

OJIBWE INAAJIMOWIN

THE
STORY
AS IT'S
TOLD

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CONTINUING THE TRADITION MANOOMIN HARVEST

Mille Lacs Band Elder
Brenda Moose

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CONSIDERED

MESSAGE FROM THE CHIEF EXECUTIVE

MELANIE
BENJAMIN
CHIEF EXECUTIVE



Aaniin, Boozhoo! Giddaa-abijtoomin ojibwemomwin endaaso-giizhik gabe-giizhik! Dagwaagin (Augumn) is upon us, with the leaves beginning their turning of brilliant colors. This is one of my favorite times of the year, as we move between Manoominike-giizis (the Ricing Moon, or August) into Waatebagaa-giizis (Leaves Changing Color Moon, or September). Dagwaagin was historically a very busy time for our people, as they made preparations for winter. They had to harvest and process the rice and dry deer and fish meat to sustain them over the long cold winter. I've seen wonderful pictures on Facebook of Band members out ricing, and I hope that everyone who wanted to was able to get out into the rice beds this season.

In early September, I met with the Drum Keepers about getting the Cultural Board moving forward, which was created to advise the Band government on how to best ensure our language, culture and traditions are protected. This meeting was well attended, even though it took place at the same time as the National Indian Council on Aging, which was attended by so many Band Elders. The purpose of the Cultural Board is to provide traditional guidance and direction to the Band government, toward the goal of ensuring that as the Band develops policy and procedures, we are reflecting our traditional teachings and values. Commissioner of Education Suzanne Wise was also present, and attendees had a frank and powerful conversation about our Nay Ah Shing schools

and language education. It is critical that we continue to be honest with one another about our challenges in order to move ahead.

On September 10th, the Band Assembly invited the Commissioners and I to attend a planning meeting. This was a very good meeting that resulted in constructive dialog about priorities and moving forward as a tribal government. It was a strong foundation for the beginning of a two-day Cabinet meeting, which began that afternoon. The purpose of Cabinet meetings is for the Executive branch Commissioners, the Solicitor General and myself to develop plans for carrying out our most important initiatives. A key issue that we discussed at length is the need for short-term housing for Band families and individuals in transition. Each commissioner also updated the group about priorities and projects in their specific area. This was a very good planning meeting.

A top priority for me this month was to hold a series of quarterly Elder meetings, which included meetings in District I, II, IIA, III and the Urban area. At four of the five meetings, Commissioner of Corporate Affairs Joe Nayquonabe Jr. provided a detailed update about our economic development projects. There are a number of exciting developments on the economic front. The most important news is that even though our gaming revenues are down (like every other tribe in our four-state region), due to our focus on economic diversification, smart business decisions and hard work on the part of

our staff and employees, our non-gaming revenue is up and we are on solid ground.

I also attended a two-day meeting with the Minnesota Board on Aging, of which I'm a member. My role on this board is to advocate for the needs of Minnesota's Indian Elder population and ensure the State and tribes are communicating about issues impacting our Elders.

September will conclude with an upcoming meeting of the Minnesota Indian Affairs Council (MIAC) on the critical topic of Child Welfare. The number of Indian children being born in Minnesota with opiates in their system is reaching epidemic levels, and sadly, this includes Mille Lacs Band children. As Minnesota tribal leaders, we will be focusing on this issue this week at the MIAC meeting. Band members will be hearing more about this issue in the near future.

My staff and I have been meeting twice a week over the lunch hour with John Benjamin, who has been helping us to learn our language. Chi Miigwech to John for the time he spends with us — we are learning! At the beginning of this column, I wrote these words: "Giddaa-abijtoomin ojibwemomwin endaaso-giizhik gabe-giizhik!" In case you are wondering, this is what that sentence means in English: We should use the Ojibwe language every day, all day!

Focus on Health

Large contingency of Mille Lacs Band members attend NICOA conference

Deborah Locke Staff Writer
Joyce Shingobe Photographer

Eighty-five Mille Lacs Band Elders attended the National Indian Council on Aging (NICOA) conference in Phoenix early in September. This year's theme was "A Journey to Healthy Living in Indian Country."

If you're under a certain age and presume the status of Elders is irrelevant, consider this. The U.S. Census shows that by the year 2030, the number of people age 65 and older will increase by 116 percent, resulting in a skyrocketing need for health care access and other services. Such trends present challenges to today's tribal leaders, and many attended or had representatives at the NICOA conference.

Mille Lacs Band member Carol Hernandez was in attendance, and chose from conference workshops that included senior employment programs, long term care in Indian Country, the Affordable Care Act and Medicare/Medicaid, Elder abuse prevention, Social Security, and Alzheimer's disease.

Mille Lacs Band Elders Joe Nayquonabe, Sr. and Kitty Johnson also attended the conference.

Those of the 1,384 attendees who went to workshops selected their own areas of interest. Kitty attended sessions on Health for Diabetes and Social Security; Joe took in topics like

preventing falls and Elder abuse; Carol was mostly interested in health care.

Carol wanted to learn more about the best time to apply for Social Security and about Medicare. As a Band member she has good health care coverage but her husband, who is not a Band member, does not.

"I'm near Medicare age and know about it but wanted to learn how it works," she said in an interview. "There is a real benefit in having a one-on-one conversation with someone who works with Social Security. I now know when to file."

Joe mentioned that a session he attended about falling down was very informative.

"I never knew how critical falls could be," Joe said. "The speaker said they were the third leading cause of death among Elders."

"I also noticed lately doctors always ask me if I had any falls," he continued. "They never used to ask that."

Carol said that the advantage of a large conference was that some Elders may be intimidated about asking for information or help at home on a matter they would rather keep private.

"In their own communities there may be a reluctance to speak up," she said. The large group of participants adds a kind of anonymity, and it also emphasizes that many issues an individual copes with are present in reservation communities nationwide.

For example, the workshop that explained Elder abuse and its prevalence throughout Indian Country generated discussions both at the conference and later.



Many Elders attended NICOA this past September in Phoenix.

"It is finally being recognized," Carol said. "The problem is family members do not want to report it. Now we have drug problems and kids are stealing their grandparents' meds. All of this needs to be talked about."

Ideally the talk will lead to community momentum to address the challenges, Carol said.

And that's the overall objective of the conference: to inform, spark change and advocate. NICOA was formed in 1976; its purpose is to advocate for improved comprehensive health, social services and the economic well-being of American Indian and Alaska Native Elders. It represents almost 500,000 Native Elders in the U.S. and Canada who are age 55 and older.

If you have questions on Elder abuse, please contact the Elder Abuse Program at 320-532-7802; for an emergency, call the toll free 24-hour crisis line, 866-867-4006.

Looking for Employment? The Band is Hiring

Toya Stewart Downey Staff Writer **Tiffany Bolk** Photographer

Band members are encouraged to apply for the more than 100 jobs that are currently available in the Band government offices, schools, the clinic and at Mille Lacs Corporate Ventures and its businesses.

Even for those who have applied previously, or think they may not qualify based on past experience should consider submitting an application.

The open positions and employment applications are posted on the Band's website at millelacsband.com/tribal-government-home/job-postings.

In addition to offering American Indian hiring preference, Mille Lacs Corporate Ventures (MLCV) and its businesses also offer a priority application process for Band members. All you need to do is stop by HR at Grand Casino Mille Lacs or Grand

Casino Hinckley to fill out an application and HR will process it on the spot while you wait.

"We are encouraging Band members to share resumes and fill out applications for current or future jobs," said Tracy Sam, vice president of human resources for Mille Lacs Corporate Ventures. "We know there are many talented Band members looking for work, and we hope they will consider MLCV and its businesses."

For more information about employment at the government center, contact Kitty Johnson in the Human Resources Department at 320-532-7460. For more information about employment at Mille Lacs Corporate Ventures, contact the Human Resources department at 320-532-8230.



One of the many open positions include Pharmacy Technician, Home Renovation Carpenter, and Substitute Teacher for grades K-12.

Mille Lacs Band Represented at First UN World Conference on Indigenous Peoples

Toya Stewart Downey Staff Writer

The Mille Lacs Band was one of hundreds of tribes represented at the first ever World's Indigenous Peoples conference held by the United Nations.

The two-day conference, which attracted more than 1,000 attendees, was held in late September at the United Nations headquarters in New York.

During the event, attendees shared their perspectives and best practices on realization of their rights. They also discussed the UN Declaration on the Rights of Indigenous Peoples, which was adopted by the UN General Assembly in 2007. The Declaration established a minimum set of standards for the survival, dignity and well-being of the world's indigenous peoples.

"It was amazing to see so many different indigenous peoples from around the world," said Shena Matrious from the Band's Government Affairs Office. "We, the Mille Lacs Band members are very fortunate in many ways when compared to other indigenous peoples."

It is still common for indigenous peoples to be challenged by their local governments, politicians and others to retain their rights to their lands and their natural resources.

The Mille Lacs Band is no different. Often lawmakers and

residents around the reservation challenge the rights obtained through treaties.

"We are self-sufficient and have many of the resources we need, and we have our land," Shena said. "There are people who are being killed for their land and they lack many of the resources we take for granted."

Others have long since been removed from their lands, denied their languages and traditional ways, and in many cases left impoverished. These injustices have been addressed since the 1920s through the predecessor of the UN, the League of Nations. Indigenous peoples have served as advocates for their rights and engaged the United Nations since its establishment.

In past years, indigenous peoples from other countries have visited the reservation and were impressed by the Band's leadership, particularly that there were female Chief Executives, that the government was sovereign and that the Band was self-sufficient in many ways.

Many of the past international visitors were also inspired by what they saw from the Mille Lacs Band. They said that retention of the land, culture and traditions was impressive and they hoped one day their respective groups could replicate

what the Band has done.

"Attending the conference was an eye-opening experience and gave all of us a foundation that we can build on," Shena said. "There is a lot of work that still needs to be done so this was just a start. This work has been going on for 30 years, but there's still a long way to go."

More than 5,000 distinct groups in more than 90 countries make up the world's population of indigenous peoples, some 370 million people.

Overall, Shena thought the conference was very beneficial.

"Adoption of the outcome document by consensus of all of the 193 United Nations member states represents a historic step in the movement to implement the UN Declaration on the Rights of Indigenous Peoples, to secure rights to our lands, territories, and resources, and to gain a permanent place for indigenous peoples and our governments in the UN," she said.

Like Mille Lacs, these groups self-identify as distinct people who have a strong link to traditions, their lands, their culture, languages and beliefs.

Essential Careers Program Accepts Four Students

Department of Higher Education Contributing Writer **Tiffany Bolk** Photographer

Four Mille Lacs Band students were recently selected for the Essential Careers Program: Aarik Robertson, Carol "CJ" Holmes, Nichole Day, and Jon Holmquist.



Information technology is just one of the identified areas of critical need for the Band.

The purpose of the Essential Careers Program is to identify members of the Mille Lacs Band of Ojibwe to fill identified critical areas of tribal operations. The program is designed to strengthen tribal government through higher education by placing Band members on a "fast track" to obtain professional degrees deemed critical for the growth of the Band.

Certain professional fields have been identified as areas of critical need for the Band: education, healthcare, legal services, information technology, accounting, law enforcement, and DNR conservation.

Students must be an enrolled Mille Lacs Band of Ojibwe member and enrolled as a full-time student at an accredited post-secondary institution. Applicants also must be a resident of Minnesota.

This year's honorees submitted a two-page es-

say why they should be selected, including their education goals, area of study, and a commitment to be employed for the Mille Lacs Band of Ojibwe. They also submitted three letters of recommendation.

Congratulations to the students we chose this year! We look forward to seeing your progress in the program and your field of study:

- Aarik Robertson: studying law at William Mitchell College of Law.
- Carol "CJ" Holmes: working towards her bachelor's degree in Chemical Dependency Counseling at Metropolitan State University.
- Nichole Day: attending Central Lakes College, where she is studying to be a paralegal.
- Jon Holmquist: studying to become a nurse at Central Lakes College.

Washington Football Team Name Sparks Debate Across Country

Andy McPartland Staff Writer

The debate over the mascot of the DC-area NFL football team, the Washington Redskins, is quickly approaching its boiling point, as reactions pile in from the sports world, news media, and government officials.

The Washington team has come under intense pressure in recent months to change their name, which some people — including Native American leaders — have denounced as a racial slur.

Washington owner Dan Snyder has vowed to never abandon the name, notoriously telling USA TODAY in May 2013 that he “will never change the name of the team.”

“We’ll never change the name,” Snyder continued. “It’s that simple. NEVER — you can use caps.”

Since those comments last year, many political leaders, journalists, former players, coaches, and Native Americans have weighed in on the heated discussion.

Background

The battle to retire the Washington team name dates back at least 40 years to a meeting at the team’s offices. That day in 1972, a dozen Native American representatives demanded that the organization drop the nickname, which they described as a “derogatory racial epithet.”

Over the years, the team has shed pieces of its Native American-themed imagery — except the name.

In the past, Washington cheerleaders wore long, black braids and performed a mock rain dance after touchdowns. The team band used to play marches wearing elaborate feather headdresses.

The origin of the team name is also under dispute. One version of the story, the team’s first owner, George Preston Marshall, changed the name from the “Braves” in 1937 to honor then-coach William “Lone Star” Dietz. According to the Washington Post, while reported that Dietz was a Sioux Indian, a historian has since cast doubt on Dietz’s Indian roots, noting that he stole the identity of another Native American man.

Many people have questioned whether Marshall, an anti-integrationist, would have honored a non-white man in such a way. Marshall resisted integrating the team until 1961, under threat from the federal government — making Washington the last all-white NFL team.

Political Response

Political leaders from the local, state, federal, and Native American levels have openly opposed the Washington mascot in recent years.

In October 2013, President Obama said, “If I were the owner of the team and I knew that there was a name of my team —

even if it had a storied history — that was offending a sizeable group of people, I’d think about changing it.”

“As the first sitting president to speak out against the Washington team name, President Obama’s comments are historic,” said Ray Halbritter, a representative for the Oneida Indian Nation, which has launched a “Change the Mascot” campaign against the team.

“The use of such an offensive term has negative consequences for the Native American community when it comes to issues of self-identity and imagery,” Halbritter said.

U.S. Representative Betty McCollum (D-MN), co-chair of the Congressional Native American Caucus, has also been a vocal opponent of the name.

In a letter to Minnesota Vikings owner Zygi Wilf, Rep. McCollum wrote, “The time for debate has ended — the name of the Washington franchise is clearly an offensive racial slur.”

“By taking a stand to change the mascot,” her letter continued. “You can send a very clear message to the Native Americans and their many allies throughout Minnesota and our nation that you no longer wish to profit and benefit from the commercialization of that hateful slur.”

In May this year, half of the U.S. Senate — including Minnesota Senators Amy Klobuchar and Al Franken — wrote letters to the NFL urging the team to change its name.

Minnesota Governor Mark Dayton also has spoken out against the name. In 2013, he said the name should be changed, calling it “racist.” He suggested that members of Congress should boycott Washington’s games until the team drops the mascot.

Former Minneapolis mayor R. T. Rybak also put out a statement saying, “It has never been right to disrespect the indigenous people of our country, and it is especially wrong to do it in 2013 with the name of a team that represents our nation’s capital.”

Local Minnesota politician’s reaction is significant due to an upcoming event — in November, the Minnesota Vikings are hosting Washington for a game on the University of Minnesota campus at TCF Bank Stadium.

Against the Change

As vocal as supporters of a name change have been, there are equally loud voices against the change.

“(The name) represents honor. It represents pride. It represents respect,” team owner Snyder told ESPN in September 2014.

In a letter to Washington fans, Snyder called the name “a badge of honor” and wrote: “After 81 years, the team name

Redskins continues to hold the memories and meaning of where we came from, who we are, and who we want to be in the years to come. We are Redskins Nation and we owe it to our fans and coaches and players, past and present, to preserve that heritage.”

NFL Commissioner Roger Goodell expressed similar arguments.

“We are listening. We are trying to make sure we understand the issues,” Goodell said. “Let me remind you: This is the name of a football team, a football team that’s had that name for 80 years and has presented the name in a way that it has honored Native Americans.”

An April 2013 Washington Post survey revealed that 28 percent of people in the DC region said the name should be changed. An Associated Press poll conducted a month later showed that nationally the number was even lower: 11 percent.

Debate Rages On

The debate over the Washington NFL team does not have an end in sight. Several gains have been made on the local and national level, but those in charge — the NFL and team owners — show no signs of budging.

According to the Washington Post, the group that could hold the most influence is the one that fills the stadium’s seats and buys the team’s gear: the fans. Washington is one of the league’s most profitable franchises, earning more than \$381 million in revenue in 2012, according to Forbes.

While the team’s business may continue to be profitable, strong opponents are mounting influential arguments against the controversial name.

The Washington Post editorial page came out against the name in August 2014, writing: “While we wait for the National Football League to catch up with thoughtful opinion and common decency, we have decided that, except when it is essential for clarity or effect, we will no longer use the slur ourselves.”

“Every time the R-word is used, something disrespectful is happening,” the editorial continued. “We hope Mr. Snyder and the NFL will acknowledge that truth sooner rather than later. In the meantime, we’ll do our best not to contribute to the disrespect.”

On June 18, 2014, the Trademark Trial and Appeal Board (TTAB) of the United States Patent and Trademark Office (USPTO) voted to cancel the six Redskins trademarks in a 2-to-1 vote. The name was called “disparaging to Native Americans” by the patent office.

In addition, Merriam-Webster’s dictionary currently defines the word “redskin” as “usually offensive.”

While decades-long discussion has no sign of stopping, progress in changing the name has picked up steam in recent years. Only time will tell how the issue will play out.

Until that day comes, a professional American football team named the Washington Redskins continues to take the field in 2014.

Smoke Free Tiny Tots Exhibition

Carol Hernandez Outreach Coordinator **Chad Germann** Photographer



We are proud to announce that 183 tiny tots danced in the Saturday evening session of the 2014 Mille Lacs Band Traditional Powwow! We applaud the audience for respecting the tiny tots smoke free sessions by not smoking in the arena when our cherished children danced.

Thanks to a Clearway MN grant, the MLB Department of Public Health was able to provide the Saturday tiny tot dancers with a “Keep Tobacco Sacred” t-shirt and a youth sized pouch filled with Kinnikinnik. The pouches were beautifully handmade by an Ojibwe family and the Kinnikinnik was donated by the Mille Lacs Trading Post.

While tobacco is part of our culture, we promote the use of tobacco for spiritual and ceremonial use and not recreational use. We also want to protect others from the dangers of second hand smoke.

Miigwech to all who helped make the Smoke Free Tiny Tot Exhibitions a huge success!

Continuing the Tradition of Manoomin Harvest

Brenda Moose and her family proudly collect wild rice each year

Toya Stewart Downey Staff Writer **Sam Moose and Chad Germann** Photographer

Band Elder Brenda “Biidwaawegiizhigokwe” Moose learned to harvest rice when she was around 12 years old. Almost every year since then she has gone out ricing with her relatives to gather the manoomin (rice) that would be needed for the year ahead.

This year was no different.

In mid-September, the middle of this year’s season, Brenda did what she has done her whole life and went to Rice Lake with her son, Sam Moose, to harvest manoomin.

“We were out there for about three days and I got 150 pounds of rice when it was finished (being processed),” said Brenda, who lives in District II. “Sam got about 150 pounds, too. We will use it for our family and for our drum ceremonies and other ceremonies.”

Since its discovery that is recorded in legends, manoomin has been an important part of the Anishinaabe life. It has spiritual attributes and for that reason is used in ceremonies. It is a major food source that is harvested in the late summer to early fall, depending on the season.

This year’s harvest was an average one; in past years Brenda has gotten much more rice. It depends on the conditions of the lakes, she said.

“We had flooding here a few years ago so the condition on the lake wasn’t good. And the water levels were low in other years.”

That means those who wanted to rice had to find a lake that was the right depth and had plenty of manoomin. This year about 15 other groups were out ricing on the days that Brenda and Sam went out, she said. Among the groups were youth from the school, which was pleasing to Brenda because it meant they were learning the Anishinaabe traditions and culture about how to rice and “pole.”

A pole is used to move a canoe when ricing in sandy, shallow or muddy waters. Using the pole helps avoid damage to the rice stalks.

“It was beautiful out,” said Brenda, adding that she goes ricing with Sam and her other son, Jeffrey Moose.

Both of her boys learned how to rice when they were around 12 years old. They learned to pole from their father, who passed away about 20 years ago, she said.



Brenda “Biidwaawegiizhigokwe” Moose learned to harvest rice when she was around 12 years old.



“It is a lot of hard work, but the rice we bring in is well worth it,” said Brenda, who primarily rices on Rice Lake as well as other lakes.

“It’s our family tradition to get out there and rice,” she said. “I’ve never had to go out and buy rice because it’s a part of our life to harvest it.”



October is Family History Month

Public Health Department

Celebrate your family during Family History Month, which is celebrated during the month of October!

Create a family cookbook

A perfect recipe for family history, a cookbook of collected family treasured recipes is a wonderful way to preserve memories of favorite meals shared with family. Contact your parents, grandparents, and other relatives and ask them to send you a few of their favorite family recipes. Have them include a story about each dish, where or who it was handed down

from, why it is a family favorite, and when it was traditionally eaten (Christmas, family reunions, etc.). Whether you create a full-blown family cookbook, or just make copies for family and friends — this is a gift that will be cherished.

Craft a memory gift

From picture frames, Christmas ornaments to memory quilts, your family history makes a great gift! Homemade gifts are often inexpensive but are favorites with the recipients. They don’t have to be anything complicated either. Something

as simple as a framed photo of a favorite relative can bring tears to someone’s eyes. Best of all, making a family memory gift is often more fun than giving one!

Some other ideas to celebrate Family History Month

- Draw a picture of your family
- Create a family of puppets
- Make a family crest

A Call for Action

WEWIN chapter to form at Mille Lacs Band

Deborah Locke Staff Writer/Photographer

A Mille Lacs Band of Ojibwe chapter of Women Empowering Women for Indian Nations (WEWIN) is in the works. A small working committee is making progress on by-laws, meeting dates, transportation, fundraising, and the process leading to organizational non-profit status. The committee received a to-do list at a meeting of MLB women on September 16, 2014, at Grand Casino Mille Lacs.

That meeting followed a national three-day WEWIN conference in Las Vegas that was attended by about 50 MLB women in August. WEWIN formed in 2004; Chief Executive Melanie Benjamin was a founding board member and today serves as the organization's treasurer.

At the September meeting, Melanie asserted the formation of a local chapter from the Band's three districts and urban area was long overdue. Each year for ten years Mille Lacs women attended the annual conference, established relationships with other tribal women, and learned from the conference sessions. Then they went home inspired by their experience, with new skills and new ideas, but not much follow up as a group took place.

This year is different. Melanie envisioned a strong, active MLB chapter, and looked forward to a mini-conference tentatively scheduled for spring 2015. She also speculated about the creation of regional WEWIN chapter that includes Native women from Wisconsin.

First, however, she said that the new charter will focus its energies on strengthening the local community. The women in attendance at the September meeting agreed on this: strong women will fortify the entire community. Today many young Native women need more self-esteem and direction. The WEWIN chapter can address ways to teach them how to enter adulthood with more confidence.

Reine Garbow, who attended both the conference and



Women from the Mille Lacs Band met to discuss a new WEWIN chapter.

meeting, said the women she met in August held their heads up and carried themselves with pride.

"They walk tall and people take them seriously," she said at the meeting. She has noticed that women who attend traditional ceremonies also show the same confidence.

The charter's mission statement will reflect the national mission, which calls for: strengthening tribal culture for the benefit and destiny of children; education about Native culture and history; promoting integrity and dignity for tribal leaders; balancing service and solitude; and joy in following the creator's guidance and serving as a community role model. The statement will be translated into Ojibwe for the Mille Lacs WEWIN charter.

Band member Lana Oswaldson, who attended both the August conference and the exploratory meeting, said that the mission statement was far more than words. The women affil-

iated with WEWIN she has met "live and breathe" the goals set forth in the statement.

So far she has attended six annual WEWIN conferences. She attended a session on violence against Native women, addressing the crisis of young women from Duluth and Minneapolis who are lured into prostitution. A local WEWIN chapter will give women a way to use information and effect change.

"A local chapter can call for action," she said. "We can do something with what we take back home."

The next meeting for a proposed WEWIN chapter will be held 5:30-7:30 p.m. on Oct. 22, 2014, at Grand Casino Hinckley. Dinner will be served. Women from high school age into their 90s are welcomed. Please contact Shelly Diaz if you plan to attend so she can order enough meals. Her contact information is: shelly.diaz@millelacsband.com or 320-292-4234.

A Subtle Pollution Source

October workshop to address nonpoint source pollution

Deborah Locke Staff Writer

Most people wash their cars without thinking about the runoff of soapy water into the ground. That soapy water leads to what is called nonpoint source pollution (NSP), a pollution with diffuse sources that are often hard to identify. NSP is the main cause of water quality problems in Indian Country, and throughout the United States.

A gathering of scientists from the Upper Midwestern tribes will meet at Grand Casino Hinckley early in October 2014 to learn more about NSP sources, ways to monitor them and how they impact natural resources like wild rice beds.

The workshop is hosted by the Mille Lacs and Fond du Lac Bands and the U.S. Environmental Protection Agency. Up to 100 people from tribes in Minnesota, Wisconsin and Michigan will participate.

"We look forward to bringing tribal members and staff together to address the subject of water pollution sources," said Susan Klapel, Commissioner of Natural Resources for the

Mille Lacs Band. "Environmental health is a Band priority and a priority throughout Indian Country. These conferences give us a chance to share information and make important connections with other tribes and experts at the federal level."

Even "natural" phenomena like stream bank and shoreline erosion can cause sedimentation that can alter water bodies by lowering oxygen levels said Ryan Rupp, an aquatic biologist with the MLB Department of Natural Resources. Other nonpoint sources of pollution include road salt runoff, lawn fertilizer, automobile oil leaks and the effect of animal grazing operations, Ryan said.

The topic may sound remote to a rural Minnesota resident who lives far from an infestation of vehicles or farms. But non-scientists should care about water quality because many everyday activities contribute to this kind of pollution, said Janette Marsh, a Technical Program Manager for states and tribes with the EPA Region 5 Water Division. If you wash your car and the water runs into a stream,

you've created a NSP. If you fertilize a lawn, you've created a NSP.

The sources are not always obvious: even a heavy influx of snow can create NSPs. The snow melts and runoff picks up natural and human-generated pollutants, depositing them into lakes, rivers, wetlands and underground sources of drinking water.

Workshops act as important training tools, Janette said. Region Five tribes were surveyed by the EPA on areas of concern, and water quality was a top priority.

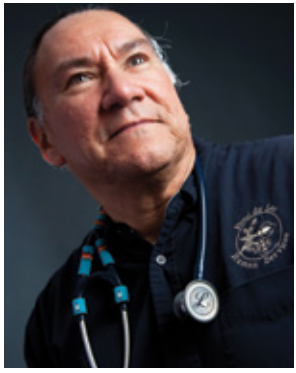
"The training that is done should provide staff with improved skills and knowledge to preserve and protect the tribal water resources," she said.

Topics will include the effects of climate change at the Grand Portage Reservation, water quality monitoring methods adopted by the Bad River Reservation, best agricultural management practices in use at the Shakopee Dakota Community, wetland restoration for the Stockbridge Munsee Community, Minnesota mining legislation, and wetland restoration at the Fond du Lac Band.

This story includes information from the U.S. EPA website, water.epa.gov/polwaste/nps/index.cfm

"Environmental health is a band priority and priority throughout Indian Country."

— Susan Klapel, Commissioner of Natural Resources for Mille Lacs Band



Welcome to Our Land: Part 2

Arne Vainio, M.D. Family Practice Physician **Stephan Høglund** Photographer

In early March I was invited to Ontario, Canada to travel to four remote First Nations communities to see if I could somehow help provide a link between the communities and the medical providers who serve them. On the last day I was one of the keynote speakers at a large diabetes conference in Thunder Bay. Even as I was at the conference listening to

the other presenters I still did not have a clear idea of what I was going to say. The expectation was that I could provide some insight into how to get First Nations people to follow the health recommendations brought to them.

Just before I spoke one of the providers came up to me and proceeded to tell me how difficult it was to bring medical care to people who were totally dysfunctional. He spent quite a bit of time elaborating on this and didn't really give me a chance to answer. Mostly, I was listening.

I was given a brief introduction and I walked up to the podium. I introduced myself in Ojibwe without translating and launched directly into the suicide segment of *Walking into the Unknown*. This segment is about 10 minutes long and I didn't tell them what to expect. It hit them hard and there was total silence as the lights came back on. I told them of differences in the way First Nations people interact with each other. Looking directly into someone's eyes for many traditional people is a sign of disrespect and looking at the floor shows respect. This is easily misinterpreted as not paying attention to what is being said.

Asking questions after someone is done talking sometimes means you're saying the other person wasn't speaking clearly and left out parts of the story.

Putting your hand softly into someone else's on greeting is respectful and a strong handshake is disrespectful. All these things can be easily misinterpreted as indifference by someone from another culture.

I spoke of my brother Kelly's death at age 53 and my sister Shelly's death at age 55 the year before. I spoke of my mother's death at age 59 on the night I graduated from residency.

I spoke to them about boarding schools and having several generations of children made to lose our stories and our language and our ways of parenting. I told them of the abuse and the death suffered at the hands of those who took our children.

I told them of a community downstream from a paper mill still poisoned by ten metric tons of mercury dumped into the water forty-three years ago. Mercury doesn't go away and they cannot drink the water and they cannot eat the fish.

But they have no choice. They drink the water.

They eat the fish.

I told them of the suicide of a young girl the day before I arrived and being asked to meet with the teachers and counselors in the school who were rightfully terrified other suicides would follow. They had no idea who I was but they listened to me because they had nowhere else to turn.

I wanted them to feel the pain in these communities. I wanted them to hurt and I wanted them to grieve. I wanted them to cry openly.

They did.

I told them of flying into a community and having their Chief stand and formally say:

"Welcome to our land. Thank you for bringing something good to our people."

I told them of going to a drug and alcohol treatment center the night before to show the alcoholism segment of *Walking into the Unknown* to twenty-two of our lost and struggling. I went there to tell them we need them back in our communities and we need them clean and sober. We need them to remember they are important and the dreams and hopes they had as children are still worth striving for.

I told them how my grandfather and grandmother barely made enough money to buy a new car every 2 or 3 years working in Minneapolis. They would trade in their old car and the first thing they would do is drive 250 miles north to show off their new car and they would dress up to make the trip.

I told them how they were stopped in a small town and put in jail for an entire day because the police chief did not believe Indian people could buy a new car. The guard rattled a tin cup on the jail bars and called my grandfather "Chief" and called my grandmother a squaw and at the end of the day when the police finally verified it was my grandfather's car and opened the cell door my grandfather thanked them because he knew that's what they expected.

I told them when the cashier in a store would put the change into the hand of the person in front of me and put my change on the counter I would be angry for generations before me, for my grandfather and his grandfather.

I told them how my grandfather walked to the mailbox for years to see if the land settlement check he was promised showed up and when it finally did it was for five dollars and sixty-one cents and how that was the day he began to die. I used to visit him in the nursing home on weekends when I was in medical school and he would tell me stories. He told me his father died in the Agwajjiing Tuberculosis Sanitarium and that night his father came to the foot of his bed:

"He was dressed in light blue pants and a light blue shirt. He said, 'Come with me, son', but I was afraid and I didn't talk to him. I shook my head, no.

My younger brother died that night."

I told them of my Family Practice Board recertification and going to Atlanta for an intense review course and sitting in the Ebenezer Baptist Church and walking the streets and alleys Martin Luther King, Jr. walked. I told them how a homeless man played the trumpet just for me and how he played from somewhere so deep in his soul it had to come from his ancestral home.

I was told at the review course that on exam day I should get up early and shower and wear my best clothes. I told them people who work in call centers have difficult jobs and are trained to smile when they talk on the phone because the person on the other end can tell if they're smiling.

I told them my people can sense insincerity and they can sense defeat. They can tell if you think they are dysfunctional or hopeless or alcoholic or whatever other labels you can put on them.

They can also tell when someone truly respects them and is willing to meet them on their own grounds.

I asked if there were any questions. There were none.

I reminded them I introduced myself in Ojibwe when I first started and didn't translate. Why didn't anyone ask what I said?

"You didn't ask because I was from another place, from another culture. My hair is different than yours and my skin is a different color. I used words you didn't understand and I may have been saying something sacred. You didn't ask because it would be disrespectful and uncomfortable. Maybe interactions between our people have not gone well before. Maybe you thought I assumed you already understood what I was telling you. Maybe you were afraid of me.

Maybe asking would make me think you were ignorant.

We need what you bring to us and our people are suffering. We need your help with no predispositions and we need you to work with us with the understanding we have lived on this land forever.

Diabetes, heart disease, alcoholism, stroke and suicide cannot be unlinked from each other. They need healing all at the same time.

The border between Canada and the United States is an imaginary line on a map to me. I traveled to these communities and I spent the last week with my brothers and my sisters.

I was home."

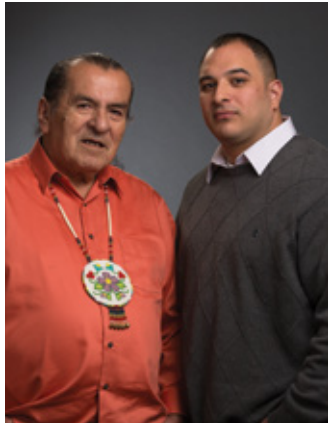
I told them the same thing the Chief of Sandy Lake told me:

"Welcome to our land. Thank you for bringing something good to our people."

Arne Vainio, MD (Mille Lacs Band of Ojibwe Member) is a family practice physician on the Fond du Lac Ojibwe reservation in northern Minnesota. He has been writing health articles for News From Indian Country, and other tribal and non-tribal newspapers, for over 4 years.

Mille Lacs Band of Ojibwe			
Summary of Expenditures and Financing Uses:	Approved Budget for FY 2014	Expenditures through 8/31/2014	% of Budget Expended
Administration (1)	16,701,598	12,185,112	73.0%
Workforce	19,116,002	5,634,134	29.5%
Judicial	1,418,613	965,014	68.0%
Department of Justice	5,156,019	4,047,465	78.5%
Education	19,976,452	14,644,034	73.3%
Health and Human Services	25,303,538	15,968,924	63.1%
Circle of Health Insurance	10,111,681	9,473,094	93.7%
Natural Resources	8,770,479	6,075,323	69.3%
Community Development	40,555,372	15,768,001	38.9%
Gaming Authority	5,203,072	4,257,470	81.8%
Bonus Distribution	46,613,303	43,617,877	93.6%
Economic Stimulus Distribution	6,250,000	6,152,000	98.4%
Total	205,176,129	138,788,448	67.6%

- (1) Administration includes chief executive, administration, finance, legislative, government affairs, and district operations.
- (2) The amounts above do not include casino operations. However, they do include government operations funded by casino distributions.
- (3) The Mille Lacs Band of Ojibwe has its financial statements audited every year by an independent public accounting firm. Audit reports from previous years are available for review at the government center upon written request.
- (4) Economic Development appropriations have been excluded as of October 31, 1997. As of October 1, 1997, The Band has separated accounting functions for the Corporate Commission from the tribal government.



Oshki-Biindiged A'aw Abinoojiyens Imaa Niimi'iding

First Time a Baby is Brought Into a Ceremonial Dance

Lee Staples Gaa-Anishinaabemod Obizaan Chato Gonzalez Gaa-Anishinaabewibii'ang Ombishkebines

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

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

Ishke dash inow ogitiziiman a'aw abinoojiyens ezhichigenid, mii inow asemaan miinawaa i'iw wiisiniwin baandigadoonid omaa apii baakishimind a'aw Manidoo-dewe'igan. Mii-go omaa miinawaa gaabige achigaazonid odasemaan a'aw abinoojiyens. Mii dash iwidi da-oshki-dagoshimoononid miinawaa iwidi enabiwaad ingiw Manidoo. Ishke imaa gayat niizhing gii-inikaawan inow odasemaan gaa-atamawimind a'aw abinoojiyens iwapii gii-oshki-daangishkang i'iw aki miinawaa iwapii gii-miinind odizhinikaazowin.

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

Geget minochige a'aw Anishinaabe gaabige asaad asemaan mino-doodawaad inow onijaanan inow noomaya igo gaa-inendaagwadinig gii-pi-dagoshimoononid. Geget ominwendaanaawaadog ingiw Manidoo gaabige ani-mikwenimindwaa. Mii imaa ge-onjikaamagadinig a'aw abinoojiinh da-naadamaagoowizid oniigaaniiming.

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

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

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

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

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

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

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

Mii dash imaa nanaandomindwaa ingiw Manidoo da-maamawinikeniwaad da-ni-ganawenimaawaad inow abinoojiyensan weweni da-izhi-ayaanid oniigaaniiming, mino-ayaawinmiinawaa mino-mamaajiiwin da-miinigoowizid inow abinoojiyensan. Miinawaa inow ogitiziiman da-waawiingeziwaad da-ganawenimaawaad inow onijaanisensiwaan da-ni-manezisigwaa gegoo oniigaaniimiwaang, da-zhawendaagoziwaad gaye omaa bi-waabanda'iwewaad ezh-apiitendamowaad gaa-izhi-miinigoowiziyang anishinaabewiyang.

The Manidoo are asked to put their hands together to help the child be given good health and

movement. He also asks that the parents be efficient in taking care of their child and that they are not lacking anything in their future, he also asks that the parents be helped for showing their appreciation for what the Manidoo have given us as Anishinaabe.

Mii dash imaa da-onjikaamagadinig da-zhawendaagoziwaad miinawaa weweni da-ganawenjigaazonid oniigaaniiming inow onijaanisensiwaan. Weweni gaye oada-wii-gikinoo'amawaawaan onijaanisensiwaan o'ow akeyaa gaa-inendaagozi Anishinaabe da-ni-bimiwidood i'iw obimaadiziwin.

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

Mii-go imaa gaye ani-miigwechiwi'indwaa ingiw Manidoo weweni omaa gii-pi-dagoshimoonod a'aw abinoojiyens. Geget chi-ina'onwewizi a'aw Anishinaabe miinigoowizid onijaanan. Ishke dash mii imaa nanaandogeng ingiw Manidoo da-wiidookawindwaa ingiw wenijaanisijig da-wawiingeziwaad da-gikinoo'amawaawaad inow onijaanisensiwaan i'iw akeyaa gaa-izhi-miinigoowiziyang anishinaabewiyang. Mii ingiw gidabinoojiinyiminaanig ge-ni-bimiwidoojig niigaan gaa-izhi-miinigoowiziyang anishinaabewiyang.

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

Ishke niin omaa ani-gaagiigidoyaambaan, mii imaa da-gii-nanaandomagwaaban ingiw Manidoo da-naadamaagoowizid inow ogitiziiman da-ni-ayaangwaamitoowaad da-gikinoo'amawaawaad inow onijaanisensiwaan da-ni-mamanaajitoonid gakina omaa eyaamagak omaa akiing biinish gaye inow owiji-bimaadiziiman miinawaa weweni da-bizindawaad naa weweni da-odaapinang egod inow ogitiziiman naa-go gaye inow gechi-aya'aawinjin nanaginigod owapii gegoo ani-maazhichiged.

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

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

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

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

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

Melissa Boyd's Ojibwe Language Column on Hiatus

The language column will resume in January

Band Leaders Hold Quarterly Meetings with Elders

Andy McPartland Staff Writer

In September, Mille Lacs Band elected and appointed leaders held quarterly meetings with community Elders in each District and the Urban area.

Chief Executive Melanie Benjamin and several Commissioners held open discussions on the Band's plans for economic development.

Joe Nayquonabe, Commissioner of Corporate Affairs, led the presentations. Joe serves as the chief operating officer and chair of the board of directors for Mille Lacs Corporate Ven-

tures. He analyzes new business opportunities and oversees the Band's existing businesses.

After Chief Executive Benjamin gave some opening remarks, Joe provided an update on the current investments the Band has made, as well as future plans in the works.

The Band's investment in two downtown St. Paul hotels — the DoubleTree by Hilton and Crowne Plaza — has been paying off.

Rival House, the Band's first ever off-reservation restaurant,

opened in July 2014. The restaurant — specializing in pizza and craft beer — is located on the first floor of the DoubleTree. It features a wide selection of games such as ping-pong, skee-ball, and popular board games.

The Crowne Plaza is currently going under a transformation into an InterContinental luxury resort, the company's first property in Minnesota.

Joe explained that three construction projects are underway and progressing well.

Eddy's Lake Mille Lacs Resort is going through a complete renovation. The Band is constructing a state-of-the-art commercial laundry facility, which will serve the needs of Grand Casinos, the Crowne Plaza, and the DoubleTree. Lastly, a new Gateway Clinic/Physical Therapy Center is also planned.

A main point of emphasis in the presentation was that the Band is diversifying their investments to increase non-gaming revenue. Gaming revenues have been down in the region; the entire US Indian Gaming revenue is virtually flat, showing just 0.5% growth.

Mille Lacs Band Elder AJ Nickaboine was grateful that the Band was reaching out to the Elder community about internal finances.

"For the Elders, we want to live out our lives in good form," AJ said. "The only way to do that is to tell our elected leaders what we'd like to get accomplished."

"It's not just for us, but for our children," AJ continued. "If we don't look out for them, they will have nothing. If gaming goes away, we need to have ways to generate revenue."



Joe Nayquonabe provided an update on current Band investments, including two downtown St. Paul hotels and Rival House, the Band's first ever off-reservation restaurant.

Elder Health Stories

Elders shared their health stories in a recent Public Health newsletter. Here are more of those stories.

Dora Duran



On May 6, Linda Moses a home health aide for Public Health had the pleasure of visiting with MLB Elder Dora Duran. Dora shared her story and insight of living life after a stroke. It's been a couple of years since Dora's stroke, but the challenges that a stroke can bring

are something that she lives with daily. She emphasizes the importance of finding a therapy that works for you and not giving up! She says, "Take care of yourself better physically and mentally, as you are the person who will have to live with the outcomes. Therapy can be hard, but it's worth it to get your life better and back on track."

Dora also suggests accepting the assistance that the Band's Public Health Department offers when you are in need. These services have helped her to live a better life after suffering her stroke. Some of these services are assistance of home health aides, nurses and the use of transportation department to get to medical appointments.

She would also like to see a support group formed for stroke victims in the community. Support groups can be a great way to connect with others that have experienced similar challenges, have advice to offer and share traditions. When asked what traditions have helped throughout her lifetime, Dora replied "Making star blankets."

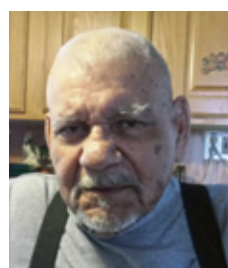
Stroke Signs and Symptoms

- Sudden confusion or trouble speaking.
- Sudden numbness or weakness of the face, arm or leg, especially on one side.
- Sudden trouble seeing in one or both eyes.
- Sudden trouble walking, dizziness or loss of balance.
- Sudden severe headache with no known cause.

If you think that you or someone else is having a stroke, call 9-1-1 immediately.

More information about stroke and its risk factors is available from MDH's Heart Disease and Stroke Prevention Unit at health.state.mn.us/cvh.

Dale Greene Sr.



Public Health home health aide, Renee Bayerle and Health Educator, Megan Cummings both were able to sit down with Dale Greene Sr., in his home in McGregor to hear a few of his stories and experiences that he's had over the last 80 years.

Dale has battled his own share of health ailments, but has walked away a survivor. The first of his most life changing was being diagnosed at age four with tuberculosis. Tuberculosis is caused by a bacteria attacking the body, in Dale's case it was his hips and joints. This disease can be fatal if not treated properly. Seventy-five years ago it left Dale in the hospital for five years. This was indeed life changing for him. This time away from his home and being away from his people created a

block in his life. This block caused him to lose the Ojibwe language. He also missed out on the hugs and nurturing affections that a child needs and wants. This made it difficult for him to learn how to be affectionate and show love towards others. Later in life he credits his grandkids for really helping him learn how to express affection and the importance of physical touch in a young child's life.

Early on in our conversation Dale mentioned the value of women and the importance of their roles. "We need to treat them better and be respectful. They are the ones kissing the boo-boos on little ones and first hand modeling how to nurture and care for others. You will also find them standing behind their man and giving them the push when they need it!" he chuckled.

Dale has also battled lung cancer, alcohol, a broken back and a triple by pass. So, he has come to accept help when offered and realizes that with age come physical limitations. He is thankful for the Public Health services like cleaning his floors, folding his laundry and keeping an eye on his vitals. He encourages young children and adults to listen and learn their culture from Elders and to offer help when it's needed. He misses the times when the community used to all come together. When a child was born in a community the whole community helped raise that child, by cultural beliefs, the language, ceremonies and discipline.

He'd like to say to the younger generations, "Your body is a house for your soul, try not to abuse your house with alcohol and drugs. Use your humor, be happy with what you have and enjoy life!"

Free Movie Screening of "The Jingle Dress" at Grand Makwa Cinema

Mille Lacs Corporate Ventures



Mille Lacs Corporate Ventures (MLCV) will host a free movie screening of "The Jingle Dress" on Wednesday, November 5 and Thursday, November 6.

"The Jingle Dress" features Chaske Spencer who starred as wolf pack leader Sam Uley in "The Twilight Saga," Stacey Thunder who is an actress, television host and co-producer of Native Report and the Mille Lacs Band's legislative attorney, actress Kimberly Guerrero and actor Steve Reevis.

The film is a contemporary story of a Native American family that moves from their rural home on the reservation in northern Minnesota to the faster paced urban environment of Minneapolis. It is told through the eyes of a 10 year old girl. The movie follows the Red Elk family as they experience city culture through their unvarnished perspective, as well as gain insight into their Indigenous culture and traditions.

Show times are at 1 p.m., 3 p.m., 6 p.m. and 8 p.m. on both dates. Admission is covered by MLCV and concessions will be available for sale.

Ceremonial Dance Dates: Fall 2014

Merlin and Mick
October 3 and 4 at Mille Lacs

Jim and Louis
October 10, 11, and 12 at LCO

Niib and Mushkoub
October 10 and 11 at East Lake

Ralph and Andy
October 10 and 11 at Mille Lacs

Vince and Dale
October 17 and 18 at East Lake

Lynda and Joyce
October 17 and 18 at Mille Lacs

Dave and Skip
October 24 and 25 at Lake Lena

Lee and Larry
October 31 and November 1 at Lake Lena



DISTRICT 1

Register Now for Spring Semester at Anishinaabe College

In collaboration with Central Lakes College, the Anishinaabe College will be providing courses for the spring semester, which begins January 12, 2015. Register for classes today! Course descriptions can be found below.

New students, please contact Alicia Skinaway, Student Support Services Coordinator, at 320-532-4695, extension 2302 and/or alicia.skinaway@millelacsband.com. Alicia is also available to transport students to the Central Lakes College (CLC) Brainerd campus for Accuplacer testing, book purchases,

etc. She is available to assist students with completing the Free Application for Federal Student Aid (FAFSA).

Returning students, you may register for courses online by going to the CLC website (clcmn.edu) and/or by contacting Rose Tretter, Academic Advisor at 218-255-8036 and/or rtretter@clcmn.edu.

If you have any questions, please contact the Higher Education Office at 320-532-4695.

Anishinaabe College/Central Lakes College — Spring Semester 2015 Course Offerings

ID#	Subject	#	Section	Title	Dates	Time	Cr/Hr
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000131	ARTS	2485	75	American Indian Art	1/12-5/14	1:00 p.m.-4:30 p.m.	3.0
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Course Description: This course will introduce the student to American Indian art through a survey of the historical art. Culture areas include the Plains, Southwest, California, Great Basin, Pacific Plateau, Pacific Northwest, Arctic Coast, and Woodlands. **Instructor:** Travis Zimmerman.

000301	ENGL	1411	75	Composition II	1/12-5/14	4:30 p.m.-6:20 p.m.	4.0
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Course Description: Focuses on research-based writing and information literacy. Students will learn and employ rhetorical strategies such as analysis, cause and effect reasoning, inductive/deductive reasoning, and argument/persuasion. Students will learn the principles of the academic research process such as developing a topic, understanding and applying outside sources, and defining and supporting a critical lens. Students will demonstrate a command of the writing and revision process through formal papers. **Instructor:** Lori Beth Larson.

000334	ESCI	1444	75	Natural Disasters	1/12-5/14	2:45 p.m.-5:35 p.m.	3.0
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Course Description: A survey of phenomena known collectively as natural disasters, covered from the geoscientific perspective, with consideration for the impact of such events on human societies. Topics include volcanoes, hurricanes, tsunami, earthquakes, etc. **Instructor:** Shawn Trueman.

000424	MATH	1505	75	Math Pathways	1/12-5/14	4:45 p.m.-6:10 p.m.	3.0
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Course Description: Review several pre-algebra topics and introduce topics from elementary algebra, set theory, counting, probability, and basic statistics. Use of the TI-84 Plus graphing calculator will be emphasized in all topic areas. **Instructor:** Becky Houle

000478	OJIB	1402	75	Beginning Ojibwe II	1/12-5/14	6:15 p.m.-7:55 p.m.	4.0
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Course Description: Emphasis to be placed on the linguistics and phonetics to familiarize the student with the language. Written and oral skills, non-linguistic aspects of the cultural background and surroundings are also explored. **Instructor:** Dan Jones.

000479	OJIB	1598	75	Topics in Ojibwe	1/12-5/14	6:30 p.m.-9:00 p.m.	Vari.
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Course Description: This course will examine selected topics of interest in Ojibwe studies. **Instructor:** Becky Houle

000520	READ	0591	75	Reading I	1/12-5/14	2:00 p.m.-4:20 p.m.	5.0
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Course Description: This course is designed for students who wish to improve their basic reading skills. Coursework includes developing a set of strategies for reading and responding to different types of college-level reading materials with an emphasis on general comprehension of print material, vocabulary development, and effective reading and study techniques. **Instructor:** Lori Beth Larson.

000523	READ	1500	75	Reading II	1/12-5/14	3:00 p.m.-4:20 p.m.	3.0
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Course Description: Emphasizes critical reading strategies and college-level vocabulary. Presents college reading as information processing and focuses on strategies for improving comprehension, selection, organization, and recall. Reading materials represent a variety of academic disciplines and occupational areas. **Instructor:** Lori Beth Larson.

000525	SOCL	1401	75	Introduction to Sociology	1/12-5/14	2:45 p.m.-5:35 p.m.	3.0
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Course Description: This foundation course is highly recommended as the starting point from which students may logically proceed to higher level sociology classes. Students will be introduced to the fundamental concepts of the sociological perspective, including culture, socialization, organization, authority, deviance and inequality. **Instructor:** Scott Foster.

Home at last after stops in Milwaukee, France, and California

The Adventures of Gabby Sam

Deborah Locke Staff Writer/Photographer

He took Marge Davis to her high school prom. Later Marge married and became Marge Anderson, one of the most influential Indian leaders in state history.

He worked as an airline mechanic in San Francisco for 24 years and fondly remembers driving through the California hills.

What he remembers as the best time ever took place on a Mille Lacs Reservation softball field in the early 1940s where a group of kids played ball until dark. Other players included the Nickaboine boys, Alfred, Mike, Ollie and Alvin, and he smiled at the memory.

Fred "Gabby" Sam Jr. agreed to participate in our Elder series that reminds readers of what life was like for Band members before casinos, even before paved roads and phone service and electricity. He lunches daily at the District I Assisted Living Unit near where Gabby lives.

The early years

He was born on Oct. 11, 1934, in Isle, Minn. to Maggie and Fred Sam. As a child he played cowboys and Indians and pretended to be film actor Gabby Hayes. The name stuck. Back then movies were shown once a week at school; back then, "movies were movies," Gabby said.

"We never had much," he added. "We made our own sleds with hand tools and played outside a lot. There was a small school where the Government Center is, grades one through eight. I graduated from there and took a bus to Onamia High School. Was I a good student? Not really. I had to make up subjects to graduate.

"Mom and dad said we were going to graduate, and we all graduated," he said. Maggie also expected her sons to treat women and Elders with respect.

With his parents and siblings — Douglas, Beatrice, Mitchell, Ronald and Bruce — Gabby left Isle for Wahkon and then Duluth, where his dad worked in the shipyards for the Works Progress Administration. A brother, Donald, died from whooping cough. After the World War II the family returned to the reservation and Fred Sam became tribal Chairman "for a few years." Gabby's mother later served as Secretary Treasurer.

After high school Gabby was offered a football scholarship to the University of North Dakota but decided that he did not run fast enough. He moved to Milwaukee with Joe Mitchell to learn the machinist trade.

Gabby was one of many Mille Lacs Band members who left the reservation as part of the 1956 Indian Relocation Program. The program encouraged Indians age 18 to 35 to leave home, receive vocational instruction and assimilate into a different community.

After vocational school, Gabby moved to Minneapolis before shipping off to military service with the Army. He did masonry work in France for 18 months. "It was a kind of security deal," is all he'd say about the work.

After France he went to Fridley, Minnesota, and then moved to Pacifica, California, where other siblings had already settled as part of the Relocation Program. Somewhere in that



Gabby Sam poses with Carol Hernandez. Carol works with the MLB Department of Public Health.

web of activity he married Dora Ann Skinaway. The couple had a daughter, Starry Lynn, who still lives in California with her children. The couple split up in 1985 but remained friends.

Gabby worked for the San Francisco airport as a United Airlines mechanic and returned to Minnesota in 1999 to take care of his dad who was in a nursing home. The years in San Francisco were good ones, he said. It was expensive to live there, and crowded and there were a few rough patches, but his job was good.

Back at the rez

After moving home Gabby got his dad out of the nursing home and into an old house that his mom rebuilt and his siblings "signed over" to Gabby. When that home was first built, there were maybe 15 families on the reservation. Today it's more like a small town, Gabby said. He regrets that he and his wife could not have more children. When a niece's baby boy needed a home, Gabby took him in and raised him as his own. "My niece was going to give him up for adoption, and I said we'd do it the Indian way, that we would take over. So we went to St. Paul and we adopted him," he said.

During the interview he showed flashes of humor which drew people over. When asked what he does for fun, an Assisted Living staff member popped her head around a corner and hollered "He chases me!" Gabby smiled.

His days are spent giving rides to people who can't drive for themselves. All he asks is that they pay for gas. You'll see him in local restaurants often because he doesn't like to cook. At day's end, Gabby watches TV sports and roots for the San Francisco Giants -- although he shows some interest in the Minnesota Twins if they win. A caged cockatiel wakes Gabby each morning, chattering that it wants to get up.

His most important advice to young people? Get an education. Go to college. Advance in the world.

Election Details — November 4, 2014

Tuesday, November 4 is a midterm election in Minnesota. There are local, state, and federal offices on the ballot.

The Minnesota Secretary of State website (www.sos.state.mn.us) has several resources for voters. Visit the website for information about which district you live in, sample ballots, absentee voting, voter registration, and more.

If you have any questions, please contact Jamie Edwards in the Office of Government Affairs: 320-532-7851 or Jamie.Edwards@millelacsband.com.

Smokin' Rib Fest



Michael Fahey and Michael Christensen

Smoke Lodge BBQ took 3rd place in the "Un-Sauced Ribs" category at the Hinckley "Smokin' Rib Fest" that took place on September 6th.

Congratulations to Mille Lacs Band members Michael Fahey and Michael Christensen for placing in your first BBQ competition!

Your time, dedication and knowledge of good food paid off. We are very proud of you both and look forward to many more trophies and as always eating your award winning BBQ.

With love, your family and friends.

Are you an Elder or do you know an Elder who has a story to tell?

The *Ojibwe Inaajimowin* is looking for Elder stories for upcoming issues.

Send your name, contact information, and a brief description of the Elder you would like to feature to Andy McPartland at andy@redcircleagency.com or call 612-248-2051.

DNR Call for Submissions

The Mille Lacs Band Department of Natural Resources is looking for band members who would like to submit their memorable stories in exercising our 1837 Treaty Rights. We are looking for stories and personal accounts of relatives past and present, who hunt, fish, and gather. We are looking for comical, motivational, life changing stories that will be compiled into a wonderful book that will be distributed to our tribal members. We have all heard stories, most have stories to tell and DNR would like to capture those stories so that we may share with future generations.

In addition to the stories, we are also asking for Band members to share with us their cooking recipes of traditional foods, techniques on food preparation, how to skin a rabbit, how to tan deer hides, techniques for canning, etc.

The deadline to receive your information will be December 31st. If you have any questions please call DNR office at (320) 532-7439. Please call if you would like your information picked up. You may send your stories or recipes to Rachel Shaugobay through email at rachel.shaugobay@millelacsband.com or mail to the DNR office:

Mille Lacs Band of Ojibwe
Department of Natural Resources
43408 Oodena Drive
Onamia MN 56359

Little Miss Siren



Kiersen Oustigoff

A resident of Siren, WI, Kiersen Oustigoff, Naagiisookwe, was crowned Little Miss Siren Princess on August 1, 2014 at the Siren School Auditorium. Kiersen will join Caidence Witmer, Little Miss Siren, and Madeline Doty, Miss Siren, as ambassadors for the coming year. Kiersen is the daughter of Marisa Churchill and Tristen Oustigoff. She has a younger brother named Ealen, and a younger sister named Emalea. Kiersen will be entering First Grade at Siren Elementary.

Interested in submitting to the *Inaajimowin*?

Send your submissions and birthday announcements to Andy McPartland at andy@redcircleagency.com or call 612-248-2051.

The November issue deadline is October 15.

UMD Launches Bachelor's Degree Program in Tribal Administration

Several Band Members have completed UMD's Masters program

Andy McPartland Staff Writer U of MN – Duluth Photographer

The University of Minnesota-Duluth (UMD) announced in September that it would offer an online bachelor's degree program in tribal administration and governance starting in the fall of 2015, making it the only program of its kind in the nation.

The Tribal Administration and Governance (TAG) degree combines fundamental business classes with the specific study of tribal governance and will be offered completely online, making it accessible to students everywhere. Students will also be required to earn a certificate from the Labovitz School of Business and Economics.

Several Mille Lacs Band members have completed UMD's Master of Tribal Administration and Governance (MTAG). The two-year program started at UMD in 2011; around 50 students have graduated or are on-track to graduate since then.

Like the MTAG program, TAG coursework will focus on tribal budgets, sovereignty, finance and accounting, tribal management principles, federal Indian law, and leadership and ethics.

"TAG offers an outline of what people might run into in their careers," said Tadd Johnson, MTAG director. "We wanted to develop a resource for running a reservation and help tribes develop best practices."

According to UMD's description, TAG is designed to study the governance of Indian tribes and the administration of Indian reservations. The curriculum is based on studying the interrelationships between federal and tribal governments and the methods used by Native nations to administer programs. Students will learn the history of federal-tribal-state relations;



The Tribal Administration and Governance (TAG) degree will be offered completely online, making it accessible to students everywhere.

learn the roles of tribal leaders and administrators; and learn the laws, policies, and issues that impact tribal governments.

"Tribes are the primary employer in several areas of the state," said Jill Doerfler, associate professor and head of American Indian Studies department. "They are looking for well-trained people who understand tribal sovereignty and federal Indian law as well as have a grasp on financial management and economics."

Jill says that TAG is one part of UMD's efforts to fulfill a promise to Native communities.

"The strategic plan includes a pledge that UMD will 'serve the educational needs of indigenous peoples, their economic growth, their culture, and the sovereignty of the American Indian nations of the region, the state, and North America.'"

For more information, visit umdmtag.org or call 218-726-7332.

Save the Date for Powers of Prevention

Mille Lacs Band of Ojibwe Health Fair

Don't miss out on this year's health fair! The mammography unit will also coincide with this year's health fair and will be offering **FREE** mammograms and pap smears — **appointments must be scheduled ahead of time.**

– **Tuesday, October 14, 10 a.m.–3 p.m. (District III)**

Mammogram and pap smear times: 9 a.m.–3:30 p.m., call 320-384-0149

Aazhoomog Community Center

45471 Grace Lake Road, Sandstone, MN 55072

– **Wednesday, October 15, 10 a.m.–3 p.m. (District II)**

Mammogram and pap smear times: 10 a.m.–4 p.m., call 218-768-3311, ext. 2232

East Lake Community Center

46666 State Hwy 65, McGregor, MN 55760

– **Thursday, October 16, 10 a.m.–3 p.m. (District I)**

Mammogram and pap smear times: 9 a.m.–4 p.m., call 320-532-4163, ext. 2502

Mille Lacs Community Center,

43500 Virgo Road, Onamia, MN 56359

– A healthy lunch will be provided so bring the family!

– There will be 30+ booths promoting health and wellness including: flu shots available, mammogram mobile unit, blood typing, yoga, Elder massages, coloring contest, drunken goggles/safe & sober, blood pressure, diabetes screening, fire truck tours, and door prizes.

For additional information, contact Megan Cummings at 532-7776, ext. 2413



Communities Throughout State Consider “Columbus Day” Name Change

Deborah Locke Staff Writer

The City Council discussions continue into 2014 as Minnesota communities debate changing the name of “Columbus Day.” The matter is off the table in Brainerd for now, where a council member asked that “Native People’s Day” be explored as a new holiday name. In Bemidji, a race relations council discussed a name change in May, but no action has been taken by the City Council. The city of Red Wing changed the name to “Chief Red Wing Day.”

The subject of Columbus Day raises hard feelings. Brainerd Council member Chip Borkenhagen proposed the change but then wrote in a September memo that the community “is not ready to move forward to this on this intellectual level. Clearly, the vocal minority has moaned loud enough to foul the air to the degree that I don’t wish to pursue it.”

He also wrote that if Columbus were alive today, “he would be tried as a terrorist and war criminal.” Meanwhile in Minneapolis last spring, the City Council unanimously agreed to designate the second Monday of October as “Indigenous Peoples Day.” At the same time, the Council will keep the “Columbus Day” holiday intact. Several city ordinances and collective bargaining agreements still refer to the holiday as Columbus Day.

The Minneapolis resolution states that Indigenous Peoples Day “shall be used to reflect upon the ongoing struggles of Indigenous people on this land, and to celebrate the thriving culture and value that Dakota, Ojibwa and other indigenous nations add to our city.” According to the 2010 U.S. Census, American Indians make up about two percent of the population of Minneapolis, with about 7,600 residents.

Minneapolis joins other communities with its inclusion of Indigenous Peoples Day. The city of Berkeley, California, has celebrated Indigenous Peoples Day since 1992. Currently Hawaii, Alaska, Oregon and South Dakota do not recognize Columbus Day.

The Mille Lacs Band dropped Columbus Day several years ago, said Professor Tadd Johnson of the University of Minnesota-Duluth, a former Band Solicitor General.

“Many native nations feel that October 12 should be a day to celebrate Indigenous people rather than the coming of Europeans,” he said. “What began with Columbus is viewed by many as the beginning of the genocide of Native people and it is understandable why Indian tribes find little to celebrate. Consequently, many have chosen to put a positive spin on the day by celebrating Native American culture, traditions, strength and resiliency.”

Columbus Day was first declared a federal holiday in 1934. In recent decades, many American Indians have opposed the holiday due to Columbus’s cruelty toward Native people. Some Italian Americans have dismissed the objections. Still others question the holiday on the grounds that Columbus the “discoverer” never reached the mainland of North America.

The issue is moot in South Dakota where in 1990, former Gov. George Mickelson and the state legislature did away with Columbus Day altogether and replaced it with Native American Day.

“The Governor was ahead of his time,” said Doug Decker, Code Counsel for the Legislative Branch of the South Dakota state government. Before entering politics, Mickelson worked at the Rosebud Reservation as a legal aid lawyer and developed a good relationship with the Dakota, Doug said. He served as the state attorney general during the Wounded Knee occupation which, again, gave him an understanding into native history and culture.

Still, many of the conflicts between Indians and non-Indians that occur in Minnesota also occur in South Dakota, Doug said in an interview. Not everyone agreed with the Governor’s actions to re-do Columbus Day, but voters in that state have the option to reverse any legislative decision by a petition followed by referendum vote. No petition came forward. South Dakota also adopted “Little Big Horn Recognition Day” on June 25, and “Wounded Knee Remembrance Day” on Dec. 29.

When legislative redistricting took place a few years ago, the state set up a system that mandated elected representatives from the reservations. The legislature also mandated that it would hold regular meetings at the state’s nine Indian communities.

Certainly math enters the equation if South Dakota is compared to Minneapolis. The state has an Indian population of eight percent, compared to the Minneapolis Indian population of two percent. More Indians should mean more Indian clout and opportunity for change. Still, without the leadership and courage of Gov. Mickelson, South Dakota may not have made changes.

“It takes leadership from someone with political power to accomplish these goals,” Doug said.

The story includes information from the Star Tribune and Pioneer Press.

Domestic Violence Awareness Month

Donna Hormillosa RN

October is Domestic Violence Awareness Month. This is a good reminder for each one of us to evaluate whether our relationships are safe, healthy and respectful. Domestic violence often is a result of a developing pattern of abuse. It usually isn’t a one-time event, but rather is on-going and escalating. Sometimes the abuse is physical and the victim ends up with bruises, broken bones, burns or other injuries. It can also be psychological/emotional if he or she is being verbally attacked, humiliated, stalked, threatened, or controlled in some other way. Neglect or abandonment can happen to the most vulnerable members of the community such as children, Elders or those with disabilities. Sexual abuse, abusive sexual conduct, or controlling reproductive freedom affects both men and women, although a greater percentage of these victims are female. Elder abuse includes any of the above forms of abuse and can also involve financial exploitation where the Elder’s money or personal belongings are stolen or misused or when he or she is denied access to the bank.

It is very important that parents and other adults model healthy intimate partner relationships. Young people who experience healthy dating relationships have better school performance and are less likely to be caught up in risky behaviors such as substance abuse and other forms of violence.

A 2013 community health assessment of Mille Lacs Band members and others living in the community gathered information about domestic violence and behaviors leading up to it. Forty-three percent of the Elders reported one or more incidents of abuse within the past year. The most common types of abuse were having money or valuables stolen, being humiliated or called names, or someone demanding to know their location or activities. Fifty-six percent of the 600+ people completing the survey reported that they had been the victims of one or more kinds of abuse within the past year.

Seek help for yourself or speak up and encourage a friend to seek help if in an abusive relationship. For more information and resources you can reach out to the following Mille Lacs Band of Ojibwe program resources:

Mille Lacs Band Family Violence Prevention
Elaine Sam, Director
320-532-7793

Women’s Shelter Advocate
866-877-4006

Elder Abuse Program
Cindi Douglas, Coordinator
320-532-7802

St. Paul Hotels Participate in School Supply Drive

The two St. Paul hotels owned by the Mille Lacs Band — the Crowne Plaza and DoubleTree — recently collected school supply donations for the American Indian Family Center (AIFC).

From August 1-22, the hotels collected donations for their back-to-school drive. The students were very appreciative of all the donations.

The founding mission of the AIFC was to strengthen the capacity of the American Indian community, its culture and families by raising children who can achieve their full potential to be contributing members in their community. It has been serving the American Indian community since 1996.

The AIFC is located at 579 Wells Street in St. Paul. Visit AIFC.net or call 651-793-3803 for more information.



The *Inaajimowin* is Available for Download

Visit millelacsband.com/publications the first week of every month to download the latest issue of the paper.

TRIBAL NOTEBOARD

Happy October Birthday to Mille Lacs Band Elders!

Diana Marie Anderson
Mary Ann Bedausky
Sheldon Ray Boyd
Vivian Ann Bruce
Marvin Ray Bruneau
Donna Marie Dorr Cartwright
Archie Dahl Cash
Albert Abner Churchill Jr.
Steven Lawrence Churchill
Ervin Wayne Crown
Harold William Davis
James F. Dowell Jr.
Joycelyn Marie Drumbeater
Jack Leo Dunkley
Byron William Garbow
Gary Richard Garbow
Helena Graikowski
Lucy May Hansen
Marene Hedstrom
Delores Mae Hegland
William Robert Hemming
Steven Blane Hensley
Charles Allen Houle Jr.
Doreen Lorraine Knutson
Valerie Marie LaFave
Terrance Steven Leyk
Joan Littlewolf
Marcella Jean Maurice
Jacqueline Applegate McRae
Betty Mae Mondeng
Brenda Joyce Moose
Beverly Marie Nayquonabe

Aurelius J. Nickaboine
Bernice Pewaush
Dorothy Sam
Fred Sam Jr.
Virginia Louise Sam
James Robert Schroeder
Merle Skinaway
Beverly Jean Smith
Charlene Marie Smith
Nancy Jean Spittell
Gloria Maria St. John
Montgomery Jay Staples
Jay Star
Russell Ernest Towle
Jill Marie Valentino
Darlene Almeda Warren
Earl Ellsworth Whitney
Nancy Marie Zeleznik

Happy October Birthdays:

Happy Birthday **We'eh Obizaan** on 10/1 from Rachel and Waylon. • Happy Birthday **Mom** on 10/1. We love you! From Rachel and Waylon, Adrian and kids, and Marcus and kids. • Happy 2nd Birthday **Emma Shingobe** on 10/12 from Mom, Dad, Grandma, Grandpa, Big Grandma, Big Papa, Auntie Amber, Uncles Sam, Elvis, Hunter, and Chuck. • Happy Birthday **Kiki Lou** on 10/17 from Rachel and Waylon.

• Happy 2nd Birthday **Maria Kaylyn** on 10/18, love your We'eh Ca' (Mommy)! • Happy 2nd Birthday **Maria Nickaboine** on 10/18, love Your Gramma B, Papa, Cedez, Aunty JoJo, Aunty Chew, Uncles Wade and Levi, and your We'eh Vin. • Happy Birthday **Mason** on 10/24 from we'eh Cass and Travis. • Happy Birthday **Eric** on 10/25, love Dad, Braelyn, Peyton, Tiny, Bryn, Bianca, Granny, Papa Kyle, Papa Brad, Auntie Val, Pie, Kev, Rachel, Waylon, Randi, Bruce, Jayla, Lileah, Jay, Taylor, and Adam Parker. • Happy 2nd Birthday **Leighnah Marie** on 10/25 from Auntie Cass and Uncle Travis. • Happy Birthday **Eric** on 10/25 from Dad, Payton, Wes, Brae, Bryn, Bianca, Papa, Randi, Rachel and Waylon, Val & kids, Jay and kids, and Bruce and girls. • Happy Birthday **Fat Emmy** on 10/27 from Cass and Travis. • Happy Birthday **Emery** on 10/28 from Rachel and Waylon, Brad Sr., Val and Kids, Brad Jr. and kids, Randi, Jay and kids, and Bruce and girls. • Happy Birthday **Melodie** on 10/31, love the Harrington Family.

Happy Belated Birthdays:

Happy Belated Birthday to my grandsons **Ethan and Tyrese**, who turned 17 and 13 on 8/29 and 8/17 from Grandma June. • Happy Belated 18th Birthday **Sam and Dan** on 8/28 from Grandma June. • Happy Belated 3rd Birthday **Biidaanakwad Bell-Bruneau**, love Mom, Dad, and family.

Other Announcements:

Congratulations to **Brandon Wiedewitsch** and **Chantel Hein** on the birth of their daughter Ahrianna Grace Wiedewitsch born on July 23rd, 2014, 8 lbs. 5 oz. and 21 inches long. Ahrianna is welcome home by her big sister Jazmin, Grandparents Tammy Smith, Laurie Wetch-Hein, Abel N Lori Hein, Aunties Brandi Smith, Amber Hein, Alyssa Hein, Cousins Elias, TANK, Alizaya, Rico, and Hailen. • In Memory of Erin Cash. Forever in our hearts and thoughts, Ballinger family. • From the family of Erin Joy Cash: We would like to say Miigwetch to everyone

for all of their love and support during this difficult time. Chi-Miigwetch to Skip Churchill and his family for sending her on her Anishinabe journey. To her brother and sister-in-law, Garrett and Naomi Sam, for all of the sacrifices they have made, for holding everything together for our family, and for making sure that everything was in place for her. To the Mille Lacs Band of Ojibwe for all of their support. A special Miigwetch to Wesley, Candy, Lacey, Lance, Jasmine, Dale Jr., and ChrissyBelle; Erin loved you all. We have all lost a beautiful presence in our lives, and her love and strength that she had for everyone in her life inspired all. The Cash, Sam, and Gahbow families.

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 612-248-2051. *The deadline for the November issue is October 15.*

Mille Lacs Indian Museum October Events

Kids Crafts: Cornhusk Dolls

Saturday, October 4

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.

Sweetgrass Basket Workshop

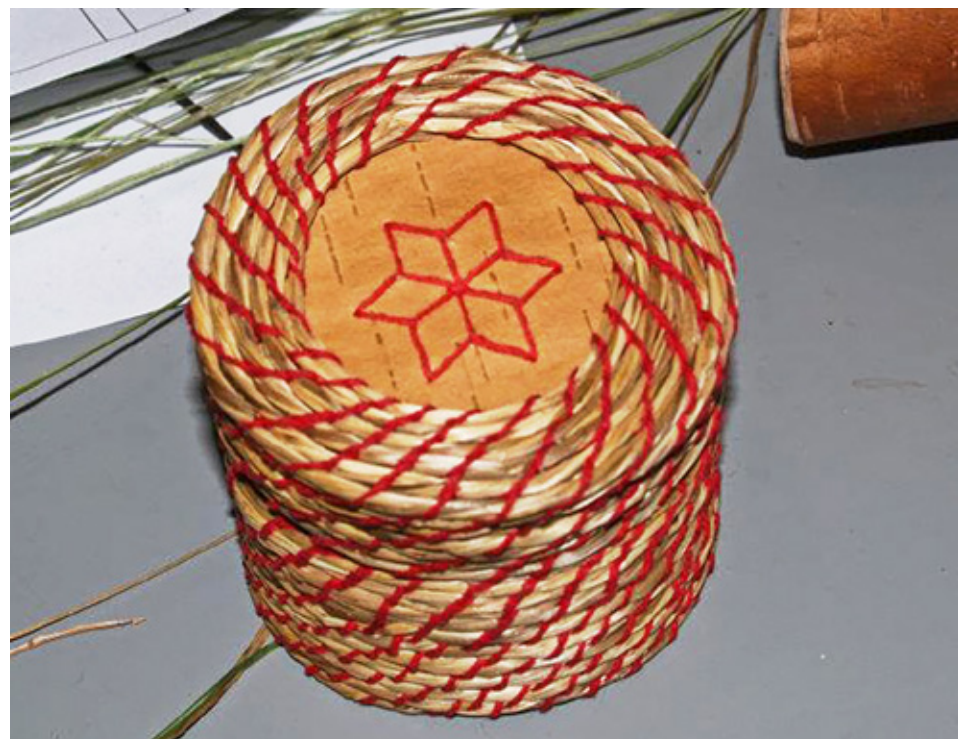
Saturday, October 25 and Sunday, October 26

Time: Noon–4 p.m. on Saturday and 10 a.m.–2 p.m. on Sunday

Fee: \$60/\$55 for MNHS members; additional supply fee of \$15

Reservations: required three days prior to workshop, call 320-532-3632

Learn the art of making a coil sweetgrass basket in this two-day workshop. Sweetgrass is a fragrant sacred herb used in ceremonies and artwork by the Ojibwe. Refreshments and a light lunch will be provided on both days. A minimum of five participants is required. Children under age 18 must be accompanied by an adult. Discount hotel rooms are available at Grand Casino Mille Lacs on Saturday night for all workshop participants.



Learn how to make a sweetgrass basket in the Mille Lacs Indian Museum. Actual basket design may vary from photo above. (Photo source: Minnesota Historical Society)

OCTOBER CALENDAR

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>Want your event here? Email andy@redcircleagency.com or call 612-248-2051.</p>			1	2	3	<p>4</p> <p>Kids Crafts: Cornhusk Dolls 11 a.m.–3 p.m. Mille Lacs Indian Museum See page 14 for more information</p>
5	6	7	8	9	10	11
12	13	<p>14</p> <p>District III: Powers of Prevention 10 a.m.–3 p.m. Aazhoomog Community Center More information on page 12</p>	<p>15</p> <p>District II: Powers of Prevention 10 a.m.–3 p.m. East Lake Community Center More information on page 12</p> <p>District III Community Meeting 5:30 p.m. DIII Community Center</p>	<p>16</p> <p>District I: Powers of Prevention 10 a.m.–3 p.m. Mille Lacs Community Center More information on page 12</p>	17	18
19	20	21	22	23	24	<p>25</p> <p>Sweetgrass Basket Workshop Noon–4 p.m. Mille Lacs Indian Museum See page 14 for more information</p>
<p>26</p> <p>Sweetgrass Basket Workshop 10 a.m.–2 p.m. Mille Lacs Indian Museum See page 14 for more information</p>	27	28	29	<p>30</p> <p>District II-A Sobriety Feast 5:30 p.m. Chiminising Community Center</p> <p>Urban Area Community Meeting 5:30 p.m. All Nations Indian Church</p>	31	

Child Support Office

Here is a list of all employees in the Child Support Office:

- **Rachel Sablan, Director of Tribal Child Support:**
320-532-7461, rachel.sablan@millelacsband.com
- **Valerie Harrington, Financial Specialist:**
320-532-7434, valerie.harrington@millelacsband.com
- **Ann Stafford, Inter-Jurisdictional Coordinator:**
320-532-7591, ann.stafford@millelacsband.com
- **Shannon Manthe, District 1 Case Manager:**
320-532-7453, shannon.manthe@millelacsband.com
- **Tammy Smith, District II, Ila, III, and Urban Case Manager:**
320-532-7752, tammy.smith@millelacsband.com
- **Michelle Pagel, Administrative Assistant:**
320-532-7755, 320-532-7476 (fax), mlbchildsupport@millelacsband.com

There will also be a case manager at the following locations in the month of October:

- **Aazhoomog Community Center:**
October 14 from 10 a.m.–3 p.m.
- **East Lake Community Center:**
October 15 from 10 a.m.–3 p.m.
- **Mille Lacs Community Center:**
October 16, 2014 from 10 a.m.–3 p.m.

We are also in the process of scheduling a case manager in each district once a month. As always please keep your address updated with our office to assure important information and child support payments will be sent to the right address.

Child Support Enforcement Program

The Child Support Enforcement Program will assist Band members through the legal process of child support; including paternity testing, helping determine child support obligations and enforcing those obligations.

Shannon Manthe, District I Case Manager
320-532-7453
shannon.manthe@millelacsband.com

Tammy Smith, District II, Ila, III, and Urban Case Manager
320-532-7752
tammy.smith@millelacsband.com

Circle of Health Update

Circle of Health is here to help assist you and your family with education and enrollment in the Health Insurance Marketplace. If you don't have health insurance coverage, we can help you get covered on a plan.

Do you have health insurance?

American Indians can enroll in the Health Insurance Marketplace throughout the year.

If you or a family member is an enrolled member of a federally recognized tribe or Alaska Native, you can enroll in the Health Insurance Marketplace throughout the year.

If you do not have health insurance, you can apply through your State Health Insurance Exchange or through the Federal Health Insurance Exchange: healthcare.gov.

New School Year, Start Out Insured!

Help your kids start the new school year strong by making sure they get health coverage they need. With Medicaid and the Children's Health Insurance Program (CHIP), they can get check ups, immunizations, eye exams, and other care they need to participate in classroom and after-school activities.

These programs offer free or low-cost health coverage for kids and teens up to age 19. Parents may be eligible for Medicaid too.

Apply any time of year #Enroll365

You can apply for and enroll in Medicaid or CHIP any time of year. If you qualify, your coverage can begin immediately. Enroll now. Why wait?

You can use the screener on the Healthcare.gov website to see if you are eligible. You can also apply on the healthcare.gov website if you live in a state that does not have a State Health Insurance Exchange. If you live in Minnesota, you can apply on Minnesota's Health Insurance Exchange website: mnsure.org.

American Indian Exemption

If you or someone you know is a member of a Tribe or eligible for IHS, you can apply for an exemption/waiver anytime this year, but you still should take a look at what potential benefits are available to you before the deadline just in case. Most people realize they are eligible to purchase very affordable insurance, or find out that you are newly eligible for Medicaid.

Health insurance is a benefit on top of the care provided by Ne-la-Shing Health Center.

Health insurance means more choices for our band members, and more resources for our tribal health facilities.

Don't wait! It is important to start the process early, so take some time today and check out healthcare.gov or if you live in Minnesota, mnsure.org.

Updating your Registration form with Circle of Health

Circle of Health is requesting all tribal members who have not updated their enrollment packets to submit them as soon as possible. If you need a copy of the enrollment form, you can find it on the Mille Lacs Band website, under Circle of Health.

Your current tribal or state identification care or certificate of enrollment, and your health insurance card must be submitted with your enrollment form.

You can make a request for the forms by contacting Pamela Spears at Circle of Health, 1-800-491-6106, by email: Pamela.spears@hhs.millelacsband-nsn.gov or fax to 320-532-4354.

Hold Status

If you have not updated and completed your enrollment form for Circle of Health by August 31, 2014, Circle of Health will put your account in a HOLD status. This means any reimbursements, claims or premiums we pay on your behalf will be not be paid until an updated and completed enrollment form is received by our offices. This also means we will not authorize any DME, eyeglasses, orthodontia or any other benefit Circle of Health pays on your behalf.

Changes or Verification of Legal Name

We also need verification of any name changes, please submit your birth certificate, marriage, divorce, or court order that provides us proof of a legal name change.

Health Questions?

Contact Circle of Health:

43500 Migizi Drive
Onamia, MN 56359

320-532-7741 (Toll-free: 1-800-491-6106)

Clarification

The person in the picture from the September 2014 wild rice study story is Jeff Mau, a volunteer intern who worked over the summer with MLB DNR biologist Kelly Applegate.

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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