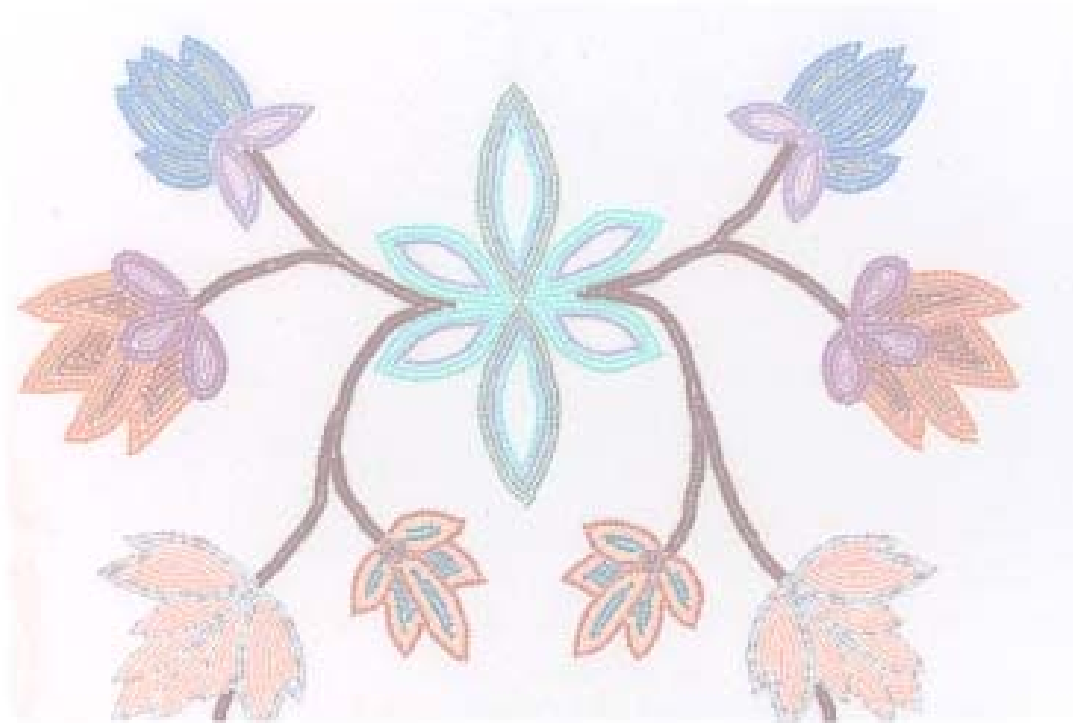


Who I Am

A Guide To Your Turtle Mountain Home



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Project Peacemaker

Turtle Mountain Community College

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FORWARD

To the People of the Turtle Mountains,

Growing up on Turtle Mountain and leaving here at the age of 17 to attend college at UND, I was amazed at about how little I did know about my reservation, my culture and my history. I sat in classrooms and listened to other students talk about issues--sometimes Indian issues--and I did not know the answers. I filled out a BIA scholarship and did not have a clue what BIA was all about. I went to PHS (public health service hospital) as it was called back then and again did not understand why "we" went to an Indian hospital. I heard about treaties but did not know how they could possibly affect me as they were so far back in history. I would think, "what is a treaty and what does it mean to me?"

In my home my parents spoke Michif though my dad always said when I asked, "I speak Cree". Talk about confusing. I am an enrolled member of the Turtle Mountain Band of Chippewa. Then I started hearing words like Ojibwa, Ojibway, Anishinaube and I was like...hmmm? I am confused again. My grandmother Mary Davis said she was a Michif and would say she spoke Michif. Because grandma Mary went to boarding school as did my dad and mom, they rarely spoke about our history. So many questions. Who am I anyway?

As I looked around the reservation I saw as much confusion as I had in my head. And I also began to realize that tribal politics and religion were all affected by who you are and where you came from and sometimes that problem just created more problems. Even though we have all these differences with what we identify with, in many ways we are all so much the same. We do have common ground and we need to accept that.

As I got older I knew if I ever got the chance I would find a way to put together that information and present in a way whereby some of the questions could be answered. When a young person left Turtle Mountain they would have a reference book of sorts that describes the different things that make us a tribe but also unique individuals. There are no right or wrong answers about who you are. I called this book Who I Am and not Who Am

I because I know deep inside we know who we are--it just takes some time getting it all sorted out. I hope this handbook helps a tiny bit with sorting.

Through my job as Director of the Indian Law program at Turtle Mountain Community College I have been able to get a book started. The book by no means has all the answers but it is a start. I was able to find three people who I knew could do the job and they did their finest. They worked long and hard hours trying to produce a handbook that would be helpful to our community and others. I can't take credit for any of the work done as the credit goes to Scott Belgarde, Les LaFontain and Orié Richard; I thank you.

Sincerely,

*Susan Davis
Project Peacemaker*

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INTRODUCTION

Who am I? It is a simple question but the answer is never simple. This is especially true for those of us who are members of the Turtle Mountain Band of Chippewa. Often we don't really ask ourselves this question until we leave the Turtle Mountains for school, for work, for the military, for any of many reasons. Many times we don't really think about this question until others ask us about our homes, our heritage, and our people.



This booklet is designed to help you keep in touch with who you are and where you came from. It will help you answer the questions you might have and those questions that might be asked of you by others who do not know about the Turtle Mountains or its people. This booklet is also to be used as a reference to keep in touch with home. It is designed to be a valuable source for important information about your Band and what it means to be a member. It could also teach you a few things you probably did not know about the Turtle Mountains or confirm what you have always believed. This booklet is in no way a comprehensive overview of the Turtle Mountain community, as there is so much more.

HISTORY

Who are the Pembina Band of Chippewa and how did they originate?

The origins of the Pembina Chippewa are associated with the trading post established at Pembina in the northeastern corner of North Dakota in 1801. For many years this post was the focal point for many Chippewa hunting and trading in the region.

“The Chippewa at the Pembina trading post formed the nucleus for a widely distributed and segmented group which in many accounts was known up until 1863 as the Pembina Band” (*Hickerson, 1956, p. 289*), although the use of the title “Pembina Band” became identified with the Chippewas that lived, hunted, and traded around the Pembina Fur Trading Post near the Red and Pembina Rivers in the mid 1700s.

What is the origin of governance for the Turtle Mountain Band of Chippewa?

The Anishinabe/Chippewa/Ojibwa genesis began along the Great Salt Water in the east.

“Many years ago, my Ojibwa ancestors migrated to this area from their original homeland on the eastern shores of North America” according to Ojibwa elder and author Benton-Banai (*1988, p. 1*). Centuries ago the Chippewa, Potawatomie and Ottawa were called the *Three Fires Confederacy*, and for a long period these sub-groups of the Anishinabe were located near the Great Lakes.

Native tribes have always had strong leadership systems and made treaties for peace or commercial trade. Tribes have always maintained constitutions and codes to govern themselves, but these doctrines were generally unwritten. Consequently, the lack of written forms of government led many Euro-Americans to concoct fallacies of lawless Natives. Ironically, then and now, tribes are perhaps the most legally and politically organized people in the world.

The chiefs and councils of the Pembina Band of Chippewa engaged in a peace treaty, called the Sweet Corn Treaty, between the Chippewa and Dakota (Sioux) in 1858 to cease conflicts over hunting boundaries. This treaty between two tribes later served as the basis for establishing future treaty boundaries between the Pembina Band of Chippewa and the United States government. Incidentally, no legal written document was exchanged relative to the Sweet Corn Treaty but oral tradition supports the customary process of securing the agreements and later validating the tribes' claims with the United States government in

subsequent treaties. According to oral tradition, as an act of solidarity between the Chippewa and Dakota, a child from each tribe was exchanged to deter the tribes from going to war with each other.



In 1863, the Pembina Chippewa, Red Lake Chippewa and U.S. Government met near a place now called Red Lake Falls, Minnesota, to negotiate the Old Crossing Treaty. **[as seen left]** This was a legal transaction that resulted in a peace agreement and land cessions by the bands in exchange for annuities and other obligations. Two chiefs, including Little Shell and Red Bear, along with warriors, represented the Pembina Band of Chippewa. Likewise, chiefs and warriors represented the

Red Lake Band of Chippewa, who in the view of the United States was a separate *sovereign* nation despite being a sub-group of the Anishinabe (tribe).

Nearly 9 million acres of land in the Red River Valley of what is now North Dakota was given up to the United States in exchange for various items identified in the treaty, which was subject to constitutional review by the U.S. Senate (*U.S. Senate, 1900*). The Pembina Band of Chippewa, which was eventually to be amalgamated with the Turtle Mountain Band of Chippewa, still occupied a huge tract of land in north central North Dakota in the late 1800's.

In the mid 1880's, President Chester A. Arthur issued three executive orders or presidential actions in reference to the Turtle Mountain Indian Reservation. The three executive orders were issued recognizing a *reserved* portion of the lands occupied by the tribe as a homeland in perpetuity. This was done after two documented attempts to relocate the tribal population to the White Earth Indian Reservation in Minnesota and the Fort Berthold Indian Reservation of North Dakota. Consequently, some Turtle Mountain descendents currently inhabit the White Earth Indian Reservation because the U.S. Government used the annuities promised in the Old Crossing Treaty of 1863 as incentives for relocation.

The first executive order was issued on December 21, 1882, identifying 20 townships as the boundaries of the Turtle Mountain Indian Reservation. However, two years later, President Arthur issued a second order reducing the size of the reservation from 22 to 2 townships on March 29, 1884 (*U.S. Senate, 1900, p. 102*). The rationale for reservation reduction was based on questionable census data and quandaries over blood quantum. The third order was issued on June 3, 1884 to remedy an oversight by the federal government regarding the location of a township adjacent to the US/Canadian international border.

Today, the Turtle Mountain Band of Chippewa, which consists of approximately 30,000 tribal citizens, occupies two townships in north central North Dakota, about 7 miles south of the US/Canadian border.

The McCumber Agreement of 1892 was made with the Turtle Mountain Band of (Pembina) Chippewa and the U.S. Government. Various exchanges were made including the tribe relinquishing claim to nearly 10 million acres of Native land in north central North Dakota. In the process, the traditional government structure was disrupted by external political influences of the United States.

Principal Chief Little Shell **[as seen to the right]** headed up a traditional Grand Council of 24 *headmen* or advisors of tribal citizens, regardless of blood quantum status. After a great deal of trepidation and manipulation, an agreement was secured under suspicious terms and continues to cause ill feelings among various tribal groups. The McCumber Agreement is what we commonly refer to today as “The Treaty” or “The Ten-Cent Treaty”; however, the US Congress stopped making treaties with Indian tribes after 1871, but continued to make agreements with tribes that are similar to treaties through Acts of Congress or Executive Orders. The McCumber Agreement is one of these, but it is not formally a treaty.



Under protest, Chief Little Shell (III) refused to endorse the terms of the McCumber Agreement and he ultimately led followers into Montana to pursue the means of livelihood. As a result of that action, today, several hundred lineal descendents of the tribe live as the “Landless Indians of Montana.” Politically they have no indigenous rights, but based on cultural bonds, continue to seek federal recognition as a separate entity through the U.S. government’s federal recognition process for tribes.



As a result of the questionable process of coming to terms with the McCumber Agreement, the traditional tribal form of government went through a transition. A Committee of 32 was formed and recognized by the U.S. government, which specifically called for 16 full bloods and 16 mixed-bloods, and was headed up by Chief Kakenowash, **[as seen on the left]** who maintained that leadership position for many years. In the 1930’s, Tribal Chairman Kanik (also known as Walking with Thunder) became a leading figure in the governance of the Turtle Mountain Band of Chippewa. Chairman Kanik headed up an Advisory Council that adopted a written tribal constitution on October 8, 1932.

Who are the people that have served as a tribal chairman or chairwoman?

- 1932-1940 Kanick (Walking with Thunder)
- 1940, 1941, 1943, and 1944 Louis Marion
- 1942, 1947 Frank Vondal
- 1945, 1946, 1948, 1950-1953, Edward (Chick) Jollie
- 1949 Norbert Davis
- 1954-58, Patrick Gourneau
- 1959-61 Louis LaFountain
- 1962-1963 Francis Cree
- 1964-1965 Andrew Turcotte replaced by Reginald (Tiny) Brien
- 1966-1967 Mary Cornelius replaced by Russell Davis, who was then replaced by Reginald (Tiny) Brien
- 1968-1969 Mary Cornelius replaced by Peter Marcellais
- 1970-1971 Edwin James Henry succeeded by Gregory LaVallie
- 1972-78, 1980-1982, Edwin James Henry
- 1978-1980 Wayne Keplin
- 1982-88, 1992-1994, 1998-2000 Richard (Jiggers) LaFromboise
- 1988-1992, 1994-1996, Twila Martin-Kekahbah
- 1996-1998 Melvin Lenoir (Senior) succeeded by Raphael DeCoteau
- 2000-2002 Richard Monette replaced by Melvin Mike Lenoir
- 2002-2004 Richard Monette succeeded by Leon Morin
- 2004-2006 Kenneth W. Davis
- 2006-2007 David (Doc) Brien

(Source: *Turtle Mountain Band of Chippewa, Tribal Records Department, Peltier, 2007*)

When did the Turtle Mountain Band of Chippewa adopt a written constitution?

Tribal citizens voted to accept a written constitution on October 8, 1932 and on December 23, 1932 it was approved by the U. S. Department of the Interior, Office of Indian Affairs (*Rhoads, 1932*).



Who was the first Tribal Chairman under the written constitution of 1932?

Kanick [as seen on the left in 1937] (*Rhoads, 1932, p. 1*)

What was the name of the governing council in 1932?

It was named the Turtle Mountain Advisory Committee and it was made up of eight enrolled members. (*Rhoads, 1932, p. 1*)

When was the Turtle Mountain Indian Reservation established?

December 21, 1882, but was reduced in 1884 to the current six by twelve mile area. The following excerpts are the executive orders issued by the President of the United States from the Executive Mansion (White House) that recognized the Turtle Mountain Indian Reservation:

EXECUTIVE MANSION, December 21, 1882.

*It is hereby ordered that the following-described country in the Territory of Dakota, viz: Beginning at a point on the international boundary where the tenth guide meridian west of the fifth principal meridian (being the range line between ranges 73 and 74 west of the fifth principal meridian) will, when extended, intersect said international boundary; thence south on the tenth guide meridian to the southeast corner of township 161 north, range 74 west; thence east on the fifteenth standard parallel north, to the northeast corner of township 160 north, range 74 west; thence south on the tenth guide meridian west to the southeast corner of township 159 north, range 74 west; thence east on the line between townships 158 and 159 north to the southeast corner of township 159 north, range 70 west; thence north with the line between ranges 69 and 70 west to the northeast corner of township 160 north, range 70 west; thence west on the fifteenth standard parallel north to the southeast corner of township 161 north, range 70 west; thence north on the line between ranges 69 and 70 west to the international boundary; thence west on the international boundary to the place of beginning, be, and the same is hereby, withdrawn from sale and settlement and set apart for the use and occupancy of the Turtle Mountain band of Chippewas and such other Indians of the Chippewa tribe as the Secretary of the Interior may see fit to settle thereon (*Kappler, 1904, p. 885*).*

CHESTER A. ARTHUR.

Why is the Turtle Mountain Indian Reservation only two townships (6 by 12 miles)?

Originally the reservation consisted of 20 townships in 1882, but it was reduced apparently because of the arguable status over half bloods being eligible citizens of the tribe. Thus, in 1884, President Chester Arthur **[as seen on the right]** issued two executive orders reducing the size of the reservation to two townships that are known today as the townships of Ingebretson and Couture.



EXECUTIVE MANSION, March 29, 1884.

It is hereby ordered that the tract of country in the Territory of Dakota withdrawn from sale and settlement and set apart for the use and occupancy of the Turtle Mountain band of Chippewa Indians by Executive order dated December 21, 1882, except townships 162 and 163 north, range 71 west, be, and the same is hereby, restored to the mass of the public domain (Kappler, 1904, p. 885).

CHESTER A. ARTHUR.

EXECUTIVE MANSION, June 3, 1884.

The Executive order dated March 29, 1884, whereby certain lands in the Territory of Dakota previously set apart for the use and occupancy of the Turtle Mountain band of Chippewa Indians were, with the exception of townships 162 and 163 north, range 71 west, restored to the mass of the public domain, is hereby amended so as to substitute township 162 north, range 70 west, for township 163 north, range 71 west, the purpose and effect of such amendment being to withdraw from sale and settlement and set apart for the use and occupancy of said Indians said township 162 north, range 70 west, in lieu of township 163 north, range 71 west, which last-mentioned township is thereby restored to the mass of the public domain (Kappler, 1904, p. 885).

CHESTER A. ARTHUR.

How are Indian reservations created?

It varies; some were created by treaties, acts of Congress, or executive orders. The Turtle Mountain Indian Reservation was established by executive orders of President Chester A. Arthur in 1882, and 1884.

Did the federal government give the Indians of the Turtle Mountains a reservation?

No, the tribe “reserved” the current reservation, which was originally a portion of the other ten million acres, ceded (given up) to the U.S. Government in 1905 under the McCumber Agreement.

TREATIES

How many treaties or agreements have the Turtle Mountain Band of (Pembina) Chippewa made with the United States?



Two, the Old Crossing Treaty of 1863 [**commemorated above**] and the McCumber Agreement (“Ten-cent Treaty”) of 1892.

What is a treaty?

Treaties are formal agreements between the US Government and sovereign nations, including Indian tribes according to the US Constitution, Article II. Treaties are negotiated by the Executive Branch (the President) and are ratified by US Senate. The US Government stopped making treaties with Indian tribes in 1871.

What is the “Treaty” or “LePay”?

The McCumber Agreement is what is usually referred to as “The Treaty” or “Le Pay” in which the Turtle Mountain Band of Chippewa gave up a large portion of what is now north central ND in return for certain benefits, including a payment that amounted to ten cents per acre, giving the agreement another nickname of the “Ten Cent Treaty.” The money wasn’t paid out until the Turtle Mountain Band of Chippewa went to court and forced a settlement in 1980. The payout of the monies were started in 1988 and continued until the last person who was alive when the settlement was reached turned 18 years of age. The last payment was made in 1998.

For a copy of the McCumber Agreement and the other treaties, go to:

<http://www.tm.edu/community/propeace/resources/Treaties.pdf>

The Treaty of Prairie du Chein of 1825

This treaty was to bring peace primarily between the Chippewa and Dakota (though other tribes also signed, it also served as a source document for later treaties between the United States government and these tribes (*Kappler, 1904, p. 1*). The name comes from the French words for prairie dog, which once was abundant on the Great Plains.

Who negotiated the Old Crossing Treaty of 1863?

Articles of a treaty made and concluded at the Old Crossing of Red Lake River, in the State of Minnesota, on the second day of October, in the year eighteen hundred and sixty-three, between the United States of America, by their commissioners, Alexander Ramsey and Ashley C. Morrill, agent for the Chippewa Indians, and the Red Lake and Pembina bands of Chippewas; by their chiefs, head-men, and warriors (*Kappler, 1904, p. 583*).

Who signed (an “X” mark endorsement, which were commonly used by Indians) the Old Crossing Treaty representing the Pembina Chippewa, after amendments to original treaty was made by the U.S. Government in April 1864?

Principal Pembina chief, Mis-co-muk-quah (Red Bear), Pembina headman, Te-bish-co-ge-shick (Equal Sky), Pembina warrior, I-inge-e-gaun-abe, (Wants Feathers) (*Kappler, 1904, p. 862*).

HERITAGE

Definitions:

Anishinabe means “the first or original people”, it is the Anishinabe name for ourselves. The spelling of Anishinabe has many variants including whether the name is singular or plural, or depending on which tribe or band is using the name. For example, the following are some of the variant usages: Anishinabeg, Anicinape, Anishinaabeg, Anishinabek, or the slang word Shinobs.

Michif is a phonetic spelling of the Métis denoting of mixed heritage, usually Chippewa, Cree and French but other ethnic diversity is also included.

Saulteaux is another name of the Chippewa, and the word is a French term meaning "people of the rapids," referring to a former tribal home site at present day Sault Ste. Marie.

Ojibwe and **Chippewa** refer to the people originally called Anishinabe, the word itself means, "puckering," probably referring to their characteristic moccasin style worn by the Anishinabe.

Cree is the name of a tribe of North American Indians that live in various areas from the Rocky Mountains to near the Atlantic Ocean in both Canada and United States.



Ethnic Diversity has a long standing history among the Turtle Mountain Band of Chippewa. The most obvious ethnic influence is French. Many tribal members have ancestors who trace their heritage to the province of Quebec, Canada. Early intermarriages took place among the French with the Chippewa and Cree Indians dating back to the early 1700's. Thus, many Turtle Mountain family surnames are identified as French, for examples: Azure, LaFromboise, Desjarlet, and Parisien, etc. are common among tribal enrolled members and or descendents. However, early governmental enrollment documents record three names, including Chippewa or Cree, French, and English names. In fact, the community of Belcourt is a French

name referencing the Catholic priest Father George A. Belcourt who lived and travelled among the tribe's people on buffalo hunts throughout the open Plains.

In addition, some tribal members have ancestral connections to countries in the Middle East, such as Syria, and Lebanon. While other tribal members share ancestral lineage to African-American, Hispanic, Germanic, Scottish, Irish, and other ethnic traditions.

Chippewa ceremonies and social customs:

What kind of Pow Wows do the Chippewa host?

The Chippewa have held Pow Wow celebrations or social gatherings for centuries. These Pow Wows were primarily social events where the participants shared dances, ceremonies, food, and camaraderie. Some Pow Wows are organized to pay cash to all participants, while others pay only dance and drum category winners.



In recent times the Pow Wows continued to maintain some traditions while adapting to new customs. For example many traditions are interwoven into specific ceremonies still performed at competition Pow Wows, such as “naming”, “whistle-blowers”, “first-time dancers”, and others. Today, the Turtle Mountain Band of Chippewa has two main Pow Wow arbors-- the Little Shell Pow Wow arbor in Dunseith, ND and the Eagle Heart Pow Wow arbor located west of Belcourt, ND. In historical times, the Pow Wow arbor was made with small trees trunks, covered with fresh tree top branches and leaves to provide a shaded covering for dancers and spectators. The Turtle Mountain Band of Chippewa also has several lodges, including Teaching and Sundance Lodges.

What Native ceremonies are practiced on or near the Turtle Mountain Indian Reservation?

Many Native ceremonies are practiced by individuals and families. For example, *sweat lodge* ceremonies and *pipe ceremonies* are conducted by persons given that right by spiritual leaders. The Alcohol and Drug treatment programs use this

ceremony to help those with addictions who are seeking sobriety and healing. *Give-aways* are celebrations of thanksgiving and honor sponsored by individuals and their families to bestow gratitude for an accomplishment or period of endurance, such as military service, graduation, birth of a child, or at the end of the grieving period for the death of a relative.

What are the seven teachings of the Anishinabe?

The guiding principles of life, which the Anishinabe strive for, as recorded by Edward Benton-Banai in the *Mishomis Book*, are wisdom, love, respect, bravery, honesty, humility, and truth. The following inscriptions referring to the Seven Teachings are noted on metal plaques embedded in concrete pillars at the entrance of the Turtle Mountain Community College, Belcourt, ND.

1. To cherish knowledge is to know **wisdom**.
2. To know **love** is to know peace.
3. To honor all creation is to have **respect**.
4. **Honesty** in facing a situation is to be brave.
5. **Bravery** is to face the foe with integrity.
6. **Humility** is to know yourself as a sacred part of creation.
7. **Truth** is to know all these things.

What are the original clans of the Anishinabe?

Ojibwa author Basil Johnston, offered the following in the book *Ojibwa Heritage*, "Originally there were five totems representing the five needs of the people and the five elementary functions of society. Later others were added.

Below is a partial list of Anishinabeg clans as identified by Johnston (*Johnston, 1990, p. 60*):

- Leadership: Chejauk (crane)
- Defense: Noka (bear) (pronounced Makwa in the Turtle Mountains)
- Sustenance: Waubizhaezh (marten)
- Learning: Mizi (catfish)
- Medicine: Makinauk (turtle)

However, Benton Banai's (*1988, p.74*) of the Lac Court Oriellas Band of the Ojibway Tribe gives the following account of the clan origins in his book called *The Book of Mishomis*: "There are seven original o-do-i-daym'-i-wug (clans)," including the **crane, loon, fish, bear, martin, deer, and bird.**" Each of the clans functioned to serve the people. "The crane and loon clans were given the power of chieftainship. Between the two chief clans stood the fish clan. The fish clan was made up of the intellectuals of the people. The bear clan served as the police force of the people. The martin clan served as the warrior clan for the

people. The deer clan was known as the clan of gentle people. The bird clan...represented the spiritual leaders of the people.”



What are some stories and teachings in the Turtle Mountains?

Many tribes taught the lessons of life through a principal teacher commonly referred to as a *trickster*. The *trickster* for the Anishinabe (Chippewa/ Ojibwa) is Nanabozho, although various dialectical articulations are used especially among the tribes and bands of the Great Lakes region, including Winabozho, Nanabush

and other variations. The Anishinabe, and many Northeastern tribes, commonly visualized the “trickster” as a rabbit character.

Nanabozo “has been looked upon as kind of a hero by the Ojibway,” according to Benton-Banai (1988, p. 31). As the principal *teacher* Nanabozho insured the survival of the Anishinabe for generations.

In addition, to the Nanabozho, the cultural heritage of the Turtle Mountain Band of Chippewa is enriched with multi-ethnic traditions. Many tribal citizens were once fluent speakers in several Native and European languages. This multilingual heritage contributed to the teachings of Wishekaychak, the Cree trickster. Wishekaychak stories generally begin with the image of a wandering and hungry old man. Again, spellings of the title vary depending on the dialectic and location of the Cree speaker. However, many of the Wishekaychak and Nanabozho themes are comparable.

The rich folklore associated with the Turtle Mountain region includes other characters like the Michif CheJohn, a half-witted and mischievous male figure. The French Catholic Christian influences are identified, especially during the Lenton period, with the Le Rou-ga-roo, who was a milder version of the French werewolf. It was common for stories to be told about a handsome man entering a dance hall and seducing a vulnerable woman, upon leaving the bystanders would identify Le rou-ga-roo by an exposed tail or hooves. Sometimes Le Rou-ga-roo would take on the image of a large black dog.

Michif Customs:

What are the Michif dances?

The Michif (also known as “Metis” in Canada) dances included European style jigs, quadrilles, waltzes and reels, with elements of Native steps incorporated to some jigs.



What is a bush dance?

The bush dance was an event held in the home of local person on or near the Turtle Mountain Indian Reservation. The host removed most of their furniture from their relatively small cabin to make room for the expected company of neighbors, friends, and family members, who

would dance to fiddle music and share merriment, usually from dusk to dawn. These types of gatherings were common through the 1960s.

How was a bush dance organized?

One version of this tradition was to have a local person host the bush dance, by obtaining a cake or other token from the current host, which indicted that the next bush dance would voluntarily be the responsibility of the person holding the cake or token at the end of the current dance.

What are bundles?

The “bundles” referred to the packaged cloth bags made from an excess garment of miscellaneous used clothing. They sold for minimal amounts of money (perhaps at the time about 5 cents each) by the local St. Ann’s Catholic Church. The St. Ann’s Benedictine nuns operated a second-hand store offering donated clothing and other items. Many local tribal members and some non-tribal members frequently competed rather vigorously to purchase large quantities of “bundles.”

LANGUAGE

What languages have been commonly used in our reservation community?

Different languages have been spoken in our community. The most commonly used languages are English, Anishinabe, Cree, French, and Michif (a blend of Anishinabe, Cree, and French). Your parents may have only spoken English. In years past, adults spoke their languages quite commonly especially in their home and with relatives and friends. There was no dominant language here. Instead, there are four commonly used languages: English, Chippewa, Cree, and French. Depending where you live and what your grandparents spoke usually determined what languages you heard. Today the most commonly used language is English followed by Michif, then Cree and then Chippewa.

A few common phrases:

<u>English</u>	<u>Michif</u>	<u>Anishinabe</u>
Hello/Hi	Tánishi or boñjour	Boozho or Anean
How are you?	Tánishi kiya?	Aaniin
Come over here	Áshtum óta	Ambe
Hazel Nuts	Pucons	Bagaan
Sneaky	Keemooch	Giimoozikaw (to sneak up on)
Thank You	Merci	Megwich
Grandma	Kokum	Nookomis

LAND

What are land rights?

Although we often speak of people “owning land”, in an American legal context it is more correct to say that people have obtained rights to inhabit and use land. American jurisprudence has slowly evolved to consider property as not the

physical object but as a “bundle of rights” composed as legal relationships such as the “right to sell” or “right to devise”.

Usually, these rights or legal relations have economic or sale value if they are allowed to be transferred.

Although native people may treat and use the land differently, the concept that people inhabit but do not own



the land is also found in Native American culture. “Some of our chiefs make the claim that the land belongs to us. It is not what the Great Spirit told me. He told me that the land belongs to him, that no people owns the land...” Kanekuk, Kickapoo Prophet (*Indian Land Tenure, 2002/2007, n.p.*)

What is Land in Trust or Federal Trust Land?

Land in Trust or Federal Trust land is Indian-owned land, the title to which is held in trust and protected by the federal government. Indian people and tribes have use of the land, but ultimate control of the land remains with the federal government (*Indian Land Tenure, 2002/2007, n.p.*)

What is an allotment?

The General Allotment Act of 1887, also referred to as the Dawes Act or the Dawes Severalty Act, authorized the President of the United States to survey Native American communal lands and divide the areas into allotments for individual Native American families or persons. It was enacted February 8, 1887, and named for its sponsor, U.S. Senator Henry L. Dawes of Massachusetts. The Act was amended in 1891 and again in 1906 by the Burke Act. The act remained in effect until 1934. The allotments originally consisted of 40 to 160 acres in size. Today, many of the Turtle Mountain allotments are highly fractionated or divided among numerous heirs. There are stories of several hundred heirs to a single allotment in places such as Turtle Mountain and Western North Dakota and Eastern Montana.

What are “Fee Simple Lands” or “Taxable Lands”?

Land status is broken down into categories:

Tribal Trust Land is land for which the US Government holds the title in trust for an individual member of the tribe or for the tribe itself.

Restricted Land is land the title to which is held by an individual member of the tribe or the tribe itself which can only be encumbered by the owner with the permission of the BIA.

Fee Simple or Taxable Land is land that is subject to ND State property taxes owned by an individual member of the tribe or a non-member.



Owning Fee Simple lands is most basic form of ownership. The owner holds title and control of the property. The owner may make decisions about the most common land use or sale without government oversight. In Indian country, however, whether the owner of fee simple land is Indian or non-Indian is a factor in deciding who has jurisdiction over the land. Due to the checker boarding of Indian reservations, different governing authorities - such

as county, state, federal, and tribal governments – may claim the authority to regulate, tax, or perform various activities within reservation borders based on whether a piece of land is Indian or non-Indian owned. These different claims to jurisdictional authority often conflict. The case law relevant to jurisdiction on these lands is complex and on some points inconsistent and unsettled. (*Indian Land Tenure, 2002/2007, n.p.*)

What is fractionated land?

Fractionated land is an allotment owned by more than one owner. As these owners died, the ownership in the land would again be divided among their relatives, thus compounding over and over the number of ownership interests in a parcel of land. These single pieces of land often have hundreds of owners, which makes it difficult for any one of the owners to use the land (i.e. for farming or building a home). By law, a majority of owners must agree to a particular use of land (*Indian Land Tenure, 2002/2007, n.p.*)

How can I find out if I have inherited some interest in fractionated land?

If you inherited an interest in fractionated land, you should have been notified through the probate processing of that interest. However, if you have not been notified and you suspect this is due to some error in the process, contact the superintendent of the Turtle Mountain Agency of the Bureau of Indian Affairs, located in Belcourt, ND. (*Indian Land Tenure, 2002/2007, n.p.*)

GOVERNMENT

What are the requirements to be an enrolled member of the tribe?

Membership in the Turtle Mountain Band of Chippewa requires a one-quarter-blood quantum of Indian blood. (This is due to federal law and not the beliefs or traditions of the Turtle Mountain Band of Chippewa Indians.) The enrollment office of the Turtle Mountain Agency of the Bureau of Indian Affairs in Belcourt, ND, maintains the enrollment rolls for the tribe and is responsible for providing documentation of one's enrollment and for issuing Indian tribal membership identification cards.

How many total enrolled members (citizens) comprise the Turtle Mountain Band of Chippewa?

As of March 27, 2007, the total enrollment was 29,926.
(*personal communication, Marion, 2007*).

Did the Turtle Mountain Band of Chippewa have chiefs?

Yes, prior to 1932 band leaders held the title of "Chief." One of the last persons to hold the title of "Chief" was Chief Kakenowash, and prior to him three hereditary Chiefs by the name of Little Shell represented the band, along with two hereditary Chiefs named Red Bear. Though others were referred to as "Chiefs", none were recognized as official.

How has the traditional government changed?

In 1891, a committee of sixteen mixed bloods and sixteen full bloods, called the Committee of 32, replaced the traditional Grand Council of 24 members under the hereditary leadership of Chief Little Shell (*U.S. Senate, 1900*)

When did the title of Chief change to Chairman?

The Turtle Mountain Band of Chippewa changed the title from *Chief* to *Chairman* with the 1932 adoption of new written constitution. Under this new constitution, the advisory government was lead by Chairman Kanick (Walking With Thunder). All succeeding leaders continued to use *Chairman* as their executive title.

What is the extent of the jurisdiction of the Turtle Mountain Band of Chippewa?



The Turtle Mountain Band Chippewa exercises jurisdiction over the 6 miles (north-south) by 12 miles (east-west) reservation and claims jurisdiction over lands acquired for it and held in trust by the US Government. This includes lands in western North Dakota and eastern Montana that was assigned to Turtle

Mountain members by treaty or agreement. There wasn't enough land within the 6-mile by 12-mile reservation boundaries to give 180 acres to each male over 18 years of age, and so land off the reservation was allotted them. Many tribal members, however, did not wish to leave their homelands, or could not for economic reasons. As a result many sold their allotments sight unseen. Still others found it difficult to keep track of their lands hundreds of miles away and were taken advantage of by many interests (their lands were used without their permission or their mineral rights were ignored.) With the passing of time, many of these allotments became fractionated. Fractionation occurs when a section of land is owned by a large number of individuals, usually through the original

owners dying without a will, or with a large number of heirs. Through repetitions of this process, the land becomes owned by hundreds of people, becoming virtually unmanageable. This also makes it easier for outside interests to take advantage of not having one or a small group of owners to manage their land.

How is Trenton Indian Service Area (TISA) affiliated to the Turtle Mountain Band of Chippewa?

There are approximately 1500 citizens that live in the community of Trenton, ND. They are enrolled members of the Turtle Mountain Band of Chippewa.

How did the Trenton Indian Service Area originate?

Because there wasn't enough land to give 180 acres to each member of the band over the age of 18 years, land away from the reservation was allotted to the Turtle Mountain Band of Chippewa. Tribal members living on allotments in western North Dakota and eastern Montana become identified as the Trenton Indian community. The Turtle Mountain Band of Chippewa passed Ordinance Number 28-A in 1981, authorizing the formation of a tribal organization called the Trenton Indian Service Area (TISA), which includes the counties of Williams, Divide, and McKenzie in North Dakota, and in Sheridan, Roosevelt, and Richland in Montana.

Does TISA have a governing council?

Yes, the TISA Board of Directors consists of seven (7) governing members. Each of TISA's three (3) districts elects two (2) directors, and one chairperson is elected at large.

Can the tribal citizens (members) of TISA vote in the tribal elections of the Turtle Mountain Band of Chippewa?

Yes, refer to the Turtle Mountain Band of Chippewa constitution for details. TISA members may vote in state and national elections, and in TISA and TMBCI elections. This makes TISA perhaps the only entity in the nation with this political status, whereby citizens (members) are governed by a board (TISA) within a tribe (TMBCI), within a state (ND) and nation (USA).

Who are the Little Shell Band of Pembina?

The Little Shell Band of Pembina were founded by Ronald Delorme who renounced his membership in the Turtle Mountain Band of Chippewa. They are primarily based in North Dakota (around the Walhalla region) and in Washington (state), but members can be found across the nation. The group has split into two competing factions, each using the same name. They claim to be a sovereign Native American tribe, but are not recognized by the US Government. They claim they are not subject to the laws of the United States and have become involved with anti-government groups such as the “sovereign citizen movement” and white supremacist groups.

They use the internet, videos, fax solicitations and seminars to promote themselves and their activities, activities that include issuing bogus license plates, insurance fraud schemes, tax evasion, and passport fraud. The Little Shell Band of Pembina have allowed anyone, regardless of ancestry, to become a member of the group, opening the door for a variety of anti-government figures to join (for a fee) and claim membership in the "sovereign" Little Shell Band. As a result, Little Shell Band activity spread around the country. The Little Shell Band has more than 60 documented members, with probably a hundred more not yet identified. People have joined from around the country, with larger numbers in North Dakota, the Pacific Northwest and Southern California. Most of the members are an eclectic and unusual collection of anti-government activists.

(Source:

http://www.adl.org/learn/ext_us/Little_Shell.asp?LEARN_Cat=Extremism&LEARN_SubCat=Extremism_in_America&xpicked=3&item=little_shell)

Who are the Little Shell Tribe of Chippewa Indians of Montana?

Headquartered in Great Falls, Montana, this band of the Chippewa Tribe is a state-recognized tribe without a designated reservation in Montana. There are over 4,000 enrolled members within the state, many of which live in the Great Falls and surrounding area. The tribe is currently petitioning for federal recognition, but is not yet a federally recognized tribe. For more than 100 years the Little Shell Tribe of Chippewa have been landless Indians. The federal recognition, which they seek, would enable the tribe and its members to qualify for government services and aid such as education and health-care funding. The Little Shell Tribe members claim to be descendents of the Turtle Mountain Band of Chippewa, with their ancestors following Chief Little Shell into Montana following the controversial negotiations of the McCumber Agreement in 1892.

Consequently, the Little Shell Tribe continues to petition the United States for federal recognition. For more information about the Little Shell Tribe contact their official web site below.

Little Shell Tribal Council
P.O. Box 1384, 1807 3rd Street NW #35A
Great Falls, MT 59403
406-452-2892, Fax: 406-452-2982
www.littleshelltribe.us

What makes up the Turtle Mountain Band of Chippewa Tribal government?

The Turtle Mountain Band of Chippewa Indians consists of a Tribal Council (that includes a Tribal Chairman) and a Tribal Court system. The Tribal Council must meet at least once a month and all its meetings are constitutionally required to be open to the public unless they are discussing protected personnel information or confidential business contracts. The Tribe is supported by Federal funds and by a percentage of profits of the SkyDancer Casino. The tribe also gains revenue from various Tribal programs that charge fees and interest from treaty funds.



How does the tribal government make laws?

The Tribal Council passes resolutions that require the Chairman's signature in order to become valid, much like the US Congress passes bills that require the President's signature to become law. The Chairman can veto what the Council passes, but the Council can override a veto if at least five of them disagree with the Chairman's veto.

What is the Tribal Constitution?

The Turtle Mountain Tribal Constitution is the supreme law of the land. It can only be changed by a vote of the people. Changes to the constitution are called amendments. The Tribal Code is a collection of laws that can be changed by the

Tribal Council without the vote of the people. The Council can pass an ordinance to add to, or to change the Tribal Code and it can do so without a vote of the people, but any such ordinance change or addition comes into effect only after the public is given a 30 day notice in which they can make comments on the proposed change or addition.

For a copy of the Constitution for the Turtle Mountain Band of Chippewa, go to:

<http://www.tm.edu/community/propeace/resources/tmconstitution.pdf>

What taxes do members of the TMBCI have to pay?

All enrolled members of the tribe have to pay all federal taxes, including federal income tax. Enrolled members who live on the reservation and work on the reservation do not have to pay North Dakota income taxes. North Dakota sales taxes do not apply on the reservation. As of 2007, the Tribe is negotiating with the state of North Dakota to end the collection of state gas taxes on the reservation. As a sovereign nation, the Tribe can impose taxes on the reservation, but as of 2007, has chosen not to.

GEOGRAPHY

Why are they called “the Turtle Mountains”?



There are several theories as to how the name “Turtle Mountains” came about. One account is that when viewed from the south, the hills appear as a turtle on the horizon with the head pointed west and the tail pointed east. Another account was that it was named after an Ojibwa Indian named “Makinak” (turtle) who walked the length of the

hills in just one day. Yet another theory is that the hills get their name from the abundant numbers of turtles in the region.

What is the terrain of the Turtle Mountains like?

The Turtle Mountains are approximately 600 to 800 feet higher than the surrounding plains. As a result they receive more precipitation than the neighboring grasslands. This increased availability of water enables the hills to be forested. The modern Turtle Mountains contain hundreds of lakes, ponds, and sloughs. The Turtle Mountains straddle the border between the US and Canada and occupy an area of nearly a thousand square miles.

What trees and bushes are found in the Turtle Mountains?

Trees that make up the forests include aspen, black poplar, ash, birch, box elder, elm and bur oak. Bushes like hazel, chokecherry, Saskatoon, dogwood, high bush cranberry and pincherry also make the Turtle Mountain their home. (*John Bluemle ND Geological Survey <http://www.nd.gov/ndgs/NDNotes/ndn15-h.htm>*)

How were the Turtle Mountains created geologically?

The Turtle Mountains were formed from sediment deposited from glaciers retreating after the last ice age as a glacier that formed Lake Agassiz retreated. The Turtle Mountains were free from ice before the surrounding areas, making it the first area in the region to be inhabited by animals and humans. (*John Bluemle ND Geological Survey <http://www.nd.gov/ndgs/NDNotes/ndn15-h.htm>*) (<http://www.lib.ndsu.nodak.edu/govdocs/text/lakeagassiz/chapter2.html>)

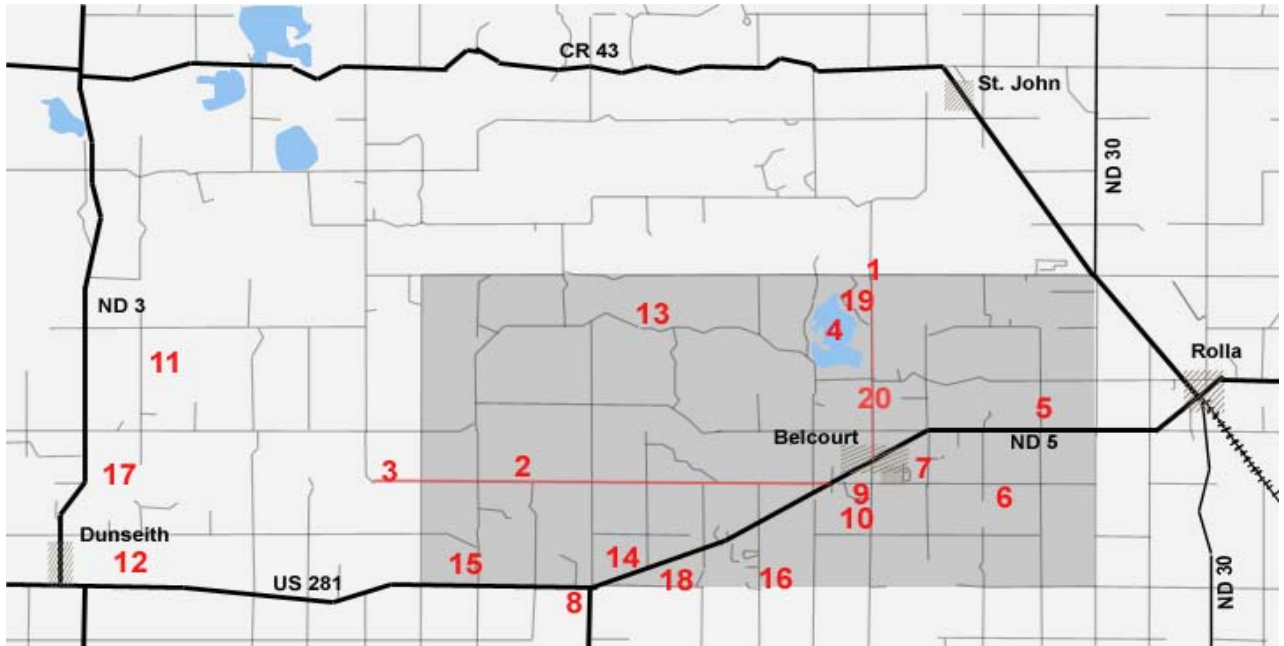
What animals are found in the Turtle Mountains?

Animals that currently make the Turtle Mountains their home include deer, raccoons, red squirrels, gophers, rabbits, moose, the occasional black bear, bobcat, and mountain lion, muskrats, beavers, skunks, porcupines, turtles, salamanders, garter snakes, frogs, ducks, geese, and other birds, as well as insects like the mosquito, ants, and ticks. With the coming of the Europeans, the Turtle Mountains now also are home to dogs, cats, cattle and horses.

(<http://www.thecanadianencyclopedia.com/index.cfm?PgNm=TCE&Params=A1ART0010125>)



Land Marks:



- | | |
|--------------------------|--------------------------------------|
| 1 Bunagee's Corner | 11 North Dunseith Housing |
| 2 Azure's Store | 12 East Dunseith Housing |
| 3 Jackrabbit Road | 13 St. Benedict's Church |
| 4 Fish Lake | 14 SkyDancer Casino |
| 5 Windmill corner | 15 St. Anthony's Church |
| 6 Green Acres Housing | 16 Ojibwa Millennium School |
| 7 Eagleview Housing | 17 San Haven |
| 8 Shell Valley Housing | 18 Tribal Headquarters |
| 9 Crick Housing | 19 Turtle Mountain Community College |
| 10 South Cluster Housing | 20 Fish Lake Road |

INSTITUTIONS

What is the Bureau of Indian Affairs?

The Turtle Mountain Tribe has existed as an autonomous government within the United States because early treaties recognized the Band's sovereignty. The United States government promised "health, education, and welfare" in exchange for aboriginal lands. This unique relationship gives rise to several institutions that manage these services including the Bureau of Indian Affairs and the Indian Health Service. These institutions are the major employers on the reservation, with over 600 teachers, nurses, bus drivers, mechanics, road workers, janitors, cooks, policemen and others.



[Turtle Mountain Agency of the BIA, 1938]

The United States Department of Interior funds the Bureau of Indian Affairs to manage the trust assets of the nation's over 500 tribes. There are 12 Area Offices nationwide, responsible for recording, collecting and investing revenue generated by tribal treaties, lands and minerals. The Bureau of Indian Affairs has an Area Office at Aberdeen South Dakota, which serves the entire area of North Dakota, South Dakota, Nebraska, and parts of Minnesota.

<http://www.doi.gov/leaders.pdf>

In the Great Plains Region, the Turtle Mountain Agency is responsible for the Turtle Mountain Band of Chippewa. It estimates that the total enrollment of the Band, (including those in the Trenton Indian Service Area) will reach 30,000 by mid-summer of 2007. (<http://www.doi.gov/facts.html>)

What are the functions of the local BIA Agency?

The Turtle Mountain Agency is responsible for the land holdings of the Turtle Mountain Chippewa and individual members, about 80,000 acres, with an equal amount managed by the B.I.A. Agency in Billings, MT. Its mission is developing forestlands, leasing assets on these lands, directing agricultural programs,

protecting water and land rights, developing and maintaining infrastructure and economic development. It oversees about 600 federal employees in the local schools, hospital, road and police departments. *(personal communication with Davis 2007)*



[Turtle Mountain Agency of the BIA, 2007]

A Deputy Superintendent assists the Agency Superintendent for Trust Services (Forestry and Fire, Natural Resources, Probate and Real Estate) and a Deputy Superintendent for Indian Services (Property, Facilities, Human Services, Job Placement, Probation, Transportation, Tribal Operations and Self-Determination). It also provides education for approximately 3,300 students in Rolette County. *(BIA/Turtle Mt. Agency Superintendent's Meeting Handbook, August 18, 2005.)*

What terms were commonly used to identify the BIA Superintendent?

The BIA superintendent's title has also been referred to as "farmer-in-charge," "boss-farmer," and "Indian agent." Most of these terms were used in the past, especially before 1950.

Can Native Americans be BIA Superintendents?

Yes, although through most of U.S. History, non-Native Americans held these posts. It was not until after Indian Reorganization Act of 1934, that Native Americans were given preference for jobs within the BIA, and other federal agencies.

What is a BIA 638-contract?

The Indian Self-Determination and Education Assistance Act of 1975 allowed tribes to "contract" to provide some of the services the BIA provides, including

school systems and law enforcement. This allowed additional employment opportunities to tribes.

What are the Service Area's distinctions?

TMBCI is one of few Indian tribes in the country who allow the BIA to record their membership. The Tribe is also a "non-IRA" tribe, rejecting the Indian Reorganization Act in favor of tribal law and a tribal constitution. The Tribal Council has resolved that it does not need BIA approval to amend its own constitution, a necessary step in Bureau regulations.

In 2005, the Turtle Mountain Agency estimated that there were 14,584 enrolled members who were unemployed, ages 16 through 64, resulting in 65.7% unemployment. (*BIA/TMA Labor Market Report, 2005*)

To combat the historically high unemployment rates in Indian Country, each Agency's Employment Assistance Office offers vocational scholarships, and the local Credit Office will give Loan Guarantees for some small businesses. The Social Service Office accepts some 600 clients each month for "general assistance".

What is the Indian Health Service?

Native Americans are guaranteed health care services if they live on or near an Indian reservation. Urban natives can locate off-reservation clinics, but the entire federal program is historically under-funded. The local service unit of the Indian Health Service (IHS) serves Rolette County and covers approximately 938 square miles.

What does the local IHS offer?



The Quentin N. Burdick Memorial Health Care Facility **[as seen on the left]**, occupied in 1994, employs approximately 250 people, with around another 50 positions vacant. The Service Unit Director is in charge of the hospital and clinic, as well as a kidney dialysis unit, a cancer care clinic, eyeglass center and transportation. The facility provides 29 beds in the hospital, an emergency room with air ambulance landing pad, and a new clinic that

serves over 200 outpatients per day. The pharmacy fills over 500 prescriptions per day, while the dental clinic serves 30 to 40 patients per day.

The many vacant positions are due to the critical shortage of doctors willing to relocate their practice to North Dakota. Much of the hospital's resources spent on transportation and costs associated with contract health care at the state's larger hospitals. Individuals who have health related degrees have the option of joining the IHS as civil servants or as commissioned officers in the Public Health Service (PHS). These professionals fill much of the local need by serving short periods of employment, from three to six months. The IHS also has 20 homes and 30 apartments available for staff quarters.

The earliest IHS building was an old army barracks set up in 1914, followed by a two-story, brick building erected in 1931 **[as seen below]**. The front unit of the present facility was built in 1966, and still houses the current hospital wing.

[\(http://www.ihs.gov/FacilitiesServices/AreaOffices/Aberdeen/turtlemountain/\)](http://www.ihs.gov/FacilitiesServices/AreaOffices/Aberdeen/turtlemountain/)



What other names are used for Indian governing entities?

Besides tribes, titles such as confederated/affiliated tribes, rancherias, pueblos, or nations are common names for federally recognized tribal governments.

How many federally recognized Indian tribes exist today?

The Department of Interior's Bureau of Indian Affairs records over 300 groups mostly in the lower 48 states, and another approximately 200 Native Alaskan business corporations.

How many people does the government of the Turtle Mountain Band of Chippewa employ?

The Tribe employs about 450 people at the casino and other tribal operations and programs. It sets policy, approves budgets and seeks grants and contracts, while complying with many federal mandates including the Indian Child Welfare Act (adoptions approved by the tribe), and the Indian Gaming Regulatory Act (governing compacts with the state).

The Turtle Mountain Tribal Court, Appellate Court and Law Enforcement are operated under BIA 638-contracts. An Alternative and Drug Court are also available. Other 638 contracts include Land Survey, Forestry, Fire, Transportation Planning, Janitorial, Home Improvement, Family Services, Noxious Weeds, Dam Safety, Water Resources, and Fish/Wildlife/Parks.

Tribal Budgets are split between Tribal, Federal and State Funds. Some federal funds come from the Department of Justice (Equipment, COPS, Personnel, Domestic Violence, STOP grant, Court Enhancement, Drug Court), the Environmental Protection Agency Region VIII, (Water Quality, Brownsfield), and the Department of Housing and Urban Development (HUD Block Grant, Disaster, Facilities, Indian Home, Preservation). The Master Health Program augments the IHS service budget. The Headstart Program, BIA educational programs, and Fines and Fees collections comprise other large parts of the tribal budget.

The Turtle Mountain Housing Authority employs 98 people and provides some 1,500 homeownership units and another 300 rental units distributed in the 15 housing sites in and around the reservation. Currently, the TMHA is a Tribally Designated Housing Authority for Native American Housing Assistance and Self Determination Act (NAHASDA). TMHA also operates a Retirement Home, low-rent elderly units, and a senior center in St. John.

Tribal funds include profits from tribal businesses, including **SkyDancer Casino**, which began as a small room adjacent to the tribal bowling alley, in 1992. It offered blackjack, slot machines and pull-tabs. An interim building that now serves as the Tribal Headquarters housed the casino from 1993 to 2004. An adjacent “sprung” building was also erected and still serves today as the Bingo Palace.



Today, the hotel/casino complex [see above] has 495 slot machines, table games, dice, roulette, simulcast horseracing, and a restaurant and bar. It

employs 320 people. Live horse races are also held at Chippewa Downs racetrack during the first three weeks in June.

Some of the Tribe's other businesses include the Turtle Mountain Manufacturing Company, Uniband data processing, DynaBand call center, Home Media Technologies and Chippewa Tribal Industries. The tribe also operates a public utilities station, a motor vehicle department (with tribal license plates), a day care, two fitness centers, women's and youth shelters, a radio station, a newspaper, and garbage transfer station. The Northwest Area Foundation Pathways to Prosperity grant (\$10 million over 10 years to 2016) is helping to reduce poverty.

What are the schools in the community?

In 1882, a federal act authorized the use of any abandoned military facilities for the education of Indian children. Many Belcourt children were forced into boarding schools at Fort Totten and Wahpeton, North Dakota, and Marty, Flandreau and Pierre, South Dakota, Chemawa, Oregon and boarding schools in other states.



[Wahpeton Indian School Students 1956]

Later, a number of one or two-room day schools were opened including Roussin School, Houle School and Shell Valley schools. By 1914, the schools offered freshmen and sophomore high school classes.

Currently, the BIA operates three schools: The Turtle Mountain Community Elementary School, the Turtle Mountain Middle School and the Dunseith Day School. The Turtle Mountain Tribe administers 638-contracts to operate the Turtle Mountain Community High School and the Ojibwa Indian School.

Turtle Mountain Middle School operates as a Public Law 95-561 school with a five member governing board. In the near future, the students in grades 6 through 8 will occupy the current high school.



Turtle Mountain Community High School is operated by the Tribe under a Public Law 638-contract with the BIA, through the auspices of the Belcourt School Board. The high school is a Public Law 100-297 tribal grant school with a nine member governing board, which address policy issues for the Bureau of Indian Affairs, a federal agency. A new facility **[as seen left]** will house the 9th, 10th, 11th and 12th grade students in the fall of 2007.

In addition, the Turtle Mountain Community Schools have a state district school board that sets policy for the elementary, middle, and high school to maintain compliance with state law. The state district governing board consists of seven members. Thus, the TMCS system has an integrated governing organization of multi-dimensions.

The Ojibwa Indian School: The Ojibwa Indian School is a Public Law 100-297 tribal grant school and operates under a seven member governing board. The new Ojibwa Millennium School is located west of Belcourt near the site of the old Sister's Convent and tribal racetrack. The new campus will house Kindergarten through 8th grades, beginning in the fall of 2007, with hopes of providing high school classes to its 282 students (enrollment as of 2005). OIS is also a tribal contract school.

The Dunseith Day School is a Bureau of Indian Affairs institution that operates as a Public Law 95-561 school with a five member governing board.



Turtle Mountain Community College was founded in 1972. Originally located on Main Street Belcourt, it moved to its current new facility in 1999. TMCC overlooks Fish (Belcourt) Lake, and incorporates the Seven Teachings into campus architecture. The main building is shaped as a thunderbird, with 33 classrooms, an 800-seat auditorium, a gymnasium, weight room and track, and parking for 1,000. In addition to the 26 associate

degrees offered at TMCC, Bachelor of Science degrees in Early Childhood Education and Secondary Science are offered. Also, on-site degrees through the

University of Mary are offered in Business Administration. The collection of buildings on main street in Belcourt that served as the Old Campus now house the Building Trades, G.E.D. program, Print Shop, Substance Abuse Prevention, and other programs. The primary campus is located on the south shore of Belcourt Lake and includes nature trails, a roundhouse, and a new construction trades building slated for completion in 2008.

St. Ann's Catholic School was built in 1934-35 by Father Hildebrand Elliot, of the Oblates of Saint Benedict in Marty, South Dakota. He requested the help of five Catholic nuns from the Ferdinand, Indiana convent. No tuition was charged, and support was solely from the mission benefactors. Previously, 80% of Indian students attended regional boarding schools in Flandreau and Marty, South Dakota, or in Fort Totten or Wahpeton, ND. In 1974, the Turtle Mountain tribe took over the school, and renamed it Ojibwa Indian School. After the school relocates in 2007, the old landmark school will become the home of St. Ann's Mission School, once again. St. Ann's parish opened its doors to K through 6th graders in 2002, and boasted 39 students at the end of school year 2005.

What is St. Ann's?



St Ann's Catholic Church overlooks downtown Belcourt and includes the church, a bed and breakfast that was formerly a nun's house, a bus garage, two classroom buildings and a gymnasium. The ministerial duties are now provided by the Society of Our Lady of the Most Holy Trinity of Texas. The spiritual center for most of the tribe's Christian history, St. Ann's parish also consists of rural St. Benedict's and St. Anthony's churches, and St. Michael's church

in Dunseith. (*conversation with Wilkie. April, 2007*)

What Service Organizations are there in the community?

Service Organizations include the Knights of Columbus with their 3rd Degree Knights celebrating 40 years in the Belcourt community in 2006, and their 4th Degree Knights observing 25 years in 2008. The Veterans of Foreign Wars maintain Post #4516 and have operated continuously for decades.

What businesses are in Belcourt?

The Turtle Mountain Mall is the heart of Belcourt, housing the local post office, Jollie's supermarket, a dollar store, barbershop and café. The Jollie's purchased the mall from the tribe in 1994. The Turtle Mountain Mall Addition lies across a small street from the post office and houses the mini-casino, a Chinese restaurant, and a TV satellite dish company. A vacant bowling alley and a tribal bar are also in the addition.

There are three convenience stores within the community, a fast food drive-up, an oil company, supermarket, a video store, a bed&breakfast, a cable company and two restaurant locations. A strip mall is under construction, as is a feed supply store. There are four small bars and many small businesses operating on the reservation, including three multi-million dollar construction companies, some trucking firms, and many sub-contractors. The FDIC recently approved an application from local investors to form Turtle Mountain State Bank.

Who are other employers in the area?

Benchmark Electronics of Dunseith, ND, formerly operating as Pemstar, Inc., has produced circuit boards and other products since the mid-1970s. About half of its 200 employees are tribal members.

The William Langer Jewel Bearing Plant in Rolla has historically employed Tribal members to produce jewel bearings for watches and precision instruments. In 1996, the Rolla Development Corporation bought the plant from Bulova Watch Company, and renamed it MicroLap Technologies. It employs about 40 tribal members, about 85% of its employees.



San Haven hospital **[as seen above]** was purchased by the Turtle Mountain Band in 1994 from the State of North Dakota. It qualified for renovation funds,

but remains vacant. At one time it employed about 90 Tribal members and treated tuberculosis patients, many of whom were also tribal members. It later became a mental health facility.

Ellick Funeral Home is prominently located on Belcourt's western edge, with its main offices in Rolla. The Ellicks purchased the former Niewhoener Funeral home, which had operated since 1933.



RESOURCES

Several sources exist on the Turtle Mountain Band of Chippewa, in particular.

Patrick “Aun nish e naubay” Gourneau and his son Charlie “White Weasel” Gourneau have both written brief history books about the Turtle Mountain Band of Chippewa. The book “History of the Turtle Mountain Band of Chippewa Indians” was published in 1971

In 1985, St. Ann’s Catholic Church published “100 Years of History” a 200-page collection of photographs and family biographies. The book has not been reprinted, and is now a collector’s item among parish members.

The Turtle Mountain Community College and the North Dakota State Department of Public Instruction published “The History and Culture of the Turtle Mountain Band of Chippewa” in 1997. The book is out of print, but available for reproduction at the TMCC Library.

In 2007, tribal member Dan Jerome published a retrospective of the Band’s educational system entitled “The Trail of Misgivings, A Scourging Journey: A Comprehensive Study of the Formal Education of the Turtle Mountain Band of Chippewa Indians.” It is available from the author at 477-3819.

The Bureau of Indian Affairs, Turtle Mountain Agency, maintains yearly reservation labor statistics. The Turtle Mountain Tribe conducted its own census in 2002 and data from it can be requested from the Tribal Planning Department.

In addition, the state’s four university libraries have archives that pertain to the TMBC.

What are some important phone numbers in our community?

(all phone numbers are in the 701 Area Code except where as noted)

5th Generation 477-3121	Belcourt Fitness Center 477-6601	Block Grant 477-6124
Adult Probation Office 477-8131	Belcourt Senior Meals 477-6609	Child Care Block Grant 477-3602
Belcourt Fire Hall 477-3185	Belcourt Traffic & Highway Safety 477-2656	Child Protection Services 477-5688

Child Welfare & Family Services/Sacred Child/Mentoring 477-5688	Dunseith Elementary K-6 th 244-5249	Headstart – Dunseith (North) 263-4618
Chippewa Downs Race Track 477-0471/5394	Dunseith Fitness Center 263-4483	Headstart – Shell Valley 244-2271
Commodity Warehouse 477-3857	Dunseith High School 244-5249	Headstart – St. John 477-3946
Community Development Block Grant 477-6124	Employment Assistance 477-6176	Health Education 477-6111
Community Development Foundation 477-5184	Enrollment (TM Agency) 477-6141	Hearts of Hope 477-5614
Community Health Representatives 477-5696	Environmental Protection 477-2668	Home Improvement Block Grant 477-6124
Community Daycare 477-6365	Even Start Program 477-5654	Indian Alcohol & Substance Abuse 477-6652
Criminal Investigation 477-6136	Facility Management 477-6196	Job Service North Dakota 477-5631
Dog Pound 477-0546	Fire Department 477-3185/6134	JOBS Program 477-3602
Domestic/Sexual Abuse 477-6134	Food Bank 477-0763	Jobs Training Partnership Act (JPTA) 477-6011
Dunseith Day School 263-4636	Headstart – Belcourt 477-0260	KEYA Radio 477-5686
	Headstart – Dunseith 244-5616	Law Enforcement 477-6134
		Lenoir Dialysis Center 477-5915

LIHEAP/Fuel Assistance Program 477-3368	Quentin Burdick Health Care Facility 477-6111	Quentin Burdick Health Care Facility Eye Clinic 477-8413
Little Shell Youth Shelter 477-8612	Quentin Burdick Health Care Facility Ambulance 477-5852	Quentin Burdick Health Care Facility Inpatient 477-8452
Master Health Program 477-5697	Quentin Burdick Health Care Facility Appointment Desk 477-8454	Quentin Burdick Health Care Facility Medical Records 477-8425
Motor Vehicle Department 477-2651	Quentin Burdick Health Care Facility Business Office 477-8414	Quentin Burdick Health Care Facility Nursing Program 477-8432
Natural Resources 477-2640	Quentin Burdick Health Care Facility Contract Health 477-8433	Quentin Burdick Health Care Facility Personnel 477-8434
Nutrition/Senior Meals 477-6609	Quentin Burdick Health Care Facility Dental Clinic 477-8439	Quentin Burdick Health Care Facility Pharmacy 477-8426
Ojibwa Indian School 477-3108	Quentin Burdick Health Care Facility Diabetes Program 477-8451	Quentin Burdick Health Care Facility West Clinic 477-8491
Pathways to Prosperity 477-3300	Quentin Burdick Health Care Facility Dietary 477-8443	Quentin Burdick Health Care Facility WIC Program 477-6436
Probation and Parole 477-6466	Quentin Burdick Health Care Facility East Clinic 477-8403	Records Management 477-2602
Property & Supply 477-2635		Renewal Community Program 477-2688

Retirement Home 477-5366	Tribal Contracting Officer 477-2657	Tribal Personnel Office 477-2634
Rolette Schools 246-3596	Tribal Court System 477-6121	Tribal Planning & Economic Development Office 477-2695
Rolla High School 477-6561	Tribal Diabetes 477-0060	Tribal Property and Supply 477-2635
SkyDancer Hotel & Casino 244-2400	Tribal Employment Rights Ordinance 477-2660	Tribal Prosecutor 477-6194
Social Services 477-6147	Tribal Facility Management 477-7332	Tribal Scholarship Program 477-8102
St. John Public School 477-5651	Tribal Finance 477-2621	Tribal Surveyor 477-2644
Strategies Against Violence 477-8817	Tribal Fitness Center 477-6601	Tribal Transportation Planner 477-2650
BIA Superintendent TM Agency 477-3191	Tribal Forestry 477-2654	Tribal Youth Alcohol/Drug Prevention 477-8732
Tobacco Coalition 477-9244	Tribal Gaming 477-8966	Turtle Mountain Community College 477-7862
Transfer Station/Landfill 477-2664	Tribal Headquarters 477-2600	Turtle Mountain Community Schools 477-6471
Traffic Safety 477-5257	Tribal Health Education Program 477-6120	Turtle Mountain Head Start 477-0260
Tribal Attorney 477-2641	Tribal Home Improvement 477-6124	
Tribal Chairman's Office 477-2603	Tribal Land Management 477-2647	

Turtle Mountain Housing Authority 477-5673	Turtle Mountain Times 477-6495	Water Resource 477-2648
Turtle Mountain Manufacturing Company 477-6404	TWEP 477-2639	WIC 477-6436
Turtle Mountain Star 477-6495	Uniband Inc. 477-6445	Work Enforcement Act 477-6011
	Victims of Crime 477-5614	

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American Indian Science and Engineering Society: <http://www.aises.org/>

American Indian Radio On Satellite: <http://www.airos.org/>

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