**Seal makeover**

Tribe’s emblem gets an update

Kenaitze Indian Tribal Members and employees will soon have a new Tribal seal and updated logo adorning their correspondence and clothing.

Tribal Council Members recently unveiled the new seal. The most significant change is the addition of the Kenai River and Cook Inlet to the design. Tribal Council Chairperson Wayne D. Wilson Jr. said that is important for the Kahtnuht’ana Denai’ina.

“That’s the biggest thing – because we’re the River People,” Wilson said.

The current seal came into use in 2008 and was based on the Tribal Court seal, which was first used after the court was established in 1986. The seal was inspired by the Tribe’s original flag, which was designed by Tribal Member Elsie Maillelle in 1972.

**All fun and games**

Yaghanen NYO team jumps into another season

The Native Youth Olympics are unlike other sporting events. Competitors demonstrate impressive strength, agility and skill. But while athletes strive to jump higher and farther, they are also just as likely to help their fellow competitors do the same.

“NYO is different,” Doug Gates, a Yaghanen Youth Program Youth Advocate, explained in a pep talk prior to a recent practice session. “NYO is about cooperation. There will be cooperation between teams. You might see an athlete from one team go up to an athlete from another team, and tell them how they can jump farther, or kick higher. So athletes will help each other.”

The reason for cooperation, even in a competitive environment? Gates said he thinks it’s because cooperation is crucial to the Native cultures from which the games have been passed down over generations.

“We want you to go out there, have a good time in the events, try your best, if you win a medal, awesome, we’ll be proud of you. If you do not win a medal, well, if you tried your best, that’s all we really want,” Gates said.

The current NYO format includes 11

Joseph Whittom competes for Kenaitze’s Salamatof team in the one-hand reach during the Tribe’s invitational in January.
**MEETING, FROM P. 1**

Among the concerns voiced at the meeting were voting rights for Tribal Members living outside Alaska, differences in voter eligibility between the Tribe’s constitution and BIA regulations; and challenges to the list of registered voters.

Council Members shared some of their own concerns, but noted that none of them could be addressed until BIA staff return to work.

On the ballot, voters will be asked to remove the requirement that elections to amend the Tribe’s constitution be overseen by the Secretary of the Interior.

One of the concerns is that a Secretarial election is open to all Tribal Members 18 and older per federal regulations, while Tribal elections are restricted to Tribal Members 18 and older living in Alaska.

**Lost voice**

She said the Council always counts people living Outside when it cites Tribal Membership in resolutions.

“They are our Tribal Members, they are our family,” Zipol said.

Council Treasurer Clinton Lageson said he trusts “that Tribal Members will make the right choice at the right time” on changes to the constitution, and will correct any issues that may arise.

“I trust that process more than I trust the federal government,” Lageson said.

Council Member Mary Ann Mills suggested a tribal bill of rights.

“If we remove the Secretary of the Interior, I think it would be a good idea to have a bill of rights that would protect our people,” Mills said.

During the meeting, Council Vice Chairperson Bernadine Atkinson provided an update on negotiations with the state on Office of Children’s Services Child Welfare Compact, and federal Title IV-E funding for a foster care program.

Atkinson said that funding under the OCS compact is uncertain due to the change in state administration. She said that the message relayed to the Tribe is that Gov. Mike Dunleavy is in favor of the compact and would like tribes to take on more services. The state also wants to work with tribes to identify other sources of funding. Title IV-E may be another good source of funding, and the Council is moving forward with an application for a $300,000 planning grant. The two-year grant would allow the Tribe to ensure that the necessary infrastructure, court code updates and implementation plans are in place before a foster care program is launched.

Royal Brown, who was introduced as the new Tribally Designated Housing Entity/Facilities Director, provided an update on the new harvest shop under construction at the Tribe’s fishery site. The first floor of the foundation work has been completed, and funding has been secured to build a weather-proof structure that will be usable for the upcoming season.

Brown said finishing the interior will be funding-dependent, but plans include stainless steel counters and sink and a walk-in cooler and freezer, amenities that will help not just with processing the fish harvest, but also with the moose salvage program. Hot running water and a “real bathroom” also are part of the plans.

In response to a question, Brown said a grant application has been submitted to the M.J. Murdock Charitable Trust to improve other facilities at the fishery site, including a new pavilion, larger smokehouse, and bigger storage shed.

Lageson reported that the Tribal Equal Rights Ordinance Commission had revised the job requirements for the Tribal Fishery Education Assistant positions, and is hoping to see Tribal Members interested in filling them. The job is posted on the Tribe’s website at www.kenaitze.org.

Wilson encouraged Tribal Members to apply for the positions and is hoping to see them filled by April.

The next quarterly meeting is scheduled for April 13.

**Mills named to Alaska Native Elders Council at APU**

Tribal Council Member Mary Ann Mills was recently invited to join the Alaska Native Elders Council at Alaska Pacific University.

Alaska Pacific, located in Anchorage, is working to become a Tribal University, and is involving Elders from across the state in the process. The Alaska Native Elders Council will use their collective wisdom and knowledge to reinforce and exemplify the vision and mission of Alaska Pacific.

According to its strategic plan, Alaska Pacific’s mission is to provide world-class, hands-on, culturally responsive educational experience in collaboration with its students, communities and Tribal partners. The school’s vision is to honor Alaska’s indigenous heritage, exemplify excellence and prepare paths.

Learn more about Alaska Pacific University at www.alaskapacific.edu.

**Moving soon? Please keep in touch**

Please keep your contact information current so you don’t miss important mailings from the Tribe.

Send updates to:

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**From the editor’s desk**

The Counting Cord is a publication for members of the Kenaitze Indian Tribe and the Tribe’s customers.

Find more information on the Tribe’s website at kenaitze.org and like us on Facebook at facebook.com/kenaitze.

For story suggestions or questions about content, contact editor M. Scott Moon at 907-355-7237 or by email at smoon@kenaitze.org.

Find us on Facebook.

**Land a great job**

Apply now for the Tribal Fishery Education Assistant, Russian River Fish Technician, or other great positions at the Tribe.

Go to www.kenaitze.com/careers for more information and to apply.

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Happy New Year, I hope everyone had an excellent Christmas and happy New Year. 2018 has come and gone. There were many exciting changes that took place this past year that will help the Tribe continue to grow in the future. I’d like to recap some of the accomplishments over the past 12 months.

The Council started 2018 off with a very successful strategic planning session that will help the Tribe move forward in a positive manner. We implemented a new Tribal-wide organizational chart that added several new director positions.

The newly established K’atnu’htana Denina’tha Health Board will allow us to become more effective and efficient as a Tribe.

One of the more noticeable changes was that we split the Executive Director role into two positions, Executive Director of Tribal Administration and Executive Director of Health Systems. Both positions were filled by Dawn Nelson and Julia Polinski, respectively.

We continue to make progress in filling other key positions. The Human Resources Director position has been filled by Geoff Miller, and the TDHE Facilities and Housing Director position has been filled by Royal Brown. New Finance Director Ed Keough and Education Director Rachel Gilbert will be coming in early February. We also signed a letter of intent with a permanent physician for the Denina’tha Wellness Center, with plans to start in July.

The Council has been working hard on honoring our past Tribal Members who have been influential in our growth and success.

TERO is presently working on creating five intern positions with the Council’s commitment to succession and leadership planning. It is our hope that the future leaders of the Tribe will come from this program.

At the national level, Clinton Lageson, Tribal Council Treasurer and Alaska Area Vice President, attended the Mashpee Wampanoag Tribe Save Our Sovereignty Walk in Washington, D.C., on Nov. 14, 2018 at the National Museum of the American Indian. Clinton gave a speech in support of tribal sovereignty and calling attention to the dangers facing our tribal homelands.

I’d like to thank all of our staff for the hard work and dedication you have shown in the past year. The Employee Christmas party also had a record turnout with great food. I appreciate the time and effort that went into planning those events.

I also want to congratulate some of the Tribe’s longtime employees, who were recognized at the recent Years of Service celebration. We have three employees who have served the Tribe for 10 years of service, and past year: Brenda Trefon in Environmental Protection; Archie Minkler in Housing; and Michael Bernard in Yaghan Program. Dental Supervisor Kris Smith is our first employee to hit 20 continuous years of employment at the Tribe.

We accomplished a lot in 2018, and I’m looking forward to being able to share even more accomplishments in 2019.

Sincerely,

Wayne D. Wilson Jr.
Wayne D. Wilson Jr.
Tribal Council Chairperson

**Tribe’s Jan. 12 quarterly meeting.**

The Counting Cord is the official newsletter of the Kenaitze Indian Tribe. Find out more information and to apply.
Jeff Swan, Hanna Wilson and Savanna Wilson rehearse a scene from "The Ballad of the Kenai." The past distant past to be in the distance, and he wanted the middle ground to be a dark and vague transition area. "I wanted to represent the gap, the struggle I see the Dena'ina dealing with in the last few years and last few decades," Morin said.

"There's that gap between the old ways and the new ways, which is sort of a universal theme. So I wanted the three levels, and distances, to emphasize size, and yet also represent the cultural struggle and vagaries. Robert was the Native narrator, voice the thoughts and concerns and uncertainties of how was it, how did we get here and what's going on now?"

Morin said that during his research, he found 11 versions of the script, written by Lane Petersen with original music by Robert C. Richardson. He said as the script evolved, the Dena'ina scenes became more predominant. He also discovered that in 1992 or 1993, Petersen wrote a play dedicated to the Native narrative, called "River's Place."

Bunny recruited her brother Jeff Swan to write Kaagze, a Dena’ina leader from the past. Kaagze has one of the most powerful moment in the production, when he lamented the loss of his people due to the introduction of disease from contact with Europeans.

Jeff Swan said it was an emotional performance for him. "When we listen to a song, either the emotion comes through, or not," Jeff Swan said. "In this case, reading it, memorizing the lines and singing it, it was hard not to get a little choked up. I had to process it mentally. It is a pretty sad thing. The way I dealt with it was to say, OK, if you are a person who has lost your entire family and population, one of the things you might ask yourself is, how do I carry on? What do you do? Do you give up the entire memory of your civilization, or do you carry on? And I think the answer would have to be, you carry on if you could."

Bunny, singing songs in Dena'ina was especially powerful.

"We always had words, but now, there is great support, through people like Jon Ross, Sondra (Shajoff-Stuart) and others who are inspired to perpetuate the language," Bunny said. "I think it really has given the young people something to hold on to, something more concrete. I think even Elders now are prouder. They had been speaking it so long, and now, here it is, time to honor and celebrate our heritage and our culture. Finally, it's a celebration."

The Tribe and the Dena’ina culture were represented in other meaningful ways. Bunny Swan said the regalia she wore for the performance was her own, some of it made by Tribal Elders, and she made the jewelry that Jeff wore. Jeff Swan also crafted the spear he carried on stage.

"It is a feeling that we should be the ones to make our own. That's kind of a spiritual thing," Jeff Swan said. "I actually went to the woods and cut and peeled it, and put moose antler in the tip, and wrapped it in leather."

"The Ballad of Kenai" also provided an opportunity for some younger Tribal Members to show off their talents, portraying Dena'ina men and women. The cast included Jenna Yeoman, Emilee Wilson, William Wilson, Hanna Wilson and Savanna Wilson.

"The kids were shy at first, and we kind of brought them out of their shell a little bit," Jeff Swan said. "There were times when we were practicing, and there wasn't as much energy coming from the kids, and maybe us, too. But on opening night, when we had an audience to play to, it was almost like lightning struck."

"I think Peter would have been very proud of the kids," Bunny Swan said. "And it thrills me to know that there's 54 more people (the cast, orchestra and crew) who may not be Tribal Members who know 'Di Ya Du Hu,' they know Dena'ina songs."

Bunny Swan said it was cool to have Dena'ina people portraying Dena'ina people on stage. "There were things we were all doing real Dena’ina things – pass fishing and putting them on the racquet, and playing 'Chugach's Lament' it actually made me feel like it was back then, and real, and I was actually a part of it," she said. bunny Swan said that she learned about Dena’ina history, too. "I learned a lot of little traditions, things I didn't know about my history," Wilson said.

Adding to the story

"The version of "The Ballad of Kenai" also included Bunny Swan's song "Where Are the Drums," which she wrote for Tyonek in 1984, a time when that community was struggling with change. Morin explained that in his research, he found that "Kazage's Lament" and Kalifornskis’s "Song of the Lonely Man" appeared in different sequences in some scripts, and in some cases, even in different acts. However, he said that in working with Bunny and Jeff, he detected a greater sense of optimism about where the Tribe is now and wanted something of the play to be more uplifting."

"I wanted to end the show with Peter's being the last voice, but I needed something else to go with (Kazage's Lament)," Morin said. "And Bunny goes, 'Well, I have a song I did for the Tyonek folks.'"

"I added all kinds of different things – that folks didn't want to come see because it is not portrayed Na- tive peoples in a bad light, or the city council and the community in a bad light," she said. "I think they were generous in having a little fun with each. You know, we need to laugh at ourselves, our goodness, and do better."

"Robert only had two or three lines with everyone else," Morin said. "That's why I had Robert sit in the corner, in the shadow kind of out of the way." The character also shows what Morin sees as the Tribe re-establishing its identity and culture.

"We tried to get him to reflect a little bit of the recognition of being able to reach the past and bring it out," Morin said. Bunny Swan said she hopes that idea resonates with the young people in the cast.

"To have the kids come and perform who are in (the Tribal) dance group currently, I shared with them that when they return to the dance group, they need to be leaders, because they're not only dancing and singing for themselves and their parents and the audience, but they have information to deliver, and we owe it to our ancestors to do it properly and proudly," she said.

SEAL, FROM P. 1

The new Tribal seal main- tains the elements from the previous version. It depicts Yachten, the Good Land. Mount Redoubt represents the strength, endurance and steadfastness of the Kenaitze people. The salmon represents the spirit of the Kenaitze people. The snowshoes show that the Kenaitze people continue to walk with surety on the Earth.

The river means forever, and includes the Tribe’s original flag designed by Tribal Member Elsie Maillelle in 1972.

The Tribes original flag was designed by Tribal Member Elsie Maillelle in 1972, when you look toward Mount Redoubt from the bluff in Kenai. When you look out, you see Kenaitze Island and you think of home," Wilson said. Discussions to update the

operations. One of the goals is for each program to be easily identified as a Kenaitze Indian Tribe program.

Tribal Council Members worked together with the Tribe's graphic designer, Charles Atkins, to create the new seal.

"It was a group effort to come up with the final product," Wilson said. The K'nahtnu’'a Dena’ina logo, which depicts three volcanoes and includes the Tribal Mission "to assure the K'nahtnu’'a thrive forever," was also updated.

Two versions were created, one that will look good on light colored material, and one for dark colored material. The Council also approved a new standardized business card for all employees.
NYO, FROM P. 6

Events. Some of the events showcase an essential hunting, fishing or survival skill, others help develop strength and coordination.

Athletes in the Yaghanen program explained the events, and shared their thoughts on what they like about their favorites.

Alaskan High Kick
The Alaskan High Kick “just seems pretty cool,” said William Vaudrin.

Athletes start standing on both feet, and kick it as high as they can—landing on the kicking foot and without losing their balance. Vaudrin said the event is a test of strength and balance.

“Once you have your balance, and keep a straight back,” Esta Johnson said.

They each grab an end of a foot-long dowel, tapered at each end.

Judah Eason competes for Yaghanen Youth Program’s Salamatof team in the two-foot high kick event.

You need to have pretty good leg strength to kick yourself up, and good arm strength so you can pull your other leg up and kick higher,” Vaudrin said.

Arm Pull
Samuel Wilson said the Arm Pull was his favorite event as a junior competitor, because he was able to use his strength and leverage to his advantage.

In the Arm Pull, competitors sit on the floor facing each other, with one leg over and one leg under the opponent’s legs. Competitors lock arms at the elbow, placing their free hand on the opponent’s foot. With a signal from the official, competitors pull straight back without jerking or twisting until their opponent’s arm straightens or they pull their opponent toward them.

Doug Gates, Yaghanen Youth Advocate, has one other piece of advice: Always stick the landing. Competitors sometimes think they’ve missed the ball while they may have just brushed it, but if they put their other foot down, it won’t count.

“Always stick your landing— even if you think you’ve missed,” Gates said.

Emilee Wilson shared the key to the Seals Hop: “Abs!”

Seal Hop
Judah Eason competes for Yaghanen Youth Program’s Salamatof team in the two-foot high kick event.

With your arms straight and palms flat; the senior boys keep their arms straight and flat, while the junior boys keep their arms up and throw it up into the air. Without stopping or touching the floor, you must jump as high as you can.

Judah Eason said he uses his abdominal muscles to jump the farthest.

Two-Foot High Kick
William Wilson likes jumping, so the Two-Foot High Kick is a natural fit.

“It’s fun to do, kind of like the One-Foot High Kick,” Wilson said.

The two-foot version tests a competitor’s strength and balance. Competitors must jump with both feet, kick a suspended ball, and land on both feet without falling backward.

William Wilson likes jumping, so the Two-Foot High Kick is a natural fit.

“Two-Foot High Kick”

The Alaskan High Kick "just seems pretty cool," said William Vaudrin.

Athletes start standing on both feet. They leap forward onto one foot, swinging the other leg behind their landing leg, shift their weight to that foot, and jump forward again, landing on both feet. Athletes compete to see who can jump the farthest.

“Even if the river is frozen but breaks apart, you have to jump on ice floes to get home,” Vaudrin said.

Alyssa Semaken explained that to do it well, you have to really swing your arms and get your upper body into it.

And when you jump, you have to stick the landing,” Semaken said.

One-Foot High Kick
In the One-Foot High Kick, competitors launch themselves off both feet, kick a suspended ball with one foot, and land on the kicking foot without losing their balance. While it sounds straightforward, doing it well requires a combination of strength, flexibility and good technique.

“Just think about doing your best and having fun,” Aylers said. In the Kneel Jump, competitors start in a kneeling position, with the tops of their feet flat on the floor. From there, they jump up and forward, landing on both feet. The event tests an athlete’s leg strength and balance.

Abby Semaken explained that to do it well, you have to really swing your arms and get your upper body into it.

And when you jump, you have to stick the landing,” Semaken said.

Wrist Carry

Andrew Wilson said his first attempt at the Wrist Carry didn’t go so well.

“It was during practice. I didn’t get very far, and I cried,” Wilson said.

Since then, he’s improved quite a bit and this year he’s taken home several prizes.

Wilson said that during a competition, he keeps his focus on “just trying to hold on as long as I can.”

The event is a test of strength, endurance and toughness.

“Your hand just stays in a fist for a few seconds,” Wilson said of the muscle fatigue that sets in. “When you try to open it, it gets stuck, and your wrist gets red.”

Judah Eason competes for Yaghanen Youth Program’s Salamatof team in the two-foot high kick event.
Learning starts in the home
Tribe launches Early Head Start program

Samuel Semaken is a bundle of energy. On this particular Wednesday morning, that energy is focused on applying paint to paper. The lesson had started with painting ice cubes before moving to painting paper, and Samuel is holding his canvas with color. Throughout the lesson, Samuel’s sing-song “ha-ha” fills the room.

Samuel, age 2, and his family are participants in the Tribe’s new Early Head Start program. Working with Samuel are Abby Hanna and Vicky Glick. Early Head Start home visitors say the home-based aspect of the program is a very familiar one for Samuel – his own living room.

Early Head Start serves pregnant mothers, infants and toddlers up to age 3. The home-based program provides support and encouragement for parents to be their child’s primary teacher.

“I love Kenai’s Head Start, the people over there,” said Sandi Semaken, Samuel’s mother.

Semaken said her oldest children attended Head Start’s preschool program and it helped prepare them for school. So, when she heard about the Early Childhood Center’s newest program, she jumped at the opportunity.

“I really wanted that with Samuel, too,” Semaken said of the benefits she sees with Head Start. “He can’t get any better with children than to start them early with education. This is such a positive program.”

A closer connection
Semaken said she’s noticed the change in Samuel just in the four months since home visits started in September. For starters, he’s excited to see Hanna and Glick, instead of hiding around the corner.

“Now we see him glued to the window when we pull up,” Hanna said.

Samuel’s home visitors say that the home-based aspect of the program has allowed them to get to know the family in a way that isn’t possible when working in a classroom setting, and to tailor an individualized learning plan that fits his specific needs.

“We have a philosophy that parents are a child’s first teacher, and we support them with tools to do that well,” said Glick.

“With home visits we are able to have a deeper relationship with parents themselves, work when that trust relationship is built, then you can individualize even more.”

Like the people who wear them, no two pairs of moccasins are the same.

“Each pair is custom not only to the person who is wearing them, but also to the person who made them,” explained Estelle Thomason, a Traditional Healer with the Tribe.

Thomason said that traditionally, a tape measure was never used in making a pair of moccasins. There are some people so skilled, they can make a perfectly sized pair just by sight.

“For those of us that do need a little extra help, we do use our height and their shoe size,” Thomason said. The uniqueness of traditional footwear, from moccasins to mukluks, has made it an important part of the culture of indigenous peoples. The Tribe celebrated that culture with a Rock Your Mocs event on Nov. 16. Participants gathered at the Denaina Wellness Center for drumming, food, and a group photo opportunity. Those who voted in the tribe in person were encouraged to post photos of their traditional footwear on social media.

In fact, Rock Your Mocs has its roots as a social media event, forming RockYourMocs in 2011 by Atye, then 19 years old, of the Lgana Pueblo Tribe in New Mexico. Atye had just attended a conference in Washington, D.C., where she heard a presentation from a member of the Mashpee Wampanoag Tribe. She was inspired to encourage others to make their own moccasins and post pictures online. The photo campaign took off.

Today, Rock Your Moc Facebook page, “By doing so, participants create an online photo album for the world to see and others to enjoy,” Bessie Phillips, a Wellness Assistant at the Denaina Wellness Center, said traditional footwear patterns have been shared for generations.

“There are families that have

There is strength in unity, and Tribal Council Treasurer Clinton Lageson sees cooperation between tribes from around the country as a way to address the challenges facing Alaska Native and American Indian people.

Lageson, who also serves as the Alaska Area Vice President, will meet with tribal leaders to the National Congress of American Indians, was asked to support the Mashpee Wampanoag Tribe of Massachusetts during a rally in Washington, D.C. last November.

The Mashpee Wampanoag Tribe is protesting the revocation of its trust status by the federal government, and was marching from the Museum of the American Indian to the U.S. Capitol in support of the Mashpee Wampanoag Tribe Rezervation Reaffirmation Act. The legislation would reverse that decision and return Mashpee Wampanoag land to them.

“If you’re familiar with different cultures, you can identify which culture, which village, even which family you come from. Some of the patterns you see on footwear are thousands of years old,” Virginia Wolf said her moccasins date from 1982, when she was commercial fishing in Unalakleet and the tribe there wanted her to stay permanently. A lady there made them – even after she knew Wolf wouldn’t be staying.

Wolf’s mocs were made with moose hide, seal skin and moatson, and crafted entirely by hand.

“I did acquire a moose hide, so my granddaughter and I am going to see if we can replicate them,” Wolf said.

Sassa Peterson’s mukluks were made by her mother, with a little help from a neighbor, when Peterson was in high school. Because they are so soft, Peterson says she keeps them for special occasions. Peterson said she was actually talking with a woman on the phone before heading over to Rock Your Mocs event.

“I said, ‘Guess what I’m looking for? The mukluks you made for me. I’m going to show them off at the clinic,’” Peterson said.

Lageson said he sees an opportunity to use the band’s platform to support the Mashpee Wampanoag Tribe.

“In talking with John, he said that growing up in Alaska, you have to support the culture and the arts,” Lageson said he sees an opportunity to use the band’s platform to support the Mashpee Wampanoag Tribe.

Several of the band’s members, including lead singer John Baldwin Gourley, grew up in Alaska, an experience that gave him an appreciation for Alaska Native culture.

“In talking with John, he said that growing up in Alaska, you have to support the culture and the arts,” Lageson said he sees an opportunity to use the band’s platform to support the Mashpee Wampanoag Tribe.

Lageson also hopes to continue to partner with other tribes across the country and to see the results of that cooperation.

“I’m looking forward to see if the work with the Mashpee Wampanoag Tribe comes to fruition,” Lageson said.
No slowing them down

On a recent Wednesday morning, Michael Dotomain, a Personal Trainer at the Denina Wellness Center, was across campus at Tyotkas Elder Center to lead a “Move with Michael” exercise class. The program promotes wellness by providing an opportunity and motivation for Elders to keep moving, especially during a time of year when many people are sedentary.

Dotomain said that when planning the workout, he focuses on exercises to improve mobility and flexibility. “Some people come with arthritis, or they may have shoulder pain, so we’re trying to get them to move in a safe way,” Dotomain said.

Laura Hobson said she enjoys regular exercise, though it’s something she didn’t take up until after she retired. “I wish I would have started earlier,” Hobson said.

In addition to Move with Michael, she enjoys Tai Chi classes. “It helps your balance,” Hobson said.

Dotomain said exercising with a group helps. “It’s easier to do it if you have other people doing it with you.”

Hobson said she feels good after exercising, though she said she should start doing more at home, too.

“Once a week is not enough,” she said.

Dotomain said Wellness staff had discussed a Strong People class for Elders in the past, but getting Elders over to the Wellness Center gym never caught on. So, they figured, why not bring it to them? Dotomain stops by Tyotkas Elder Center to lead a “Move with Michael” exercise class.

Participants in a “Move With Michael” fitness class get together in the library at Tyotkas Elder Center.

A Harvest of Recipes with USDA Foods, 2014. You can also use the “Contact Us” button on the Tribe’s website, www.kenaitze.org.

CARBONARA RAMEN PASTA

In January, Denina Wellness Center Registered Dietitian Caroline Tompkins conducted a workshop on “Ramen with a Boost.” Here’s one of the recipes she prepared.

Ingredients

- 4 slices bacon, cut into 1/2 inch pieces
- 2 tablespoons salted butter
- 1 1/2 cups half-and-half
- 2 (3-ounce) packages ramen
- 2 tablespoons water
- 2 tablespoons grated Parmesan
- 1 egg, beaten
- 1 tablespoon chopped parsley

Directions

1. In a skillet on medium heat, add bacon. Cook until crispy, about 5 to 7 minutes. Remove and set aside. 2. Add butter and half-and-half. Whisk until butter is melted. 3. Gently break ramen into a single layer and add to milk mixture. Tum heat to medium-high and let milk boil, gently stirring the ramen to break it up. If milk evaporates too quickly and ramen is not rehydrated, add 2 tablespoons of water at a time. Sprinkle with cheese. Turn off heat, add egg and stir quickly until cooked. 4. Stir in cooked bacon and parsley. 5. Divide between two plates. Sprinkle with more Parmesan to serve.

MOOSE MEAT, GRAVY AND RICE

Ingredients

- 1 pound moose meat
- 1 tsp garlic powder
- Salt to taste
- Pepper to taste
- 3 to 4 cups water
- 1/2 bunch cauliflower
- 1/2 bunch broccoli
- 1 small can mushrooms
- 1 can (about 8 ounces) low-sodium sliced tomatoes, drained
- 1 can (about 24 ounces) canned beef

Directions

1. In a large pot, combine squash, turnips, onions, tomato juice, and pepper. If using paprika, add that too. Mix well.
2. Cook over medium to high heat and bring the pot to a boil for 5 minutes.
3. Lower heat and cook over low to medium heat for 30 minutes. Stir the pot every 15 minutes.
4. Add beef and apricots to the pot and mix well.
5. Cook over low heat for 10 minutes.

Recipe from “A Harvest of Recipes with USDA Foods,” a publication of Food Distribution Program on Indian Reservations (FDPIR). Download at https://whatscooking.fns.usda.gov/
The Big Picture

Participants in this year’s Rock Your Mocs event show off their footwear at the Dena’ina Wellness Center. See story, p. 9.

Our Mission
To assure Kahtnuht’ana Dena’ina thrive forever.

Our Values
These are the beliefs and principles that define our people and will assure our future as a tribe:
- **Family:** Honoring and sustaining health and happiness of family as a first responsibility
- **Stewardship:** Respectful use of land, resources and all creations
- **Spiritual Beliefs:** Acknowledging the existence of a higher power and respecting spiritual beliefs
- **Education:** Passing down cultural knowledge and traditions and supporting formal education

Our Vision
By 2025, the Kahtnuht’ana Dena’ina have enhanced and strengthened the prosperity, health and culture of their people and tribe by:
- working toward united effort with Native organizations and other governments that impact our people.
- developing and implementing a tribal education system.
- living our traditional values and practices.
- empowering our sovereignty.
- continuing to demonstrate resiliency.
- striving for excellence in all of our programs.
- elevating the wellness of our people.
- using our talents and resources to ensure we are able to take care of ourselves and share with others.

Addresses and phone numbers

**Administration Building**
150 N. Willow St., Kenai, AK 99611
907-335-7200
855-335-8865 fax

**Early Childhood Center**
130 N. Willow St., Kenai, AK 99611
907-335-7260

**Tyotkas Elders Center**
1000 Mission Ave., Kenai, AK 99611
907-335-7280

**Yaghanen Youth Program, Education and Career Development**
35105 K-B Dr., Soldotna, AK 99669
907-335-7290

**Environmental Program**
1106 Mission Ave., Kenai, AK 99611
907-398-7933

**Dena’ina Wellness Center**
508 Upland St., Kenai, AK 99611
907-335-7500

**Na’ini Family and Social Services**
510 Upland St., Kenai, AK 99611
907-335-7600

**Tribal Court**
508 Upland St., Kenai, AK 99611
907-335-7219

On the Web: kenaitze.org
On Facebook: facebook.com/kenaitze