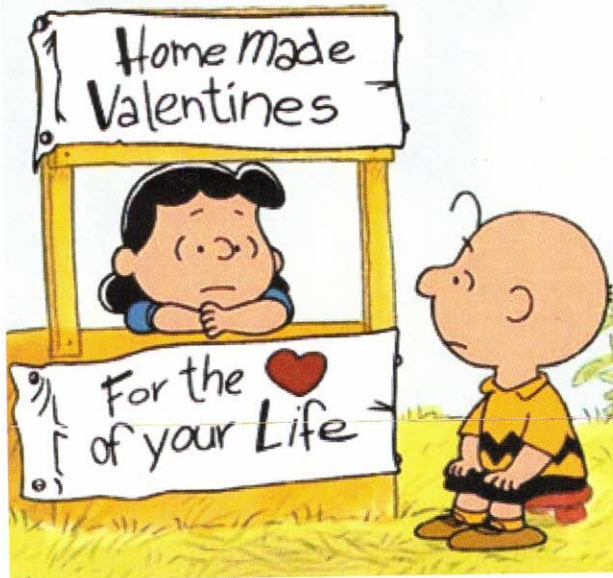
February is American Heart Month. This month is dedicated to providing education and creating awareness about heart health. According to the SWO Community Health Profile, Diseases of the Heart are the No. 1 cause of death for our people. Many people believe heart disease affects more men than women. That is why **National Wear Red Day** is observed on the first Friday in February every year: to raise awareness that heart disease affects women as well. Symptoms of a heart attack may be different for woman.

Heart Attack Signs in Women

1. Uncomfortable pressure, squeezing, fullness or pain in the center of your chest. It lasts more than a few minutes, or goes away and comes back
 2. Pain or discomfort in one or both arms, the back, neck, jaw or stomach.
 3. Shortness of breath with or without chest discomfort.
 4. Other signs such as breaking out in a cold sweat, nausea or lightheadedness.
 5. As with men, women's most common heart attack symptom is chest pain or discomfort. But women are somewhat more likely than men to experience some of the other common symptoms, particularly shortness of breath, nausea/vomiting and back or jaw pain.
- If you have any of these signs, call 9-1-1 and get to a hospital right away.



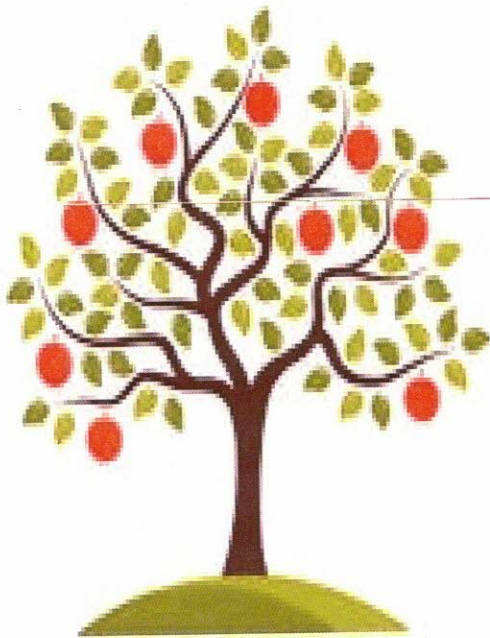
Learn and Live



GROUNDHOG DAY

February 2nd

The Tribal Historic Preservation Office is in the process of selecting this coming springs' fruit tree/shrub



plantings. We would welcome any suggestions concerning what trees community members would like to see us plant. Anyone who picked up and planted last summers' trees can stop in and let us know how they are doing. We would love to know how the fruit trees we gave away

Notice:

**The Tribal Office's will be closed Monday
February 19, 2018 in observance of
President's Day!**

Let's not forget where we came from

By Chief Arvol Looking Horse

Indian Country Today – August 9, 2015 – At the age of 12, it seemed that I had no choice in the decision of being the next bundle keeper. At that time I went through the coming of age ceremony. I was told that the spirit chose me. When I was taken through the ceremony, the many Elders that used to come and pray with the bundle were there to witness. I was very sad that my Grandmother left me, it was kind of confusing for me to carry all those lonely feelings while we were going through the ceremony. They explained that I was the youngest to ever carry the bundle, suddenly I felt like my life was not my own. I did not understand what this all meant yet or the challenges that I would face in the future and somehow inside, I knew, I could never turn back. When the Elders placed the headdress on me, they said that I would never have to Sundance or vision quest, unless I have a hard time and a dream would come to me. During that time many of those Elders that I saw that came to Green Grass stayed near the C'anupa for four days and sometimes longer, because our protocol said four days. I witnessed the love and compassion for the Sacred C'anupa. I remember Elders praying from their heart with tears, because it was natural. In those beautiful four days of their visit, I remember the laughter of innocent jokes that didn't hurt one another and the sharing of stories of the beauty of our people. They camped around our place and participated in ceremonies.

I remember the Elders when I was young were very respectful and humble, I learned so much by

watching them. When you sang ceremonial songs or shared anything very important about our traditional way, people would stand up with respect and listen patiently. Later on I realized that asking about ceremonies was very serious. When Elders would talk in formal meetings discussing spirituality or decisions concerning the people, if someone came late, they would lead him clockwise and set him on the far end, then somebody would stand up and pray, because it was about respecting that energy and maintaining it together, as life was meaningful. Those that came to listen, sat on the outside quietly.

Today we need to address the Lakota ways, because a lot of people think that our way means taking on names and not having to earn that name later on in life. Today people use their names given in ceremony on business cards and even have it stated if they have participated in a ceremony. The only time it was used was in ceremony was for the Grandfathers to recognize you or share with your relatives, because it was so sacred. If you dared to state your ceremonial name openly to your relatives, then the people knew you had something important to share. If you were given a name at a young age, as a child, then it was ok, but when the Grandfathers name you, it was kept sacred.

Long ago everyone had to make their own C'anupa and many people had one. The only ones that were forbidden to touch the C'anupa were the ones that had blood on their hands, meaning to take someone's life on his own free will. We were called the "C'anupa Oyate",

half the land to the church, because at the time, that was the only way to pray freely. After my Grandmother and Grandfather died a few years later, my father would ask us go to church now and then, as my Grandfather respected both ways. In the earlier 70's they called us devil worshippers. One day, while we sat in church, the preacher said that the people that lived a couple miles west of the church, us, are devil worshippers and that we drum at night. My father said, "Let's go home, because I don't feel good about this," so we left that church. I think the people chose to forget where they got the land from to pray, my Grandmother. Because we were struggling to be left alone as we did not have the freedom of religion yet, we stayed quiet and did not make waves.

When my Grandmother died she left 40 acres to me, as the Keeper of the bundle. She told me that it would stay with the bundle, if the spirit allows it. My Father has gone and the land that was left for the bundle is now 6 acres, but it makes me remember that my Grandmother told me before she passed on, that I was the last Keeper. Even though she shared this with me, she also said that the power of prayer brings miracles. So I work and pray that her prophecy can be changed and we will deserve the sacred bundles, the spiritual energy to stay with the people, so we can have good health; mind, body and spirit. The reason why the bundle came to the people was our Ancestors at one time began abusing the sacredness of life and forgot the connection to Mother Earth, along with the teachings of the buffalo. We depended on the

Continued...

After a person passes on, the Spiritual Leader talks to their mind, body and spirit. The spirit rests in the hair. After one year the people do the "Wiping of the Tears ceremony". The family, during this mourning period, cannot go to big pow wows or gatherings, singers can't sing, and dancers can't dance, the family should spend time together to support one another. If a person had unfinished work to do for the people, then someone would step forward and do the "Wiping of Tears ceremony" so they could finish their commitment, but this commitment had to be really important. Long ago people used to cut their hair. After the year of spending time with the relative's spirit, the Tiospaye (family) would then release that energy to the spirit world where other passed relatives are waiting. We have a give-away for the people to remember this momentous time. The relatives are forbidden to shed anymore tears, they allow that spirit to go on into the spirit world, if they continue to cry, it will bring "Wakuza" (to bring bad energy) to the family.

I have witnessed a lot of terrible changes. Today I see a lot of these ceremonies that are advertised for obtaining money. Especially for some Sundances, they are not performed in a humble respectful way. The only time that we talked about ceremonies was when there was a tobacco offering. The White Buffalo Calf Woman said that if you abuse these ways you will suffer, mind, body and spirit. We have to go through these ceremonies together seriously, letting go of what is out there holding us back, this is why we have "ini ka-ga" (breath of life ... to

make), to purify. This is when the "I-yan" (stone people) and the "Mini Wiconi" (water of life) come together in inipi (sweat); this was the first creation upon Mother Earth.

Before I was twelve, I thought this bundle was just a bundle that my grandmother, Lucy Bad Warrior Looking Horse, kept. As the bundle's importance was explained to me, I was in awe and overwhelmed. I kept looking at that bundle and realized it was the same bundle that the White Buffalo Calf Woman brought to the people nineteen generations ago, that is long time. I was told that the first Keeper lived four times his life span and I knew our people used to live well over a hundred years old, so this really began to make me realize just how ancient it was. I realized just how powerful this bundle is, to survive all the terrible things we have gone through as a people. I can't have bad thoughts, speak in foul language or take a gun and hunt animals, because I would always have to keep in mind the respect for the bundle. I was told that the people would provide for me, that the bundle was the core of the Nation. I thought I would never leave this place or have to travel. Back when I was young, I would daydream about this and thought that this would be nice, but as time went on, I never saw it happen. Every now and then the Elders would come back, but as time passed they died and more new elders would show up and after a while, I realized that a lot of things now were becoming seriously lost.

It's kind of sad the way things are. My grandmother once had a lot of land in Green Grass and she gave

half the land to the church, because at the time, that was the only way to pray freely. After my Grandmother and Grandfather died a few years later, my father would ask us go to church now and then, as my Grandfather respected both ways. In the earlier 70's they called us devil worshippers. One day, while we sat in church, the preacher said that the people that lived a couple miles west of the church, us, are devil worshippers and that we drum at night. My father said, "Let's go home, because I don't feel good about this," so we left that church. I think the people chose to forget where they got the land from to pray, my Grandmother. Because we were struggling to be left alone as we did not have the freedom of religion yet, we stayed quiet and did not make waves.

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Continued...

buffalo back then, not only for food and shelter, but what they taught. When one of the buffalo would fall, the rest would circle around them to give their energy so the fallen one could stand and together they would move forward, always facing the wind. They used their energy to heal, as we do in ceremony. This taught leadership, responsibility and respect toward one another. When our Ancestors forgot these teachings, the buffalo disappeared, so they prayed for deliverance. This is why the White Buffalo Calf Woman brought the Sacred C'anupa, nineteen generations ago. The red stone represents the blood of our people and the stem represents the connection to Mother Earth and the Universe, therefore representing the responsibility to be the caretaker and protector of our Mother Earth.

I think our families should put aside some of their time to pay respects to our sacred way of life that can teach our children respect and honor. The real meaning behind the name of the Lakota, Dakota, Nakota People means the protection and responsibility in respecting the gifts the Creator gave to us, this includes our identity with our language. It means so much more than an enrollment number. In the earlier 70's, I believe was one of the hardest time that we had. We were going to move to North Dakota, because the Standing Rock Reservation offered us a better living. Back then my father and mother left to move north, because my father said, "I can't take this life any more here in Green Grass." I think back at that time, I remember the

Chairman of the Cheyenne River Sioux Tribe promised to give me a stipend, build me a home and take care of me if I would stay. He saw some of the problems that we had as a family trying to survive without the people's support. Since then I have been waiting, but I have never seen this happen.

My father wanted to move, because years before we had 60 to 80 head of cattle and about 50 head of horses, but the tribe came down one day and asked my Dad, Stanley, if he had receipts for all our tractors and equipment needed to maintain a ranch, everything we owned. He said "No! we bought and paid for everything, but we don't keep the receipts." My mother had received a settlement and purchased most of the equipment. I remember the tribe coming down taking it all, it was very sad, because it was the first time I saw my father cry. One day after a time of feeling sorry for myself, I remember crying on top of my Grandmothers grave and nothing to live for. All I had was the shirt on my back and the sacred bundle, what could I do? I remembered that the four Black Angus cows and some horses that my Grandfather gave to me were gone, from the Tribe stealing them. My Grandfather said, "You take care of these and they will take care of you", but now they were gone. I remember my father talked with me and told me that I should go to Rosebud, SD and get away from here for a while, so I went. My father said, "When you feel better come back", because at that time I was not spiritually strong and I needed to be when I was

around the bundle. I came back later on and I have always since worked to create a home in Green Grass and be able to survive on my own, even it meant leaving for time to work do it, but I have always returned home. I came to realize that the spirit always stays with me.

The church put us through a lot of pain and some of the Elders have talked to me about boarding school and shared their horrible experiences. The boarding school was no place for a Lakota, Dakota, Nakota People, especially the man; it took their responsibilities away from the importance of family and affected their minds from the abuse that was done on them. For years I have always shared with the people that we should do a class action suit as Canada did, to get some compensation for the massacre of our culture, "Relief Programs" as it is called today. We could create programs to bring back our traditional teachings, especially our language, so we can bring back the true meaning of who we are as the Lakota, Dakota, Nakota People. We are not the devil worshippers as we were once told we were. This created a dependency on alcohol to forget, it became a disease since. My Grandmother said, "Now that the alcohol has been allowed to take our people, we will begin to see the abuse of our sacred ways even more." First it was alcohol, next it became other ways to forget with drugs, even to the point that people claim it is medicine. The C'anupa always stood alone, the White Buffalo Calf Woman stated this, when approaching the Creator we need a clean spirit. We have to help each

Continued...

other stand, to learn from the buffalo teachings.

It is a heavy responsibility of being the Keeper of the Sacred White Buffalo Calf pipe, but at the same time there is also the responsibility for all the other Spiritual Leaders and Medicine people out there to assist and work with me, because we are in a very strong position to bring understanding and maintain the importance of bringing back the sacredness in our way of life to our people. We need to work together with all Indigenous people in the world in bringing recognition to the importance of protecting all the Sacred Sites on behalf of our Mother Earth and our future generations.

In the last hundred years the two-legged is the only species that is destroying our Mother Earth and all its inhabitants along with it. The knowledge that has been passed down is the key to change this path of dysfunction we are now on, to keep the "ho-c'o-ka" (our spiritual center) strong. I would like to see our sacred way of life return, along with all the other Indigenous People's bundles and ceremonies, so the future of our generations to come have a chance to witness the beauty of what our Mother Earth has to offer. May we live in Peace and Harmony!

AHO, Mitakuye Oyasin!

Chief Arvol Looking Horse is the author of White Buffalo Teachings. A tireless advocate of maintaining traditional spiritual practices, Chief Looking Horse is a member of Big Foot Riders, which memorializes the massacre of Big Foot's band at Wounded Knee. Submitted— Elizabeth Fisherman





Flandreau Santee Sioux Tribe

1 Full Time Court Services Officer / Bailiff

Closes: Until Filled

The Flandreau Santee Sioux Tribe is accepting application/resumes for a full-time Court Services Officer/Bailiff. This position supervises and develops treatment programs for individuals placed on probation by the court, and prepares investigations to make recommendations for juvenile offender dispositions and adult offender sentencing. The CSO writes and evaluates pre-sentence/pre-dispositional reports to facilitate judicial decision-making. The position also travels to communities of probationers to make home visits and to confer with local law enforcement, schools, and other agencies involved with the probationer to assess the individual's progress. In times when this position serves as a Bailiff, the incumbent will ensure order and security within the Courthouse.

Education and Experience: Graduation from a college or university with a bachelor's degree in social sciences or criminal justice and/or a demonstrated competence of work experience and education.

Must pass a pre-employment drug/alcohol screening, PL101-630 Indian Child Protection and Family Violence Protection Act, and a valid SD driver's license (must obtain within 30-days)

If interested please fax, email, send application/resume to Debra Wakeman, HRD, at 603 West Broad, Flandreau, SD. 57028 (Fax 605-444-1044, deb.wakeman@fsst.org.) or apply online at www.santeesioux.com.





Flandreau Santee Sioux Tribe

1 Full Time Police Officer

Closes: Until Filled

The Flandreau Santee Sioux Tribe is accepting application/resumes for a full-time Police Officer. They are responsible in enforcing federal, tribal ordinances and municipal law and order codes adopted by the tribe; provide criminal and civil regulatory enforcement through tribal court; patrol tribal lands; investigate crimes; traffic control; collect evidence; prepare reports; serve warrants and summons. On an assigned shift: operate a patrol vehicle, foot patrol suspicious activities or persons, and disturbances of law and order; respond to radio dispatched calls, answer calls and complaints; issue traffic and criminal citations; control individual and group actions through verbal direction and/or the employment of necessary physical force; make custodial arrests and testify in court; provide police escorts and transports; perform residential and commercial checks; investigate traffic accidents; interview victims, witnesses and suspects to obtain additional information regarding criminal complaints, accidents, violations, etc.; conduct searches; complete arrest records; prepare reports and record evidence. Participate in a variety of in-service and special training programs, respond to and investigate domestic disputes, assist other agencies when requested or assigned, transport and care for prisoners as assigned. **Education and Experience:** Applicant must have a G.E.D. or High School Diploma, Applicant must be currently certified through the state of South Dakota or Bureau of Indian Affairs, Associates Degree in Criminal Justice preferred, 2-3 years' law enforcement experience strongly preferred. Must pass a pre-employment drug/alcohol screening, PL101-630 Indian Child Protection and Family Violence Protection Act, and a valid SD driver's license (must obtain within 30-days)

If interested please fax, email, send application/resume to Debra Wakeman, HRD, at 603 West Broad, Flandreau, SD. 57028 (Fax 605-444-1044, deb. wakeman @fsst.org, www.fsst.org)





valentine *potluck*

February 14th @ 11:30am til 1:00pm

Bring a dish or dessert, come eat
and hang out for your noon hour.

TRIBAL OFFICE CONFERENCE ROOM

Tiwahe Fun Night

Every other Tuesday @ 6:00pm to 7:30pm

Wicoicaga Otipi Community Center

6pm: Prayer & Eat

6:15pm: Speaker

6:30pm: Activity

BRING TIWAHE!

BRING TIWAHE!

Dates

Activity

Potluck

January 9th	Dakota Language Class	Soup and...
January 23rd	Painting	Indian Tacos
February 6th	Crafting	Italian
February 20th	Traditional Games	Traditional Foods
March 6th	CINTO	Mexican
March 20th	Dakota Language Class	Your BEST Dish

FOR QUESTIONS: CONTACT SYLVIA 573-4195 OR DUSTY 864-8887.

PosterMyWall.com



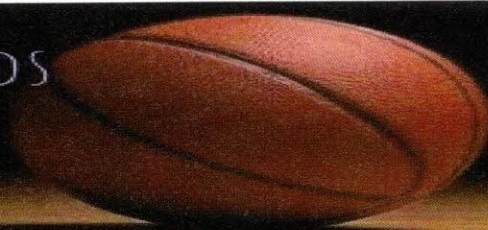
Sunday Nights

STARTS FEB. 4

ENDS MAY 6

4PM - 6PM: 12-20 YEAR OLDS

6PM - 8PM: 18+ YEAR OLDS



Must have Rec. Membership



Thursday Nights

JAN. 11, 18, 25

FEB. 1, 8, 15, 22

7-8:30PM: 12-20 YEAR OLDS

8:30-10PM: 18+ YEAR OLDS



Must have Rec. Membership

Friendship

By Richard P. Holm MD

What is a friend? The dictionary defines a friend as a person with whom one has a bond of mutual affection that is exclusive of sexual or family relations.

The word comes from the German 'freund', which in turn originates from an Indo-European root meaning 'to love'. Still, there are many more definitions of friendship. Friends listen, care, support, open-up, and then, when it really counts, are loyal. It is almost like the ethics of medicine: friends try to benefit and not harm their pals, try to do it honestly, and try to respect the other person's freedom to choose.

There are a lot of great quotes about the value of friendship. One message from an unknown author states, "A friend is someone who knows the song in your heart and can sing it back to you when you have forgotten the words." Charles Caleb Colton said, "True friendship is like sound health; the value of it is seldom known until it be lost." Emily Dickenson professed,

"My friends are my estate." And of course, John Lennon sang, "I get by with a little help from my friends."

In this internet-age with such things as Facebook and Twitter, the number of people one has "friended" is apparently a sign of influence and popularity. Isn't it ironic that the technology of the Internet has, instead, isolated some people? Several studies have even indicated the Internet may be a major reason why there has been a decline in the number and quality of friendships nowadays.

Humans are hardwired to have friends. Through the ages, anthropologists tell us a troop of chimpanzees is typically limited to 50 chimps because, with shared grooming as social language, they are limited by time to know a maximum of 50 other chimps. Hunter gatherer human tribes were typically limited to the size of about 150 people because that is the maximum number of people one could get to know when limited by human verbal

unselfish giving, honesty, and the provision of freedom of choice by both parties.

The health advantages of friendship are enormous.

Solid scientific studies find those with strong friendships have better mental and physical health, increased longevity, and a deeper sense of happiness. The opposite is also true: the friendless have an increased risk for heart disease, infections, and cancer. Of course, these illnesses come to people with friends too, but survival is longer and easier for those who are connected.

It is so true that in this tough and tumble world, "we get by with a little help from our friends."

Social relationships and physiological determinants of longevity across the human life span.

Mechanisms linking social ties and support to physical and mental health. Journal of Health and Social Behavior.

www.mayoclinic.org/healthy-lifestyle/adult-health/in-depth/friendships/art-20044860



NOW HIRING

C-Store Attendant/Cashier

All Shifts, Flexible Hours Good Math
and Customer Service Skills
Good Work History, Valid Drivers License,
Reliable Transportation
Duties: Cashier/Sales, Cleaning,
Stocking, Food Prep
Must be 18

Prairie Junction Truck Stop
Amber Fox, Manager,
47223 SD Hwy 34 Colman, SD 57017
Store: 605-534-3300
Apply in person or online at:
ROYALRIVERCASINO.COM

Prairie Junction Truckstop & Deli

Located at Hwy. 34 & I-29 Colman, SD 534-3300

Happy Birthday To ALL February Members



***Remember to update your address with
Angie Eastman or Marcie Walker***

Happy 18th Birthday Destiny Nelson!! Much Love Always!!

Love, Your Family



Good Luck and Well Wishes



You will be missed Laurie Thomas!

Flandreau Santee Sioux Tribe

P.O. Box 281 Flandreau, SD 57028

Ph. 605-997-3891
Fax 605-997-3878

Flandreau Santee Sioux Tribe

QUARTERLY GENERAL COUNCIL MEETING

SATURDAY, FEBRUARY 3, 2018 9:00 AM

Royal Room in
the Royal River Casino

Valentine

Word Search

DFAHALCMP PUGSYYSNOJAZAFFE
ESNBSUIICCTHNE DWDOEFDDZLT
RBGOBUHKODOPNOEEMWIZHOAOA
OAESDSRUENYVHNIEFNETDSRWL
MLLYTPRCEMEOPAPTSOGSAWYE O
ALS RITBYKISSBDDHOCNHQNZRC
NOUNIDRAFJHHNEBEVVCDTLRSO
EOKNFLAMEPRPERMAEAEWNYS AH
CNGLOVEBIRDSJASRFTLDZEUEC
DSZGKELOMTGYPGRTNOAEJZSHA
EMYZARCFECKXWODTUCJDNIOSD
MEHSPZMNETAROCEDTYATKTXYM
RPMEVADLUWNDEOBVJHCFS DIOI
ABWBGESVCMVUQXULSHREFILNR
HFEBRUARYSWEETS IOTVOUPOEE
CGANWAHMVYLBNERLCOTZBUVOR
XSEFNCCBOUVOPEIJDQPRCCETJ
TSDRACJERVDOHDFNHAZQIDFZP
SNOITCEFFALCABETVDARLINGA
UTIVJKMGLEUYOIUKEUKGGCUME
RHHRKESLVIFHRRVRVUXZANOHR
AUYNLR LNOBRFDMLKEBQNB RUEI
EFIMKIENQWGTBCFEPH DUOXYAS
DEVOLEBENDEARMEN TYCUOZLRE
ECNAMORVDTLBXIFTGFSEGBUTD

ADMIRER	ENAMORED
ADORE	ENDEARMENT
AFFECTION	ENVELOPE
AMOROUS	FEBRUARY
ANGEL	FLAME
BALLOONS	FLIRT
BELOVED	FLOWERS
BOUQUET	FONDNESS
CANDY	FRIEND
CARD	GIFT
CARNATION	HEART
CHARMED	HEARTHROB
CHERISH	HOLIDAY
CHERUB	HONEY
CHOCOLATE	HUG
COURTING	KISS
COURTSHIP	LIKE
CRAZY	LOVE
CRUSH	LOVEBIRDS
CUPID	PINK
DARLING	POEM
DATE	RED
DEAR	ROMANCE
DECORATE	SWEETHEART
DESIRE	SWEETS
DEVOTION	TENDERNESS
DOVES	VALENTINE
EMBRACE	

IN NEED OF
& KINDLY REQUESTING

FIREWOOD CHOPPED & SPLIT

SIGN-UP FOR A DAY
TO JOIN IN
OUR 28 DAYS OF GIVING

SACRED FIRE MOVEMENT
WAKPAIPAKŠAN

SACRED FIRE
MOVEMENT

Wakpaipakšan

Speaker Request

WAKPAIPAKŠAN
SACRED FIRE MOVEMENT

Sign-up

LOOKING FOR 1-2 PEOPLE
PER DAY
WILLING TO SPEAK ABOUT AN ISSUE AFFECTING
THEIR HEART AND HOME.

Wakpaipakšan's
Sacred Fire Movement
Will begin at
9:00 am
January 31, 2018
Ceremony led by

**White Buffalo
Calf Pipekeeper
Chief Arvol Looking Horse**

For Healing & Awareness of ALL issues affecting
our Community

For more information on attending or donating to this
28 Day ceremony
please contact: Sarah Weston
48175 227th St. (P.O. Box 41)
Flandreau, SD 57028
(605) 864-1584

No drugs or Alcohol allowed. No females on menstrual cycle

SACRED FIRE MOVEMENT
WAKPAIPAKŠAN

COOKS NEEDED

SIGN-UP FOR A DAY
TO JOIN IN
OUR 28 DAYS OF GIVING

Sponsor or
Donate a
Supper meal

SACRED FIRE MOVEMENT
WAKPAIPAKŠAN

SIGN-UP FOR A DAY
TO JOIN IN
OUR 28 DAYS OF GIVING

CANTE SKLIYA BIG SIOLIX {·ON·} TOURNEY

February 9th-11th, 2018

2 Females & 2 Males per team 6-Minute Quarters
Ages 18+ for all players Half-Court Only
All players must have same color jersey and a number

\$100 ENTRY FEE PER TEAM

in flandreau, sd

Teaching and Playing Traditional Games

on Saturday @ 2pm (bring small gift)
Dunk Contest for Kids on Saturday @ 6pm

3-point Contest for

Adults following
the Dunk Contest

T-SHIRT FOR TOP 3 TEAMS

3rd Place: \$100

2nd Place: \$200

1st Place: \$300

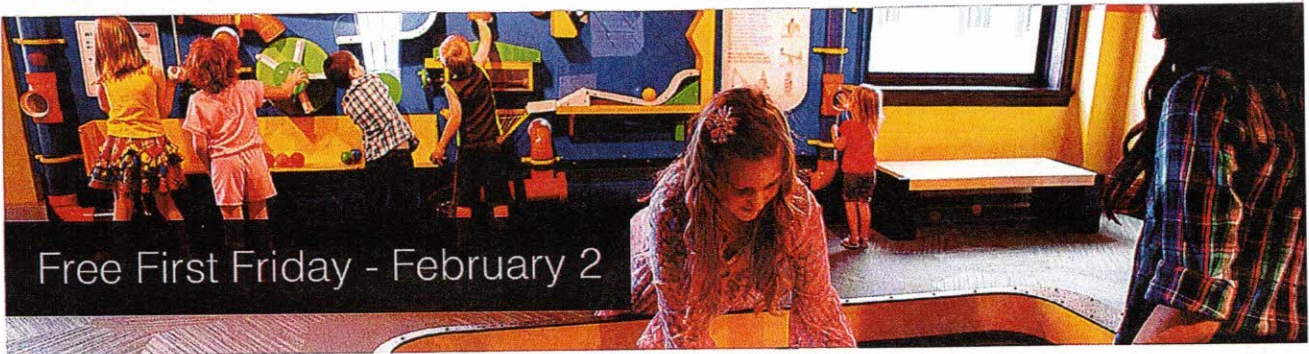
All entry fee monies split 70/30
for 1st & 2nd plus added monies

CONTACT SYLVIA @ (605) 573-4195 TO REGISTER

Rooms available at Royal River Casino (605) 997-9999

block name: BASKETBALL TOURNEY

Looking for something to do with the kids?



Free First Friday

February 2, 2018 | 5-8 p.m.

Join us for Free First Fridays, whether you are new to the area, new to the Pavilion or even a regular visitor!

- Free admission to the Kirby Science Discovery Center and Visual Arts Center
- Various science activities including Stage Science and fascinating demonstrations with our science center interactors
- Exciting scavenger hunts and artist receptions in the Visual Arts Center
- Discounted tickets to educational or mission films in the Wells Fargo CineDome. [View showtimes.](#)
- Great prize drawings, such as free memberships, show tickets, special event promotions and more!

Children 12 and younger must be accompanied by an adult.

Upcoming Free First Fridays:

March 2, 2018

April 6, 2018

May 4, 2018

June 1, 2018

Sponsored by:



HENDRIX ROBERT SOWARD

Born: November 24, 2017

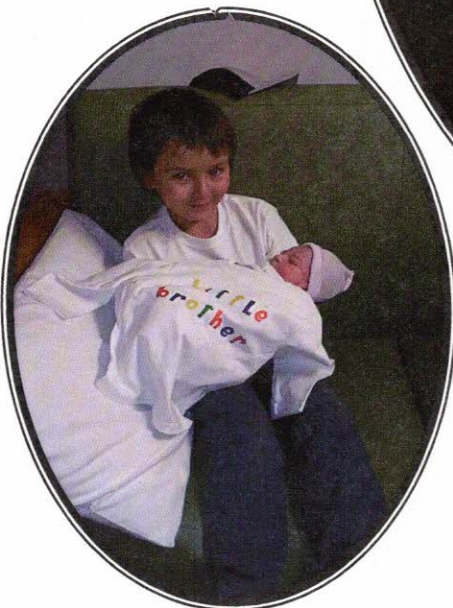
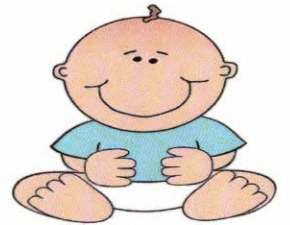
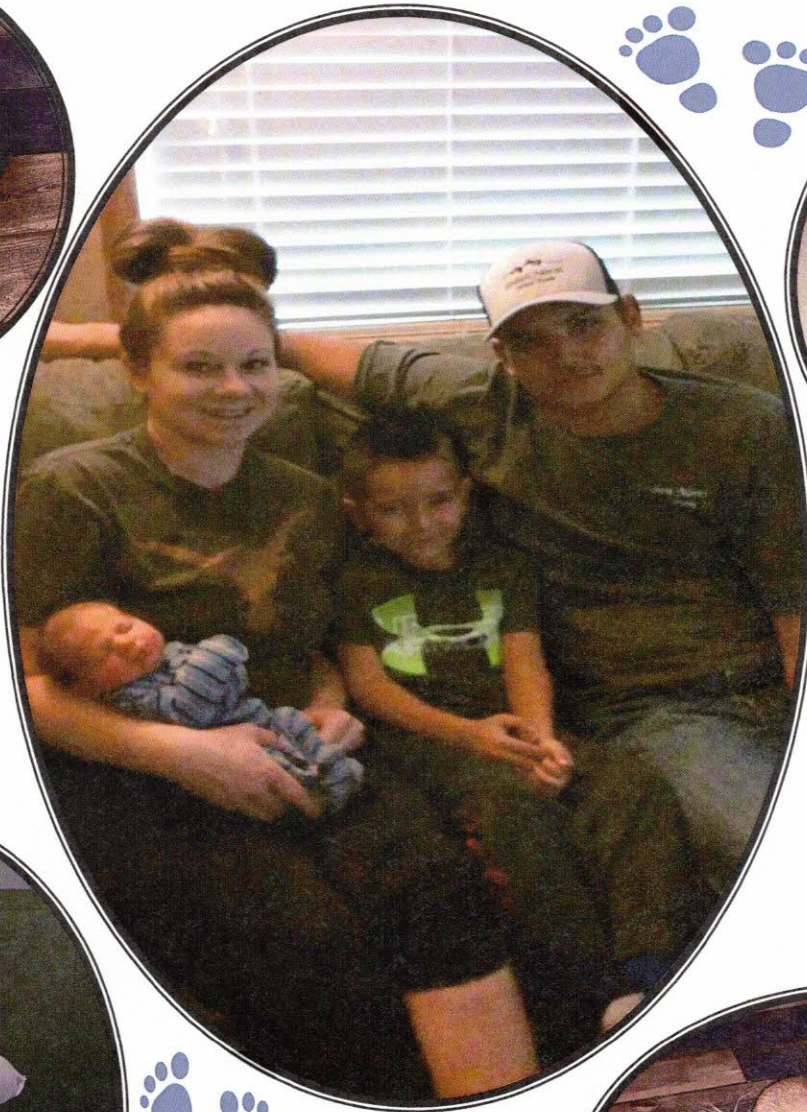
7lbs. 13oz 20 in. long

Parents: Adam & Megan Soward

Grandparents: Calvin & Gayle Soward

Paul Hemmer & Patti Briley

Big Brother: Ashton Soward





Notice to Pet Owners residing on Flandreau Santee Sioux Tribal Lands



Under Tribal Ordinance, dogs cannot run at large on the FSST reservation. A violation of this ordinance may result in impoundment of the dog and a \$100 fine. See section 13-2-1 FSST TLOC

Section 13-1-3. Licensing Requirements. It shall be unlawful for any person or persons within the Reservation to keep, possess, or have in his custody or under his control, any dog or animals of the dog kind, without first having obtained a license to do so from the Clerk of Courts, as hereinafter provided and without having paid the license fee therefore. Violation of this section shall result in a fine to be set by the court.

Section 13-2-1. Running at large Prohibited. No owner of any dog shall permit such dog to run at large within the Flandreau Santee Sioux Reservation at any time. Any dog found at large shall be impounded by the animal control officer or law enforcement, and the owner shall be subject to a fine as set by the court. (\$100)

Section 13-2-5. Disturbance of the peace. The owner of any dog shall not allow the dog to disturb the peace and quiet of the Flandreau Santee Sioux Reservation by continuous barking or by making other loud or unusual noises, or by becoming a public nuisance by destroying or defacing property or causing injury to person or persons, or domestic animals. Violation of this Section shall result in a fine to be set by the court. (\$50)

Section 13-2-9. Immunization Required. Every dog, cat, or other warm blooded animal held as a domestic pet on the Flandreau Santee Sioux Reservation, three(3) months of age or older, is hereby required to be immunized against rabies by a licensed veterinarian or other qualified person. Immunization against rabies shall be given by such intervals to guarantee immunity, and minimum time period between vaccinations shall be determined by the available vaccine and based upon the recommendations and approval of a veterinarian. Any owner acquiring a dog, cat, or other warm blooded animal by purchase, gift, birth, or otherwise shall have such animal immunized against rabies immediately after acquisition or when the animal reaches the age of three (3) months. Violation of the section shall result in a fine to be set by the court. (\$50)

Public Safety Commission





Flandreau Santee Sioux Tribe

P.O. Box 283 Flandreau, SD 57028

Ph. 605-997-3891

Fax 605-997-3878

www.santeesioux.com

Date: January 30, 2018
To: Membership
From: Treasure's Office
RE: Tribal General Welfare Exclusion

Fellow Tribal Members,

By now you've all noticed that your monthly payments have been coming to you tax free. In essence you'll still receive assistance monthly payments in the same amounts your use to; we've just found a way (via the IRS) to provide your assistance tax free. Tribal Per Capita payments stopped affective December 31st 2017 and have been reorganized and titled Tribal General Welfare Assistance.

Those that have attended the Quarterly Meetings have heard me talk about the Tribal General Welfare Exclusion Program of 2014. Please refer to IRS.gov. Here are the basics.

The Tribal General Welfare Exclusion Act of 2014 (Act) adds Section 139E to the Internal Revenue Code. This section provides that gross income does not include the value of any Indian general welfare benefit if all the following requirements are satisfied:

- The program is administered under specific guidelines and does not discriminate in favor of members of the governing body of the tribe.
- The benefits provided under the program are
 - available to any tribal member who meets the guidelines;
 - for the promotion of general welfare;
 - not lavish and extravagant; and
 - not compensation for services.

The Act provides further that for ceremonial activities any items of cultural significance, reimbursement of costs, or cash honorarium for participation in cultural or ceremonial activities for the transmission of tribal culture shall not be treated as compensation for services.

There is a lot more to it and again please look into it via internet or feel free to talk to me or the IRS.

Legal department and our CPA will send you specific law and reference points to refer to shortly.

I can hold an evening meeting on the 7th or 8th of February to make myself available after business hours in person at a time and location TBD. (Please Call the office as I am still trying to lock down a location).

I've been getting few basic questions asked lately:

1. Will I get a 1099 for my 2017 taxes? Answer: No, not 2017 or ever as long as the act is still in place by the IRS
2. How do I get my 2017 taxes I paid in? Answer: The tribe is currently requesting the money back to cut a check back to you for exactly what you paid in.
3. I read we can now go back 3 years. Answer: Correct the tribe is done correcting the amended 1099's for 2014, 2015 and 2016(and will be mailed shortly). You can gather your past tax papers and returns and refile for refunds. Instructions to file is being prepared by the tribes outside accounting team.
4. Will this affect a change in the current tribal credit programs Answer: No

Looking forward to the benefits the will bring as well as the many different ways this can help each tribal member now and in the future. Thank you all very much, and call for a meeting or just to call me for further questions.

Sincerely,

Ryan Kills-A-Hundred FSST Treasurer



Flandreau Santee Sioux Tribe

P.O. Box 283 Flandreau, SD 57028

Ph. 605-997-3891

Fax 605-997-3878

www.santeesioux.com

NOTICE REGARDING FSST TAX AND BUSINESS LICENSES

Dated: January 31, 2018

The Flandreau Santee Sioux Tribe Executive Committee, acting as the Tribe's Tax Commission, approved a new Business/Tax License application, fee, and certificate to license entities engaging in business on the Flandreau Santee Sioux Tribe Reservation. All business entities are required to re-apply for the Business/Tax License so that the Tribe is able to update all information for previously licensed entities, and to license new entities. The fee will be \$50 for all licenses.

Please fill out the attached Business/Tax License Application, and remit it with the licensing fee to the Tribe as provided on the application. Failure to comply with this licensing procedure, and with the Tribe's Law and Order Code, will prompt action by the Tribe against non-compliant business entities.

If you have any questions regarding this process, please direct them to the Tribe at (605) 997-3891.

Kind Regards,

Ryan Kills-A-Hundred
FSST Treasurer

FLANDREAU SANTEE SIOUX TRIBE BUSINESS/TAX LICENSE APPLICATION

1. LICENSEE INFORMATION:

Legal Entity Name:	_____
FEIN or Social Security Number if you no not have an FEIN:	_____
Address:	_____
City, State, ZIP:	_____
Country:	_____
Phone:	_____
Cell Phone:	_____
Fax Number:	_____
E-Mail Address:	_____

2. OWNERSHIP INFORMATION:

<input type="radio"/> Sole Proprietor <input type="radio"/> Corporation <input type="radio"/> Limited Liability Company <input type="radio"/> Limited Liability Limited Partnership <input type="radio"/> Other: _____	<input type="radio"/> Limited Partnership <input type="radio"/> Limited Liability Partnership <input type="radio"/> Partnership <input type="radio"/> Trust
Tribe/State/Country of Incorporation: _____ Date of Incorporation: _____	
Describe your primary business activity regulated under this license: _____	
Has your business previously held a FSST Business or Tax License? <input type="checkbox"/> Yes <input type="checkbox"/> No	
If yes, please provide the previous number and business name: _____	

OWNERSHIP DISCLOSURE AND SIGNATURE STATEMENT

- List ALL owners, partners, corporate officers and directors. Provide the personal information and signatures of all persons who have control or authority over business funds or assets, or activities under this license. If more space is needed, attach additional pages.
- To the best of my knowledge and belief, the information on this application is true, correct, and complete. If the business fails to report or pay applicable tribal taxes, I understand that the Flandreau Santee Sioux Tribe may exercise its authority contained in Title 23 of the Flandreau Santee Sioux Tribe Law and Order Code.

Printed Full Name of Owner, Partner, or Corporate Officer Date: _____ Address: _____ Phone: _____	Signature of Owner, Partner, or Corporate Officer Title: _____ E-Mail: _____
Do you have control or authority over how business funds or assets are spent or how business is undertaken? <input type="checkbox"/> Yes <input type="checkbox"/> No	
Date that you became the owner, partner, or corporate officer of this business: _____	
Percentage of Ownership: _____%	

Printed Full Name of Owner, Partner, or Corporate Officer _____ Date: _____	Signature of Owner, Partner, or Corporate Officer _____ Title: _____
Address: _____ Phone: _____ E-Mail: _____	
Do you have control or authority over how business funds or assets are spent or how business is undertaken? <input type="checkbox"/> Yes <input type="checkbox"/> No	
Date that you became the owner, partner, or corporate officer of this business: _____	
Percentage of Ownership: _____ %	

Printed Full Name of Owner, Partner, or Corporate Officer _____ Date: _____	Signature of Owner, Partner, or Corporate Officer _____ Title: _____
Address: _____ Phone: _____ E-Mail: _____	
Do you have control or authority over how business funds or assets are spent or how business is undertaken? <input type="checkbox"/> Yes <input type="checkbox"/> No	
Date that you became the owner, partner, or corporate officer of this business: _____	
Percentage of Ownership: _____ %	

Printed Full Name of Owner, Partner, or Corporate Officer _____ Date: _____	Signature of Owner, Partner, or Corporate Officer _____ Title: _____
Address: _____ Phone: _____ E-Mail: _____	
Do you have control or authority over how business funds or assets are spent or how business is undertaken? <input type="checkbox"/> Yes <input type="checkbox"/> No	
Date that you became the owner, partner, or corporate officer of this business: _____	
Percentage of Ownership: _____ %	

Printed Full Name of Owner, Partner, or Corporate Officer _____ Date: _____	Signature of Owner, Partner, or Corporate Officer _____ Title: _____
Address: _____ Phone: _____ E-Mail: _____	
Do you have control or authority over how business funds or assets are spent or how business is undertaken? <input type="checkbox"/> Yes <input type="checkbox"/> No	
Date that you became the owner, partner, or corporate officer of this business: _____	
Percentage of Ownership: _____ %	

- In filing this application, each applicant signing this application consents its activities hereunder are subject to the applicable laws of the Flandreau Santee Sioux Tribe, including Title 23 of the Flandreau Santee Sioux Tribal Law and Order Code, and the applicable laws of the United States, including 25 C.F.R. Part 140 (as applied by the United States).
- Send this application and license fee to: Flandreau Santee Sioux Tribe, Treasurer's Office, 603 West Broad Avenue, Flandreau, SD 57028
- All applicants must submit a \$50.00 fee payable to the Flandreau Santee Sioux Tribe for each renewal or new application. All businesses must either apply, or renew their license in 2018.

For help with the form or any other assistance call (605) 997-3891.

February 2018 Menu

Monday	Tuesday	Wednesday	Thursday	Friday
Grilled Roast Beef Sandwich Oven-browned potatoes Vegetable Pudding w/bananas 5	Ham/Egg/Cheese on A Biscuit O'Brien Potatoes Fresh Fruit 6	BIRTHDAY MEAL Barbecue Ribs Baked Potatoes Corn-on-Cob Cake 7	Lasagna Focaccia Bread Caesar Salad Jell-O 1	Chili Fried Bread Relish Tray Fresh Fruit 2
Tuna Noodle Casserole Buttered Peas Angel Biscuits Apple Crisp 12	French Dip Sandwich Parmesan Potatoes Carrot & Celery Sticks Cookies 13	 14	Company Chicken Parslied Potatoes Lima Beans Peaches 8	CLOSED FOR CLEANING DAY 9
CENTER IS CLOSED FOR PRESIDENT DAY !! 19	Sloppy Joes Potato Chips Pickles Crisp & Crunchy Salad Fresh Fruit 20	Meat Loaf Baked Potato Buttered Squash Chocolate Zucchini Cake 21	BLT Sandwich French Fries Broccoli Salad Rice Krispy Bar 15	Indian Taco Ice Cream Sundae 16
Tater-Tot Hotdish Waldorf Salad Dessert 26	Beef Stew Biscuit Cole Slaw Bread Pudding 27	Oven Fried Chicken Mashed Potato w/gravy California Blend Pie 28	Chicken Tetrizzini Buttered Corn Fruited Lemon Gelatin 22	Potato Soup Ham Salad Sandwich Pickle Fruit Cocktail Cake 23

Grace Moore Senior Citizens Center 997-2924

*Menu subject to change without notice.