

OJIBWE INAAJIMOWIN

THE
STORY
AS IT'S
TOLD

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ACCEPTING THE CHALLENGE TO LOSE WEIGHT

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ELDERS DONATE
64 QUILTS TO
WEWINABI

MAPLE SUGAR
HARVEST
SEASON

PRACTICAL
AND
SCHOLARLY

SEPARATED BY
A GREAT
DISTANCE

MESSAGE FROM THE CHIEF EXECUTIVE

MELANIE
BENJAMIN
CHIEF EXECUTIVE



Aaniin! Spring seems to be taking its time this year, doesn't it? Despite an unseasonably cold and snowy month, April didn't slow us down. Some exciting changes are happening in tribal law enforcement. Interim Chief of Police Jared Rosati continued his community outreach effort in April, bringing officers with him to each of our Elder Meetings to talk about partnering to create a safer community. For many elders, this was the first time they had met some of our officers and they were very appreciative of this opportunity.

Chief Rosati also invited the Mille Lacs County Sheriff and Deputy Sheriff to come to the reservation and meet with me to discuss our common community safety concerns. In all these years, this is the first time I'm aware of that the Sheriff has come to the Chief Executive's office to have a discussion about how we can better work together. We had a very constructive discussion about our common concerns. In District II, we have never had an on-going dialogue with the Aitkin County Sheriff's office, but Chief Rosati is also building relationships with that agency to discuss community safety in District II. Finally, he has also hired a new officer who is Native American.

In this short period of time, the relationship between the community and tribal police has already improved, which I hope Band Members are noticing. Many of these changes have occurred with the input of Band Members, including our Law Enforcement Advisory Committee. This is a Committee comprised of Band Members with law enforcement experience; I meet with this committee monthly, and their expert advice has been critical to ensuring a smooth transition. Miigwetch to the

hopeful this authority will be granted this year. I will keep you apprised of this progress!

As a Board Member of Indian Law Resource Center, I attended our quarterly meeting which focused on our rights and opportunities available through the Violence Against Women Act (VAWA), which strengthened tribal authority in addressing violent crimes committed against women in Indian country. We also focused on the United Nations Declaration on the Rights of Indigenous Peoples, and how the Declaration can work in a positive way for American Indian people. But the highlight of this meeting was that I had an opportunity to connect with Band Member Syngen Kanassatega, who is finishing his second year in law school and will graduate as an attorney in just one year! It was such a treat to have a chance to hear about his law school experience. When he graduates, he will be only the second Mille Lacs Band Member that we are aware of to become an attorney. I'm hoping many young Band Members will follow in his footsteps!

This month, Renee Bruneau and I participated in one of the most outstanding conferences I've ever attended, which was the Elder Abuse Awareness Conference at Leech Lake. Many people think of elder abuse as being physical in nature, but this abuse can

ed that wonderful event! As we come into graduation season, please remember to let my office know of your educational achievements or those of your family members. I deeply appreciate invitations to attend graduation ceremonies and always try to attend whenever possible. We are so proud of each and



In April, Melanie testified before the House of Representatives Appropriations Subcommittee in Washington, D.C. She was asking for assistance from Congress to make Pine Grove a satellite of Nay Ah Shing, among other financial matters important to the Band.

every one of our Band Member graduates!

In closing, as we celebrated Art Gahbow day last week, I found a twenty-four year old photo of myself and other commissioners with former Chief Executive Art Gahbow from 1990. I had just finished my degree at Bemidji State University when Art hired me to be his Commissioner of Administration. I learned so much from him, especially the importance of preserving language and culture.

Art was a very traditional leader, but he was a trail-blazer when it came to protecting tribal sovereignty and self-determination. Under Art's leadership, the Band was one of the first ten Self-Governance tribes, and we were the first ever to negotiate a Self-Governance compact with the Department of the Interior. He was a strong leader who could be very stubborn when it came to defending the Band; Art refused to waive sovereign immunity as a condition of receiving heating assistance funds from the State, and he and the other elected officials instead gave up their paychecks so the Band would have money to heat homes. It was because of Art Gahbow and Marge Anderson that the State eventually passed legislation agreeing that no Indian tribe would have to waive sovereign immunity ever again as a condition of entering into a contract for funds.

Art's dream was to eventually buy back all the land that was taken from us and restore the original reservation lands. It is my hope that someday his dream will become a reality, and deeply value everything he taught me. We are who we are because of those who came before us, and their sacrifice, commitment and devotion to protecting our rights, our sovereignty, and our culture and language. Let us always remember whose shoulders we stand upon as we continue to work together to make the dreams of our community a reality!

Melanie Benjamin



Chief Executive Gahbow's 1990 Cabinet members.
Photos courtesy: Mille Lacs Band archives



Former Chief Executive Art Gahbow

Law Enforcement Advisory Committee for helping us through this period!

I told Band Members last month that I was invited to Washington D.C. to testify before the House Appropriations Subcommittee on Interior, Environment and Related Agencies on funding needs for the Band. My top request was that Congress direct the Bureau of Indian Education to allow Pine Grove to open as a satellite school of Nay Ah Shing, using technology to deliver culturally driven education to our children in District III. I'm very excited to share that Congresswoman Betty McCollum has included this request as one of her top initiatives, and I'm

also take the form of emotional and financial abuse. This is such an important topic that we need to have the courage to bring out in the open, to face and address as a community. I will be sharing more information from this conference in the next newspaper, and am in discussion with my staff about the possibility of the Band hosting a conference about elder abuse for our community members during the next year.

I was honored to be invited by Band Member C.J. Holmes to attend the banquet for American Indian graduates in the Twin Cities last weekend, and was so happy to have a chance to congratulate the six Band Member graduates who attend-



Susan Klapel

Former Intern Named Commissioner of DNR

Susan Klapel brings experience to new post

Toya Stewart Downey Staff Writer **Chad Germann** Photographer

When Susan Klapel started as an intern for the Band's Department of Natural Resources back in the late 1990s, she didn't imagine that one day she would hold the department's top spot.

But that's exactly where she ended up after being sworn in as the Commissioner of the DNR in late March.

Susan will be the department's first female Commissioner.

"I always wanted to be a conservation officer, so the appointment as commissioner was a dream come true for me," said Susan. "This really is my dream job."

Susan got her start as an administrative assistant in the Band's police department in 1997. At that time she became an intern for the DNR, and one of her roles was to register the deer that hunters brought into the state.

"I used to sit there through the night waiting for the guys to cross the border between Minnesota and Wisconsin so they

could register their deer," she recalls. "Some of those guys included (Band Elders) Leonard Sam, Elmer Nayquonabe and Ernie Kegg. This was back in 1997 and a big party would go and hunt together."

While she was working both jobs, she also attended Central Lakes College where she earned her Associate of Arts Degree in Law Enforcement in 1998.

After she graduated with her AA degree, Susan began working as a conservation officer for the Band. She was also one of the Band members who participated in the Critical Careers program, now known as the Essential Careers program.

She then moved to Wisconsin to continue her education. She received a Bachelor of Arts degree in 2004 from the University of Wisconsin-Superior. She majored in criminal justice and had a minor in first nations — a study of American Indians.

Her father worked for the Woolworth's department store, and her family moved as he moved through the company ranks.

Her grandparents were Eugene and Cecila Dunkley.

"I remember all of the Woolworth stores in the Midwest," she said with a laugh.

Susan's family hails from District III. That's where she did the bulk of her work with the police department and as a conservation officer, primarily helping out during netting and hunting season.

In 2009, Susan left the police department and moved to the gaming regulatory authority where she worked as an investigator. Her role was to investigate internal and external theft, compliance and surveillance. She remained in that job until becoming Commissioner of the DNR.

While her experience and education helped prepare Susan for her current role, so did her childhood. She grew up living in multiple states including Montana, Nebraska, Alaska and North Dakota.

Susan, who has camped in just **Continued on page 8**

Gidinwewininaan

Melissa Boyd Gaa-ozhibii'ang **Chad Germann** Photographer

Mii omaa wii-ni-dazhindamaan omaa endazhi-gikinoo'amaageyaang, Miskwaanakwad ezhi-wiinjigaadeg. Mii imaa gabe-giizhik ojibwemong eta-go miinawaa eta-go Ojibwemowin aabajichigaadeg ani-gikinoo'amawindwaa ingiw abinoojiinyag. Mii iw endaso-biboonagiziwaad niso-biboonagiziwaad biinish igo naano-biboonagiziwaad. Ishke dash imaa gii-maajitaayaang gikinoo'amaageyaang gaa-ni-dagwaagig 2012 ningii-biboonagizimin omaa gaa-gikinoo'amaagejig. Mii eta-go niin naa gaye gaa-naadamawid, mii eta-go minik gaa-tashiyaang gii-gikinoo'amaageyaang. Gii-ashi-niiwagiziwag ingiw abinoojiinyag gii-gikinoo'amawangidwaa iwapii. Ishke dash noongom mii-go dibishkoo minik abinoojiinyag gikinoo'amawinjig noongom. Ishke dash gaye omaa niizh gii-biindiganaawag ge-naadamaagejig da-ni-gikinoo'amaageyaang. Ishke dash omaa megwaa ani-naadamaagewaad gaa-oshki-anooninjig, mii imaa gaye gikinoo'amawindwaa gaye wiinawaa nawaj da-ni-wawiingeziwaad ojibwemowaad. Mii imaa gaye gikinoo'amawindwaa i'iw akeyaa ge-izhi-wawiingeziwaad ani-gikinoo'amawaawaad inow abinoojiinyan gaa-izhi-miinigoowiziyang anishinaabewiyang da-inweyang. Miinawaa dash da-ni-gikinoo'amawind a'aw abinoojiinh da-ni-gashki'ewizid da-ni-izhichiged i'iw akeyaa eni-izhichigenid inow waaj'agimaajin abinoojiinyan.

Ogimaakwe

Mii dash omaa wii-ni-dazhimag a'aw Ogimaakwe. Mii imaa gaye wiin ani-naadamaaged ani-gikinoo'amawangidwaa ingiw abinoojiinyag. Mii imaa ani-wiidookaaged aaniin igo enikamigizimid inow abinoojiinyan bimi-giizhigadinig gikinoo'amawimindwaa. Mii gaye imaa ani-mooshkinebi'ang inow mazina'iganan ani-wiindamaageng ezhi-webinigenid inow abinoojiinyan gikinoo'amaagozinid. Mii gaye owenda-minwendaan biinichiged endazhi-gikinoo'amawimindwaa inow abinoojiinyan. Mii gaye imaa ani-ganawenimaad inow abinoojiinyan bimibizonid imaa chi-odaabaaning azhigwa ani-maamiginimindwaa biinish gaye ani-gaagiiwebizoni'imindwaa azhigwa gaa-kiizhi-gikinoo'amaagozinid endaso-giizhik. Mii iw 2009 gii-ni-maajitaad ani-naadamaaged omaa ani-gikinoo'amawimindwaa inow abinoojiinyan. Mii gaye imaa ezhaad gabe-gikendaasowigamigong imaa gikinoo'amawind

nawaj ani-wawiingezid da-objiwemod. Geget ginzhizhawizi Ogimaakwe ani-naadamaaged bimi-giizhigadinig, Mii imaa gaawin banizisiin gikinoo'amaageng endaso-giizhik.

Ningaabii'anookwe

Mii gaye omaa nayaadamaaged gikinoo'amaageng, mii a'aw Ningaabii'anookwe. Niiwin inow onijjaanisan odayaawaan. Ishke dash ezhi-ayaangwaamitood i'iw Ojibwemowin, mii imaa ani-gikinoo'amawaad inow onijjaanisan da-anishinaabemonid. Mii iwapii 2011 gii-maajitaad gii-gagwe-gikendang i'iw Ojibwemowin. Ishke dash mii iwidi Aazhomog gikinoo'amaadiwigamig ayaamagag wayeshkad gii-gikinoo'amaaged i'iw Ojibwemowin. Ishke dash i'iw bezhig gaa-gikinoo'amaagojin, mii inow Waabishki-binesiyang. Geget ogii-minwendaan i'iw akeyaa gaa-izhi-gikinoo'amaagenid inow Waabishkibinesiyang. Ishke dash imaa noongom gikinoo'amaaged a'aw Ningaabii'anookwe, eget inow abinoojiinyan ozaagi'igoon. Mii imaa ani-dagosidood da-minawaanigozinid megwaa omaa ani-gikinoo'amawaad gegoo.

Bizhiwens

Ishke dash mii a'aw awedi bezhig niwii'anookiimaaganinaan, mii a'aw Bizhiwens. Mii azhigwa ani-giizhiikang iwidi gabe-gikendaasowigamigong, University of Minnesota—Duluth. Megwaa imaa ani-gikinoo'amaagozid, mii gaye omaa naadamaaged endazhi-gikinoo'amaageyaang. Mii iw 2010 apiigaa-maajitaad omaa ani-wiidookaazod. Ominwendaan wii'anookiimaad inow wenda-nitaa-objiwemonijin wii-gagwe-gikendang inow ikidowinan ani-aabajichigaadeg omaa gikinoo'amaageyaang. Mii gaye omaa Bizhiwens giizhaa ani-ozisidood waa-ni-aabajichigaadeg azhigwa ani-maajitaang gikinoo'amawimindwaa inow

abinoojiinyan. Mii iw eni-izhichiged a'aw Bizhiwens omaa anokiid, mii imaa ani-anishinaabewisidood inow mazina'iganan waa-aabajichigaadegin ani-gikinoo'amawimindwaa inow abinoojiinyan.

Geget nizhawendaagozimin ayaawaad ingiw ikwewag omaa wenda-wawiingeziig gikinoo'amawaawaad inow abinoojiinyan. Mii omaa wii-miigwechiwi'indwaa chi-anokiitamawaad wii-minwiiwaad ani-gikinoo'amawaawaad inow abinoojiinyan. Gaawin igo apane mamiikwaanaasiwag ezhi-minochigewaad.

Ishke dash mii iw bagosendamaang nawaj omaa da-ni-michaachigaadeg omaa endazhi-gikinoo'amaageng nawaj omaa abinoojiinyag da-ni-gikinoo'amawindwaa Ojibwemowin



endaso-giizhik, biinish gaye niwo-biboon omaa gegikinoo'amaagozipan a'aw abinoojiinh da-gikinoo'amawind i'iw Ojibwemowin. Eshkam omaa nebowa gii-piindigajigaade i'iw akeyaa ge-izhi-wawiingeziyaang gikinoo'amawind a'aw Anishinaabe-abinoojiinh.

Accepting the Challenge to Lose Weight

Toya Stewart Downey Staff Writer Chad Germann Photographer

The Band's weight loss challenge hasn't even wrapped up yet but some participants say no matter what, the official outcome is they are already winners.

Band Member Bobby Anderson, who lives in District III, has already lost over 50 lbs. His wife Heidi has dropped more than 30 lbs. since the challenge began in January.

"When my wife was pregnant I ate like crazy and put on a lot of weight," said Bobby. "I knew I needed to do something to get it off because I'm looking at longevity of life.

"My daughter is five months old," he said with a laugh.

Another perk of the Andersons' new lifestyle is that they are saving money by preparing and eating meals at home rather than going out to eat on a regular basis – something they did prior to joining the contest.

Approximately 150 people signed up for the competition,

but some have dropped out over the course of time, said the Band's Fitness Coordinator for District I, Jim Ingle.

Still, the results have been exciting, he said.

"Collectively, we've lost 820 lbs. with the people involved," Jim said.

The 16-week Mille Lacs Band Family Weight Loss Challenge was announced at the State of the Band Address in January. The contest, sponsored by the Chief Executive's office, ends on May 30. Another challenge will begin in July.

The biggest loser will win \$5,000 as a first place prize, \$3,000 for second place and finally \$2,000 for the third place.

Another contestant is Pete Nayquonabe. He began exercising the day the contest was announced and he's lost more than 40 lbs. since then.

"The reason I did it was to get healthier," Pete said. "I have young kids and I want to play with them, run with them and better enjoy my life with them."

Pete said he eats one third of what he used to and doesn't eat candy anymore. He lifts weights, walks and has even started running, something he couldn't do before.

"I had heart surgery last May because I had a hole in my heart and it wasn't pumping enough oxygen," he said. "Since then I feel a lot better and I can run now. Before the surgery I couldn't run."

He's up to three-and-a-half miles on a treadmill and is looking forward to running in the Nay Ah Shing Fun Run with his daughter, "which is something I was never able to do."

As most people know, diet and exercise are critical to their health and to weight loss, but in the initial stages of trying to lose weight, exercise is key, according to Jim.

"Physical fitness is about making the body more

oxygen efficient and improving the body's use of oxygen," he said.

An illustration he likes to use to get people to understand the concept goes like this: if everyone is sitting around a campfire and they witness a gust of wind that hits they fire,

they will see that it burns brighter, higher and faster because of that wind... that's what happens with an oxygen-efficient body.

"In Pete's case, his body wasn't receiving the oxygen it needed," Jim said.

Though the number of participants has declined, Jim said he has seen several success stories so far.

"It is excellent to see the people who have lost weight," he said. "But one of the biggest successes I've

seen is one person who has reduced their insulin by as much as 30 percent with a minimal weight loss. To me, she's one of the winners."

So are the Andersons.

"I'm working out about three times a day with my clients," said Bobby, who is a trainer for the Band's diabetes program. "Before I would tell them what to do and then watch them, now I'm showing them and working out along with them."

Bobby, a retired kick-boxer, also teaches cardio kick-boxing classes for the Band's wellness program. Though he gained sympathy weight during his wife's pregnancy, he also admits that his poor diet and lack of exercise contributed to his weight gain.

"We had to change our way of eating, drink more water and stay away from pop," he said. "We split our meals and we've come this far because we've been disciplined."

"We are living it and eating it and striving to be better," Bobby said. "We are supporting each other and it's hard work. You do get crabby spells because you want to eat something or not exercise, but we get past that and keep our discipline."

Plus, he added, the money is a good incentive.

"The reason I did it was to get healthier. I have young kids and I want to play with them, run with them and better enjoy my life with them."

— Pete Nayquonabe



Pete Nayquonabe, one of the 150 people who signed up for the weightloss competition, has already lost more than 40 lbs.

May 6–12 is National Nurses Week

Tammy Moreland Performance Improvement Manager

Some jobs are symbolic of how we all perceive ourselves (or rather, they're symbolic of how we hope others might perceive us). Firefighters, teachers and astronauts, for example, at their very best embody those characteristics that we've collectively come to regard as admirable, even noble. Courage, compassion, imagination, tenacity, the ability to perform under pressure: Most of us are happy to claim even one of those traits as our own. To rightfully claim most of them — or all of them — is an honor reserved for a rare few.

Which brings us to nurses. May is National Nurses Month in the U.S., and with all due respect to astronauts, teachers, firefighters and the rest, it's right and fitting that we single out this ancient profession and its practitioners for praise. Depending on what their patients require, nurses care, comfort, humor, cajole, gently (and some-times maybe not so gently) badger and, in the end, they save lives. Take some time to thank them for the commitment to others by showing them how much their work is appreciated. We owe them a lot.



Enakamigizid Iko A'aw Anishinaabe Zaagibagaanig

What Anishinaabe Does in the Spring Time

Lee Staples Gaa-anishinaabemod Obizaan Chato Gonzalez Gaa-anishinaabewibii'ang Ombishkebines

Megwaa omaa nanaamadabiyaan waabamag a'aw goon ningizod ani-ayaabawaag miinawaa ani-gikendamaan da-baakaakwasing inow zaaga'iganiin. Mii omaa anikwendamaan gaa-izhichigewaad iko o'ow apiitak gaa-nitawigi'ijig.

While I am sitting here watching the snow melt as the weather gets warmer knowing the lakes are starting to open, I remember what those old people who raised me did at this time of the year.

Mii iw gii-asigisidoowaad odayi'iimaaniwaa. Gaawin eta-go wiinawaa gii-izhichigesiiwag. Mii-go gaye dibishkoo inow odinawemaaganiwaan gaa-izhichigenid. Mii imaa bebezhiig inow biizikiganan gii-agwapinaawaad inow asemaan. Mii imaa gii-maamawi-dakobidoowaad odayi'iimaaniwaan ingiw besho enawendaasojig. Maagizhaa bezhiig i'iw agwapijigan, mii i'iw ani-dagosijigaadenig besho enawendaasojig odayi'iimaaniwaan, maagizhaa gaye a'aw inini, owiiwan biinish gaye inow onijaanisiwaan odayi'iimaaniwaan. Mii dash a'aw asemaa miinawaa wiisiniwin atoowaad. Mii dash i'iw epagizondamawindwaa ingiw Manidoog nibiikaang eyaajig. Mii dash azhigwa gaa-ni-giizhi-zagaswe'idiing, mii dash iwidi zaaga'iganiing o-atoowaad ingiw ikwewag gaa-maamawigwapijigaadenig. Odagwapinaawaan inow asiniin imaa gashkipijiganan weweni dash iniw odayi'iimaaniwaan da-gonzaabiimagadinig imaa zaaga'iganiing.

They collected an item of their own clothing. They were not the only ones who did that. Their close relatives also did the same. To each item of clothing they attached tobacco. Each family tied their clothing together in one bundle. A family's bundle may consist of a man, his wife, and their children's clothing. They would then put their offering of tobacco and food. The food and tobacco is offered to the Manidoog in the waters. After the feast is over the women take the bundles of clothing over to the lake. They tie rocks to the bundles to make sure the clothing would sink to the bottom of the lake.

Mii dash a'aw Anishinaabe gaa-onji-izhichiged o'ow akeyaa gii-inendang weweni imaa da-ininamawaad inow Manidoon imaa nibiikaang eyaanijin inow asemaan, wiisiniwin, miinawaa odayi'iimaaniwaan, mii dash gaa-inendang a'aw Anishinaabe; mii ingiw Manidoog da-debisewendamooog weweni i'iw akeyaa da-doodawindwaa. Gaawin awashime da-misawendamawaasiwaawaan inow odanishinaabemiwaan. Gaawin da-mamawaasiwaawaan inow Anishinaaben obimaadiziwinini gaawin dash imaa Anishinaabe da-dapinesiin imaa nibiikaang. Mii-go iw da-debisewendamowaad gaa-izhi-ina'oonigowaad inow Anishinaaben, gaawin dash da-mamawaasiwaawaan obimaadiziwiniwaa odanishinaabemiwaan.

The reason why Anishinaabe did this was they thought if they gave their offering of tobacco, food, and clothing to the Manidoog in the water, Anishinaabe believed that the Manidoog would be content with this offering being made to them. They would not want more from their Anishinaabe. They would not take the Anishinaabe's life, and Anishinaabe would not lose their life in the water. They would be content with what the Anishinaabe has given them, therefore not taking the life of the Anishinaabe.

Mii omaa gaye ge-nandodamaagengiban weweni da-ni-maajiiging imaa zaaga'iganiing ziibiing ge-aabajitood a'aw Anishinaabe. Anaakanashkoon miinawaa i'iw mashkiki wendinang a'aw Anishinaabe.

What can also be asked for at this time is that all those things that grow in the water be plentiful that Anishinaabe uses. That is where Anishinaabe gets their bulrushes and their medicines.

Mii imaa gaye ge-ni-gagwedwepan nebowa iniw giigoonyan da-ayaanid imaa zaaga'iganiing ziibiing miinawaa da-baatayinadinig i'iw manoomin da-wawaanijitood a'aw Anishinaabe ge-miijid.

Anishinaabe can also request that they have a lot of fish in the lakes and rivers, and also to have plenty of wild rice to eat.

Mii-ko gaye gaa-izhichigewaad imaa, mii iw giishkiga'waawaad inow giizhikaandagoon. Mii dash imaa gii-padakishimaawaad jigayi'ii endaawaad. Mii dash iwidi wanakoowid a'aw mitig gii-agoonaawaad inow miigwanan miinawaa inow zenibaan. Ishke dash gaa-ikidod a'aw Gete-anishinaabe; bimi-ayaawaad ingiw binesiwag da-waabamaawaan niibawinid inow mitigoon, mii dash imaa da-gikenimaawaad Anishinaaben endaanijin. Mii dash iw da-bimi-ayaawaad weweni. Gaawin da-niiskaadasinoon.

What they also did at that time was go out and cut a cedar tree. They would stand it near their house. They would then attach a feather and ribbons at the top of the tree. This is what the old Anishinaabe said; when the thunder-beings would go by they would see the tree standing there. They would know that Anishinaabe lived in that home and go by in a good way. It would not storm.

Ishke gaye a'aw mindimoonyeniban gaa-nitawigi'id, mii imaa ani-zaagibagaanig ishkodewaaboo miinawaa asemaan gii-asaad imaa ziibiing biindaakoonaad inow Manidoon imaa eyaanijin nibiikaang. Ishke dash mii inow Manidoon gaa-apenimojin



Pictured (L-R): Lee Staples and Chato Gonzalez

da-naadamaagod mino-ayaawin da-miinigoowizid oniigaaniiming. Ishke dash a'aw menidoowaadizid a'aw Anishinaabe nenaandawi'iwed, mii a'aw gaa-wiindamaagod da-izhichiged i'iw akeyaa. Mii dash apane gaa-izhichiged a'aw mindimooyenh gii-ni-aabawaanig gii-ni-zaagibagaanig.

That old lady who raised me also put tobacco and whiskey into the river each spring making her offering to that Manidoog in the water. This was the Manidoog she relied on to give her good health in her future. It was an Indian who was gifted and a healer that had told her to do that. That old lady did that every spring when it got warm.

Mii gaye apii zaagibagaanig ani-aabajichigazowaad Manidoo-dewe'iganag omaa ishkonganing. Ashi-bezhig omaa ayaawag. Ishke dash omaa ani-baakishimindwaa ingiw Manidoo-dewe'iganag nebowa a'aw Anishinaabe inow odasemaan, wiisiniwin, miinawaa bagijigan, mii iw etamawaawaad inow Manidoon miinawaa epagizonjigaadenig iwidi enabinid apii ani-baakishimindwaa iniw Manidoo-dewe'iganan.

Every spring the ceremonial drums are used here on this reservation. There are eleven of them. As each ceremonial drum is used, there is a huge offering of tobacco, food, and blankets that they put for those Manidoog whenever they are used.

Ishke dash mii imaa apii ingiw akiwenziyibaneg ani-gaagiigidowaad apii apagizonjigaadenig etood a'aw Anishinaabe nanaandogeng nebowa da-ayaamagadinig gaa-miinigoowizid a'aw Anishinaabe da-inanjiged wenjida imaa bagwaj imaa maajiiging biinish gaye giigoonyan miinawaa manoomin miinawaa inow awesiinyan gaa-miinigod inow Manidoon da-inanjiged a'aw Anishinaabe.

It is at that time that those old men would talk and offer the blankets, food, and tobacco to the Manidoog asking that Anishinaabe have plenty to eat in particular, that which grows in the wild, like the fish, wild rice, and the animals that were given to the Anishinaabe by the Manidoog to eat.

Mii-ko apii ani-zaagibagaag aanind a'aw Anishinaabe agoodoowaad inow obiizikaaganiwaan imaa bagwaj maagizhaa imaa mitigong. Mii gaye a'aw Anishinaabe akawe imaa weweni inow asemaan miinawaa wiisiniwin atood. Ishke dash gaa-onji-agoodoowaad inow odayi'iimaaniwaan; gego imaa da-bi-izhaamagasiniini aakoziwin imaa gii-kabeshiwaad. Mii imaa obiizikiganiwaan gii-noogishkaajigaadenig i'iw aakoziwin.

It is also in the springtime that Anishinaabe would hang their clothing out in the woods on a tree. They would also put tobacco and food at this time. The reason why they would hang their clothes was to keep the illnesses away from their dwellings. It is then that the sickness would stop at their clothing.

Nay Ah Shing School Summer Food Service Program

Nay Ah Shing School is participating in the Summer Food Service Program. Meals will be provided to all children without charge and meet nutritional standards established by the U.S. Department of Agriculture (USDA).

Days of Operation

June 9–August 15 (closed on July 4)

Breakfast: 9:00–10:00 a.m.

Lunch: 11:30 a.m.–1:00 p.m.

Adults can purchase breakfast for \$3.00, and lunch can be purchased for \$4.00.

The U.S. Department of Agriculture (USDA) prohibits discrimination against its customers, employees, and applicants for employment on the bases of races, color, national origin, age, disability, sex, gender identity, religion, reprisal, and where applicable, political beliefs, marital status, familial or parental status, sexual orientation, or all or part of an individual's income is derived from any public assistance program, or protected genetic information in employment of in any program or activity conducted or funded by the Department. (Not all prohibited bases will apply to all programs and/or employment activities.)

If you wish to file a Civil Rights program complaint of discrimination, complete the USDA Program Discrimination Complaint Form, found online at usda.gov/complaint_filing_cust.html, or at any USDA office, or call (866) 632-9992 to request the form. You may also write a letter containing all of the information requested in the form. Send your completed complaint form or letter to us by mail at U.S. Department of Agriculture, Director, Office of Adjudication, 1400 Independence Avenue, SW, Washington, D.C. 20250-9410, by fax (202) 690-7442 or email at program.intake@usda.gov.

Individuals who are deaf, hard of hearing or have speech disabilities may contact USDA through the Federal Relay Service at (800) 877-8339; or (800) 845-6136 (Spanish).

Volunteers Needed

We are looking for volunteers to join the MLBO Community Health Fair Committee.

Fairs are scheduled for October 14–16, 2014 in three districts.

Monthly committee meetings will begin in May. Please call Megan Cummings at 320-532-7776, ext. 2413 if you're interested in volunteering.

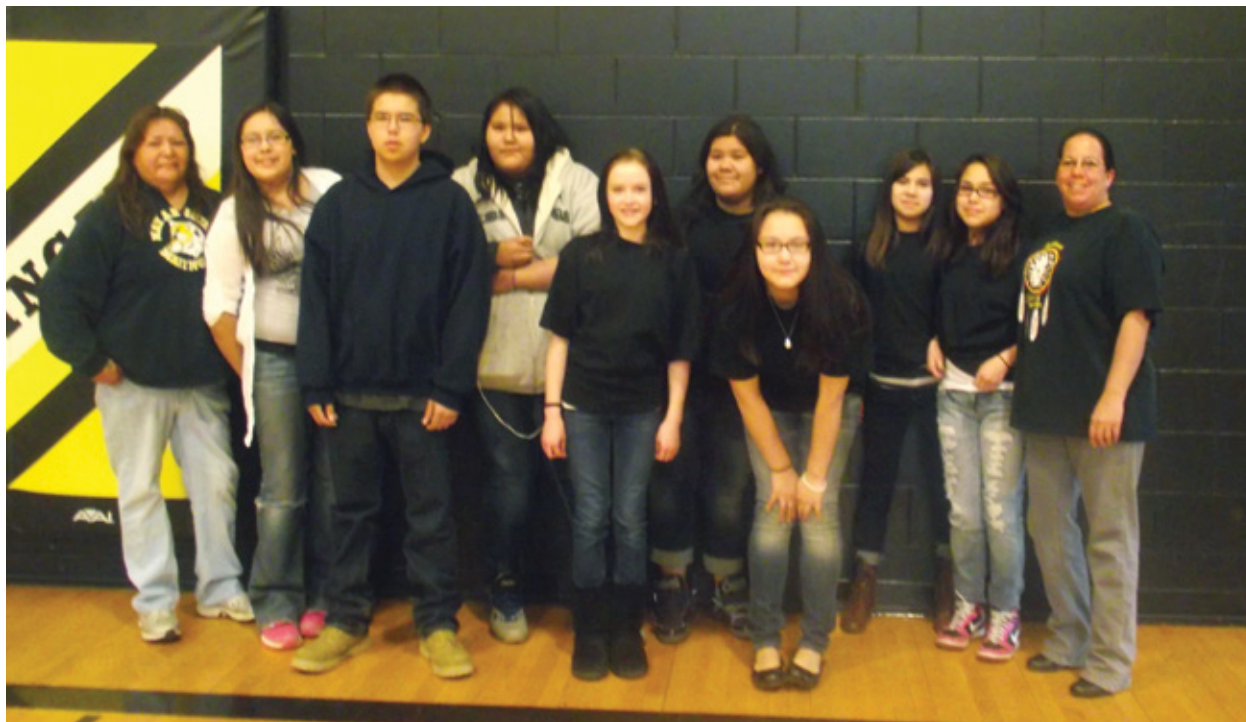
Interested in submitting to the *Inaajimowin*?

Send your submissions and birthday announcements to Andy McPartland at andy@redcircleagency.com or call 612-372-4612.

The June issue deadline is May 15.

Area Schools Host First Knowledge Bowl

Jason Long Family Coordinator Liaison for Onamia Schools



Nay Ah Shing and Onamia students

Nay Ah Shing and Onamia Schools co-hosted their first Ojibwe Knowledge Bowl on Friday, April 11. In all, ten teams of students from various Minnesota schools came together at Nay Ah Shing School to compete against one another.

The idea of a Ojibwe Knowledge Bowl in the Mille Lacs area came up last October at the Minnesota Indian Education Association in Mahanomen. Ruth Garbow, Ojibwe Language and Cultural Teacher at Nay Ah Shing, and Tina Hart, Indian Education Department at Onamia School, kicked around the idea of co-hosting the event. Chris Clistos-Nayquonabe, Indian Education Coordinator for Onamia Schools, and Ruth Garbow coordinated the event.

Teams of up to four participants competed against one another regarding knowledge of Ojibwe language, history, literature, and traditional teachings. Thirteen questions are asked each round; the team that answers the most questions correctly wins that round. Students are given 15 seconds to buzz-in and answer the question.

Teams came from Bagley, Circle of Life, Fond du Lac, Greenway, Nay Ah Shing, Northland-Remer, and Onamia. Fond du Lac, Greenway, and Northland-Remer all had two teams.



Both Onamia and Nay Ah Shing won their first round match-ups against two other teams. It was obvious to those who watched that language was the strength for the Nay Ah Shing team. Both teams lost their next two rounds and were eliminated.

At the end of the day, the team from Circle of Life went home the champions. Plans for next year are underway and Onamia is scheduled to be the host site.

Knowledge Bowl Student Interviews

Thomas White: 8th Grade, Nay Ah Shing

Music Anoka: 7th Grade, Onamia

Megan Sabbo: 7th Grade, Onamia

What do you enjoy the most about Knowledge Bowl?

T.W.: Learning more about the language.

M.A.: Competing against the other schools.

M.S.: Being able to continue to learn about culture and language.

How much time do you spend learning Ojibwe language, culture, and history?

T.W.: I attend my Ojibwe classes at school, ceremonial dances, pow wows, and learn a lot being at my Grandpa's house.

M.S.: I learn most of it at home.

What challenges you the most in regards to the Knowledge Bowl?

T.W.: The reading of different books is challenging. I learn best by listening, watching, and talking with others.

M.A.: Pronunciation of some of the Ojibwe words and phrases can be difficult at times.

M.S.: Being in front of other people can be challenging. I also wish Onamia schools had more Ojibwe classes; there are some opportunities to learn, but I want more.

Behind the Scenes of Maple Sugar Harvest Season

Deborah Locke Staff Writer and Photographer

Someone described MLB member Russell Boyd as having maple syrup running through his very veins.

Give that description to Russ and he frowns slightly and looks away with a half shrug. He'll say he knows a few things about a few things, but don't let him fool you. The guy knows the maple sugar harvest season as well as anyone who has lifted a full bucket of sap.

The story of this year's maple sugar harvest began with a series of phone calls back and forth with Russ about the weather. The sap is fussy, and only moves through the trees when nights are cold and days are warm. Unfortunately for many of the Ojibwe this spring, the nights and days were both cold, or the nights and days were both warm. The weather conditions left many buckets near the District I powwow grounds dry and harvesters frustrated early in the season.

Because of the weather, we couldn't watch the act of pulling buckets or cans off trees to be dumped into barrels and iron pots and then boiled over open fires into the night hours. But we could tramp through the hard crusty snow and underbrush to the trees with their hanging buckets and wood or metal spouts. Then Russ could begin his sugarbush lesson.

He's been doing this for at least 20 years and carves his

the harvest, hauling sap and boiling.

He parked on the side of the road and led the way to the maple trees nearest the road. It's hard to harvest from deep in the woods because the sap has to be hauled out by buckets, and those buckets are heavy. So you want your vehicle fairly close by, he said.

It was mid-April and cold. As we walked into the middle of the white buckets, an owl hooted and flew away. Later we heard a woodpecker pecking away. Russ said that most animals stay away when the humans move in for sap, even at night when the fires burn and the smell of roasting hotdogs fills the air.

He pointed to a metal tap that was drilled about an inch into the maple tree bark. Typically on a good running day, the buckets need to be emptied twice. Instead, we saw evidence of frozen sap, hanging like icicles from spouts. In one case, a small amount of sap covered a slab of wood. Russ scraped it and said taste it, it's slightly sweet. The sugar was barely there.

The sugar water is boiled down, and experienced harvesters know exactly when the water content has boiled away and only syrup remains. Others use a "hydrometer" to learn the instant when the syrup is ready.

He doesn't pass judgment on any method used, Russ said. "What matters is what you get at the end, not how you got it," he said. Some even use a microwave to transform the syrup to sugar. Russ has not seen it done that way, but said the microwave version tastes the same as the boiled version.

"It's trial and error for me," he said, now back in his truck and headed for the next sugarbush site. "Maybe some traders expect it to be perfect, but if my sugar is a little lumpy, that's all right."

We drove to the site used by Band member Doug Sam, where heavy iron kettles hung over a fire pit. There, too, about 30 trees were tapped. Last year's harvest was excellent, Russ said. Some easily collected 50 gallons or more per day. It can take 40 gallons of sap to create one gallon of syrup, depending on the sap quality. Russ taps the trees on his property and gets about six gallons of finished syrup each year, enough for his family. Often his daughters help with the harvest. We noted a couple of trees with nails; Russ thinks that all nails should be removed from the tree at the end of the harvest. We also noted a few trees with double pails; he thought that was too hard on the trees.

We concluded the day at the home of a friend of Russ who runs a commercial operation. A broad pan about four feet long is heated and the sap is automatically stirred. The process increases the volume, certainly, but gets away from the old fashioned companionship of sitting around a campfire at night, stirring an iron pot.

That's the finest hour of the sugarbush, Russ said. Spring evenings mean no flying or crawling insects yet, heat from a roaring fire, and an outdoor dinner cooking over the flame. Daylight disappears, and the words come easy at night under those conditions. Friends and family have a good chance to catch up on each other's lives as the liquid boils well into the early morning hours.

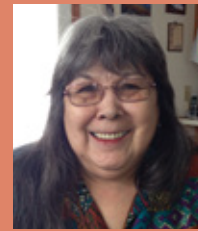


**"What matters is what you get at the end, not how you got it."
– Russell Boyd on methods for getting syrup**

own spouts from wood. Other supplies come from a store in Grantsburg, Wisconsin, or he buys them at flea markets. Russ drove a short distance just southwest of the powwow grounds where maybe 15 white buckets hung from trees. He did not know who claimed the site; each year the same people collect sap from the same areas. Russ typically taps about 30 trees but did not do so this year. Some years he just helps out with

Chronic Disease Support Group

Megan Cummings Health Educator



I had the pleasure of sitting down with MLB Elder, Linda Wade to discuss a topic she would like to bring more awareness to; living with a chronic disease.

Linda Wade

Linda was diagnosed with Chronic obstructive pulmonary disease (COPD) and has already lost 30% of her lung capacity. The Mayo Clinic points out that damage to your lungs from COPD can't be reversed, but treatment can help control symptoms and minimize further damage.

Linda would like to see a support group formed on the reservation. This would allow those living with a chronic disease and/or family members of someone affected by a chronic disease to come together and support one another.

This group would like to have nurses and medical providers participate to provide education and answer questions and concerns for individuals.

After being a smoker for many years (now 2+ years smoke-free), Linda feels that it is important that people know that it is never too late to decide to quit smoking. Promoting healthier living and changes on the reservation; such as improving the secondhand smoke risk at casinos is very important to her.

If you are interested in participating in a Chronic Disease Support Group please contact Public Health RN, Jackie Jensen at 320-532-7783.

Elders Donate 64 Quilts to Wewinabi



Pictured (L-R): Carol Nickaboine, Susan Shingobe, Maggie Kegg, and Elfreda Sam.

A group of Elders recently gifted 64 quilts for the children to use at naptime at Wewinabi. "The children and staff love the blankets," said Tammy Wickstrom, Director of Early Education. "The Elders have made the children blankets for the past several years. We appreciate their time and commitment to keeping the children warm and feeling safe with a blanket from 'the grandmas'."

General Election: June 10

Polling Places

- District I Community Center (Nay Ah Shing)
- District II Community Center (Minisinaakwaang or East Lake)
- District II-A Community Center (Chiminising or Isle)
- District III Community Center (Aazhoomog or Lake Lena)
- Urban Area – All Nations Church (1515 East 23rd St., Minneapolis, MN)

Polls Open

8:00 a.m. – 8:00 p.m.

Each Band member must vote at the district of his/her residence. Any questions, contact the Election Office at 320-532-7586.

If you're unable to vote in person on June 10, you can request that an absentee ballot be sent to you. Any Band member can vote at the District I Community Center on June 10th, but will only be allowed to vote on his/her district ballot. Regular District I voters will vote in the District I Community Center Gym. Everyone else will be an absentee voter and will vote in the Election Office, which is located by the main front doors at the District I Community Center.

If you are a jail inmate or incarcerated, please write to request an absentee ballot as soon as possible by contacting:

MLB Election Office
PO BOX 98
Onamia, MN 56359

Election Office
Telephone: 320-532-7586
Cell: 320-279-0178
Fax: 320-532-4782

The Absentee Ballot Request Form can be downloaded through the General Election story on millelacsband.com

Save the Date for The 19th Annual American Indian Wellness Fair

Wednesday, May 7th
11 a.m.–3 p.m.

Minneapolis American Indian Center
1530 East Franklin Avenue
Minneapolis, MN 55404

- Over 60 exhibitors
- Free health assessments
- Healthy food demonstrations
- Community Feast
- Door prizes

More information to come!

Practical and Scholarly

Bridge Academies to open at Nay Ah Shing School in the fall to attract students to careers in natural resources

Deborah Locke Staff Writer



Andrew Boyd

The groundwork for a mentorship program to attract students to careers in natural resources is moving forward, says Andrew Boyd, the Band's Ecosystems and Environmental Technician in the Department of Natural Resources.

The project brings together the Band's DNR employees, students, the Spokane Tribe in Washington, the Nay Ah Shing School staff, and the First Nations Development Institute in Colorado.

If that sounds like a far-reaching cast of characters, it is, but the outcome could be an increase in the number of Band members involved in preserving and protecting their own natural resources. The mentorships extend in all directions, formally and informally: the Spokane Tribe has a 20-year history of successfully attracting students with potential to college natural resource programs, said Lisa Yellow Eagle, a program officer with the First Nations Development Institute.

A research and policy organization, the Institute works to partner tribes throughout the country so they can learn from each other. It has paid for travel and other expenses so people can meet and talk about their experiences with the goal of attracting students to natural resource careers.

Andrew, along with fellow DNR staffer Scott Hansen, traveled to the Spokane Tribe in November to learn more about their program. They shared a video that shows the history of the Mille Lacs people. Spokane tribal members said they were impressed with the video and said they plan to create one of their own. When the Spokane DNR staff visited Mille Lacs previously, they were impressed with the Band's energy efficient buildings, Lisa said.

Beginning next fall, Nay Ah Shing students in the 9th through 12th grades will be able to enroll in "Bridge Academies." The courses will provide hands-on experience in natural resources, government and business. Band employees will serve as mentors.

Andrew said that each academy will be made up of courses relating to some aspect of natural resources, government or business. DNR areas of expertise include water, air quality,

fish, wildlife, and forestry. Enrollment in an academy is optional and students will not be paid for their participation.

"We will use the same curriculum that's in place, and add in a lesson with a DNR focus," he said. For example, water biologists may take the ninth grade students to Lake Mille Lacs to study water clarity. The activities will enhance the regular classroom learning and, ideally, act as a transition — or bridge — to college, Andrew said.

Eventually the older students will transition into college and can return to act as mentors for the Nay Ah Shing students, so each generation of kids helps those coming up.

The process has a proven track record at the Spokane Tribe, Lisa said. Currently eight tribal members are enrolled in natural resource programs at area colleges in Spokane. Sometimes the students decide early on that the natural resources curriculum is not for them, and they choose a different college degree to pursue, Lisa said. The key is to encourage kids to return home to their tribes and work for their people, she said.

The Bridge Academy curriculum is already in use throughout Central Minnesota, said Judy Richer, a former dean of Central Lake College who worked with the Band to create the programs. In high schools throughout the area, such as Isle, Brainerd, Crosby, Little Falls and Aiken, 125 students earned Bridges certifications in 2013.

Another 150 students will receive certifications this year. Bridge Academies help form lasting relationships between students and mentees, and they may keep students engaged in learning.

The academies encourage younger students to start thinking and acting on their futures, Judy said.

Each course has three components: the academic curriculum, the "real life" component, and soft skills that teach teamwork and ease the transition to a workplace later. With the help of the Band's DNR, students will learn how to use the equipment and vehicles needed to excel in the field.

Preparation for the Academies continues. Andrew said that this winter, 50 employees from 13 departments of the Band's governmental staff went through mentorship training.

Samantha Koch, Nay Ah Shing School counselor, said that the more 'hands on' experience students have, the better prepared they will be for their careers.

Continued from page 3

Former Intern Named Commissioner of DNR

about every state park in Minnesota, said she's always had a strong interest in biology, animals and the woods, so her current role matches her interests perfectly — though she admits that as much as she loves the outdoors, she doesn't like mosquitoes.

Her goal as the commissioner is to maintain a strong community focus — one that continues to be informative, educational and accessible to the community.

"I've seen how we can work with our community. I want to continue doing that and improve what we are doing," she said. "We will always have issues with the Lake, fish, harvest and deer. We need to keep our community involved and informed."

The DNR, she said, has a great breadth of knowledge to pull from, and they do what they can to help Band members and the community.

"We ask ourselves how we can help people learn; I want

to be that department that people can ask questions of or ask for help learning."

Susan, who learned a lot from her family, her fiancé Sid Lucas, other Band members and Elders, says there is wisdom in listening and accepting guidance.

"I've taken what people have given me, their guidance, and it's helped me grow," she said. "I've worked in all three districts and my education has come from the people I've talked to."

It's that lesson she hopes people will learn through her story.

"I'm a good example of what progress can be made. I started as an intern and working part-time, and it's taken me a while to get where I am," she said. "The Band helped me and they continue to help others. Go to school and get the help that the Band offers. Focus on your dreams and where you want to be."

Separated by a Great Distance, United by Some Customs

Kenyans visit central Minnesota to learn of Ojibwe history and U.S. culture

Deborah Locke Staff Writer

They eat fry bread at home. One has a mother who gathered plants to create a medicinal brew that cured people of sickness. Traditional music always includes drums and shakers. When the women dress up for traditional ceremonies, beadwork is sometimes used. Sounds a lot like certain Ojibwe customs, right?

Consider this. Kenya is over 8,100 miles from the Mille Lacs Reservation, yet the tribal customs of that country bear resemblance to some important tribal customs in Minnesota.

Those commonalities came to light in April. Zilpher Oracha and John Opere, both from Kenya, visited central Minnesota as part of a cultural exchange initiated by the St. Cloud Diocese about 15 years ago. The Bishop at that time, John Kinney, believed there was too much prejudice in the area, said Anne Beaufaux, who with her husband Brian hosted the visitors at their home located on the east side of Lake Lena.

"The Bishop wanted everyone to share their stories and broaden their minds," Anne said.

Eleven delegates from the St. Cloud Diocese visited Kenya last September.

Anne and Brian decided that their guests would learn as much as possible about the American Indians in the region.

During the 11-day stay, the Kenyans visited Grand Casino Hinckley, the District III Assisted Living Unit, Hay Creek where wild rice is harvested, the District II Clinic and East Lake Com-

seven children; he is married with five children. Zilpher thought that casinos were a good investment and said they loved that the proceeds benefited the Band. Casino and other Band-operated businesses pay for basic needs such as care for the elderly.

In Kenya, if an older person does not have family members to care for him or her, they're "doomed," Zilpher said. They become lonely; many simply die. Residents of the Reservation's Assisted Living Units, on the other hand, receive care and share in each other's company, which is a much better way to treat Elders, Zilpher said.

What the Ojibwe call fry bread is called mandazi in Kenya and it tastes the same and is made the same. The visitors had never tasted wild rice, however, and liked it, as well as blueberries and maple syrup. "We do not have those at home," Zilpher said.

What they do have at home is plenty of outdoor bush acreage. Zilpher said her mother used to gather plants and leaves for medicinal purposes, similar to traditions carried out by generations of Ojibwe and other American Indian tribes. John said that homemade remedies are still the main source of treatment for Kenyans who do not have access to medical facilities. They get the ingredients for medicine from an "herbalist."

The visitors could relate to Ojibwe music because shakers and drums are used heavily in Africa. They had never seen a shaker made from a turtle shell, however. At home, the shakers are made from layers of reeds and seeds, or from a gourd.

As a teacher, Zilpher was most adamant on the subject of education, which she described as a "great equalizer."

"If more people embraced education, they could have doctors of their own" who worked full time at the clinics.

"If you don't have an education you will be swept under a bridge as the water is flowing," she said, adding that when a people are left behind, they become extinct.

Children in Kenya attend school from 6:30 a.m. to 6 p.m. and also attend school part-time on the weekends, Zilpher said. Kenya is 95 percent Christian

and of those, 85 percent are Roman Catholic.

Yet old tribal customs hang on. For example, when Zilpher's husband died 16 years ago, custom decreed that the tribal elders would select Zilpher's next husband, and she would be one of many wives. She refused to go through that process and had to go to court to prove that she could support and raise her children. There are women in Kenya now who oppose the old practices and refuse to cooperate with the "inheritance" tradition, including John's wife. The inheritance tradition has helped spread the epidemic of AIDS in Kenya, Zilpher said. She remained a widow, and now her two youngest children are finishing college.

Ceremonial Dance Dates

Friday, May 2–Saturday, May 3
Dave & Skip at Lake Lena
Elmer & AJ at Mille Lacs

Friday, May 9–Saturday, May 10
Lee & Larry at Lake Lena

Friday, May 16–Saturday, May 17
Joe & George at Mille Lacs

Friday, May 23–Saturday, May 24
Lynda & Joyce at Mille Lacs

Friday, June 6–Saturday, June 7
Melvin & Perry at Mille Lacs

Melanoma and Skin Cancer Awareness Month

Linda Moses Circle of Life Plus Coordinator

Melanoma is the most dangerous form of skin cancer. These cancerous growths develop when unrepaired DNA damage to skin cells (most often caused by ultraviolet radiation from the sunshine or tanning beds) triggers mutations that lead the skin cells to multiply rapidly and form malignant tumors.

These tumors originate in the pigment-producing melanocytes in the basal layer of the epidermis. Melanomas often resemble moles; some develop from moles. The majority of melanomas are black or brown, but they can also be skin colored, pink, red, purple, blue or white. Melanoma kills an estimated 8,790 people in the U.S. annually.

If melanoma is recognized and treated early, it is almost always curable, but if it is not, the cancer can advance and spread to other parts of the body, where it becomes hard to treat and can be fatal. While it is not the most common of the skin cancers, it causes the most deaths.

Warning Signs of Melanoma

- Moles, brown spots and growths on the skin are usually harmless — but not always.
- Anyone who has more than 100 moles is at greater risk for melanoma.
- The first signs can appear in one or more atypical moles. That's why it is important to get to know your skin very well and recognize any changes in the moles on your body.

Look for the ABCDE signs of melanoma, and if you see one or more, make an appointment with a physician immediately.

- A: Asymmetry. If you draw a line through this mole, the two halves will not match.
- B: Border. The borders of an early melanoma tend to be uneven. The edges may be scalloped or notched.
- C: Color. Having a variety of colors is another warning signal. A number of different shades of brown, tan or black could appear. A melanoma may also become red, blue or some other color.
- D: Diameter. Melanomas usually are larger in diameter than the size of the eraser on your pencil (1/4 inch or 6 mm), but they may sometimes be smaller when first detected.
- E: Evolving. Any change — in size, shape, color, elevation, or another trait, or any new symptom such as bleeding, itching or crusting — points to danger.

For more information, visit skincancer.org



John Opere and Zilpher Oracha have a lot in common with the Ojibwe culture

munity Center, and the home of Band member Mabel Nelson Woyak. Zilpher enjoyed seeing Mabel's hand crafts and homemade quilts, and was impressed with Mabel's resourcefulness.

During their visit Zilpher and John met Band members including Pauline Moose and Bill Garbow, who played a tortoise shell rattle and sang a song for them. Donna Hormillosa, a Public Health registered nurse and Home Care Supervisor at District III, helped coordinate the meetings with Band members.

The following week the Kenyans stopped by the Band's urban office and made a stop at the All My Relations contemporary art gallery nearby. While in the Twin Cities they attended Mass at the St. Paul Cathedral, drove by the Minnesota State Capitol, and spent 20 minutes at the Mall of America. Twenty minutes was about all they could take.

Zilpher and John are teachers; she is a widow and raised

TRIBAL NOTEBOARD

Happy May Birthday to Mille Lacs Band Elders!

Gina Louise Anderson
Merlin Anderson
Alvina Mae Aubele
Elisse Joanne Aune
Brenda Lee Beaulieu
Maurice James Boyd
Denise Lorette Chamblin
Debra Ann Contreras
Anthony Joseph Davis
James Daniel Davis, Jr.
Virginia Joyce Davis
Dale Wesley Day
Edna Mae Day
Winona Evens
Lorraine Farah
Sharlene Anita Fisher
Dale Allan Garbow
Geraldine Ann Germann
Harry Lee Granger
Gertrude Inez Hanson
Robert Lewis Heinze
Allen Wayne Hemming
Patricia Jackson
Molly Sam Judkins
Clarabel Kruse
Cynthia Lee Lester
Vera Pauline Mager
Ramona Lynn Martin
Mitchell Lee Matrious
Dominic Walter Mayotte
Janelle Arlene Meehl
James Roger Mitchell
Pauline Veryl Mitchell
Lawrence Leonard Moose
Ardith P. Morrow
Lorraine Marie Nickaboine
Donald Eugene Olson
Betty Jane Quaderer
Patricia Regguinti
Frederick Raymond Shingobe
Geraldine Marie Shingobe

Eugene Raymond Staples
Beverly K. Sutton
John Sutton
Victoria Joy Verkennes
Herbert Weyaus
Sarita Inez White
Larry James Wind
Ginette Marie Zustiak

Happy May Birthdays:

Happy Birthday **Jazzy** on 5/1 from Rachel and Waylon. • Happy Birthday **Gram G** on 5/1 with love from Jor, Des, Shy, Dilly Bar, Dallas, Tina, Papa, and Bella. • Happy Birthday **Jeff Matrious** on 5/3, love your wife. • Happy Birthday **Dawg** on 5/4 from Rachel and Waylon. • Happy Birthday **Beebs** (Jarv) on 5/5 from Rachel and Waylon. • Happy Birthday **Jarvis** on 5/5, love Mom, Gram Karen, Uncle Brad, Val, Pie, Kevin, Shel, Max, Aidan, Jake, Aiva, Mark, Debreanna, Emery, Brad, Braelyn, Payton, Eric, Wes, Brynley, Jay, Missy, Guy, Bruce, Jayla, Lileah, Randi, Rachel, Waylon, Sharon, Ravin, and Melodie. • Happy 18th Birthday **Dallas, Jr.** on 5/7 with love from Dad, Gram G, Papa, Jor, Des, Shy, and Auntie Tina. • Happy Birthday **Shel** on 5/9 from Rachel and Waylon. • Happy Birthday **Shel** on 5/9, love Mom, Max, Aidian, Gram Karen, Uncle Brad, Val, Pie, Jarvis, Jake, Aiva, Mark, Debreanna, Emery, Brad, Braelyn, Payton, Eric, Wes, Brynley, Jay, Missy, Guy, Bruce, Jayla, Lileah, Randi, Rachel,

Waylon, Sharon, Ravin, and Melodie. • Happy Birthday **Leo** on 5/11 from Rachel and Waylon. • Happy Birthday **Papa** on 5/11 with love from Jor, Des, Shy, Dal, Jr., Dal, Sr., Tina, and Gina. • Happy Birthday **Doll** on 5/12 from Rachel and Waylon. • Happy Birthday **Mark** on 5/12, love Dad, Aiva, Debreanna, Emery, Gram Tracy, Gram Karen, Uncle Brad, Val, Pie, Kevin, Shel, Max, Aidan, Brad, Braelyn, Payton, Eric, Wes, Brynley, Jay, Taylor, Bruce, Jayla, Lileah, Randi, Rachel, Waylon, Sharon, Ravin, and Melodie. • Happy Birthday **BR** on 5/12, love your brothers and sissys. • Happy Birthday **Richard and Rachel** on 5/14 with love from Mom, Candi, Cyrell B., Kelia, Railei, and Jeremy. • Happy Birthday **Jasper** on 5/15 from Rachel and Waylon. • Happy Birthday **Mary** on 5/15 from Rachel and Waylon. • Happy Birthday **Cheryl Jones** on 5/15 from your sister Sandy and favorite, favorite niece Erykah. • Happy Birthday **Jillian Garbow** on 5/15 from Cassandra and Travis. • Happy Birthday **Taylor Paige** on 5/19 from Rachel and Waylon. • Happy Birthday **Jayla** on 5/19 from Rachel and Waylon. • Happy Birthday **Muge** on 5/20 from Beige, Dust, Jake, Jan, and Kinney. • Happy Birthday **Uncle Pheel** on 5/23 from Rachel and Waylon. • Happy Birthday **Phillip H., Sr.** on 5/23, love always from Cousin Marlys and family. •

Happy 21st Birthday **Athena** on 5/24, love Mom and Lucy. • Happy 5th Birthday **Brynley "Manidookwe" Sanchez** on 5/26 with love from Mom, Michael, Isabel, Luis, Braelyn, Reggie, Raider, Grammy, Tommy, Ana, and Reese. • Happy Birthday **Val** on 5/27 from Rachel and Waylon. • Happy Birthday **Val** on 5/27 Love your sissys and brothers. • Happy Birthday **Mom** on 5/27, love Pie and Kevin. • Happy Birthday **Mitch Sam** on 5/27 from Grandma Lynda and the rest of the family. • Happy Birthday **Sandra and Crystal Garbow** on 5/29 from Mom, Kayla, Leighnah, Travis Powers, Grandma Lynda and the rest of the family. • Happy Birthday **Cassandra Garbow** on 5/29 from Travis. • Happy Birthday **Crystal Garbow** on 5/29 from your twin sister Cassandra. • Happy Birthday **Cyrell B.** on 5/29 from Dad, Mom, Gramma, Richard, Rachel, Kelia, Railei, Jeremy, Gramma Shirley, and Gramma Rox. • Happy Birthday **Mariah Jo** on 5/31 from Rachel and Waylon. • Happy Birthday **Mariah** on 5/31, love Mom, Brother, Gram Kim, Mel, Papa Brad, Auntie Rachel, Waylon, Adrian, Drel, Boo, Sissy, Raysean, Auntie Randi, Uncle Brad, Anne, Addison, Braelyn, Payton, Eric, Wes, Brynley, Uncle Jay, Missy, guy, Uncle Bruce, Jayla, Lileah, Auntie Karen, Auntie Tracy, Shel, Max, Aidan, Jake,

Aiva, Mark, Debreanna, Emery, Jarvis, Auntie Sharon, Wally, Ravin, Melodie, Auntie Nicole, Buddy, Cordell, Jameson, Micki, Phil, Nadine, Jerod, Charlotte, Cory, Carter, Whitney, Sherry, Shawntel, Gabbi, Carrie, Renae, Bentley, Zach, Kira, Jerry, Jeremy, Michelle, Samantha, Keaona, Jada, Cameron, Noel, Marissa S., McKayla, Marissa R., Shania, and Mikayla.

Other

Announcements:

Congratulations Leticia Silva on your Master's from USC; we are so proud of you, love the Silva family. • Congratulations **Brittany Nicole Stewart** on your graduation from Augsburg College! We are so proud of you and we always knew that you would be successful in this endeavor. More great things to come in your life and we are excited to witness your next steps! Love you much, Mom Dawne, Aunties Toya and Tawnya and your whole family!!

Submit Birthday Announcements

Send name, birthday and a brief message that is **20 WORDS OR LESS** to Andy McPartland at andy@redcircleagency.com or call 612-372-4612.

The deadline for the June issue is May 15.

Mille Lacs Indian Museum May Events

Kids Crafts: Cornhusk Dolls

Saturday, May 3

Time: 11 a.m.–3 p.m.

Fee: \$6 per kit (museum admission not included)

Children will learn how to make a corn husk doll to take home. Corn husk dolls are made out of the outer covering of an ear of corn and are typically made during the fall. Participants will receive a kit that includes materials for the doll and an instructional handout. Please allow an hour to make the craft. This project is recommended for children ages 8 and up.

Woodland Pottery Workshop

Saturday, May 10 and Saturday, May 17

Time: Noon–4 p.m. both days

Fee: \$60/\$55 MNHS members

Reservations: required by May 7, call 320-532-3632

During the first class participants will learn how to dig clay, harvest the tempering agents and construct a clay vessel. Then the pots will dry for a week. During the second class participants will finish the surface details and temper the clay vessel in a firing pit. A light lunch and refreshments will be provided both days. A minimum of 5 participants required to host workshop. Children under 18 must be accompanied by an adult.

Memorial Day Powwow

Monday, May 26

Time: Noon–5 p.m.

Fee: Free

Join museum staff and community members at the Mille Lacs Indian Museum's annual Memorial Day Powwow. Bring the family to participate in a social gathering honoring American Indian veterans past and present and experience firsthand the excitement of a contemporary powwow. This outdoor event is free and open to the public, but regular admission prices apply to visit the museum.

MAY CALENDAR

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	<p>2</p> <p>DIII Spring Community Cleanup 8:30 a.m.–4:30 p.m.</p> <p>Ceremonial Dance: Dave & Skip Lake Lena Elmer & AJ Mille Lacs Tim & Tom East Lake</p> <p>DIII Spring Community Cleanup Starts 8:30 a.m.–4:30 p.m. See page 12 for more information</p>	<p>3</p> <p>Kids Crafts: Cornhusk Dolls 11 a.m.–3 p.m. Mille Lacs Indian Museum. See page 10 for information.</p> <p>Ceremonial Dance: Dave & Skip Lake Lena Elmer & AJ Mille Lacs Tim & Tom East Lake</p>
4	5	6	<p>7</p> <p>Chiminising Bingo 6 p.m. Chiminising Community Center</p>	8	<p>9</p> <p>Ceremonial Dance: Lee & Larry Lake Lena</p> <p>DII Spring Community Cleanup Starts 8:30 a.m.–4:30 p.m. See page 12 for more information</p>	<p>10</p> <p>Woodland Pottery Workshop Noon–4 p.m. Mille Lacs Indian Museum. See page 10 for information.</p> <p>Ceremonial Dance: Lee & Larry Lake Lena</p>
11	12	13	<p>14</p> <p>Microsoft Word Training 10 a.m.–3 p.m. Urban Area Office Email paul.janowiec@millelacsband.com to register</p> <p>District I Community Meeting 5:30 p.m. District I Community Center</p>	<p>15</p> <p>All District Elder Meeting 11:30 a.m. Assisted Living Unit Hinckley, MN</p>	<p>16</p> <p>Ceremonial Dance: Joe & George Mille Lacs</p>	<p>17</p> <p>Woodland Pottery Workshop Noon–4 p.m. Mille Lacs Indian Museum. See page 10 for information.</p> <p>Ceremonial Dance: Joe & George Mille Lacs</p>
18	<p>19</p> <p>Financial Solutions Training 10 a.m.–3 p.m. Urban Area Office Email paul.janowiec@millelacsband.com to register</p>	20	<p>21</p> <p>District III Community Meeting 5:30 p.m. Aazhoomog Center</p> <p>Chiminising Bingo 6 p.m. Chiminising Community Center</p>	<p>22</p> <p>DII-A Family Meal Night 5:30 p.m. Chiminising Community Center</p>	<p>23</p> <p>Ceremonial Dance: Lynda & Joyce Mille Lacs</p>	<p>24</p> <p>Ceremonial Dance: Lynda & Joyce Mille Lacs</p>
25	<p>26</p> <p>Memorial Day Powwow Noon–5 p.m. Mille Lacs Indian Museum. See page 10 for information.</p>	<p>27</p> <p>Healthy Heart 10 a.m. District I Community Center</p> <p>Sobriety Feast 5 p.m. District I Community Center</p>	<p>28</p> <p>District II-A Community Meeting 5:30 p.m. Chiminising Community Center</p>	<p>29</p> <p>Sobriety Feast 5:30 p.m. Chiminising Community Center</p> <p>Urban Area Community Meeting 5:30 p.m. All Nations Indian Church</p>	30	31

Child Support Office

The Child Support Program wants to thank its clients for making their child support payments and for keeping their records updated. If you need to update your records, please stop by the office or contact your case manager at 320-532-7755.

Circle of Health

Because of the importance of acquiring all documentation Circle of Health has scheduled dates to be out in your communities. Staff will be available to answer your questions.

District I-Community Center
Wednesdays, May 14 & 28; June 11 & 25
1 p.m.–5 p.m.

District II Community Center
Tuesdays, May 6 & 20; June 3 & 17
10 a.m.–2 p.m.

District III Azhoomog Clinic
Thursdays, May 15 & 29; June 12 & 26
10 a.m.–2 p.m.

Urban Office
Wednesdays, May 7 & 21; June 4 & 18
10 a.m.–2 p.m.

Circle of Health staff will also be set up at each community meeting to update enrollment of all families and individuals of Mille Lacs Band community.

If you can not attend one of these events, you can access the enrollment form online on the Circle of Health page: millelacsband.com/programs-services-home/circle-of-health

Updates from the Elder Care Program

Dates to remember:

All District Elder Meeting
Thursday, May 15
Assisted Living Unit in Hinckley, MN

Elder Christmas Party
Saturday, December 20
Grand Casino Mille Lacs

Should you have any questions for the Elder Care team staff please contact us:

Denise Sargent, Elder Care Coordinator
320-532-7854

Doreen Mitchell, Elder Care Assistant
320-532-7532

Rodney Berg, Elder Energy Technician
320-532-7543

American Indian Mentorship Training

Carol Hernandez Compliance Officer

ClearWay MN recently offered a three-day workshop for its grantees. In attendance were staff from Boise Fort, White Earth, Upper Sioux and Mille Lacs. The workshop was facilitated by Coco Villaluz and Lori New Breast. The general subject matter pertained to working respectfully on tobacco issues in our native communities. Agenda topics included:

- Culturally based policy
- Principles and ethics
- Historical process and guiding principles
- Team building
- Mending our tobacco hoops
- Interdependence: Storytelling and prevention
- Physical wellness activities

Attendance at this workshop has provided our Gego Zagaswaaken program staff with additional tools and insights to assist with effective policy change.

Behavioral Health Workforce Education and Training for Paraprofessionals

This announcement solicits applications for the FY 2014 Behavioral Health Workforce Education and Training (BHWET) for Paraprofessionals grant program. In support of the White House's Now is the Time initiative, the grant program aims to expand the mental health and substance abuse (jointly referred to as behavioral health throughout the funding opportunity announcement) workforce targeting children, adolescents, and transitional-age youth at risk for developing or who have developed a recognized behavioral health disorder. Grantees will be expected to expand the behavioral health workforce by supporting education and training for behavioral health-related paraprofessionals at community

and technical colleges, and training for peer professionals in other settings as appropriate. BHWET grantees will help to close the gap in access to behavioral health care services by increasing the numbers of adequately prepared behavioral health paraprofessionals working with at-risk children, youth and their families.

HRSA and SAMHSA are seeking to train a total of 1,700 behavioral health paraprofessionals per year through this grant program. The funding is to support education and training of students in community and technical colleges, including tribal colleges and universities, who are seeking to obtain a certificate in a paraprofessional field focusing on the behavioral health needs of at-risk youth and families. Paraprofessional certificate programs may include community health worker, outreach worker, social services aide, mental health worker, substance abuse/addictions worker, youth worker, promotora, and peer paraprofessional. Certificate programs for peer paraprofessionals may also be offered by organizations recognized by their state government to offer peer paraprofessional training programs, and these programs must offer a state licensure or certification to the trainee upon completion.

For more information and application, visit hrsa.gov/grants/apply/assistance/behavioralhealth

Spring Cleanup

District II
Friday, May 9–Friday, May 17
8:30 a.m. to 4:30 p.m. on Monday through Friday
9 a.m. to 4 p.m. on Saturday and Sunday

District III
Friday, May 2–Friday, May 10
8:30 a.m. to 4:30 p.m. on Monday through Friday
9 a.m. to 4 p.m. on Saturday and Sunday.

For more information: millelacsband.com/district_news/2014-spring-community-cleanup

Do You Know Students Graduating This Year?

Send their info to andy@redcircleagency.com so they can be highlighted in our June issue!

Heating, Water, and Maintenance Problems?

During normal business hours: tenants in Band rentals and Elders living within the service area should call 800-709-6445, ext. 7433, for work orders. **After business hours:** tenants with maintenance emergencies should call 866-822-8538 and press 1, 2, or 3 for their respective district.

Free Hearing Evaluations

Evaluations take place on the second Friday of each month at Ne-la-Shing Clinic. Call 320-532-4163 to schedule an appointment. Walk-ins are welcome — we will do our best to serve you. Ask us about the \$1,000 in hearing aid benefits you can receive from the Circle of Health.

Hearmore Hearing has offices in Saint Paul and Osseo. To schedule an appointment Monday through Friday, call the Saint Paul office at 651-771-4019 or the Osseo office at 763-391-7433.

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