

JANUARY 28, 2024

WE ARE THE ORIGINAL PEOPLE OF NORTH AMERICA

ANISH



ONE Declaration of Origin
Recognizing **THE PEMBINA TRIBE**
Project 2024 ONE Anishinaabe
and the first mother Sky Woman

FEATURE STORIES

THE SAGA OF JOSEPH BRUNELLE page 38

THE RED BEAR BAND CHIEF MIDEGAH page 22

SUPPLEMENT "B"

(1) The annexed Chart of the descendants of Margaret Songab of the Ahdik (Reindeer) Clan is given here to show the extent and descent of the Bottineau Family, and their kindred and affinities; and also to serve as a form or pattern for the tracing and identification of the rights of membership in the tribe, composed of the Turtle Mountain and the Pembina Bands of Chippewa Indians.

(2) I have compiled this schedule or chart, from statements and information obtained from time to time since 1840 from my paternal grandmother, (1) Margaret Songab Bottineau, of the Reindeer Clan; from my Aunts (2) Isabella (Mijigisi) (Mrs. Montrenille) and (3) Susan Grant, (Mrs. Raisch) from Mrs. Margaret Lemmarr Renville, my mother-in-law and from her mother, Mrs. Beilegarde, who was a Mrs. Lemmarr by her first husband, and from my Uncle Charles Bottineau, deceased.

(3) The following chart shows the extent and the genealogy of the Bottineau family and their descendants and their affinities traced from Margaret Songab Okitcita of the Reindeer Clan, who alone number nearly 300 and who, with their affinities and their descendants, constitute about 60 per cent of the Turtle Mountain and Pembina Bands of the Chippewa Indians in North Dakota, and who have lived at Turtle Mountain and the adjacent ranges from time immemorial, with the sole exception of a few persons who have been constrained to be absent from their homes for the purpose of seeking a livelihood elsewhere. Tradition says that Wenabozho, their Chief God and Creator, is buried at Turtle Mountain or Hair Hills.

(4) The brothers and sisters of Margaret Songab, of the

13

Reindeer or Ahtik Clan were (1) Pewanejeet (Charlo, Chano); (2) Omaniknay or Mrs. Temp Claire (the wife of Mizhaquot) (Temp Claire); (3) Ahdickons (Little Reindeer); (4) Le Broche; (5) Aceguemanche; (6) Miskomakwa (Old Red Bear the first), and others who were not men of the Chippewa Tribe, whose habits and ranges were on Roseau Lake and River, Lake of the Woods, Pembina River, Hair Hills and Turtle Mountain, the upper Red River country, and who were all full-blood Chippewa Indians and known as the Upper Red River Chippewas. Le Broche, Aceguemanche and Miskomakwa (Old Red Bear the first), were not of the Reindeer Clan, but according to Chippewa Indian relationship were her brothers, i. e., cousins in English.

(5) In giving the names of claimants to membership, please give the baptismal name in full; age, their nicknames or sobriquet, and the totem and the post-office addresses in every case. And in addition the baptismal names of both parents, that is, father and mother.

According to Uncle Charles Bottineau 2nd, the chart showing the genealogy of the Bottineau family from their grandmother, Margaret Songab of the Ahdik (Reindeer) Clan and their descendants is as follows:

His mother, the Grand Nokomis Margaret Ahdik (Reindeer) Songab was married three times, and the issue is as follows, to-wit:

<p>I. Generation Progenitors Group "A."</p> <p>Margaret Songab of the Ahdik (Reindeer) Clan by her first husband, Pewanakum (Okitchita) a full blood Indian, had two sons and a daughter.</p>	}	<p>Issue of I Gen. Group "A."</p> <ol style="list-style-type: none"> 1. Isabella (Mijigisi). 2. Ayakobinias. 3. Kee-wih-stah-bin-ace.
<p>I. Generation Progenitors Group "B."</p> <p>Margaret Songab of the Ahdik (Reindeer) Clan, by her second husband, Peter Grant 1st, Fur Trader of the N. W. Co. (a white man), had two sons and two daughters.</p>	}	<p>Issue of I Gen. Group "B."</p> <ol style="list-style-type: none"> 1. A son kidnapped by father. 2. A son kidnapped by father. 3. Susan Grant. 4. Saganash Grant.

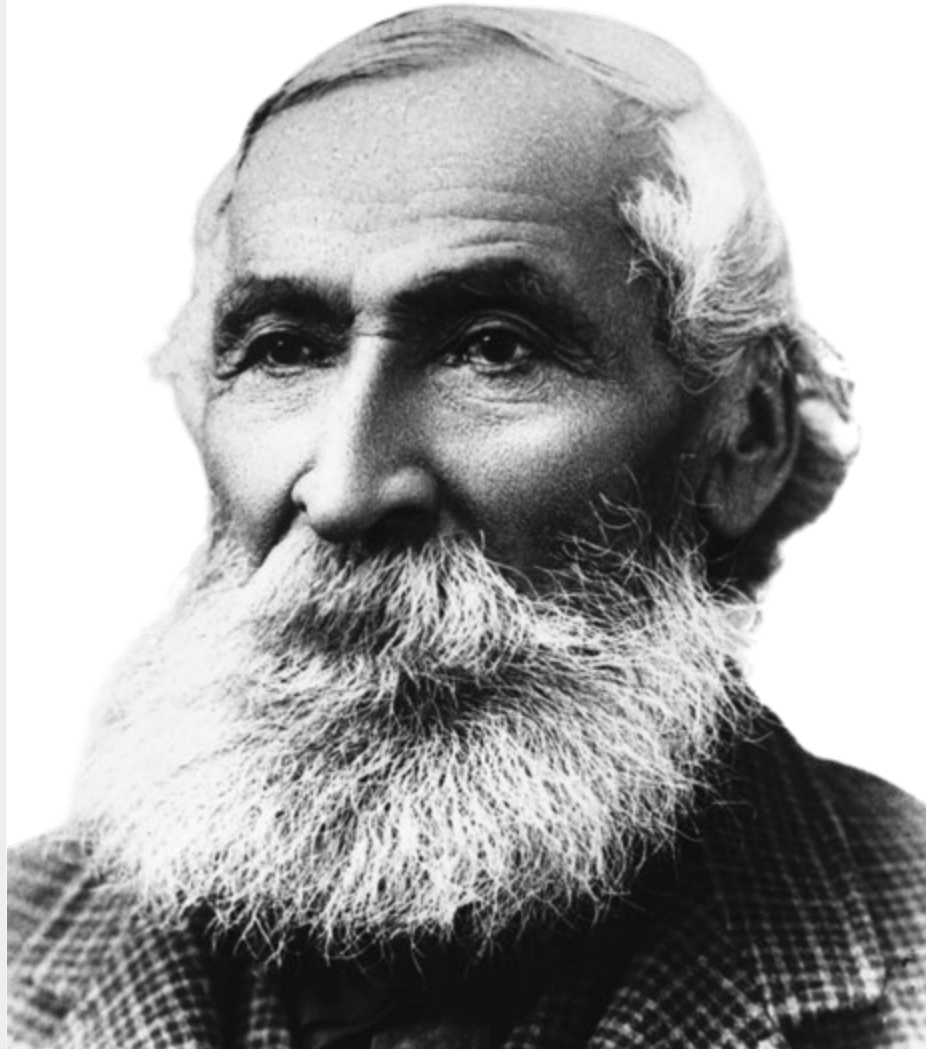
14

THE REINDEER CLAN

AHDIK

SUMMER WOLVERINE

Pierre Bottineau

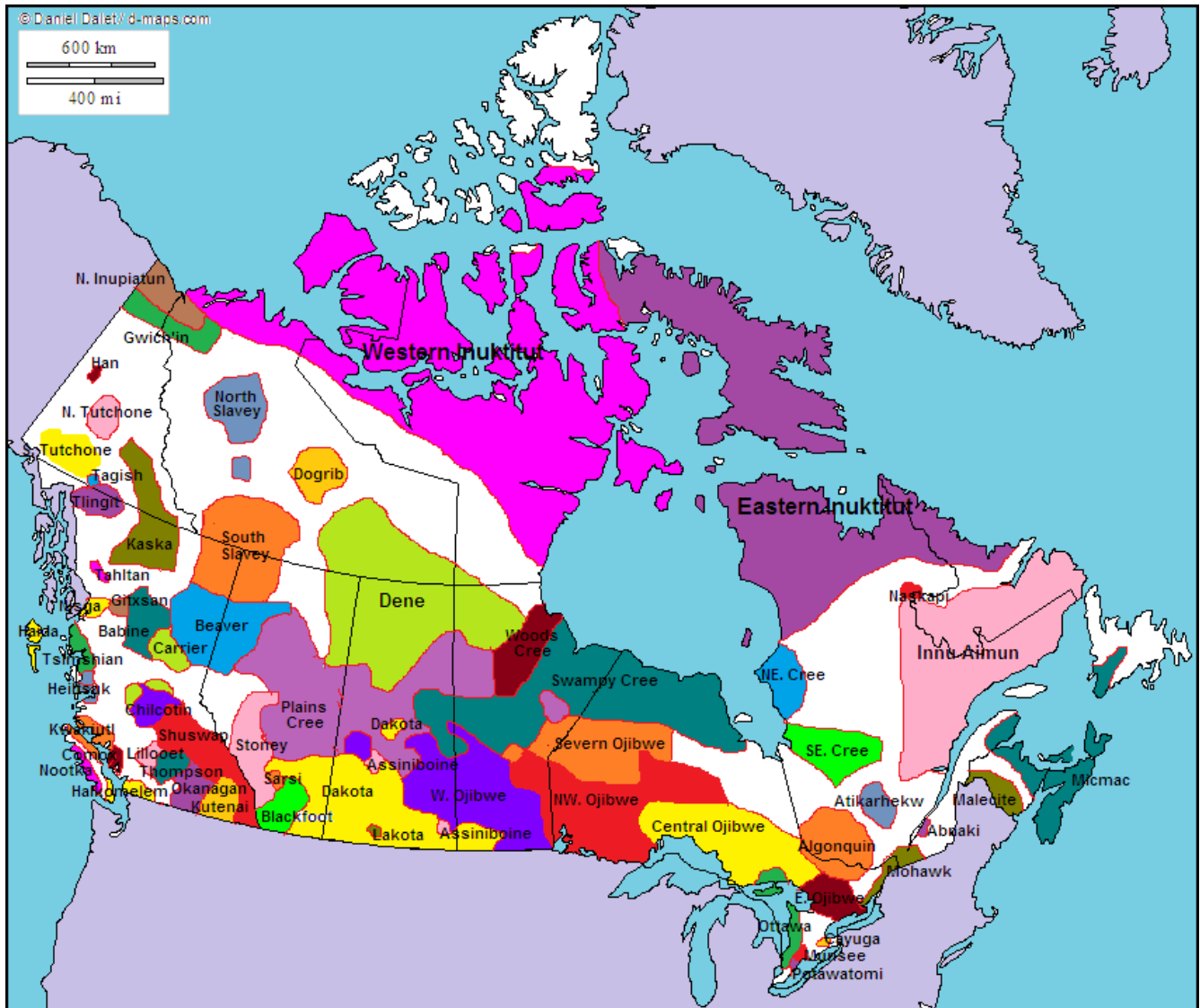


Son of The Grand Nokomis Margaret Ahdik (Reindeer) Songab. To quote a portion of the eulogy printed in the Minneapolis Journal at the time of his death on July 27, 1895:

"With the passing of Pierre Bottineau, the days of the voyageurs and coureurs du bois pass into history. He was one of the last of that long line of hardy pioneers which the French race has given to America. In a later generation, he followed in the paths of Perrot, LeSeur, DuLuht, Charlevoix, LaSalle, and a score of others whose names are synonymous with the early history of discovery and settlement in the Mississippi Valley. Traversing the savage wilderness, thousands of miles beyond the limits of the settlements, they learned the forest and prairie as a book, and their knowledge was an invaluable, almost indispensable, aid in the work of laying the foundations upon which populous states have arisen."

ONE ORIGINAL PEOPLE

There are over 630 First Nations communities in Canada, which represent more than 50 Nations and 50 Indigenous languages.



ONE NATION

BELLA THE DAKOTA PRINCESS 1808-1856

Isabella Migijisi Montreuille (Bottineau) of The Pembina Tribe

She was born 1808 at The Pembina Tribe in Pembina Dakota Territory. Isabella was called by many in her day The Dakota Princess as her maternal line was unbroken, mother, to grandmother, to great grandmother. Isabella father was a native Pewanakum who was steward of Ojibwe Trading Settlement, a Mdewakanton cousin to Little Shell and Little Crow. It has been said Pewanakum was present at the signing of the Treaty of Fort Harmer on January 9, 1789. Her mother was the famed Dakota Grand Nokomis Machequayaince Adik Songab, Margaret Clearsky. Her mother's affiliations among traders from the NW Trading, XY Trading, and Hudson Bay Trading Company were prolific. She was the maintainer of the great peace of the Dakotas. Isabella traveled from the Kaposia Band into Pembina lands to the Kinistino Band building a relationship for 100 years among tribal communities of the Dakota's. Her grandfather was Kaposia Band leader Kaŋgidaŋ Mdokečihŋaŋ, and two grandfathers she never met but were well respected were Mamaangēzide and Delonaise Atetaŋkawamduška Wáhpe Šá. But the life of Isabella Migijisi Montreuille started tragically with the murder of her father Pewanakum at one year of age. She would be adopted by John Charles Joseph Bottineau an executive of The Hudson Bay Company who cared for her and her deceased aunt Techomegood children. Bottineau had previously worked as an executive with the NW Trading Company in 1804 Edmonton. Due to the size of Bottineau family, they would often be the core of several Cree and Chippewa native Bands when merged. Charles Bottineau was called Chief Sisikwanis. The family was massive with nearly two dozen siblings and a hundred family members.

Her childhood was one of privilege, in 1819 her mother Margaret was the wealthiest woman in America, largely due to her relationship with Bottineau she helped forge deep her native connections to benefit the trade routes. In the process Margaret made many natives wealthy and opened the doors into indigenous communities. Isabella first 10 years experienced the flourishing of the Dakota Nation. A nation of friends "Dakota" built upon the bond of brothers Mamongazide and Wapasha, both her maternal grandfathers that she never met who established the great peace of the Dakota.

Then Charles Bottineau died in 1824, but Isabella had married Joseph Montrielle the adopted son of her uncle Miscomaqua Red Bear. She had a son Joseph Savage Montrielle who would marry Margaret Marie Decoteau. Savage and Margaret daughter Julianna Montrielle was then born giving Isabella a granddaughter unifying with the Pembina historical matrilineal lines. Through Julianna mother Margaret she was the direct great-great granddaughter of Pembina Josephte Sha-We-Na-Quah Marie-Josephe LaFramboise the daughter of Daughter of Jean Baptiste Marcotte and Marie-Ann Chopa Shaw-we-no-quah Kapeouapnokoue Neskeek Amighisen. Sha-We-Na-Quah was the great-great granddaughter of Mackinac Island Odawa Grand Chief Ki-Non-Chau-Sie.

Then on May 28, 1830, President Andrew Jackson signs the Indian Removal Act, which gives plots of land west of the Mississippi River to Native American tribes in exchange for land that is taken from them. Hunting tags are issued for the extermination of tribes, treaties are broken. In the midst of the chaos Joseph Montrielle rises to title The Warrior of Pembina, and a sub Chief to Red Bear Miscomaqua. They settle in Pembina, Dakota and Joseph Savage Montrielle is born, he would later marry Margaret Decoteau the daughter of his uncle Red Bear.

Then on October 25, 1850 the Brunelle traveled in the Chippewa Trail of Tears to Sandy Lake only to nearly die before returning home to Pembina, Dakota Territory. Then in 1851 Congress passes the Indian Appropriations Act, creating the Indian reservation system. Native Americans aren't allowed to leave their reservations without permission. Isabella and her family go to Kaposia, Minnesota to be near her mother at Medicine Lake but many stay in Pembina.

There were the three Kenistino sisters, Utinwassis Marguerite Marie Grant who lived 1755-1797 and had been married to Cuthbert James Grant, Partner in the Northwest Trading Company. There was Techomegood Marie Margaret Grant of the Assiniboin the adopted daughter of Charles Bottineau. Techomegood was born in 1780 and died in 1813, she married Peter Grant a Partner in the Northwest Trading Company who sold her to Charles Chartier inciting a brief Ojibwe war by Red Bear the Elder. Charles Bottineau then adopted Techomegood children while married to the third sister Machequayaince Margaret Bottineau born 1775 and died May 1863. Marguerite was the Nokomis of the Pembina Chippewa Tribe but her brother was chief of the Kaposia Band also called Black Mans Band. The family of the Dakota Nation law of peace. Isabella Bottineau was the daughter of indigenous royalty. Joseph Montrielle a Pembina Chief working directly with Miscomaquah, the influence of the massive Bottineau-Montrielle Clan echoed in tribal communities.

Machequayaince son was Pierre Summer Wolverine Bottineau, and her grandson politician John Baptiste Bottineau. J.B. Bottineau was known throughout the Dakota, successful fur-trader, surveyor, real estate broker, lawyer, justice of the peace, United States and State timber agent, sutler in the U.S. military service, and counsel and representative at Washington, D. C.

Then in May of 1863 The Grand Nokomis Machequayaince dies and the great peace of the Dakota's is fractured. Less than 5 months after the death of the matriarch all Ojibwe nations agree to reservation treaty's. Joseph Montrielle meets with many to sign Oct. 2, 1863 The Old Crossing Treaty guaranteeing a reservation to The Red Lake Band, The Turtle Mountain Band, and The Red Bear Band of Chippewa Indians, "Chief of the Chippewas, by provisions of ninth ninth article of the treaty of October 2, 1863."

At the 1863 Old Crossing Treaty, Miskomakwa Mis-co-muk-quah Red Bear was listed as The Principle Pembina Chief. The Chief of the Pembina Chippewa Tribe guaranteed a reservation by Federal order. Of the Red Lake delegation to the negotiations at Old Crossing in October 1863, only one chief refused to sign the treaty: May-dwa-gun-on-ind. He left the negotiations after several days and later hiked the hundred or so miles from Red Lake to White Earth to beseech Episcopal Bishop Henry Whipple to intercede on behalf of the Indians with Washington. Once May-dwa-gun-on-ind had left, Moose Dung's role in the negotiations increased, ultimately helping to persuade the delegation to sign the treaty. For that he was rewarded with the 640 acres at the mouth of Thief River. Red Bear waited but never received his 640 acres north of Pembina River.

The Assiniboin "Nakota" went north strengthening the Iron Confederacy and hard divisions were created between the Lakota and Ojibwe. The Brunelle family relocates to Pembina to await the creation of The Red Bear Reservation for the Pembina Chippewa Tribe to be created north of the Pembina River. Then gold is found in 1874, families are divided and flea. Isabella is found living with Joseph Brunelle and family at The White Earth Reservation. Then on June 25, 1876 The Battle of Little Bighorn and The Great Sioux Nation sends a declaration of war with the death of Custer only brought increased danger. Then on October 6, 1879 the first native American boarding school is created and children are sought after and abducted by military force. In 1880 Isabella moves to Drayton Township, just south of Pembina where they would migrate in 1892 from Pembina Dakota to The Spirit Lake Reservation living briefly before traveling to Turtle Mountain.

From 1850-1890 the Brunelle family had known only hardship in a united walk with the Native American, a tightly knit family of native children. Isabella Bottineau herself had over 11 children, Joseph Brunelle over 11 children, and many others following them into the once thriving Dakota Territory to hostile lands of starvation.

When Chief Red Bear died, his two sub chiefs assumed leadership of The Pembina Tribe, Joseph Montrielle assumed title as Chief of the Pembina Tribe, and his step brother Equal Sky Tebishkekeshig received the title Red Bear and stood against the 1892 McCumber Agreement which tried to dissolve his fathers promised Reservation for the Pembina Tribe. Turtle Mountain knew the Brunelle family well, they most likely resented them. Both Montrielle and Tebishkekeshig had signed the 1863 Old Crossing Treaty.

By the time Joseph Brunelle arrives at The Turtle Mountain Band of Chippewa Indians in 1890 with Joseph Montrielle, Isabella Bottineau, Louisa Brunelle they had a community of children and a deep knit family unit that had survived and they came seeking refuge. Refuge from the killing, the hunger, the waiting for a reservation that never came. Miscomaqua had went to Little Shell at Turtle Mountain but never returned. Upon arriving and seeking union with the community tribal leaders declared they did not know any of them. Isabella speaking up, "Pierre is my brother", referring to the famous Dakota Pierre Bottineau. Then Pembina 2nd Sub-Chief Henri Poitras "Sas swaine Chasseur" a member of The Turtle Mountain Band of Pembina Chippewa acknowledge they were correct. Joseph Brunelle had claimed that his wife was a grand daughter of Little Shell II and Maydweganoonind of Red Lake. But it was 1890, the great Red Lake Chief Mādwāgwānōnīnd had died over 50 years prior, and Tabasnawa Little Shell was murdered in 1810. Many did not know them but the elderly did. Isabella Montrielle was very vocal, she was the daughter of Marguerite the sister of Red Bear, her own brother was the famed Pierre Bottineau. Chaos erupted, over sixty members of the Brunelle family with children, Isabella had over 10, arguing with Turtle Mountain officials. Then several elderly were brought forward who like Poitras, vouched that this was indeed the family of Little Shell but that they had been gone. Henry Poitras had vouched for the Brunelle family, Henry was a counselor for Chiefs Little Shell II and III. He was a member of the Turtle Mountain Band who signed the Turtle Mountain Band of Chippewa Indians agreement with P.J. McCumber on October 22, 1892 at the Belcourt Agency.

After arguments of the children's vulnerability the family parents were denied membership to The Turtle Mountain Band of Chippewa Indians but their children were granted membership status. The Brunelle were seen as outcast, while their children were adopted into Turtle Mountain. Their clan, Adik Songab "Reindeer" was never accepted and soon all children would enter the boarding school system. John Baptiste Brunelle, and Julianna Montrielle became original allottees of land in the reservation. Henri Poitras then deeded his land allotments upon death to the Brunelle family which are maintained in the name of Patricia Lafountain (Brunelle). Isabella and Joseph Montrielle would eventually leave and move to Hinton, Alberta Canada. Joseph and Louisa Brunelle would return to Medicine Lake, Minnesota. Many of their children would leave the Turtle Mountains which was never their home. Even Red Bear son became a member of The Turtle Mountain Band of Chippewa Indians.

In 1890, the Brunelle family after waiting 30 years for the promised Red Bear Reservation went to Turtle Mountain seeking shelter, and protection for their children. The promise of October 2, 1863 was that The Red Lake Band and The Turtle Mountain Band and The Red Bear Band would have their reservations. As resources poured in and financial assistance was focused on Turtle Mountain, Red Lake nothing came for the Pembina of Red Bear. The Old Crossing Treaty gave one legal promise by The United States of America, theirs would one day be a Pembina Tribe Red Bear Reservation.

Of the 1863 Old Crossing Treaty the Red Lake Band, Little Shell Band, Turtle Mountain Band have received hundreds of millions in aid while The Red Bear Reservation was not honored, to honor one is to honor all. The damages due to The Red Bear Band of Pembina Tribe are in the excess of hundreds of millions.

At the 1892 McCumber Agreement which Equal Sky Red Bear II was present but refused to sign, in section VIII it states, "Of further consideration of the foregoing cession and stipulations, it is further stipulated that the 640 acres of land heretofore reserved to Red Bear, a Chippewa Indian, by the treaty between the United States by the Red Lake and Pembina Bands of Chippewa Indian, concluded in Minnesota on October 2, amended March 1, 1864, be patented to Red Bear, a member of The Turtle Mountain Band of Chippewa Indians who is the only son and heir to Red Bear named in the 8th article of the Treaty above referred to and mentioned." The Brunelle family maintains the 1892 McCumber Agreement was fraudulent, and that Turtle Mountain nor any Federal Agency had the right to dissolved promised and acknowledged lands attached to a promised Reservation for 30 years to a tribal member forced into an adjoining reservation The Turtle Mountain Band of Chippewa Indians which reservation is not north of the Pembina River but 100 miles from the Pembina River. Turtle Mountain does not lie North of the Pembina River, nor is it within the vicinity of Red Bear lands never intended for Turtle Mountain ownership. This is a hardship decision at best to leverage lands illegally away from another location. The 1892 McCumber Agreement has been proven in case law to be fraudulent one sided land grab. Little Shell Band, Turtle Mountain Band, Red Lake Band have all received judgment settlements on behalf of the fraudulent treaty, The Red Bear Band has yet to seek damages for the land acknowledged and then the Red Bear 640 Acre Reservation not honored for 30 years was sold fraudulently. Red Bear II never agreed to the sale on the grounds it was for a reservation. As for Turtle Mountain, the ancestral burial grounds of The Pembina Tribe the land was taken fraudulently by natives from Fargo, North Dakota and Aberdeen, South Dakota of the Kaishpaw Sioux bloodline. The Turtle Mountain Band of Chippewa Indians was formed on land that belonged to another tribe. The burial ground of The Pembina Tribes creator Waynabozho.

Senator Porter J. McCumber of North Dakota was sent to meet with the Pembina Band. During the first meeting, when the senator was not present, his agent Waugh offered \$0.10 per acre. The Pembina walked out of the meeting in disgust, knowing that the US had paid \$1.00 per acre for less valuable land near Fort Berthold. Agent Waugh brought in 32 Ojibwe from Canada and had them sign the treaty, which became known as the McCumber Agreement or the Ten Cent Treaty. After hearing of the fraud, John Burke, state attorney for Rolette County, North Dakota, agreed to represent Little Shell before the US Senate. Senator McCumber agreed with John Burke that the treaty was a fraud. Nonetheless, the US Senate ratified the treaty after McCumber died in 1905. The federal officials told the Little Shell people to sign the treaty or risk starving to death. In the 1892 McCumber Agreement between the Turtle Mountain Indians and the Commission, the Turtle Mountain Indian Reservation was established, but many of the Little Shell Band of Chippewa Indians refused settlement there. Some Little Shell members did eventually settle on the Turtle Mountain Indian Reservation. Others migrated north and west into Saskatchewan and Alberta, and then later made their way back south into Montana. In the mid-19th century, the tribe was numbered at several thousand in the Red River-Pembina region. At that time there was no formal enrollment procedure, no reservation, and thus no documented population.

Isabella

SUPPLEMENT "B"

Filed September 7, 1912 Jean Baptiste Bottineau, a Pembina Tribe member penned a document listing a brief filing of the 300 members of his family that surrounded his grandmother Margaret Ahdik Songab. Bottineau was a successful fur-trader, surveyor, real estate broker, lawyer, justice of the peace, United States and State timber agent, sutler in the U. S. military service, and counsel and representative at Washington, D. C., of the Turtle Mountain Band of Chippewas. He was born in the Pembina Territory of Dakota on the 3rd day of May, 1837-38, and died on December 1st, 1911, at his home in Washington, D C. Image: Jean Bottineau in 1896, at the age of 58-59. (Photo William Dinwiddie. BAE GN 00556A 06148200, National Anthropological Archives, Smithsonian Institution.)



Revised Letter of November 4, 1910 from John B. Bottineau, Solicitor, 212 A Street Northeast, Washington, D.C., to Mr. Kanick, Chief, et al., Members of the Turtle Mountain Band of Chippewa Indians in the State of North Dakota. Also "Supplement A," Being a Reply to Letter of Hyacinth Villeneuve, Dated Nov. 2, 1910. With Appendix (Supplement B) Containing a Chart of the Indian Relationship of His (Bottineau's) Family as Descendants of Their Totem, the Reindeer, Ahdik or Ahtik." Revision of a letter of October 14, 1910, sent to "Mr. Kanick, Chief of the Turtle Mountain Band, and Messrs. Awanaquot, John Vandal and Joe Rolette, Members of the Standing Committee of the Tribe, and all other persons interested" and later printed.

J.B. Bottineau, a Pembina Tribe member penned a document listing a brief filing of the 300 members of his family that surrounded his grandmother Margaret Ahdik Songab. Bottineau was a successful fur-trader, surveyor, real estate broker, lawyer, justice of the peace, United States and State timber agent, sutler in the U. S. military service, and counsel and representative at Washington, D. C., of the Turtle Mountain Band of Chippewas. He was born in the Pembina Territory of Dakota on the 3rd day of May, 1837-38, and died on December 1st, 1911, at his home in Washington, D C.

OFFICE OF THE TURTLE MOUNTAIN CHIPPEWA INDIANS OF NORTH DAKOTA

REVISION OF MY LETTER OF OCT. 14, 1910. Washington, D. C., Nov. 4, 1910.

Mr. Kanick (His father was Little Crane Ochechakonsh, who was Chief Little Shell's brother), Chief, and Messrs. Awanaquot, John Vandal and Joe Rolette, Members of the Standing Committee of the Tribe, and all other persons interested.

My Dear Chief and Kinsmen:

Par. I. On the back of my last letter of Oct. 14, 1910, I stated that I would in a day or two make an examination of the records of the Department of Indian Affairs wherein I might find something of importance to incorporate in the body of the proposed Resolution, which is to formally recognize the present organization of our Tribe and yourself as the successor of the late Chief, Little Shell, as the lawful Chief of the Tribe and of its dominions. The result of my examination of those records has made it necessary for me to revise that letter, as follows:

Par. II. In making the examination of said records, which consist of laws, executive orders, a great mass of correspondence and reports of Government Officials, opinions of the Attorney General, decisions and rulings rendered by the Secretary of the Interior, I found that it required a great deal more work and consumed much more time and expense than I had expected.

Par. III. The arbitrary nature of the proceedings indicated in those records, threatening to jeopardize our claim, as they do, struck me at once with the urgency for immediate action to properly equip myself to protect our interests and to prosecute those matters to a final settlement without delay.

Par. IV. Although having the continued service of two clerks and a stenographer, I have not been able to complete my notes -or-my examination of the records, because they are not always accessible to Attorneys, owing to their use by the officials in the various Departments.

Par. V. Now, my dear Chief and kinsmen, my investigation of those records warrants me in saying to you that I have made this examination at an opportune time to avoid further complicating and already complicated case, which from past experience would unavoidably lead us to another series of thirty years of litigation to have our claim recognized for settlement, putting up another hard fight and struggle on our part to protect our interest against official acts of inadvertency and covetous and designing men with selfish motives.

Par. VI. I am surprised that since the death of our late Chief, Little Shell, there have been a large number of arbitrary rulings, decisions and official acts, intended to promote the welfare of the Turtle Mountain Indians and **made of record without my knowledge, which, among other things, admitted a great number to membership who had absolutely no right to it**, and which will result in barring out fully one-third of the rightful members of the tribe, a result which might have been avoided had you promptly advised me of them at the time those proceedings were inaugurated. I am not unmindful that during this period you were practically without tribal organization, without a head or Chief, and anything happening which concerned everybody was nobody's business. But it seems to me that among so many some one might have found it of sufficient importance to write me about what in his judgment appeared to be of vital interest to the tribe.

Par. VII. I am told by intimate friends, both within and without the Departments, who take a great and sympathetic interest in the welfare of our people, that the **adverse decision of September 16, 1910, rendered by the Honorable Secretary of the Interior, will deprive over 400 persons, now borne on the rolls, of their membership and of all their other tribal rights, to say nothing of those of our relatives and kinsmen and their children, who are scattered in various parts of the country seeking a livelihood, and whose right to membership cannot be disputed.** This adverse decision was rendered upon the case of Mr. William Jerome, as a test case, to determine the status of a large number of applications for enrollment, which are pending before the Department. And this decision with the applications was recently sent to the Superintendent, Mr. Janus, for further investigation and report. All these cases were entrusted to the Crookston lawyer for prosecution, and which may include the cases of Hyacinth Villeneuve and others from St. Joe, Walhalla, Olga and vicinity, as indicated in his letter to me of Oct. 24, 1910. (Copy of my answer to him herewith.) As I have told you before, Mr. Janus, our present Superintendent, is a man who has taken a great interest to promote the welfare of the Turtle Mountain Indians, and that he no doubt will do all he can to protect their rights.

Par. VIII. Now, my dear Chief, relatives and friends, who are similarly situated under said decision, as William Jerome and others, take NOTICE and WARNING that the questions involved in these decisions and rulings affect and will bar out a greater number from the rolls than we have any idea of, and that the Crookston lawyers who prosecuted those cases for enrollment and were knocked out by said decision, nothing appears to indicate that they intend to do anything further in the matter. They cannot appeal, because they have nothing to appeal from and they cannot appear before Mr. Janus to further argue those cases because they have exhausted all their material, which they have used in their briefs in support of those cases before the Secretary of the Interior and were turned down. Now, my friends, what do you propose to do about it? Where is your only recourse? I appeal to your reason and good sense. The only hope I have to save those cases is to leave the prosecution of them to me, when I shall serve notice upon Mr. Janus and to the Department of the Interior, of my special appearance, and ask for time to file a brief statement of facts upon the merits in support of those cases for his reference and examination for his finding and report.

Par. IX. The existing condition and the status of our claim, which, though much jeopardized, was an independence for which we have been fighting incessantly for its recognition and settlement during the past 47 years, and imperatively demands our unanimous efforts to fight for the common cause, which is as prime and meritorious today as ever.

Par. X. We have lost Uncle Charles Bottineau, whom you all know was for over 50 years the principal councilman and counselor to the Chief and to the Tribe as well. He was appointed to this responsible office by the late **Chief Way-ke-ge-ke-shig “Weeshedamo”, or Little Shell, Sr.**, and he held this important post during the administrations of both Way-ke-ge-ke-shig or Little Shell, Sr., deceased, and Ayabeway-we-tung, or Little Shell, Jr., also deceased, the last being the immediate predecessor of Kanick. He continued in office until his death, remaining in Washington at the request of the last delegation, composed of Sasswain, Poitras, Kakinawash, Awanaquot and Rolette to watch their case, so that it would be properly prosecuted. He was our most influential and most powerful factor in this case and his last words to me were: ‘I leave you, my nephew, to prosecute our undertaking for our own kinsmen’s sake, Angwah-mezin.’ And it seems fitting that his memory should be impressed upon all the descendants of the tribe.

Par. XI. Furthermore, I desire to impress firmly upon you and all others this fact, that **my individual interest in the prosecution of the claims in the properties of the Turtle Mountain Band of Chippewa Indians, is greater and more important than that of any other individual member thereof, because my individual interest involves that of a great number of my own family proper, numbering over three hundred, besides about 60 per cent of the members of the tribe**, herein referred to, who are more or less closely related to me and my wife, and who are the only descendants of the Chippewa Tribe of the Turtle Mountain and Pembina Bands, of North Dakota, not to say anything of the interest of the rest of the tribe, who have entrusted me with the prosecution of their claims.

Par. XIII. Under those conditions I shall not permit any person, be he an agent, official, lawyer or whosoever he may be, to butt in, intervene, or in any way interfere with my prosecution of said claims without a vigorous protest. I make this declaration not from selfish motives, but to make all persons interested understand that it is my purpose to secure and to control the prosecution of the case for the protection of my family interests and those of all other rightful claimants.

Besides a great many other reasons for my controlling this case is the fact that where it becomes necessary for the disbursements of money for the incidental expenses to protect our interests therein, including the expenses for making transcripts and other papers and copies to be distributed by mail to the members of the tribe, showing the procedures as the case progresses, I know of no lawyers who would advance a dollar to protect or secure our interests as I have always done, but would rather let the matter go by default, and never mind the Indians.

Par. XIII. **Hence I have undertaken this case and am prosecuting it as the last act of my life**, not for the fees to be derived from it, but strictly for the benefit of my own family and relatives. These persons are my daughters, brothers, cousins, nephews, nieces, grandson, grandnephews and grand nieces and their families, and notably the families of the **Bottineaus, Renvilles, Bellegardes, Montreuilles, Grants, Vennes, Gardeners, La Roques, the Brunelles, the Wallethes, DeLorms, Mallatairs and Poitras**, besides a great number of others well known to the tribe as my relatives and their descendants. **In all, these persons number nearly 1,300 individuals of mixed blood Chippewas, who are the true descendants of the Turtle Mountain Band**, besides the Pembinas and other mixed bloods and their descendants, who are scattered throughout the country, being barred out from their honest rights without recourse.

Par. XIV. You must maintain and perfect your present tribal organization and have yourself recognized as the Chief of the tribe and resolve to join me in the prosecution of any and all claims of the Turtle Mountain Band of Chippewa Indians, or of any individual member thereof, against the United States, the State or the County Governments, or corporations, or any official or individual thereof, long since docketed by me as their solicitor for settlement, and which remained in abeyance since the death of the late Chief, Little Shell.

Par. XV. Among my most intimate acquaintances are lawyers of note, members of Congress and prominent Government Officials, and those who are best acquainted with me and the character of my work well know that I am a fighter and am stubbornly persistent in the advocacy and in the accomplishment of any undertaking or enterprise. And no one in our tribe so fully appreciates as I do the extent and character of the injuries, wrongs and damages to our rights and property which we as a tribe and as individuals have suffered from various causes and which can be measured in dollars and cents. I hereby emphasize the fact that no member of our tribe or of any other community, so fully knows and understands the nature, the merits and the extent of our several claims against the Government as I do. This fact cannot be contradicted and no doubt have been so informed by all fair-minded men in the tribe and by white people of all rank throughout the country. Hence you can rest assured that you may depend upon me and that I shall be prudent and watchful in the furtherance of our interest. And, my dear Chief, permit me to say that with your assistance and with that of our Superintendent, Mr. Janus, who is friendly to us, I shall be fully able to cope with the situation in all its details and shall recover from the wreckage a just and reasonable settlement from the Government. Permit me to add that no one can deny that the records in this long contested show that I have been the foremost solicitor and advocate of our late Chief, and counsel of the tribe, and finally, that I feel and know that as a lawyer I am the best posted on the merits of our case and the best equipped to prosecute it to a final successful settlement.

Par. XVI. Now, my dear Chief, I wish to again impress upon you the absolute need that you must be recognized by the Department as Chief and the head of the Tribe and its organization, for this constitutes the only authority of the Tribe in the prosecution of its tribal rights. Without this recognition of our tribal organization under the head of a Chief, we are without force and effect to prosecute and adjust matters as to secure justice.

Par. XVII. Now, do not delay. Call a Council and get me that paper which shall declare that they recognize you as the Chief of the Tribe, the successor to the late Chief, Little Shell, and which shall have the names of all those favoring your recognition. Never mind anything else. With these papers of endorsement I shall secure your certificate, first from the Secretary of the Smithsonian Institute and from the Director of the Bureau of Ethnology, which will answer all purposes, being such evidence of your position as must be recognized by law. With this done we are vested with the necessary power to prosecute our claim, and when, in your judgment and in that of the councilmen of your tribe, it is deemed necessary for you to come here with the delegation, your application should be made to me as your solicitor, and not to the Department of Indian Affairs, because nine chances out of ten you would be turned down, whereas your application to me would be acted upon favorably nine chances out of ten. And when I say come, rest assured that you are coming, and I shall proceed at once to procure your transportation, etc. We need not fear any interference, because it will be readily observed by the Government Officials and the great Chief Kanick and O'Bisquodonce, the Solicitor of the Turtle Mountain Band of the great Chippewa nation requires the presence of this delegation.

Par. XVIII. So send this resolution first, because this is the most urgent, and the sooner you send it to me here, the sooner you will hear of our success. In the meantime do what you can with your Council to assist our Superintendent, Mr. Janus, in his deliberation on those cases now pending before him, leaving the balance of unapproved cases without prejudice until I come to their rescue with my brief. As soon as I have secured your recognition by the Secretary of the Smithsonian Institution and the Director of the Bureau of Ethnology, I intend to proceed at once to make you a visit to counsel with you and the tribe for the preparation of papers and my Pakamagan, to be used in the prosecution of our case against the Government. Rest assured that there shall be no more shysters or any O'Grady hypocrites to come to us again in sheep's clothing, under false pretenses, for such will not be permitted to intervene or in any way interfere with the prosecution of this case, and prove to be wolves and damn rascals.

Par. XIX. In conclusion I appeal to you, and every one of you, to give these matters your serious consideration, with the firm resolution of maintaining our tribal organization, and the manifest determination to fight for a common cause, and I guarantee to you that I shall prove myself capable of protecting and sustaining our rights in the furtherance of justice in the premises.

Par. XX. I have in my possession several rolls of **both** Little Shell's Band and **Red Bear's Band**, which were made from time to time since the Red Lake and Pembina Treaty of October 2nd, 1863, under which the annuities were paid to the Turtle Mountain Chippewa Indians enrolled as Pembinas under the following Chiefs: namely Mis-co-maquah or Red Bear, Sr., deceased; Way-ke-geke-shig or Little Shell, Sr., deceased, and his son Ayabeway-we-tung or Little Shell, Jr., deceased, his successor in office. I also have those rolls which were in the possession of my Uncle Charles, deceased, and which named those who were entitled to membership and which had been made from time to time by the chiefs and the council. I am now, among other things, engaged in comparing these several schedules with the Government rolls.

Now, for the purpose of ascertaining those who are dead and those who are living, I would strongly advise that every head of a family claiming membership in either of said bands do make a list of the members of his or her family, (1st) giving his or her own baptismal name, together with his or her nickname or sobriquet, and also the baptismal names of both parents or grandparents, together with their nicknames or sobriquets, and (2) the baptismal names, sex and ages of his or her own children, and (3) the place of residence and the Post Office address, and then send it to me, carefully keeping a copy for reference. But in all cases do not fail to enclose sufficient postage for acknowledgment and further correspondence. This list from every head of a family should be made at once and sent to me in Washington, without unnecessary delay.

I remain as ever,

Yours, O'Bisquodonce

SUPPLEMENT "B"

(1) The annexed Chart of the descendants of **Margaret Songab of the Ahdik (Reindeer) Clan** is given here to show the extent and descent of the Bottineau Family, and their kindred and affinities; and also to serve as a form or pattern for the tracing and identification of the rights of membership in the tribe, composed of the Turtle Mountain and the Pembina Bands of Chippewa Indians.

(2) I have compiled this schedule or chart, from statements and information obtained from time to time since 1840 from my paternal grandmother, (1) Margaret Songab Bottineau, of the Reindeer Clan; from my Aunts (2) Isabella (Mijigisi) (Mrs. Montreuille) and (3) Susan Grant, (Mrs. Raisch) from Mrs. Margaret Lemmarr Renville, my mother-in-law and from her mother, Mrs. Beilegarde, who was a Mrs. Lemmarr by her first husband, and from my Uncle Charles Bottineau, deceased.

(3) The following chart shows the extent and the geneology of the Bottineau family and their descendants and their affinities traced from **Margaret Songab Okitcita of the Reindeer Clan, who alone number nearly 300** and who, with their affinities and their descendants, constitute about 60 percent of the Turtle Mountain and Pembina Bands of the Chippewa Indians in North Dakota, and **who have lived at Turtle Mountain and the adjacent ranges from time immemorial**, with the sole exception of a few persons who have been constrained to be absent from their homes for the purpose of seeking a livelihood elsewhere. Tradition says that Wenabozho, their Chief God and Creator, is buried at Turtle Mountain or Hair Hills.

The brothers and sisters of Margaret Songab, of the Reindeer or Ahdik Clan were (1) Pewanejeet (Charlo, Chano); (2) Omaniknay or Mrs. Temp Claire (the wife of Mizhaquot) (Temp Claire) ; (3) Ahdickons (Little Reindeer) ; (4) Le Broche; (5) Aceguemanche; (6) Miskomakwa (Old Red Bear the first), and others who were noted men of the Chippewa Tribe, whose habits and ranges were' on Roseau Lake and River, Lake of the Woods, Pembina River, Hair Hills and Turtle Mountain, the upper Red River country, and who were all full-blood Chippewa Indians and known as the Upper Red River Chippewas. Le Broche, Aceguemanche and Miskomakwa (Old Red Bear the first), were not of the Reindeer Clan, but according to Chippewa Indian relationship were her brothers, i. e., cousins in English.

(5) In giving the names of claimants to membership, please give the baptismal name in full; age, their nicknames or sobriquet, and the totem and the post-office addresses in every case. And in addition the baptismal names of both parents, that is, father and mother.

According to Uncle Charles Bottineau 2nd, the chart showing the genealogy of the Bottineau family from their grandmother, Margaret Songab of the Ahdik (Reindeer) Clan and their descendants is as follows:

His mother,-the Grand Nokomis Margaret Ahdik (Reindeer) Songab was married three times, and the issue' is as follows, to-wit:

I. Generation Progenitors Group "A."

Margaret Songab of the Ahdik (Reindeer) Clan by her first husband, Pewanakum (Okitchita) a full blood Indian, had two sons and a daughter. Issue of I Gen. Group "A." 1. Isabella (Mijigisi). 2. Ayakobinais. 3. Kee-wih-tah-bin-ace.

I. Generation Progenitors Group "B."

Margaret Songab of the Ahdik (Reindeer) Clan, by her second husband Peter Grant 1st, Fur Trader of the N. W. Co. (a white man), had two sons and two daughters. Issue of I Gen. Group "B." 1. A son kidnapped by father. 2. A son kidnapped by father Charles Chartier when Peter Grant sold her. 3. Susan Grant. 4. Saganash Grant.

Margaret Songab of the Ahdik (Reindeer) Clan, by her third husband, Charles Bottineau, 1st. a voyager of the N. W. Co., a white man, who had one son and five daughters by his first marriage. I. Generation Group "C." Charles Bottineau 1st, by his second marriage with Margaret Songab of the Ahdik (Reindeer) Clan, being her third marriage, to Charles Bottineau 1st. a voyager of the N. W. Co., a white man who had one son and five daughters, had four sons. See Pierre Bottineau.

Issue of I Gen. Group "C."

1. Joseph Bottineau, 1st, who married Angelique, a half blood of said tribe.
2. Mindemoyea Bottineau, who married Geroux McGillis.
3. Oske-ni-kih-kaw Bottineau, who married old Francois Des Jarlais, a mixed blood.
4. Marie Bottineau, wife of Supplice La Point, a white man, Canadian voyager.
5. Frances Bottineau, married Louis (Minock) Des Jarlais.

I. Generation Progenitors Group "C"

These five above are the issue of Charles Bottineau, 1st, by his first marriage with a full-blood Chippewa woman of the Hair Hills "MARIE TECHOMEGOOD". And the following are his issue by his second marriage to Margaret Songab Ahdik of the Reindeer Clan.

II. Generation (Group No. 1).

Isabella (Mijigisi) Montreuille, No. 1 of the issue of the first marriage of Margaret Songab, by her husband Joseph Montreuille, 1st, a mixed blood Indian warrior of the Pembina Band, had seven sons and daughters, viz.: No. 1, Joseph Montreuille, 2nd, (Savage); No. 2, Isabella Montreuille, 2nd, (Natawence); No. 3, Alexis Montreuille (Ex-Capt. of Indian Police); No. 4. John Baptiste Montreuille (Toto); No. 5, Marie Montreuille (Mrs. Francois Lequier); No. 6, Margaret (Mrs. Mason-Mulot); No. 7, Alexandre (Ketoot).

Note: The foregoing chart shows in part the consanguine and the collateral relationships and affinities in 123 Groups in Five Generations of Descent, ascending and descending lines of consanguinity and affinity, of John Baptiste Bottineau's family from the Grand Nokomis, Margaret Songab of the Ahdik or Reindeer Clan, a full-blood Chippewa Indian woman, of the tribe known as the Turtle Mountain and Pembina Bands of Chippewa Indians of North Dakota.

This analysis and description of the 123 Groups in the Five Generations may be sufficient to enable the individual person or the head of family claiming membership, to trace his or her, or their, lineal consanguinity and affinity with clearness and accuracy.

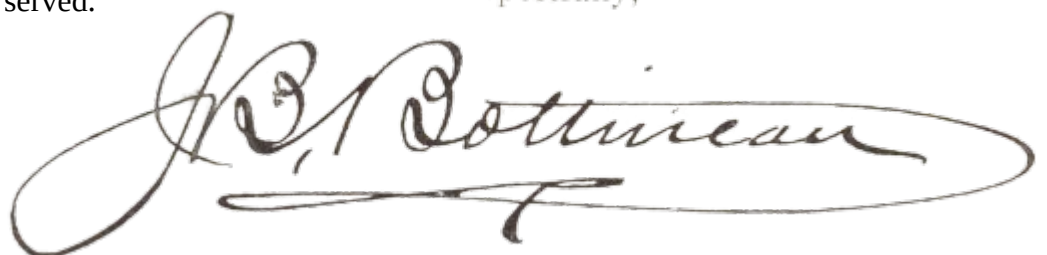
And for the purpose of correcting and completing my records, gathered during the last fifty (50) years, which have proven in the past to be invaluable and are more so as time goes on, I ask every individual person or head of family claiming membership with said band or interested therein, to make out a list of their names (with the names of their Totem if possible) and the names of each member of his or her family, giving their sobriquet or nickname and their ages and post-office addresses. All lists of complaint should contain the names of their parents, progenitors, both father and mother. In all cases twenty-five cents in postage, stamps should be enclosed to defray my expenses for reckoning and maintaining these records, but not to include anything towards further information, as I have all the Work I can do outside of this.

The foregoing chart does not include the lineal branch of

John B. Bottineau's wife, Marie Renville Bottineau, who was the daughter of Margaret Lemmarr Renville, whose mother, Margaret Lammarr, was, by a second marriage to old Charles Belgarde, Margaret Lammarr Belgarde, whose descendants include the Belgardes, La Roques, De Lo.rmes and others, which several lines of descent together with the line of descent of the John B. Bottineau family, constitute fully 60 per cent of the population of the Turtle Mountain and Pembina Bands of Chippewa Indians of North Dakota.

However, all claimants to membership who may wish to know the status of his or her claim, may furnish me with the list of his or her family claims, by enclosing with such request or inquiry, twenty-five cents for each individual person thus listed as claimants, payable by express or post-office money order, or certified check, the receipt of which will be duly acknowledged by return mail and the cases will be attended to in the order of the receipt of such list and inquiry with the advice and my motto: "The first come the first served."

Very respectfully,
Solicitor.

A large, stylized handwritten signature in cursive script, reading "J. B. Bottineau". The signature is written in dark ink and is enclosed within a large, horizontal oval flourish.

II. Generation (Group No. 2).

Ayakobinai, No. 2 of the issue of the first marriage of Margaret Songab, by his wife, a full-blood Chippewa, had a number of sons and daughters.

II. Generation (Group No. 3).

Kee-wih-tah-bin-ace No. 3 of the issue of the first marriage of Margaret Songab, married and had children, but names unknown.

II. Generation (Group No. 4).

Susan Grant Raisch, No. 3 of the issue of the second marriage of Margaret Songab Grant by her husband Joseph Raisch, 1st. white man, voyager, had ten sons and daughters, viz.: No. 1, Joseph Raisch, 2nd; No. 2, Emmanuel Raisch; No. 3, Susan Raisch (Mrs. Dugas); No. 4, Tohn Baptiste Raisch 2nd; No. 5, Pierre Raisch, 1st; No. 6, Severe Raisch; No. 7, (La Fille) Mrs. Louis Huot; No. 8, Luke Raisch; No. 9, Isabella Raisch, 3rd; No. 10, Julia Raisch, 1st.

II. Generation (Group No. 5).

Saganash Grant, No. 4 of the issue of the second marriage of Margaret Songab Grant, married Julia—and had three children, viz.: No. 1, Narcissus Grant; No. 2, Peter Grant, 2nd; No. 3, Angelique Grant.

II. Generation (Group No. 6).

Joseph Bottineau, 1st. No. 1 of the issue of Charles Bottineau, 1st, by his first marriage, married Angelique, a half blood of said tribe, and had sons and daughters, viz.: No. 1, Mrs. Francois Walette; No. 2, Mrs. Isidor Walette; No. 3, Mrs. Antoine Walette; No. 4, Joseph Bottineau, 2nd; No. 5, Eleazar Bottineau.

II. Generation (Group No. 7).

Mindemoyea Bottineau, No. 2 of the issue of Charles Bottineau, 1st, by his first marriage, married Geroux McGillis and had several sons and daughters.

II. Generation (Group No. 8).

Oke-ne-kih-kwa, Bottineau, No. 3, of the issue of Charles Bottineau, 1st, by his first marriage, married old Francois Des Jarlais, a mixed blood, and had several sons and daughters.

II. Generation (Group No. 9).

Marie Bottineau, No. 4 of the issue of Charles Bottineau, 1st, by his first marriage, married Supplice LaPoint, a Canadian voyager (white man), and had sons and daughters, viz.: No. 1, Marie LaPoint, wife of Randall; No. 2, Pierre (Pierish) LaPoint; 3rd, Antoine LaPoint; 4th, Emelie LaPoint.

II. Generation (Group No. 10).

Francoise Bottineau, No. 5 of the issue of Charles Bottineau, 1st, by his first marriage by her husband Louis Des Jarlais-Minock, had several sons and daughters, viz.: No. 1, Pierre Minock; No. 2, Toto (Mrs. Urbin Boutin); No. 3, Bazil Minock; No. 4, David Minock; No. 5, Marie Minock; No. 6, Rose Minock.

II. Generation (Group No. 11).

Pierre Bottineau, 1st, No. 6 of the issue of the third marriage of Margaret Songab Grant Bottineau, married first, Genevieve Larence, a Chippewa of a foreign tride and had ten children, five dead and five living, viz.: No. 1, John B. Bottineau; No. 2, Pierre Bottineau, 2nd; No. 3, Marie Jane; No. 4, Daniel; No. 5, Rosalie (wife of Alfred Chenvert).

Pierre Bottineau, 1st, by his second marriage to Martha C. Gervais (white woman), had 18 children, viz.: No. 1, Charles Bottineau, 4th, (Manasati); No. 2, Martha B. (wife of Louis Bertheume); No. 3, Sidney Bottineau, and fifteen others.

II. Generation (Group No. 12).

Basil Bottineau, No. 7 of the issue of the third marriage of Margaret Songab Grant Bottineau, married Margaret Rassignol (Blow) and had Charles Bottineau, 3rd, (Mijigisi). Basil Bottineau's widow, Mrs. Margaret R. Bottineau, married Bailey T. Baldwin and had a daughter and two sons, viz.: No. 1, Lucy; No. 2, two sons.

II. Generation (Group No. 13).

Severe Bottineau, No. 8 of the issue of the third marriage of Margaret Songab Grant Bottineau, married Julia Chenvert and had sons and daughters, viz.: No. 1, Alfred F. Bottineau; No. 2, Henry; No. 3, Margaret Swartout; No. 4, Sarah J. Keeley; No. 5, Sapphire Flanagan; No. 6, Anthony.

II. Generation (Group No. 14).

Charles Bottineau, 2nd, No. 9 of the issue of the third marriage of Margaret Songab Grant Bottineau, married Frances Parranteau, a mixed blood, but had no issue and adopted three children, viz.: No. 1, Hyacinthe Villeneuve; No. 2, a daughter of Mrs. Tapage La Franboise, a mixed blood; No. 3, Mrs. Grandbois.

III. Generation (Group No. 15). Joseph Montreuille, 2nd, (Savage) No. 1 of the issue of Isabella (Mijigisi) Montreuille, married Marie Laboyer and had several sons and daughters.

III. Generation (Group No. 16).

Isabella Montreuille, 2nd. (Natawence) No. 2 of the issue of Isabella (Mijigisi) Montreuille, had by her first husband, a mixed blood Manitoba, a daughter, wife of Joe Rolette, and by her second husband, George Gardener, several children, viz.: No. 1, George Gardener; No. 2, William Gardener, and others.

III. Generation (Group No. 17).

Alexis Montreuille, No. 3 of the issue of Isabella (Mijigisi) Montreuille, married Margaret, a Sioux Indian woman, and had several sons and daughters, viz.: No. 1, Francois; No. 2, Josephine; No. 3, Christina, and others.

III. Generation (Group No. 18).

John Baptiste Montreuille (Toto), No. 4 of the issue of Isabella (Mijigisi) Montreuille, married Angelique Gocelin and had several sons and daughters.

III. Generation (Group No. 19).

Marie Montreuille, No. 5 of the issue of Isabella (Mijigisi) Montreuille, married Francois Lequier (a mixed blood), and had several sons and daughters.

SKY WOMAN

For the Ojibway, the Earth was created through the interplay of elements from the sky and waters. The different Algonquin-speaking peoples tell slightly different versions of the creation story, which begins with Sky Woman falling from the sky. **She was Geezhigo-Quae.**



Long before the world was created, there was an island in the sky inhabited by sky people. One day a pregnant sky woman drops through a hole created by an uprooted tree and begins to fall for what seems like eternity.

Coming out of darkness, she eventually sees oceans. The animals from this world congregate, trying to understand what they see in the sky. A flock of birds is sent to help her. The birds catch her and gently guide her down onto the back of Great Turtle. The water animals like otter and beaver have prepared a place for her on turtle's back. They bring mud from the bottom of the ocean and place it on turtle's back until solid earth begins to form and increase in size.

Turtle's back becomes Sky Woman's home and the plants she's brought down with her from Sky World, including tobacco and strawberries, are her medicine. She makes a life for herself and becomes the mother of all life, as we know it today.

The story of Sky Woman's descent to earth continues with the birth of Sky Woman's daughter. Sky Woman's daughter gives birth to twin sons.

Even prior to their birth, these two sons are in conflict. The good twin is born in the natural way, while his evil brother, jealous of his sibling's being born first, pushes himself out his mother's side. The birth of the twins marks the beginning of the battle of good and evil on earth. The brothers grow quickly and begin to fill the world with their creations. One creates all that is good and useful to humans, while the other is destructive, and creates all that is bad. Eventually the good twin defeats his evil brother, and banishes him to a pit under the earth. From this pit the evil twin sends emissaries that continue to bring evil into the world.

Manitou decided to create a special creature like himself, one who could dream. But to do this he had to pass his spiritual essence in a direct way. The male Manitou created was not capable or competent; he was not a whole person.

So it was that Manitou rose upward to Geezhigo-Quae (Sky Woman) – ascended to her because she lived on the moon. Though he was the Great Spirit, and greatest of all spirits, he had to ask a woman for help. He asked if she would join with him in bringing into being an image of himself by having his children and nourishing and nurturing them. She agreed. They joined and then he disappeared so Sky Woman had to go to earth and prepare for the birth herself. Word spread that she had joined with Manitou and that she was carrying his children. The animals were happy, but not everyone was.

The Water Manitous who controlled the water were outraged and jealous because every life form that lived on Mother Earth needed water. They knew Manitou was the most powerful, but if his children descended to the earth then the Water Manitous' power would be diminished. To retaliate they used their powers in a destructive and negative way to cause a great flood. It destroyed Sky Woman's camp and she had to return to the moon. She was left to handle the chaos herself and her man was gone.

She saw that not all the animals were under the control of the Water Manitous. There were those who could swim so she enlisted the help of a giant turtle and she sat on his back. Some stories say she fell from the sky and landed on his back. The animals answered her call for help and the loon, the beaver and the little muskrat came to her aid. She told them she did not have all the powers of Manitou, but she said "I am a woman with a special gift; I have the power to re-create" and that she needed their help.

Sky Woman asked for a handful of the original soil Manitou created so she could re-create the Earth. But none of the animals were successful in bringing Sky Woman the handful of dirt and the only one who didn't try was the muskrat because he couldn't dive deep. Still he volunteered since no one else could do it. He took some deep breaths and dove into the deep waters. Everyone waited all night for his return. At sunrise and the beginning of a new day they saw him floating on the water. He was dead, but he had the handful of dirt in his hand. To show her thanks and honor the muskrat Sky Woman breathed life into him. This is why we still have muskrats today.

"Our stories were us, what we knew where we came from and where we were going. They were told to remind us of our responsibility, to instruct, and to entertain. There were stories of the Creation, our travels, our laws. There were legends of hard fought battles, funny anecdotes - some from the smokehouse, some from the trickster - and there were scary stories to remind us of danger, spiritual and otherwise. Stories were our life and they still are." Larry Hill, Seneca

She took the soil from the muskrat's hand and breathed life into it as well so that it would provide nourishment and shelter. Sky Woman gave a gift of teachings and instructions to the earth beings and while she moved the soil around in circles the turtle began to take shape. Thus the earth was created and it is why Native Americans call North America Turtle Island.

Manitou eventually returned and gave Sky Woman a new name – Nokomis – the great Mother, creator of the Anishinabeg, the Good Beings.

The Ojibwa and some other First Nations people, refer to the world as Turtle Island.

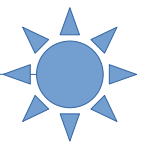
If you've read some of my other stories you'll already know that the universe was created by Kitch-Manitou's ability to envision all that was possible and then bring it into being.

We know where Kitchi-Manitou went after he created the universe and everything in it. I don't know how long he stayed away. But I was told that after some time had passed he decided to drop by to check up on things, so to speak.

On his return he looked around and saw that Mother Earth, Muzzu-Kummik-Quae seemed to be well. The animals that wandered the land, that swam in the seas and flew in the air held each other in balance as did the trees, the grasses and the thorns. But on closer look, Manitou realized that something else was possible. He had another vision. He realized that there was one more thing that he could create.

He could put on the world a special creature who, like himself, could dream. All other animals Manitou had simply "declared" into existence. But he wanted these new beings to be able to have visions - to see new possibilities for themselves and others so he knew he had to pass on his own spiritual essence.

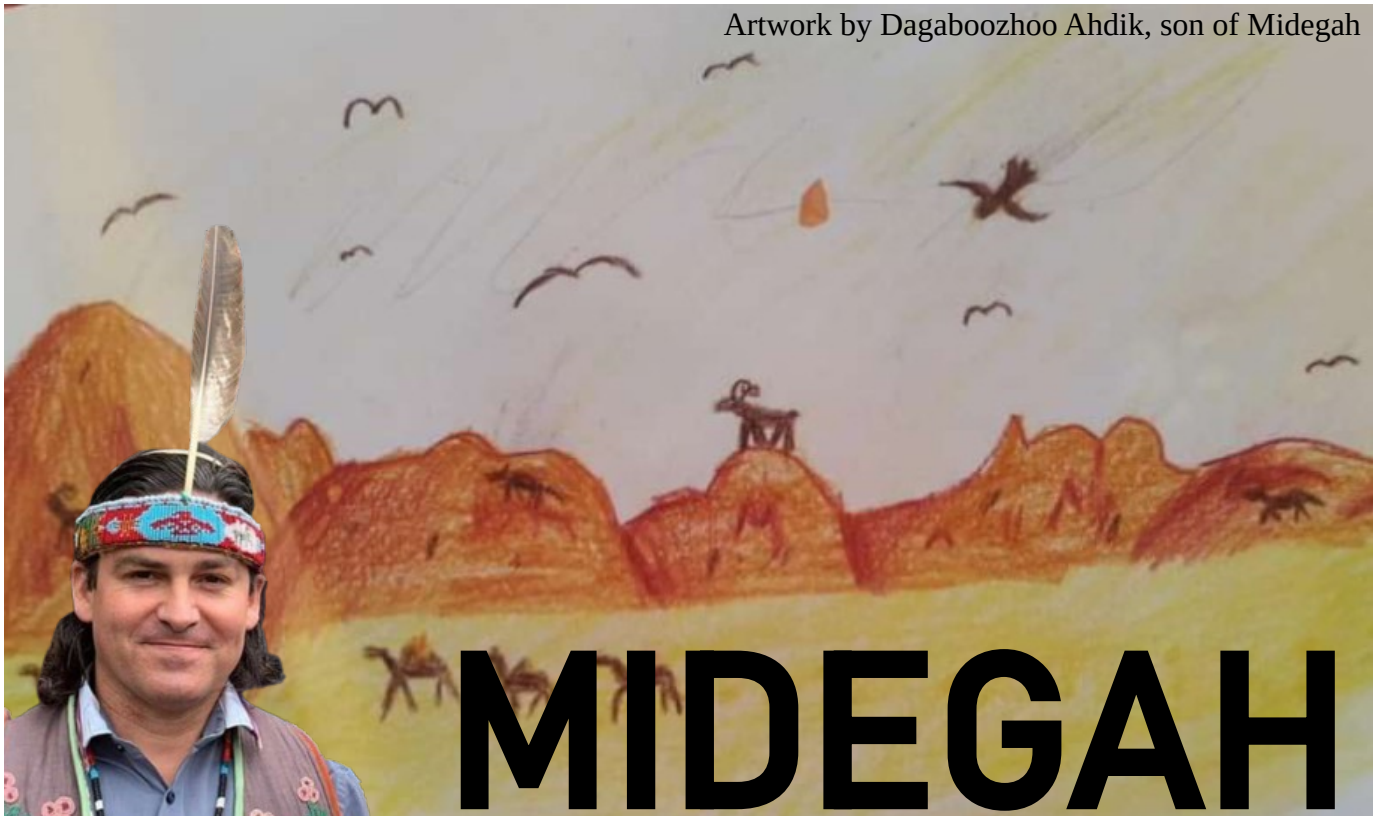
A Spirit is Simply a Possibility



Kitchi Manitou personifies the possibility of everything in the universe that we know and everything that we don't know.



Artwork by Dagaboozhoo Ahdik, son of Midegah



HE CAME TO PRAY, TO DECLARE HIS BELIEF IN HIS CULTURE, TO STAND FOR HIS FAMILY, AND RECLAIM THE HERITAGE OF THE RED BEAR BAND OF PEMBINA CHIPPEWA INDIANS

In the later evening hours of February 5, 2018 he began his journey back to the Turtle Mountains to visit the Nokomis.

A graduate of The American Military University and the University of Utah, Chief Midegah possesses a Masters Degree in Organizational Leadership (Magna Cum Laude).

Chief Midegah is a 14 year Veteran of the United States Marine, an Afghanistan Combat Veteran, and recipient of Afghanistan Campaign Medal with 1 Star, Navy and Marine Corps Commendation Medal, Navy and Marine Corps Achievement Medal (2nd Award), Navy and Marine Corps

Outstanding Volunteer Service Medal, Navy Unit Commendation Medal, Marine Corps Good Conduct Medal (3rd Award), Global War on Terrorism Service Medal, Military Outstanding Volunteer Service Medal, Sea Service Deployment Ribbon, and NATO Medal ISAF Afghanistan.

Co-Chief Executive of the Tribe presiding over the Tribe's Legislative General Council.

Chief Midegah is a Headman in the Adik Doodem, Caribou Clan, by Appointment of Matrilineal Clan Mother Patricia Brunelle-Barker-Lafountain.

As he drove the 1000 mile journey to his grandmother...

Continue on next page

scarcely could he envision how deeply impactful the journey home to The Turtle Mountains.

Belcourt, North Dakota sits as the entrance to The Turtle Mountain Provincial State Park, the The Turtle Mountains have been the historical burial grounds and hunting grounds of The Pembina Chippewa Indians for time immemorial. In 1910, J.B. Bottineau, the grandson of The Grand Nokomis Machequayaince and nephew of Miscomaqua Red Bear declared that The Little Shell Band and The Red Bear Band were separate Pembina Chippewa Tribes. Within the Pembina historical lineage is the story of a families fight for recognition and a Chiefs determination to succeed.

The snow was blistering across Siipiising, The Source of Life Giving Waters, this was the name the traditional Ojibwaki called The Turtle Mountains.

Midegah grandmother would meet him at the door with a hug and welcome the Chief into her small home in Rolla, North Dakota. They called her Patti, the daughter of Mary Albina Desjarlais, and Elmer "Pat" Patrice Brunelle of The Turtle Mountain Band of Chippewa Indians. Patti then pulled out a box of pictures, a shirt from her closet, and paperwork of genealogy and life estates.

She held the original allotment life estates of Julianna Montrielle, Henri Poitras, Kaishpaw Gourneau, and many others.

"You are Red Bear Band", she exclaimed, "We are the true tribe of the Turtle Mountains".

Patti then drove with Midegah to The Turtle Mountain Band of Chippewa Indians tribal headquarters for a meeting with the Tribal Council.

Patti sat against the wall as Tribal Chairman Jamie Azure, council members Lynn Gourneau, Stuart Lafountain and others met to observe the pedigree charts of his grandmother. Councilors standing from around the table quickly huddled as discussions over names began.

Midegah is The grandson of Weeshadamo also known as Little Shell II Way-ke-ge-ke-shig, Metis Chief Marrah Koo Tay Pierre Paul, Little Shell II Tabasnawa, Red Lake Nation founding chief Mādwāgwānōñind and the grandson of Red Bear Band Chief Joseph Montrielle.

Several phone calls were made by Tribal Council Members and then appeared Debbie Gourneau, Turtle Woman, wife of council member Lynn Gourneau and they extended...

Continue on next page



PEMBINA OGIMAAKWE PATRICIA ROSE LAFOUNTAIN

She was born February 10, 1939 in the Turtle Mountains and passed away of old age on January 18, 2020 in Rolla, North Dakota. She was listed as a member of The Turtle Mountain Band of Chippewa Indians but considered herself a member of The Red Bear Band of Pembina Chippewa Indians. She was a survivor of the US Federal Boarding School System that as she explained, "They took me from my mother and father, but I knew who I was and where I was from." She would later reunite with her family and birth six children. Known by those who loved her, as Patti.

An invitation for Midegah to attend a Midewiwin ceremony the next day for the first time ever to be held at The TMBCI tribal headquarters.

The meeting adjourned with handshakes and hugs as Midegah departed his grandmother told him, "I am proud of you."

Then Patti explained, "Our family belongs to the original tribe of this land, the Red Bear Band, they don't really like me at Turtle Mountain, all they want is my land. For the past twenty years all they have done is try to take my land." Patti then explained that Red Bear Miscomaquah had a sister, her name was Margaret and she was the matriarch, a Grand Nokomis of The Reindeer Clan of The Red Bear Band of Pembina Chippewa Indians. Then Patti brazenly says, "most everyone here aren't even Pembina. They were enrolled fraudulently, your family is the real Pembina and they don't like us here at Turtle Mountain."

Midegah asked, "What happened?", and she replies, "I don't know, maybe we were starving, maybe all these decisions were made when we weren't seen as humans. Maybe all they wanted was our land. My father told me, never to let go of the land. It was the promise of our Reservation."

Par. XIII. Hence I have undertaken this case and am prosecuting it as the last act of my life, not for the fees to be derived from it, but strictly for the benefit of my own family and relatives. These persons are my daughters, brothers, cousins, nephews, nieces, grandson, grandnephews and grand nieces and their families, and notably the families of the Bottineaus, Renvilles, Bellegardes, Montreuilles, Grants, Vennes, Gardeners, La Roques, the Brunelles, the Wallethes, DeLorms, Mallatairs and Poitras, besides a great number of others well known to the tribe as my relatives and their descendants. In all, these persons number nearly 1,300 individuals of mixed blood Chippewas, who are the true descendants of the Turtle Mountain Band, besides the Pembinas and other mixed bloods and their descendants, who are scattered throughout the country, being barred out from their honest rights without recourse." J.B. Bottineau, Supplement "B" 11/04/1910



Midegah with his son Animikini

His grandmother then says to Midegah in the presence of family, "You are the Chief."

The ceremony was held in an adjacent room of the tribal headquarters and members filled the room. Even Chairman Jamie Azure attended. Ojibwe language instructor Alex DeCoteau, of the formerly Eagleheart Francis Cree lodge officiated with Council member Lynn Gourneau. In total over 40 people attended a 19-hour ceremony.

At a certain point of the ceremony Midegah is brought to the front to be named by Alex Decoteau who proclaims that Midegah is an eagle with broad wings and shall be called Mide Ogichidaa Winini, Kind Warrior Man.

In the midst of the process a feather mysteriously appears as Turtle Woman Debbie Gourneau is teaching and the room goes silent with discussion as an Eagle then flies by the wind to everyone surprise. Gasps fill the room, the feather is taken by Gourneau and given to Midegah and the journey of the leader of the Adik Doodem begins.

Midegah David Taylor is a Pembina Ojibway (Chippewa) from Nibiminaang Aki Ojibwewaki, the Chippewa territory of what is northern Minnesota, Northern North Dakota and Northern Montana within the Great Chippewa Nation of the Council of Three Fires People.

Born in Nimípuu territory in Nez Perce County Idaho and raised in the Cascade and Rocky mountains of Washington, Oregon, Idaho, Montana and North Dakota.

Midegah is a traditional Headman of the Ojibway Anishinaabe Adik Songab Doodem, or a Hereditary Chief of the Standing Firm Reindeer Clan of the Ojibway Anishinaabe Algonquin peoples. Midegah was appointed on February 10, 2018.

Additionally, Midegah was recognized on October 6, 2021 as an Ojibway territories Hereditary Chief and given a Council Fire Rock. Midegah received this honor at the three fires circles location within the Gitigaan-ziibi Anishinaabe Territory at the center of the Great Lakes.

Currently, Midegah is also a Hereditary Chief in the Red Bear Band of the Pembina Chippewa Tribe, acting as a Treaty Signatory for the 1863 Pembina Treaty at Old Crossing upon which four of Midegah's grandfathers signed, Chief Red Bear I, Chief Joseph Montrieulle, Chief Little Shell II, and Chief Medweganoonind.

Chief Midegah acts with qualified authority under 1971 Act of Congress Bill H.R. 6072 Report No. 142-92 as a signatory heir of the Red Bear Band of the Pembina Chippewa Tribe

recognized under the 1863 Old Crossing Treaty. He additionally carries traditional authority as an appointed Headman of the Ojibway Adik Songab Doodem by a matrilineal Ojibway Clan Mother, with matrilineal clan descent recorded back 10 generations.

Authorized Hereditary Chiefs were identified as 5th Generation minimum grandchildren of the Red Bear Bloodline from Chief Joseph Montriel, [Midegah's 4th great grandfather] signer of the 1863 Old Crossing Treaty, great nephew and son in law of Chief Red Bear.

Families identified by the Pembina Descendants Committee as belonging to the Red Bear Chieftain Bloodline were identified as follows:

At Red Lake Reservation: Rosebear, Cobenais, Waybenais, Kingbird, Cloud, Wind, and Desjarlais families.

At Turtle Mountain Reservation: Montrieul, Caribou (Adik Clan Doodem), Grandbois, Bushie, Nadeau, Frederick, Brunelle, Decoteau, Bottineau, Desjarlais and Grant.

Midegah's lines are the Montrieul, Caribou, Brunelle, Decoteau, Bottineau, Desjarlais and Grant, all merged into a principal line of the family Red Bear and Doodem Adik.



Through his mother, Midegah is a lineal descendant of Amonute Matoaka Pocahontas as 12th great grandson of the famed favorite daughter of chief of the Powhatan Confederacy Wahunseneca and qualifies for tribal membership with the Pamunkey Indian Nation of Virginia.

In 2024 Midegah is embarking on a journey few have experienced as the leader of a tribal nation seeking Federal Recognition, a path shared in 2020 by The Little Shell Band of Montana with one exception, Midegah has land. Midegah grandmother Patricia Rose Lafountain was smart, smart enough to protect her land with a Deed. The Belcourt Bureau of Indian Affairs has tried effortlessly to get the land sold. But it was the promise to her

Father Pat Brunelle never to sell. He is accompanied by his grand uncle Gichi Ay'aa Ogimaa Ma'Lingaan Albert Dennis Lambert, Grand Chief and Elder of The Red Bear Band of Pembina Chippewa Indians. Dennis, as he is called, Chief Ma'Lingaan is the brother of Adik Clan Mother Patricia Brunelle-Barker-Lafountain and the Great Uncle of Midegah Ogichidaa. Co-Chief Executive of the Tribe presiding over the Tribe's Legislative Hereditary Elders Council.

Group Chairman at International Reserve Depository Institute, Inc., IRDB Hong Kong Ltd., UDC Data Tech LLC.

Eldest Living Lineal Grandson of Chief Red Bear, Chief Joseph Montreuil, and Chief Charles

Bottineau. Chief Ma'Lingaan is a 12 year Veteran of The United States Marine Corps, a Vietnam Veteran and recipient of the Purple Heart, Silver Star, Bronze Star.

A graduate of Chaminade University of Hawaii, Chief Ma'Lingaan is recognized as one of the most successful American Indian Entrepreneurs in the Energy and Oil industries. His professional and personal motivation has always been to work for the betterment of all Indigenous people. Considered a National and International Leader in Indigenous Economic and Business Development.

The path to Federal Recognition has strict demands that on paper The Red Bear Band meets to include Federal Acknowledgement in the 1863

Continue on next page

Old Crossing Treaty signed October 2, 1863 promising a Reservation for the Red Bear Band north of the Pembina River which lies 110 miles east of the Turtle Mountains. The Red Bear Band was more than 1300 members, the core of any Chippewa or Ojibwe band they would merge. The Old Crossing Treaty stated, "Reservation to Red Bear, Chief of Chippewas. Letter from the Secretary of the Interior, relative to a reservation made to Red Bear, Chief of the Chippewas, by provisions of ninth article of the treaty of October 2, 1863" The Reservation not honored displaced the family.

Red Bear nephew Turtle Mountain attorney J.B. Bottineau arguing in his 1910 Supplement "B" to Turtle Mountain Band Chief Kranick that the Red Bear Band and the Little Shell Band were separate entities. He points out in the 1892 McCumber Agreement, the US Federal Government then petitioned, after not honoring the treaty for a Red Bear Reservation tried to annex the 640 acres designated for the Red Bear Reservation to a Turtle Mountain individual tribal member, Red Bear son, who refused to sign the agreement.

History will reflect the 1892 McCumber Agreement as a land grab determined by Federal Courts as fraudulent.



Midegah with his son Animikini and Dagaboozhoo

Historically none can doubt the legitimacy of the Red Bear Band argument for Federal Tribal Recognition or that as resources did not arrive in the late 1800's the members of The Red Bear Reservation were forced into neighboring communities, such as The Turtle Mountain Band of Chippewa Indians.

Midegah stands as the current Chairman of the unceded tribal nation, yet unlike any other tribe in American history the Red Bear Band was already approved by Congressional Act for Federal Recognition, damages may be well deserved. Two Chiefs lead the cause, both US Marines, and this fighting spirit of Semper Fidelis permeates their mission to leave no one behind.



**For more information visit
www.pembinachippewa.org**

GOLD GLITTERING ON THE SOIL WE INHERIT

During the negotiations of the Old Crossing Treaty of 1863, the U.S. commissioners under Alexander Ramsey continued to press the Red Lake chiefs for a treaty. The government wanted title to the Red River valley, on both sides of the river (an estimated 20,000 square miles), and was willing to pay \$20,000 per year for twenty years. The Red Lakers appointed Little Rock to speak for them. After shaking hands with Commissioners Ramsey and Morrill, Little Rock spoke, according to a reporter, "with somewhat undue violence of vociferation, but with neither immoderate nor ungraceful energy of gesticulation."

Paul Beaulieu interpreted for the chief, who said:

Whenever I look around I see and I suppose you see it also--I see gold glittering on the soil we inherit. The land belongs to us. We should be very sorry for you to set a value upon the land for us and make us an offer... before you have heard our offer.

I want to give you an answer to one thing you said yesterday--about the road which passes through here and the river. You told us they were not of much importance to us. The Master of Life gave us the river and the water thereof to drink, and the woods and the roads we depend on for subsistence, and you are mistaken if you think we derive no benefits from them. The Master of Life gave it to us for an inheritance, and gave us the animals for food and clothing....

About the road and that river which flows in that direction, which the Master of Life has given me--there is where I get my living. My independence is upon that prairie. The Master of Life has placed upon these prairies animals from which I live. Their meat is my food, and their skins are my clothing. It seems now that the white man is passing backward and forward and wresting these prairies from our hands, and taking this food from my mouth.

My friend, when we take anything which has been left upon the ground, even though it be of small value, we feel bad. We are afraid to look the owner in the face until we restore it. Now about committing depredations and stealing, we are well aware that the Great Spirit has given us the animals for our support. When your young men steal anything you make them pay for the depredations. That is the way we look upon those white men who drove away the animals and fish the Great Spirit has given us....

Do you suppose we are ignorant that the amount of money you offer us is a mere handful and would not go but a little way towards paying for what I think you alluded to (compensation for depredations)... We want you to distinctly understand that the proposition you made to us yesterday we don't accept. We do not think of it at all...

A TALE OF TWO BROTHERS

Mamaangǎzide and Wáhpē Šá

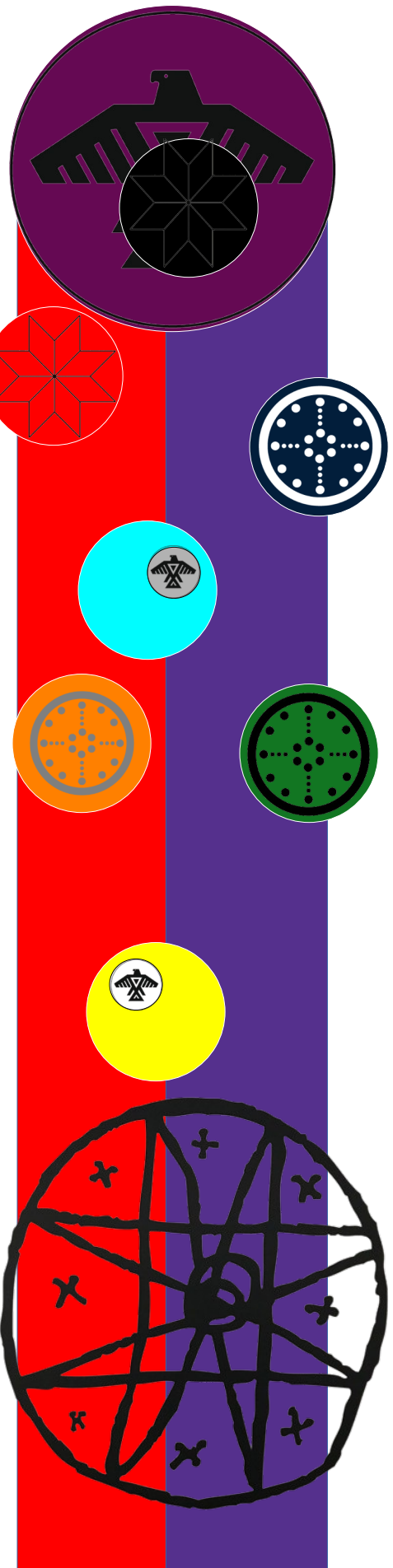
One hundred years before the attack on Ojibwe maple sugar gatherers by Dakota raiders at Sandy Lake, one family's alliance created a bridge of friendship between eastern Dakota villages and the western Lake Superior Ojibwe.

During this time, intermarriage between members of the Ojibwe and Dakota bands was a common practice that reaffirmed the peaceful commitment between the villages. Around the year 1720, Fox Woman Wabasha (Eshipequag) the daughter of Chief Jos Ojibway, of the Reindeer Dynasty and Sandy Lake Ojibwe Band Chief Kadawibida No-Ka Gaa-dawaabide Broken Tooth Nooke "Bear" (Ka-ta-wah-be-dah Breshieu) met and married. The marriage unified the paramount leadership families of the Oceti Sakowin of the Dakota and Ojibwe Nations of The Great Lakes. From this union two sons were born, the eldest named Wáhpē Šá and the younger Mamaangǎzide.

Sadly for the family, the marriage of WáhpēŠá's parents did not last long, as tensions along the indigenous borderlands flared and the alliance between their tribes fell apart, forcing mixed Dakota-Ojibwe households to separate. During these forced separations, "instances were told where the parting between husband and wife was most grieving to behold." Wáhpē Šá retained his Oceti Sakowin Dakota heritage and identity and stayed with his father's village.

Knowing her life would otherwise be in danger, Wáhpē Šá's mother left to return to her kin living near Lake Superior at Lake of the Woods.

Together they had a son named Mamaangǎzide, and as he grew he earned a reputation as a leader of the western Lake Superior Ojibwe. Mamaangǎzide was renowned for his hunting skills, and often extended his hunting expeditions deep into Dakota territory. This was especially dangerous because following the breakup of the Dakota-Ojibwe alliance, renewed tensions in the region saw a drastic increase in violence between the historic rival tribes. The tensions between the Dakota and Ojibwe created a corridor where hunters from both bands avoided going because of the great risk of attack.



In this narrow geographic space, the animal population rebounded and created a rich hunting region. Enticed by the opportunity to find plentiful game, Mamaangēzide led a small group of “his near relatives, amounting usually to 20 persons, exclusive of children,” and embarked to the hunting grounds “near the borders of the Dakota country, in the midland district lying between the Mississippi and Lake Superior.”

This region was the geographical center of the Indigenous borderlands though Mamaangēzide had hunted far from his main village before, this time the risk did not pay off. While the small hunting party made preparations for their hunt, Dakota warriors discovered and fired on the party. One of the Ojibwe was wounded in the second volley. The situation appeared desperate to Mamaangēzide, and he called out in Dakota asking if his halfbrother Wáhpe Šá was with the Dakota party. The Dakota paused their attack. After a long moment, Wáhpe Šá stepped out from the tree line to meet with his Ojibwe half-brother, Mamaangēzide, stopping the fighting between the two parties. The half-brothers shared the same Ojibwe mother, Fox Woman Wabasha (Eshipequag) yet their individual identities stemmed from the community in which they were raised.

Oceti Sakowin Dakota and Anishinabewaki Ojibwe village and kinship structures differed greatly from each other.

Each man likely understood the concept of kin and obligation to kin differently, yet their shared maternal connection was strong enough to stop this particular skirmish. An individual’s connection to a large community was one of the keys to survival in the region, but each community was a collection of individual people who had agreed to band together.

The Ojibwe and Dakota differed in how these practices functioned, yet an individual’s need for community was the same for both tribes. While modern identity is made up of a web of affiliations, the nation-state is often the primary lens through which people understand themselves and others. In the Indigenous borderlands, nation-state identity was nonexistent, but that did not mean that there were no firm boundaries of identity that bonded some peoples together while separating others. Family kinship and village ties created these strong bonds and were centers of identity, as well as obligation. On certain occasions, like the meeting of Mamaangēzide and Wáhpe Šá, family ties could bridge the gap between cultures.

Mamaangēzide and Wáhpe Šá found peace.



Red Bear Band Chief Miscomaquah “Red Bear”, brother of Mamaangēzide and grandson of Wáhpe Šá

Mamaangëzide daughter Claire Equaywid Ahdik Songab would marry his brother Wáhpe Šá unifying the nations eternally through the Equaywid-Wáhpe Šá bloodline, the principal leader of the Oceti Sakowin and Anisishinabe. Claire Equaywid Ahdik Songab and Wáhpe Šá would become parents of Chief of the Chippewas Pierre Misco Mahqua DeCoteau, Misko-Makwa Red Bear I; Ahdikons; Aceguemanche; Chief Noka Nokay Kadwabida Broken Tooth; Utinawasis "Star Woman" Margaret Son-gabo-ki-che-ta Grant; Angelique Woman LaBatte; Mary Etoukasah-wee Lapoint; Mdewakanton Dakota Chief Wahpehda Red Leaf Wáhpe šá Wazhazha, II; Mah Je Gwoz Since Ah-dik Songab "Star Woman" and Marie Techomehgood Bottineau, Star Woman.

The brother of Mamaangëzide and Wáhpe Šá was called Chief Kangidan "Little Raven" Little Crow I. Chief Kangidan "Little Raven" Little Crow I is the father of Joseph Petit Courbeau III (Aisaince I) Little Shell I, who was the half-brother of Gay Tay Menomin Old Wild Rice (Red Wing I).

In a turn of intermarrying of leadership, Mamaangëzide's father Chief Kadawibida No-Ka Gaa-dawaabide Broken Tooth Nooke "Bear" (Ka-ta-wah-be-dah Breshieu) was the half-brother of Chief of the Chippewas Pierre Misco Mahqua DeCoteau, Misko-Makwa Red Bear I. Chief of the Chippewas Pierre Misco Mahqua

DeCoteau, Misko-Makwa Red Bear I mother was Claire Equaywid Ahdik Songab, the daughter of Mamaangëzide. Claire Equaywid Ahdik Songab would have relations with Sandy Lake Ojibwe Chief Biauswah II Bayaaswaa "The Dry One" Bajasswa Thomme Qui Faitsecher, the grandfather of Mamaangëzide. Red Bear I sister, Mah Je Gwoz Since Ah-dik Songab "Star Woman" was the daughter of Wáhpe Šá and Equaywid. The family intermarrying practices unified a nation, preserved a bloodline, and established a royal native lineage.

The Kaposia Band of Minnesota, camped near Medicine Lake was the result of this peace that was formed among the Ojibway to the north and the Sioux to the south. This peace would remain until 1863 with the death of Margaret Clearsky while visiting her brother at the Kaposia Band of Medicine Lake.



A
N
I
S
H

7 FIRE PROPHECY



The 7 Fire migration of the Anishinaabe began in the Northeast along the shores of the Atlantic ocean. When they reached the Haudenosaunee, they called them those who come from the sea. Over a thousand years seven prophets appeared to the people.

The First Prophet told the people that in the time of the First Fire they would leave their homes by the sea and follow the sign of the megis. They were to journey west into strange lands in search of a island in the shape of a turtle. This island will be linked to the purification of the earth. Such an island was to be found at the beginning and at the end of their journey. Along the way they would find a river connecting two large sweet water seas. This river would be narrow and deep as though a knife had cut through the land. They would stop seven times to create villages but they would know that their journey was complete when they found food growing on the water. If they did not leave, there would be much suffering and they would be destroyed. And they would be pursued and attacked by other nations along the way so they must be strong and ready to defend themselves.

The Second Prophet told them they could recognize the Second Fire because while they were camped by a sweet water sea they would lose their direction and that the dreams of a little boy would point the way back to the true path, the stepping stones to their future.

The Third Prophet said that in the Third Fire the Anishinaabe would find the path to the lands prepared for them and they would continue their journey west to the place where food grows upon the water.

The Fourth Prophet was two who came as one. The first told them to expect a race of people who had light skin. The future of the Anishinabeg would be known by the face the light-skinned people would wear. If they come in brotherhood there would be a time of wonderful change. New knowledge would be joined with the old knowledge and the two peoples would join to make a mighty nation. Two other nations would join to make four and they would become the mightiest nation of all. If they brought only their knowledge and their good-will they would be like brothers.

4

The second being of the Fourth Prophet warned the light-skinned race might wear the face of death that would almost look the same as the face of brotherhood. "If they come carrying a weapon and if they seem to be suffering, beware. Behind this face is greed. You shall recognize the face of death if the rivers are poisoned and the fish are unfit to eat."v

5

The Fifth Prophet said that in the time of the Fifth Fire there will be a struggle between the way of the mind of the light-skinned people and the natural path of spirit of the many nations of natural people.

"As this fire loses its heat there will come among the people those who promise great joy and salvation. If the people accept this promise and abandon the old ways, the struggle will continue for many generations. This promise is false and it will nearly destroy those who accept it."

The Sixth Prophet told them that in the time of Sixth Fire it would be clear that the promise accepted during the Fifth Fire was false. "Those who were deceived by this promise will take their children away from the teachings of the elders. The elders will lose their purpose in life and many will become sick and die. Many people will be out of balance and the cup of life will become the cup of grief."

6

The Seventh Prophet was younger than the others who had come and there was a glowing light from his eyes. He said that there would come a time when the waters had been so poisoned that the animals and plants that lived there would fall sick and begin to die. Much of the forests and prairies would be gone so the air would begin to lose the power of life. The way of the mind brought to the red, black, and yellow nation by the white nation would bring danger to the whole earth. In this time there will be a new people who will emerge from the clouds of illusion. They will retrace their steps to find the treasures that had been left by the trail. The stories that had been lost will be returned to them. They will remember the Original Instructions and find strength in the way of the circle. Their search will take them to the elders and the new people will ask for guidance. But many of the elders will have walked the Path of the Souls to the Star Web. Many elders will have forgotten their wisdom and they will not be able to help. Some of the elders will point in the wrong direction and others will remain silent because of their fear. Some of the elders will be silent because no one has asked them for their wisdom.

7

If the New People will find trust in the way of all things, in the circle, they will no longer need the selfish voice of the ego and they can begin to trust their inner voice. Wisdom will be once again be found in dreams of the night and of the day. The sacred fire will once again be lit. The Light-skinned People will be given a choice between two paths. If they choose the right path the Seventh Fire will light the Eighth Fire and final fire of brotherhood and sisterhood. If they choose the wrong path, remaining on the path of the mind, then the destruction they brought with them will come back to destroy them. The people of the earth will experience much suffering and death.





Project 2024 – One Anishinaabe



In our journey to build a united Anishinaabe community, both within North America and globally, we must champion the Seven Grandfather Teachings—Wisdom, Love, Respect, Bravery, Honesty, Humility, and Truth. This commitment guides our governance, and through a two-step plan, we aim to promote traditional beliefs, protect family, voting, and language rights. Our vision includes unifying into a single Anishinaabe Political and

Economic Entity with one citizenship, engaging internationally as a global voice. Let's shape a future where tradition and progress coalesce, cultivating a resilient, united Anishinaabe community.

Mandate Overview

Collaborative Governance - Our mandate envisions a governance model that blends the strengths of traditional and elected councils. By uniting Treaty/Doodem Councils with Elected Councils, we strive to establish a dynamic and inclusive structure rooted in Anishinaabe heritage while embracing contemporary governance principles. It's time to move away from failed models forced upon our people.

Principle Foundations: Embracing Lineal Descent, Ensuring Protected Voting and Language Rights, Establishing a Unified Political and Economic Anishinaabewaki, Implementing Shared Anishinaabe Citizenship and Advocating International Diplomatic Engagement.

STEP ONE: SAFEGUARDING WHAT IT IS TO BE ANISHINAABE



Promote Tradition: The Seven Grandfather Teachings

Advocate for the incorporation of the Seven Grandfather Teachings—Wisdom, Love, Respect, Bravery, Honesty, Humility, and Truth—into the core of every Anishinaabe Constitution. This commitment to traditional values aims to guide our governance structures, fostering a greater collective return to unity, harmony, and the holistic well-being of our communities.



Protected Family Rights

We prioritize the restoration of lineal descent as the cornerstone for Anishinaabe citizenship, liberating communities from the constraints of blood quantum and external status controls. Embracing our heritage, we seek a more inclusive and equitable future.



Protected Voting Rights

We advocate for the recognition of protected voting rights for all Anishinaabe, regardless of their geographic location. This includes the facilitation of absentee or electronic voting methods to ensure widespread community participation.



Protected Language Rights

We advocate for safeguarding language rights, pushing for the integration of traditional Anishinaabe language into schools, public presentations, and official documents. This commitment aims to preserve and promote our linguistic heritage across all facets of community life.

Unified Political and Economic Identity



Propose the establishment of a unified Anishinaabe political and economic identity. By combining elected councils with Treaty/Doodem Councils at the local level, regional, and implementing a unified model at the national level, free from external Canadian or American governmental influences, we aim to foster Anishinaabe national collaboration and collective decision-making for the greater good of Anishinaabe communities and inclusion of our cultural and traditional voice within the global community.

Shared Anishinaabe Citizenship



We envision and advocate for the implementation of a shared Anishinaabe citizenship, identification, and travel documentation system, modeled after the approach employed by the United States and Canadian federal and state/province relationships. By promoting consistency and unity within our communities, aligning with modern global sovereign nations, we empower our collective voice and establish a mandate in the global community.

Diplomatic Engagement



We call for a transformative shift in global communication practices, urging communities to discontinue interactions with interior departments of Canada or the United States. We advocate for diplomatic engagements with state departments, aligning our practices with those of other sovereign nations. This proactive approach seeks to fortify our standing within the international arena.

Participate in the Movement by Championing these Initiatives within Your Communities Today!

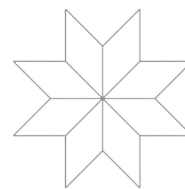
This is a heartfelt invitation to all Anishinaabe communities. Join hands in shaping a future guided by the profound wisdom of the Seven Grandfather Teachings, while cherishing the significance of the Seven Fires Prophecy and the Great Migration.

Now Is Our Time:

Participate in community meetings, share your valuable insights, and actively engage in the realization of this collaborative vision. Together, let us forge a resilient and united Anishinaabe community—one that respects our traditions while embracing progressive growth in a good way for the earth, our communities, families, and the seven generations to come!



RED BEARS BATTLE AT RED RIVER



In the early 1900s, an account of a battle between the Ojibwe and Mandan was recounted by Flying Nice – a warrior of the Pembina (Turtle Mountain) band – that saw the terrible mutilation of a young daughter of chief Red Bear and a resounding victory for the Ojibwe.

About 1840, the Pembina band was camped on the Red River about a mile and a half north of the present city of Pembina, on the west side of the river. The headman of the camp was the first Red Bear chief. While camped there, a party of Mandan were out on a war expedition in this vicinity. The Mandan arrived at the Pembina River and decided that they would attack the Ojibwe camp. The Mandans made a raft and floated across the river and proceeded north to the camp of Red Bear and his people. Along the way to the camp, the Mandans encountered some Ojibwe children who were playing and digging wild carrots along a slough south of the camp. The Mandans crept cautiously along and rose up to capture the children, but the children were able to run away towards their camp – all except one small girl, the daughter of Red Bear. Red Bear's daughter was grabbed by the Mandans and was immediately scalped on each side of her head above her ears. She was then released, bleeding and staggering towards her home.

Meanwhile, in Red Bear's camp, a medicine man named Mishequot had a premonition that something terrible was about to happen. He called to the other men of the camp just as the first child ran into camp crying "The Sioux are here!", mistaking the Mandans for the traditional enemies of the Ojibwe. Immediately, the Ojibwe warriors rushed to their tipis and grabbed their weapons, running in the direction from which the children had come.

On their way to the slough, the warriors found Red Bear's daughter staggering toward the camp, her scalp gone and her head covered with blood. Among the warriors were two sons of Red Bear, Southern Sky and Great Walker, who were horrified to find their sister in this state.

After seeing that she would survive, the brothers rejoined the warriors and rushed to find the enemy and extract revenge. The Ojibwe warriors approached the Pembina River, where they found the Mandans dropping over the river banks to escape. Immediately, both brothers fired their guns and the rest of the Ojibwe followed suit and were all shooting from the top of the riverbank down on the fleeing Mandan warriors who were desperately diving into the water to escape death. It is uncertain of how many Mandans were killed that day, but it was found out years afterward, when the Ojibwe and Mandan were at peace, that very few warriors from this party numbering about 40 people made it home to the Missouri River after the battle. All of the Mandan's clothing and provisions were seized by the Ojibwe as war prizes.

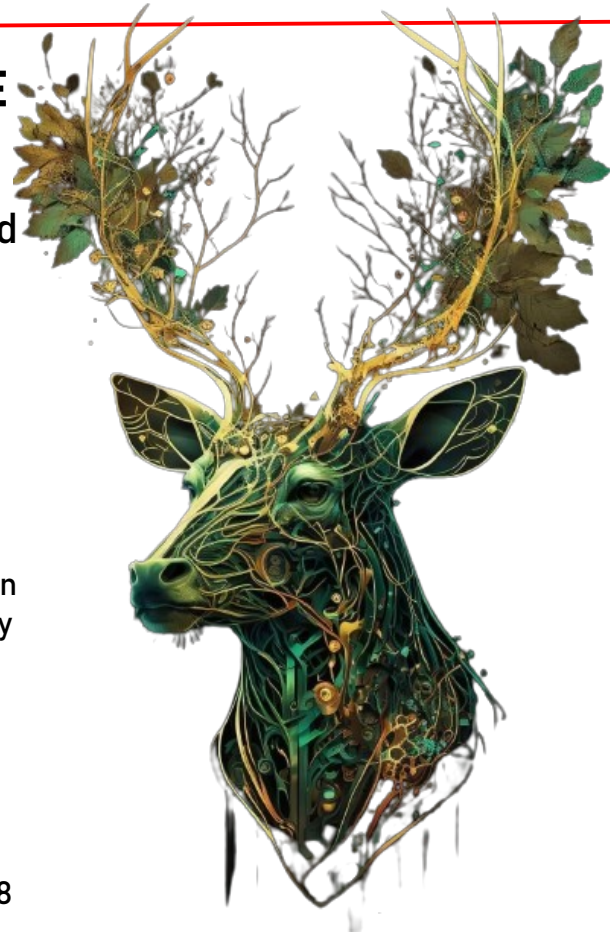
The daughter of Red Bear survived her horrific wounds and did not die as some had expected. She lived to adulthood and was married. Sadly, she passed away when her canoe tipped while fishing. Flying Nice, the teller of this story, was the brother-in-law of the daughter of Red Bear who survived.

THE SAGA OF JOSEPH BRUNELLE

The Red Bear Band of Pembina Chippewa Indians were never intended to settle at the Turtle Mountains; they sought protection. They were a tribe waiting on a promised Reservation

They were Dakota from Medicine Lake, MN and traveled from the Kaposia Band of Minneapolis to Red Lake Band to The Turtle Mountain Band of Chippewa Indians seeking refuge. Their reservation north of The Pembina River was not honored. Many of the members of the Joseph Brunelle family were from Minnesota and Canadian First Nations. They followed Miscomaqua and considered themselves of the Adik Songab Reindeer Clan of the Red Bear Band. The Bottineau Clan were the central force in several Cree and Chippewa Communities. Joseph Brunelle Sr. was born in 1818 a half-breed mail carrier from Quebec, Canada whose mother was Anishinaabe and father European. Brunelle would marry Louisa LeCompte Legrau Med-we-goo-nint the granddaughter of Red Lake Chief Ay-dway-gon-o-nind. Louisa mother was Louise Lissette Med-we-goo-nint who had married Joseph Lenau.

The Pembina Bands of Chippewa were and always had been a Band of Canadian Anishinaabe origins, where the Red River meets the Pembina River is the former village capital of The Reindeer Dynasty where the Band originated when they arrived centuries prior. Joseph Brunelle was a member of the Reindeer Band who were the original Pembina Indians, travelling with the Bottineau's was a moving village. Turtle Mountain is Turtle Clan and Pembina is Reindeer Clan. The story of Joseph Brunelle is the tale of a cultural identity of an entire nation of The Reindeer Dynasty of The Pembina Chippewa Nation.



"Reservation to Red Bear, Chief of Chippewas. Letter from the Secretary of the Interior, relative to a reservation made to Red Bear, Chief of the Chippewas, by provisions of ninth article of the treaty of October 2, 1863" The Reservation not honored displaced a family. The McCumber Agreement vaporizes the Red Bear Lands in 1892.

The Kaposia Band, or Little Crow's village, was a seasonal Mdewakanton Dakota trade village along the Mississippi River in the St. Paul area. Kaposia, or KA-PO-ZA (Dakota), was established around 1750 by a group of Mdewakanton Dakota following a battle between step brothers Chief A-ke-gui-ov Equay-say-way, Mamaangǝzide and Chief Delonaise Atetaŋkawamduška Wáŋpe Šá. The succession of chiefs were each known as Little Crow Kaŋgidaŋ of the Mdewakanton. Hostilities in the mid-1860's drove many of the Chippewa out of Kaposia, largely due to the "hunting tags" issued to kill natives. The Red Bear Band was a migratory tribe moving as far north as Kinistino Saskatchewan where the sisters of Red Bear lived and as far south as Kaposia, Minnesota where another sister of Red Bear lived. The tribe briefly stayed at the Kaposia Band while visiting the sister of Red Bear, Machequayaince who lived and was buried there in 1863. In 1863, Miscomakwa obtained rights to a reservation near Pembina, ND, and many left with him only to find the US Government had not created the reserve and no resources were coming. Red Bear then went to Canada with Little Shell, while many chose to flee to surrounding reservations. Red Bear was the recognized leader of the Chippewa Nation as a whole due in large part with his inter-family relations with the Sioux. From 1860-1900 the Chippewa and Sioux were at war, no one knows who started the war only that it divided and eventually dissolved Kaposia. Joseph Brunelle son John Baptiste was born among Little Crow Kaposia Band and raised with the famed Machequayaince becoming acquainted with her family through marriage. When the Brunelle family approached Turtle Mountain Band of Chippewa it had been over 40 years since Red Bear had died, 80 years since Little Shell II Tabasnawa had died and 30 years since the Old Crossing Treaty. It was true, no one knew who they were but their heritage was valid.

The family claimed link to the former leader Little Shell family who had disassociated with the Turtle Mountain tribe only furthered their lack of acceptance. Little Shell had left, few knew of Tabasnawa who was killed with the father in law of Joseph Brunelle and his mother 80-years prior. Joseph Brunelle was correct, they were Pembina but a 100 year history with the Little Shell family did not gain acceptance among Turtle Mountain. The story of The Red Bear Band follows the historical blueprint of the downfall of the Anishinaabe peoples. The family true roots were Medicine Lake, Minnesota the former home of The Dakota Nation where the Brunelle family had deep roots. The original inhabitants were the Dakota. Their encampment was at the north end of Medicine Lake. The name Medicine Lake is derived from the Native American word "Mdewakan", meaning "Lake of the Spirit." The Dakota named the lake after a warrior overturned his canoe and his body was never recovered. The Brunelle family represented the family of the former leadership of The Dakota Nation.

When Joseph and Louisa Brunelle attempted to enroll their 11 children at Turtle Mountain Band of Chippewa Indians they were initially denied with too many roots within the Kaposia Band, the Red Lake Band, the Pembina Band and many Canadian descendants. Joseph and Louisa would eventually leave Turtle Mountain and return to the Kaposia Band near Plymouth, Minnesota. Their children were eventually enrolled as 50% blood quantum. Many of their children would leave the hostile Turtle Mountain and move to Vancouver, BC, Wolf Pointe, MT and Spokane, WA.

All of their children including John Baptiste Brunelle were born at Medicine Lake or Kaposia, Minnesota. Many of the family of Brunelle were Canadian dislocated...

tribal members of Anishinaabe leadership including the grandchildren of Manitoba President Victor Perronseau, and the Saskatchewan Kinistino First Nation to include Pierre Paul son of Metis Chief Charette. There were so many intermarriages with the Grant, Bottineau, and Cree families, even Joseph Brunelle son was married to Louise Isabella Julia Raiche the granddaughter of Techomegood.

Techomegood was from Kenistino's band, which roamed from Rainy Lake to the North Saskatchewan River. Kenistino tribe of the Assiniboine (Ah-se-ne-bown) People of the Hair Hills. Turtle Mountain saw the Brunelle's as outsiders. However most of Turtle Mountain were prior residents of the Kaposia Band including the Gourneau's. Even Chief Joseph Kaishpa "The Elevated One" Gourneau had died at the Kaposia Band in 1854. Kaishpa was brother of Belcourt own Chief Joseph Kah--isig-ewid Animikinee Sooza Gourneau who was born in Canada. Even the daughter of Kaishpa, Isabelle Delorme (Gourneau) was born and died in Manitoba, Canada. The company of the Brunelle was not uncommon or unexpected with Belcourt lying on the Canadian border and first generation tribal members existed prior to borders.

An article addressing the dispute against Joseph Brunelle and his family living in The Turtle Mountains was drafted stating they were residents of differing lands. "FIRST NATION CONFUSION". The truth was that Brunelle and his family were from Minnesota, the family of Red Bear and his sister Machequayaince. They wandered west seeking protection when native lands were incorporated with hereditary lineage. John Baptiste Brunelle was considered a grandchild to Dakota grandmother Machequayaince, who in 1816 was related to over 60% of all Chippewa.

John Baptiste would later marry her great grand daughter Julianne Montrielle. All of John Baptiste and Julianne children would be enrolled at The Turtle Mountain Band of Chippewa as 1/2 blood quantum while their parents were granted original land allotments.

Among the travelers with Joseph Brunelle was his son John Baptiste Brunelle and his wife Julianne Brunelle (Montriel). John Baptiste was born within the Kaposia Band of Minnesota while Julianne was born at The Pembina Band of St. Vincent Minnesota her mother was born at the Kaposia Band. When Joseph Brunelle and his family arrived at Turtle Mountain they were seen as Pembina Band, Kaposia Band members from The Red Lake Minnesota Region. Many of those who traveled with them were indigenous Anishinaabe of Canada. While Julianne was the granddaughter of Joseph Montriel and Red Bear Miscomaqua whose signatures were on the 1863 Old Crossing Treaty granting The Turtle Mountain Band of Chippewa, the tribe did not acknowledge them as having grown up among them. Julianne son Patrice was born among Turtle Mountain and was given membership.

Julianne Montrielle great grandmother and grandfather were brother and sister, Machequayaince "Margaret Clearsky" and Miscomaqua "Red Bear I". Red Bear was considered by many as The Chief of the Chippewas. The Brunelle had followed Red Bear to the promised lands of The Red Bear Reservation only to have Federal authorities not honor Red Bear agreement. The disruption among the many who had followed Little Shell II Weeshedamo and Red Bear I Miscomaqua only enflamed tensions at The Turtle Mountains where Kaishpaw took a stand with the US Federal Government that divided the tribe, sending most leadership to Montana. Those who stayed were viewed as...

outsiders within The Turtle Mountain Community. Many went back to the Red Lake Nation or north into Canadian First Nations.

As many went west Joseph Brunelle, the mail carrier and former postman partner of Voyager Antoine Legrau, a Red Lake Nation member stayed with his family in Rollette County, North Dakota. Later in his life Joseph Brunelle would marry the mother of his son John Baptiste wife Julianna Montrielle. The marriage of Marie Decoteau and Joseph Brunelle ignited Turtle Mountain rumors the family were the incestuous remnants of the Reindeer Clan of Lake of The Woods, and Bad River, Wisconsin. The mystique also surrounded the family of original signers of the 1863 Old Crossing Treaty, Joseph Montrielle, Pierre Paul, Red Bear I, Red Bear II, Aseance.

The Brunelle lineage that was left to Patrice Brunelle were linked directly to the former leadership of The Great Sioux Nation, and the former leadership of the Anishinaabe Nation. Patrice Brunelle was direct grandson of Chief A-ke-gui-ov Equay-say-way, Mamaangēzide, Chief Delonaise Atetaŋkawamduška Wáhpe Šá; and Chief Kaŋgidaŋ Mdokečihŋaŋ, Little Crow I, two principle leaders that carried a story of a time that two brothers met on the field of battle igniting the formation of The Great Dakota Nation, a nation of friends.

Joseph Brunelle grandson Patrice Francis Brunelle was born May 26, 1897 in Belcourt, North Dakota. He would marry Mary Jane Perronteau, the great grand daughter of The First President of Manitoba Victor Perronteau. His father, John Baptiste Brunelle was born among the Kaposia Band.while his mother Julianne Montrielle was born in the Pembina Band of St. Vincent, Minnesota. Pat Brunelle was a first generation member of Turtle Mountain Band of Chippewa Indians.

The son of Pat Brunelle was Elmer Pat Brunelle, who married Mary Albina Desjarlais. Mary Albina Desjarlais was a descendant granddaughter of the Kenestino Band of Assiniboine Techomegood, the Pembina Little Shell Band Weeshedamo Little Shell II and the Kenestino Band of Assiniboine Utinawassis of The Cree Confederacy. Mary Albina Desjarlais was called the matriarch of The Pembina Chippewa Nation. However, the family was regarded as outsiders among The Turtle Mountain Band of Chippewa Indians due to the heavy influences of Canadian Anishinaabe, Minnesota Dakota, and Pembina Chippewa lineages.

Of the branches that lead to Elmer Patrice Brunelle who was born and died upon The Turtle Mountain Band of Chippewa Indians, he was the hereditary Chief of The Red Bear Band of The Pembina Chippewa Tribe which retained links among many bands as The Reindeer Clan, the former leadership of a once mighty nation of the great lakes. Red Bear was Canadian, Joseph Montrielle was Canadian, even Esens was born in Canada. Turtle Mountain is Turtle Clan and Pembina is Reindeer Clan.



All Heartbeats

What would you do if you could not see the color red,
what periscope would you look through
what color would define you
would you crush the rose under your feet
or would you want to see

what would you do if you could not see the color blue
what sky would cover you
would you kill the fish within the sea
or set them free

or would you want to see
My Dream of Unity

hate draws lines within the sand
crushes the soul within
drunken on apathy lacking belief
sewing the seeds of greed

what is it that you see, you dream
you need, you believe

the stars carry such beautiful light
colors reflection of the soul inside
but this earth carries all life
drums that breathe the dream to see
the periscope that I see
contains the greatest battle of humanity
freeing oneself from the ideology
that you are anothers property
and that Creation is born to suffer and bleed

I saw a black a snake rise from the earth
choking on despair
the cries of our Mother

I saw a white snake wrap around Her heart
Lakotah of the Black Hills
Ñe Sápa slowly bleeding our Mothers star

the sky watches what we do
the Medicine wheel is within you
thoughts, words, deeds
will you dream a dream for all drum beats
or crush their soul under your feet

what would you do if you could not see the color green
would you cut down every tree
would the turtle within the sea
bleed or would you set them free
and what of the tree inside of me

as the seeds that the creator holds up high
fall to the ground to form an orchestra of sound
buried in dark night growing to the light
with each breathe I shed my dreams
until one day I am set free
a butterfly with wings

this Buffalo within me Dreams

will I choose to see symmetry
its woven within my skin
the prayers of the wind
the Red Nation within

this yellow snake did appear within the sky
give me the light to shine
She wraps upon my eye,
these tears that my Mother cries

what would you do if you could not see the color red,
what periscope would define you
would you crush the rose under your feet
or would want to see
a Native American Dream of Peace
who will stand for all heartbeats



A REINDEER DYNASTY



The Pembina Chippewa Tribe is an Anishinabewaki Ojibwaki tribe.

The Lake of the Woods was the home to the Reindeer clan often referred to as a Band as they camped separated from all other villages and Bands. A branch of the Mous-o-neeg who migrated from Shag-a-waum-ik-ong or Chequamegon. When the Reindeer clan of the Ojibwe first settled at Lapointe in Chequamegon Bay it wasn't long before they found themselves warring with the Sioux, and the Sauk and Fox tribes as well, who considered them intruders in their domain before founding the Great Dakota Peace. The Reindeer Dynasty are the historical founders of The Red Bear Band of The Pembina Chippewa Indians.

Under the generic term of Mous-o-neeg, is the family of the Moose Doodem and Reindeer Doodem, The Moose Doodem were the warriors of the Reindeer Band. They stayed in the same large village near Pembina River and Red River Northwest of Lake Superior. From this location they controlled trade to the north, trade from the south and Lake Superior which gave absolute control over the Ojibway Nation.

It was related by The Old Pillager Chief Aish-ke-bug-e-coshe a story of a time centuries prior when the Mous-o-neeg had become too powerful and the National Council of the Ojibway Nation met to dispel them.

Many centuries ago, the family of the Reindeer Doodem of the Mous-o-neeg dominated the great lakes when the Ojibway lived towards the rising sun, were numerous and powerful. They lived congregated by themselves in one great village and were noted for their warlike and quarrelsome behavior. They were ill-tempered and proud of their strength and bravery. For some slight cause they commanded to make war on their brethren of the Marten Totem. The Martens called together the different clans of the tribes to council and asked them for help and protection.

A general league was made between the different totems, and it was determined that the men of The Reindeer Clan should be exterminated. The plan for their total and sudden destruction was agreed upon. A council lodge was ordered to be built, which was made narrow and just long enough to fit all the warriors of...

the Mous-o-neeg. The poles of this lodge were planted firmly, and deep into the ground close together. Lapping over the top they were strongly twisted and fastened together. Over this frame were tied lengthways, worked in like wicker-work, so close together than a mans hand could scarcely pass through any part of the frame. Over this frame was fastened a thick covering and lining of dried grass.

When the lodge had been completed runners were sent to the village of the Mous-o-neeg family, located near the Pembina River and all their chiefs and warriors solemnly invited to a Ojibway National Council and feast. This summons was made in such a manner that they could not refuse. On the day fixed, the chiefs and all the men of war arrived to the village of their mortal foes the Marten family where the lodge had been built.

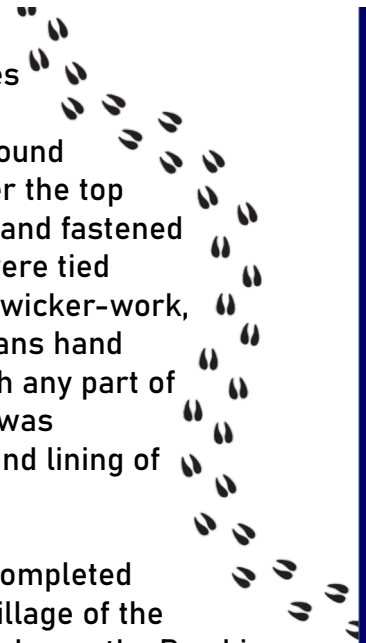
They were led to the lodge, where the old men and chiefs of the tribe had collected to receive them. The Mous-o-neeg entered unarmed, and as their great numbers gradually filled the lodge the other tribal leaders gradually left the lodge until only the Mous-o-neeg of the Moose and Reindeer leadership remained. Kettles full of cooked meat were brought in and placed before them and they were encouraged to eat to replenish for their long journey. And while they were busy feasting on the good things that had been placed

the Mous-o-neeg. The poles of this lodge were planted firmly, and deep into the ground close together. Lapping over the top they were strongly twisted and fastened together. Over this frame were tied lengthways, worked in like wicker-work, so close together than a mans hand could scarcely pass through any part of the frame. Over this frame was fastened a thick covering and lining of dried grass.

When the lodge had been completed runners were sent to the village of the Mous-o-neeg family, located near the Pembina River and all their chiefs and warriors solemnly invited to a Ojibway National Council and feast. This summons was made in such a manner that they could not refuse. On the day fixed, the chiefs and all the men of war arrived to the village of their mortal foes the Marten family where the lodge had been built.

They were led to the lodge, where the old men and chiefs of the tribe had collected to receive them. The Mous-o-neeg entered unarmed, and as their great numbers gradually filled the lodge the other tribal leaders gradually left the lodge until only the Mous-o-neeg of the Moose and Reindeer leadership remained. Kettles full of cooked meat were brought in and placed before them and they were encouraged to eat to replenish for their long journey. And while they were busy feasting on the good things that had been placed before them the doors on each end were suddenly closed and fastened.

A chief of the Marten Totem addressed them in a loud voice, repeating all the acts of blood and wickedness, that wherever they go they tear up the Earth. Informing them that for these things the National Council had decreed to sweep them from the face of the Earth which they polluted. The lodge was surrounded by the warriors of the Marten, torches were applied to the thick dried...



grass. Struggling in the flames unable to escape the men of the Moose totem were then shot with arrows through narrow openings. In this way, the clan was destroyed.

The women and their children were captured by the Marten family, and adopted into their clan. Those who survived this execution resided in the family of Mamongazide. The Reindeer Family a branch of the Mous-o-neeg are now few in numbers, they reside on the north coast of Lake Superior. The celebrated Ojibway war leader Waub-o-jeeg "White Fisher" the son of Mamongazide led the last remnants of the Reindeer Dynasty having gained battle victory against the Iroquois Nations defended the Ojibway Tribes. Mamongazide and Wapasha of the Reindeer Dynasty had dominated the 1700-1800's, their grandchildren Red Bear Miscomaquah and Machequayaince would dominate the 1800-1900's.

In the 1887 printing "The Traditional History and Characteristic Sketches of the Ojibway Nation" it details life in the mid-1850's of natives of the great lakes. Identifying clearly that the various bands identified themselves as the collective Ojibway Nation. and the Reindeer Dynasty led that nation. The Reindeer Dynasty stretched as far north to Kenistino Band of Saskatchewan and through the Eastern Huron of Alberta to grass. Struggling in the flames unable to escape the men of the Moose totem were then shot with arrows through narrow openings. In this way, the clan was destroyed.

The women and their children were captured by the Marten family, and adopted into their clan. Those who survived this execution resided in the family of Mamongazide. The Reindeer Family a branch of the Mous-o-neeg are now few in numbers, they reside on the north coast of Lake Superior.

The celebrated Ojibway war leader Waub-o-jeeg "White Fisher" the son of Mamongazide led the last remnants of the Reindeer Dynasty having gained battle victory against the Iroquois Nations defended the Ojibway Tribes. Mamongazide and Wapasha of the Reindeer Dynasty had dominated the 1700-1800's, their grandchildren Red Bear Miscomaquah and Machequayaince would dominate the 1800-1900's.

In the 1887 printing "The Traditional History and Characteristic Sketches of the Ojibway Nation" it details life in the mid-1850's of natives of the great lakes. Identifying clearly that the various bands identified themselves as the collective Ojibway Nation. and the Reindeer Dynasty led that nation. The Reindeer Dynasty stretched as far north to Kenistino Band of Saskatchewan and through the Eastern Huron of Alberta to Quebec. The son of Mamongazide was Waubojeeg, who led the Reindeer Dynasty of the Ojibway Nation to war against the Haudenosaunee Confederacy of 5-nations the Iroquois defeating them in open combat.

By previous-arrangement, the warriors of the Nations were to meet below Sault St. Marie, at the first changing of the flower moon (May). The time arrived. Wah-boo-jeeg's son mustered the war canoes before the point of Peguahquawom, near the outlet of a deep bay on the south shore of Lake Superior.

When the voices of the war chiefs announced the time of preparation to an eager multitude, a deafening shout arose to heaven, and awoke the echoing spirit of the forest. The rattling of the mysterious Waskeinzke. (Deer's Whoof), and the beating of the drum were heard.

The tramp of the furious Ojibways and Hurons shook the earth as they danced around the blaze of their council fires. In the morning, at dawn, the war canoes from Shahgahwahmik (the point) were in sight near Kewaowon two hundred of them approached! The Sahsahquon (war cry) and song were heard in the distance from over the waters. Never had the waters been agitated by so great a fleet of canoes. The muscular arm of the warriors propelled the canoes with rapid speed on their way. In former times the old Chief, Wah-boo-jeeg, led the warrior bands in person, but being quite aged, he committed the charge to his son, Naiquod. The old Chief expressed his approbation of the expedition against the Iroquois, by standing near the edge of a large rock which was partially suspended over the waters—from which commanding position he addressed the warriors who were in their canoes ready to go eastward. I propose in the following chapter to give you the speech of Wah-boo-jeeg to the assembled warriors, and an account of those battles which terminated in the subjugation of the Eastern Iroquois, and of the place at which they were fought.

Wah-boo-jeeg, Grandfather of The Reindeer Dynasty standing upon an overhanging cliff, For a moment he gazed around upon the war-clad throng in canoes before him, then spoke to them as follows, "When I was young, the Nahtowassee of the West was heard from hill to hill. They were as many as the forest trees, but because they had smoked the pipe of peace when their hearts were not right, the Monedoo they disobeyed, sent our fathers to drive them from our lands, near a lake in the West they called Esahyah (Knife Lake), and they fled West of the father of rivers to dwell in the habitations of strangers. I was the assistant of my father during these bloody wars.— Go, now, at the rising of the sun. The Iroquois have filled the land with blood,

and the same Monedoo who was with me on the Western plains will be with you to prosper and preserve you." A shout arose. "Go," he added, "with your war clubs—make a straight path to the wigwam of the pale face, and demand the land of the weeping Huron. I will sit upon the edge of this rock, And await your return."

The old man sat down, and the canoes moved Eastward, in search of the foe. The Western shore of Michigan was also thronged by the canoes of the Menomonies, Pottawatamies, Sacks and Foxes,—the Southern Hurons came with other tribes across the St. Clair, and overran the South. Tradition informs us that seven hundred canoes met at Kewetawahonning, one party of whom was to take the route to Mahamooseebee, the second towards Wahweyagahmah, (now Lake Simcoe), the third was to take the route towards the river St. Clair, and meet the Southern Hurons.

The Reindeer Clan had waged war against the Sioux until the day two brothers met on the field of battle and The Dakota Nation was born, Mamongazide and Wapasha Snow Mountain. Mamongazide daughter Claire Equaywid and Wapasha son Delonais would marry giving birth to Machequayaince the sister of Red Bear Miscomaquah. The Reindeer Clan was led by Mamongazide of Lake of the Woods who shares accounts of his ancestors that stretch to The Thunder Gijigossekot in the mid-1400's. Mamongazide great grandfather was Chief Naiquod, the son of Wah Boo Geeg the famed warrior of The Reindeer Dynasty. Bausuah or Bajasswa the Grand Chief of Sandy Lake was also of the Reindeer Clan, he was the father of Red Bear Miscomaquah also known as Pierre Decoteau. When Minnesota became a state in 1858, it had enfranchised "persons of mixed white and Indian blood, who have...

adopted the customs and habits of civilization,” was eligible to vote.

In the Treaty of Old Crossing negotiated the year of Marie Bottineau birth, the federal government forced the Ojibwe at Turtle Mountain to cede eleven million acres of land to the United States, but the Bottineau world was still thick with Indigenous knowledge and presence. The Bottineau family grew up in a strong web of kin throughout the region. They had European and Ojibwe names and spoke French, English, and Anishinaabemowin, they learned those languages as well.

Members of the Bottineau family also learned the important lines of descent and belonging, the totems or clans that connected people to their kin. While the Anishinaabe had traditionally lived with their mothers’ people and determined descent through their matrilineal clan, some of those traditions began to unravel as Native women moved in with their French or Métis husbands or as white women married men of Native descent. In those cases they adjusted. Marie Bottineau’s paternal grandmother had moved south to live with her husband, Pierre, and thus lost her clan membership with the Lake of the Woods people.

Their son Jean Baptiste therefore claimed the Reindeer clan, the clan of Pierre’s mother, Marguerite Ahdick Songab “Machequayaince, as his own. Marie Bottineau followed him and claimed the reindeer and turtle clans, the latter from her mother, a member of the Turtle Mountain Ojibwe. Chief Red Bear, the brother of Marguerite was the uncle of the famed Dakota Pierre Bottineau the father of JB Bottineau.

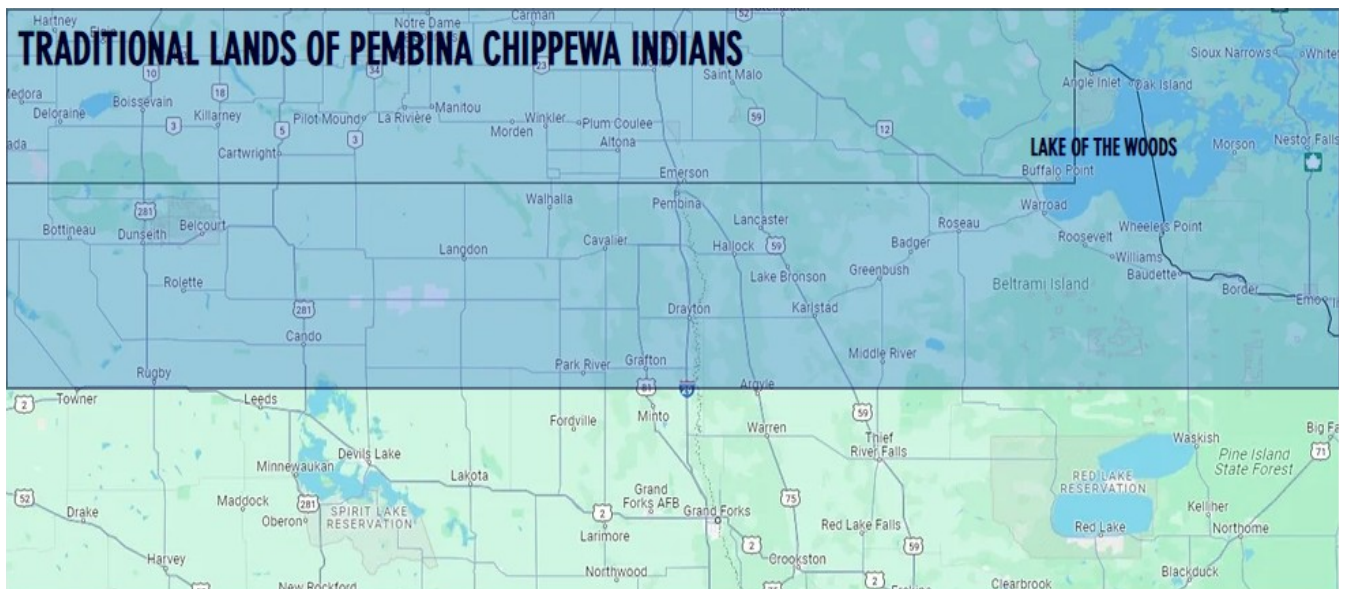
In 1876, Chief Little Shell III had hired Jean Baptiste Bottineau to protect the tribe’s

interests. After the 1863 Treaty of Old Crossing, the federal government wanted to move the Chippewa to the White Earth Reservation in Minnesota, but they resisted, arguing that they had ceded only half of their land, and if they moved, the government would claim they had forfeited their rights to the rest. Instead, they wanted a reservation established at Turtle Mountain.

As their lawyer, Bottineau insisted that the federal government honor its treaty and advocated for the creation of a reservation. In 1892, the federal government agreed to a second treaty that allowed for a permanent reservation at Turtle Mountain, but it was smaller than the tribal leaders had hoped for because Americans had already settled on much of the best agricultural land. Refusing to expand the land base, the government offered one million dollars for the ten million acres lost.

Tribal leaders wanted a higher price, noting that ten cents an acre was insulting. Instead, the United States focused on shrinking the population, insisting that the Métis and tribal members living off the reservation be struck from the lists of tribal citizens. Tribal leaders then asked Jean Baptiste Bottineau to go to Washington, D.C., and continue to advocate for better terms for what they derisively called the “Ten-Cent Treaty.” He agreed to go, and, as his clerk, Marie Bottineau Baldwin moved with him.

Red Bear Miscomaquah was also of the Reindeer Dynasty, he was the grand uncle of J.B. Bottineau. The Reindeer Band had control of Warroad on Muskeg Bay where Red Bear sister Machequayaince was born. His mother Claire Equaywid grandfather was Fond du Lac Band Chief Zhingbob-Balsam-Shingoop of The Reindeer Clan. Her father the famed last...



leader of The Reindeer Dynasty Mamongazide "ma-mong-e-se-da". Zhingbob was also called Chigoon, he was the son of Chief Naiquod of the Wa0boo-Geeg Dynasty when the Reindeer Band dominated the great lakes. Waub-o-jeeg the great warrior of the Ojibway wars was the uncle of Red Bear Miscomaquah. Ma-mon-e-se-da, or Big Foot was the Chief of Pigeon River of the Reindeer Clan which was its own Band. The Reindeer Clan, led by Mamongazide joined the French in helping to defeat the British in Quebec. It was a result of the great peace of the Dakotas War when Snow Mountain Wapasha and Mamongazide waged war and found peace with an environment exist that allowed Red Bear Miscomaquah and Machequayaince to exist. All of the Chiefs from White Earth to Sandy Lake to Fond Du Lac to the Pembina were one family, a Reindeer Dynasty. One forging relationships among the Dakota and the other among the Ojibway.

A brief notice may not be considered amiss in this place, of the chief Mamong-e-se-da, who acted in this important affair as the representative of his tribe. His father was a member of the Reindeer Clan, and belonged to the northern division of the tribe. He moved from Grand Portage on the north shore of Lake Superior when a young man, to the main village of his tribe at Shaughawaum-ik-ong. Becoming noted as an active and successful hunter, and having distinguished himself at the battle of Point Prescott, where the Ojibways destroyed so many of their enemies, he married a woman of the La Pointe village, who had been the wife of a Dakota chief of distinction during the late term of peace which the French traders had brought about. The renewal of the war had obliged her to separate from her Dakota husband, and two sons whom she had borne him, one of whom afterwards became a celebrated chief, whose name, Wabasha, has descended down in Dakota and Ojibway traditions to the present times. Ma-mong-e-se-da (Big Feet), was the offspring of his mother's second marriage with the young hunter of the Reindeer Clan. He became noted as he grew up to be a man, for the fearless manner in which he hunted on the best hunting grounds of the Dakotas, on the lower waters of the Chippeway River, and an incident worthy of note is related as having happened to him during the course of one of his usual fall hunts. His camp on this occasion consisted of several lodges of his own immediate relatives. They had approached near the borders of the Dakota country, in the midland district lying between the Mississippi and Lake Superior, when, one morning, his camp was fired on by a party of Dakota warriors. At the

second volley, one of his men being wounded, Ma-mong-e-se-da grasping his gun sallied out, and pronouncing his name loudly in the Dakota tongue, he asked if Wabasha, his brother, was among the assailants. The firing ceased immediately, and after a short pause of silence, a tall figure ornamented with a war dress, his head covered with eagle plumes, stepped forward from the ranks of the Dakotas and presented his hand. It proved to be his half brother Wabasha, and inviting him and his warriors into his lodge, Ma-mong-e-se-da entertained them in the style of a chief.

This chieftain was noted also for the frequency of his visits to Montreal and Quebec, and the great love he bore to the French people, whose cause he warmly espoused against the British. He was at last recognized as a chief, and received a medal and flag at the hands of the French. He actively aided them in their wars with Great Britain, and on one occasion he took a message from Gen. Montcalm to the Lake Superior Ojibways, asking them to come to his aid in Canada. But a small party followed the chieftain on his return to join the French general, in whose ranks he fought at the taking of Quebec in 1759. After the failure of the Indian opposition to the British arms in 1764, Mamong-e-se-da, through the attentions he received at the hands of Sir William Johnson, became a fast friend to the English. After his death he was succeeded by his son Waub-o-jeeg, in his war chieftainship, who became much more noted in Ojibway history than even his father.

From the battles of leading a National Council of The Ojibway Nation, to the Great War and Peace among the Dakotas, to defending the Ojibway Nation from the Iroquois, to surviving assimilation and broken treaties of the Old Crossing Treaty, the McCumber Agreement, the Indian Reorganization Act, the Boarding School, and the battle for Reparations, The Reindeer Doodem remains a foundation of the Ojibway story.

OJIBWAY 7 FIRE MIGRATION

The ancestors of the Ojibwe lived throughout the northeastern part of North America and along the Atlantic Coast. Due to a combination of prophecies and tribal warfare, around 1,500 years ago the Ojibwe people left their homes along the ocean and began a slow migration westward that lasted for many centuries.

