



WIIKWEDONG DAZHI-OJIBWE

The Keweenaw Bay Ojibwe

Miinke Giizis - Blueberry Moon - August 2020

Issue 193

COVID-19 Pandemic Cancelled Fourth of July Lumberjack Days Celebration — Sandpoint Campground Compensates



Picture by Lauri Denomie.

Sandpoint Campground, July 4th. Kiddie Parade participants (below).



Picture by Lauri Denomie.

Baraga, Michigan — The Keweenaw Bay Indian Community opened their Sandpoint Campground for the summer on June 12, 2020, after a newly formed Sandpoint Campground Committee was formed. The committee worked closely with Ojibwa Enterprises' Management and the KBIC Tribal Council to open up this beautiful vacation spot. Many community members volunteered their time preparing for this seasons opening which was de-



Picture by Lauri Denomie.



Picture by Lauri Denomie.

To place an ad, submit an article, or relate information, ideas, or possible articles contact: Lauri Denomie at (906) 201-0263, or e-mail: newsletter@kbic-nsn.gov.

Tribal Council Members:

Warren C. Swartz, Jr., President
Gary F. Loonsfoot, Jr., Vice-President
Kim Klopstein, Secretary
Toni J. Minton, Asst. Secretary
Doreen G. Blaker, Treasurer
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Dale Goodreau
Randall R. Haataja
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Rodney Loonsfoot
Don Messer, Jr.



SPECIAL POINTS OF INTEREST

- Sandpoint Campground Celebrates Fourth of July
- KBIC Considers Carbon Credit Program
- Missing and Murdered Indigenous Women
- KBIC Beach Clean Up
- Pinery Cemetery History
- DIAL HELP Services Available During COVID-19
- KBIC Employment Opportunities
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- Criminal Report
- Deepest Sympathy

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IHBG-CARES

On March 27, 2020, the President signed the Coronavirus Aid, Relief, and Economic Security (CARES) Act (Public Law 116-136), which provides additional funding to prevent, prepare for, and respond to the COVID-19 pandemic. The CARES Act included \$200 million for the Indian Housing Block Grant (IHBG-CARES) program, as well as providing HUD the authority to waive and establish alternative requirements for the IHBG program.

On April 3, 2020, HUD published IHBG-CARES funding allocations for all Indian tribes and Tribally Designated Housing Entities (TDHEs) eligible to receive funding. Funding allocations for the Keweenaw Bay Indian Community was \$595,908.

Allowable expenses for IHBG-CARES monies are to prevent, prepare for, and/or respond to COVID-19 and included maintaining normal operations and funding eligible NAHASDA activities during the closure due to the pandemic. HUD-ONAP approved activities for KBIC include: Reimbursement of Closure Costs; PPE Procurement for Tenants and Staff; Sanitation and Disinfection of Housing Buildings; Continuation of Normal Housing Operations; Technological Upgrades; Modifications of Superior View Apartments; Unit Renovation for Possible Quarantine; Expanded Rental Assistance; and COVID-19 Modifications for Housing Offices.

Any questions regarding the IHBG CARES ACT funding, please call the Housing Office for Doreen Blaker at (906) 353-7117 or e-mail doreen@kbic-sn.gov.

KBIC Considers Carbon Credit Program

The Keweenaw Bay Indian Community is in the process of investigating carbon credit programs. A carbon credit program compensates the Tribe for sustainably growing trees and vegetation (or carbon), on the Tribe's land.

A KBIC Carbon Committee, made up of representatives from KBIC Natural Resources, CEO, and Forestry Departments, is working with the National Indian Carbon Coalition (NICC), a not-for-profit organization that promotes sustainable development, to get updated information about carbon market opportunities. In February 2019, the KBIC Tribal Council authorized a feasibility study for a carbon credit program. The study found that KBIC has land that is sustainably managed and cared for and appropriate for a carbon credit program. In such a program, KBIC would be compensated for sustainably growing forests. The Council will decide if KBIC should enter a carbon credit program at a later date.

Common Questions About Carbon Credits and Carbon Markets

What is a carbon credit?

A carbon credit is measured as one metric ton of carbon dioxide that is taken from the air and turned into plants, through photosynthesis. Forests are considered "carbon rich" because trees, shrubs, plants, and forest soil store lots of carbon. Sometimes carbon credits are called "offsets."

What is a carbon market program?

A carbon market is an exchange of carbon credits for monetary value. There are two basic types of

markets, a required compliance market in California, and voluntary markets.

California Cap and Trade Program

California industries are required to keep their carbon emissions under a "cap," or upper limit. Those companies who are producing more than the cap amount have to purchase or "trade" from organizations that have either created carbon offset projects, or haven't polluted up to their full allowance.

Voluntary Market Programs

Industry voluntarily buys carbon credits from sellers because they know their customers like "green," environmentally sustainable businesses. Or the industry may be preparing to participate in a required, regulatory market like California's.

Who is involved in a carbon market program?

Buyers: these are industries required (in California compliance market), or voluntarily meeting emission standards. They purchase carbon "credits" to help meet their pollution emission goals.

Sellers: Landowners (like KBIC) whose forests, wetlands, and rangelands sequester and store carbon (as plants on the landscape) and offset climate change.

Project Developers: help sellers implement a carbon program. They are paid from the sale of carbon credits.

What is the time commitment?

One hundred years is the contract term for the California market. Voluntary market agreements are typically 40-50 years.

Can KBIC still harvest timber in a carbon program?

Yes, as long as the timber is sustainably harvested, and KBIC does not harvest more than is grown each year. When trees are removed, that carbon is considered "banked" or saved. Harvesting timber encourages further growth (or carbon accumulation) on the remaining trees and new trees.

What changes if KBIC enrolls in a carbon market program?

Land ownership, and natural resources management and stewardship at KBIC does not change. Conservation, land preservation, riparian and wildlife habitat improvement, medicine harvesting, firewood harvesting, and timber harvesting, are all activities that can thrive with a carbon market program. Land activities that aren't compliant with a carbon market program include: cutting more timber than grows, land clearing, or conversion of forest to a different land use.

What are disadvantages of enrolling in a carbon market program?

Limited waiver of sovereign immunity. All Tribes in California's compliance offset market must sign a limited waiver of sovereign immunity. The waiver is limited to the Tribe's carbon program and Tribal proceeds derived from it. Voluntary market programs do not require this waiver.

Long-term commitment. A carbon market program requires the land be maintained in forest for at

least 40 years. This can also be seen as an incentive for land conservation and preservation.

What are advantages of enrolling in a carbon market program?

The Tribe can get compensated for what it has been doing; growing trees and being good stewards of forested land. The Tribe can continue managing lands according to its already existing and approved Forest Stewardship Plan. The carbon program can be an incentive to keep and increase the amount of land in conservation and preservation status, since the program would generate income on lands that currently may not generate any income.

Is selling forest carbon offsets “allowing facilities to pollute?”

No. Carbon markets currently are stricter, or have lower caps, than federal guidelines. Carbon markets try to incentivize polluting less, and carbon dioxide-absorbing activities, like growing forest.

Polluting industries have to limit their carbon dioxide emissions to a certain cap, and they can buy carbon credits for only 4% of their additional exceeding emissions on the California carbon market. The “cap” lowers over time. Voluntary markets involve industries who aren’t required but want to pay for the carbon dioxide they emit into the atmosphere.

Are there other tribes currently participating in carbon market programs?

Yes. Fond du Lac is entering an agreement, and other tribes currently enrolled are the Yurok Tribe, Round Valley Indian Tribes, White Mountain Apache, Passamaquoddy Tribe, Confederated Tribes of Warm Springs, Confederated Tribes of Colville Reservation, Mescalero Apache Tribe, and Chugach Alaska Corporation.

For more information, visit www.indiancarbon.org, or contact your KBIC Forester, Rachel McDonald, rmcdonald@kbic-nsn.gov, 906-353-4591.



MEMORANDUM

TO: Tribal Members
FROM: Jennifer Misegan, Enrollment/Licensing Director
DATE: June 30, 2020
SUBJECT: Coronavirus Support Program

The Tribal Council has established the Coronavirus Support Program to assist members with expenses related to hardships caused by the coronavirus. The program will issue payments of \$500 to all members over the age of 18 as of June 17 who did not receive a payment from the Coronavirus Relief Fund, and who demonstrate a need by selecting from the categories on the form. Those members who are currently incarcerated in prison are not eligible.

In order to receive the payment, a member must complete the Address Verification Form and have it notarized. Notary Publics are commonly found at banks, law offices, libraries, and even shipping stores, such as the UPS Store. If a member is unable to print the form from our website, a form and a postage paid envelope to return it can be mailed to them by contacting the Enrollment/Licensing Department.

Once the form is received, the Enrollment/Licensing Department will submit them weekly to the Accounts Payable Department. Checks will be mailed to the member at their provided address.

If members have questions or need additional information, please contact our department.

(906) 353-4111 or 353-4114
jennifer@kbic-nsn.gov

ENROLLMENT/LICENSING DEPARTMENT IS OPEN

TRIBAL MEMBERS

The Enrollment/Licensing Department is open, by appointment only, for Motor Vehicle transactions and has been since June 15, 2020. The extension that was granted for Licenses and Registrations by the Tribal Council was for 30 days from the date the office was opened and has now expired. It is expected that members are to have current motor vehicle registrations as well as current Hunting/Fishing/Trapping Licenses.

If an appointment or a H/F/T License is needed, please call: (906) 353-4114 or (906) 353-4111, or e-mail jennifer@kbic-nsn.gov or jeanne@kbic-nsn.gov.

As a reminder, when coming to an appointment, please use the Main Entrance of the Tribal Center and wear a mask. Everyone will be required to have their temperature taken. Fees will be collected prior to coming into the Department. Be sure to have the receipt, and as always, proof of verification of current insurance is required. Also H/F/T Licenses and enrollment cards will be sent by mail only.



TRIBAL COURT CRIMINAL SENTENCES

The Tribal Court has agreed to comply with the request of the Keweenaw Bay Indian Community’s CEO’s Office to publish criminal sentencing on a routine basis.

Robert Genschow III, case #20-067, §3.1414, Possession, use, transportation of alcoholic beverages by persons under the age of 21 – 1st offense

Sentencing on 07/01/2020, #20-067, §3.1414:

1. Fine \$150.00.
2. Forty (40) hours of community service.
3. Defendant shall obtain a substance abuse assessment and follow all recommendations until successfully completed.
4. Ten days jail, ten days suspended pending successful completion of all terms of probation.
5. Defendant shall obtain a mental health assessment and follow all recommendations until successfully completed.
6. One to three months standard alcohol and drug restricted probation with the \$10 monthly fee.



Deepest Sympathy

Romayne Frances Hart
(March 20, 1952—June 4, 2020)



On Thursday, June 4, 2020, Romayne Frances Hart (Kishketog), passed away at the age of 68.

Romayne (fondly known as 'Ro') was born on March 20, 1952, in Marquette, MI, to the late Wilson and Frances (DeCota) Kishketog. She was of Ojibwa descent, Tribal Member of the Keweenaw Bay Indian Community, Baraga, MI; but lived the majority of her life in Milwaukee, WI.

Beloved sister of the late Larayne Durant. Romayne is survived by her four children: Lance W. Kishketog, Anthony T. Schofield, Karina Marrero (Garcia-Kishketog), and Robin H. Garcia; three grandchildren: Angel Marrero-Garcia, Belina Ana Zoe Garcia, and Lysette Marrero; loving sisters: Patricia Pasewald, Shirlee Seidl, and Barbara (Jeannie) Mathwig; special nieces: Amanda Durant and Pamela Slater; best friend: Gaynell Moore; and several other nieces and nephews, and many dear friends from the city of Milwaukee.

She cherished years of marriage and growing her family with former husband, Enrique (Henry) Garcia. She later remarried and relocated to Indiana; although she divorced, she remained in the state. After she moved away, the love of her family and friends maintained, and was celebrated upon each return visit home.

Romayne was a beautiful, confident, strong-willed woman with a gorgeous smile and a sense of humor that would incite tremendous laughter and joy. She had a talent for "whipping up" clothes, purses, jewelry, etc. that was impressive and admired.

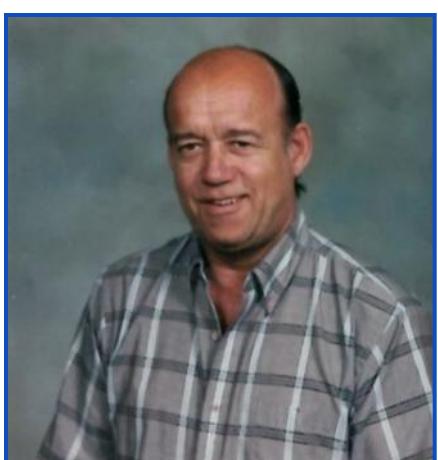
Ro, Sister, Auntie, Mom, Grandma... you are greatly missed and forever in our hearts. No funeral was held in light of recent and on-going events. The family did not want to put anyone's health at risk, especially considering the circumstances of Romayne's passing. We would like to thank everyone for their prayers and condolences, Miigwech. The Indiana Funeral Care facility assisted the family.



"She said goodbye not long before that night, the night of the Strawberry Moon, the night she passed on; she said, 'my girl...' and I knew."

"Mother, it is with a heavy heart that I vow to honor your legacy, as your only daughter I am privileged to carry this responsibility, as each full moon lights my path and bestows clarity upon me, the months will come and go, until it is my time to be taken by the beauty of the New Beginning." - Karina.

James L. "Tut" Mayo
(June 14, 1941—June 21, 2020)



James L. "Tut" Mayo, age 79, of Baraga, MI, passed away Sunday, June 21, 2020, at Bayside Village, L'Anse, MI. He was born in Baraga on June 14, 1941, the son of the late Richard and Elma (Koskinen) Mayo. James attended Baraga area schools. He served in the Army National Guard and was honorably discharged in 1964. James married the former Beverly "Bev" Carkeek at St Ann's Catholic Church, Baraga, on January 25, 1969. James had worked at the former Celotex Corp. and retired in May of 2000. He was a member of St. Ann's Catholic Church and the Keweenaw Bay Indian Community. James was very handy and had rebuilt their home and garage. He enjoyed gardening and watching the Detroit Red Wings and Detroit Lions.

James is survived by his loving wife: Beverly of Baraga; children: Jeff Mayo (Cassie Westphal Sauvola) of Baraga,

and Stacey (Richard) Blamer of Baraga; grandchildren: Taylor (Jenn) Mayo, Lyndsey (Antonio) Aleo, Morgan Mayo, and Kayla Deschaine; great grandchild: Maverick Mayo; brothers: Patrick (Judy) Mayo of Baraga, and Paul (Karen) Mayo of Baraga; and sister: Dianne Sirard of Baraga. Numerous nieces, nephews, and cousins also survive. James was preceded in death by his parents; brothers: Jerry, Richard "Bud", and John; and his sister: Marie.

Funeral services for James were held at 12 p.m. Thursday, June 25, 2020, at the Reid Funeral Service and Chapel, L'Anse, with Father Corey Litzner officiating. The family greeted friends at the funeral chapel on Thursday from 11 am until the time of the funeral service. Immediately following the funeral service, Baraga county area veterans under the direction of the Baraga American Legion Post #444 conducted military honors in the Baraga Cemetery. A luncheon followed at the Ojibwa Senior Center. The Reid Funeral Service and Chapel, L'Anse, assisted the family.

Robert Paul "Mahone" Carlson
(December 22, 1945—June 30, 2020)



Robert Paul "Mahone" Carlson was born on December 22, 1945, and passed away peacefully at his home on June 30, 2020, at the age of 74. Mahone graduated from Baraga High School. He served in the National Guard and was a proud Vietnam Veteran who served his country and was honorably discharged. He was a proud Union member of Local 324

Operating Engineers for 50 years. Mahone married the former Carol Ross on April 4, 1970, and they have three daughters: Tanya, Roxanne, and Suzie. Mahone was a member of the Catholic Church and had served as an altar boy as a child. He was also a member of the Keweenaw Bay Indian Community and had served two terms on the Tribal Council.

Mahone was an avid fisherman in his younger years. He was known for his love for operating heavy equipment. Mahone had many friends across the state. He was a great storyteller with a humorous personality. Mahone enjoyed long slow rides around the Gristmill and stopping at the Casino for a jackpot or two! He loved his visits from his granddaughter, Shayla Joy. Mahone was a great man who will be missed by many and his memory will live on forever. Rest Easy, RPC.

Mahone is survived by his loving wife: Carol of 50 years; dog: Bubba; cat: Mr. Kitty; his three daughters: Tanya (Dave), Roxanne, and Suzie (Jar); seven grandchildren; four great grandchildren with 1 on the way; sister: Alice Watchorn; brother: Ronald Carlson; stepsisters: stepbrother, and several nieces and nephews. He is also survived by many friends.

The family held a Memorial Party in Mahone's honor on Sunday, July 12, 2020, at the Baraga American Legion Post #444, Baraga, MI. The Reid Funeral Service and Chapel of L'Anse, assisted the family.

Edward Earl Gray, Jr.
(May 21, 1968—July 1, 2020)



Edward Earl Gray Jr., age 52, of Baraga, MI, passed away on Wednesday, July 1st, 2020, at Baraga County Memorial Hospital.

He was born May 21, 1968, in Chicago, IL, the son of Edward Gray, Sr. and Patricia (Crowder) Tuschen. Ed grew up in Chicago and moved to the L'Anse area in 2005. He did construction work most of his life. Ed enjoyed fishing, going to the casino, and being by the water. He had a love for animals.

Surviving are his mother: Patricia Tuschen of Baraga; brother: Steven Gray of Baraga; half sisters: Michelle Gray of Illinois, and Kelly Gray of Georgia; special aunt: Clara Corbett of Baraga; and numerous nieces and nephews.

Preceding him in death are his father: Edward Gray, Sr.,

and aunt: Shirley Corbett.

Family received friends on Friday, July 10, 2020 from 12-1:00 P.M. at the Ojibwa Senior Ceremonial Room. There was a feast and celebration of his life at 1:00 p.m. The Jacobson Funeral Home assisted the family.

Nicole "Nikki" Marie Rantanen (August 19, 1987 —July 4, 2020)



Nicole "Nikki" Marie Rantanen, age 32, was born in L'Anse, MI, on August 19, 1987, and walked on unexpectedly on July 4, 2020. She is the daughter of Barbara Dakota and Randal Rantanen. Nikki graduated from Mt. Pleasant High School in 2006, alongside her twin sister and was employed through Mid-Michigan Industries.

Nikki was a ray of sunshine who touched so many hearts through her happiness. She especially loved spending time with family and friends, coming home to the U.P., and spoiling her furry friends. She was proud of her involvement in the Potter-house and participation in the Special Olympics. Nikki was a Keweenaw Bay Indian Community Tribal Member.

She is survived by her grandparents: Dolly Sapcut and Fred Dakota of Baraga; mother: Barbara Dakota of Midland; sisters: Kimberly Rantanen of Mt. Pleasant, and Tasha Swartz of L'Anse; brothers: Jared (Paula) Rantanen of Midland, Brian (Liz) Rantanen of L'Anse, Kevin Rantanen of Mt. Pleasant, and Randall Rantanen of Midland; and numerous aunts, uncles, cousins, nieces, and nephews.

Walking on before her were her grandparents: Betty and George Rantanen and her father: Randal Rantanen.

A private family burial service took place in the Indian Pinery Cemetery on Thursday, July 9, 2020, at 3:00 p.m. The family greeted friends following the burial service at 4:00 p.m. at the KBIC Zeba Community Hall, followed by a feast in her memory. The Jacobson Funeral Home assisted the family.

Ronald L. "Ron" Hueckstaedt (November 22, 1960—July 15, 2020)



Ronald L. "Ron" Hueckstaedt, Jr., age 59, of Baraga, MI, passed away Wednesday, July 15, 2020, at UP Health System, Marquette. Ron was born in Milwaukee, WI, on November 22, 1960, the son of Ronald L. Hueckstaedt Sr. and Agnes "Totsie" (Cebessa) Hueckstaedt. He graduated from Milwaukee Lutheran High School in

1978. Ron worked for many years at the Ojibwa Casino as the security manager. He was a member of Keweenaw Bay Indian Community, Baraga Fire Department, an EMT for Bay Ambulance, as well as serving as a Board member. He enjoyed cooking, bowling on the Baraga Men's Bowling League, gardening, hunting, camping, "Missions" with his best friend Don Messer, volunteering his time for the community, and was an avid Green Bay Packer fan. He loved playing "Santa" for years at the Baraga Fire Hall and Keweenaw Bay Indian Community. Ron loved spending time with his children, grandchildren, and entire family.

Ron is survived by his loving children: Ronald L. Hueckstaedt, III (Hannah) and Amanda Hueckstaedt of Baraga, Laurie (Steve) Schultz of Las Vegas, NV, Ryan Freeman of Milwaukee, WI, and Jesse Miller of Milwaukee, WI; mother: Agnes "Totsie" Hueckstaedt; brother: Daniel (Elizabeth) Hueckstaedt; sisters: Eleanor (Charles) Miller and Kim (Jeffrey) Klopstein; his significant other: Patty Menzl; grandchildren: Brynlee, Alizah, Hayden, Sophia, Jacob, and Reighlyn, who is due in November. He is also survived by his special friends who were more like brothers to him: Richie Reed and Marc Trevisan both of Milwaukee, WI, Curtis Nieskes and Don Messer both of Baraga. He was preceded in death by his father: Ronald, Sr. and his brother Gary.

A celebration of Ron's life was held on Monday, July 20, 2020, at the Ojibwa Senior Citizens Ceremonial Room in

Baraga, from 1 p.m. until 2 p.m. Interment followed in the L'Anse Evergreen Cemetery. Immediately following the interment, friends joined the family for a luncheon at the Ojibwa Senior Citizens Center, Baraga. The Reid Funeral Service and Chapel of L'Anse, assisted the family.

Alfred Lee Nutlouis (October 21, 1963—January 25, 2020)



Alfred Lee "Coyote" Nutlouis passed suddenly on January 25, 2020. He was born October 21, 1963 in Fort Bragg, North Dakota.

Coyote is survived by his beloved children: Rachael Barber, Alfred Lee Nutlouis, Jr., and Jacqueline Nutlouis; three grandchildren: Cody, Jayden, and Alex; siblings: Alyce Martinez, Allen (Jeanne) Nutlouis, Dennis Nutlouis, Raymond Cadreaus, and Danielle Hernandez; mother of his children: Theresa Vaughan; and step-mother: Linda Nutlouis.

Coyote was preceded in death by his father: Alfred Nutlouis, Sr.; and his mother: Dorothy Nutlouis. He leaves behind a loving extended family and lifelong friends.

A Memorial Service was held on February 5, 2020, at the Grace and Peace church in Pontiac, Michigan. Coyote's remains was returned to the Keweenaw Bay Indian Community to be laid to rest. A fire was lit at the fire pit outside the Ceremonial Room at the Ojibwa Senior Citizens on Thursday, July 16, 2020, with a grave side visitation held on Sunday, July 19, 2020, at the Pinery Cemetery, followed by a feast held at the Ojibwa Powwow Grounds Pavilion. Alfred Lee Nutlouis was a member of the Keweenaw Bay Indian Community.

THE PINERY INDIAN CEMETERY

The Ojibway Indians in former times buried their dead by enclosing the remains in a box or birch bark shell. This was placed upon a scaffold about ten feet high made of four saplings having cross pieces bound to them. The Indians often planted vines at the base of the saplings and these vines soon grew and covered the bark shell. One reason they favored this method was that they did not like to have their dead put out of sight so soon by putting them in a grave. After some time, the body was taken down and buried in the ground. Since the early Indians did not have very good digging equipment, the graves were very shallow and animals, at times, would dig up the remains.

The Indian Cemetery, five miles east of L'Anse, at the pinery was first started about 1840. Although there is evidence of earlier burial, no records were kept, and no permanent markers were placed. The cemetery was located at this point because of the ease of digging, the surrounding original virgin forest, and the beautiful Pinery Lakes.

The dried lake bed, close to the cemetery on the west side, was at that time a body of water but has since dried up because the forest was cut. Before this cemetery was started, the Indians buried their dead on the hills overlooking the shores of Lake Superior and covered the graves with young saplings and Hawthorns in the shape of wigwams. If the grave was that of a warrior, the pole or grave post was set up in front of the opening. This was painted red and decorated with metal or other trinkets of the deceased, strips of fur, feathers, bits of tobacco, and sometimes scalps.

After the coming of the white man and the cutting of trees into lumber, the Indians covered the graves with wooden houses made of lumber, which can be seen today at the cemetery. These houses would prevent wolves and other animals from digging up the graves. Each house has a small opening on one end in which food, tobacco, and trinkets would be left for the use of the spirit of the departed. This custom has gradually disappeared, and no new houses are being built.

Since the grave houses are built of pine lumber, they have withstood the ravages of time quite well. The last house was built in the Pinery Indian Cemetery in 1904.

During the time that the Indians buried their dead on hills overlooking Lake Superior, they planted Hawthorne or thornapple, sharp thorns on all its branches, and was planted to prevent the graves from being molested by animals. It is because of this practice that the hills between L'Anse and Pequaming have many Hawthorne hedges. There were many graves scattered along the Keweenaw Bay shore of Lake Su-

Sandpoint Campground Fourth of July Celebration continued:

layed due to the Pandemic and loss of major revenue to the KBIC Tribal businesses.

On June 28, 2020, Campground host, Terri Denomie, posted on the Sandpoint Campground Group Facebook page, "Sandpoint is full!"

The Committee organized a Fourth of July activity schedule for registered campers. Friday evening, July 3rd, a boat parade was held around the campground to the Baraga Lighthouse. A camper decoration contest was held after the boat parade.

Saturday, July 4th, brought a kiddie parade at 12:00 noon where participants were given tokens by Eagle Radio and Michigan State Police. Children's games followed the parade where winners received a \$1.00 bill, and all participants received gift tokens.

For the adults, a bean bag competition was held with 27 teams in a double elimination tournament. Congratulations to Rob Jacobs and Tim Lofquist on their first place win. The evening brought an array of firework displays organized by various campers.

Sunday, July 5th, a can drive was held to benefit Dawn (Gauthier) Lorendo in her battle with cancer. Dawn, a KBIC Tribal Member, was sent home from Marquette General Hospital in December of 2019 on hospice. She did not give up and sought an alternative treatment at CHIPSMA Hospital in Tijuana, Mexico. Her family and friends have been diligently fundraising to pay for her treatments. Michigan Insurance is not payable at this Mexican facility.

Eagle Radio announced the activities at Sandpoint Campground throughout the weekend. Rez Robins set up their operations, making Indian Tacos and Frybread Pizza available for the public.

If you are interested in camping at Sandpoint Campground, the rates are: daily \$30.00, and weekly \$150.00. You must register before you set up. For more information contact Julie at the Ojibwa Casino Motel (906) 353-6333, or contact the campground host.

~ Submitted by Newsletter Editor.



Keweenaw Bay Indian Community Office of Child Support Services

P.O. Box 490, Baraga, MI 49908
Phone: 906-353-4566
Fax: 906-353-8132



"YOUR Children ...
OUR Priority"

We provide the following services:

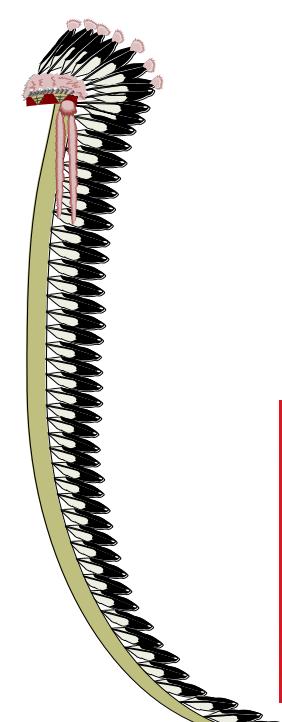
- Paternity Establishment
- Establishment of Child Support
- Outreach Services
- Mediation



Bean Bag Tournament Winners: Rob Jacobs and Tim Lofquist.



Bean Bag Tournament, 2nd place:
Kyle Koski and Tony Loonsfoot.



Back Road
Organic Supply & Retail
Brian & Suzie Elmlab
14081 Tangen Road
Baraga, MI 49908
906.353.8827
backroadorganicsupply@gmail.com
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Jacobson Funeral Home, Inc.
www.jacobsonfuneralhome.com
200 L'Anse Ave., PO Box 220
L'Anse, MI 49946
Ph 906-524-7800 Fax 906-524-7700

Susan M. Jacobs
Funeral Director/Manager
Courtney L. Jones
Funeral Director Apprentice

Our Children Are Our Future

Keweenaw Bay Indian Community
Tribal Social Services
16429 Bear Town Road
Baraga, MI 49908
906-353-4207

Become a Foster Parent

*Share Your Home and Heart
With a Native Child*



Michigan State University Extension Master Gardener Program Online via zoom

Thursdays, 5:30–10:00 p.m. EST - (4:30-9 p.m. CST)

September 3, 2020–December 10, 2020

Become a Master Gardener Volunteer!

Join other gardeners via an online format for this 14 week volunteer training program.

Horticultural topics include: best practices for growing flowers, vegetables and fruit; caring for lawns and woody ornamentals; house plant care; diagnosing plant diseases; pest identification and control, and much more.

Complete the classroom requirement, then volunteer for 40 hours in the community in order to become a certified Master Gardener.

*Participants are expected to regularly attend the classes; occasional makeup can be scheduled for extenuating circumstances. Dec. 17 will be a make-up day.

All classes will be offered online except the last class will be face to face at a location to be determined; midway location will be determined if there are registrants from multiple counties.

Cost is \$325. Partial scholarships are available and must be applied for at the time of registration. **Registration deadline is August 27, 2020**

Steps to register:

1. You will require a high speed internet connection; a computer/device with camera & microphone.
2. Application and registration link will be provided after you have begun the Volunteer Selection Process (VSP). Go to: https://msu.samaritan.com/custom/502/#/volunteer_home
3. Follow link to registration to complete application and pay.

For additional questions, please contact Rebecca Krans, kransr@msu.edu

**MICHIGAN STATE
UNIVERSITY | Extension**

MSU Extension programs and materials are open to all without regard to race, color, national origin, gender, gender identity, religion, age, height, weight, disability, political beliefs, sexual orientation, marital status, family status or veteran status.

Community Beach Clean-Up, KBIC Doing Our Part to Keep Our Waters Clean

The KBIC Natural Resources Department started doing weekly beach clean ups on July 9, 2020. Employees of the department, along with the Superior Watershed group of interns, spent the day cleaning seven different beach locations in the community. These locations were: Second Sand Beach area, First Sands in Pequaming, KBIC Boat Launch, Alligator swimming area, L'Anse Waterfront, Head of the Bay, and Ojibwa Campground day use all the way to Van Stratens. A total of 411 pounds of trash were picked up from the area beaches. Due to a closure on Monday July 13, 2020, clean-up of these seven beaches resumed on July 20, 2020. Total pounds were down from the first clean up, and we hope to continue seeing it go down as we keep weekly clean-up efforts going throughout the remainder of the summer beach season. The public is welcome to come out during these clean ups and join the effort to keep our area beaches free of trash and other small micro plastics that never fully break down and cause harm to the species that live on the beaches and in the waters.

The KBIC Natural Resources Department would like to say thank you to the Koski family from Pequaming for helping to clean up the beaches in that area and Lisa Denomie for policing the beach behind the Tribal Police Department. We appreciate the



Picture by Lauri Denomie.

Two KBIC Natural Resource staff: Zena Huhta, Lake Superior Program Coordinator, and Dave Runquist, Invasive Species Coordinator, Head of the Bay, July 20, 2020.

help in keeping our beautiful beaches clean and free of trash and any other debris that does not belong on them.

In addition a huge thank you to the Natural Resources Staff who came out to help. Great team effort!

Anyone interested in helping on Monday Beach clean-up days can contact Zena Huhta, the Lake Superior Program Coordinator by phone or e-mail. We hope to see you on the beaches. Miigwech.

Pinery Cemetery continued:

perior and many had well built houses over them, but with the settlers clearing land for planting, these houses, as well as other grave markers, were destroyed.

The first burials at the Pinery Cemetery were carried by four men with the grave box mounted on two poles. Since the Indians' townsite of Zeba was located about three miles from the cemetery, this was quite a hard task for the carriers of the dead.

After a road was established, the bodies were conveyed by small Indian ponies pulling a buckboard — a wagon with only one seat in the front and a short platform behind. Since the roads were not plowed during the winter months, the dead would be brought to the cemetery by toboggan.

One of the early chiefs, David King, is buried at the Pinery Cemetery along with his wife and children. He is mentioned often in old books and letters as a progressive and well-liked leader of the Chippewas. He lived in Zeba, near the trading post of the American Fur Company, which at that time was the main center of activity in this area. The American Fur Trading Post was located on the Lake Superior Shore just below the Whirl-i-gig Road, three miles east of L'Anse. A very old Indian and white cemetery is located nearby, but the houses are gone and very few grave markers remain.

Many of the Indians buried at the Pinery Cemetery were Veterans of the Civil War, World War I, and World War II. In World War I, they were used as scouts and in communications because they would converse in the Indian language which could not be understood by the enemy.

There are a number of tables located at the Pinery Cemetery. These were used for a picnic after the burial services. The large Norway Pines growing in the cemetery are remnants of the pines which once covered the surrounding area.

Many of the customs and practices of former times have been discarded, and the white man's ways have been adopted. The ceremonial dances have been discarded, but the friendly camp meetings are now well attended one week in August sponsored by the Methodist Conference.

Author unknown, was submitted by mail from an elder of the community, Vivian Davis, who indicated her 87-year old sister had safe kept the document for a length of time.

CUSTOM OF OJIBWA INDIAN BURIAL — LAKE SUPERIOR REGION BEFORE 1850

The Ojibwa Indians lived in a natural environment and derived their religious beliefs from natural observations. They believed the sun was reborn each morning, and it died each night. It rose in the east in the yellow light of birth and set in the west in the red light of death. During the day they could see shadows from every object in the direct light of the sun and reasoned that the shadow had to be the spirit of the object. If they destroyed, killed, or used an object, animal, etc., in any way the spirit of that object, animal, etc., would go to their store house in the land of the Shadows. Hence they would work hard during their lives to build up a great store house of spirits, so they could enjoy their life in the Land of the Shadows. They called this place the "Happy Hunting Grounds", and they believed that they too would go there when they died. The Indian name

was "Ponemah" or Land of the Shadows, so to prepare for this great event in their lives, they formed a great ceremony around the burial of one of their loved ones. They made great preparations for the Ojibwa spirit of death called "Pauguk," and when he came to call one of their loved ones, a great feast was prepared and the preparation of the body begun. After the feast of the dead, a blanket or a mat was wrapped around the body and then birch or cedar bark. Now the body was taken out of the lodge through a window, head first, by selected older people. (Older people have lived many, many winters and were filled with the wisdom of a long life.) If the body was taken out through the usual door, it would be inviting others to go with. If no window was available, a hole was made in the back of the lodge away from the door for the exit of the body.

When the funeral procession was part way to the cemetery, a chant was started and so timed that it would be finished about the time they got to the grave. At the burial ground were other small peaked roofs just above the ground level. They were constructed of birch, elm, or cedar bark in older times. In more recent times houses of planks, squared timbers, or boards had been erected. The body was laid alongside of the grave, and the speaker of the tribe then talked to the deceased.

"You will notice your path from the grave to the west. You will notice the footprints of your kin, your ancestors who went before you. At a path to the side you will hear someone calling you. Don't go. It is someone trying to steer you off. Follow the footsteps of your ancestors."

The body was then lowered into the shallow grave, usually three feet more or less in depth which was lined with birch bark. The body was dressed in its' best clothes and placed in the birch bark lining. Sometimes the deceased's dog was killed and placed with the body. Especially if it has been an inseparable companion. This was done to keep the spirit of the body company. Usually the possessions of the deceased: arrows, spear heads, fishing equipment, beads, etc., if they were to be placed in the grave, they were chipped or broken to let out the soul of the article so it might go with the owner. (Soul or Spirit are equal references in their legends.)

When everything was placed in the grave, one of the medicine men stood at the end of the grave and talked to the spirit of the body. He told of the good done by the deceased and explained that the journey into the land of the shadows should be started without fear. This land (Ponemah) was a pleasant place and full of peace and plenty. The following is a typical oratory translation into English.

"It is indeed a sad thing for your relations and brothers that you have been called so soon to make this journey. It fills our breasts with an ache of sadness, although we should not be so affected as we know that those who have entered this journey have done so for the better."

"This undertaking consists of trials that are difficult to endure, but we have no fear that you will fail. We have given you food, companionship (dog), and necessary items for your trip. We will, each of the four nights of your journey, light a fire that you will not be in darkness nor without fire to cook your food and warm your spirit." (This fire was to be transformed into a spirit of the fire for the use of the spirit of the body on its journey.)

"You are now facing the setting sun, so you can see before you the red path of death across the blue

waters upon which your spirit must travel in perfect peace for one sun (day). (For this reason most burials grounds were located near water so that a view of the setting sun was possible from the graves. The burial ground was generally found west of the village, with water to the west of the burial ground.) When you arrive at the brink of a great division or canyon in your path, you will eat the food we have placed for you and the fire will give peace and contentment."

"When the sun appears at your back, you will behold that great Serpent (Kitchi Kenebek) who will appear as a log. Tread upon the Great Serpent fearlessly and boldly, thinking only of the pleasures ahead. This evil one may writhe and twist into many shapes, hoping to shake you into the beyond, into the great canyon below. But if your conscience is clear, your footing will be firm, and you will arrive at the Great Strawberry when the second sun has gone to rest." (If a good and satisfactory life has not been lived the serpent will throw the deceased into the canyon where he will wander and suffer until repented and can climb out of the canyon and back on the path of death.)

"You will continue your journey during the second sun until the sun is at your back and going to rest. You will see a Great Strawberry (Kitchi Odaymin) do not eat of it as it is the food of the evil spirits who want you to leave the path of your ancestors and follow their evil ways. Go beyond the Kitchi Odaymin to make your meal from the food we gave you and warm yourself by our fire. If your conscience is clear you will not eat the strawberry, but if not you will eat and you will sleep a long sleep, and your fire will go out. Keep your eyes on the Path of Death and think of the good pleasures in Ponemah."

Author unknown, was submitted by mail from an elder of the community, Vivian Davis, who indicated her 87-year old sister had safe kept the document for a length of time.

ATTENTION

A drop box is now available outside of the Tribal Center for your convenience.

National Severe Storms Laboratory (NSSL)

Bob Rabin became a faculty member at Keweenaw Bay Ojibwa Community College (KBOCC) in December 2019. KBOCC is one of 37 Tribal Colleges and Universities in the U.S. The KBOCC mission is to provide post-secondary education rich in Ojibwa culture, tradition, and beliefs that promotes lifelong learning.

Bob taught his first on-line class, *Science Issues Today: Climate Change and Indigenous People*, during the spring semester. In addition to providing an introduction to weather prediction and climate observations in the Great Lakes and Arctic Regions, the course allowed students to report their own observations, create their own seasonal forecast, explore how changing weather and climate may affect traditional Anishinaabe life ways, and encouraged new ideas for future adaptation to possible changes. Anishinaabe life ways are dependent on wild rice or manoomin, birch bark, maple syrup, and cold water fish.

Bob visited the campus in mid-March and taught an earth science class and had a NOAA booth at a career fair for local high school students. There was considerable interest in NOAA activities and internship opportunities. The event provided an opportunity for Bob to meet staff of the Keweenaw Bay Indian Community Natural Resources Department and to discuss mapping of wild rice habitat supported by NOAA.



A sculpture at KBOCC by artist Rich Patel, *Presence* Chainsaw Sculpture, Chassell, MI.

*Source: Connections. Linking EEO, Diversity, and Science. Editor, Georgia Madrid.
<https://eeo.oar.noaa.gov/Newsletter/2020/June2020eeonewsletter.pdf>

FOOD DISTRIBUTION PROGRAM ON INDIAN RESERVATIONS (FDPIR)

FY 2018 NET MONTHLY INCOME STANDARDS*
(Effective Oct. 1, 2019 to Sept. 30, 2020)

*The net monthly income standard for each household size is the sum of the applicable Supplemental Nutrition Assistance Program (SNAP) net monthly income standard and the applicable SNAP standard deduction.

48 Contiguous United States:					<u>Use this amount</u>
Household Size	SNAP Net Monthly Income Standard		SNAP Standard Deduction	=	FDPIR Net Monthly Income Standard
1	\$1,005	+	\$160	=	\$1,165
2	\$1,354	+	\$160	=	\$1,514
3	\$1,702	+	\$160	=	\$1,862
4	\$2,050	+	\$170	=	\$2,220
5	\$2,399	+	\$199	=	\$2,598
6	\$2,747	+	\$228	=	\$2,975
7	\$3,095	+	\$228	=	\$3,323
8	\$3,444	+	\$228	=	\$3,672
Each additional member					+ \$349
Alaska:					<u>Use this amount</u>
Household Size	SNAP Net Monthly Income Standard		SNAP Standard Deduction	=	FDPIR Net Monthly Income Standard
1	\$1,255	+	\$273	=	\$1,528
2	\$1,691	+	\$273	=	\$1,964
3	\$2,127	+	\$273	=	\$2,400
4	\$2,563	+	\$273	=	\$2,836
5	\$2,999	+	\$273	=	\$3,272
6	\$3,435	+	\$285	=	\$3,720
7	\$3,870	+	\$285	=	\$4,155
8	\$4,306	+	\$285	=	\$4,591
Each additional member					+ \$436

PUBLIC ANNOUNCEMENT

Is your charitable organization planning on holding a raffle or selling raffle tickets on the L'Anse Indian Reservation?

Federal law, through the Indian Gaming Regulatory Act, granted Tribes exclusive right to regulate gaming activity on Indian lands. Even if you or the members of your organization are not tribal members, the Keweenaw Bay Indian Community Gaming Commission has the authority to regulate your raffle. It is unlawful to game without a license.

Please contact the KBIC Gaming Commission Office at (906) 353-4222 or stop by the office located at the Tribal Center for an application and a copy of the rules and regulations.

Application deadline for submission of **ALL Class I Drawings is 30 days** and **Class II Raffles is 60 days** prior to your event. License Fee will be waived when the application is received within this timeline.



16429 Bear Town Rd.
Baraga, MI 49908
(906) 353-4222



Missing and Murdered Indigenous Women

Michigan Women's Commission Raises Awareness—Caucus Responds

Ypsilanti, Michigan — Nationally, criminals target Native American women for 34% of all rapes and 61% of all assaults (“Violence Against Women in Indian Country,” *Indian Country Today*, 2015), yet Native Women are less than 1.7% of the U.S. population (Census Bureau, 2010). In Michigan, there are four victims of human trafficking for every 100,000 residents (*World Population Review*, 2020). Native Americans are 0.6% of the population. Governor Whitmer recognizes the linkage between human trafficking and the greater likelihood Michigan Native Women will be targeted, by naming May 5 as Awareness Day for Missing and Murdered Indigenous Women (MMIW). The Anishinaabek Caucus thanks Governor Whitmer. Now the Anishinaabek Caucus asks Governor Whitmer to take steps towards measurable action.

The Anishinaabek Caucus makes three requests. One, Native Women must have representation on the Attorney General’s Human Trafficking Commission. Two, ‘Indigenous’ must be added as a demographic to the Michigan Department of Human Health and Services statistics on human trafficking. Three, safety of Native Women must be a benchmark for Michigan agency permits, including Michigan’s Environment, Great Lakes, and Energy (EGLE). The proposed tunnel for Enbridge’s Line-5 will require encampments for their temporary workers. These man-camps will threaten the lives of women and children on both sides of the Mackinac Bridge.

Canada completed a study (National Inquiry into Missing and Murdered Indigenous Women and Girls, June 2019) confirming a correlation between the risk of MMIW and man-camps. There is “a strong link between extraction zones on the missing and murdered and women...” as summarized by Abaki Beck for *Yes Magazine*, 2019. Tunnel construction would bring the same influx of workers into Michigan’s

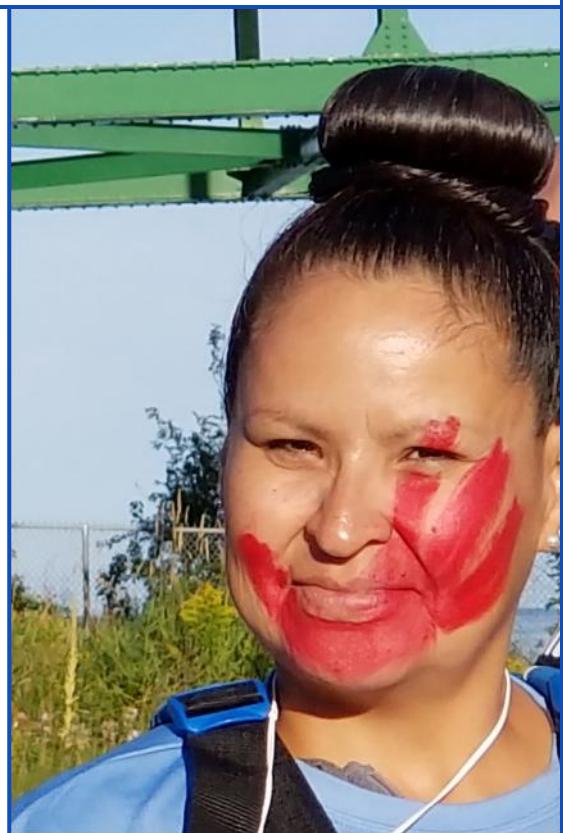
communities.

“In Canada... studies found First Nations women and youth represent between 70% and 90% of the visible sex trade in areas where the Aboriginal population is less than 10%.” (MSU, *Legal Studies Research Paper Series*, no 12-01, “Rising Waters, Rising Threats The Human Trafficking of Indigenous Women in the Circumpolar Region of the United States and Canada,” Victoria Sweet, 2014).

In the same paper Sweet notes, “very few comparable studies have been conducted in the United States.

Michigan has failed to address the probable rise of human trafficking should Enbridge’s proposed tunnel begin construction. In Wawatam Township, Emmett County, Enbridge has purchased 16 parcels (*Bridge*, “As the Michigan battle rages on Line 5, Enbridge quietly buys land for tunnel,” Ted Roelofs, 2020).

The State is correct to recognize MMIW. Measurable accountability is the next step. Anishinaabek Caucus of MDP is a political caucus of the Michigan Democratic Party advocating for the issues and concerns of the 12 Tribes in Michigan.



Melody Harris, Grand Traverse Band of Ottawa and Chippewa Indians, 2019 Pipe-Up & Paddle-Out

DIAL HELP — Services Available During COVID-19

Dial Help is the local non-profit crisis center that has been serving the Upper Peninsula since 1971. Although some programs are temporarily on hold, such as school-based supports and educational classes, many are still active. Because of the generosity of funders and donors, these services are free to the community. Dial Help also provides information and resources on their site at www.DialHelp.org/covid-19.

“Right now our priority is the safety of our staff, volunteers, and clients,” said Rebecca Crane, Executive Director of Dial Help. “We look forward to offering our full range of services in the future, but for now we’re still here to offer as many programs as we feasibly can during this difficult time.”

Dial Help provides culturally-aware services to the Native American community, including crisis support and referrals to tribal-specific resources. In addition to Dial Help’s services, the following tribal resources are available:

- * StrongHearts Native Helpline: (844) 762-8483
- * Niimigimiwang Transitional Home (Baraga): (906) 353-4599
- * Sault Ste. Marie Tribe of Chippewa Indians Advocacy Resource Center: (906) 632-1808

- * Bay Mills Indian Community Journey To Healing Program: (906) 248-3204
- * Lac Vieux Desert Tribal Program: (906) 358-4940
- * Hannahville Victim Services: (906) 723-2668

Dial Help’s 24/7 call/text/chat crisis line is available across the UP, as well as their Safety Net Program offering follow-up calls or texts to those dealing with suicide risk or loss, complex crisis, or Substance Use Disorder. In the Copper Country, they are still providing victim services and advocacy, family support services, and coordination for the Baraga and Houghton/Keweenaw Communities That Care coalitions. Select prevention, mental/behavioral health, and Substance Use Disorder services are available remotely.

To learn more about Dial Help and their services, visit www.DialHelp.org. Funding is provided by Aspirus Keweenaw and Ontonagon, FDA, HRSA, Kenneth Ryan Clark Memorial Fund, DHHS, National Suicide Prevention Lifeline, NorthCare Network, Portage Health Foundation, Superior Health Foundation, United Ways of Dickinson County and Marquette, UP Health Systems, and West End Health Foundation. You can find their donors at www.DialHelp.org/donors.



Copper Country
Houghton, Baraga, Keweenaw

News and Events for Parents in the Copper Country

Keweenaw Family Resource Center and BHK Child Development Board Present



Playtime in the Park

For children ages 0-4 and their families

Wednesdays 10 AM—Noon Thursdays 10 AM—Noon

Date	Location	Date	Location
08/05/2020	Centennial	08/06/2020	Centennial
08/12/2020	Lake Linden	08/13/2020	Lake Linden
08/19/2020	Chassell	08/20/2020	Chassell
08/26/2020	Hancock	08/27/2020	Hancock

Please participate in only one Playtime per week.



*If rained out, children 4 years of age and younger are invited to the Tree House Indoor playground from 10 am to noon. Cancellations will be posted on Facebook.



Playtime in the Park is a collaboration between Keweenaw Family Resource Center and BHK Child Development Board. Funding also provided by Michigan's Children's Trust Fund.



Word List

Odatagaagomin
Baashkiminasigan
Gabeshiwin
Gitigaan
Wewebanaabiwin
Miinan
Odeimin
Miskomin
Jiimaan



Fill-in-blank

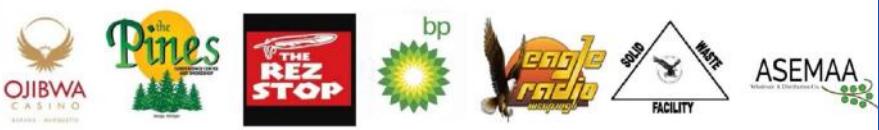
Fishing - w _ _ b a n _ _ b _ _ w i n
Blackberry - o d _ _ _ a a g o _ _ n
Boat - j _ _ _ a n
Camp - g _ _ s h _ _ n
Jam - b _ _ h k _ m i n _ _ g a n
Raspberry - m i s _ _ _ n
Garden - g i _ _ _ n
Blueberry - m _ _ a n
Strawberry - o d e _ _ _ n



The language page was designed from reference of <http://oijibwe.lib.umn.edu/>

Frontward, Backward, Diagonal - Search

b	i	e	m	i	i	n	a	n	a	m	d	g	c
a	c	f	i	h	b	v	q	i	i	b	k	g	t
a	s	b	s	a	w	u	o	w	w	k	j	q	v
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g	i	t	i	g	a	a	n	e	k	e	h	e	m
a	i	b	n	a	k	h	i	w	n	d	c	f	d
n	o	d	a	t	a	g	a	a	g	o	m	i	n



BARAGA AREA—IMMEDIATE OPENINGS

POSITION TITLE	STATUS	# OPEN	DEPARTMENT	PAY RATE	***End Date
1 Casino Housekeeper	Part-time	2	Casino Housekeeping	\$12.00/hr	Continuous
2 Security Officer	Part-time	4	Security	\$13.00/hr	Continuous

MARQUETTE AREA—IMMEDIATE OPENINGS

POSITION TITLE	STATUS	# OPEN	DEPARTMENT	PAY RATE	***End Date
1 Cashier	Part-time	2	Food & Beverage	\$10.00/hr + tips	Continuous
2 Cashier	Full-time	1	Food & Beverage	\$10.00/hr + tips	Continuous
3 Count Team Member	Part-time	3	Count Team	\$13.00/hr	Continuous
4 Security Officer	Part-time	3	Security	\$14.00/hr	Continuous
5 Server (Wait staff)	Part-time	3	Bar	\$5.67/hr + tips	Continuous
6 Slot Attendant	Part-time	2	Slots	\$10.00/hr + tips	Continuous
7 Slot Technician	Full-time	2	Slots	\$14.50/hr	7/31/2020

* Tipped positions are guaranteed at least \$12/hr (B), \$13/hr (M). P/T = up to 37 hrs per week. Some benefits for all, including accrued sick time, accrued paid time off and after ** one year of employment—one floating holiday and 401k with 6% match.

For more information, please contact our HR Team — Baraga HR Office at (906) 353-4120 or Marquette HR Office at (906) 249-4200, ext. 4704.

** 401k eligibility also requires at least 1000 hrs worked, in addition to the one year of service.

Keweenaw Bay Indian Community Employment Opportunities



Current Positions

Care Coordinator (closes August 3, 2020, at 4:00 p.m.);

Unit Manager, full-time, THPS;

Fire Technician, Seasonal, FEMD;

Wildlife Technician, NRD;

Seasonal Wildlife Technician, NRD;

Enrollment/Licensing Coordinator, full-time, Tribal Center;

Dentist, full-time/part-time, DHHS;

Treatment Counselor, full-time, Newday;

Outpatient Counselor, full-time, Outpatient;

Firefighter, on-call, FEMD;

Accounting Manager, full-time, Accounting;

Peer Recovery Mentor, three part-time, Oshki Maaji;

Physician/Medical Director, full-time, DHHS;

Nurse Practitioner, full-time, DHHS.

On-going recruitment (open continuous): Unit Manager (Newday). (on-call positions): Cleaning Person, Facility Attendant, Laborer, LPN, Prep Cook, Natural Resource Technician, Nurse Practitioner, Pharmacist, Pharmacy Technician, Receptionist/Clerical Worker, RN, Unit Manager (OVW), and Van Driver.

For complete job announcement and application requirements contact: KBIC Personnel Department, 16429 Bear Town Road, Baraga, Michigan, 49908. (906) 353-6623, ext. 4176 or 4140, or visit us at www.kbic-nsn.gov.

Ojibwa Recreation Area

Sand Point Camping area

Opens June 12, 2020

RV's - \$30/daily rate or \$150/weekly rate

Tents- \$15/daily rate or \$75/weekly rate

You must register prior to setting up!

If you have questions, contact Julie Saavola at the Ojibwa Casino Hotel, phone number **(906) 353-7611** or

Camp Host - (Currently Terri Denomie-changes weekly) or

Don Messer (906) 201-4086.

POW WOW CAMP-GROUND IS NOW OPEN!

To be added to the mailing list or to correct your mailing address, contact the enrollment office at **(906) 353-6623, ext. 4114.**





FINANCIAL ASSISTANCE AVAILABLE

The Nitaazhitoojik Industrial Training (NIT) Program provides financial assistance to eligible students pursuing education in the following STEM-related programs. Assistance can include, but is not limited to, tuition, course material, transportation, and training costs.

ELIGIBLE PROGRAMS



COMPUTER NUMERICAL CONTROL (CNC)

• Available Winter 2020



COMPUTER - AIDED DESIGN (CAD)

• Available Fall 2020



MECHATRONICS

• Available Fall 2021



WELDING

• Available Fall 2020

For more information, please contact the LTBB Niigaandiw Education Department.
Phone: (231) 242-1485 Email: kbennington@ltbbodawa-nan.gov



North Central Michigan College



Industrial Arts Institute

ANNA
NATIVE AMERICANS

The production of this flyer was supported by Grant 90NA8359 from ACF.
Its content solely the responsibility of Little Traverse Bay Bands of Odawak and not necessarily represent the official views of ACF.



The (late) Pauline Spruce, photo from 2015 Water Walk.



(12) Ashi Niizh

PRESORT STANDARD
U.S Postage PAID
Big Rapids, MI 49307
Permit No. 62



The Keweenaw Bay 7th Annual Pauline Spruce Memorial Water Walk was held on Wednesday, July 22, 2020. Opening Water Ceremony was held at 7:00 a.m. at First Sands, Pequaming, Michigan. A sacred fire was lit and tended by NRD staff. Several participants (Tribal Members and non-tribal) walked the 17 mile course from First Sand Beach at Pequaming Point to the Sand Point Lighthouse. Teachings were conducted by Kathy (Chosa) Smith, Terri Denomie, and Lisa Denomie and a feast followed at campsite 37.

Jessica Koski, KBIC member, who was employed at the time at the Keweenaw Bay Natural Resources Department (KBNRD) organized the 1st Annual Water Walk to raise awareness of the state of our water. The late Pauline Spruce and Terri Denomie, both KBIC members, jumped in and assisted her. Terri Denomie said, "Jessica had moved, and Pauline and I both knew that once we had started something,

we should keep it going for at least seven years, so we said, 'Let's do it!'" Sadly, Pauline Spruce walked on to be with the creator on May 6, 2016. Terri fully took over the reins these last four years and dedicated the Annual Water Walk to Pauline's memory. Kathy Smith, KBIC member, who is employed at KBNRD, and Lisa Denomie, KBIC Member joined in to help Terri.

Photos compliments of Rodney Loonsfoot.

~ Submitted by Newsletter Editor.



Community Development Corp.

American Indians specializing in Home Loans for American Indians

- ▶ We are a Native Community Development Financial Institution certified by the U.S. Treasury
- ▶ Now offering VA, FHA, Conventional and Reverse mortgages
- ▶ Offering HUD's Section 184 Indian Home Loan Guarantee Program
- ▶ Offering USDA's Section 502 Direct Home Loan Program with Payment Assistance
- ▶ Business Loans for Native Farmers and Ranchers!

906.524.5445 | www.lakesuperiorcdc.com

KEWEENAW BAY HOLDS 7TH ANNUAL PAULINE SPRUCE MEMORIAL WATER WALK

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