

OJIBWE INAAJIMOWIN

THE
STORY
AS IT'S
TOLD

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LEADERS BUILDING LEADERS

BIG GRANT AWARDED FOR LANGUAGE AND LEADERSHIP PROGRAM

Leaders of the Ge-Niigaanizig program include (front) Alex Kmett, Chris Clitso-Nayquonabe, Adrienne Benjamin, (back) John P. Benjamin, Byron Ninham, Joe Regguinti and Laurie Harper.

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FIGHT FOR
RESERVATION
CONTINUES

ELDERS
REMEMBER
GOOD OLD DAYS

ROUND TABLE
DISCUSSION IN
DISTRICT II

HOLIDAY
PARTY
HIGHLIGHTS

Treaty Timeline

The **Treaty of 1825** divided the Minnesota Territory between the Dakota/Sioux in the south and the Chippewa/Ojibwe/Anishinaabe in the north.

In the **Treaty of 1837**, the Ojibwe ceded to the U.S. land in what is now east central Minnesota and northwest Wisconsin, as non-Natives continued to encroach on Ojibwe lands. The treaty included this important sentence in Article 5: "The privilege of hunting, fishing, and gathering wild rice, upon the lands, the rivers and the lakes included in the territory ceded, is guaranteed to the Indians, during the pleasure of the President of the United States." The Supreme Court reaffirmed those rights in 1999.

The **Treaty of 1855** created reservations in north central Minnesota at Mille Lacs, Leech Lake, Cass Lake, Winnibigoshish, Gull Lake, Pokegama Lake, Rabbit Lake, Rice Lake and Sandy Lake. The Mille Lacs Reservation included 61,000 acres on the south side of Mille Lacs Lake.

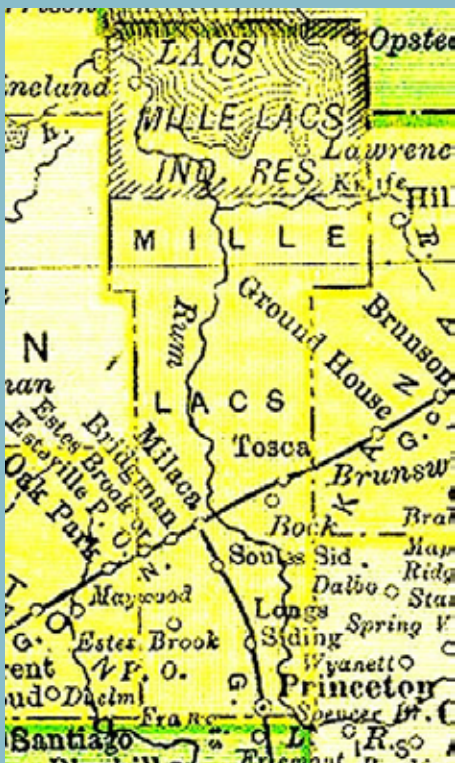
In **1858**, Minnesota officially became a state.

In 1862, during the U.S.-Dakota War, Mille Lacs Chief Shawbaskung convinced a large force of Ojibwe not to join the attacks on non-Indian villages in the area.

In the **Treaty of 1863-4**, The Cass, Leech and Winnibigoshish reservations were consolidated into the Leech Lake Reservation. Because of the Mille Lacs Band's actions during Dakota War, the U.S. promised they would never be forced to leave their reservation.

The **Nelson Act of 1889** provided for the allotment of tribal lands to individual Indians and the sale of surplus lands to non-Indians. In accordance with the Act, Mille Lacs Band members were told they could receive allotments at Mille Lacs, but most were never received, and their lands were sold to European Americans in violation of the Act. Settlers took fields that had been cultivated by Band members, and the County Sheriff evicted Band members from their homes and burned their possessions.

In **1902**, Chief Migizi and Chief Wadena refused to leave reservation land, earning the Mille Lacs Band the moniker "non-removable Mille Lacs Band."



1895 map of Mille Lacs County.
Source: lakesnwoods.com

NON-REMOVABLE: Band Still Fighting for Reservation

Brett Larson Staff Writer/Photographer

Year in, year out, the boundaries of the 1855 Mille Lacs Reservation come up in news stories and conversations among Band members and non-Indians alike.

Protecting sovereignty and defending the Reservation is at the top of the agenda of Mille Lacs Band leaders. "Our sovereignty is our sword and our shield," said Chief Executive Melanie Benjamin. "My job is to make sure future generations won't have to work so hard to defend our sovereignty as past generations have."

Those efforts have kept Melanie busy in recent months, as she has traveled to Washington and St. Paul to follow a variety of issues.

Although the legal details can be complicated, the basic conflict over the boundaries is simple: The Mille Lacs Band and the United States government believe the 61,000-acre 1855 reservation still exists, while Mille Lacs County and the State of Minnesota say it was disestablished by treaties and laws that came later in the 1800s.

The original reservation included the townships of Kathio, South Harbor and Isle Harbor, but according to the County, tribal jurisdiction only applies on a few thousand acres of trust land (see sidebar, "What is Trust Land?").

The Band has always said that exercising its sovereignty within those boundaries will not hurt non-Indian neighbors, and may even help them, yet State and County government officials have used the issue to spread unwarranted fear that living on a recognized reservation will damage their quality of life.

In 2001, Mille Lacs County attempted to bring the issue into federal court, but the case was dismissed because the County couldn't prove that anyone was being harmed over the dispute.

The "boundary case," as it became known locally, had its roots in local anger over the 1837 Treaty case, and its repercussions are still felt as the County continues to deny the existence of the reservation.

From treaty rights to boundaries

In 1999, the U.S. Supreme Court ruled in favor of the Band in *Minnesota v. Mille Lacs Band of Chippewa Indians* — commonly known as "the 1837 Treaty case."

Even today, some of the Band's neighbors don't understand or acknowledge that Band members' rights were systematically denied by the State of Minnesota for decades, or that the exercise of those rights is a central part of Anishinaabe culture and identity.

Individuals and groups have tried to push the issue of tribal netting back into court. Some continue to blame gillnetting — a centuries-old cultural tradition at Mille Lacs — for declines in the walleye population, even though DNR studies and independent research have shown that netting is not to blame.

Another outgrowth of that bitterness was the County's denial of the existence of the Mille Lacs Reservation. After the 1837 Treaty case was lost in federal court, residents of the north end of Mille Lacs County chose Frank Courteau, a well-known opponent of Indian treaty rights and tribal sovereignty, to represent them on the County Board.

Courteau immediately began raising the boundary issue, which led to negotiations with the Band over jurisdiction. Tribal

negotiators agreed that the Band would not attempt to tax or zone non-Indians within the Reservation boundaries, but that was not enough for the County commissioners. They wanted the Band to admit that the Reservation had been disestablished.

The County was not persuaded by the fact that the federal government had recognized the reservation in federal statutes and administrative decisions, on maps, and in government communications, including a 1991 legal opinion by the United States Department of the Interior Solicitor's Office in Minneapolis.

The County was also not persuaded by State laws that recognize the reservation, including Minnesota Statute 626.90, which is the basis of the County's law enforcement agreement with the Band.

In November of 2001, after reaching an agreement on taxation and land use regulation within the Reservation, the Mille Lacs County Board of Commissioners voted unanimously to sue the Band over the existence of the Mille Lacs Reservation.

In January of 2002 a petition signed by 2,200 Minnesota residents was presented to the Board by Dave Oslin of Isle. (Oslin replaced Courteau on the Board after

Courteau gave up the seat in 2012.) The petition urged Attorney General Mike Hatch "to take whatever legal action is necessary to support Mille Lacs County in (its) efforts to resolve, once and for all," the reservation dispute.

In February of 2002 the Board filed suit seeking a "declaratory judgment" that the Reservation, as established in the Treaty of 1855, had been disestablished.

The County attempted to get the State of Minnesota involved in the lawsuit, since the State had also claimed that the reservation was disestablished, and that the term "reservation" only applies to several thousand acres of trust land in the Band's three districts — in spite of the fact that Minnesota Statute 626.90, recognizes the 1855 Reservation.

Bringing the state into the lawsuit would have given the county credibility, but the State remained on the sidelines until after the County lost in Federal District Court.

In May of 2002, the lawsuit was thrown out by Judge James Rosenbaum, who said the County failed to show that anyone suffered harm from the ongoing dispute. Despite the January 2002 petition and lobbying by the County, the State had stayed out of the case.

The County appealed to the Eighth Circuit Court of Appeals. The State filed a short brief arguing the boundary issue should be decided (without addressing who was right about the boundary), but the Court of Appeals upheld Judge Rosenbaum's decision.

The County then tried to take the case to the United States Supreme Court, and again was supported by the State.

However, in October of 2004, the Supreme Court declined to hear the appeal.

Trust land and TLOA

Even though the boundary case went nowhere, Mille Lacs County has continued to take every opportunity to claim that the 1855 Reservation doesn't exist. The commissioners have been supported by Republican state representatives and senators.

County and State elected officials have opposed the Band

"Our sovereignty is our sword and our shield. My job is to make sure future generations won't have to work so hard to defend our sovereignty as past generations have."

— Chief Executive Melanie Benjamin

at every turn, often using “the boundary issue” to spread ignorance and hostility toward the Band — the county’s largest employer.

Their actions delayed the construction of the wastewater treatment plant and several trust land applications. The boundary issue also nearly ended the law enforcement agreement between the Band and Mille Lacs County.

More recently, the county used the boundary issue to oppose the Band’s 2013 Tribal Law and Order Act (TLOA) application. That application — an attempt by the Band to get federal law enforcement help to deal with drugs and gangs — has been in limbo for over two years.

Federal recognition questioned

In recent arguments against the Band’s fee-to-trust applications, Mille Lacs County has upped the ante: Not only do they claim that the reservation doesn’t exist; they now argue that the Mille Lacs Band is not federally recognized.

The Band, of course, is recognized as one of six members of the Minnesota Chippewa Tribe. The U.S. Government has acknowledged the Band’s sovereignty since the early 1800s when Band leaders signed a series of treaties with the United States.

As long as the County and State continue to make these arguments, the Band will continue to assert its sovereignty and protect its homeland, just as its leaders have done since their ancestors came to this land.

Why does it matter?

Chief Executive Melanie Benjamin believes that the issue of the 1855 Reservation is important to the Band and individual Band members for several reasons:

1. The United States promised the Mille Lacs Band in 1855 a 61,000-acre reservation. No subsequent Act of Congress ever broke the promise the U.S. made in 1855. Both parties to the Treaty of 1855 say the boundary is still intact.
2. Our ancestors fought for decades to stay on the Reservation. They were literally burned out of their homes in an illegal attempt to force them off the Reservation. They stood their ground, refused to remove, and ultimately prevailed. We owe it to them to defend the existence of the Reservation today.
3. If the County succeeds in disestablishing our Reservation, it will be more difficult for the Band to protect our people, our economic assets and our natural resources for the Seventh Generation. Our application for the Federal Government to provide law enforcement assistance under the Tribal Law and Order Act is a good example of this. If the County disestablishes the Reservation, Federal assistance would be limited to trust lands. It will be more difficult to target gang members committing violent acts and selling drugs on neighboring parcels of fee lands.
4. The Reservation is where we can govern ourselves. As Band members have returned to the Reservation seeking to reconnect with their culture, find jobs and raise their families, we know that we do not have enough trust lands to accommodate them. The Reservation provides a place for them, where they can be a part of our community and follow our laws. The County’s ceaseless efforts to disestablish the Reservation would interfere with our sovereign authority to make our own laws and live by them.



Among the leaders who fought for the Band’s rights and reservation were (left to right) Shawboshkung, Migizi, Wadena, and Marge Anderson.



The Band has faced protests, boycotts, petitions, lawsuits and media campaigns that threaten its rights and reservation, including this rally against treaty rights in 1993 at the capitol in St. Paul.

What is Trust Land?

Trust lands are those held “in trust” by the U.S. government on behalf of Indian tribes. On trust lands, tribes and their members pay no state or local taxes, and tribal sovereignty applies in full.

The tribe may also own “fee land,” which is subject to state taxes and other laws.

Indian-owned land within a reservation is treated differently in the law than Indian-owned land outside a reservation, which is one reason why the boundaries of the reservation matter. For example, it is easier to convert fee land to trust land within reservation boundaries.

Tribes’ sovereignty over non-Indians owning fee land inside a reservation is very limited.

Defending Sovereignty

December 1980: The Mille Lacs Band passes a conservation code claiming jurisdiction over Indians within the boundaries of the 1855 Reservation.

January 1981: The Mille Lacs Lake Advisory Association comes out against gill netting, which would be allowed under the Band’s conservation code.

August 1990: The Mille Lacs Band sues the State of Minnesota over rights guaranteed by the Treaty of 1837. Mille Lacs County joins Minnesota in the lawsuit.

August 1991: The Mille Lacs Band and Mille Lacs County sign a mutual aid law enforcement agreement.

March 1993: Mille Lacs County Board votes 4-1 against a negotiated settlement of the 1837 Treaty case. Mille Lacs Band members vote to approve the settlement. The Minnesota Senate tables it, effectively killing the settlement.

April 1999: After a long court battle and several appeals, the U.S. Supreme Court rules in favor of the Mille Lacs Band.

March-November 2001: Band officials and the Mille Lacs County Board attempt to negotiate an agreement on the reservation boundaries and tribal/county jurisdiction.

July 2001: Mille Lacs County appeals the EPA decision to grant the Band a permit for the proposed Mille Lacs Wastewater Treatment Facility.

November 2001: Mille Lacs County votes to take the reservation issue to court, ending negotiations with the Band.

February 2002: Mille Lacs County files a lawsuit in federal court seeking a declarative judgment that the 1855 Reservation no longer exists.

January 2003: Federal judge hears boundary case. Mille Lacs County protests the Band’s wastewater treatment plant permit.

May 2003: County’s reservation lawsuit is dismissed.

November 2004: Supreme Court declines to hear the county’s appeal.

November 2007: Band pulls out of mutual aid agreement, in part due to the county’s refusal to acknowledge the reservation boundaries. The Band and County eventually sign a new mutual aid agreement.

May 2013: Mille Lacs County opposes the Band’s request for federal law enforcement assistance under the 2010 Tribal Law and Order Act.

October 2015: Mille Lacs County opposes trust land applications, repeating the opinion that the 1855 Reservation was disestablished, and also questioning the federal recognition of the Band.

Interested in submitting to the *Inaajimowin*?

Send your submissions and birthday announcements to Myles Gorham at myles.gorham@redcircleagency.com or call 612-465-8018.

The February issue deadline is January 15.

MESSAGE FROM THE CHIEF EXECUTIVE

MELANIE
BENJAMIN
CHIEF EXECUTIVE



Aaniin! I hope everyone enjoyed a safe and happy holiday season. Under the Band Statutes, which are our laws, the Chief Executive is required to present an annual State of the Band Address on the second Tuesday of January of each calendar year. This year, the State of the Band Address falls on January 12, 2016. I encourage all Band Members to mark your calendars and try to attend this important event.

We are doing things a bit differently this year, but in a way which is not new. The first State of the Band Address I ever attended was in January, 1990, after I was hired as Commissioner of Administration by the late Chief Executive Arthur Gahbow. Back in those days, we held the State of the Band in the gymnasium of the old school, which was located across the street from the government center on the same land where the Grand Casino Mille Lacs parking lot is now located. About 200 Band Members and employees would attend this event, and the meal was always a pot-luck, with Band Members bringing a dish to share.

In general, only Band Members, their family members and our government employees attended. Sometimes in Chief Executive Gahbow's day, a few guests from outside the Band would be invited, but this was rare. In this setting, Chief Exec-

There are times when families sit down together and have a frank talk about the realities going on around them — a time when problems must be clearly stated — and family issues must be dealt with by the family.

utive Gahbow would speak very frankly with the Band Members about critical challenges we were facing, which were often sensitive matters that he needed Band Members to be informed about.

In 1991, something amazing happened. As a Band, we were transformed almost overnight from being one of the most impoverished communities in Minnesota to being the owners of a new casino, with a national and state spotlight shining on our community. Suddenly, everyone was interested in the Mille Lacs Band of Ojibwe.

Many new friends, potential partners, the media and neighbors wanted to know what our plans were. We began to receive inquiries from other neighboring local, state and federal officials, businesses, corporate partners and the media about whether they might also attend our State of the Band Address. These were exciting times, and of course we welcomed all.

Over the past two decades, there have occasionally been sensitive issues which the Chief Executive has wanted or needed to be able to have a very frank conversation with Band Members about, in the same way that Art Gahbow did, back in the day. These days, with so many guests in the room, this has been a challenge, especially when a few of those guests do not have the best interests of the Band in mind and are only attending to gain information they can use to harm our interests.

As Chief Executive, this year is one of those years when we have critical and sensitive issues that we need to be able to speak very openly about. For that reason, attendance at the State of the Band Address this year will be by invitation only. All Band Members and their family members (whether they are Band Members or not) are welcome and encouraged to attend. We also have some non-Band Member employees who have become part of our family, who work hard every day on protecting our interests and should also be part of this conversation. They will be invited by their commissioners or other Band elected or appointed officials.

Sometimes in Chief Executive Gahbow's day, a few guests from outside the Band would be invited, but this was rare. In this setting, Chief Executive Gahbow would speak very frankly with the Band Members about critical challenges we were facing, which were often sensitive matters that he needed Band Members to be informed about.

We will let the world know that, at least for this year, the Mille Lacs Band State of the Band Address is intended only for Band Members. There will be no messages directed toward other governments or media. I hope all Band members and their family members will consider attending.

We are facing many issues critical to our lives, our future as an Indian tribe and the lives of future generations. There are times when families sit down together and have a frank talk about the realities going on around them — a time when problems must be clearly stated — and family issues must be dealt with by the family. We are a family, and this is one of those times. See you on January 12. Miigwech!

Melanie Benjamin

Youth Language and Leadership Program Wins Grant

The Ge-Niigaanizijig youth language immersion and leadership program has been awarded a two-year, \$253,848 grant from the Minnesota Indian Affairs Council.

The program, which is in the developmental stage, was featured in the December *Inaajimowin*. It is the brainchild of Band member Adrienne Benjamin who, with the help of a dedicated group of colleagues, developed her vision as part of Cohort 5 of the Native Nations Rebuilders program sponsored by the Bush Foundation.

"When I opened the email from MIAC, I couldn't believe my eyes, and I instantly had tears," said Adrienne. "I know how hard we all have worked on this idea over the past two years, and to know someone else believed in our work enough to fund it made me feel so grateful. It's pretty amazing that, thanks to this grant, we can now get on with the business of sharing the language and creating future leaders through this plan."

Participants in the group will be required to submit an appli-

cation this spring, and the program will begin officially in July. It will feature monthly meetings with motivational speakers, Ojibwe language teachers, Elders and community role models, with the goal of developing young leaders through the Ojibwe language and steering them toward higher education.

Students will be required to meet with members and elders of their home communities and report back on what they learn.

Others involved in the group are John P. Benjamin, Byron Ninham, Laurie Harper, Chris Clitso-Nayquonabe, Joe Regguinti, Pamela Johns and Alex Kmett.

"We have a great team of inspired people who are so committed to this vision that they've been showing up to help for months to further this plan and hold preliminary sessions with the youth on weekends without compensation," Adrienne said. "That doesn't happen very often. I know it will be successful because of that level of commitment, belief and care about this project."

An announcement about the application process will be released this spring. Watch *Inaajimowin*, Facebook and millelacsband.com for details.

"I know how hard we all have worked on this idea over the past two years, and to know someone else believed in our work enough to fund it made me feel so grateful."

— Adrienne Benjamin



District II Members Share Opinions at Final Round Table

Brett Larson Staff Writer

Common themes and new ideas emerged as Chief Executive Melanie Benjamin hosted her third community round table discussion on the topic of drug abuse on Thursday, Dec. 3, at Minisinaakwaang Ceremonial Building.

The meeting began with an invocation by Vince Merrill, who then spoke in depth in Ojibwe and English on the im-

“We need to let go of old hurts and wounds. We’re here to help each other and preserve what was given to us as a people: our life, our values and our drums.”

— District II Elder Brenda Moose

portance of spirituality, language and culture in addressing drug abuse.

Elder Brenda Moose responded to Vince in Ojibwe and also spoke in English about the need for compassion and Anishinaabe values. “We have to care about one another,” she said. “We need to let go of old hurts and wounds. We’re here to help each other and preserve what was given to us as a people: our life, our values and our drums.”

Others echoed themes that arose at District I and III round tables, ranging from punitive measures like banishment and withholding of per capita payments on one hand, to improved treatment programs and family preservation efforts on the other.

Health and Human Services Commissioner Sam Moose talked about his department’s community response plan and his goals of improving treatment options for families, especially those based in Anishinaabe culture and spirituality.

Melanie said the answers to the Band’s problems lie in

each community, and while government can help, it can only do so much. “When we as community members take the responsibility for what’s going on in our communities, good things happen,” she said. She also said she wants to find ways to support those who are making good decisions.

Mary Sue Anderson agreed that those who are not doing bad things need to be recognized. She encouraged community members and government officials to stop enabling drug users, including some who work for the government.

Michaa Aubid said the District II communities, especially Sandy Lake and Minnewawa, don’t have equal access to Band resources. When members get sick, they often need to go to Aitkin, since the clinic hours in East Lake are so limited.

An online survey has been made available to Band members who were not able to attend the round tables. To view the comments from the round tables and to complete the survey and add your ideas, go to millelacsband.com/newsroom/survey-deal-problem-opiates-drugs/.



New hand-crafted Aazhoomog Community sign created by local band members

The District III DNR staff harvested the wood to create this beautiful new landmark for the Aazhoomog Community. Land Maintenance Supervisor Richard Martin engraved the wording on the sign that enters the Aazhoomog community of the reservation along Grace Lake Road. District III Representative Harry Davis shared, “This sign is something our community has needed for a long time. It identifies where our Aazhoomog reservation land begins, and I hope it will bring some pride to our people again.” Chi Miigwech to Edward St. John, Wallace St. John, Elijah Staples and Richard Martin for making this beautiful new sign.

Band Negotiating with State to Lease and Operate Four Winds

The Mille Lacs Band is in negotiations with the state of Minnesota to take over operation of the Aurora Four Winds Lodge Treatment Program at the Brainerd Regional Human Services Center.

Due to changes in federal law, the state is being forced to close some of its behavioral health centers or find other organizations to take them over. Given the shortage of inpatient and outpatient treatment facilities in the state, closing Four Winds would be a tragedy, according to Health and Human Services (HHS) Commissioner Sam Moose.

“Their goal and ours is to continue to operate the program as a culturally focused drug and alcohol treatment program for Minnesota American Indians,” said Sam.

In the past, finding treatment options for Band members has been difficult, and the time it takes can be detrimental to the recovery process.

Sam said the location is a plus. “There’s a benefit to being close to home for treatment — but not too close,” he said.

When the extent of the opiate crisis became known during the fall of 2014, Health and Human Services Commissioner Sam Moose was asked to come up with a plan to address it.

Among the six initiatives presented to the tribal government and the community were “development of a recovery-oriented care system,” “strengthening of outpatient services,” “exploration of new residential treatment options,” “expan-

sion of women’s and children’s programs,” and “enhancement of existing programs and collaborations.”

Taking over Four Winds can help HHS achieve several of those goals in a relatively short period of time, according to HHS Executive Director Jeff Larson. “We will fairly soon be able to operate a residential chemical dependency program that can house any Band member who wants to go there,” said Jeff.

The state approached the Band about a year ago to see if there was any interest in buying or leasing the facility, which is under the Direct Care and Treatment division of the Department of Human Services. It is one of six Community Addiction Recovery Enterprises in the state.

Four Winds originated as a program geared specifically toward helping American Indians recover from drug and alcohol addiction, but in recent years has been staffed by non-Indians. According to Jeff, the facility needs some upgrades to allow for more culturally specific programming, and the Band is hoping the state will make some of those changes during the transition period.

“Several improvements are needed in the building to make it more of a healing environment,” he said. “It has a state hospital feel to it, and we think the community deserves better than that.”

Other complications include ownership of the property and

licensing of the program. For now, the Band will lease the facility because putting it up for sale would require a competitive bid process that may result in the closure of the program. The Band will initially license the facility through the Minnesota Chippewa Tribe. The final arrangement will require approval by the State Legislature and the Band Assembly, which HHS hopes will happen this spring.

Once the agreement is in place, the HHS Behavior Health Department hopes to start the transition from a State-run to a Band-run program.

“This is a great opportunity for the Band,” said Sam. “It’s close to District I, and fairly close to District II, which will make the transitions into and out of treatment much easier and the recovery process more successful.”

Sam said the Band has been in touch with other Bands and with the State American Indian Advisory Council on Chemical Health. They are supportive and want to see it happen as soon as possible.

“Our goal will be to bring Band members and other Native American staff in to run the program and return it to its original mission, which was to provide strong culturally focused recovery from addiction.”



The Good Old Days, When Times Were Hard

Brett Larson Staff Writer/Photographer

The Elders Room at Wewinabi Early Ed in District I is a storehouse of information on the history, culture and language of the Mille Lacs Anishinaabe. That information is not stored in books, however, but in the memories of elders Susan Shingobe, Maggie Kegg, Elfreda Sam and Carol Nickaboine.

Susan is 84 and Maggie 87, but both are spry and sharp. Their conversation is punctuated by laughter, knowing smiles, and inside jokes in Ojibwe.

"I've always lived here, all my life," says Susan. "Up toward the point there were nine or 10 one- or two-room houses."

Susan and Maggie lived in a two-room house with their sister Annie and their parents, Sam and Jenny Mitchell. Their half-sister Mildred lived away from home by then, and their brother Harry stayed with his grandparents. Their twin brothers, Amos and Andy, came along later.

Jenny never learned English, but Sam picked it up as he worked to make ends meet. Maggie and Susan attended a one-room and then a three-room schoolhouse. They didn't learn English until they started school.

Jenny and the girls washed clothes with a washboard and washtub they carried to the lake. There was no electricity or running water.

"We had to walk a block and a half to the pump," Susan recalls. "In the winter we'd fill milk cans with water and drag them home on a sled."

Their father trapped and logged for money. Susan remembers helping him in the woods. "There was an old man who had two horses, and my dad would go cut wood with him. Come to think of it, that was Art Gahbow's grandpa, Dick Gahbow."

Jenny and the other ladies made birch bark baskets, bird houses and small canoes to sell on the side of the road, or at Harry Ayers' trading post. They knew the famous traders by their Indian names: Wiiwibish and Wiiwibikwe.

They ate wild game: waawaashkeshi, zhiishiib and giigoonh — not just ogaa, but ginoozhe, mizay and awaazisii, too (see "Ojibwe Fish and Game" for translations). Everyone had a garden, growing beans, cucumbers and potatoes.

There was always manoomin, harvested from Ogechie, Onamia, Dean and Mallard lakes. The men took care of the lakes where white folks weren't allowed to rice.

Susan remembers when her mother would pick mashkiki (medicine) in the woods. "Someone had a sore on their foot one time, so she went and picked something," Susan recalls. "She

chewed it and put it where the sore was, and it went away."

The men were healers too: John Razor, George Boyd, Dan Boyd and Sam Mitchell — Susan and Maggie's dad. They all knew how to gather mashkiki from the woods.

Long winter evenings were spent wrapped in blankets, listening to their father tell stories of Wenaboozhoo — which could only be told when there was snow on the ground. A pot-bellied stove was their only source of heat.

Each spring and fall, they attended ceremonial powwows. "They always had that as far back as I can remember," says Susan. "There was a dance hall at the point, then they moved it to where I live, then down to where it is now."

Sometimes they traveled to Lake Lena for ceremonies or berry picking. The Model A and Model T Fords were started with a crank, and when they had a flat tire, the men would lift the car up by hand and slide a log under the axle.

"We were so poor in those days," says Maggie. "Now I got a big house, and I don't need it. A lot of stuff I have now, I wish I would've had when my kids were small."

When Maggie was a teenager she married Jess Kegg and moved to Kegg's Point. The couple had 14 children, who were also raised in a tar-paper shack.

Susan graduated from Onamia High School and then raised four kids on her own. She saved up enough to buy lumber for a one-room house, which her dad and his friend built for her. She had a gas stove for cooking and a woodstove for heat, but still no electricity or running water.

When Art Gahbow was elected chief in the 1970s, things began to change. New houses sprang up, and dollars came in for job training, education, health care and other services.

"They built me a four bedroom house with electricity," Maggie recalls. "I was scared of it. I didn't want to move to that house."

"It sure is different nowadays," she continues. "It's so nice. We got new schools, and a clinic. When we got sick I don't know what we used to do. Now when we get sick all we have to do is go to the clinic."

Elfreda Sam, Susan and Maggie's cousin, sits down at the



Maggie Kegg and Susan Shingobe work in the Elders Room at Wewinabi Early Education in District I.

table and joins the conversation. Her father was Ole Weyaus, the brother of Jenny Mitchell. "I don't remember ever being in a hospital. I never remember anyone getting diabetes or cancer. The medicine they had then was better."

Maggie says, "We always ate the deer meat and ducks. Maybe that's how come we never got sick, eh? Now we eat that chimookoman food, we get sick."

For Maggie, today's luxuries don't quite measure up. "I liked the old days better than the new," she laughs. "Those were fun days. We never used to lock our doors. Nobody ever stole anything. Now we have to lock our doors. I'd rather live in a one-room house."

Ojibwe Fish and Game

Waawaashkeshi: Deer

Zhiishiib: Duck

Giigoonh: Fish

Ogaa: Walleye

Ginoozhe: Northern

Mizay: Eelpout

Awaazisii: Bullhead

Manoominike: s/he goes ricing

Aniindi ezhaayan? Where are you going?

Niwii-manoominike noongom: I'm going ricing today.

New Fisheries Biologist Brings Experience, Education to Job

Brett Larson Staff Writer/Photographer



It's a good time to be fisheries biologist at Mille Lacs, if you're up for a challenge. Invasive species, population dynamics, co-management and climate change create an environment where research topics are plentiful.

Carl Klimah, who joined the Band Department of Natural Resources (DNR) in November, came prepared for the job. Carl grew up in the Chicago area but always enjoyed the outdoors. "I've always liked fishing, and I was good at science, so I decided to make a hobby a profession," said Carl.

For college, Carl chose the University of Wisconsin at Stevens Point, one of the best natural resources colleges in the country.

From there he went to graduate school at Auburn University in Alabama for a master's in fisheries management. For his thesis he studied largemouth bass and the impact of the BP oil spill.

In his new position, Carl will be building up the Mille Lacs Band's fisheries department, possibly adding interns or em-

ployees while working to find solutions to the complex management challenges on Mille Lacs and other lakes.

In 2016, that will include a pilot project to assess the feasibility of creating a walleye hatchery. He will attempt to gather eggs and hatch them in a Band-owned building this year before growing them up in a natural environment on the reservation. If things go well, the Band may build a hatchery, possibly in partnership with the State of Minnesota.

Carl will also work on smaller lakes in the 1837 Ceded Territory. The Band is considering using Namachers Lake in District III to preserve the unique Mille Lacs strain of walleyes. Stocking is scheduled to begin next year with bluegills and perch to provide a prey base for walleyes, which will be added later.

The emphasis will likely remain the Big Lake, though. "We're in a changing situation with Mille Lacs," Carl said. "It's a different lake than it was. Invasive species, climate change, and other little problems have combined into one big problem."

Finding a Healthy Lifestyle Through Diet and Exercise

Toya Stewart Downey Staff Writer

By the time she was 21 years old Brittany Nicole was taking five medicines a day to control her asthma. She was also taking medicine for high cholesterol. And she would struggle with migraines that felt like her head was splitting open.

A colleague suggested that Brittany, now 25, could benefit from visiting an acupuncturist. She told her it might help with some of her health issues.

"I told her I was open-minded and that I would try acupuncture to see if it helped," Brittany said.

On the first visit, the acupuncturist told Brittany, "You're too fat and you eat too much cheese."

Brittany, who has always been a very direct and candid person, laughed out loud when the woman told her that, but she also agreed that it was true.

At this same time Brittany, whose mother is Band member Dawne Stewart, was working on her Bachelor's Degree at Augsburg College. She was taking a class and her assignment was to keep a food journal for two weeks.

It was around Thanksgiving and after writing down everything she ate Brittany said she was appalled by the amount of food she consumed.

"All of these things happened at the same time – getting acupuncture, the food journal and I had started a new job," she said. "My face was so fat only my head would fit into the photo box on my badge."

"Then, I saw my body in a full-length mirror," she said. "I hadn't lost any of my pregnancy weight, my daughter was a few years old and I was heavier than I was before I had her."

Brittany knew she had to change her life. She wanted to be healthier, weigh less and most importantly, she didn't want to

have to rely on multiple medicines to breathe.

She joined Weight Watchers and lost 50 lbs. Then she plateaued and the weight wasn't coming off. She started exercising and then decided to educate herself on food and calories.

"I learned that if I wanted to lose weight, I had to eat more green foods, more veggies. And if I wanted to tone up, I needed protein. But, I'm not saying I needed more meat, but foods that were rich in protein."

"I learned that a bag of potato chips, depending on the size, has as many calories as an avocado, but the avocado is rich in healthy oils and amino acids – the fats that are good for your body and protect your brain."

Based on her research and better understanding about food and how it works, Brittany continued her health and weight-loss journey.

Brittany, who has two children, has lost about 120 lbs. and is still working to create a healthier lifestyle for her family as well as the people she encounters.

She started doing yoga as a way to participate in a low-impact exercise that wouldn't trigger her asthma.

"Working out with asthma was challenging," said Brittany. "It wasn't enjoyable to be that fat person bouncing around the room. With yoga I could pick my fat body up and do it."

Today, Brittany is a certified yoga instructor and practices it daily.

She has also learned to be intentional about her eating. She strives to eat organically when possible and follows a flexitarian diet – which means flexible and vegetarian.

"I love food and I still love food," she said. "If I couldn't control what I ate and how I ate I knew I would never get the weight off."

"I was eating a lot and eating anything I wanted and it was out of control," said Brittany. "I still give myself treats, but I think about it before I eat because now it's intentional."

Brittany has also started a catering company, "Organic Made Great," in an effort to share her story and to encourage others to eat in a healthy and deliberate manner.

By showing people how organic food can taste great and that it can be prepared in a way that is delicious and satisfying Brittany says she is able to get her message out through her catering business.

She typically sells healthy, home-cooked dinners on Sundays in the Twin Cities area.

"I decided to do it to help others," she said. "I can do this anywhere and anytime and share my story while I'm doing it."

"I learned that a bag of potato chips, depending on the size, has as many calories as an avocado, but the avocado is rich in healthy oils and amino acids – the fats that are good for your body and protect your brain."

– Brittany Nicole

Each New Year Brings New Resolutions For Many

Toya Stewart Downey Staff Writer

There's something about the start of a New Year that compels many people to make promises to change their ways. Whether it's losing weight, saving more money or becoming a better person, the idea of starting over is a practice that's been around for thousands of years.

Around 4,000 years ago the Babylonians reportedly made promises to gods with the hope that they would earn good favor in the coming year. Often the promise was to decrease their debt.

Fast forward to 2016 and many people are still making that same resolution — along with others.

For Catherine Colsrud, the Commissioner of Administration, New Year promises go beyond what she can do for herself – she thinks of other people, too.

"I make a pledge to give people, even strangers, compliments, instead of just thinking it...like if they have a pretty scarf, or if their kids are well-behaved," Catherine said.

She also pledges to make donations throughout the year "other than to the casino."

Catherine also commits to trying something new or interesting and to do kind things for others. This past year she took a painting class and loved it, so she bought some canvas and plans to practice painting. She made fancy shawls for her great nieces, and they wore them when they danced for the first time this summer. Now, she needs to learn to make jingle dresses because her nieces want to try to that dance.

As she rings in 2016, Catherine has made a few additional resolutions she plans to practice, she said.

"I plan on giving up caffeine in the New Year. I am going to sew a quilt in the New Year, and I am going to eat more fruits in the New Year," she said.

Natalie Weyaus, a Band Elder who also works in the Band's Tribal Historic Preservation Office said "Resolutions were good when I was younger, and now I have to do what I resolved to do to keep up my healthy ways at my elder age. Living the Ojibwe way of life and practicing the seven teachings as best I can is what I can resolve to do now."

Some of the things Natalie had committed to in the past included watching her weight, using less sugar and eliminating pop to help control her diabetes.

She says she also "resolves to be more sensitive to others, and if I want to say anything in the negative to say it in a good way."

For those who do continue to make resolutions experts say that one way to make them work is to go public with them — tell others what you're doing so they can help keep you accountable. Social media is one way to share goals and in turn others might publicly weigh in on their own resolutions.

Another way is to set small specific goals — like losing 10 lbs in three months, or saving \$50 a month. Those who vow to save thousands in a year, or lose a lot of weight might feel overwhelmed and then back off of their plans or feel defeated by their own resolutions.

Band member Ruth Sam, who works in the Community Development Department says she doesn't make resolutions because she might break them right way.

"Then I would have to push myself harder to keep the resolution."

Still she said, if she were to make one it would be to "finish the home projects," but she admits that would be challenging with four kids, one of them being an active 18-month old.

Experts suggest that monitoring your progress can help to

allow yourself time to make your resolutions stick. Ask your family and friends to check up on you to see how you're doing with your goals, or find a buddy who shares them so you can do it together.

Also, don't try to do make all of your resolutions happen at one time — like quitting smoking, losing weight, giving up sugar and exercising every single day. Start with smaller goals and build up to the bigger ones.

While some people like the idea of starting something new with each new calendar year, others don't follow suit. They avoid the practice because as Band member Jim Kalk says "a person can make a resolution any day of the year."

District III Program Administrator Shelly Peer agrees.

"I don't make New Year's resolutions," said Shelly. "I think it's just like when I say I am going to go on a diet and lose weight...I usually end up gaining! So I just take one day at time and hope for the best."

Whether you make resolutions or not, consider that new habits and new goals can be formed any time of the year and for any reason, not just on January 1.

The Band is partnering with Fond du Lac Tribal and Community College and the Minnesota Department of Transportation to provide **Commercial Drivers License training** to Band members. The 12-week course begins Tuesday, Jan. 19. For information, contact **Craig at the TERO office (320) 532-4778.**

Celebrating the Season: Districts Host Holiday Parties

Brett Larson, Bill Jones, Toya Stewart-Downey, Katie Draper Photographers

In each district, community members came together to celebrate the holiday season, mingling with their fellow neighbors at Districts I, II, III, and the Urban area. We hope everyone has a safe and enjoyable holiday season with your friends and family. Sending our best wishes for the New Year!

DISTRICT 1



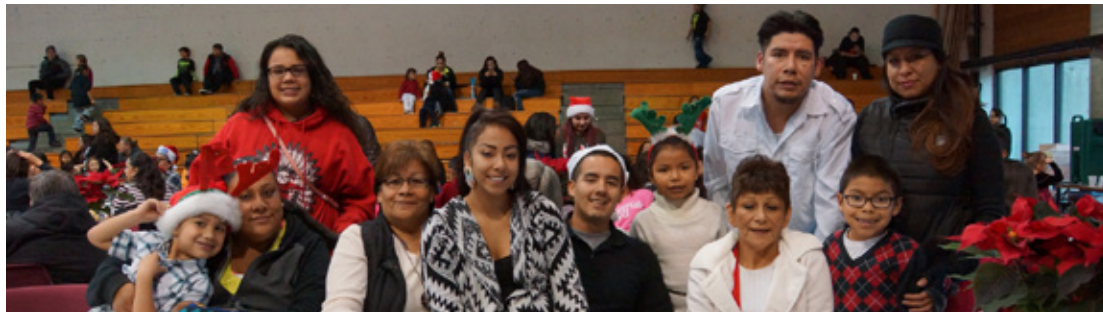
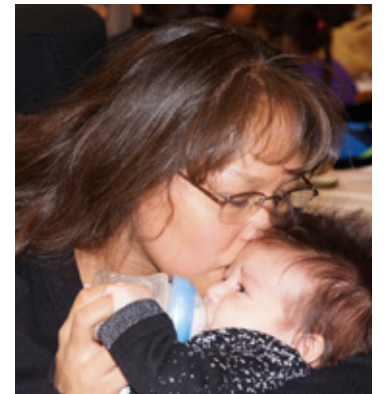
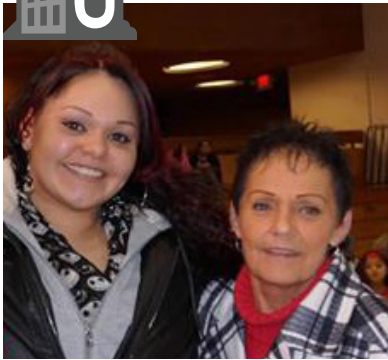
DISTRICT 2 & 2A



 DISTRICT 3



 URBAN AREA



 ELDERS CHRISTMAS PARTY



Mille Lacs Band Members Receive National Certification

Department of Athletic Regulation is expanding roles for band members

Several Band members have attended training and passed certification exams to become the first Band members to become nationally certified as timekeepers for boxing, muay thai and mixed martial arts (MMA). Mille Lacs Band Department of Athletic Regulation (DAR) Senior Inspectors Leroy Day, Dean Staples and Ed St. John joined DAR Commissioners Percy Benjamin, Donald Graves, Billy Jo Boyd and Wally St. John and Director Matt Roberson for the training at the world's largest casino.

The Chickasaw Nation Gaming Commission hosted the Turnage and Sutherland National Timekeeper Certification and Inspector Training at the Winstar World Casino and Resort in Thackerville, Oklahoma, located on the Texas and Oklahoma border.

The two-day training course took place in advance of WinStar's nationally televised Bellator MMA event. The course covered the difference in rules for boxing, MMA and muay thai; how to use each piece of timekeeping equipment; the proper procedure for keeping time for each round; knockdowns, knockouts and injury time outs. The training also covered important topics such as proper ringside attire and etiquette. The course emphasized the proper way to communicate with an athletic commission for those who are looking for continued employment or looking to work with another state or tribal commission.

DAR Executive Director Matt Roberson said, "We have spent the last several months outlining our plan to be the first community-based athletic commission in the country. Our athletic commissioners share a vision that the DAR can have a larger impact on our community. We have identified several areas where we can implement our new ideas, and I believe the community as a whole will benefit."

"One of our primary goals is to put Mille Lacs Band Members in a position to succeed. Once we get training and ex-

perience for our guys, there is no reason we shouldn't be filling as many positions as possible with tribal members, rather than having those positions filled by other people. This isn't something that will happen overnight. The quality of events that Grand Casino holds requires professionals with a ton of experience; however, we are very excited to get the ball rolling and get people certified so they can begin working on getting experience."

This isn't the first time that the Department of Athletic Regulation has sent a band member for more training. Last July the department sent one of its lead inspectors, Wanetta Thompson, to Boxing and MMA Judge School in San Diego, California, during the annual Association of Boxing Commissions Summit. Over the next year, she will balance her duties as an inspector with shadowing as a judge to gain experience and consistency.

The Department of Athletic Regulation welcomes band members who are curious about what the positions entail. "We have training throughout the year," said Roberson. "I would invite anyone who thinks they may be interested in becoming an Inspector to come to the training, then if they think it is something they may have a passion for, they can actually shadow and watch one of our more experienced Inspectors work during a fight."

Mille Lacs Band members with questions are welcome to contact Matt Roberson at any time. His email address is Matt.Roberson@millelacsband.com and he can be reached by phone at 320-630-6573.



"One of our primary goals is to put Mille Lacs Band Members in a position to succeed. Once we get training and experience for our guys, there is no reason that we shouldn't be filling as many positions as possible with tribal members, rather than having those positions filled by other people."

— Matt Roberson

DISTRICT 2

History Comes Alive at Minisinaakwaang Leadership Academy

Brett Larson Staff Writer/Photographer

Students at Minisinaakwaang Leadership Academy learned on Nov. 24 that history is not just a dry subject confined to books. With inspiration from family liaison Brianna Petersen and social studies teacher Dan Fahnle, they found history in their own communities and families.

Brianna was listening to National Public Radio one day when she heard about a classroom project sponsored by Storycorps. Students across the country were asked to interview a parent, grandparent or other elder in their community to create the largest collection of oral history testimony gathered in a single day. The interviews would then be uploaded to the Internet to become part of the Library of Congress.

"I thought it was a really a unique idea," said Brianna, "especially for our community and our school because we have family members working here, and it would fit really well with what we do here."

Dan agreed that it was a worthwhile project for Minisinaakwaang. "I felt like it was a positive experience for our students because it was a chance to connect with the community and not only learn from school but also from their families and other community members. Students took an active role in their learning and were able to see that the people who make up history are your everyday people."

The Storycorps website provided suggested questions, but most students designed their own interviews, which they conducted using a cellphone app. Interviews focused on topics like family, love, work, spirituality and military service. Once up-

loaded to the Internet, they are tagged with keywords to make the interviews searchable.

Six students participated in the Great Thanksgiving Listen. Seventh-grader Theresa Weous interviewed Biisa (Steve Aubid) and Tina Peet. Jordan Weous, an eighth-grader, also interviewed Tina.

Ninth-graders Molly Bohannon, Jewel Davis and Renee Hill interviewed Winnie LaPrairie, Monica Tobar and Vanessa Saros. Eighth-grader Kristen Ponthieux interviewed Tim Bishop.

Jewel enjoyed hearing stories about her mother from Monica, who told about visiting Minisinaakwaang years ago. Teresa

took on a very professional demeanor as she interviewed Biisa, Brianna said.

In her interview with Winnie, Molly was able to learn about her grandma, Julie Shingobe, who gave Molly her Ojibwe name. She focused the interview on Winnie's relationship with her late husband, Mushkooub Aubid.

Brianna is hoping to repeat the event next year, bringing in more students to interview additional members of the community. Ideally, she would like to have the students conduct the interviews in the school's wigwam.

Molly's interview with Winnie can be heard at storycorps.me/interviews/love-and-traditions.



Among the participants in the Storycorps project were (back) Dan Fahnle, Brianna Petersen, Molly Bohannon, (front) Theresa Weous, Tina Peet and Jordan Weous.

"I felt like it was a positive experience for our students because it was a chance to connect with the community and not only learn from school but also from their families and other community members."

— Dan Fahnle

Tribal Emergency Response Committee is Ready for Anything

The Mille Lacs Band communities have seen their share of emergencies in recent years. In 2010, a blowdown in Aazhoo-mog (District III) resulted in power outages, road closures and damaged houses. In 2012, unprecedented flooding in Aitkin County closed stretches of highway and cut off the Minisinaakwaang (District II) area.

Potential emergencies can range from the manmade — train derailments, chemical spills, shootings — to natural phenomena like floods, fire and disease.

The Mille Lacs Band government has a designated committee charged with planning for the worst and springing into action if needed: the Tribal Emergency Response Committee.

In 2000, the Band was one of five tribes from FEMA Region V to receive an initial startup grant to create a Tribal Emergency Management program. One of the key components of the grant was for the Band to create a unified decision-making body for incidents called a Tribal Emergency Response Committee (TERC).

The TERC would respond to incidents that require efforts beyond normal day-to-day operations, such as a hazardous materials spill or severe weather damage.

Tribal leadership determined that the TERC should consist of Executive Branch Commissioners, a backup for each Commissioner, and representation from Tribal Police, Tribal Emergency Management and Tribal Public Information Officers.

Since 2000 the TERC has participated in exercises to test their readiness ability, partnering with county, regional and state agencies. As membership has changed, new members have been mentored by seasoned TERC members with assistance from the Tribal Emergency Management Coordinator, Monte Fronk.

During the blowdown and floods in 2010 and 2012, TERC's unified command ability was tested. In the event of such an emergency, the Tribal Emergency Management Coordinator is responsible for providing information to the TERC for overall direction and control of Band government resources involved in the response to a disaster.

The Emergency Management Coordinator also serves as a liaison with county emergency management directors as well as state and federal emergency management personnel. The

Deputy Tribal Police Chief — currently Sara Rice — serves as a backup to the Coordinator in his absence.

With every training or exercise, members of the TERC build relationships with local, county, regional, state and federal agencies, and they demonstrate their dedication to the protection of life, natural resources and property in Mille Lacs Band communities.

Last summer, the TERC helped plan a tabletop exercise in Aitkin County that prepared local, state and federal governments for an oil spill.

In mid-December, the TERC was involved in another tabletop exercise with the Mille Lacs Band Health and Human Services Department. The exercise involved a hypothetical disease outbreak and helped medical professionals consider what a proper response might be.

Katie Draper, who works in Government Affairs, has been trained as a Public Information Officer and served as facilitator of the exercise, which led participants through the first several hours of the emergency.

New generators

Another recent TERC initiative was the purchase of generators for community centers in all districts. The generators were installed this fall, and community center the staff was trained to use them when they were tested and activated Dec. 14-17.

Monte said, "We responded to concerns from community members, who wanted to know that if their district loses power, the community center will be able to support emergency operations or serve as a shelter if necessary."

The generators are large enough to fully operate the centers so they will have heat, water, air conditioning, showers and kitchens. They can also be used as community shelters, and the Band has a Memorandum of Understanding with the Red Cross to assist with staff and costs in the event of an emergency.

The generators can operate for several days before the need to refuel, which would allow Band departments to respond to life and safety concerns and road clearing before the generators need to be refueled.

The teamwork will continue in 2016 with additional appli-

cations for grant funding for backup generators for other facilities in the districts.

Seventy-five percent of the cost of the generators came from a Federal Emergency Management Agency grant, and the rest through the Band. The Band was eligible for the grant because it had been included in two federally declared disasters in 2010 and 2012.

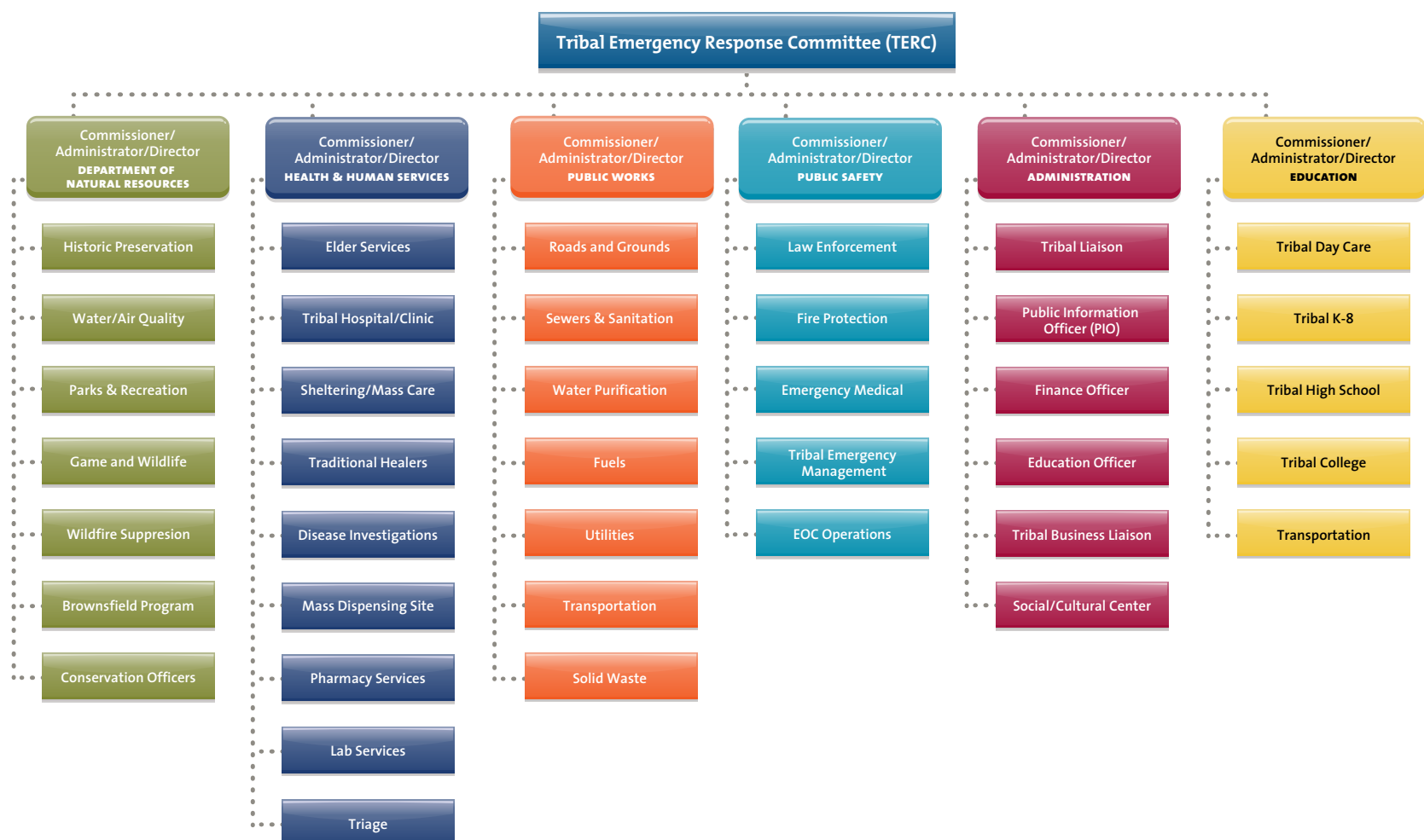
According to Monte, the request for backup generator power for the community centers was voiced during community meetings when Monte was completing the Band's hazard mitigation planning efforts.

"Due to the remote locations of our community centers and the fact that many rely on their own water and sewer systems, community members need a place to go for services if they lose power for a period of time, or during extreme situations like we experienced in 2010 and 2012," Monte said.

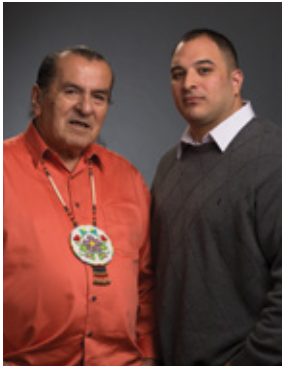
The purchase of the generators was a team effort between many departments, with Community Development taking the lead, with assistance from the Tribal DNR, the Grants Department and Tribal Emergency Management.



A tabletop exercise at the Health and Human Services Department on Dec. 15 gave medical personnel a chance to plan for an outbreak.



The chart above shows the various responsibilities of executive branch departments.



Aanjikiing/Changing Worlds: An Anishinaabe Traditional Funeral

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

Mii iw gii-ni-giizhibii'amaang i'iw mazina'igan Aanjikiing/ Changing Worlds: An Anishinaabe Traditional Funeral ezhiwiinjigaadeg. Mii dash imaa i'iw mazina'iganing ani-dazhindamaan ezhi-gaagiigidod awiya maajaa'iwed.

We have finished writing the book Aanjikiing/ Changing Worlds: An Anishinaabe Traditional Funeral. In this book I am covering how to talk when you send the spirit down that path during a traditional funeral.

Ishke dash mii i'iw gaa-onji-inendamaan da-okawisijigaadeg ezhi-gaagiigidoyaan iko ani-maajaa'iweyaan, ishke ninaniizaanendaan nawaj igo da-ni-bangiigiziwaad giniigaaniiminaang ge-nigikendangig i'iw ezhi-webinixed awiya maajaa'iwed.

The reason that I have decided to write the way I talk when I do a funeral, is I have fears that there will be fewer people in our future that will know how to talk at an Anishinaabe traditional funeral.

Ishke noongom ingiw mayaajaa'iwejig gaawiin nimbi-noondanziin da-gikinoo'amawaawaad awiya ezhi-gaagiigidowaad wiinawaa maajaa'iwewaad. Indayaawaag niin ani-gikinoo'amawagig, mii dash i'iw ge-wiinawaa ge-ni-aabajitoowaapan i'iw mazina'igan da-ni-nandawaabandamowaad i'iw ani-ginjiba'igowaad i'iw gaagiigidowin. Mii i'iw mayaamaw-zanagak ani-gaagiigidod awiya.

I have not heard of any other Anishinaabe who are doing funerals to be passing those teachings onto others. I have others who I have been teaching how to talk at these funerals. This book will be available to them to reference if they should forget how the talk goes. Funerals are the hardest talk to do when it comes to ceremonies.

Azhigwa ani-majii-agindaman o'ow mazina'igan mii i'iw nitam ge-ni-agindaman i'iw Gaa-onjikaamagak ezhiwiinjigaadeg. Gidayaangwaamininim da-agindameg i'iw gaa-izhibii'igeyaan. Mii imaa weweni ani-waawiindamaageyaan gaa-onji-inendamaan da-okawisidooyaan omaa ezhi-gaagiigidod awiya maajaa'iwed.

When you begin reading this book, the first part that you will read about is the introduction. I encourage all of you to read what I have written in this part. It is here I do my best to explain why I have made the decision to share this information.

Ishke ishkweyaang nigii-pi-waabandaan gii-ozhibii'ang i'iw gaagiigidowin a'aw Anishinaabe. Ishke a'aw akiwenziyiban gaa-nitawigi'id ogii-ayaananiw mazina'iganan gaa-miinigod inow Anishinaaben gii-ni-okawibii'igaadeg i'iw gaagiigidowin. Ishke dash omaa gaye Gaa-onjikaamagak, mii gaye omaa ani-waawiinagwaa ingiw mindimooyenyibaneg naa akiwenziyibaneg gaa-gikinoo'amawijig ezhising i'iw gaagiigidowin ani-maajaa'iwed awiya.

I have seen this talk written down by Anishinaabe in the past. The old man that raised me had written material that was given to him by other Anishinaabe where the funeral talk was written down. In this introduction I also mention the names of

those old ladies and old men of the past who had taught me how to do the talk at a funeral.

Mii gaye imaa gii-ozhibii'amaan ezhi-gaagiigidong i'iw wiisiniwin atamawaad a'aw Anishinaabe megwaa maa babaa-maawadisadaminid o'ow aki inow odinawemaaganan azhigwa waa-ni-aanjikiinid, Babaa-maawadisadang i'iw Aki ezhi-wiinjigaadeg. Mii imaa zagaswe'idid a'aw Anishinaabe nising endaso-onaagoshig dabwaa-abitawind ani-wiidoopamaad inow odinawemaaganan gaa-inendaagozinid da-ni-aanjikiinid.

I have also written down the talk that goes with the feast where the spirit of the deceased is fed as he goes about and revisits the Earth before he changes worlds. It is called "Pre-funeral Feasts." This is where the Anishinaabe feasts the three evenings before the wake eating with their relative that is about to change worlds.

Ani-giizhiikamaan ani-dazhindamaan i'iw, mii imaa ani-wiindamaageyaan ezhi-gaagiigidong owapii ani-abitawind a'aw azhigwa waa-ni-aanjikiid, Abitawind ezhiwiinjigaadeg. Mii imaa ani-wiindamaageng gaa-onjikaamagak isa gii-shawendaagozid gii-miinigoowizid ge-ni-izhaad a'aw Anishinaabe ani-gaagwiinawaabaminaagozid omaa akiing.

As I finish talking about those pre-funeral feasts, I then cover the talk that goes with the wake. This chapter is named "Wake." It is here the history of this ceremony is covered, where the Anishinaabe was looked with compassion and given a place to go when they were no longer seen on this Earth.

Mii dash imaa ani-ishkwaa-wiidoopamind apii abitawind a'aw waa-ni-aanjikiid, mii dash imaa ani-wiindamawindwaa ingiw besho enawendaasojig ge-naadamaagowaad wanitaasowaad. Mii imaa da-mikameg i'iw gaagiigidowin imaa Besho Enawendaasojig ezhiwiinjigaadeg.

After finishing the meal with the spirit of the individual at the wake, the close relatives are given information that will help them with their grief. You will find this information in Close Relatives Talk.

Azhigwa ani-maadagindaasoyan, mii imaa da-ni-agindaman i'iw gaagiigidowin ani-aabajichigaadeg azhigwa ani-maada'adood i'iw miikanens i'iw ge-ni-bima'adood i'iw apii-ani-maajaa'ind awiya. Mii gaye imaa da-ni-agindaman ge-ni-izhichiged a'aw Anishinaabe azhigwa ani-ozhiitaa'aad waa-aanjikiinijin. Mii iw Azhigwa Maajaa'ind ezhiwiinjigaadeg.

As you begin your reading, you will read about the journey that the spirit of the individual takes as he goes down that path as he is sent off. It is here also that you will read about the preparations to be made to help the spirit on his journey. The section is called "Funeral."

Mii dash gaye omaa ani-ozhibii'igaadeg ge-ni-izhichiged a'aw Anishinaabe azhigwa gaa-kiizhiitaaad gii-pagadenimaad omaa akiing inow odinawemaaganan. Azhigwa gaa-niwo-giizhigak mii

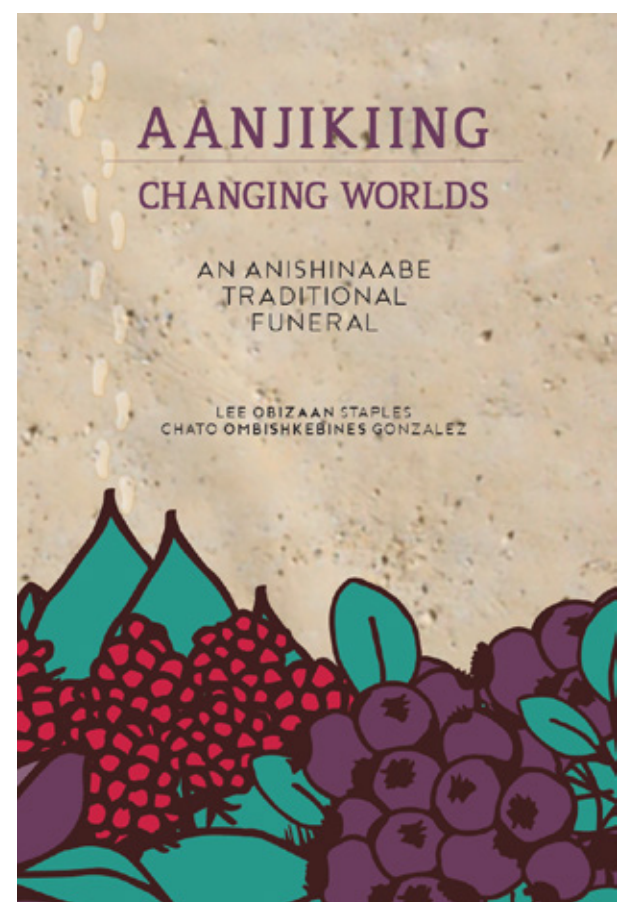
imaa ani-dazhinjigaadeg i'iw onaagoshig wiisiniwin achigaadeg. Mii dash imaa ani-gikinoo'amaageng ezhising i'iw gaagiigidowin ani-apagizonjigaadeg i'iw wiisiniwin iwidi ayaawaad gidinawemaaganinaaanig. Mii dash i'iwapii da-ni-dagoshimoonod gaa-maajaa'ind. Mii dash o'owapii ani-wiidoopamaad dash inow odinawemaaganan gaa-odisaajin iwidi. Mii i'iw Gaa-tagoshimoonod ezhiwiinjigaadeg.

In the next chapter the instructions are given to Anishinaabe on what to do once they put their relative in the ground. After four days there is a talk that goes with the food that is offered up that evening. The talk is covered that goes with sending the food over there where our relatives are. It is at that time that the spirit has arrived over there where our people are. It is then that he shares in a meal with all of his relatives who are over there. This chapter is called "Post-funeral Feast."

Mii dash i'iw ayaapii a'aw Anishinaabe gaa-ni-izhichiged ani-mikwenimaad inow odinawemaaganan iwidi eyaanijin. Ishke ingiw gaa-nitawigi'ijig gaawiin i'iw memwech azhigwa bezhig i'iw gikinoonowin gaa-pimisemagak wiisiniwin ogii-atoosinaawaa. Mii-go apane ayaapii gii-atamawaawaad i'iw wiisiniwin. Mii dash imaa gaye ani-wiindamaageng i'iw gaagiigidowin ani-aabajichigaadeg. Mii iw Mikwenimind Awiya ezhiwiinjigaadeg.

What the Anishinaabe did was every so often they would remember their relatives over there and put food. The old people that raised me did not necessarily wait a year to pass to put food for their relatives that had passed on. They would put their food periodically remembering their relatives. It is here that the talk is covered that goes with this ceremony. This chapter is called "One-year Memorial Feast."

Continued on page 14.



Coffee with Michael LeGarde

Arne Vainio, M.D.

Michael is the producer of Native Report. This is the eleventh season of the show, and it has really grown over the years. It currently airs in 28 states on over 100 stations and teaches us all about both historical and current issues important to Native American people. The show originates from the WDSE studios for Public Television, Channel 8 in Duluth, Minnesota.

On Tuesday, January 19, 2016, we will shoot the first segment, where I will be a part of the program. My focus on getting our people into medicine has really been sharpened in the last year or so. I have gone to schools and done mad science experiments for Native students so they can see we can be traditional and still be scientists. I have also done mad science experiments for non-Native students, so whatever ideas they may have about Native people have to include us as scientists and teachers.

The word "doctor" comes from the Latin word "docere," which means, "to teach." I truly feel one of my primary roles as a physician is to explain medicine to my patients in plain and simple terms. Medicine is complicated and technical, and the explanations are not always easy. There are hard conversations to be had about end of life planning and changing living situations, and decisions to continue on or to stop treatments can be heart wrenching.

Cancers, heart disease, diabetes, cataracts and anything else related to health care are fair game. I want to be responsive to the needs and questions we have as we move forward. My initial segment will air sometime in February and will start with a mad science experiment and an introduction, and we foresee the actual medical segments in future shows as being very short and hopefully to the point.

We want to have viewers send topics or questions to the website for Native Report (wdse.org/shows/native/) or to the Facebook page ([facebook.com/Native-Report-WDSE-](https://www.facebook.com/Native-Report-WDSE-)

[WRPT-133872246623585/](https://www.facebook.com/Native-Report-WDSE-)) for the program and not directly to me, as they will eventually be buried and lost.

I have to admit, I'm pretty excited about this and will post progress as it happens and will let everyone know when the first segment airs. In the meantime, please go to the Facebook page and follow and like Native Report.

I am extremely fortunate to be where I am, and things didn't have to turn out like they did. My father committed suicide when I was four years old. My mother died from complications due to diabetes the night I graduated from my residency in 1997. My older sister died due to liver failure from alcoholism just a few short years ago, and my younger brother died in a shack without running water or indoor plumbing just after Christmas the year after that.

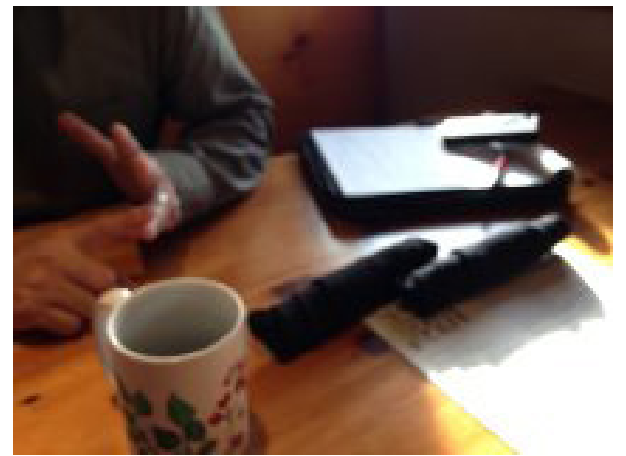
I should have died in the shack next to him.

Only by the grace and caring of a couple handfuls of people did I make it through the maze that is the pathway to medical school, and many of those people have passed on, some before they knew how truly important they were to me.

The only way to repay them is to pay it forward. We are all those people for someone. Somewhere, someone (maybe a child) looks to you and wants to be everything you are, and we need to think about what we are teaching them. I will continue to look for the doctors and nurses and lawyers and teachers and filmmakers and all other professions among us. They may be young, but they also may be those who have been out of school for a long time and have come to realize they could be doing something more. I didn't go back to finish college until I was almost 30 years old, and it's only too late if you believe it's too late or if you let someone else convince you it is.

Life is about hopes and dreams and forgiveness and redemption.

I want this to be a useful segment of the show. I want to be



able to share the gift of my medical education everyone. I want to make going to the doctor less scary, and I want medical issues to make sense. I truly want those of us meant for a path to medicine to find and to stay on that path, and I will do what I can to help make that so.

I need your help.

I need questions, and I need topics people care about. I can go on and on about health issues, but I want them to be the topics and questions we care about. Some of the questions may seem simple and embarrassing, but if you have that question, there's a good chance someone else also has it.

Ask it. We're all in this together.

Miigwech bizindaawiiyeg. Thank you for listening to me.

Arne Vainio, M.D. is an enrolled member of the Mille Lacs Band of Ojibwe and is a family practice physician on the Fond du Lac reservation in Cloquet, Minnesota. He can be contacted at a-vainio@hotmail.com.



THE MILLE LACS BAND OF OJIBWE INDIANS

Chief Executive Melanie Benjamin

Cordially Invites You to Attend
The 32nd Annual

State of the Band Address
10:00 a.m.

Tuesday, January 12, 2016

Grand Casino Mille Lacs
Events & Convention Center



MILLE LACS BAND OF OJIBWE
STATE OF THE BAND ADDRESS

Band Members need not R.S.V.P.

TRIBAL NOTEBOARD

Happy December Birthday to Mille Lacs Band Elders!

Mark Raymond Anderson
Debra Lou Bellamy
Mary Anne Bellonger
Art Benjamin
Gladys Marie Benjamin
Rodney Dean Boyd
Edith Ruth Bush
Patricia Jean Clark
Ronald James Crown
Lorna Jean Day
Bonnie Jean Dorr
John Charles Dowell
Jody Marie Dunkley
Dora Ann Duran
Brian Allen Eagle
Isabel Eubanks
Michael Gerard Gagne
Janet Lee Gahbow
Ella Reine Garbow
Evelyn M. Granger
Rose Marie Holmquist
Katherine Ann Jackson
Charles Ted Johnson
Grover Joseph Johnson

Patty Jo Johnson
James Ernest Kalk Jr.
Marty Kegg
Richard Duane Kegg
David Henry Kost
Lucille Kuntz
Carmen Marie Lone
Priscilla Joann Lowman
Gloria Jean Lowrie
Curtis Lee Martin
Thomas Tecumseh McKenney
Temperance Yvonne McLain
Michael Samuel Merrill Jr.
Cora Lucille Nelson
Diane Lynn Nickaboine
Rosalie Ann Noonday
Dorothy Marie Olson
Donna Jean Pardun
Steven Lee Pawaush
Shelley Ann Pindegayosh
Patricia Marie Potter
Dora Ann Sam
Elaine Bernadette Sam
Henry Sam Jr.
Janice Marie Sam
Ruth Ann Shaugobay
Joycelyn Marie Shingobe
Bonnie Shingobe-Neeland

Larry Marion Smallwood
Steven Ralph St. John
Joseph Alex Staples
Kathleen Marie Vanheel
Walter James Weyaus Sr.
James Edwin Wind Sr.
Nancy Lee Wood

Happy December Birthdays:

In loving memory of **David Matrious** on his 64th birthday, 1/3, he is sadly missed, by the Aubele's. • Happy Birthday, **Jimmy** on 1/4. Love your family • Happy Birthday to **Janice Sam** on 1/8, from her daughters and grandkids. We love you! • Happy Birthday **D.Rose** (14) on 1/9 with love from Mary, Selena, Dante, Maysun, Shawsha, Soul, Daymon, Rachel, Joe, Simone, Donny, Joey, Sheila, Simon, Stone, and Derek. • Happy Birthday **Big Joe** on 1/10, with lots of love from your Wifey, Joey, Sheila, Donny,

Simon, and Simone. • Happy Birthday **Uncle Joe** on 1/10 from Daymon, Shawsha, Soul, Maysun, Dante, Selena, Stoner, and Derek. • Happy Birthday **Rachel** (36) on 1/14, with love from your hubby, Simone, Sheila, Donny, Joey, Simon, Mary, Selena, Dante, Maysun, Shawsha, Soul, Daymon, Stone, and Derek. • Happy Birthday to **Brandon Wiedewitsch** on 1/15 with love from mom, Brandi, Chantel. • Happy Birthday to my **daddy** on 1/15, with love from your baby girl Ahrianna Grace and Jazmin. • Happy Birthday to **Uncle Brandon** on 1/15, with love from Elias, TANK, Alizaya and Rico. • Happy Birthday **Adam Parker** on 1/15, love dad, Taylor, Grannie Kim, Papa Kyle, Papa Brad, Val, Pie, Kev, Brad, Melissa, Braelyn, Payton, Eric, Waase, Wesley, Bianca, Randi, Bruce, Jayla, Lileah, and Rachel. • Happy Birthday **Anthony**

(Tee) Passarelli on 1/18. We love you, love from mom and the rest of the family. • Happy Birthday **Worm** on 1/22, love your family. • Happy Birthday **Lucille Kuntz** on 1/25, from sister Alvina.

Other Announcements:

Thank you to everyone who helped with, sent flowers, gave condolences, and monetary gifts. Your thoughts, gifts and prayers helped our family during this difficult time. Sincerely, the family of Amanda Drumbeater Miller

Submit Birthday Announcements

Send name, birthday and a brief message that is **20 WORDS OR LESS** to Myles Gorham at myles.gorham@redcircleagency.com or call **612-465-8018**. The deadline for the February issue is January 15.



Aanjiiking/Changing Worlds continued from page 12.

Mii gaye imaa ishkwe-ayi'ii imaa mazina'iganing ozhibi'igaadeg gakina iniw ikidowinan omaa ani-aabajichigaadeg ani-wiindamaageng weweni awegonen endazhinjigaadeg. Ikidowinan izhiwiinjigaade.

At the end of the book there is a glossary with all the words utilized in this book. Each word used in the book is given a definition. This is called "Ojibwe-English Glossary."

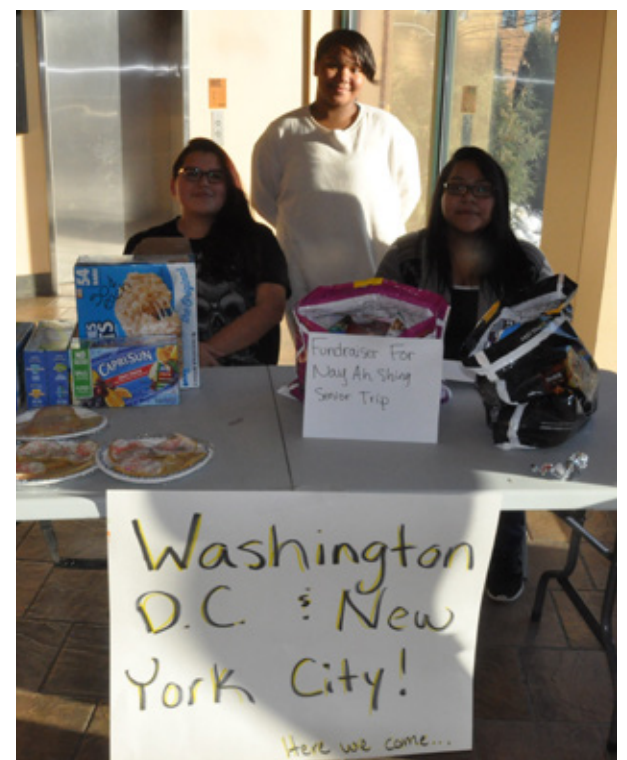
Mii dash omaa gidani-ayaangwaamiminim da-ni-aabajitooyeg o'ow mazina'igan da-ni-gikendameg weweni i'iw gaagiigidowin ani-aabajichigaadeg ani-maajaa'ind a'aw gidanishinaabeminaan. Gegoo debinaak ani-izhichigekegon azhigwa ani-maajaa'iweweg. Gidaa-wii-wawiingezim. Ishke dash mii imaa ani-gagaanzominagog a'aw asemaa da-bi-miizhiyeg dabwaa-aabajitooyeg o'ow gaagiigidowin. Mii iko ingiw gidanishinaabeminaanig ishkweyaang gaa-izhichigewaad, weweni ogii-o-asemaakawaawaan inow owiij'anishinaabemiwaan da-gikinoo'amaagowaad ani-izhichiged a'aw Anishinaabe ani-asemaak.

I am strongly encouraging you guys to use this book to learn the

talk that goes with sending the spirit of our people off. Do not do things half-heartedly as you do these funerals. You should try to do the best you can. It is here I am also encouraging you to bring me tobacco before you go on to use this information. This is what our Anishinaabe of the past did, they would respectfully bring tobacco to their fellow Anishinaabe to teach them what is done in any ceremony that Anishinaabe were given.

Ishke gaye omaa niwii-wiindamaage, gaawiin nizhooniyaakaanziimin o'ow gaa-izhi-miinigoowiziyang anishinaabewiyang. Gaawiin omaa meshkwadonigan inga-gashki'aasiwaanaan aano-go ginwenzh gii-tazhitaayaang gii-ozhibi'amaang o'ow mazina'igan. Mii eta-go misawendamaang a'aw Anishinaabe da-ayaangwaamizid da-ni-gikendang o'ow maajaa'iwewin da-ni-giige'ind idash a'aw Anishinaabe giniigaaniiminaang.

It is also here that I want to inform people that we are not making money off this Anishinaabe ceremony. We will not be given any royalties even though the long hours put into writing this book. It is our only wish that the Anishinaabe work hard at learning how to do these funerals and to benefit our Anishinaabe of the future.



Nay Ah Shing High School students Kali Sam, Dajatay Barnes and Mia Anoka came to the government center on December 4 with social studies teacher Amanda Sorby to raise money for a 2017 senior trip to Puerto Rico and an educational tour of New York City and Washington D.C. According to Amanda, students will learn about government and history in Washington while touring the Capitol and meeting with elected officials. In New York, they will see the sights and attend a Broadway play. You can donate to the effort by sending a check to "Nay Ah Shing School Senior Trip" (for Puerto Rico) or "Close Up Foundation" (for Washington and New York) and turn them in to Amanda. You can designate a student by writing his or her name on the bottom of the check.



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>Want your event here? Email myles.gorham@redcircleagency.com or call 612-465-8018.</p> <p>Visit millelacsband.com/calendar for additional Mille Lacs Band events</p>					1	2
3	<p>4 Tabata Workout Sessions 6–7 p.m. Chiminising Community Center</p>	<p>5 Band Assembly 10 a.m. Minisinaakwaang</p>	<p>6 DII-A Food Sovereignty & Sustainability with Winona Laduke 5:30 p.m. Chiminising Community Center</p> <p>Tabata Workout Sessions 6–7 p.m. Chiminising Community Center</p>	<p>7 Band Assembly 10 a.m. Chi Minising</p>	8	<p>9 Student Initiative for Reservation Veterinary Services 11 a.m.–4:30 p.m. 10–11 a.m. (Elders) DI Community Center</p> <p>Kids Crafts: Story Book Time and Corn Husk Doll 12–3 p.m. Mille Lacs Indian Museum</p>
10	<p>11 Tabata Workout Sessions 6–7 p.m. Chiminising Community Center</p>	<p>12 State of the Band Address 10 a.m. Grand Casino Mille Lacs</p>	<p>13 Tabata Workout Sessions 6–7 p.m. Chiminising Community Center</p> <p>DI Community Meeting 5:30 p.m. District I Community Center</p>	<p>14 Band Assembly 10 a.m. Hinckley</p>	15	16
17	<p>18 Tabata Workout Sessions 6–7 p.m. Chiminising Community Center</p>	<p>19 Band Assembly 10 a.m. Nay Ah Shing</p>	<p>20 Breathe Free Support Group 12–1 p.m.</p> <p>Tabata Workout Sessions 6–7 p.m. Chiminising Community Center</p> <p>DIII Community Meeting 5:30 p.m. Grand Casino Hinckley</p> <p>DIIA Legislative Meeting 2 p.m. Chiminising CC</p>	<p>21 Elder Services Meeting Mille Lacs ALU District I</p> <p>Band Assembly 10 a.m. Nay Ah Shing</p>	<p>22 Friday Night Fights 7 p.m. Grand Casino Hinckley</p>	23
24	<p>25 Tabata Workout Sessions 6–7 p.m. Chiminising Community Center</p>	<p>26 Band Assembly 10 a.m. Aazhoomog</p>	<p>27 Tabata Workout Sessions 6–7 p.m. Chiminising Community Center</p> <p>DII-A Community Meeting 5:30 p.m.</p>	<p>28 Urban Area Community Meetings 5:30–7:30 p.m. All Nations Indian Church</p> <p>Band Assembly 10 a.m. Hinckley</p> <p>DII Community Meeting 5:30 p.m.</p>	29	<p>30 Ojibwe Mitten Workshop 10 a.m.–4 p.m. Mille Lacs Indian Museum</p>
<p>31 Ojibwe Mitten Workshop 12–4 p.m. Mille Lacs Indian Museum</p>	<p>Coming to Hinckley Event Center, February 17, 8:30 a.m. to 3 p.m. Construct Tomorrow: Learn about a variety of construction careers with hands-on exploration. Learn about union apprenticeship training programs and the contractors that work with them. Find out how to EARN while you LEARN. These careers offer good wages, great benefits, and no expensive college tuition costs. Contact Craig Hansen, Craig.Hansen@millelacsband.com or 320-532-4778 with questions.</p>					

Purchased/Referred Care

Mille Lacs Band of Ojibwe Health Services Purchased/Referred Care

What is Purchased/Referred Care (PRC)?

- PRC, formerly known as Contract Health Services (CHS) is a federal program for those who meet eligibility requirements to help supplement insurance.

Who is Eligible?

- Per federal law, there are eligibility requirements in addition to meeting the direct services policy of the facility. These include:
 - You are a member or descendant (under the age of 18) of a federally recognized tribe or have close ties acknowledged by your tribe.
 - You live on the reservation or within the Contract Health Service Delivery Area (CHSDA) for your tribe. Mille Lacs Band CHSDA counties include:
 - Mille Lacs
 - Aitkin
 - Pine
 - Kanabec
 - You get prior approval (referral from provider) for each case of needed medical service or give notice within 72 hours in emergency cases (30 days for elderly and disabled).
 - You have exhausted all alternate resources (insurance) or have shown proof of denial of coverage.

Apply for Alternate Resources:

To schedule an appointment with Circle of Health:

- Phone: Toll Free: 800-491-6101
- Health Benefits Coordinator: 320-532-7741
- Health Benefits Coordinator (Hinckley area): 320-384-4603
- Fax: 320-532-4354

Contact Us:

For more information on PRC processes or to make a notification, please feel free to contact us:

Phone: 320-532-4163, ext. 2502.

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 toya@redcircleagency.com, brett@redcircleagency.com or myles.gorham@redcircleagency.com or call Myles at 612-465-0653 or Brett at 320-237-6851.

Volunteers Wanted

Government Affairs is looking for Band members who may be willing to volunteer to attend events sponsored by the Band. If you are interested, call the Chief Executive's office at 320-532-7486 or email shena.matrious@millelacsband.com and ask to be put on the list.

Reporters Wanted

The Mille Lacs Band and Red Circle Agency are seeking Band members in all three districts to cover events and provide content for the *Inaajimowin* newsletter, millelacsband.com, and the Facebook page. If you or someone you know enjoys being out in the community, is active on social media, likes taking photos, or has an interest in writing, send an email to brett.larson@millelacsband.com or call 320-237-6851. No experience necessary. Hours and pay will depend on work experience, education and availability.

Snow Plow Policy

Public Works and Housing departments are responsible for snow plowing in all districts of the Mille Lacs Reservation. After any snowfall event, Public Works crews will first open roadways, and when those are completed, they will move on to private residences of Elders and disabled Band members.

Non-Elder private residences can be plowed for a \$25 fee, paid in advance.

The Housing Department plows elder rental units. Plow operators wait to hear from the Public Works crew before starting to plow.

If you have questions about plow service, contact Public Works at (320) 532-7448.



The committee planning next summer's 50th Annual Iskigamizigan Powwow in District I met at the government center on December 8.

Minnesota Chippewa Tribe Business Development Center

Attention Enrolled MCT Members: Do you have a great business idea, but need help funding the start up? Want to know what resources are available to you? Already have a business and would like to expand? If you have any business questions, please contact us! A few things we offer are:

- Micro Loans up to \$5,000
- Macro Loans up to \$150,000
- General Business Counseling
- Financial Counseling
- Business Plan Development
- Minority Certification Assistance (Federal, State)

*Please call to request a Going into Business Packet (GIBP), which lists requirements, procedures and more information.

For more information, please contact Heather Reuter, Business Development Specialist @ 218-335-8583, ext. 118 or hreuter@mnchippewatribe.org

Would you like to receive the *Inaajimowin*?

Band members who want to be added to the *Inaajimowin* mailing list can call Myles at 612-465-0653 or email him at myles.gorham@redcircleagency.com.

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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