



Anishinaabe Migration Story



Anishinaabe Clans System



Anishinaabe Seasons and Harvests



The Seven prophecies

Gaawaabaabiganikaag
ishkoniganan
An overview of
White Earth
Reservation,
the Anishinaabe,
Our tradition, culture,
and history



Anishinaabe Chiefs of Minnesota

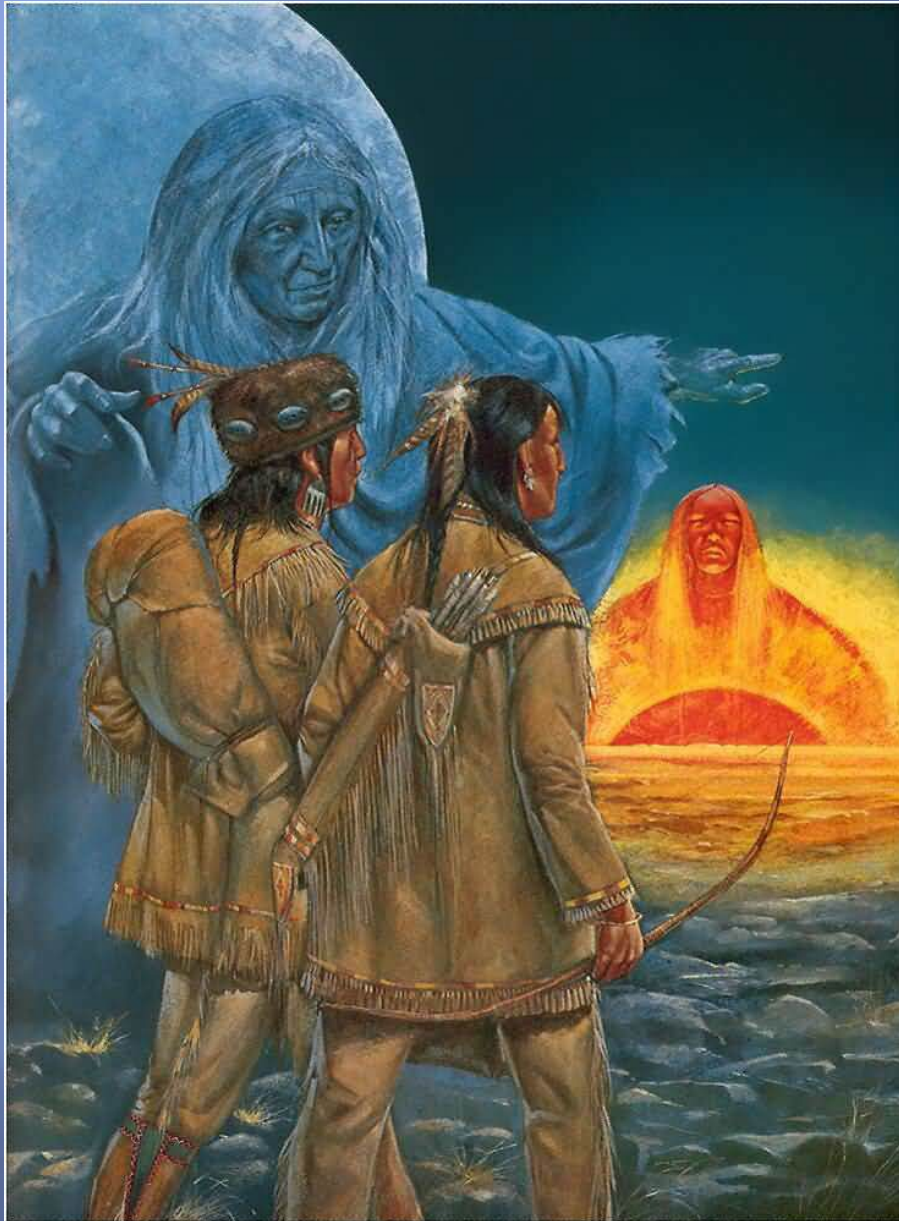


History of the
White Earth Reservation



Villages of the
White Earth Reservation





THE ANISHINAABE MIGRATION STORY

Home

Next 

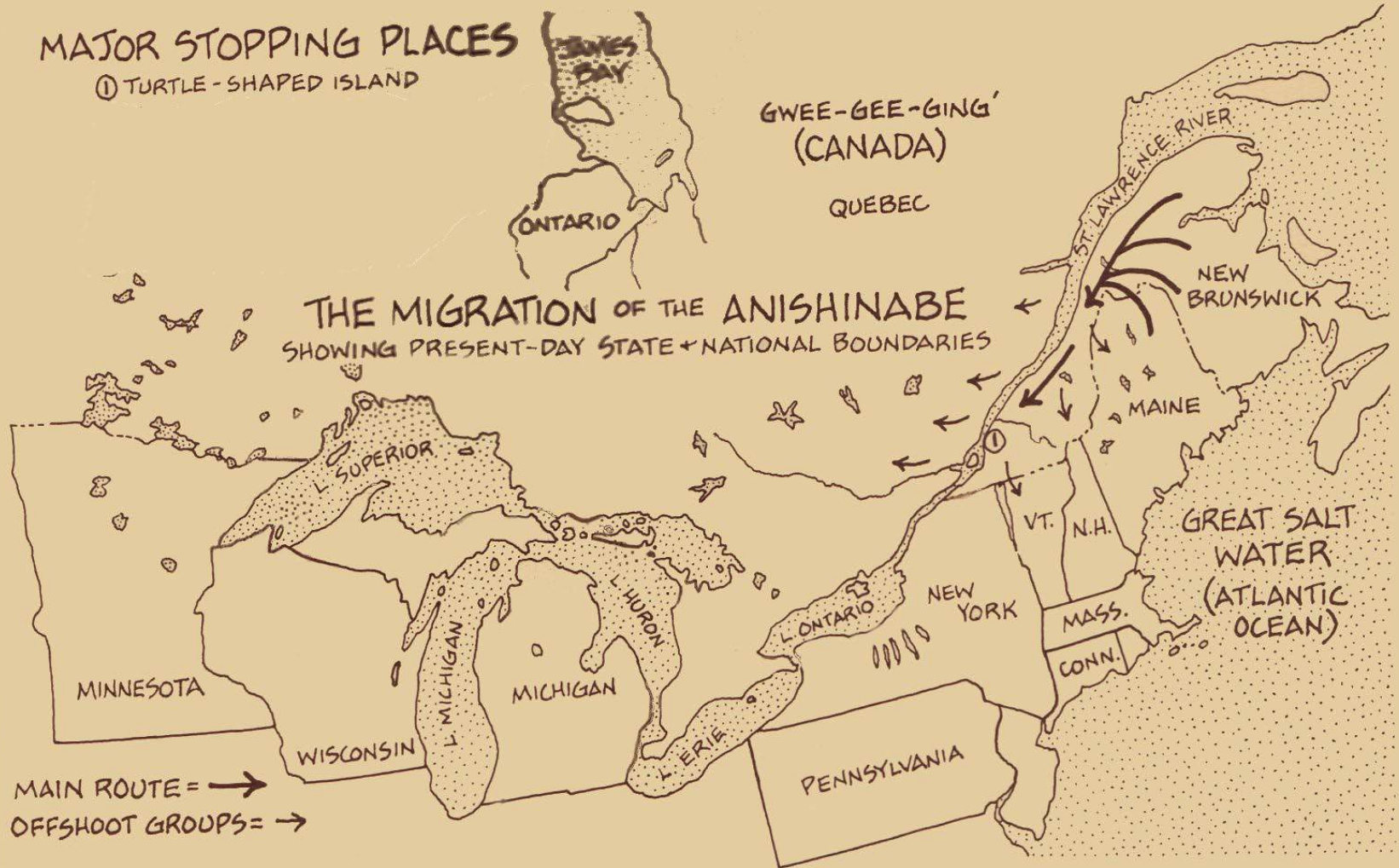
Migration of the Ojibway to the New Land

- When the seven prophets came to the Ojibwe with instructions about life from Creator, the People were living in the east on the shores of the Great Salt Water. There were so many people that these words have been told through generations, "The people were so many and powerful that if one was to climb the highest mountain and look in all directions, they would not be able to see the end of the Ojibwe nation." Life was full and there was ample food from the land and sea. Because life was so full, some amongst the People doubted the migration predictions of the prophets and there was much discussion about the migration.

- Those believing in the migration started off, traveling first to the island shaped like a turtle, as the first prophet instructed. (This area is probably somewhere on the St. Lawrence River around present day Montreal.) There were many ceremonies held there as the people sought instructions. After some time the People began their journey west again. Along the way some clans and families stopped and set up permanent camps.

MAJOR STOPPING PLACES

① TURTLE-SHAPED ISLAND



Back

Home

Next

- ❑ It is now believed that the People continuing moved along the southern shore of the St. Lawrence River and that their second major stop was around what is know today as Niagara Falls.

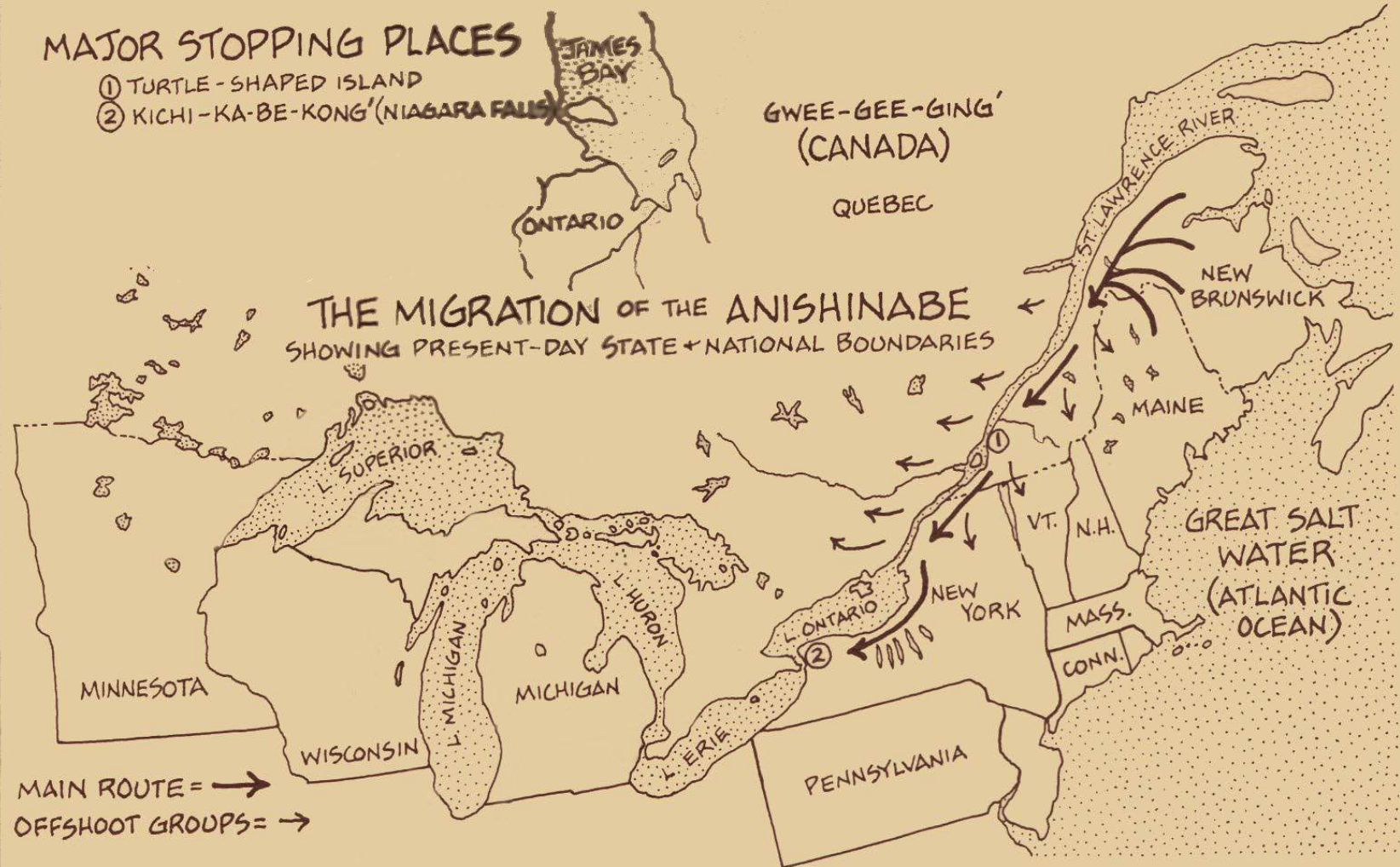
Back

Home

Next 

MAJOR STOPPING PLACES

- ① TURTLE-SHAPED ISLAND
- ② KICHI-KA-BE-KONG' (NIAGARA FALLS)



□ From here they traveled to what is today Lakes Huron and Erie. It is here that the Ojibwe and Iroquois confronted each other. The dispute was later settled when the Iroquois gave the Ojibwe a Wampum Belt made of a special shell. The Pipe was shared and a peace was sealed. The People began moving westward again and stopped when they came to a large body of fresh water as explained in the prophecy. (This was probably along the eastern shore of Lake Michigan.) At this point many went off in search of a way across the water. Some went south and others settled down to wait for more instructions.

Back

Home

Next

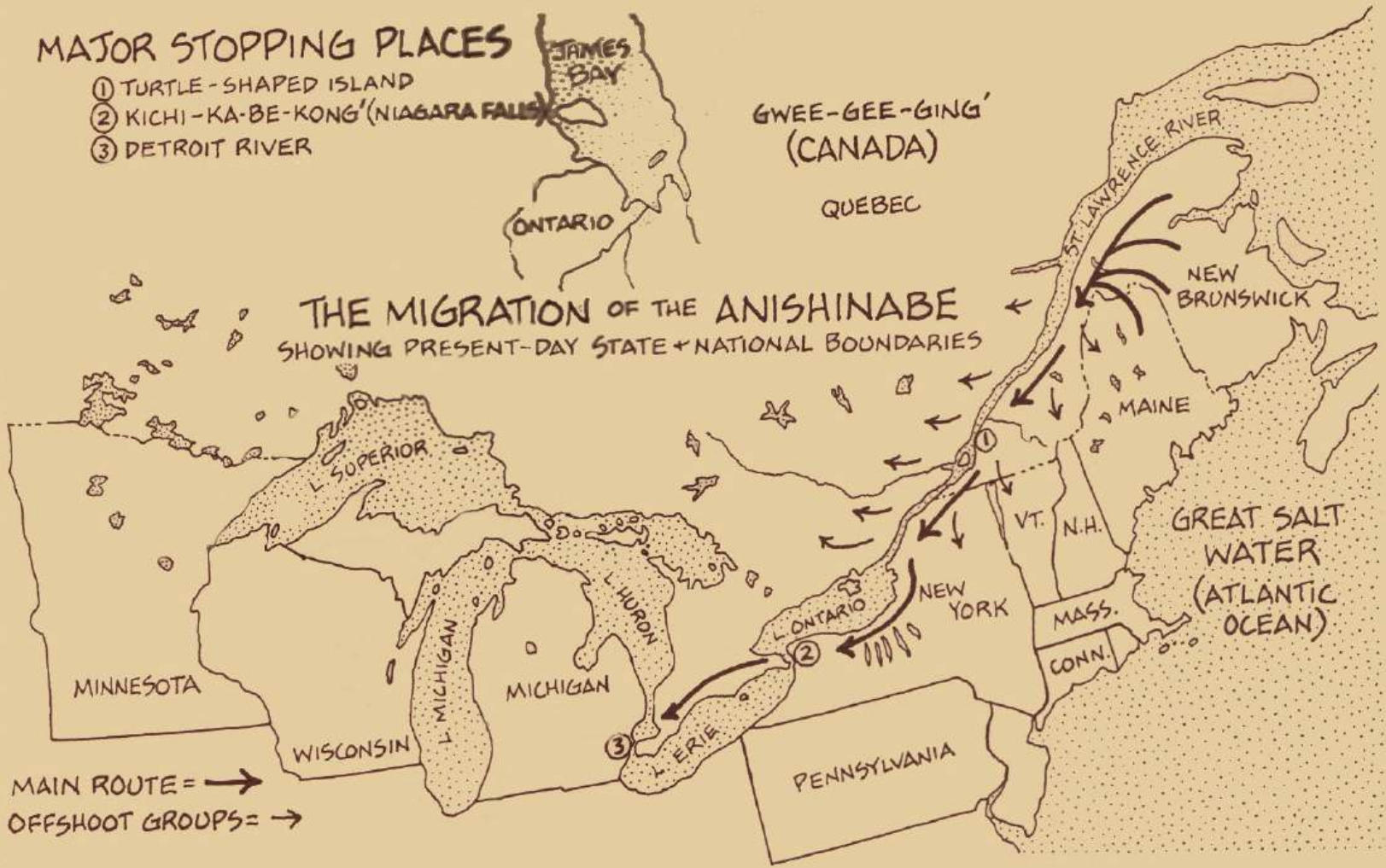
MAJOR STOPPING PLACES

- ① TURTLE-SHAPED ISLAND
- ② KICHI-KA-BE-KONG' (NIAGARA FALLS)
- ③ DETROIT RIVER



GWEE-GEE-GING'
(CANADA)
QUEBEC

THE MIGRATION OF THE ANISHINABE SHOWING PRESENT-DAY STATE + NATIONAL BOUNDARIES



MAIN ROUTE = →
OFFSHOOT GROUPS = →

- ❑ Generations passed until the People were instructed to travel North. Eventually they stopped at the place where "food grows on water," as told in another prophecy. More and more Ojibwe came to the largest island in this area (now known as Manitoulin Island) until this area became known as the capital of the Ojibwe nation.

Back

Home

Next 

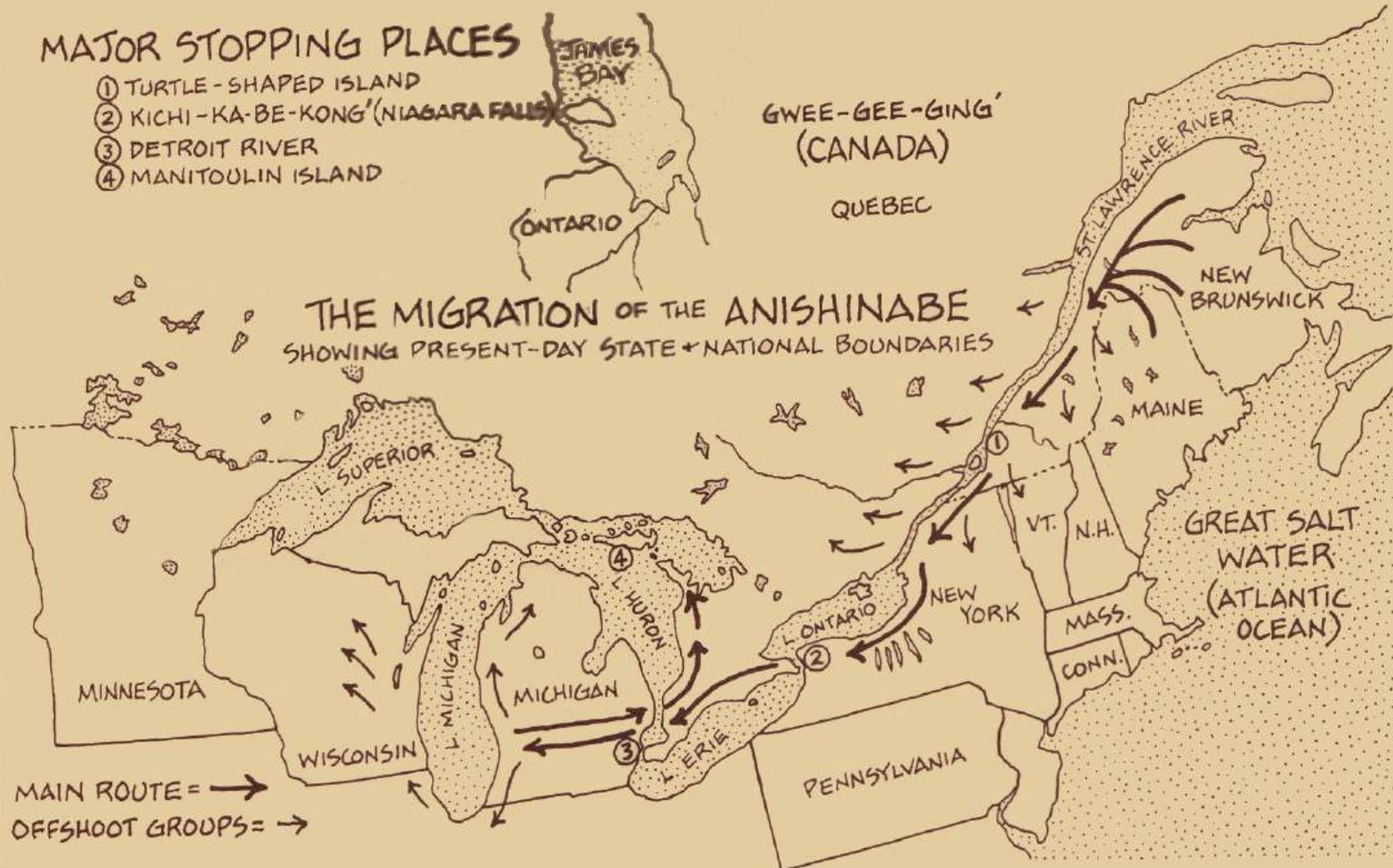
MAJOR STOPPING PLACES

- ① TURTLE-SHAPED ISLAND
- ② KICHI-KA-BE-KONG' (NIAGARA FALLS)
- ③ DETROIT RIVER
- ④ MANITOULIN ISLAND

GWEE-GEE-GING'
(CANADA)

QUEBEC

THE MIGRATION OF THE ANISHINABE SHOWING PRESENT-DAY STATE + NATIONAL BOUNDARIES



MAIN ROUTE = →
OFFSHOOT GROUPS = - - - →

Back

Home

Next

- ❑ For some time the People stayed on this island, but then many set off to what is now the Sault St. Marie area. Because of the large abundance of food in the area many people settled here also and this became the fifth stopping place of the migration.

Back

Home

Next 

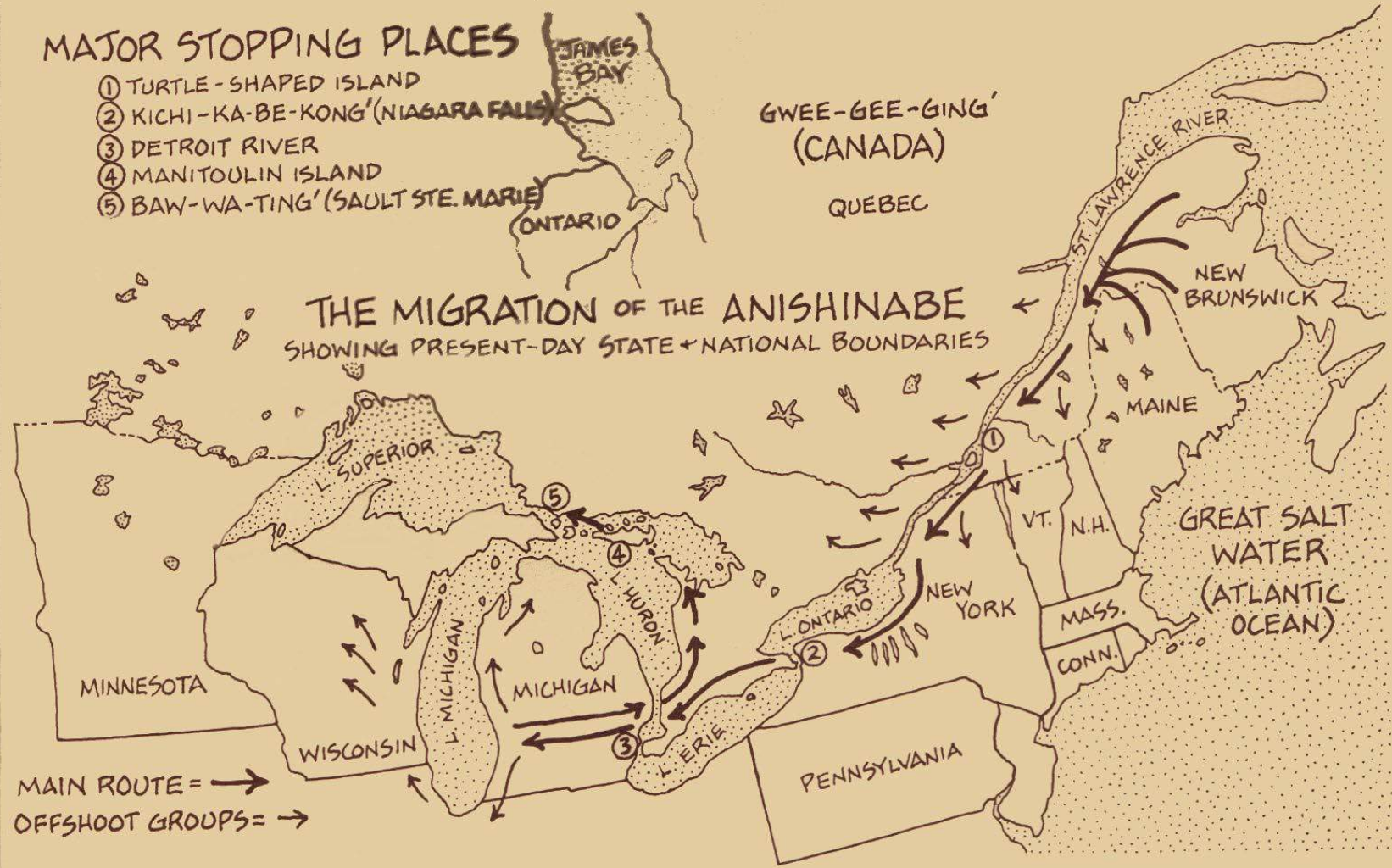
MAJOR STOPPING PLACES

- ① TURTLE-SHAPED ISLAND
- ② KICHI-KA-BE-KONG' (NIAGARA FALLS)
- ③ DETROIT RIVER
- ④ MANITOULIN ISLAND
- ⑤ BAW-WA-TING' (SAULT STE. MARIE)



GWEE-GEE-GING'
(CANADA)
QUEBEC

THE MIGRATION OF THE ANISHINABE SHOWING PRESENT-DAY STATE + NATIONAL BOUNDARIES



MAIN ROUTE = →
OFFSHOOT GROUPS = →

- ❑ From here the People split into two large groups - one group following the northern shore of (Lake Superior) another large body of water and another followed the southern shore.

Back

Home

Next 

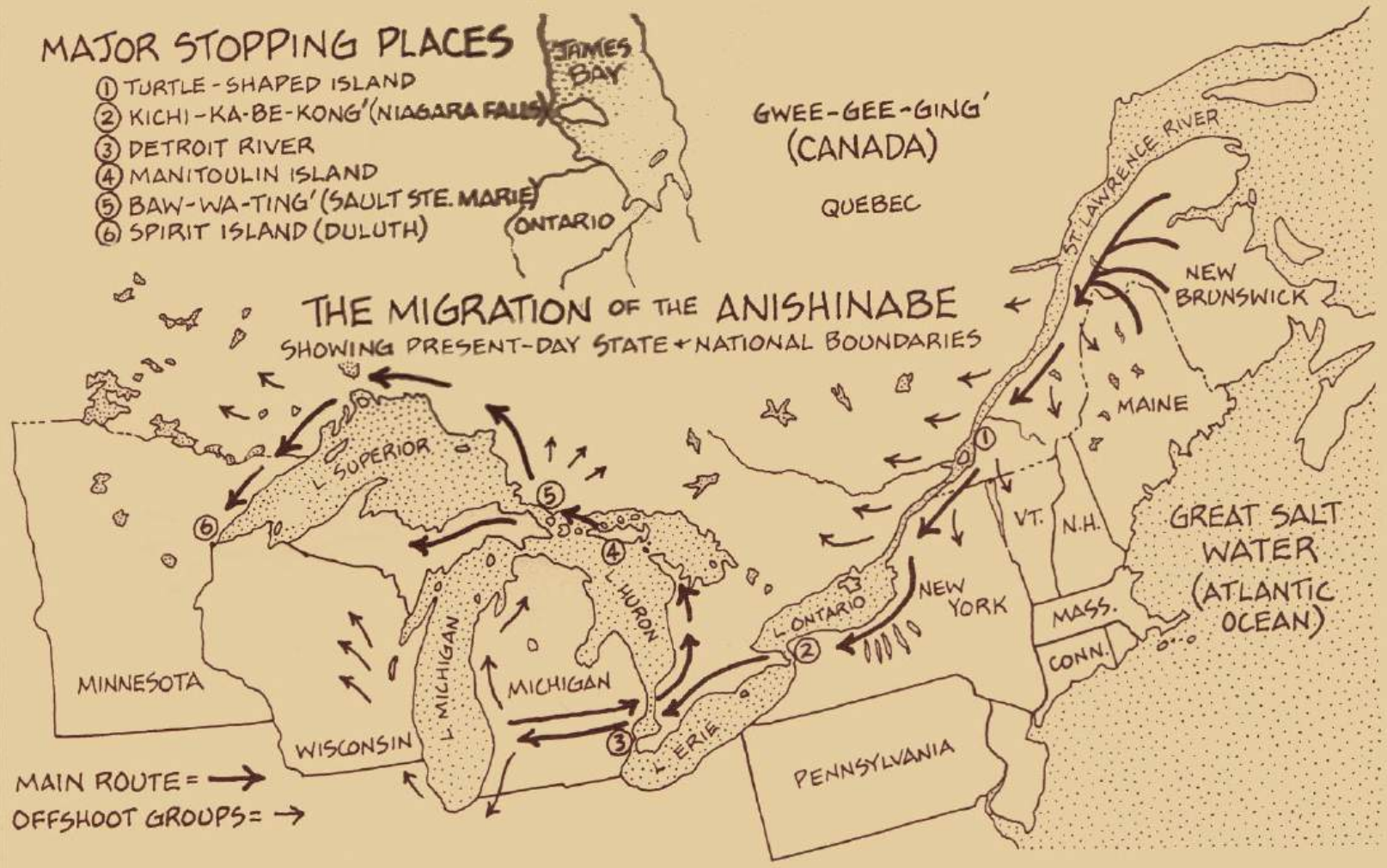
MAJOR STOPPING PLACES

- ① TURTLE-SHAPED ISLAND
- ② KICHI-KA-BE-KONG' (NIAGARA FALLS)
- ③ DETROIT RIVER
- ④ MANITOULIN ISLAND
- ⑤ BAW-WA-TING' (SAULT STE. MARIE)
- ⑥ SPIRIT ISLAND (DULUTH)



GWEE-GEE-GING'
(CANADA)
QUEBEC

THE MIGRATION OF THE ANISHINABE SHOWING PRESENT-DAY STATE + NATIONAL BOUNDARIES



□ The northern group settled on an island (today known as Spirit Island) at the west end of the big lake. Some of the southern group also settled here where they found "the food that grows on water," (wild rice) believed to be a sacred gift from Creator. This became the sixth major stopping place of the Ojibwe people. But, something was still missing. One of the prophets had spoken of a turtle-shaped island at the end of their journey. The southern group had seen such an island on their journey. The People returned and settled on the island known today as Madeline Island), calling it Mo-ning-wun-a-dawn-ing or "the place that was dug".

Back

Home

Next 

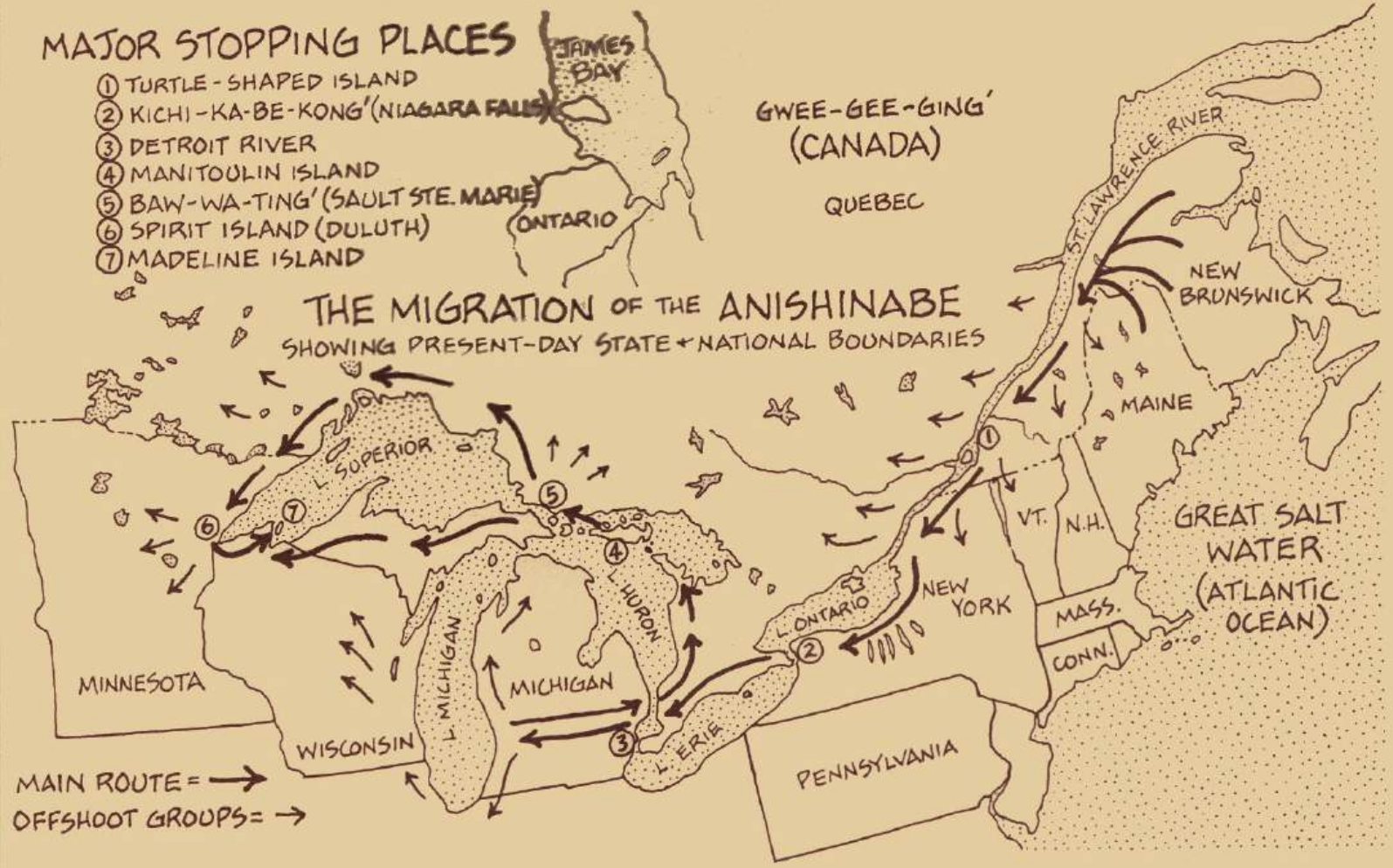
MAJOR STOPPING PLACES

- ① TURTLE-SHAPED ISLAND
- ② KICHI-KA-BE-KONG' (NIAGARA FALLS)
- ③ DETROIT RIVER
- ④ MANITOULIN ISLAND
- ⑤ BAW-WA-TING' (SAULT STE. MARIE)
- ⑥ SPIRIT ISLAND (DULUTH)
- ⑦ MADELINE ISLAND

GWEE-GEE-GING'
(CANADA)

QUEBEC

THE MIGRATION OF THE ANISHINABE SHOWING PRESENT-DAY STATE + NATIONAL BOUNDARIES



- ❑ At last the migration had found their sacred ground. It is thought it took about 500 years to complete the journey, which began around 900AD. The Ojibwe people have been living in the area now called Minnesota since 1400AD, 400+ years before any Europeans settled in this area.



The Seven Fires

□ The accounts of our life that have been handed down to us by our Ojibwe elders tell us that many years ago, seven major nee gwan na kayg (prophets) came to the Anishinabe. They came at a time when the people were living a full and peaceful life on the northeast coast of North America. These prophets left the people with seven predictions of what the future would bring. Each of these prophecies was called a Fire and each Fire referred to a particular era of time that would come in the future. Thus, the teachings of the seven prophets are now called the Neesh wa swi ish ko day kawn (seven fires) of the Ojibwe.

The First Prophet

□ The first prophet said to the people, “In the time of the first fire, the Anishinabe nation will rise up and follow the sacred shell of the Midewiwin Lodge. The Midewiwin Lodge will serve as a rallying point for the people and its traditional ways will be the source of much strength. The Sacred Megis will lead the way to the chosen ground of the Anishinabe. You are to look for a turtle shape island that is linked to a purification of the earth. You will find such an island at the beginning and the end of your journey. There will be seven stopping places along the way. You know that the chosen ground has been reached when you come to the land where food grows on water. If you do not move, you will be destroyed.”

Back

Home

Next 

The Second Prophet

□ The second prophet told the people, “You will know the second fire because at the time the nation will camped by a large body of water. In this time the direction of the sacred shell will lost. The Midewiwin will diminish in strength. A boy will be born to point the way back to the traditional ways. He will show the direction to the stepping stones to the future of the Anishinabe people.”

Back

Home

Next 

The Third Prophet

□ The third prophet said to the people, “In the third fire, the Anishinabe will find the path to their chosen ground, a land in the west to which they must move their families. This will be the land where food grows on water.”

Back

Home

Next 

The Fourth Prophet

- ❑ The fourth fire was originally given to the people by two prophets. They came as one. They told of the coming of the light-skinned Race.

Back

Home

Next

- ❑ One of the prophets said, “You will know the future of our people by what face the Light-skinned race wears. If they come wearing the face of nee kon nis i win (brotherhood), then there will come a time of wonderful change for generations to come. They will bring new knowledge and articles that can be joined with the knowledge of this country. In this way two nations will join to make a mighty nation. This new nation will be joined by two more so that the four will form the mightiest nation of all. You will know the face of brotherhood if the light-skinned race comes carrying no weapons, if they come bearing only their knowledge and a handshake.”

Back

Home

Next

□ The other prophet said, “beware if the Light-skinned race comes wearing the face of ni boo win (death). You must be careful because the face of brotherhood and the face of death look very much alike. If they come carrying weapons... beware. If they come in suffering... they could fool you. Their hearts may be filled with greed for riches of this land. If they are indeed your brothers, let them prove it. Do not accept them in total trust. You shall know that the face they wear is one of death if the rivers run with poison and fish become unfit to eat. You shall know them by these many things.”

Back

Home

Next

The Fifth Prophet

□ The fifth prophet said, “In the time of the fifth fire there will come a time of great struggle that will grip the lives of all native people. At the warning of this fire there will come among the people one who holds a promise of great joy and salvation. If the people accept this promise of a new way and abandon the old teachings, then the struggle of the fifth fire will be with the people for many generations. The promise that comes will prove to be a false promise. All those who accept this promise will cause the near destruction of the people.”

Back

Home

Next

The Sixth Prophet

□ The prophet of the sixth fire said, “In the time of the sixth fire it will be evident that the promise of the fifth fire came in a false way. Those deceived by this promise will take their children away from the teachings of the chi ah ya og (elders). Grandsons and granddaughters will turn against the elders. In this way the elders will lose their reason for living... they will lose their purpose in life. At this time a new sickness will come among the people. The balance of many people will be disturbed. The cup of life will almost be spilled. The cup of life will almost become the cup of grief.”

Back

Home

Next 

❑ At the time of these predictions, many people scoffed at the prophets. They then had mush kee ki wi nun (medicines) to keep away sickness. They were then healthy and happy as a people.

These were the people who chose to stay behind on the great migration of the Anishinabe.

These people were the first to have contact with the Light-skinned race. They would suffer the most.

- When the fifth fire came to pass, a great struggle did indeed grip the lives of all native people. The light-skinned race launched a military attack on Indian people throughout the country aimed at taking away their land and their independence as a free and sovereign people. It is now felt that the false promise that came at the end of the fifth fire was the material and riches embodied in the way of life of the light-skinned race. Those who abandoned the ancient ways and accepted this new promise were big factor in causing the near-destruction of the native people of this land.

- ❑ When the sixth fire came to be, the word of the prophet rang true as the children were taken away from the teaching of the elders. The boarding school era of “civilizing” Indian children had begun. The Indian language and religion were taken from children. The people started dying at an early age... they had lost their will to live and their purpose in living.

Back

Home

Next

□ In confusing times of the sixth fire, it is said that a group of visionaries came among the Anishinabe. They gathered all the priests of the Midewiwin Lodge. They told the priests that the Midewiwin way was in danger of being destroyed. They gathered all the sacred bundles. They gathered all the wee gwas scrolls that recorded the ceremonies. All these things were placed in a hollowed out log from the Ma none (the ironwood tree). Men were lowered over a cliff by a long rope. They dug a hole in the cliff and buried the log where no one could find it. Thus the teaching of the elders was hidden out of sight but not out of memory. It was said that when the time came that Indian people could practice their religion without fear that a little boy would dream where the ironwood log full of sacred bundles and scrolls was buried. He would lead his people to the place.

Back

Home

Next

The Seventh Prophet

□ The seventh prophet that came to the people long ago was said to be different from the other prophets. He was young and had a strange light in his eyes. He said, “In the time of the Seventh fire an Osh ki bi ma di zeeg (New People) will emerge. They will retrace their steps to find what was left by the trail.

Their steps will take them to the elders who they will ask to guide them on their journey. But many of the elders will have fallen asleep. They will awaken to this new time with nothing to offer.

Some of the elders will be silent out of fear. Some of the elders will be silent because no one will ask them anything of them. The New People will have to be careful in how they approach the elders. The task of the New People will not be easy.

Back

Home

Next 

- “It is at this time that the Light-skinned race will be given a choice between two roads. If they choose the right road, then the seventh fire will light the eighth and final fire – an eternal fire of peace, love, brotherhood and sisterhood. If the Light-skinned race makes the wrong choice of roads, then the destruction which they brought with them in coming to this country will come back to them and cause much suffering and death to all the Earth people.”

Back

Home

Next

□ Traditional Mide people of Ojibwe and people from other nations have interpreted the ‘two roads’ that face the light-skinned race as the road to technology and road to spiritualism. They feel that the road of technology represents a continuation of the head-long rush to technological development. This is the road that has led modern society to a damaged and seared Earth. Could it be that the road to technology represents a rush to destruction? The road to spirituality represents the slower path that traditional native people have traveled and are now seeking again. The Earth is no scorched on this trail. The grass is still growing there.

Back

Home

Next 

- The prophets of the fourth fire spoke of a time when “two nations will join to make a mighty nation.” He was speaking of the coming of the light-skinned race and the face of brotherhood that the light-skinned brother could be wearing. It is obvious from history of this country that this was not the face worn by the light-skinned race as a whole. That mighty nation spoken of in the fourth fire has never been formed.

If we natural people of the Earth could just wear the face of brotherhood, we might be able to deliver our society from the road of destruction. Could we make the two roads that today represent two clashing world views come together to form that mighty nation? Could a nation be formed that is guided by respect for all living things?

Are we the New People of the Seventh Fire?

From the book “The Mishomis Book”, By Edward Benton-Banai.

Back

Home



TREATIES AND LEGISLATIVE ACTS

Home

Next 

1794 Jay Treaty

- In 1794, following the American Revolution, the United States and Great Britain signed an agreement entitled the Treaty of Amity, Commerce, and Navigation (the Jay Treaty).

1. In addition to post-war normalization of relations between the two countries, the treaty also extended and acknowledged various rights of American Indian tribal groups occupying areas on or near the U.S.-Canadian border.
2. Most significantly, the treaty stated that Indians on either side of the border would retain the right to move freely back and forth across the border.

Back

Home

Next



1825 Prairie de Chien

- After the War of 1812, the U.S. government took an active interest in the northwestern frontier. Inter-tribal warfare was disrupting the fur trade and the influx of miners and squatters into Indian territories was increasing tensions between the tribes and settlers.
- To address these problems, the U.S. government invited thousands of Indians representing all the tribes in the Upper Mississippi to gather at Prairie du Chien during August of 1825. Territorial governors William Clark of Missouri and Lewis Cass of Michigan facilitated discussions that produced a general treaty of peace among all the tribes and established boundaries between white settlers and Native Americans. Signed on 19 August by U.S. officials and representatives of the Sioux, Ojibwe, Sauk and Fox, Menominee, Iowa, Ho-chunk, Ottawa, and Potawatomi nations, the 1825 Treaty of Prairie du Chien tried to eliminate hostilities until separate treaties could be negotiated with individual tribes.

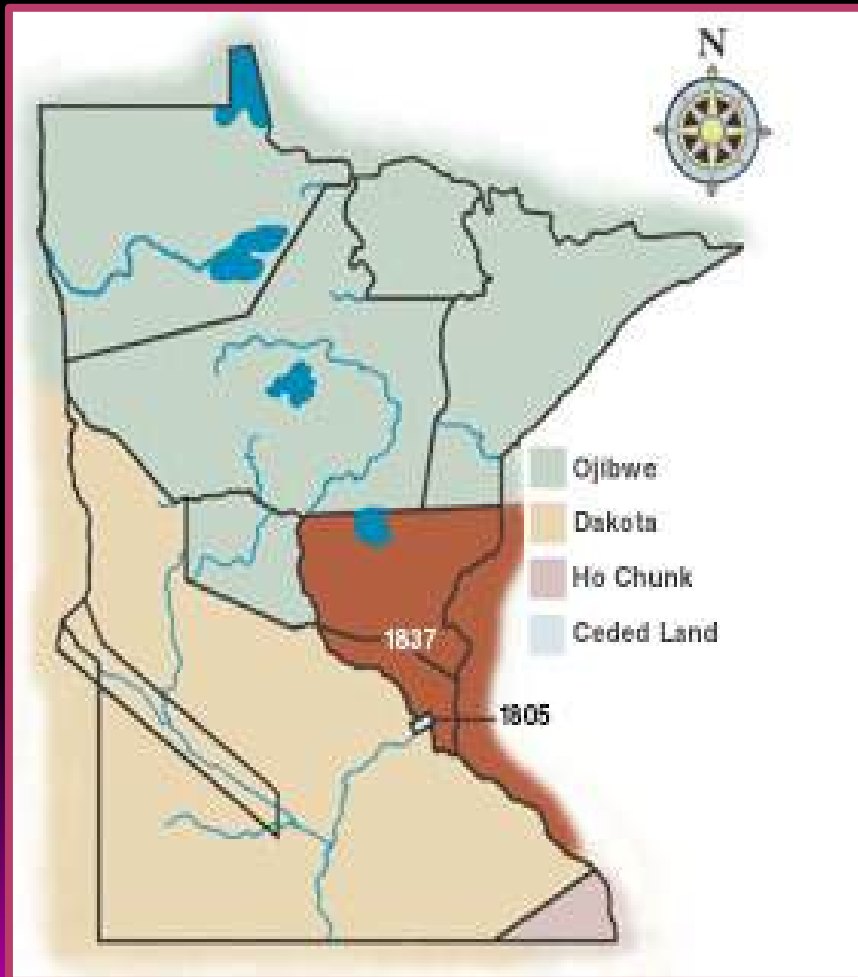


Treaty with the Chippewa-1826

- The remote and dispersed situation of the Chippewas, full deputations of their different bands did not attend at Prairie du Chien, which circumstance, from the loose nature of the Indian government, would render the Treaty of doubtful obligation, with respect to the bands not represented; and whereas, at the request of the Chippewas Chiefs, a stipulation was inserted in the Treaty of Prairie du Chien, by which the United States agreed to assemble the Chippewa Tribe upon Lake Superior during the present year, in order to give full effect to the said Treaty, to explain its stipulations and to call upon the whole Chippewa tribe, assembled at their general council fire, to give their formal assent thereto, that the peace which has been concluded may be rendered permanent, therefore

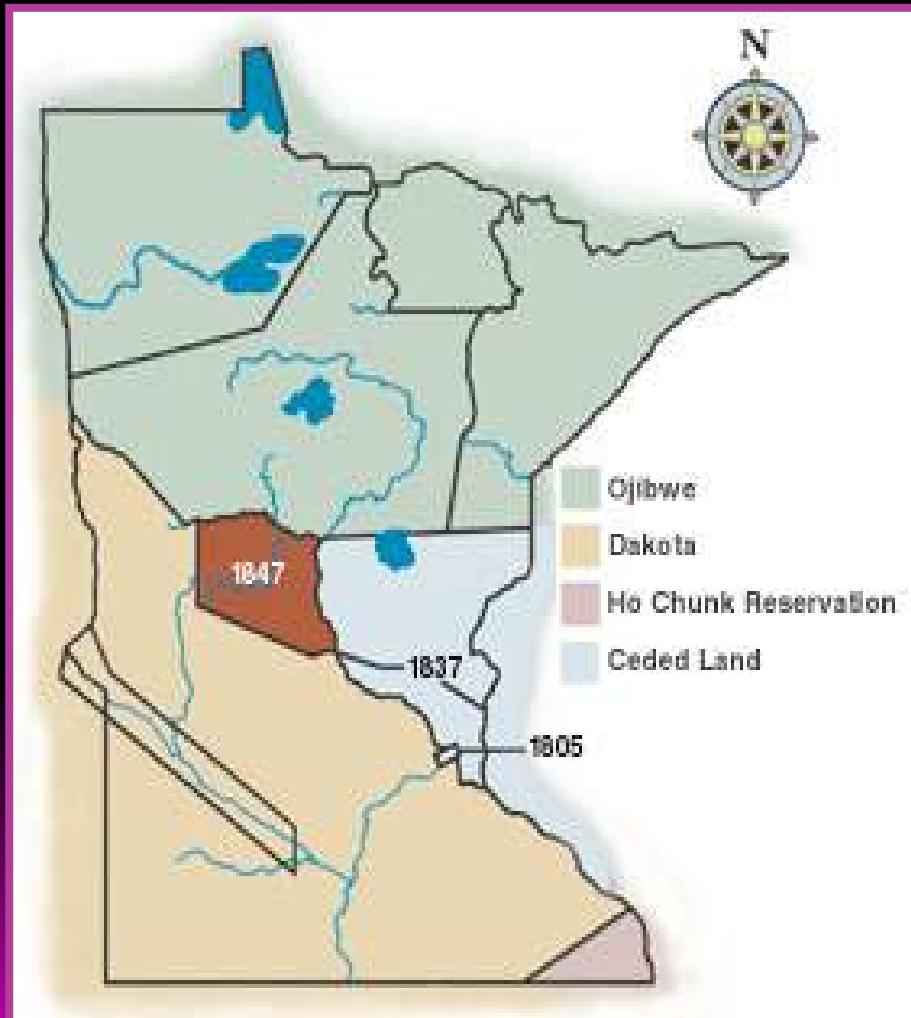


Treaty with the Chippewa-1837



- Chippewa nation cede to the United States all the tract of country in central Minnesota and into Wisconsin.

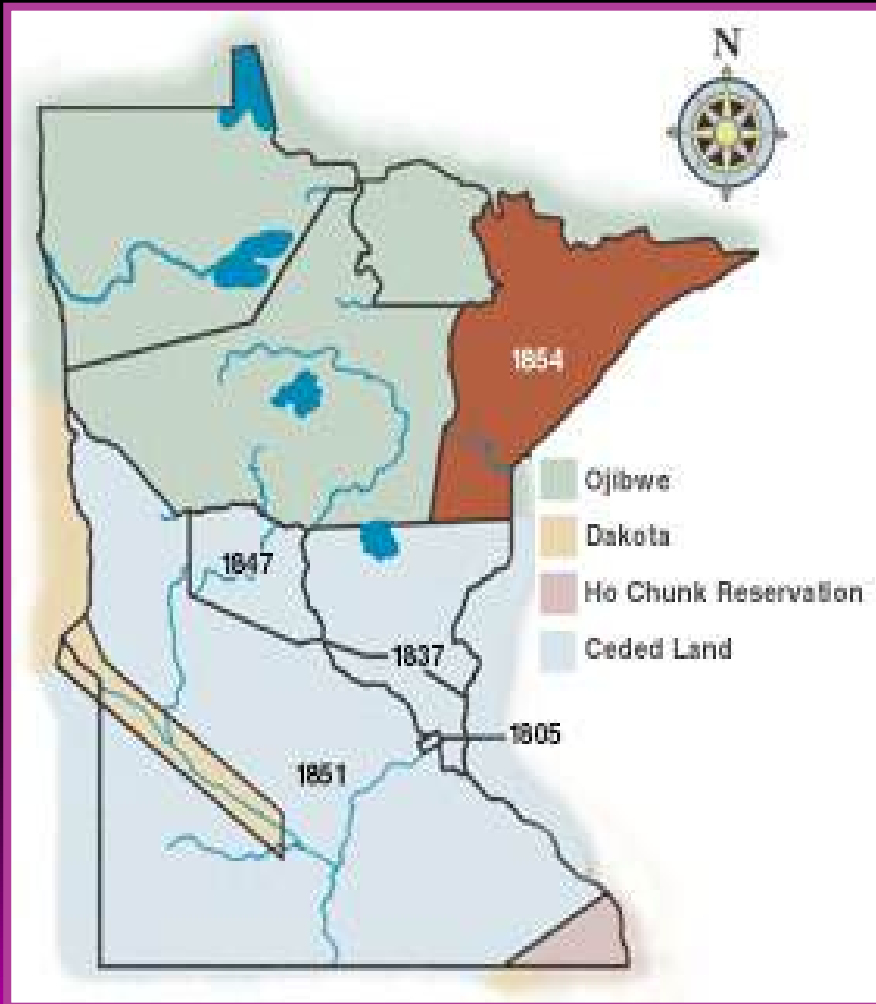
Treaty with the Chippewa of the Pillager Band, Mississippi Band and Lake Superior 1847



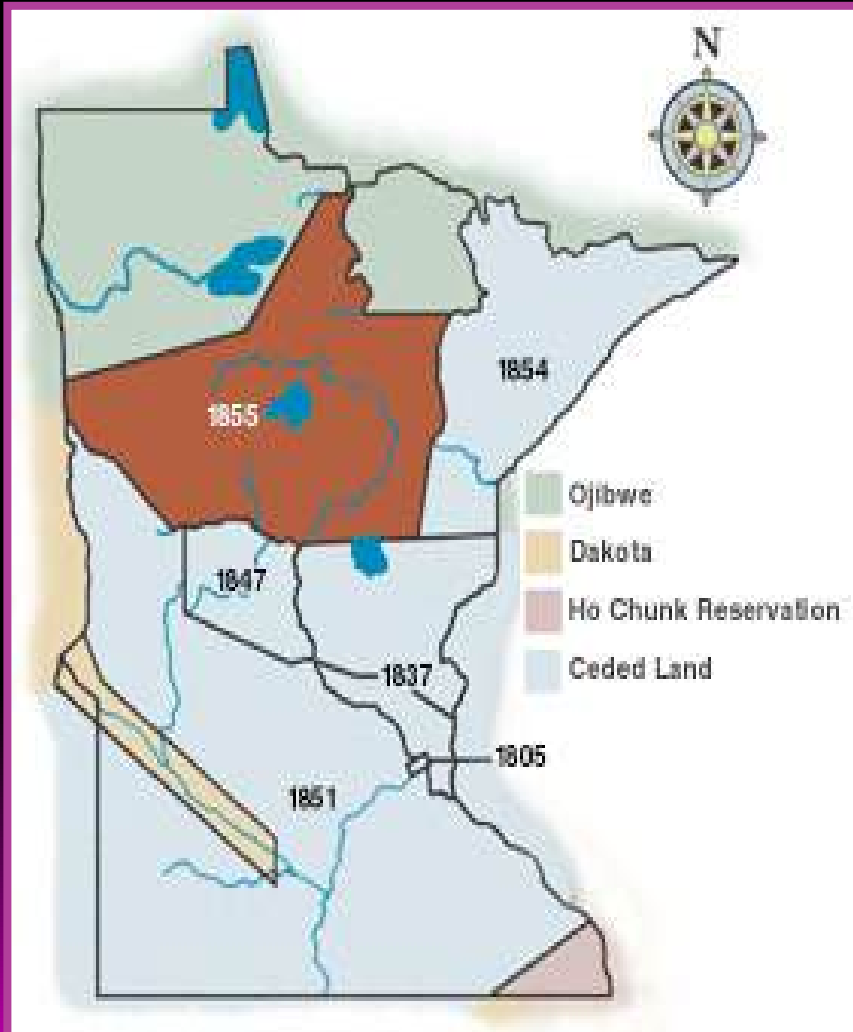
- It is agreed that the peace and friendship which exists between the United States and the Indians, parties to this treaty, shall be perpetual.
- The Chippewa Indians hereby sell and cede to the United States all the country.

Treaty with the Chippewa 1854

- The Chippewa's of Lake Superior hereby cede to the United States all the lands heretofore owned by them in common with the Chippewa's of the Mississippi



Treaty with the Chippewa 1855



- The Mississippi, Pillager, and Lake Winnibigoshish bands of Chippewa Indians hereby cede, sell, and convey to the United States all their right, title, and interest in, and to, the lands now owned and claimed by them, in the Territory of Minnesota.

Treaty with the Chippewa, Mississippi, and Pillager and Lake Winnibigoshish Bands 1864

- The reservations known as Gull Lake, Mille Lac, Sandy Lake, Rabbit Lake, Pokagomin Lake, and Rice Lake, as described in the second clause of the second article of the treaty with the Chippewas of the twenty-second of February, 1855, are hereby ceded to the United States, excepting one half section of land, including the mission buildings at Gull Lake, which is hereby granted in fee simple to the Reverend John Johnson, missionary, and one section of land, to be located by the Secretary of the Interior on the southeast side of Gull Lake, and which is hereby granted in fee simple to the chief Hole-in-the-day, and a section to chief Mis-qua-dace, at Sandy Lake, in like manner, and one section to chief Shaw-vosh-kung, at Mille Lac, in like manner.

ARTICLE 2.

In consideration of the foregoing cession, the United States agree to set apart, for the future home of the Chippewas of the Mississippi, all the lands embraced within the following-described boundaries, excepting the reservations made and described in the third clause of the second article of the said treaty of February 22d, 1855, for the Pillager and Lake Winnebagoish bands; that is to say, beginning at a point one mile south of the most southerly point of Leach Lake, and running thence in an easterly course to a point one mile south of the most southerly point of Goose Lake, thence due east to a point due south from the intersection of the Pokagomin reservation and the Mississippi River, thence on the dividing-line between Deer River and lakes and Mashkordens River and lakes, until a point is reached north of the first-named river and lakes; thence in a direct line northwesterly to the outlet of Two Routs Lake, then in a southwesterly direction to Turtle Lake, thence southwesterly to the head-water of Rice River, thence northwesterly along the line of the Red Lake reservation to the mouth of Thief River, thence down the centre of the main channel of Red Lake River to a point opposite the mouth of Black River, thence southeasterly in a direct line with the outlet of Rice Lake to a point due west from the place of beginning, thence to the place of beginning.

Back

Home

Next



Treaty 1867

- With the 1867 Treaty, great pressure was put on all bands in Minnesota to get them to relocate onto one reservation. Never the historic homeland of any Ojibwe group, it became a reservation in 1867 in a treaty with the Mississippi Band of Ojibwe. It was to become the home of all of the Ojibwe and Lakota in the state, however, not all bands wanted to move onto one reservation and give up their reservation. Mississippi Band members from Gull Lake were the first group to come and settle around White Earth Village in 1868.
- The different bands tended to settle in different areas of the reservation. Mille Lacs Lake members moved to the northeastern part of the reservation, around Naytahwaush and Beaulieu. Pillager Band members settled around Pine Point in the southeast. After 1873, Pembina Band members from the Red River Valley moved into a township on the western side of the reservation. A community concentrated in the Village of White Earth where the government agency was located.

The Dawes Act of 1887

Enabled the rapid division of the reservation and allotments were given;

- To each head of a family, one-quarter of a section, 160 acres;
- To each single person over eighteen years of age, one-eighth of a section, 40 acres;
- To each orphan child under eighteen years of age, one-eighth of a section, 40 acres; and
- To each other single person under eighteen years now living, or who may be born prior to the date of the order of the President directing an allotment of the lands embraced in any reservation, one-sixteenth of a section:



The Dawes Act (cont.)

- *Provided*, That in case there is not sufficient land in any of said reservations to allot lands to each individual of the classes above named in quantities as above provided, the lands embraced in such reservation or reservations shall be allotted to each individual of each of said classes pro rata in accordance with the provisions of this act: *And provided further*, That where the treaty or act of Congress setting apart such reservation provides for the allotment of lands in severalty in quantities in excess of those herein provided, the President, in making allotments upon such reservation, shall allot the lands to each individual Indian belonging thereon in quantity as specified in such treaty or act: *And provided further*, That when the lands allotted are only valuable for grazing purposes, an additional allotment of such grazing lands, in quantities as above provided, shall be made to each individual.
- An early example of euphemistic naming of government bills: the official title is "An act for the relief and civilization of the Chippewa Indians in the State of Minnesota."

The 1889 Nelson Act

- Allotment at White Earth was more than a benign process of matching individuals to plots of land they could call their own. Land allotment was carried out on the White Earth Reservation through the 1889 Nelson Act. The Nelson Act was intimately linked with removal to White Earth from other parts of Minnesota because it promised agricultural allotments to those Chippewa who agreed to resettle there. According to the Nelson Act, only agricultural land would be allotted to individuals. Valuable timber and pine lands within the reservation were to be owned communally.
- The various bands who relocated to White Earth held differing views about land use. The Chippewa themselves used cultural categories of “mixed blood” and “full blood” to distinguish between those Chippewa who were market-oriented and those who wanted to retain land communally. These terms were used by the Chippewa solely to designate economic behavior, much the same way terms like “progressive” and “traditional” are used in other tribal contexts to capture such nuances.

The 1904 Steenerson Act

- White Earth's rich resources made it a prime target for timber companies in Minnesota who wanted access to the valuable timber land held communally by White Earth tribal members. The 1904 Steenerson Act was the first legislative attempt to separate the White Earth nation from its timber. This Act authorized the allotment to individuals of the forest lands within the White Earth reservation.



Clapp Rider of 1904

- One day after the Steenerson Act was introduced, the Clapp Rider passed almost unnoticed. This rider authorized tribal members to sell valuable timber resources from their allotments. Under the Nelson Act, timber lands could not be allotted and communal resources could not be sold. The combined effect of the Steenerson and Clapp Acts was to legalize first the allotment and then the sale of communal timber holdings. Together, these pieces of legislation redefined collective cultural resources as individual resources destined for sale to outsiders.
- Timber companies were not the sole supporters of this Act, however. Some market-oriented Chippewa at White Earth also greeted this Act with enthusiasm and timber companies helped facilitate the allotment of timber lands to those individuals most likely to sell.



- The actual sale of these timber lands was a cumbersome process, however, because individual allottees had to secure permission from the Secretary of the Interior to sell their resources. This negotiation with the Indian Office took place on a case-by-case basis, slowing down the acquisition of resources by lumber companies and frustrating individual Indian entrepreneurs who wanted to make a profit from their land holdings. Both “mixed bloods,” a gloss for those Indians who showed an interest in capitalist ventures, and timber companies complained of federal protectionism. They shared a common goal: to have separate rights from their more “traditional” full blood neighbors.
 - [\[1\]](#) Complaints about protectionism coincided with a national pessimism regarding Indian competency that was based on Indian “racial” traits.

Burke Act (also known as Synder Act) of 1906

- The result was legislation, the Burke Act of 1906, which codified the notion of competency in order to “liberate” competent Indians from Federal constraints while continuing to “protect” supposedly “incompetent” full bloods. The legislation basically stated that if the Secretary of the Interior was convinced of an allottee’s competence, he could terminate the 25-year trust period for the individual allotment, allowing the sale of the land without lengthy procedures. For purposes of the Burke Act, the measure of competence was the level of “industry” displayed by the individual. Determining the level of “industry” of individual Indians was difficult and time-consuming, however, so another Clapp Act was passed to clarify the intentions of the Burke Act. This second Clapp Act removed the protective restriction on individual land allotments by making the general proclamation that “mixed blood” tribal members were competent enough to make decisions about land sales for themselves.

- Therefore, “mixed bloods” would not have to wait the 25-year trust period to sell their land or resources to timber companies. For the purposes of the Clapp Act, the definition of “mixed blood” was not based on the previous notion of ‘industry’ as a standard of competence set by the Burke Act. **Rather, ‘mixed blood’ was redefined as a racial term, wherein possessing “white” blood was the literal source of competence. This 1906 Clapp Rider redefined competence along racial lines, thereby appropriating what Indians had used to mark economic behavior as a descriptor with a real-world referent.** In other words, “white” blood meant you had more business sense. In addition, the Clapp Rider of 1906 was carefully drawn to achieve the broadest possible application. This meant that no one defined the term mixed blood in the legislation itself so there was no specific way to determine who could acquire the new “right” to sell land and resources.



The 1920 census

- The 1920 census reflected those who had settled in White Earth: 4856 were from the Mississippi Band including 1,308 from Mille Lacs, the Pillager Bands had 1,218, Pembina Band 472, and 113 had come from Fond du Lac of the Superior Band.

Indian Citizenship Act of 1924

- Until the Indian Citizenship Act of 1924, Indians occupied an unusual status under federal law. Some had acquired citizenship by marrying white men. Others received citizenship through military service, by receipt of allotments, or through special treaties or special statutes. But many were still not citizens, and they were barred from the ordinary processes of naturalization open to foreigners. Congress took what some saw as the final step on June 2, 1924 and granted citizenship to all Native Americans born in the United States.

- BE IT ENACTED by the Senate and house of Representatives of the United States of America in Congress assembled, That all non citizen Indians born within the territorial limits of the United States be, and they are hereby, declared to be citizens of the United States: Provided That the granting of such citizenship shall not in any manner impair or otherwise affect the right of any Indian to tribal or other property. (Approved June 2, 1924)"

The 1936 Collier Agreement

- The implications for hunting and fishing rights have had several court challenges. The Collier agreement of 1936 was an agreement between the Biological Service (now US Fish and Wildlife Service) and Bureau of Indian Affairs to establish the Tamarac National Wildlife Refuge. The agreement still allows White Earth members to hunt, fish and gather within the Tamarac National Wildlife Refuge.



The Indian Assimilation Policy

- **Indian termination** was the policy of the United States from the mid-1940s to the mid-1960s. The belief was that Native Americans (Indians) would be better off if assimilated as individuals into mainstream American society. This meant culture, language, and religion.

- In 1977, *Clark v. State of Minnesota* was the issue before the court on whether the state has jurisdiction to enforce its game and fish laws against enrolled members of the White Earth Band on non-Indian owned land within the reservation. In affirming lower court dismissals of the prosecutions, the Minnesota court held the White Earth Reservation was not disestablished by the Nelson Act of 1889.



- In 1981, *White Earth Band of Chippewa v. Alexander* reaffirmed tribal treaty rights for tribal members on the reservation to hunt, fish, and to gather wild rice free of state regulations on all land within the White Earth Reservation. By agreement of the parties, the stipulated facts and exhibits from the Clark case are made part of the record.

- In 1986 the White Earth Land Settlement Act (WELSA) required transferring 10,000 acres of state/county held land to the Tribe in exchange the Tribe allowed for cleared titles of 100,000 acres of privately owned land, although the titles have been cleared, the Tribe is still waiting for the Federal Government to complete the transfer of the 10,000 acres of land into trust status. The Tribe also received \$6.5m for economic development, which was used to start their Shooting Star Casino.

- Today, White Earth has relatively very little allotted land still remaining in trust, reflecting the destructive land-grabbing history of the reservation. Currently, the tribe does own around 10% (compared to 6% in 1978) of the land within the reservation, Federal government owns 15%, State owns 7%, Counties own 17%, and Privates ownership is 51%. Individual Enrolled members do, hold significant amounts of privately owned fee lands within the reservation and pay property tax to the counties. The tribe also own land which they must pay property taxes until they can get the land into trust status with the federal government. The trust application to put the land into trust status take years to complete with the federal government.



Anishinaabe Clan System



Home

Next 

Ojibwe Doodem

- The following information is provided from the book William Warren, History of the Ojibwe. As you go to other reservation, you will find that doodem or clans are different. For example: Red Lake has bear, turtle, bullhead, otter, eagle, martin, and kingfisher as their main clans. They do not have the crane, loon, sturgeon or caribou clans.

Ojibwe Doodem

- The Ojibwe names for the clans, or doodem, was not necessarily the common name for the animal. Instead, each name was for a special trait of that animal. In the same way, each clan had a special task in the village.

Seven Original Clans

Crane ~ Chieftainship

Loon ~ Chieftainship

Fish ~ Intellectual

Bear ~ Police & Herbal Medicine

Martin ~ Warriors

Deer ~ Gentle

Bird ~ Spiritual Leaders

Back

Home

Next



The Crane and Loon Clans

- The Crane and Loon clans were given the power of chieftainship. They were given the people with natural qualities the abilities for leadership. Each of these two clans claim to be the original Chief Clan. By working together, these two clans gave the people a balanced government with each serving as a check on the other.



The Crane (Ajejauk) Clan



Back

Home

Next



The Loon (Maang) Clan



Back

Home

Next



Fish Clans



- The people of the Fish clan were the teachers and the scholars. They helped the children develop skills and healthy spirits. They also drew on their knowledge to solve disputes between the leaders of the Crane and Loon clans.

Back

Home

Next

The Fish Clan

- The Fish (Giiigo) clans were~
 - Turtle (Mikinaak ~ turtle is king of fish clan)
 - Bullhead (wawaazisiig),
 - Sturgeon (Namewug),
 - Catfish (Maanamegwug),
 - Northern Pike (Ginoozhez),
 - Whitefish (Asikamegwug),
 - and Sucker (Namebinug) ~



The Bear Clan



Back

Home

Next



The Bear Clan

The largest clan was the Bear (mukwa) clan. Bear clan members were the war chiefs and warriors were known for their thick black hair that never whitened even in old age.

The bear clan members were the strong and steady police and legal guardians. They were known for generally having bad tempers, but were brave in battle.

Bear clan members spent a lot of time patrolling the land surrounding the villages, and doing so, they learned which roots, bark, and plants could be used for medicines to treat the ailments of their people.

Back

Home

Next



The Martin Clan



Back

Home

Next



The Martin Clan

- The people of the martin clan were hunters, food gathers, and warriors of the Ojibwe. Long ago, warriors fought to defend their village or hunting territory. They became known as the master strategists in planning the defense of their people.
- They were also pipe bearers and message carriers.



The Deer (Hoof) Clan



Back

Home

Next



Hoof Clan

- The people of the Hoof clan were gentle, like the deer and moose or caribou for whom the clan is named.
- They care for each other by making sure the community had proper housing and recreation.
- The hoof clan people were poets and pacifists avoiding all harsh words.



The Hoof Clans

- The Hoof clans were~
 - Deer (Waawaashkeshi)
 - Moose (Mooz)
 - Caribou (Adik)

Back

Home

Next



The Bird Clans



Back

Home

Next



The Bird Clans

The Bird clan represents the spiritual leaders of the people and gave the nation its vision of well-being and its highest development of the spirit.

The people of the Bird clan were said to possess the characteristics of the Eagle, the head of their clan. The Ojibwe believed that members of the Bird Clan pursued the highest elevations of the mind just as the eagle pursues the highest elevations of the sky.

Back

Home

Next



The Eagle (Migizii) Clan



Back

Home

Next



The Eagle clan is not originally an Anishinabe clan, it came to the Anishinaabe through inter-marriage with the White man. Clan are handed down from your father, and if your father was a white man, then you belong to the eagle clan.



Back

Home

Next

The Wolf (Maíingan) Clan



Back

Home

Next



The Maíingun Clan

- The Wolf (Maíingan) clan produced the scouts. Wolf clan members live mostly around Mille Lacs and St. Croix.
- The Maíingun clan is not originally an Anishiaabe clan, it came to the Anishinaabe through inter-marriage with the Dakotas.



Other Clans

- Lynx Clan
- Beaver Clan

Back

Home



Anishinabe SEASONS & HARVESTING



Home

Next

Four Seasons of the Ojibwe

- Spring
 - Maple Syrup
 - Fish run - Spring spearing
- Summer
 - Berry picking
 - Medicine gathering
- Fall
 - Wild rice
- Winter
 - Hunting and trapping



Back

Home

Next

Ziigwan - Spring

- When the snow and ice thawed, it is the beginning of a new year for the Ojibwe as they moved their camp into the forest to gather maple sap for making sugar. The whole family participated in the work. They used birch-bark baskets to gather the sap.
- At night time they went fishing in the shallow waters and used a burning torch to see the fish in the lakes. It was a happy time of year after the long cold winter.
- Today, tribal members still harvest maple syrup, but they use metal or plastic containers for gathering and big iron kettles for boiling the sap. They also still go fishing at night but they use an electric flashlight to see the fish instead of a birch-bark torch.

Back

Home

Next



Maple Sugar Camp, Sugar Bush



• Creator: Truman W. Ingersoll

Back

Home

Next



Family
at
Maple
Sugar
Camp.



Back

Home

Next





Back

Home

Next





Back

Home

Next



Close up
of Maple
Sap
dripping
into a
bucket.



Back

Home

Next





Back

Home

Next

Mr. and
Mrs. Big
Bear.



Back

Home

Next



Maple Sugar
in a birch
bark
container.



Back

Home

Next



Woman
making
birch bark
baskets.



Back

Home

Next



Boiling the
sap to make
sugar.



Back

Home

Next



Back

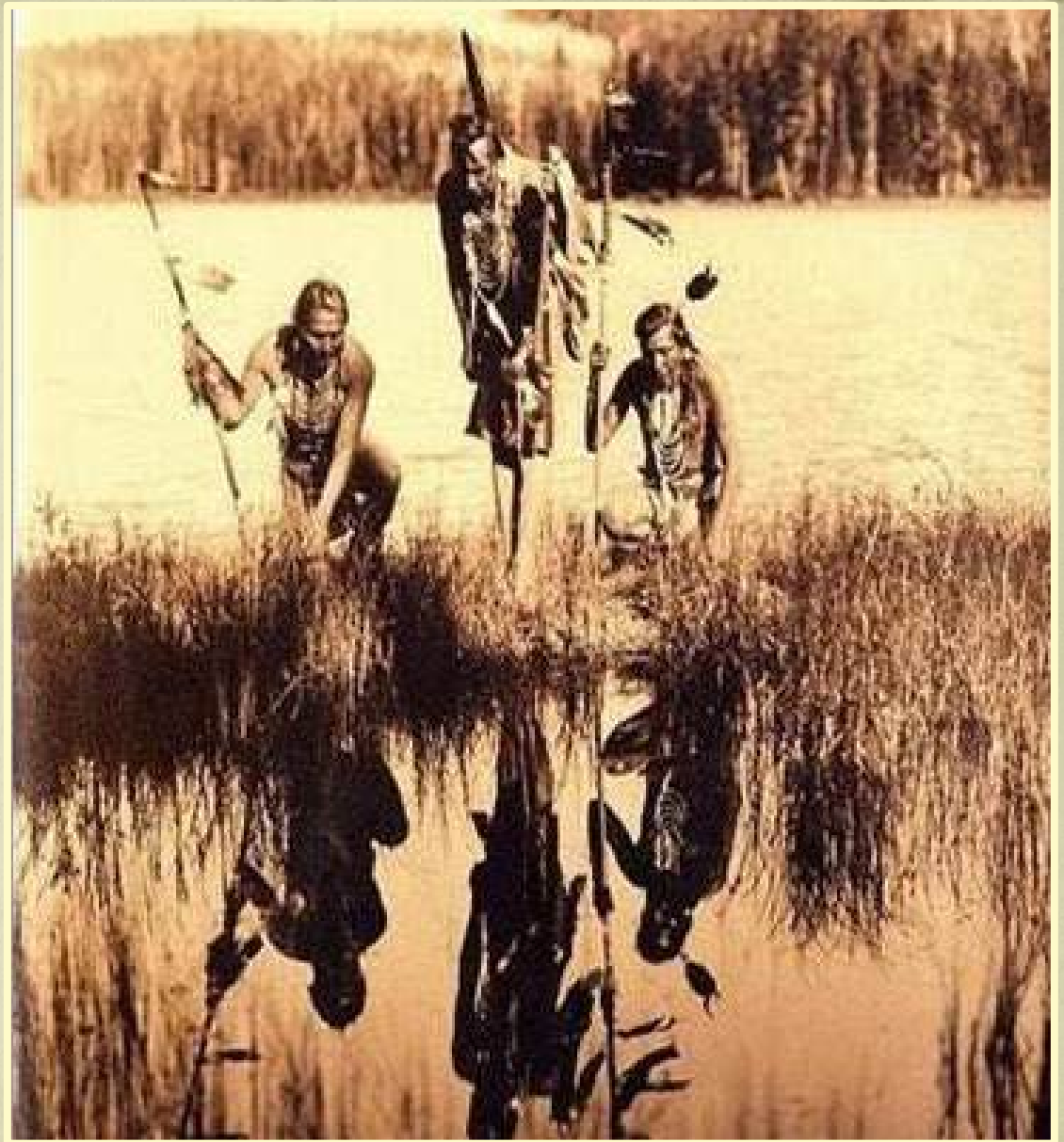
Home

Next

Niibin - Summer

- The green leaves on the trees and lush forest come alive in the short summer. Long ago, the original people peeled birch bark from the trees to make baskets, houses, and canoes. They also fished, picked berries, gardened, and gathered the food that they needed. Summer tasks included; working in the cornfield, gathering and drying of berries, crushing berry cakes (the main source of all winter nutrients -- especially vitamin C -- not supplied by meat and grain). There were raspberries, cranberries, blueberries, sarsaparilla vine (wabos odjibik mean rabbit root) and butternuts. The Elders were the teachers of the children and were respected in the community.
- Today, Elders continue to teach young people how to gather the birch bark and how to make baskets. Summer is the time for celebrations and families gather for powwow, to dance and visit with relatives.

Anishinabe
Men
Fishing.



Back

Home

Next



Chippewa
building
birch bark
canoe.

1888. CANOE BUILDING. SETTING UP LARGE BIRCH CANOE AT CHIPPEWA INDIAN CAMP

Back

Home

Next

Dagwaagin - Fall

- When the leaves turn red and orange, the original people of the Great Lakes region moved their camp to lakes and rivers to gather wild rice. The men would harvest wild rice and the women would process the rice. They would dry, roast, and winnow the rice for this was our staple food throughout the year. It was also the time to dry deer meat and fish to store for the long winter months ahead. The children helped with these activities and also gathered firewood to stay warm. They still had time to play games like LaCrosse.
- Today, Ojibwe families still participate in the wild rice harvest and go deer hunting together.



Back

Home

Next



Fall Wild Rice Harvest

Back

Home

Next

Wild Rice

- Ricing and wild rice itself is an important part of the Anishinabe Culture. In the Seven Prophecies, the sign that the Anishinabe reached the last stopping place was that there would be food growing on the water (wild rice). It has been a main staple and a large part of our culture , and continues to this day.

Back

Home

Next





Kathy
Hoagland
Winnowing
Wild Rice

Back

Home

Next



Back

Home

Next



- Standing is Andrew VaNoss, sitting in boat is his son Antone VaNoss. Blackbird Lake, 1922

Back

Home

Next



Back

Home

Next



Wild rice harvest. Man "j

Photographer:
Frances Densmore (1867-1957)
Picture from: www.mnhs.org

Back

Home

Next



Back

Home

Next



Rice Lake Landing

[Back](#)

[Home](#)

[Next](#)



Rice Lake Landing

Back

Home

Next



Rice Lake Landing

[Back](#)

[Home](#)

[Next](#)



Rice Lake

- Albert Basswood Poling on the left, and his daughter Dolly

Back

Home

Next



Back

Home

Next



Back

Home

Next



- Maggie Norcross
from Pine Point

Back

Home

Next

Harvesting wild rice on Flat Lake, ca. 1925.
Photo by Kenneth Wright
MHS Cat.#E97.32W/p13. Negative #18047 #

301



- Harvesting Wild Rice on Flat Lake, ca. 1925.

Back

Home

Next



Back

Home

Next



Back

Home

Next



Back

Home

Next



Back

Home

Next



Back

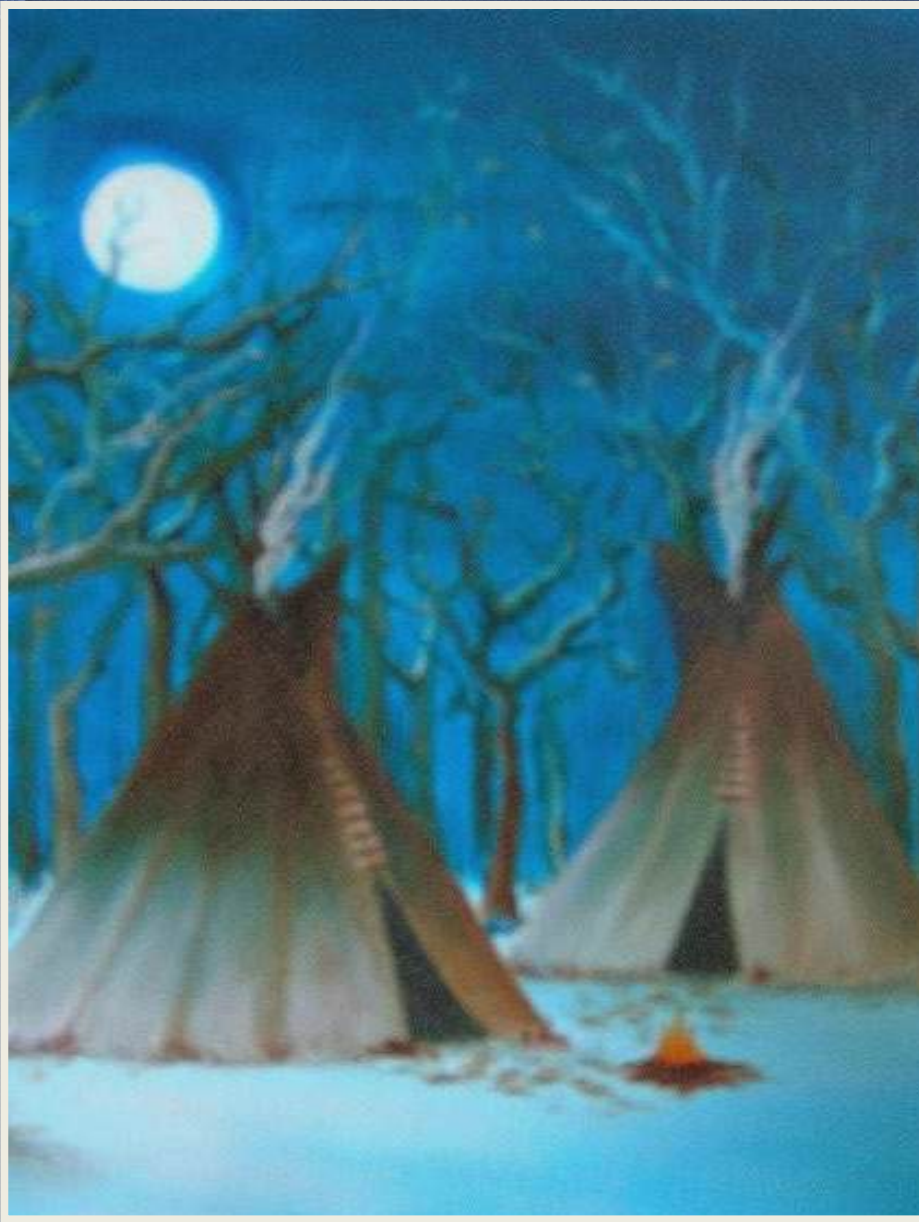
Home

Next

Biboon - Winter

- In winter, when the lake freezes and the snow falls, the original people of the Great Lakes region struggled to survive through the long winter. People left the large summer villages and moved into smaller family groups. They moved to their winter camp by using snowshoes to walk on top of the snow. Winter wigwams were covered with bark, mats, with brush insulation or a thick cover of dirt. The men hunted, fished, and trapped to get food for the community. The women's main winter activities was scraping and tanning the hides of animals to make clothes. The elders would be telling stories and legends to the children.
- Today, the Ojibwe still spear fish through the ice and trap according to the season, but now, they use snowmobiles or ATV to get around and have adapted new tools to survive the long northern winter.
- Soon, it will become spring again and the traditional activities will continue through the cycle of the four seasons.





Hunting, Fishing, Trapping

Back

Home

Next



- In front row (l to r) Chet Hardy, John Swan and Jim Burnett. Guiding for deer camp by Many Point Lake, near Ponsford, Mn, 1940's.



Two Men Muskrat hunting

[Back](#)

[Home](#)

[Next](#)



Chippewa Indians hunting deer on snow shoes

- Charles A. Zimmerman
Photographer, St. Paul,
MN.

[Back](#)

[Home](#)

Ojibwa Chiefs



Home

Next

Chiefs
prior to 1867
and the
establishment of the
White Earth
Reservation

Back

Home

Next

- **CHIEF KA-TA-WA-BE-DA,
(Chief Broken Tooth)
1753 - 1832**

Chief Broken Tooth was called the “Emperor of Sandy Lake”, on the Upper Mississippi. He was the principal village chief the civil heads, as distinguished from the war chiefs, or military leader of the band of Chippewa Nation.

Broken Tooth was a sensible, prudent, political man, who was revered by his own people, and looked up to as a safe counselor by the surrounding villages. He died during the winter of 1831-1832



Aush-ke-bah-ke-ko-zhay Chief Flat Mouth (the 2nd)



- Chief Flat Mouth was born in 1774 , the son of a captive Sioux man and a Ojibwe woman. He was raised among the Pillager band near Leech Lake, Minnesota, and was adopted by a Leech Lake chief in 1793.
- Chief Flat mouth traveled to Washington in 1855 and he helped negotiate the cession of ten million acres, including the Headwaters of the Mississippi, in Northern Minnesota

Back

Home

Next

Chief Flat Mouth

- His words to Governor Henry Dodge in 1837 serve as a final reminder of his legacy:
 - “Wherever I have been, the print of the white man’s hands have been left upon my own...My ancestors were chiefs of the tribes and villages while they lived. I do not, however, hold my title from them, but have obtained it by my own acts and merits.”



Chief Flat Mouth

“Tell him I blame him for the children we have lost, for the sickness we have suffered, and for the hunger we have endured. The fault rests on his shoulders.”

Chief Flat Mouth (2nd) speaking of territorial governor Alexander Ramsey. (1855)

Flat Mouth died in 1859 or 1860 of an apparent stomach ailment.

 Back

 Home

 Next

Chief Be-she-kee (Buffalo)



- Chief Buffalo was born in 1755 and was the grandson of Chief Audaigwoes, the head of the Loon Clan from La Pointe on Madeline Island.
 - He journeyed to Washington in 1852 to discuss the Tragedies of his people with President Millard Fillmore. He died in 1855 and was buried on Madeline Island.

Bug-O-Na-Gee-Zhig (the father) – Hole-in-the-Day



- Hole-in-the-day Sr., was born at the beginning of the nineteenth century in north central Minnesota. The word “Ki-zhig” means either “day” or “sky” and the name is perhaps more correctly translated “Hole-in-the-sky”.

Chief Wau-bo-jeeg (White Fisher)



- Wau-bo-jeeg was born around 1747. His father was Big Feet, who was a half brother to the great Dakota Chief, Wabasha.
- Unlike his father, who fought for the French during the French and Indian war, White Fisher refused to be involved in wars between the European powers. Instead, he devoted himself to the warfare against tribal enemies such as the Dakota and Fox.

Back

Home

Next

Chief Wau-bo-jeeg

- Chief Wau-bo-jeeg died in 1793 at his native village of La Pointe on Madeline Island.



Back

Home

Next

Chippewa Chief White Cloud



- Born 1828, died 1898. He was considered to be the principal Chief of the removed bands of the Chippewa Indians. He was also a signatory to the Treaty of Washington in 1867 and led his band to the White Earth Reservation, where he lived to his death in 1898.

Back

Home

Next

A group of Chippewa Indian Chiefs from Red Lake, Leech Lake and White Earth Indian Reservations, Washington, D.C.



Photographer: Bureau of Ethnology Photograph Collection 1/1899 www.mnhs.org

Back

Home

Next

Other well known Ojibwe Chiefs



Back



Home



Next

Ne-bah-qua-on, (Big Dog) Chippewa Chief

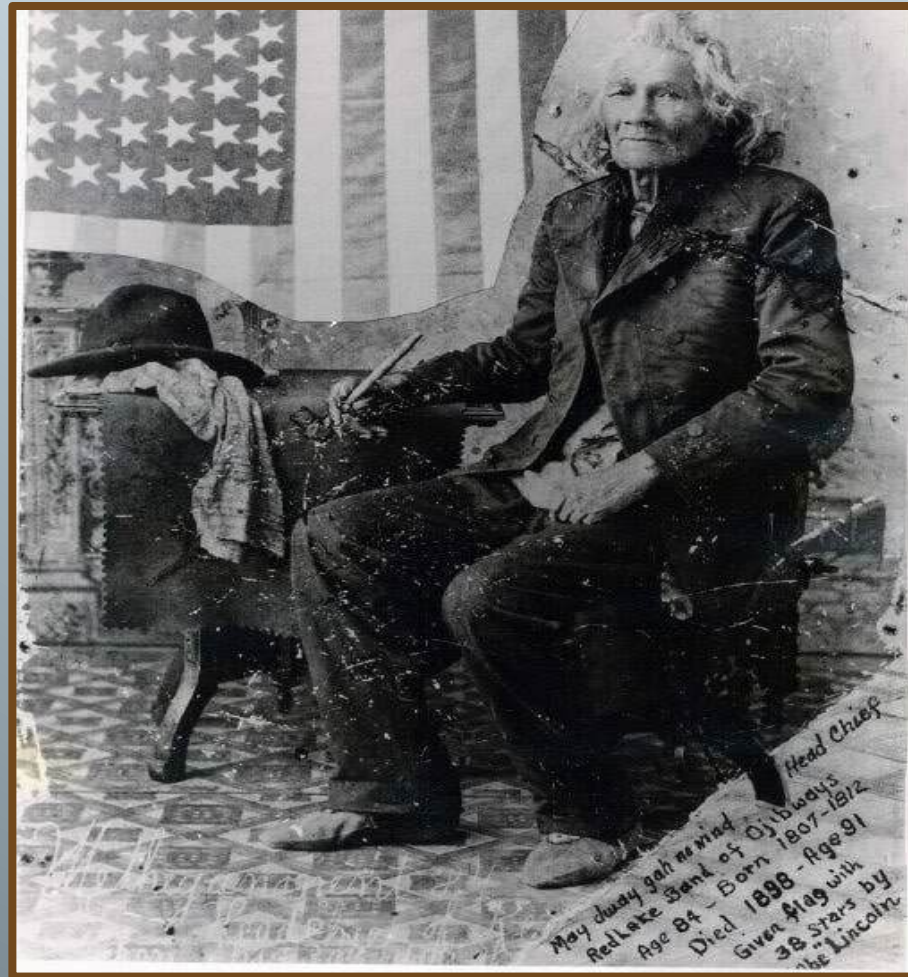


Back

Home

Next

Chief May-Dway-Gwa-No-Nind Head Chief of Red Lake Band 1807-1898



Back

Home

Next

Na-Bah-Nay-Aush, (One Sided Winner) Chippewa Chief



Back

Home

Next

Wah-we-way-comig (Chief Round Earth) 1905



Back

Home

Next

Ne-gah-bin-ase



Back

Home

Next

Na-tah-mesch-kung (Ojibwe Chief)



Back

Home

Next

Chiefs
after 1867
and when the
White Earth
Reservation
was established



Back



Home



Next

Kwi-wi-sens (Hole-in-the-day II)



- After the death of his father in 1847, Hole-in-the-day, the younger, ascended to his role as leader while still in his twenties.

Back

Home

Next

- Referred to by his tribes men as “The Boy”, he quickly put to rest any questions of his ability to lead at such a young age by alternating between civil and war leader.



Back

Home

Next



CHIEF HOLE-IN-THE-DAY,
THE YOUNGER
(BUG-O-NA-GEE-ZHIG)
1825-1868

- Unlike many other Ojibwa, he was willing to learn and use the ways of the European. He understood English, and although he himself had not been taught to read, he found others who could, and he made himself familiar with the newspapers and the politics of the new territory.

Back

Home

Next

CHIEF WA-BON-O- QUOT (CHIEF WHITE CLOUD)

A well known chief of the White Earth Reservation, was Chief White Cloud, who spoke of his people's complaints against the government during the 1870's. From his view point, land sessions always meant the loss of political power.



Back

Home

Next



Quote: “Here stands the minister of God, says he comes to take care of the Indians. Who is God? Is he a greenback? That is what I am lead to believe in my ignorance.” This was in 1874, in asking about clergyman, who was an Indian agent who took property.

Photograph Collection 1890-1895
www.mnhs.org

Back

Home

Next



Chief White Cloud monument,
White Earth Catholic Cemetery.

Photograph Collection ca. 1938
www.mnhs.org

Back

Home

Next



Chief Wadena
of the
White Earth
band.

Photograph Collection ca. 1901

www.mnhs.org

Back

Home

Next

Chief Wah-de-nah, White Earth



- “We have no seeds , no schools. We know Grand Medicine, but we know not your religion. We are in the dark and need the light, and our white friends must be patient.”

- Photograph Collection 1898
www.mnhs.org

Back

Home

Next



“I came here from Gull Lake, because I want to get away from the firewater. I desire to avoid it for we all have fallen into its temptation.

Chief Wadena

Back

Home

Next



Chief Wadena, White Earth.

- My fathers use to live here. I shall plant a tree where you have preached today, and when my children grow up, that tree will tell where the first white missionary stood and preached on the banks of White Fish Lake.”
- Photograph Collection ca. 1905 www.mnhs.org

Back

Home

Next



Chief Wadena and
Chief Joe Critt
(Charette), a
veteran of the
Civil War, White
Earth.

- Photograph
Collection 1907
www.mnhs.org

Back

Home

Next

Chief Joseph Charette



- Photograph Collection ca. 1897
www.mnhs.org

Back

Home

Next

Chief Joseph Charette



- Photograph Collection
ca. 1897
www.mnhs.org

Back

Home

Next



- Portrait of Chief Joseph Charette and unidentified Ojibwe man, White Earth Indian Reservation.

Back

Home

Next

Chief Little Wolf (Mah-eing-gans), White Earth.

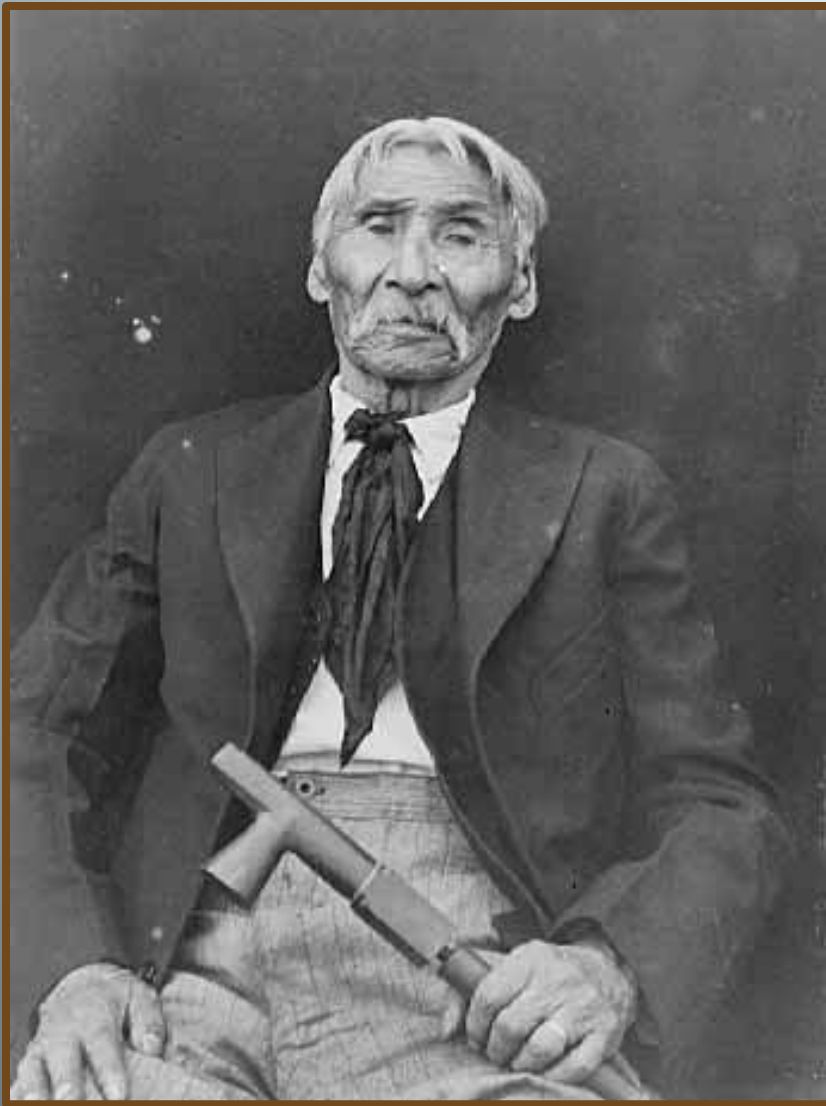


- Photograph Collection
ca. 1916
www.mnhs.org

Back

Home

Next



Chief Neis-ke-wan, White Earth.

- Picture taken from www.mnhs.org

Back

Home

Next

Chief Asha-We-Ge-Sig (Crossing Day) and his wife

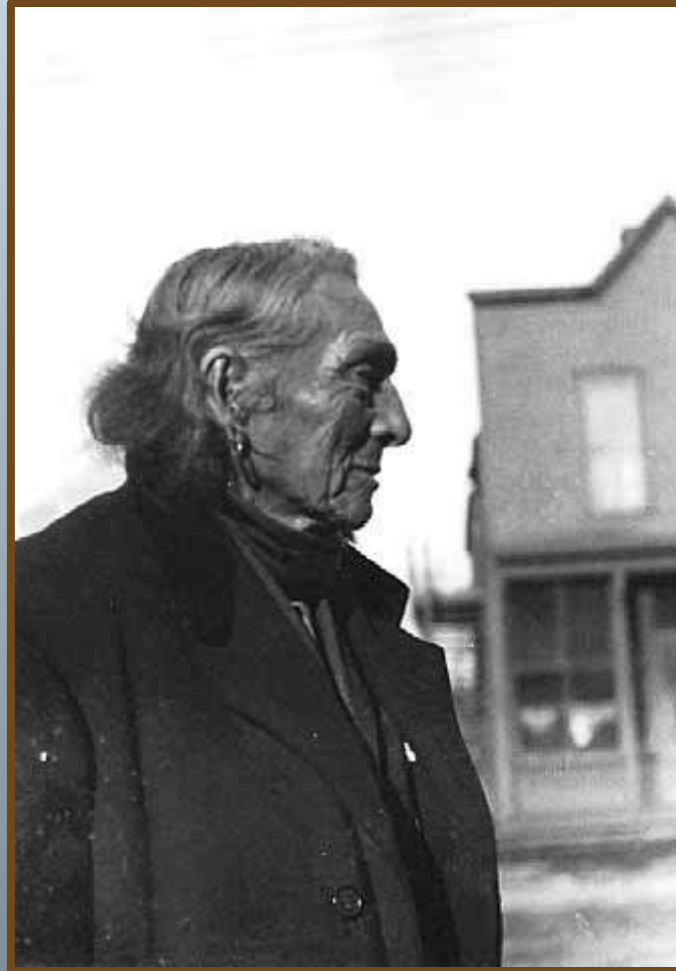


Back

Home

Next

May-zhuck-ke –ge-shig (Cloud to the Bottom) 1900



Back

Home

Next



A-dus-so-gi-shig (Chief Daily), White Earth Indian Reservation.

- Photographer: Robert G. Beaulieu
Photograph Collection ca. 1920
www.mnhs.org

Back

Home

Next



- Photographer: Robert G. Beaulieu
Photograph Collection ca. 1920
www.mnhs.org

Back

Home

Next

Chief NayTahWash

Nay-Tah-Waush, and Indian Chief who moved to the village of Nay-Tah-Wash from Fish Lake in 1888.

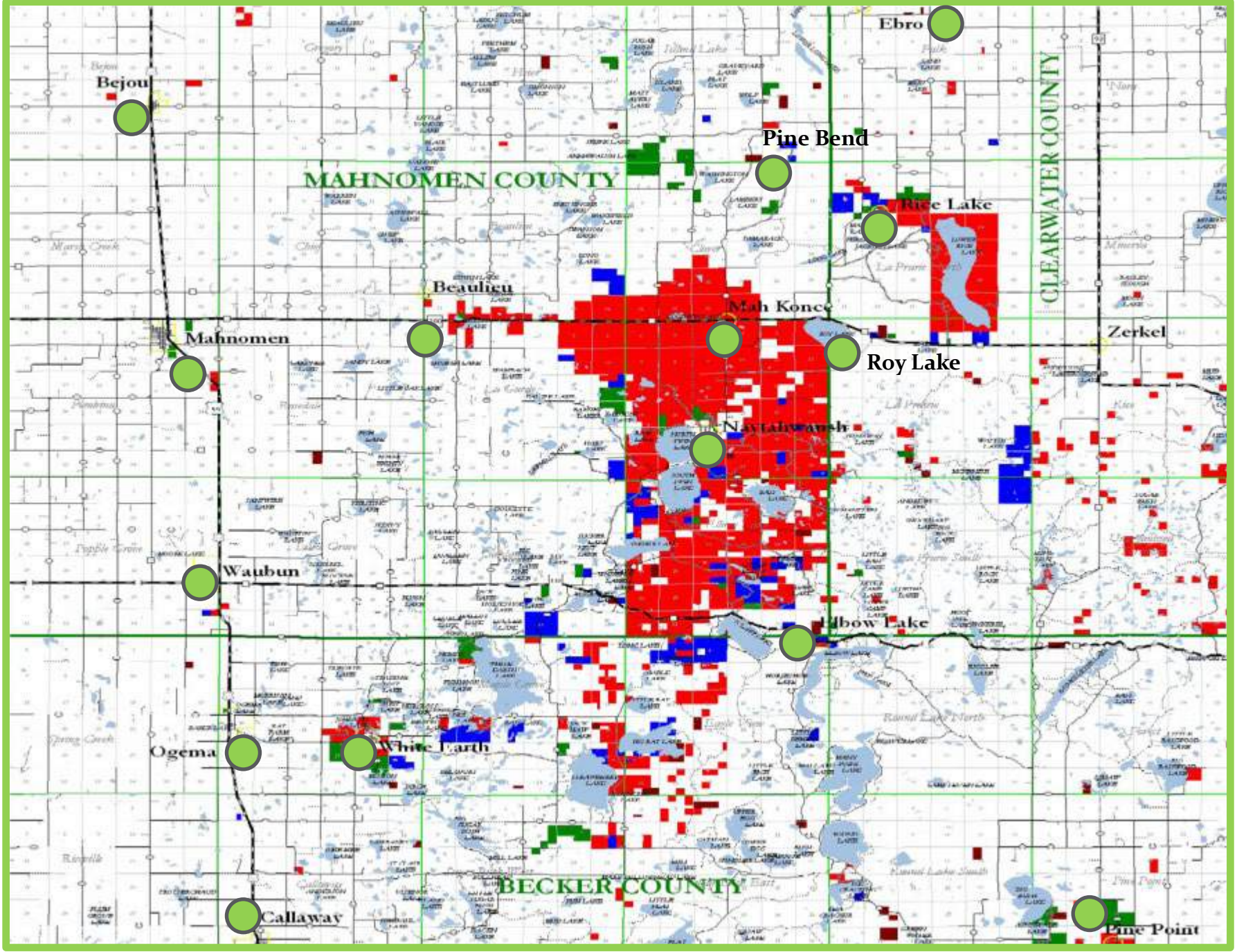
He wintered with the Be-Daus-E-Gay family on Ah-bid-way-we-dung's Camp site. This was on the north shore of the north lake. Later, the Chief Built his home near all the planted pine trees past the Elmer Olson's home.

This is now known as The Norway Tree Plantation. There is still a plain Landmark where the Chief had his home. It is an Elm Tree, still in good shape, standing a few feet from the C.C.C. Trail.



Back

Home



[Home](#)

Beaulieu, Mn

Map

Next 

- Beaulieu was named from Henry and John Beaulieu. It was first established with a trading post in 1868, and a post office in 1891.

A grey arrow pointing to the left, containing the text "Back".

Back

A grey rounded rectangle containing the text "Map".

Map

A grey arrow pointing to the right, containing the text "Next".

Next



Back

Map

Home

Bejou

Map

Next 

- ❑ This village was also called a rail way village. The name Bejou is a common greeting for the Ojibwe people, like “Hello, how are you”.
- ❑ Bejou became a village on January 13, 1921. The Post Office was made in the year 1060.



← Back

Map

Home

Callaway

Map

Next 



Back

Map

Next



Back

Map

Next



Back

Map

Next

Callaway, MN



Back

Map

Next



← Back

Map

Next →



Back

Map

Next



Back

Map

Next



← Back

Map

Home

Ebro

Map

Next 

- Railroad and Post Office was located in Ebro in 1898-1975. It is located seven miles west of Bagley, in Falk Township. It's name comes from a river in northeastern Spain.

A red arrow pointing to the left, containing the text "Back".

Back

A red rounded rectangle containing the text "Map".

Map

A red arrow pointing to the right, containing the text "Next".

Next



[Back](#)

[Map](#)

[Home](#)

Mahnomen

Map

Next 



← Back

Map

Next →



Back

Map

Next

Shooting Star Casino



Back

Map

Next

Tribal Community College



[Back](#)

[Map](#)

[Next](#)

Veteran Building



[Back](#)

[Map](#)

[Next](#)

Riverside Apartments



[← Back](#)

[Map](#)

[Home](#)

Elbow Lake

Map

Next 



Back

Map

Next

Community Center



Back

Map

Next

Lake Access



Back

Map

Next



Back

Map

Next



Back

Map

Home

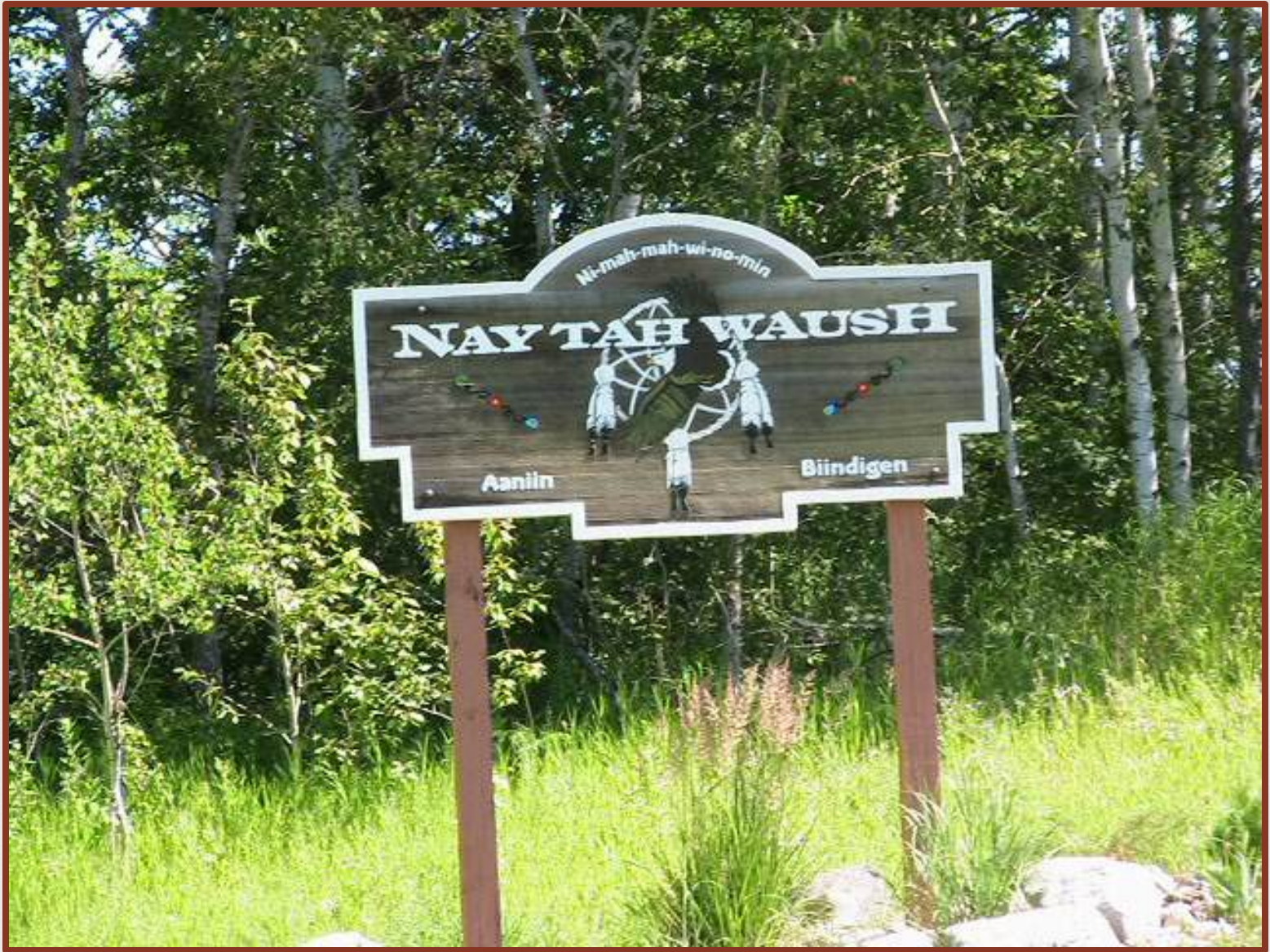
Mah Konce

Map

Next 

- This was a village of Twin lakes township which had a Post office from 1924-1930. Pembina mission, called the Wild Rice Church. This was also the site of the first post office, built in February 1904.

A grey button with a white left-pointing arrow and the text "Back" inside.A grey rounded rectangular button with the text "Map" inside.A grey rounded rectangular button with the text "Home" inside.



Map

Next

Naytahwaush



- Naytahwaush, located in the South central part of Twin Lakes Township, in Mahnomen County. It is snuggled along the shore of North Twin Lake. Naytahwaush is a Chippewa word which means “smooth Sailing”. The lakes, streams, forest, etc, help to make the surrounding very Beautiful.
- The village was first called Twin Lakes (Gah-nee-shoo-cum-mon) because of the two lakes located there. The name was changed to Nay-tam-waush in 1906 because the mail was being miss sent to another place in southern Minnesota also called Twin Lakes. The Village was named after Nay-tah-waush, and Indian Chief who moved there from Fish Lake in 1888. He wintered with the Be-daus-e-gay family on Ah-bid-way-wedung’s camp site. This was on the north shore of the north lake. Later, the Chief built his home near all the planted pine trees past the Elmer olson’s home.

Naytahwaush



- This is now known as The Norway Tree Plantation. There is still a plain Landmark where the Chief had his home. It is an Elm Tree, still in good shape, standing a few feet from the C.C.C. Trail.
- Early settlers were Frank Shanahan, Fred Bigwind, Anywaush, Littlewolf, Pemberton, Foxx, Morgan, Wadena, and Douglas families. Many of their descendants are living here today. Besides the natives, there are few French, Norwegian, German, and Dutch people living in the community.

Naytahwaush



- It was mostly the Mille Lacs that settled in the “Twin Lakes” area. They were housed in two large log houses. One was built near the Warren’s home and the other house was built near the present Norway Tree Plantation -- about two hundred steps north of the northeast end -- by the old Beaulieu Trail.
- Nay-tah-waush had a hotel at one time, too. It was built in May, 1915, by William Bunker. A guest at the hotel had to pay from one dollar to one dollar fifty cents for a room. Meals were also served. This hotel was in operation for about ten years.

Naytahwaush Community Charter School



Back

Map

Next

Naytahwaush Clinic



Back

Map

Next

Samuel Episcopal Church



Back

Map

Next

Naytahwaush Pow Wow Grounds



Back

Map

Next

Sports Complex



Back

Map

Next



Back

Map

Next



Back

Map

Next



← Back

Map

Next →



Back

Map

Next



[← Back](#)

[Map](#)

[Home](#)

Ogema

Map

Next 



← Back

Map

Next →

OGEMA

- The word Ogema in the Ojibwe language means “A Chief”, it is a city on the white earth reservation. It was incorporated as a village on October 28, 1907 and separated from the township on March 18, 1908. The post office began in 1906 with Theodore Thoennes as post master and owner of the feed store.

A dark green button with a white left-pointing arrow and the text "Back" inside.A dark green rounded rectangular button with the text "Map" inside.A dark green button with a white right-pointing arrow and the text "Next" inside.



← Back

Map

Next →



 Back

Map

Home

PINE BEND

- Pine Bend, on the Mississippi, includes the site of a village of a Dakota Leader, Medicine Bottle. It is named from the fact that pine trees stand on the banks where the river makes a decided turn or bend.
- This was also the name of a station on the upland of the new St. Paul and southern electric railway. It was incorporated as a village may 19, 1857. It had a post office in 1854.

[Map](#)

[Next](#)

PINE BEND, MN



Back

Map

Next



Back

Map

Next



Back

Map

Next



[← Back](#)

[Map](#)

[Home](#)

Pine Point

Nii-Zhii-Gwak-Oknag

Map

Next 

- The Ojibwe name for Pine Point is “Níizhíigwakokang”. The Ojibwe knew this place as “Níi (point) zhiigwa (white pine) oka (full of) wadjiw (mountain) because of the hills three miles south of the village. They are known today as Smoky Hills.
- It is said that the Pine Point area was the headquarters for the Ojibwe in their fight against the Dakota people for land and resources. A battle took place near Flat Lake which is located on the Tamarack National Wildlife Refuge, 10 miles west of Pine Point. Today, you can see the mounds of the Dakota where their warriors had fallen and are now buried. The Ojibwe carried their wounded and dead back to Pine Point. They were then taken home and buried. This battle was mainly over Mahnomen (wild rice).



Back

Map

Next

- When the White Earth Reservation was established in 1867, the early Ojibwe came in three groups: The Mississippi Band, the Pembina Band and Ottertail Pillager Band. The Pembina Band settled in the extreme southwest. Many of the Mississippi Band settled around White Earth. And the Ottertail Pillager Band clustered around the village of Pine Point.
- In 1889, more Ojibwe were moved to the White Earth Reservation from around Minnesota. Many of the Leech Lake Ojibwe moved to the Pine Point area.

Back

Map

Next



- The first three families to live in the Pine Point area and received land allotments from the federal government were Nick Sailor, Gejiwewidang (Cassaway) and Bekinawash.
- The first white man settled in this area in 1880. Ojibwe people lived in Pine Point area and White people lived mainly in Ponsford area. In 1881, a small trading post was set up about three miles east of Pine Point. It was operated by Ignatius Broker and supplies were coming from other small town in the region.

Back

Map

Next

- Prior to world war 2, the Pine Point / Ponsford was a booming town which had three grocery stores, a hardware store, four taverns, a post office, two gas stations, two garages, a blacksmith shop, a hotel, two café's, a pool hall, a bank, and a sawmill.
- In the 30's and 40's, Pine Point had a good baseball team and beautiful ballpark with a large wooden structure grandstand. Team the consisted of Tommy Smith, George Norcross, Ben Ellis, Harry Rock, Tom Moulton, Tom Fairbanks, Bruce Hurr, Stubb Nunn, Van Goodman and Manager Charley Bungo. More players in the 50's and 60's were Badboys, Henry, Te John, Jones, Basswood, Buckanaga and many others.

Back

Map

Next



Back

Map

Next





[← Back](#)

[Map](#)

[Next →](#)

Pine Point School



- The Pine Point mission school was first run by the Episcopalian Church in 1888. The Government took over the school in 1894

Back

Map

Next



Pine Point Powwow Grounds



Back

Map

Next



Community Center and Boys N Girls Club



Back

Map

Next



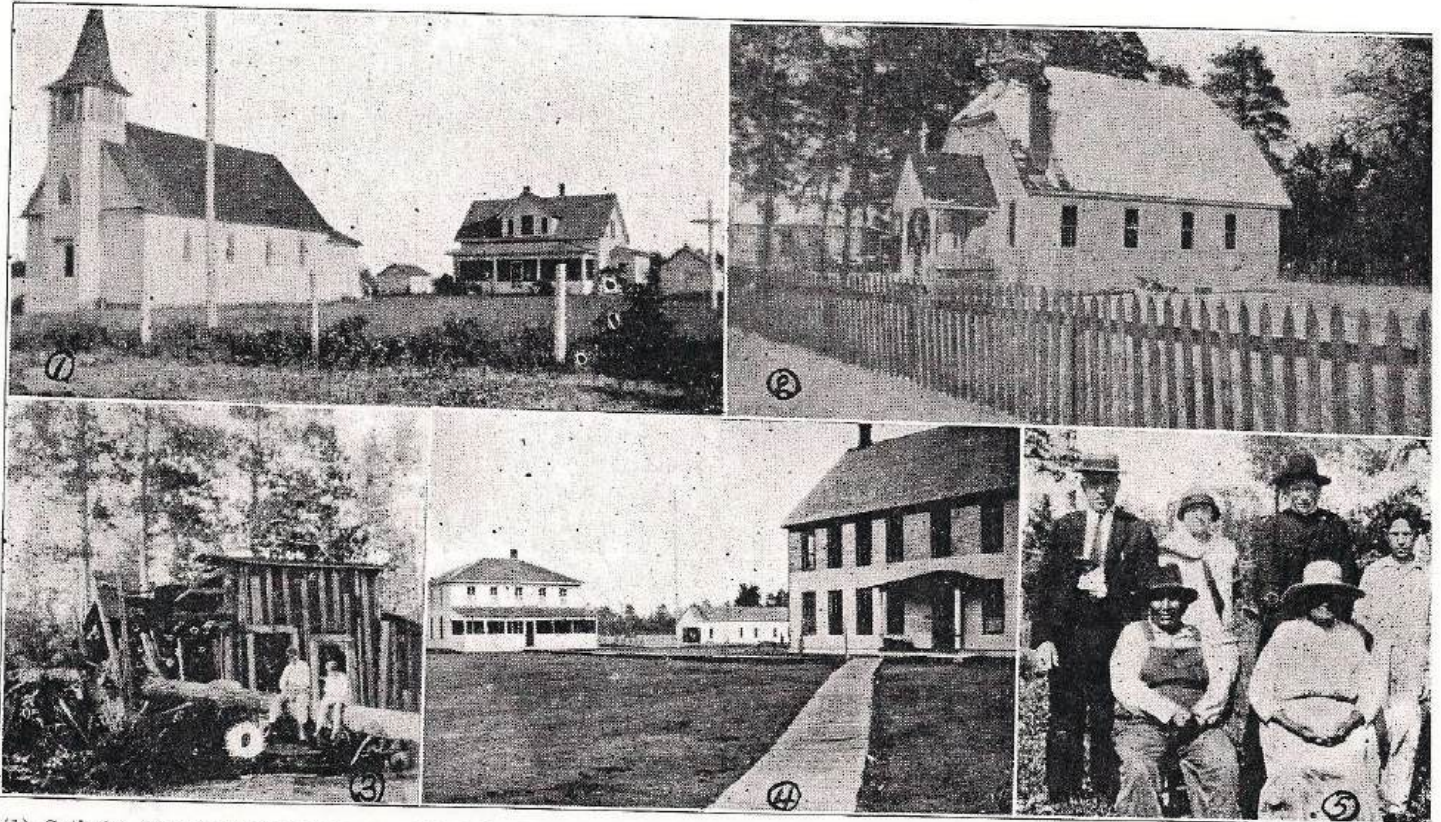
Pine Point Clinic



[Back](#)

[Map](#)

[Next](#)



(1) Catholic Church and Parsonage. (2) The Gilfillan Mission Church. (3) Indian House after big storm in 1928. (4) Government Indian School. (5) Chief Abawigijig and his wife, with white visitors.

Back

Map

Next

St Theodores Church



- The St Theodore Catholic Church was built in 1917.

Back

Map

Next



Breck Memorial



- The Breck Memorial Episcopal Church was built in 1888.

Back

Map

Next



Back

Map

Home



Map

Next



← Back

Map

Next →



[Back](#)

[Map](#)

[Next](#)



Back

Map

Next



Back

Map

Next



Back

Map

Next



[Back](#)

[Map](#)

[Next](#)



← Back

Map

Home

Roy Lake

Map

Next 



Back

Map

Next



Back

Map

Next



Back

Map

Home

Waubun

Map

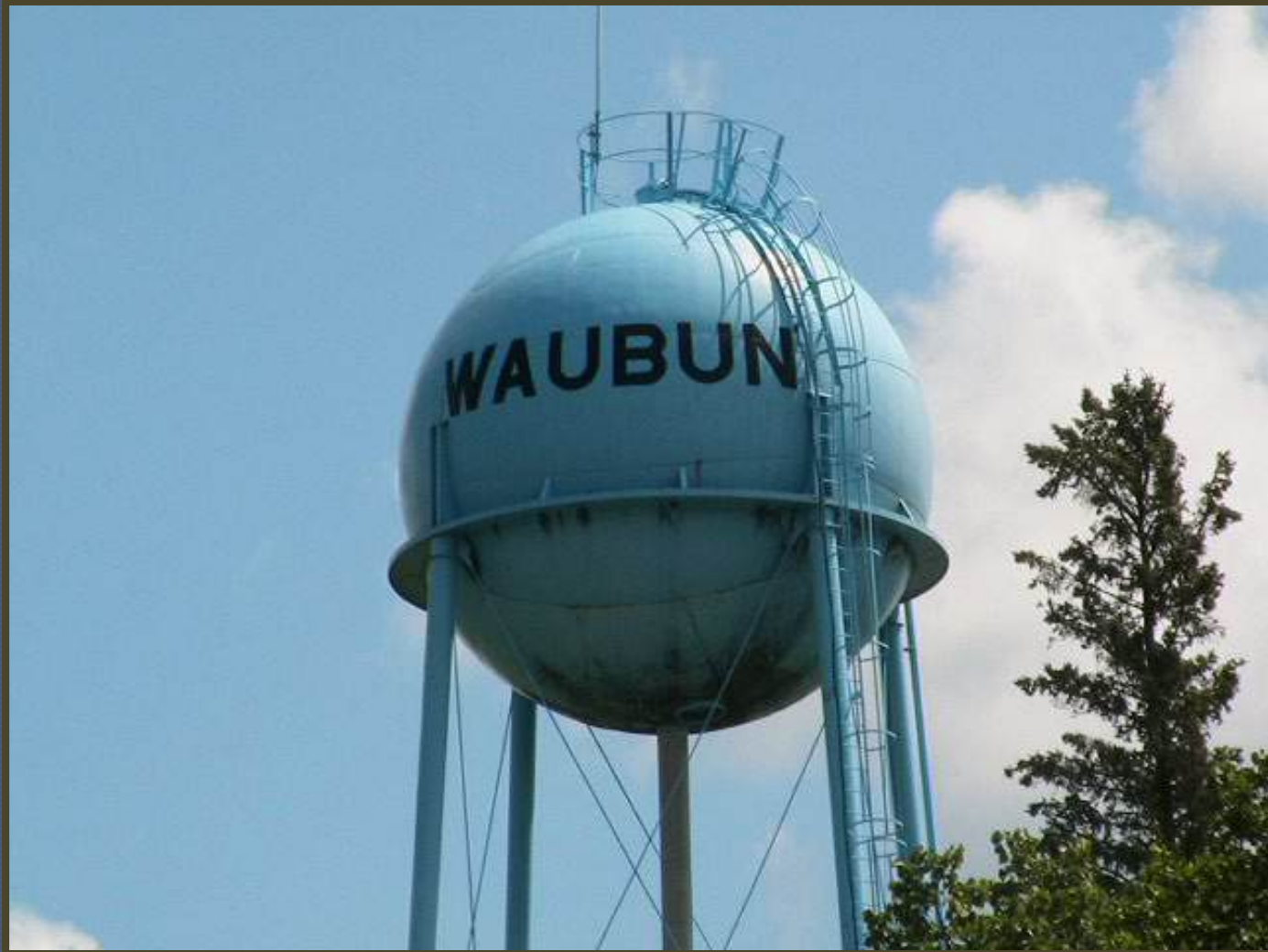
Next 

- Is located in the township of Popple Grove. The Ojibwe meaning of the name means “the east”, “the morning” and “the twilight of dawn”. The city was incorporated as a village on December 8, 1907. The Soo-Line built through the country in 1903-1904. The Post office for this community was established in 1905.

[Back](#)

[Map](#)

[Next](#)



[Back](#)

[Map](#)

[Next](#)



Back

Map

Next



[Back](#)

[Map](#)

[Next](#)



[Back](#)

[Map](#)

[Next](#)



Back

Map

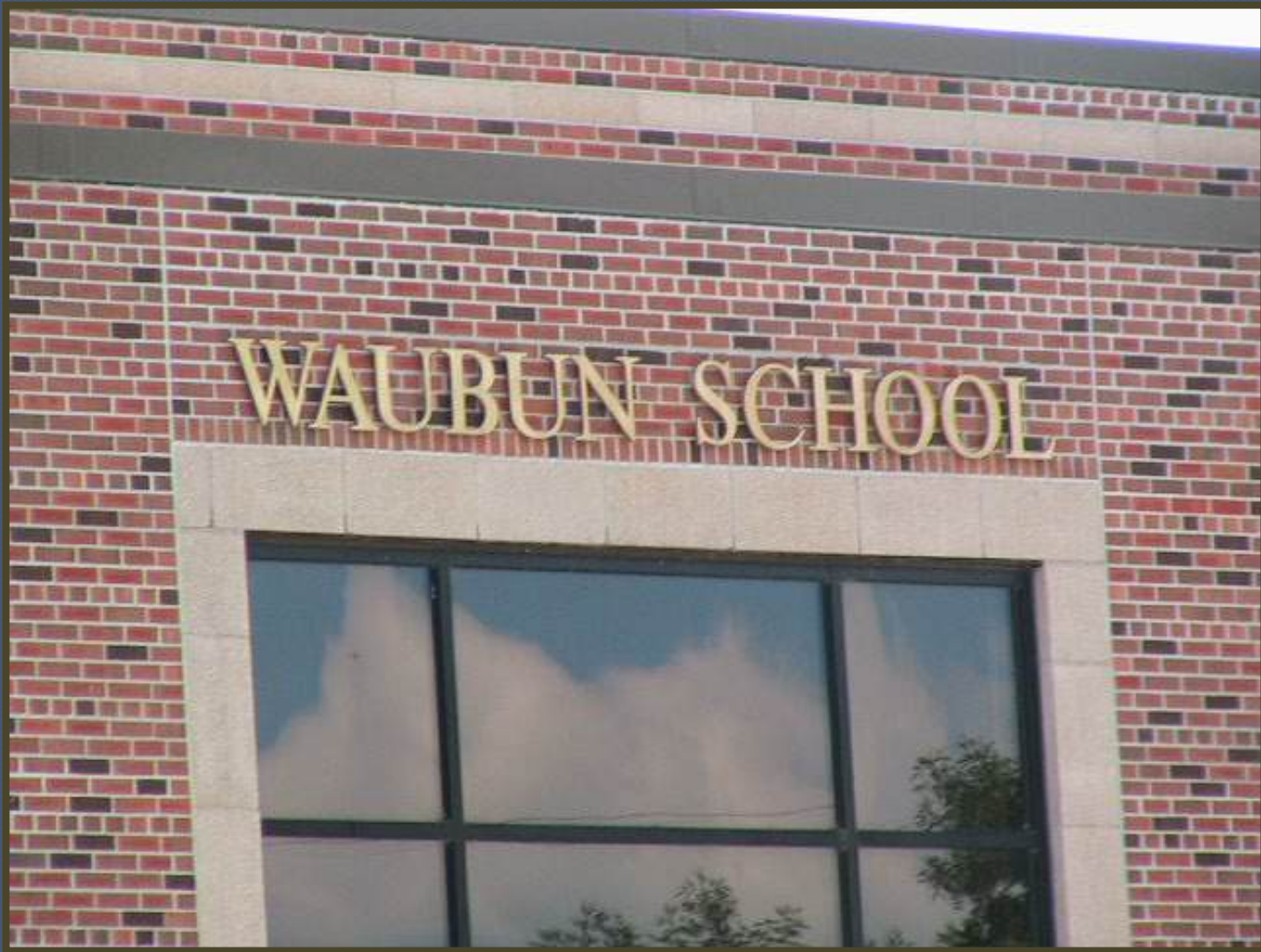
Next



Back

Map

Next



[Back](#)

[Map](#)

[Next](#)



Back

Map

Next



[Back](#)

[Map](#)

[Next](#)



[Back](#)

[Map](#)

[Next](#)



Back

Map

Next



Back

Map

Next



[Back](#)

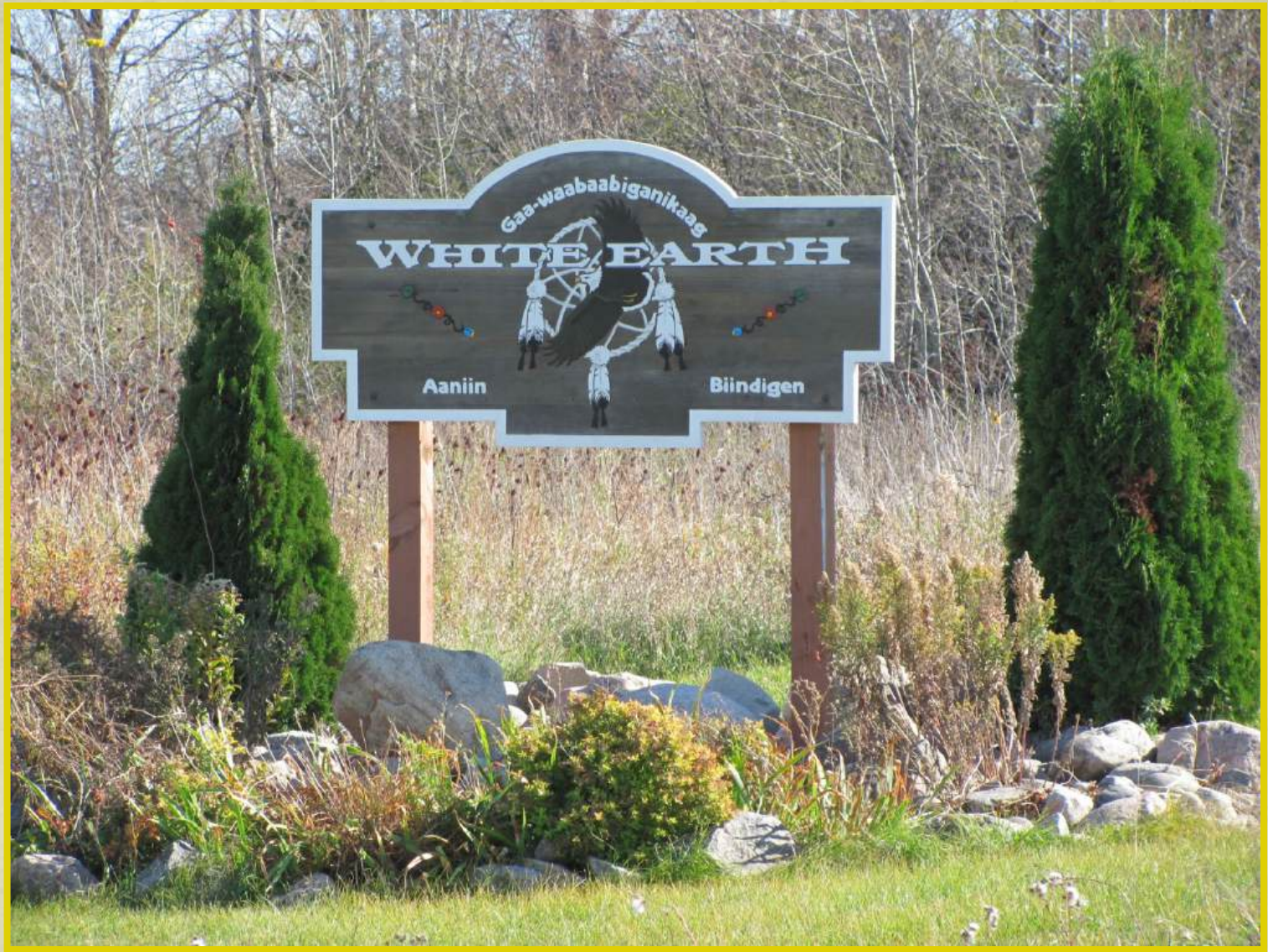
[Map](#)

[Home](#)

White Earth

Map

Next 



Back

Map

Next

- The first settlers pitched their tents in the southwestern part of the reservation, near the present village of White Earth. The Chippewa began cutting logs to build houses, a sawmill, and a small Episcopal church for Reverend Johnson,
- The removal of the Ojibwa's to this village began in 1868. the first party coming to the site of this agency on June 14, 1867, which has been celebrated there each year continuing to this day.

A green arrow pointing to the left, containing the text "Back".

Back

A green rounded rectangular button containing the text "Map".

Map

A green arrow pointing to the right, containing the text "Next".

Next

- The village of White Earth was organized on March 30, 1906. it was the location of the US government agency of the White Earth Reservation.
- The post office from 1871 is the site of an Indian school.
- The village of White Earth is the Headquarters of the Reservation Tribal Council.

A green arrow pointing to the left, containing the text "Back".

Back

A green rounded rectangular button containing the text "Map".

Map

A green arrow pointing to the right, containing the text "Next".

Next

The White Earth Indian Mission Boarding School
operated by the Benedictines. 1893.
MHS Cat.#E97.7W/r69. Negative #64824

412



Back

Map

Next

The former U.S. Government Indian School at
White Earth, ca. 1920. School was closed in
1915.
MHS Cat.#E97.7W/r72. Negative #6496-A

417



Back

Map

Next



Back

Map

Next



Back

Map

Next



Back

Map

Next

Employees and summer pupils at the Government
School at White Earth, ca. 1910.
Photo by A.A. Richardson Company of Bemidji
MHS Cat.#E97.7W/r119. Negative #57560

#311



Back

Map

Next

The Hospital at White Earth, which was operated
by Episcopal Missionaries, ca. 1890.
MHS Cat. #E97.7W/r52. Negative #91615

420



Back

Map

Next

Government Building at White Earth, ca. 1920.
MHS Cat.#E97.7W/r70. Negative #8533-A

401



Back

Map

Next

Government Building at White Earth, ca. 1920.
MHS Cat.#E97.7W/r71. Negative #8532-A

#415



Back

Map

Next



Back

Map

Next

White Earth Reservation Tribal Headquarters



Back

Map

Next

Fire Hall and Ambulance



Back

Map

Next

Community Center and Boys N Girls Club



Back

Map

Next

Health Center



Back

Map

Next

Health Department



Back

Map

Next

Head start Building



Back

Map

Next

Construction of new Circle of Life Academy



Back

Map

Next

Construction of Women Wellness Center



Back

Map

Next

Elderly Housing



Back

Map

Next

Elderly Housing



Back

Map

Next

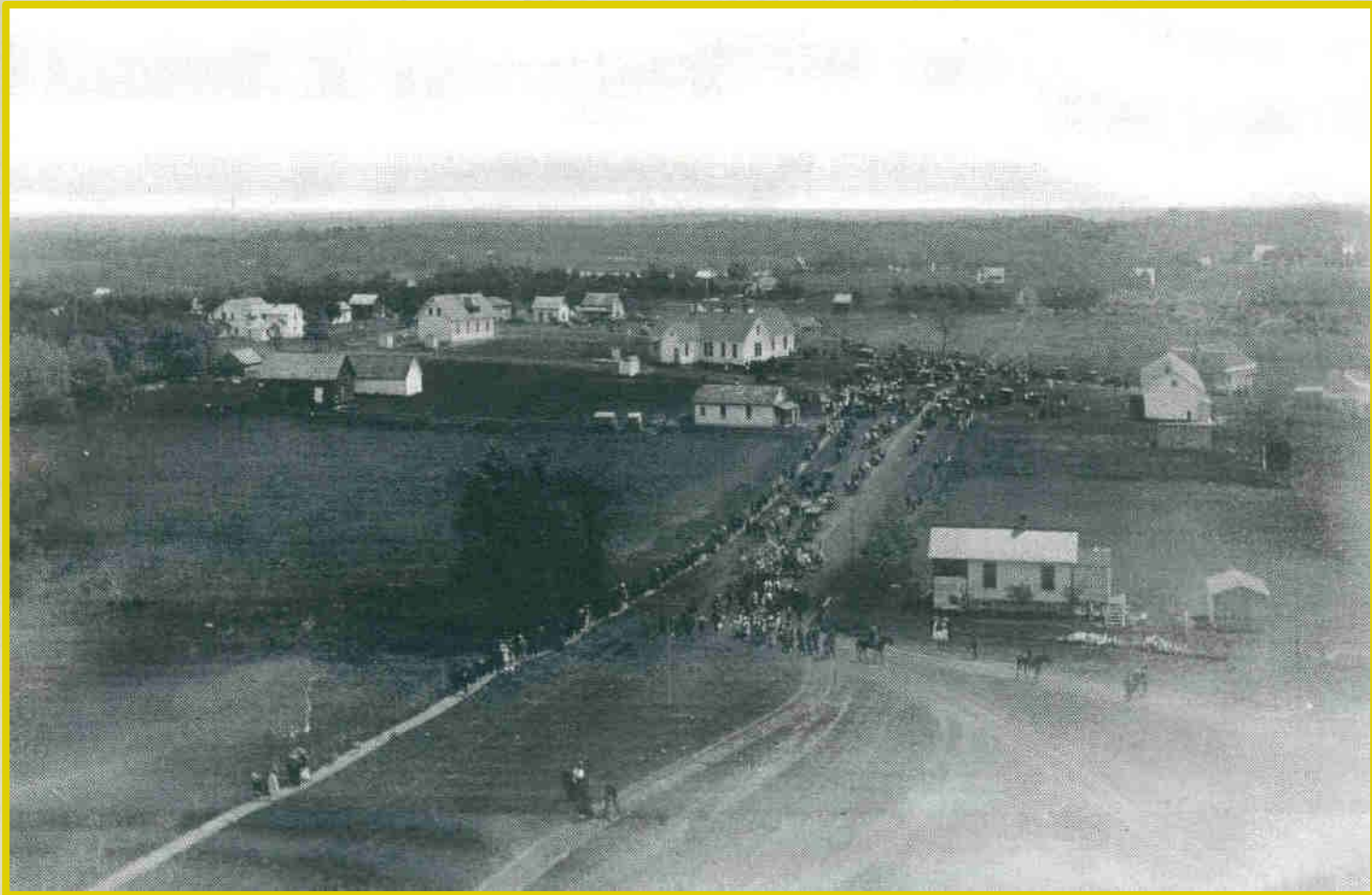
White Earth Pow Wow Grounds



Back

Map

Next



Back

Map

Next

St. Benedict's Church and rectory at White
Earth, ca. 1885.
MHS Cat. #E97.7Wr26. Negative #62962

413



Back

Map

Next



Congregation posed in front of St. Columba's
Episcopal Church at White Earth, ca. 1895.
MHS Cat. #E97.7W/ml. Negative #91834

308

Back

Map

Next

St. Columbus Church



[Back](#)

[Map](#)

[Home](#)

Credits

- **Archive Project**
 - Mike Swan, Director of Natural Resources – editing and narration
 - Lita Doran, Administrative Assistant - narration
 - Valerie Goodwin, Archives intern – organizing and editing program
 - Jessica Goodwin, Archives intern – organizing and editing program
 - Tony Villeburn – Computer programming
 - Andy Favorite – Historian