

# **North Dakota Tribal Child Welfare Community and Cultural Resource Guide**



**July 2011**

# Introduction

## ***ABOUT THE ND TRIBAL CHILD WELFARE COMMUNITY & CULTURAL RESOURCE GUIDE***

The ND Community & Cultural Resource Guide was the result of many conversations and questions that non-native custodians, resource and foster parents and social workers had regarding Native American culture and how they can help assist native children and their foster families strengthen and retain their connections to their home communities and cultural identity.

While this guide is just one of many resources available, it is not meant to be all inclusive or exhaustive of cultural issues.

In fact, learning and living within the culture requires family members, community members, elders and others who can mentor youth throughout their journey. Generally, culture is transmitted from one family member to another; attending and participating in community and cultural events; and being part of the social fabric of the community. Since many Native children in foster care are living outside of their home communities and away from their families, these vulnerable children who are most in need do not have these kinds of opportunities. Therefore, it's a challenge for all who are concerned about the welfare of our children and strengthening our tribal nations to find a way to lessen that gap.

We ask that you forgive us for any omissions, oversights or inadvertent misrepresentations. This small resource guide is not meant to replace all of the people, events and ways, that help us to discover who we are as members of the Tribal Nations, communities and families, but it is a small and humble attempt, and for some, a first step in a lifelong journey of learning what it means to be an Arikara, Hidatsa, Mandan, Chippewa/Ojibwa, Lakota or Dakota. Throughout the resource guide, we continually urge readers to find family and community members for whom a more direct and personal relationship can developed so that a child in care can continue to be connected to their people and community. There will be those who may think some of this information is culturally-sensitive and not appropriate for access through the internet so we have taken great care and caution in trying to provide enough meaningful but basic information for non-native custodians and the native children in their care to become aware of, but yet be respectful of our cultural ways.

During this process, we also discovered there are many perceptions of what

culture means and many diverse opinions. In light of this, we chose to refer to this guide as a community and cultural resource guide, so that it is broader in scope than just what most native people would think of as culture, which they generally associate with native traditional culture only. According to the World English Dictionary, the definition of culture is the total of the inherited ideas, beliefs, values and knowledge which constitute the shared bases of social actions or the total range of activities and ideas of a group of people with shared traditions, which are transmitted and reinforced by members of the group. That being said, we wanted not only traditional knowledge specific to that tribal group, but also general community knowledge, traditions, life ways, foods, events and beliefs that are unique to that community or group of people and are things that every child in that community would be aware of or would have an opportunity to participate in, should that activity or event be a part of that family's culture. In that regard, we wish to present a variety of information, and different aspects of the various cultures found in each of the North Dakota reservation communities. Again, apologies to those if we overlooked important cultural nuances; we really hoped and attempted to get a wide range of input from community members. On the flip side, there may be some information that is deeply steeped in cultural nuances that we may not have given justice to in our modest attempt to explain, for that we apologize.

A special thank you and acknowledgement to the people who provided information, knowledge, recipes, and reviewed the content of the materials, without your assistance we could not have completed this project. To those unfamiliar with many of our cultural ways of doing, a lot of our cultural and community people were and are reluctant to publically share what they know of our culture, for fear of breaching cultural protocols, community censorship, cautiousness and respect for others who have other ways or teachings. So out of respect for our cultural consultants, who wished to remain anonymous, we honor your wishes for anonymity. We have also taken measures to ensure appropriate tribal officials and staff have had an opportunity to review and approve the content of this guide before we posted this information.

Lastly, knowing that this guide may be a growing and evolving section of our website, we also respectfully request your input, comments, or constructive feedback. I'd also like to thank the NATI staff who worked on the directory and guide, and to the NDDHS Children & Family Services in their wisdom to strengthen family, community and cultural connections for Native children in care by supporting this project.

Thank you!

koossteeRIt, maacigiraac, megwitch,  
Washirahe'sh, wopila, wopida!

## Overview

The Native American Training Institute (NATI) in partnership with the North Dakota Department of Human Services (ND DHS) Children and Family Services (CFS) have created the "North Dakota Community and Cultural Resource Guide" to promote improved outcomes for Native American children and families experiencing substitute care in North Dakota.

This Guide provides essential information to foster cultural well being, strengthen Native American identity, and improve the connections of Native American children to their families, communities, and Tribal affiliations.

## Purpose

- To provide increased support to Native American children who are in substitute care by strengthening their community and cultural connections.
- To enhance increase awareness, sensitivity, and cultural competency of Human Services personnel serving Native American families.
- To provide a reference tool for child welfare professionals, and custodians that assist them to understand and nurture healthy social, mental, physical, emotional, cultural, and spiritual development of Native American children in their care.
- To improve planning and increase support systems for child welfare involving Native American children and families in North Dakota.

## Cultural Competence

As the State of ND moves toward building a culturally-competent system of care which builds upon the practice of individualizing services and supports

to children and families from diverse racial, ethnic and socioeconomic backgrounds, it is important that we have a shared understanding of what cultural competence entails. In "Building Systems of Care, A Primer" (2002), it states that, "Achieving cultural competence in systems of care is developmental, that is, it does not simply happen overnight. It requires concerted attention over time and clear designation by systems leaders that it is a priority." Therefore, an underlying goal of the community and cultural resource guide is to lend itself to promoting cultural competency by drawing attention to, and facilitating connections to community resources and natural helpers so these natural and informal supports can be used to enhance culturally competent services to native children and families who are involved with the ND system of care.

Terry Cross, from the National Indian Child Welfare Work has done much to promote cultural-competence. He defines "cultural competence" as a set of behaviors, attitudes and policies that come together within a system, organization, agency, or professional staff members enabling these entities and individuals to work effectively in cross-cultural situations. The word "culture" implies the integrated pattern of human behavior including thought, communication, actions, customs, beliefs, values, and institutions of a racial, ethnic, religious, or social group. The word "competence" implies the capacity to function effectively.

At the center of the Native American world view is the belief that we are all related to all things in nature, including people. It is necessary to develop a relationship with others to build the necessary trust through interaction, demonstrating care and concern for each other. One important strategy to use to connect a Native American child "in care" to their Native community is to engage in activities the child did with their own families. If the child is too young when they come "into care", contact the social worker to identify an extended family member to visit with. Building such personal relationships on behalf of the child requires time and contact with relatives; it is important to keep the child connected to his/her family, community, and Tribal affiliation in the nurturing process.

Condensed from:

<http://www.pbisnetwork.org/wp-content/uploads/2011/04/Cultural-Competence-Continuum.pdf>

For further information on cultural competence:

<http://www.unc.edu/courses/2006ss1/nurs/292/001/cultural1.html>

# History

The Mandan (Nueta), Hidatsa (Nuxx baaga), and Arikara (Sahnish), known Collectively as the Three Affiliated Tribes, reside in the Missouri River area. Historians document the first tribe to occupy this area was the Mandan with the Hidatsa, and the Arikara moving up the river later.

The Mandan and Hidatsa people were originally woodland people who moved to the plains at various times. One theory is the Mandan moved from the area of southern Minnesota and northern Iowa to the plains in South Dakota about 900 A.D., and slowly migrated north along the Missouri River to North Dakota about 1000 A.D.

The Hidatsa moved from central Minnesota to the eastern part of North Dakota near Devils Lake; they joined the Mandan on the Missouri River about 1600 A.D. The Mandan and Hidatsa both believed they were created in this area and have always lived there. According to anthropologists, the Arikara people lived in a vast area that extended from the Gulf of Mexico, across Kansas, Nebraska, and South Dakota. The dates of the migrations of all three Tribes were determined by archeological investigation of village sites constructed along the Missouri River and elsewhere. Many sites, although collapsed and abandoned long before, were excavated along the Missouri River during the 1950's and 1960's.

In 1995, the North Dakota Historical Society completed the Missouri Trench National Historical Landmark Theme Study that summarized the archeological investigation of the Missouri River area from southern South Dakota through North Dakota to Montana. Many of the sites were of Mandan, Hidatsa, and Sahnish origins. Ethnographers (people who study cultural societies) group people by the languages they used or were likely to be used by a single group at one time. Indian nations were divided into several linguistic groups. The Mandan and Hidatsa tribes belong to the

file:///D:/WEBSITE2010Updated2010/Resource%20guide%20-%20MHA,%20main.html (1 of 3) [7/1/2011 1:24:11 PM]  
MHA Nation Main

Siouan linguistic group, along with the Crow, Dakota, Lakota, Yanktonai, Assiniboine, Iowa-Otoe- Missouri, Quapaw, Omaha-Ponca-Osage-Kansa. The Sahnish belong to the Caddoan linguistic group, along with the Pawnee, Caddo, Wichita, Anadarko, Skidi, Tawakoni and Waco. This guide links the oral and written histories of the Mandan, Hidatsa and Sahnish to provide a more accurate viewpoint. The oral tradition preserved the history and ceremonies of the Tribes through a strict and sacred process, thereby adding to the validity of oral tradition.

Condensed from:

[http://www.mhanation.com/main/history/history\\_overview.html](http://www.mhanation.com/main/history/history_overview.html)

Please, see the following links for further information:

## Mandan

MHA Nations webpage [http://www.mhanation.com/main/history/history\\_mandan.html](http://www.mhanation.com/main/history/history_mandan.html) ND North Dakota Center for Distance Education web site [http://www.ndstudies.org/resources/IndianStudies/threeaffiliated/culture\\_mandan2.html](http://www.ndstudies.org/resources/IndianStudies/threeaffiliated/culture_mandan2.html)

## Hidatsa

MHA Nations webpage [http://www.mhanation.com/main/history/history\\_hidatsa.html](http://www.mhanation.com/main/history/history_hidatsa.html)

North Dakota Center for Distance Education web site  
[http://www.ndstudies.org/resources/IndianStudies/  
threeaffiliated/culture\\_hidatsa1.html](http://www.ndstudies.org/resources/IndianStudies/threeaffiliated/culture_hidatsa1.html)

## **Arikara**

MHA Nations webpage [http://www.mhanation.com/main/history/  
history\\_arikara.html](http://www.mhanation.com/main/history/history_arikara.html)

North Dakota Center for Distance Education web site [http://www.ndstudies.  
org/resources/IndianStudies/  
threeaffiliated/culture\\_sahnish1.html](http://www.ndstudies.org/resources/IndianStudies/threeaffiliated/culture_sahnish1.html)

# Three Affiliated Tribes



## Mandan, Hidatsa, Arikara Nation

### History

The Mandan (Nueta), Hidatsa (Nuxx baaga), and Arikara (Sahnish), known collectively as the Three Affiliated Tribes, reside in the Missouri River area. Historians document the first tribe to occupy this area was the Mandan with the Hidatsa, and the Arikara moving up the river later.

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Condensed from:

[http://www.mhanation.com/main/history/history\\_overview.html](http://www.mhanation.com/main/history/history_overview.html)

Please, see the following links for further information:

## **Mandan**

MHA Nations webpage [http://www.mhanation.com/main/history/history\\_mandan.html](http://www.mhanation.com/main/history/history_mandan.html)

ND North Dakota Center for Distance Education web site  
[http://www.ndstudies.org/resources/IndianStudies/threeaffiliated/culture\\_mandan2.html](http://www.ndstudies.org/resources/IndianStudies/threeaffiliated/culture_mandan2.html)

## **Hidatsa**

MHA Nations webpage [http://www.mhanation.com/main/history/history\\_hidatsa.html](http://www.mhanation.com/main/history/history_hidatsa.html)

North Dakota Center for Distance Education web site  
[http://www.ndstudies.org/resources/IndianStudies/threeaffiliated/culture\\_hidatsa1.html](http://www.ndstudies.org/resources/IndianStudies/threeaffiliated/culture_hidatsa1.html)

## **Arikara**

MHA Nations webpage [http://www.mhanation.com/main/history/history\\_arikara.html](http://www.mhanation.com/main/history/history_arikara.html)

North Dakota Center for Distance Education web site  
[http://www.ndstudies.org/resources/IndianStudies/threeaffiliated/culture\\_sahnish1.html](http://www.ndstudies.org/resources/IndianStudies/threeaffiliated/culture_sahnish1.html)

# Three Affiliated Tribes



## Mandan, Hidatsa, Arikara Nation

### Tribal Protocols and Asking for Help

#### **Naming:**

According to the traditions of the Mandan, Hidatsa, and Arikara, the bestowing or giving of an Indian name is to be done in a sacred and holy manner by a tribal member who has the right to bestow an Indian name. Among the Mandan, Hidatsa and Arikara people, the term "having the right" means this person has the appropriate cultural authority and responsibility to perform this cultural duty. It is very important for a custodian or foster family who is interested in getting an Indian/Spiritual name for the child in their care to contact the child's family members or extended family, if possible. If that is not feasible, contact the Tribe through Tribal Social Services. Researching the child's birth family would be helpful in finding a contact person to assist in this endeavor. This contact person would know the Tribal affiliation (Mandan, Hidatsa, Arikara, or other Tribes) and possible clanship relationships the child might have if the child is Hidatsa or Mandan. An elder of the child's birth family or a person with traditional Indian medicine would have the right to name the child during a small, private family ceremony which is usually held at home with family members and other special invited guests. It is not uncommon for a name giving ceremony to also occur at the camp site of the family during one of the summer tribal celebrations, i.e. a pow-wow.

Once the custodian, foster or adoptive parent identifies a contact person, they can learn the options and protocols for naming the child. That contact person would identify the different possibilities one could pursue to get an Indian name. Many families will research the blood line or ancestry of the child, and if an ancestor's name is considered as a possible name for the child, the elders from the extended family or descendants are consulted to get their approval to transfer the name to the eligible child. An elder or person with medicine can also pray and get a name related to their medicine.

The family member who is requesting a name for a child, on the child's behalf, must be prepared to gift the person giving the name to the child. The gift can be in the form of tobacco, food, a Pendleton blanket or a star quilt or a combination of all of these things. A time and place must be scheduled and witnesses to the naming would be notified. There are many ways to get an Indian name; it depends who your contact person is and who they are in contact with. Sometimes, after the naming ceremony, a public announcement may be made at a tribal gathering to inform the community at large of the naming of the child or the name transfer.

Getting an Indian name is important for the child because it is necessary for the child if he/she is to cross over to the spirit world; the Indian name will introduce that person to the universe and all entities for life.

### **Funeral:**

The custom when a Hidatsa passes away is for the family to call on a senior pallbearer picked from the father's clan of the deceased person. This senior pallbearer would be a clan father and/or clan aunt of the deceased. The senior pallbearer is responsible for the cultural funeral rights of the deceased and to provide comfort and care to the family in this time of mourning. It is the senior pallbearer who bears the responsibility to send the spirit of the deceased to the spirit world. It is tradition for the Hidatsa family members to stay with the deceased for a period of four days prior to the burial ceremony and customary for family members to bring food and blankets to the wake and the funeral. Family members have a give-away of material items and feed the people after the funeral. Once the funeral is over, it is not proper to speak the name of the deceased or to unduly mourn too long afterwards. (The term "feed" is used in ND tribal communities to describe a potluck type of meal for attendees.)

The Arikara have a different way in burying their family members. Arikara's do not have clans, so the extended family assumes responsibility for helping and supporting the family in this time of need. The extended family provides food, blankets, money, or whatever is needed for the immediate family. The traditional ceremony for their relative to cross to the other side is conducted on the evening of the fourth day after their passing. Part of the ceremony includes preparation of all the food the deceased person liked to eat. The wake, funeral, and burial of the deceased is completed within four days.

### **Birth:**

In the past, traditional midwives would deliver babies and would pray and talk to the mother and baby to assure everyone was cared for. Today, however, most people give birth in hospitals.

### **Traditional ceremonies and community celebrations:**

To learn of traditional ceremonies one must seek an elder relative who would guide or advise the person. It is always important to gift the elder if appropriate. There are many traditional ceremonies among the Mandan, Hidatsa, and Arikara. Generally, a person must be invited to the ceremony. It is important to have someone who understands the ceremony and correct protocols to guide the newcomer/guest to assure appropriate conduct and behavior at the type of ceremony attended. Generally women or young females are expected to dress modestly and in some cases wear dresses or skirts at least below the knee. Women on their menses should not attend certain ceremonies.

Powwows (Indian celebrations) are social gatherings where all people may attend and learn about tribal relationships. The contact person may assist the custodian to understand the activities and protocols for attending.

### **Clanship:**

The Hidatsa began with thirteen clans, and seven clans still exist today. Clans are powerful and highly respected entities. The Hidatsa and Mandan family structure is a matriarchy utilizing the clans to define kinship, inclusion and acceptance. Historically, the kinship and clan systems influenced every aspect of social, economic, and ceremonial life. Membership in a clan is passed from the mother to the child. This kinship system is extended to include a child's maternal relatives. Maternal kinship roles are brought closer to the child by this extension. Some examples of the extension of kinship common among the Mandan and Hidatsa include the following:

- All the mother's sisters are the child's mothers.
- All the mother's brothers are the child's brothers.
- All the father's brothers also are the child's fathers.
- Maternal grandmother's brothers are the child's brothers.
- Maternal grandfather's sisters are the child's grandmothers (exception: when the child's father and the maternal grandfather are of the same clan, then they are "father's sister".)
- Paternal Grandmother's brothers are the child's fathers
- Paternal Grandfather's sisters are sometimes the child's grandmothers.
- For women: the mother's brother's wives become sister-in-laws
- For women: All the brother's and sister's children become sons and daughters.
- For men: Brother's children become sons and daughters while sister's children become brothers and sisters.
- Anyone of the same clan: a father's clan or historically, a mother's father's clan are considered blood relatives and not eligible to marry.
- If a mother is without a clan because of a different Tribal affiliation, her child will assume the clan of the other children of the household.

A child also receives indirect membership in their father's clan and is known as a "child" of that clan.

### **Hidatsa Clan System:**

"In spite of the traditional late arrival of the Hidatsa-proper and the Awaxawi on the Missouri River, the clan names now employed are concerned with incidents or events occurring along the

Missouri River and in no instance reflect incidents or events relating to their former residences to the east or northeast. The traditions and mythology indicate that two different clan systems were once in vogue: (1) the 13-clan system of the Awatixa; and (2) the 7-clan system of the Awaxawi and Hidatsa-proper" (Bowers, Hidatsa social, c1965)

Of the original 13 Awatixa clans, eight are known today and still existed in 1932 when Alfred Bowers did his research on the Fort Berthold Reservation. The remaining five are thought to have been absorbed by the others.

"One Hidatsa Indian group told their children about a hero known as Charred Body. He is thought to have led the original thirteen clans of the Hidatsa on a magical arrow that flew down from the world above to a site along today's Turtle Creek not far from Mandan, North Dakota. Here Charred Body bested the local monsters so that his people could begin their existence as human beings"

### **Three Clan Members**

- [Knife](#)
- [Alkali Lodge](#)
- [Low Cap](#)

### **Four Clan Members**

- [Soddy Lodge](#)
- [Wide Ridge](#)
- [Prairie Chicken](#)
- [Waterbuster](#)

A Hidatsa Mandan person's role and responsibility to their tribe is based on their clan. All Hidatsa and Mandan people should know their clan and understand the clanship system.

### **Stories:**

Traditional stories guide a person when a child is ready to learn and teach them how to live respectfully. We are all rooted to the mother earth and we are all children of God.

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# Three Affiliated Tribes



## Mandan, Hidatsa, Arikara Nation

### Gender Roles

#### [Female Activities, Rights of Passage, Responsibilities, General Information](#)

Women have the responsibility to give birth and to nurture new life. The Mandan, Hidatsa, Arikara peoples all showed deep respect for women. The women owned and cared for the gardens that fed all three tribes. When a young lady became a woman it was a very sacred and holy time for her and her family. Traditionally, there were formal ceremonies every young lady experienced at the time of her first menstrual cycle. During these ceremonies, a young lady's grandmother and other female relatives would teach her how to show respect for herself.

Some of these teachings suggested that during the menstrual, a young lady must avoid ceremonies, not touch sacred objects, nor prepare food for such ceremonies. It was believed the prayers of the young women were strong during the menstrual cycle; she was taught to keep positive thoughts and actions during this time. Some families continue to practice these traditions and ceremonies, but others have lost the knowledge or do not practice these rights. The Mandan, Hidatsa, and Arikara women are expected to know their role within their family, Tribe, and Clan.

## **Male Activities, Rights of Passage, Responsibilities, General Information**

Mandan, Hidatsa, and Arikara men's role was to protect and show honor to their people. They were taught their role by the respectable men within their families. The young boys learned to hunt, to provide for their family, and to follow a prayerful way of life which bestowed honor upon their families. Men were expected to be hard workers and helpful to the elders and relatives. They were expected to learn from their older male relatives all responsibilities to themselves, to their families, clan and Tribe.

At one time there were formal rights of passage such as a young man being expected to fast and seek their path in life through prayer. Even today, many young men take their first kill in hunting and give it to their elder relatives. There remains an expectation for all men to know what is taught by their male relatives. It is essential for a young man to know his family kinship since it is the responsibility of the older male relatives to teach the young men what it is to be a Mandan, Hidatsa, and Arikara man.

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# Three Affiliated Tribes



## Mandan, Hidatsa, Arikara Nation

### Kinship Relationships and Expectations

#### **Kinship relationship types:**

This guide defines two common types of relationships found in Native American cultures. The two types are “respect “ and “teasing.” The type that applies to a relationship is determined by how a person is related, based upon kinship.

The first type is the “respect” relationship in which no one is allowed to tease or joke with one another. Typically, there are prescribed things each person would do for the other to demonstrate respect. One example of a “respect” relationship is that between a brother and a sister; a brother and sister never dance a couple’s dance together at a powwow. Some actions a sister might take to show her brother respect includes cooking, sewing and give-aways at powwows to honor their brothers for special accomplishments. Ways in which a brother might honor his sister includes bringing back meat and hides from the hunt, protecting the sister from an enemy, and announcing for their family at a give-a-way, or other family gatherings. Both sister and brother help parent each other’s children and pray for each other.

The “teasing” relationship is also based upon their kinship. Teasing relationships allow the teasing of a relative who is not to show anger because of the teasing or that would be showing disrespect to the “teaser.” One example of an acceptable “teasing” relationship would be between a brother-in-law and sister-in-law. The rationale for this relationship is to prevent

jealousy within the extended family members. Joking and teasing is a proper and acceptable behavior in such close relationships. It is also proper for brother-in-laws to help a brother raise male children; their relationship with the sister-in-law is also important.

**Relationship expectations:**

The sisters of your mother are also respected as and called your mother. Likewise with your father's brothers, they are also treated as your father. However, a mother's brothers are only to be called an uncle; and a father's sisters are only to be called aunts, never as a mother.

The relationship between an uncle and a nephew is a “respect” relationship similar to the relationship between a young boy and his father. These two spend quite a bit of time together with the uncle helping them to learn and assisting them throughout their journey in life.

The relationship between an uncle and a niece is also a “respect” relationship, but the two don't spend much time together; typically a niece shows respect to her uncle by providing food and drink when he visits.

The relationship between an aunt and a nephew is a “respect” relationship. When the nephew is a little child, an aunt helps to care for the nephew and is sometimes referred to as mother. Upon reaching adulthood, they don't spend as much time together, but still willingly help one another when needed.

The relationship between an aunt and a niece is also a “respect” relationship for their entire lives. The aunt is considered another mother to the niece.

The relationships between a brother to brother and between a sister to sister are “teasing” relationships. However, the relationship between a brother and a sister is one of extreme respect. They never wrestle, wear each other's clothes, or invade each other's privacy. In some families a brother and sister are not allowed to enter the bedroom of the other or sit on one another's bed.

The relationship between a grandfather and a grandson is a “teasing”/“respect” relationship; the two are like close friends who can joke and tease, but it must be done in a respectful way; however, the relationship between a grandfather and a granddaughter is a “respect” relationship.

The relationship between a grandmother and a grandson is a “teasing” relationship, while the relationship between a grandmother and granddaughter is a “respect” relationship.

# Three Affiliated Tribes



## Mandan, Hidatsa, Arikara Nation

### Events

Event	Date(s)	Location	Tribe
Antelope Society Midwinter Powwow	New Years Eve and New Years Day	New Town	Hidatsa
Water Buster Powwow	End of January	Parshall	Hidatsa
Four Bears Community Powwow	Last week in May	Four Bears Casino	Mandan, Hidatsa, Arikara
Twin Buttes Powwow	3rd weekend in June	Twin Buttes	Mandan, Hidatsa, Arikara
Nuxbaga	3rd weekend in June	Parshall	Mandan, Hidatsa, Arikara
Four Bears Casino Powwow	1st weekend in July	Four Bears Park,	Mandan,

		New Town	Hidatsa, Arikara
Arikara Celebration	2nd weekend in July	White Shield	Arikara
Mandaree Powwow	3rd weekend in July	Mandaree	Hidatsa
Little Shell Powwow	2nd weekend in August	New Town	Hidatsa
Memorial sports tournaments	Will be advertised in MHA Times	all segments	Mandan, Hidatsa, Arikara
Walk/run around the reservation	Will be advertised in MHA Times	all segments	Mandan, Hidatsa, Arikara
Horseback rides	Will be advertised in MHA Times	all segments	Mandan, Hidatsa, Arikara
Youth Cultural Camp	July 12-14	Earthlodge Village, 7miles west of New Town	Mandan, Hidatsa, Arikara
MHA Tourism Summer Festival	August 14	Earthlodge Village, 7miles west of New Town	Mandan, Hidatsa, Arikara

MHA Times Newspaper <http://www.mha-times.com/>

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# Three Affiliated Tribes



## Mandan, Hidatsa, Arikara Nation

### Community, Cultural Organizations and Resources

#### **Fort Berthold Community College.**

220 8th Ave N

PO Box 490

New Town, North Dakota 58763

(701) 627-4738

<http://www.fortbertholdcc.edu/>

#### **MHA Nation**

(701) 627-4781

Three Affiliated Tribes

404 Frontage Road

New Town, North Dakota 58763

#### **Great Plains Horse Society Alliance**

<http://www.horsesocietyalliance.com/page04.html>

#### **Vision Riders**

Amber Kirk (701) 421-7648

Shannon Kirk (701) 421-9144  
Jessica White Plume (701)421-1890

**Three Affiliated Tribes  
Gift Shop and Gallery**

336 Main Street  
PO Box 610  
New Town, ND 58763

**Three Tribes Museum**

404 Frontage Road  
New Town, ND 58763  
Phone: (701) 627-4477

**Fort Berthold Reservation area churches:**

[St Anthony Church](#) 202 Eagle Dr, New Town, ND 58763 (701) 627-4423  
[Church of God Indian Mission](#) 436 5th St N, New Town, ND 58763 (701) 627-4062  
[Gospel Tabernacle Church](#) New Town, ND 58763 (701) 627-4645  
[Assembly of God Church](#) Highway 1804, New Town, ND 58763 (701) 627-3531  
[Bethel Lutheran Church](#) 228 Eagle Dr, New Town, ND 58763 (701) 627-4434  
[Abundant Life United Pent](#) 812 8th Ave E, New Town, ND 58763 (701) 627-2646  
[United Church of Christ](#) 202 3rd St N, New Town, ND 58763 (701) 627-4634  
[Church of God Indian Mission](#) PO Box 806, New Town, ND 58763 (701) 627-4062  
[United Church of Christ](#) PO Box 38, New Town, ND 58763 (701) 627-4634  
[New Town Baptist Fellowship](#) 418 Eagle Dr, New Town, ND 58763 (701) 627-3522  
[Bethel Lutheran Church](#) 224 2nd Ave E, New Town, ND 58763 (701) 627-4434  
[Church of Jesus Christ of Lds](#) New Town, ND 58763 (701) 627-3375  
[Assembly of God Church](#) New Town, ND 58763 (701) 627-4645  
[St Anthony Church](#) New Town, ND 58763 (701) 627-4423  
[Bethel Lutheran Church](#) New Town, ND 58763 (701) 627-4435  
[Catholic Rectory](#) 12 1st St NE, Parshall, ND 58770 (701) 862-3484  
[United Church of Christ](#) Parshall, ND 58770 (701) 862-3420  
[First Lutheran Church](#) Parshall, ND 58770 (701) 862-3212  
[Bethlehem Lutheran Church](#) Ross, ND 58776 (701) 755-3231  
United Church of Christ Twin Buttes, ND (701) 939-4694  
Catholic Church Twin Buttes, ND  
Church of God Twin Buttes, ND

**Off Reservation Resources**

**Bismarck Area**

Medicine Lodge Confederacy  
Contact person: Jasper Young Bear (MHA Member) (701) 516-2738

**Grand Forks Area**

North Star Council

Contact person: Allan Demaray (MHA member) (218) 230-8572

**Fargo Area**

Native American Center Project

Contact person: Prairie Rose Seminole (MHA member) (701) 365-0832

[prairierose@culturaldiversityresource.org](mailto:prairierose@culturaldiversityresource.org)



# Spirit Lake Nation



**Dakota-Mni Wakan Oyate  
(People of the Spirit Water)**

## HISTORY

The Spirit Lake Reservation, formerly Devils Lake Sioux Reservation, is located in north central North Dakota near the present town of Devils Lake, ND. The people of Spirit Lake Reservation, refer to themselves as the Mni Wakan Oyate, “the people of the Spirit Water, or Dakota Oyate. Dakota translates as “friends” and Oyate translates as “the people”. The word Sioux which many people use today, refers to the Dakota, Lakota and Nakota people, but is a corrupted version of an Ojibway-Algonquian word used by the French during early contact between the two peoples. The Dakota people believe they originally lived in the area of Mill Lacs Lake in Minnesota and recently uncovered archeological sites near Granite Falls and Browns Valley Man in Minnesota have provided evidence the Dakota inhabited this area for over 8,000 – 10,000 years. The Dakota people believed that all living creation was made by the mysterious creator (God) and they were part of that creation.

The Great Dakota Nation is formed by Seven Council Fires or **Oceti Sakowin**, a political alliance, comprised of the Western Division, who are the Lakota (Teton); the Middle Division, who are the Nakota (Yankton); and the Eastern Division who are the Dakota (Santee). From this, the seven council fires are the Teton (Western); the Yankton and Yanktonai (Middle); and

the Mdewakanton, Wahpekute, Wahpeton, and Sisseton (Eastern). The Spirit Lake Dakota are comprised of two Bands from the Eastern Division, the Wahpeton known as the *Dwellers Among the Leaves* and the Sisseton known as *the People of the Ridged Fish Scales*. The term Santee or Isanti is used only when referring to the Bdewakanton, Sisseton, Wahpeton, and the Wahpakute. It will not be used in referring to the Spirit Lake people because two treaties made in 1851 were made with different bands, the Traverse Des Sioux with the Sisseton-Wahpeton and the Isanti (Bdewakanton-Wahpakute).

The Dakota occupied most of the region now known as Minnesota, although the Cree and Ojibway people resided in the most northerly portion of that area. Before the contact between the Dakota and the early white explorers and traders, the Teton Dakota begin to move to the Plains and Black Hills in the region now known as South Dakota. As the Dakota, who were originally influenced by their woodlands environment and very similar in respect to culture, they begin to adapt to their new Plains environment and became more distinct from their original ways of life. The Dakota bands begin a westward migration in the 1700's and away from the Ojibwa who had begun to obtain guns from the French traders and explorers.

Around 1805-1806, the Zebulon Pike expedition made official relations with the Dakota as they reached the Upper Missouri. It was a governmental goal to obtain cessions of land from the Indians for military posts, trading post and oversee trading relations. On September 23, 1801 near the Minnesota River, the first Treaty with the Dakota was made and signed by Little Crow and Wanyagayainajin. There were five other Dakota chiefs who were also present but did not sign this treaty. The treaty resulted in 100,000 acres of land being ceded to the United States in return for \$200 in presents exchanged on the spot and later on a monetary transaction of \$2,000. There were further cessions of land made by the Dakota and in an effort to end inter-tribal warfare, and a treaty conference was held in August 1823 called the Prairie du Chen Treaty conference; however, many Indians believed it would fail. The Dakota held a different concept of land usage and did not believe land could be divided since it was used by everyone. Later in 1837, Lawrence Taliaferro, who had been appointed as the agent for the Mississippi Sioux in 1819, was instructed to take a Sioux delegation to Washington. The delegation went under the impression they were going to negotiate a settlement with the Sacs and Foxes, but instead it resulted in a cession of lands east of the Mississippi. When the annuities that had been promised finally arrived, they were insufficient and of poor quality. By the summer of 1851, another treaty was negotiated by Commissioner of Indian Affairs, Luke Lea and Alexander Ramsey which resulted in the Upper Sioux of the Upper Mississippi Valley, the Sissetons and Wahpetons, being coerced into relinquishing their land claims to Minnesota and a small portion of South Dakota.

## DAKOTA CONFLICT

Many conflicts begin to arise between the Dakota and white settlers of Minnesota and even with the Dakota themselves. There was a strong pressure by the government and missionaries for the Dakota to give up their cultural identity, language and culture and to adopt the ways of the white man. Some of Dakota did so, and cut their long hair, gave up their native attire, wore white man's clothing, began farming, became Christianized and gave up their traditional spirituality. Those who had begun farming and had shorn their hair became known as "Cut-Hairs" and were favored by the government agents and given good and supplies, while those that resisted, were denied these rations. Many of those who refused to give up their Dakota ways, began to form Warrior societies in attempt to preserve Dakota tribal traditions.

After a very harsh winter in 1862 and lack of food because of crop failure the year before, many Dakota people were starving and it was believed by many that the treaty payments would not be made because of the Civil War. This further escalated the lack of food and hardships as many of the traders would no longer grant credit to the Dakotas. Then in early August of that year, as many as 5,000 starving Dakotas gathered near the upper agency to demand the rations and supplies owed to them. They were refused by the government agent and it led to the Dakotas storming the agency warehouse where they took 100 sacks of flour in order to feed their starving people. A major crisis developed, when a military detachment threatened to blow up the Dakotas in the warehouse and a traditional Dakota Chief, Little Crow, attempted to intervene by stating that the traders would be reimbursed when the government provided authorization and stated, "When men are hungry, they help themselves." A trader Andrew Myrick, exacerbated the situation by retorting, "So far as I am concerned, if they are hungry, let them eat grass." Eventually tensions were decreased when the agent sent for soldiers and food was given to the Dakota; however, the influence of the chiefs began to wane as more militant warriors began to gain stronger influence.

In 1862, armed conflict began after an unfortunate incident occurred with four Dakota warriors who had taken some eggs from a hunter while they were hunting. It resulted in the warriors engaging in a gun skirmish that resulted in the deaths of a postmaster, his family and other new settlers being killed. Thinking there was no way to reverse the tragic events, many Dakota thought they had choice but to commit to armed fighting for the return of their lands. For an eight day period, August 17 – 25th, Chief Little Crow began attacking trading posts and settlers. After being unable to take back the Minnesota Valley, Little Crow and some of his followers fled to the plains. In October 1862, General Sibley disarmed and captured the Dakota men who had remained, although many had not participated in the armed conflict. It resulted in President Abraham Lincoln authorizing the largest mass execution in U.S. history, when 38 Dakota men were hung in Mankato, MN. Today, many tribal people still gather in Mankato in memory of the many innocent Dakota men who died that day.

By the November 1862, 1,700 Dakota women, children and elderly men were interned at Fort

Snelling, MN, then shipped down to Missouri and eventually transferred back to what is now the Crow Creek reservation in South Dakota. The Crow Creek area was unfit for habitation and the surviving 1,000 Dakota were sent to the Santee Reservation in Nebraska. Many of the other Sisseton and Wahpeton Dakota who fled to the plains, and eventually settled in northern Dakota while others fled into Canada.

## Creation of the Devils Lake Sioux Reservation

In February 1867, a delegation of Dakota went to Washington to negotiate for a new treaty and lands. The treaty established the Lake Traverse or Sisseton Reservation in eastern Dakota and another reservation south of Devils Lake because many Dakota refused to move to Lake Traverse. The Cut Head band of Yanktonai Sioux were also included in the treaty. Initially, Indians were scarce in the immediate vicinity of Fort Totten built in 1867, however, starvation and harsh winter conditions eventually forced many of the Dakotas to move to this area. By 1870, the number of Dakotas grew to more than 500. Many of them took up farming and living in their houses although they felt the surrounding resources such as wild game and food sources were being depleted by Fort Totten, which covered a large area of the reservation and which created greater dependence on the government. Eventually, the region grew further with squatters who had begun occupying a town called Creelsburg, which eventually became the community of Devils Lake.

# Spirit Lake Nation



**Dakota-Mni Wakan Oyate  
(People of the Spirit Water)**

## Tribal Protocol and Asking for Help

### **Naming:**

The process for a person to receive an Indian name varies depending on which family is giving the name to the person. The birth order is important to the Dakota; so, the first born son, first born daughter, second born son, and third born siblings all have special birth order names given by the family. The custodian and foster or adoptive parent should place great importance on name giving ceremonies and should seek out a respected tribal elder or identify a contact person who is a Tribal member.

It is important, if possible, to contact a Tribal family member who can provide the necessary information and assistance in the name giving process on behalf of the young person. Finding the right Tribal member to perform the name giving ceremony is important as this person will become another “parent” to the child and will continue to pray for the person throughout their life journey. It is important to gift this person with tobacco, food, blankets or other special items; again at the powwow, the family will give away blankets or special items for the opportunity to announce the Indian name and honor the young person with an honor song announcing the Indian name to the community.

Native people also have the opportunity to earn their name by doing something honorable; for example, a person may enlist in the military and have warrior experiences, which the Indian name may represent.

**Ceremonies:**

To learn of ceremonies requires a person to go to a respected elder, bringing tobacco and other gift items to visit about the various traditional ceremonies of the Tribe. Preparation to participate in some ceremonies may involve a full year or longer depending upon the type of ceremonies.

The Dakota Studies program at Cankdeska Cikana Community College (Little Hoop Community College) provides opportunities for people to learn of the culture, traditions, language and ceremonies of the Dakota Oyate.

**Powwow Protocols:**

Powwows are gatherings of Native American families and children; they come together to celebrate, renew relationships and to interact with one another. Powwows are scheduled to honor each other with give-aways, feasting together, singing honor songs, and engaging and observing competitive dancing.

**Give-aways:**

People and families initiate give-aways to honor relatives. The family determines who are the recipients of the give away. When a family is giving away, they will many times give to relatives and community members who are in mourning and have recently lost a family member. When an honor song is sung, all the people in attendance are expected to stand to show respect with the men removing any head cover. These represent only a few of the protocols of the powwow activity.

# Spirit Lake Nation



Dakota-Mni Wakan Oyate  
(People of the Spirit Water)

## Gender Roles

### **Male Activities, Rights of Passage, Responsibilities, General Information**

Tribal members hold children to be sacred until the age of twelve. Children are not to be verbally, emotionally, or physically abused.

After the age of twelve, when a boy becomes a man, he must go through the right-of-passage. Traditionally, young men went on a vision quest; however, the white man outlawed any traditional ceremonies including the vision quest. Recently, on August 11, 1978, the American Indian Religious Freedom Act passed and protected these ceremonies. Some tribal members and families still practice these traditional coming of age ceremonies.

### **Female Activities, Rights of Passage, Responsibilities, General Information**

The female rites-of-passage ceremony was also outlawed, but continues to be practiced by some Tribal members and families.

When a young girl experiences her first menstrual cycle, a ceremony is conducted for her. A

woman is considered to be very sacred and holy during her menstrual period and woman are respected and taught by family and friends how to respect themselves. During this time, woman do not go to ceremonies where a pipe is present; they are careful not to step over children's clothes and possessions. As shared by the elders, a woman also does not touch Eagle feathers or men's weapons while menstruating.

## Spirit Lake Nation



Dakota-Mni Wakan Oyate  
(People of the Spirit Water)

## Kinship relationships and expectations

Kinship relationships are an important part of the way people interact and support the family and Tribal connections. Some of those kinship relationships are as follows:

- The father's brother is the child's father.
- The mother's sister is the child's mother.
- Son-in-laws don't talk to mother-in-laws.
- Daughter-in-laws don't talk to father-in-laws.
- Male relatives and female relatives are not left home alone; for example, grandfathers and uncles do not babysit young girls.
- Precautions and prevention of sexual misconduct are built into the tribal and family codes of conduct and are an integral part of the culture.
  - Brothers and sisters have deep respect for one another and do not touch one another. When they get older the boys play with other boys while the girls play with other girls.

# Spirit Lake Nation



Dakota-Mni Wakan Oyate  
(People of the Spirit Water)

## Events

**Fort Totten Indian Days:** Last weekend in July

Event	Date(s)
Fort Totten Indian Days	last weekend in July
SLN Summer Horse Camp*	July 11-15, 2011
Traditional Pony Games and Races**	July 29, 2011
Dakota Ride for Wellness***	September 17-18, 2011

\* **Spirit Lake Nation Summer Horse Camp**  
sponsored by the Sunka Wakan Ah-Ku program

For girls and boys aged 13-17 years. Activities include drug and alcohol prevention education, history/story telling by elders, arts and crafts, horseback riding, basic horse skills, recreation and imipi (sweatlodge).

**\*\* Traditional Pony Games**

Youth and adult categories: hoop threading, rescue the fallen warrior, ribbon race, drag the hide, and pony race.

For more information and/or application call:

Darla (701) 351-0271

Neil (701) 302-0936

**\*\*\* Dakota Ride for Wellness**

sponsored by the Sunka Wakan Ah-Ku program

The ride will circle the Spirit Lake reservation (beginning at Crow Hill) in honor of the growth of the Dakota Nation.

For a Monthly Activities Calendar:

Spirit Lake Tribe Recreation Center

[www.spiritlakenation.com/SLT\\_Recreation\\_Center.htm](http://www.spiritlakenation.com/SLT_Recreation_Center.htm)

## **community, Cultural Organizations and Resources**

### **Spirit Lake Gifts**

Vocational Rehabilitation Building, Main Street

Fort Totten, ND 58335

Phone: (701) 766-4446

Fax: (701) 776-1310

email: [spiritlake.org/SLGifts/index.html](http://spiritlake.org/SLGifts/index.html)

### **Spirit Lake Reservation area churches:**

[Dakota Baptist Church](#) - (701) 766-4516

[Lighthouse Assembly of God](#) - (701) 766-4826

[Seven Dolors Catholic Church](#) - (701) 766-4314

[St Michael Catholic Church](#) - (701) 766-4151

[Beacon Presbyterian Church](#) - (701) 294-3208

[First Baptist Church](#) - (701) 662-2593

[River Of Life Assembly Of God Website](#) - (701) 662-4582

[Jehovah's Witnesses](#) - (701) 662-7579

[Christ Free Lutheran Church](#) - (701) 662-8521

[Episcopal Church of the Advent](#) - (701) 662-3726

# Spirit Lake Nation



Dakota-Mni Wakan Oyate  
(People of the Spirit Water)

## Community, Cultural Organizations and Resources

### **Spirit Lake Gifts**

Vocational Rehabilitation Building, Main Street  
Fort Totten, ND 58335  
Phone: (701) 766-4446  
Fax: (701) 776-1310  
email: [spiritlake.org/SLGifts/index.html](http://spiritlake.org/SLGifts/index.html)

### **Spirit Lake Reservation area churches:**

[Dakota Baptist Church](#) - (701) 766-4516

[Lighthouse Assembly of God](#) - (701) 766-4826

[Seven Dolors Catholic Church](#) - (701) 766-4314

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[River Of Life Assembly Of God Website](#) - (701) 662-4582

[Jehovah's Witnesses](#) - (701) 662-7579

[Christ Free Lutheran Church](#) - (701) 662-8521

[Episcopal Church of the Advent](#) - (701) 662-3726

# Standing Rock



## Lakota and Dakota Oyate

### History

The Standing Rock Sioux Reservation is situated in North Dakota and South Dakota. The people of Standing Rock, often called Sioux, are members of the Dakota and Lakota nations. “Dakota” and “Lakota” mean “friends” or “allies.” The people of these nations are often called “Sioux,” a term that dates back to the 17th century when the people were living in the Great Lakes area. The Ojibwa called the Lakota and Dakota “Nadouwesou” meaning “adders.” This term, shortened and corrupted by French traders, resulted in retention of the last syllable as “Sioux.” There are various Sioux divisions and each has important cultural, linguistic, territorial, and political distinctions.

The Dakota people of Standing Rock include the Upper Yanktonai in their language called **lhanktonwana** which translates as “Little End Village” and Lower Yanktonai, called **Hunkpatina** in their language, “Campers at the Horn” or “End of the Camping Circle.” When the Middle Sioux moved onto the prairie they had contact with the semi-sedentary riverine tribes such as the Mandan, Hidatsa, and Arikara. Eventually the Yanktonai displaced these tribes and forced them upstream. However, periodically the Yanktonai did engage in trade with these tribes and eventually some bands adopted the earthlodge, bullboat, and horticultural techniques of these people, though buffalo remained their primary food source. The Yanktonai also maintained aspects of their former woodland lifestyle. Today Yanktonai people of Standing Rock live primarily in communities on the North Dakota portion of the reservation.

The Lakota, the largest division of the Sioux, subdivided into the **Ti Sakowin** or Seven Tents and Lakota people of the Standing Rock Reservation included two of these subdivisions, the **Hunkpapa** which means “Campers at the Horn” in English and **Sihasapa** or “Blackfeet,” not to be confused with the Algonquian Blackfeet of Montana and Canada which are an entirely different group. By the early 19th century, the Lakota became a northern Plains people and practically divested themselves of most all woodland traits. The new culture revolved around the horse and buffalo; the people were nomadic and lived in tepees year round. The Hunkpapa and Sihasapa ranged in the area between the Cheyenne and Heart Rivers to the south and north and between the Missouri River on the east and Tongue to the west. Today the Lakota at Standing Rock live predominantly in communities located on the South Dakota portion of the reservation.

### *Establishment of Standing Rock Agency*

At the time gold was discovered in the Black Hills, the United States government was beginning in earnest to implement its policy to confine all western Indians on reservations. The government wanted all Lakota and Dakota within the bounds of the Great Sioux Reservation and out of the un-ceded territories. In order to make the Grand River Agency more functional, the Indian agency and its army support moved 55 miles up the Missouri River to a high tableland at a point where the river was narrow and deep. This new site had a river landing accessible to steamboats, an abundance of cottonwood timber, and good farming land. This area was outside the bounds of the Great Sioux Reservation but an Executive Order signed March 16, 1875, extended the reservation’s northern boundary to the Cannonball River. Fort Yates became the military support for the agency and late in 1874 the agency officially became known as Standing Rock Agency.

Since the Standing Rock Agency’s new location at Fort Yates was to be a permanent location, the Yanktonai, under Two Bears, living and farming on the eastern side of the Missouri River, were forced to move across the river. The federal agent at Standing Rock implemented government policies aimed at “civilizing” the Indians; these included encouraging Indians to construct log homes and take up farming. The federal government also distributed rations of food to all Indians living within the bounds of the Great Sioux Reservation. These rations consisted of flour, lard, bacon, sugar, coffee, and beef. Rations were used as a way to keep people on the reservation and discourage the people from pursuing a traditional lifestyle of hunting; only those Indians living on the reservation were eligible for rations. In time, when Indians changed to a farming economy the government planned to end the rationing system. As another way to encourage adaptation of the “white man’s civilization,” as it was referred to in government documents, the federal government distributed clothing, blankets, and cloth to the Indians on an annual basis. This, too, was done to discourage pursuit of the old lifestyle with cloth replacing leather for clothing. But more importantly to the government, the clothes made the Indians look more like their counterparts in the majority society and less like Indians. Nonetheless, winters were harsh and rations were often late so Indians continued to leave the reservation to hunt in the un-ceded territory as provided in the 1868 Fort Laramie Treaty.

# Standing Rock



## Lakota and Dakota Oyate

### Tribal Protocols and Asking for Help

#### **Naming:**

If a foster child from Standing Rock inquires about receiving an Indian name, the custodian or foster parent should consult with extended family members to determine if this naming process is appropriate to the family's culture and beliefs. The custodian or foster parent is obligated to develop a relationship with the extended family to seek their assistance in finding a person qualified to give the name.

It is important in the naming process to find a spiritual person or a respected elder. The extended family members will know the community and will be able to identify a Tribal member who lives a spiritual life and lives as an example to others.

The Standing Rock Reservation contains several special and unique communities with some differences. It is important, therefore, that the social worker and foster parent connect with the child to build a trusting relationship by helping the child to strengthen and understand his/her identity as an Indian.

When the custodian, case manager or foster parent, with the help of the extended family finds the right persons to perform the naming ceremony, it is important to feed them and gift them with tobacco and blankets. It is also important to have witnesses present for the naming ceremony. If the child did not experience their early life with a traditional family, he/she may not be aware of

the importance of the naming ceremony process to his/her culture.

It is important to recognize that family members teach traditional ceremonies and spirituality. One of the very important activities of the social worker and foster parent is to connect with the extended family to allow them to assist and guide the child on learning of the ceremonies and spirituality, and culture of the Standing Rock Oyate.

## Spirit Lake Nation



**Dakota-Mni Wakan Oyate  
(People of the Spirit Water)**

## Gender Roles

### **Male Activities, Rights of Passage, Responsibilities, General Information**

When young males reached puberty, the uncles and other older male relatives guided and helped them. They would take them hunting and teach them the meanings of what it is to be a man. Traditionally, when boys grew older, women no longer raised them. Men were the hunters and men would never abuse anyone weaker than themselves. Men always respected the women and would come to their defense in time of need. If a man abused women or children, others shunned them.

Today, to honor the past, there is a horse ride to honor all the Chiefs of the Great Sioux Nation.

This annual ride is called the “Chiefs’ Ride”. During this ride the older men teach the younger men how to attain the qualities of a warrior for their family, community, and the Tribe. During the ride, the older men share oral histories about the great warriors and chiefs so these stories will be passed on from generation to generation.

### **Female Activities, Rights of Passage, Responsibilities, General Information**

For some families, when a young woman experiences her first menstrual cycle, it is considered a special time in her life. It is a special time signifying that the young girl becomes a woman. The older women in her family take her aside and share what it means to become a woman. They teach the young girl how to sew and cook. When a young woman is menstruating, she is taught to show respect for herself by:

- Washing her clothes separate from the family’s wash.
- Always keeping clean.
- Not stepping over the children’s clothes or property.
- Not cooking red meat during the menstrual cycle.

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# Standing Rock



## Lakota and Dakota Oyate

### Kinship Relationships and Expectations

The Kinship system of the Lakota and Dakota people is based on their immediate familie, extended family and tiospaye.

Tiospaye refers to the wide, extended families who may or may not be related to you but live in the same camp. They live, travel and take care of each other. This family system is based on love, respect and helping each other.

There are kinship roles that also exist in some families - these are:

- Brothers and sister have a respect relationship.
- Son-in-laws do not talk to their mother-in-laws.
- Daughter-in-laws do not talk to their father-in-laws.
- Daughter-in-laws do not talk to father-in-laws.
- Male relatives and female relatives are not left home together. An example: grandpas and uncles do not babysit little girls.

# Standing Rock



## Lakota and Dakota Oyate

### Events

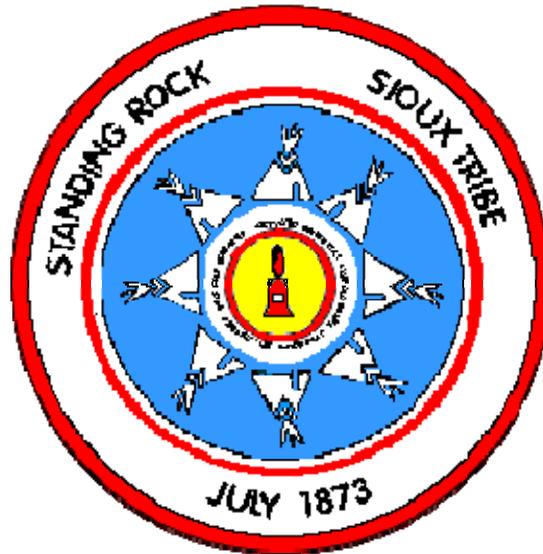
Event	Dates
Dakota/Lakota Language Summit	see tribal website
Kennel Powwow	3rd weekend in May
Cannonball Powwow	2nd weekend in June
Porcupine Powwow	3rd weekend in June
Bear Soldier	4th weekend in June
Little Big Horn Victory Day	June 25th
Bull Head Powwow	2nd weekend in July
Dakota/Lakota Youth Culture Camp (grades 5-8)	2nd week in July

Sitting Bulls' Camp, SD	
Little Eagle Powwow	3rd weekend in July
Fort Yates Powwow	1st weekend in August
Dakota Oyate Youth Camp - Solen, ND	August 11th
Rock Creek Powwow	2nd weekend in August
Bullhead Powwow	2nd weekend in August
Wakpala Powwow	3rd weekend in August
Sitting Bull College Powwow	3rd weekend in September
Sitting Bull Day	December 15th

Contact Tribal Office for more information.

<http://www.standingrock.org/news.asp?ID=97>

# Standing Rock



## Lakota and Dakota Oyate

### Community, Cultural Organizations and Resources

#### Standing Rock Reservation area churches:

[St Luke's Episcopal Church](#) - (701) 854-2323

[Hope Reformed Church](#) - (701) 336-7534

[Pollock Memorial Presbyterian](#) - (605) 889-2830

[Pollock Lutheran](#) - (605) 889-2898

[Redeemer Lutheran Church](#) - (605) 823-4951

[United Church of Christ](#) - (605) 823-4839

[LDS Missionaries](#) - (605) 823-2012

[Good News Assembly of God](#) - (605) 823-4462

[Church of Jesus Christ of LDS](#) - (605) 823-4907

[St Peter & Paul Church Website](#) - (701) 336-7172

[Church of St Bernard](#) - (605) 823-4401

[Grace Baptist Church](#) - (605) 823-4600

[Good News Assembly of God Website](#) - (605) 823-4462

[Church of Jesus Christ of LDS](#) - (605) 823-4907

[Redeemer Lutheran Church](#) - (605) 823-4951

[United Church of Christ](#) - (605) 823-4839

[LDS Missionaries](#) - (605) 823-2012

[St Paul Lutheran Church](#) - (605) 466-2449

[Holy Cross Catholic Church](#) - (605) 865-3653

[United Methodist Church](#) - (605) 865-3567

# Turtle Mountain



## Pembina Band of Chippewa

### History

Historically, the Chippewa proudly referred to themselves as Anishinabe, meaning “The Original People.” The members of the Turtle Mountain Band of Chippewa are primarily members of the Pembina Band of Chippewa. The descendents may include, through intermarriage, other Chippewa Bands, the Cree, and other nations who comprise the membership of the Turtle Mountain Band of Chippewa.

The name “Chippewa,” a mispronouncing of Ojibwa, Ojibway, Ojibwe, Saukteaux, and Anishinabe all represent the same group of people. The word “Ojibwa” means “something puckered up.” One name theory suggests that it comes from the way the people made their moccasins. The word “Ojibway” will be used when referring to the Tribe’s early history and the word “Chippewa” is used after contact with the Northern Europeans.

The Ojibway are members of the Algonquin language group located in a huge expanse of land from Newfoundland to the Rocky Mountains and from Hudson Bay to North Carolina. Other tribes in this language group are the Cree, Ottawa, Sauk, Fox, Menominee, Potawatomi, Miami, Shawnee, Delaware, Cheyenne, Blackfeet, and the Arapaho. This language classification by scholars does not mean these tribes were closely related nor allies for that matter.

The Ojibway migrated in many directions. They lived on the eastern shores of Turtle Island (North America) around 900 A.D. and eventually established their aboriginal territory in the woodlands of Canada, Michigan, Minnesota, Wisconsin, and eventually North Dakota and Montana. Around the beginning of the 17th Century or shortly thereafter, the Ojibway moved westward to the shore of Lake Superior. This migration was taking place on both the north and south shores of Lake Superior. The tribes to the north of the lake were mainly Ojibway and Cree with whom they shared familial ties. The Ojibways to the south of the lake were called “Chippewa”—an English mispronunciation of Ojibway.

The transition of the Chippewa from the woodlands to the plains occurred near the end of the 18th century. French and English fur traders had traveled with the Chippewa as far as the Turtle Mountains. Having acquired guns and ammunition from the traders, and horses from the Mandan and Hidatsa, the Chippewa had an advantage in obtaining territory in Dakota. They had spent a decade utilizing the rivers of the Red River Territory. However, by 1807 this region was virtually depleted of wild game and furred animals. Feeling the hard times, these bands returned to their woodland homes in Minnesota. One group, the Mikinak-wastsha-anishinabe, a band of Chippewa, left the Pembina settlement and established themselves in the Turtle Mountains.

The Pembina Band of Chippewa advanced westward for several reasons. First they had acquired the horse and developed the Red River Cart. Alexander Henry (Younger) stated in his *Journals* that one cart was as useful as five horses. The Turtle Mountains were plentiful in resources. Abundant in muskrat, beaver, fish, deer, and buffalo, the Turtle Mountains allowed the Chippewa to maintain a thriving fur trade. This region was filled with lakes and water resources as well as several types of medicinal and edible plants. At the same time, the Turtle Mountains offered a refuge from the encroachment of white settlers. Although they moved to the plains, the Chippewa still traded at the posts in Pembina, as well as trading with the Mandans and other tribes at Fort Union.

### ***The Turtle Mountain Reservation is Established, 1882***

The Turtle Mountain Reservation was established in 1882. It was not until December 1882 that Congress designated a 24 by 32-mile tract in Rolette County as the Turtle Mountain Reservation on behalf of the Turtle Mountain Band of Chippewa. The government miscalculated the size of the Tribe at 200 full-blooded Chippewas, and failed to consider the more than 1,000 mixed bloods who were also members of the tribe.

The government was determined to allot the Tribal members 160 acre plots as in the past, but the Chippewas were against this arrangement preferring to hold the land in common with all Tribal members.

In 1882, President Chester Arthur established the Turtle Mountain Reservation with twenty-two townships of land. However, by March of 1884, the government reduced the original 22 townships comprising the reservation to two townships, declaring the best farm land to be open to the public domain.

# Turtle Mountain



## Pembina Band of Chippewa

### Tribal Protocol and Asking for Help

#### **Naming:**

There are multiple ways to receive a Chippewa name. General practice requires the family to decide if their children receive a Chippewa name and if it is part of their family culture. It is the family who selects the Tribal member to perform the naming ceremony.

Custodians and foster parents are encouraged to make contact with the extended family members to seek assistance if the naming of a child is desired. The extended family would be able to provide the necessary insights on the ceremony and the protocols necessary to follow in the selection of the person performing the ceremony.

# Turtle Mountain



## Pembina Band of Chippewa

### Gender Roles

#### **Female Activities, Rights of Passage, Responsibilities, General Information**

The roles of Chippewa women are important to understand because it strengthens one's identity. They are the strength of their family and community. They make sure their family and community come gather and care for each other. They also have a responsibility to pray for the water. They also show respect by wearing skirts when they attend ceremonies and dress appropriately. When a young lady comes of age some families have a ceremony for the young girl to take that step into understanding what it means to become a woman.

#### **Male Activities, Rights of Passage, Responsibilities, General Information**

The men have a large responsibility to protect and provide for their community and family.

Young men are usually shown by the men in their family their responsibilities. One of the roles of the men is to pray with the fire.

## **Turtle Mountain**



## **Kinship Relationships and Expectations**

The kinship system includes how to interact with your relatives. The older person of each relationship is treated with respect by the younger relatives. Grandparents are respected by the entire tribe. One way they are shown respect is when there is a feed, elders eat first. Mother teaches her daughter her role and Father teaches his son his role to his family, community and tribe. The extended family also contribute to teaching.

# Turtle Mountain



## Pembina Band of Chippew

### Events

Event	Date(s)
Turtle Mountain Days	2nd weekend in July
Women's Wellness Conference *	July 28-29
St. Ann's Day	3rd weekend in July
Dunseith Powwow	2nd weekend in August

\* Women's Wellness Conference, "Walking in Harmony toward Wellness" <http://www.turtle-mountain.cc.nd.us/pdf/WellnessConference2010.pdf>

# Turtle Mountain



## Pembina Band of Chippewa

### Community, Cultural Organizations and Resources

#### Turtle Mountain Reservation area churches:

[St Ann's Church](#) - (701) 477-5601

[Immanuel Lutheran Church](#) - (701) 477-5122

[Rolla St John Presbyterian Church](#) - (701) 477-5376

[St Joachim Catholic Church](#) - (701) 477-5277

[United Methodist Church](#) - (701) 477-5400

[Assembly of God Church](#) - (701) 477-6991

[Our Savior's Lutheran Church](#) - (701) 477-3246

[Emmanuel Pentecostal Church](#) - (701) 477-8578

[Assembly of God Church](#) - (701) 246-3250

[Ebenezer Lutheran Church](#) - (701) 246-3488

**Faith Based Services to Victims**

PO Box 900  
Belcourt ND 58316  
701-477-0002  
**Rev. John Hesford**

**Christian Faith-Based Counselor**

(home& work) 246-3266  
(cell) 313-530-8406  
**Deaise Marcellais**

**Christian Faith Counselor**

(home) 477-8975  
(work ext. 35) 477-8717  
(cell) 278-5425  
**Rev. Daniel & Sandi Bean**

**Christian Faith-Based Counselor**

(home) 244- 5290  
(cell) 770-841-6860  
**Jackie Giron**

**Christian Faith-Based Counselor**

(home) 477-6200  
(work) 477-0036  
**Debbie Gourneau**

**Traditional Faith-Faith Based Counselor**

477-0023  
**Sandra Bercier**

**Traditional Faith-Based Counselor**

(home) 477-0947  
(work) 477-8569  
**Terry and Mary Morin**

**Traditional Faith-Based Counselors**

244-5422  
**Janice Jeanotte**

**Traditional Faith-Based Counselor**

477-3674  
**Diane La Chapelle**

**Traditional Faith-Based Counselor**

550-0095

**Barb Poitra**

**Christian & Traditional Faith-Based Counselor**

(home) 477-2392

(work) 477-6167

(cell) 477-2392

