

Oldest Elder in West Segment Makes Her Journey



“Dae Dek Mah” Geese Woman also known as Arline Ceceila (Bell) Charging.

Photo at bottom courtesy of family

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“Dae Dek Mah” in our Mandan language is her first name Geese Woman, who is a very well respected, knowledgeable and a prominent elder in our community. Geese Woman recently made her journey to the Spirit World. Her given English name is Arline Cecelia (Bell) Charging who celebrated 97 trips around the sun last month on the day of her birthday, September 26th she was born in 1926.

Arline was fluent in our Mandan and Hidatsa languages; her presence will be greatly missed by her family and those who frequently visited with her. Those who did were very fortunate to listen to her stories of long ago, in which she freely shared. She had a great sense of humor, she loved to laugh. Arline has mentored many throughout her entire life, and has done an excellent job of being an example to her family and relatives. She has demonstrated how much love she has for her family and relatives through her patience and support.

She shared valuable advice to those who treasured and shared her love. It is indeed a great loss, Arline was a gold mine I say that because she was full of knowledge of our history and our stories. She was very knowledgeable of the Mandan and Hidatsa ways of life.

She was one precious elder who has seen a lot in her life time and in the past of the way of life and how it used to be. A past that we can only imagine through their eyes. Arline was truly an extraordinary woman who has touched many people in our ordinary lives. She is a mother and grandmother, who has a five generation family. Arline has lived in this world through 9.5 decades. She is definitely one in a million, a guiding light and a great inspiration to her family. In the photo to your right is Dale her grandson, Arline and her daughter Gloria. Nii ma ghee dta sheez!



Councilwoman Turner-Lone Fight Update



Greetings from our West Segment community to those who live far and near. I greet each of you. At this time, I would like to extend our deepest sympathy and prayers to the family and relatives of Josephine Standish White Owl, and to the families and relatives of Avalon Hale and Arline Charging. Our deepest sympathy goes out to each of these families from our community. I would also like to send our sincere condolences to other segments who have lost their beloved ones.

We send our prayers. I would also like to remember those who are in the hospitals, nursing homes and those who are sickly. We send our prayers of comfort to each and every one of you. Its hard to have loved ones in hospitals, and nursing homes.

We are now into the fall season, as we enter into a new month October. The Beautification Program will doing weatherization. Be sure to submit your request as soon as you possible to ensure timely completion. They will started on October 4 and 5th. To schedule please reach out to Lauren at (701) 897-1569.

The Cultural department will include drum practice and language along with other activities which would include hand games.

Our West Segment Recreation department will be taking kids and students to the Barry Acres Pumpkin patch on Friday, October 20th. The deadline to sign up was on October 10th. The buses will leave at 8:30am from the Water Chief Hall. For more information you can call LeeAnna Nation at 421-1968. See page 8 for more information.

Also in our area we have a list of Events in West Segment: are on pages 19. and 16 and on page 25. on page 32. you can see all the information.

Here is an update on the site conditions taking place in our community. Construction will be happening on site the end of this month and into November.

Deep foundation; steel pipe will be driven into the ground to support the Grade beams and ramp structural.

Slab for the Pool area.

Concrete footing and foundation work will start at the south half of the community center. Mass excavation will continue with construction of the south entrance road. Site utilities work will begin with sanitary sewer work first followed by water line works and ramp; storm sewer work.

You can see some of the photos as shown on pages 3-4 showing you how the construction and ground work is coming along. It's all in the works. These guys are working constantly on these projects with their determination to get as much work done as they possible can before the weather gets too cold.

With the update on the site conditions that I have just stated. On page three of the West Segment news you can see the development being made on our Veterans Memorial Wall which is now being constructed. The location of the wall will be located right before you get to the Mandaree Celebration grounds on the right side. On page four you can see photos of the ground work and construction which is being done where the wellness center will be. On page five, we have made improvements to the path walk way. You can see where it starts and ends in the photos. This is something all our community members can make use of when they want to walk they will be able to walk off the road.

As I mentioned before we are making improvements and developments in our community it's a very slow process but its happening. I do thank our community members for being so patient this is a long over due process. These photos of the ground work and construction show that work is being done here in our community. At least before our weather changes.

I have been working really hard for our community. There's been many obstacles that I had to overcome. I am trying my best for our people in our community.

Just a reminder the Elbowoods Memorial Health Center will be available for **COVID, FLU VACCINES AND STD TESTING**. On Wednesday, October 18th from 4:00pm to 6:00pm at the New High School here in Mandaree. (see poster on page 6.)

We have a lot of events scheduled for this month so I hope to see you all there that we have for our West Segment community members. Also keep an eye out for more events in the upcoming months.

A reminder for our community members if you need applications for the following. Please call Loretta Lone Bear at 759-3377. Here is a list of applications available at the Water Chief Hall:

- **LIEAP application,**
- **Tribal job applications**
- **Hidatsa Housing applications**
- **TAT Solid Waste/dumpsters**
- **Portable Water Applications**
- **Service Line Agreement**
- **Small Loans**
- **McKenzie Electric membership applications.**

All applications are kept at the Water Chief Hall for your convenience So you don't have to drive into town. Again you can see Loretta Lone Bear for these applications or call her at 759-3377

This is all I have for now, I would like to thank you for being a good reader.

Go Wits

Councilwoman Gladys Sherry Turner-Lone Fight

Veterans Memorial Wall is being Constructed



This is where the Veterans Memorial Wall will be built. As you can see the stairway.



Here is a side view of the Veterans Memorial Wall. Workers are diligently working hard while the weather is good.



In this photo you can see the workers and the jump house in the back. This Veterans Wall is right above it.



Workers were busy breaking ground and have a layout of the Veterans Memorial Wall.



Here is another angle of them working on the wall.



Front side of these guys working on the Veterans Wall.

West Segment Construction Moving Along in our Community



Here is another angle they have cement blocks piled up for building.



The ground work begins from here and extends out to the road on route 12. Our community is slowly making changes.



Concrete footing and foundation work will start at the south half of the community center.



Construction is being done on a daily basis getting as much done as they possibly can.



These culverts have yet to be put in place which are probably already in place since this picture was taken.



Steel pipe needs to be driven into the ground the workers on the side are walking along the lines of where the steel pipes goes.

West Segment Walk Path Extended



This shows where the new walk path starts right in our West Segment community.



This photo shows where the walk way path ends which is up the hill from our community.



It's a wonderful site when one can go on the walk path from our community to up the hill. In the bottom photo you can see the workers completing the walk path.



Here is another angle of the walk path way around the bend where Mandaree is in site. As you can see workers are still laying out and paving the walk path up the hill.



For Your Information

EMHC
**COVID, FLU VACCINES,
 AND STD TESTING**

NEW TOWN
TUESDAY OCTOBER 10TH
 3PM - 5PM
 DIABETES CENTER

MANDAREE
WEDNESDAY OCTOBER 18TH
 4PM - 6PM
 NEW HIGH SCHOOL

PARSHALL
TUESDAY OCTOBER 17TH
 4PM - 6PM
 ELDER MEAL SITE

WHITE SHIELD
TUESDAY OCTOBER 24TH
 2PM - 4PM
 COMMUNITY CENTER

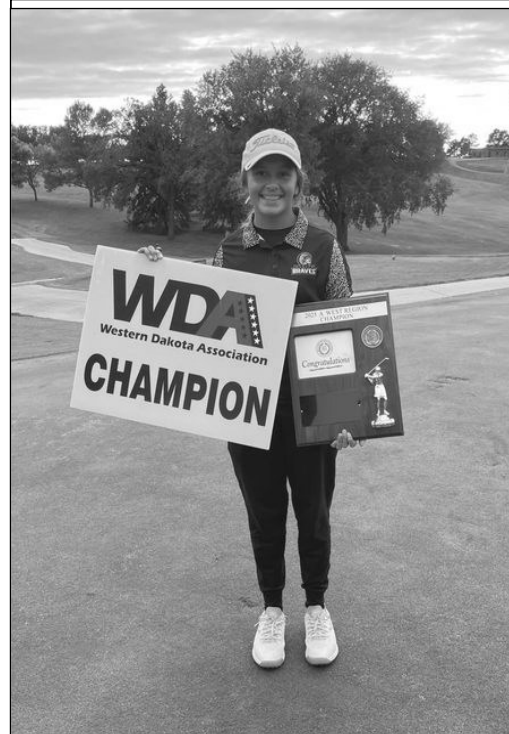
TWIN BUTTES
THURSDAY OCTOBER 19TH
 2PM-4PM
 WELLNESS CENTER

QUESTIONS?
 CALL
 701-627-7715/7655/7923/7921



Hale Placed in WDA Golf Tournament

Submitted by Hale family



Isabella Hale is pictured here with her trophy. She's in Class A Varsity Golf in Mandan and she recently placed 4th in the WDA Golf Tournament on Monday, September 24, 2023. The tournament was at the Tom O'Leary Golf Course in Bismarck, ND. Isabella also placed 4th in the WDA All-Conference as an 8th grader in Mandan, ND.

Her parents are Lindsey Hale and Charles (Chuck Bob) Hale and her grandparents on her mother's side are Diane Johnson and Mike Swallow. On her father's side they are Lois Hale and the late Leonard Hale.

Post Secondary Opportunities For Students



Pictured to your left is Corey, Faye, Kelsey and Erik were at the Mandaree High School to talk to the Juniors and Seniors about their post-secondary opportunities, and resources to

assist them on their educational journeys. They were joined by Iman, Levi, and Jimmy from the NHSC NACTEP Programs. They would like to thank Dr. Serna for coordinating this visit. Their next stop would be Killdeer then to Twin Buttes students who attend high school.

Around West Segment

Photos courtesy of Tia Mandan West Segment Fitness & Rec



Our Little Warriors put in some awesome work. Good job coaches and hard working athletes.



(L-R) Jaylee Irwin, Sansa Baker, Ashtyn Gwin, Raquel Middleton, Eva Good Iron ; These girls are the kindergarten thru 2nd grade runners for the Mandaree Elementary Cross Country Team.

Lady Warriors Junior Varsity Cross Country Team Wins First at "Watford City Fox Hills" Meet. Congratulations Team!



(L-R) Kairece Bird In Ground, Jersey Thompson, Jacee Martinelli, Cora Mann, Natie Mann, Aiyonna Johnson, Passion Lincoln, Mataylei Martinelli. Coached by James Moran

Photo by: LeeAnna Nation

Sgt. Hall Receives Prestigious Award

Submitted by Vivian Hall



Sgt. Kurtlyn Hall from Mandaree was recently selected as NCO (Non Commissioned Officer) of the Year for her platoon.

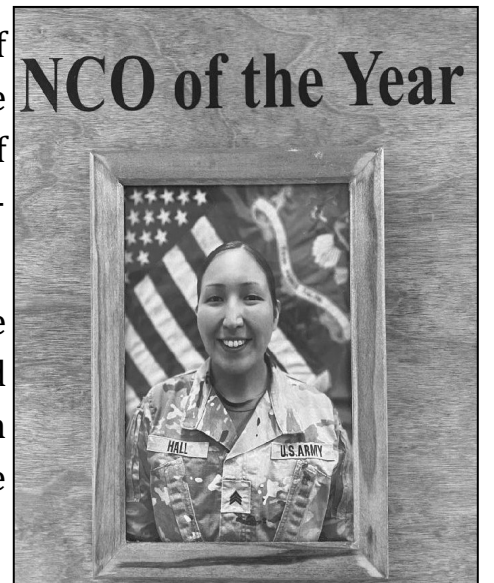
She enlisted five years ago in September of

2018 and graduated from boot camp in Fort Jackson, South Carolina. Kurtlyn is the granddaughter of the late Billy and Ester Hall and the late Matthew and Tillie Lone Fight. Her parents are Curtis Hall Sr., and Vivian Hall.

According to her family, Kurtlyn is following in the footsteps of her uncles; Ethan Hall, who served in the Army and her uncle Matthew Lone Fight Jr, who served in the Marines. Both of these men are decorated combat veterans. This is what inspired her to enlist. She wanted to carry on the Military tradition set forth by her grandfather's Ted Lone Fight and Matthew "Nathan" Lone Fight Sr. Kurtlyn worked her way to HR Specialist which allowed her to be stationed in El Paso, Texas at Fort Bliss. During COVID she was deployed to Poland for a brief period being deployed back to Fort Bliss.

Currently, she is stationed in Guam. There are no Army bases there so she lives off base and works either at the Navy or Air Force Base. Kurtlyn recently re-enlisted last year. She is unsure of whether or not she will make the Army a career but to date she is off to a great start as a Non-Commissioned Officer and Sgt.

On behalf of West Segment we thank Kurtlyn for her dedicated service. We wish her the best in whatever she decides to do. We are very proud of you Kurtlyn.



Around West Segment

Berry Acres Pumpkin Patch Trip!



A reminder to all parents and guardians. West Segment Recreations Department will be taking kids to the Berry Acres Pumpkin Patch on Friday, October 20, 2023.

All students must sign in by October 10, 2023 because space is limited for

transportation. Students may ride with their parents, and West Segment Recreation will cover their admission fee.

K-3rd grade students need a chaperone on the bus and throughout the trip.

4th-12th grade students will need a permission slip signed by their parent/guardian to attend the trip.

Each student can pick a small pumpkin to take home. Activities at the pumpkin patch are from 10:00am to 1:00pm.

Lunch will be provided by West Segment.

Busses will leave Water Chief Hall at 8:30 a.m. and will return by 4:00 p.m. at Water Chief Hall. Transportation to and from the Water Chief Hall must be provided by parent/guardian.

Please sign your child up by calling the Recreations Department at 759-3377 or by calling LeeAnna Nation at 421-1868 or Roni Stiffarm at 421-2255.



Mark Your Calendars!

- **Mandaree 2023-24 Celebration Committee will have their Carnival and Masquerade on Friday, October 20th starting at 5:00pm (see poster page 16)**
- **West Segment Halloween Bash will start at Noon on Saturday, October 28th at Noon. (See poster on page 25.)**
- **Haunted House will be at the CARE CENTER and open from 5:00pm to 9:00pm on Monday, October 23rd to Tuesday, October 31st. Haunted House will be CLOSED on Saturday, October 28th for the West Segment carnival.**
- **Trunk or Treat will be on Tuesday, October 31st will start at Noon at the New School parking lot. Everyone is encouraged to participate.**
- **Veterans Celebration will be on Wednesday, November 1st. (Poster on page 32.)**
- **Community Gathering & Talent Show will be on Monday, November 20th door open at 5:00pm. Thanksgiving baskets will be given out at 9:00am to 5:00pm. (page 20)**
- **The Christmas Community Party is already scheduled for Saturday, December 9th at 1:00pm.**
- **If you have any questions regarding any information you may call the Water Chief Hall at 759-3377.**

Our Story of Eagle Woman: Sacagawea: They Got It Wrong

Originally published as "Getting Sacagawea Right" The New York Review of Books, By [Thomas Powers](#) via Alaina Taylor [New York Review of Books](#) on May 18, 2023

by the Sacagawea Project Board of the Mandan, Hidatsa, and Arikara Nation

When spring came in 1805, Meriwether Lewis and William Clark left their winter camp near Mandan and Hidatsa villages on the Upper Missouri River and resumed their search for a route to the Pacific Ocean. The day was Sunday, April 7. Included in the party, Clark noted in his journal, was a French-Canadian trapper and trader along the Upper Missouri named Toussaint Charbonneau "and his Indian Squar to act as an Interpreter & interpretress for the snake Indians." By "Squar" Clark meant an Indian "wife" acquired by purchase in the local manner. By "snake Indians" he meant the Shoshones, a tribe in the Rocky Mountains important to the explorers in two ways: as a source of horses when the expedition left the river and as one of the tribes Lewis and Clark hoped to recruit for an ambitious diplomatic effort to end intertribal warfare and bring peace to the Northern Plains. That sounds like overreaching and it was, but it was high on the list of what President Thomas Jefferson had sent Lewis and Clark to do.

This Indian woman's story is complicated from start to finish, but one detail deserves mention at the outset. When Clark hired Charbonneau he had two Shoshone-speaking wives, sisters whom he had separately purchased from their father. Marrying sisters, called sororal polygyny by anthropologists, was a common practice among the Plains tribes at the time. Clark noted that both wives spoke Shoshone, but the older one was too sick to travel when the boats departed.

The younger sister, who joined the expedition, was about eighteen or nineteen years old, and she was carrying an infant son, born two months earlier with Lewis attending, though he wasn't a doctor. Labor was prolonged and difficult "as is common," Lewis noted, with first babies. Another French Canadian, René Jousseume, who spoke a rough but workable English, told Lewis that labor could be eased by breaking up the rattle of a rattlesnake and administering it mixed with water. Lewis said OK, it was done, and the boy was promptly born.

Over the next sixteen months Clark began to call the Indian woman "Janey" and grew fond of her son, but when the expedition headed upriver on April 7, he noted him on the roster only as "Shabonahs infant." After Clark had learned to sound out and spell the woman's name, he went back and inked it into his journal entry for the departure day: "Sah-kah-gar we â." The standard spelling now is "Sacagawea." It is said as one word but is actually an amalgam of two words, one for bird and one for woman, in the language of the Hidatsa, the tribe of the man who sold the sisters to Charbonneau. Clark is notorious for his erratic spelling—multiple ways for Charbonneau and Jousseume. But for the younger sister Clark made a special effort. He learned to pronounce her name, he under

stood its meaning—Bird Woman—and he tried to spell it correctly.

Among the members of the Corps of Discovery, Sacagawea was the youngest, save her son; she was also the only woman, the only Native American, and the only speaker of Shoshone. Today her Hidatsa name is probably recognized more widely than that of any other member, Lewis and Clark included. More statues have been erected in public spaces in her honor than for any other American woman. Why this is so is one of the mysteries of fame. Sacagawea performed useful service on the expedition and once or twice even pointed the way, but that doesn't explain the broad appeal of the young mother who carried her infant son across the Rocky Mountains to the Pacific and back, a journey second in significance in American history only to Columbus's. It's not easy to explain how Sacagawea steals the scene in Lewis and Clark's journals whenever she's on the page. But scholars sometimes think too much is made of her, scant her role, and never seriously ask who and what she was, exactly, or consider the ways in which that might matter.

Toussaint Charbonneau was paid \$500 for making the trip, Sacagawea nothing. Their journey ended in August 1806 when the expedition left them at the villages on the Missouri River where Lewis and Clark had found them. Charbonneau was about forty, Sacagawea nineteen or twenty. Then what?

Charbonneau lived into his seventies. In the last half of his life he attracted frequent notice from the keepers of diaries and journals as a trapper, trader, and translator on the Upper Missouri before dying in a still-unknown place at an unknown moment: after 1838 and before 1843 is as close as the Utah historian Larry E. Morris can get in *The Fate of the Corps* (2004), his history of the afterlives of the expeditioners.

But for the much earlier death of Charbonneau's Snake wife, Morris can pin down the cause, day, and place—"putrid fever" on December 20, 1812, at Fort Manuel Lisa, a trading post downriver from the Hidatsa villages where Clark had hired Charbonneau because his wife spoke Shoshone. That death date for Sacagawea has not been seriously challenged by scholars for seventy years or more because two brief diary entries recorded twenty months apart seem too clear and explicit for error.

But the death date matters. The standard 1812 date describes a short life with a sad ending. A new date proposed by Sacagawea's descendants and other interested members of the Hidatsa tribe suggests a longer life of broader drama and significance—fifty-seven years longer. The Hidatsa argument arrives in *Our Story of Eagle Woman: Sacagawea: They Got It Wrong*, by the Sacagawea Project Board of the Mandan, Hidatsa, and Arikara Nation. Continue on next page.

Our Story of Eagle Woman: Sacagawea: They Got It Wrong

No single author is named or thanked within. The book is a tribal effort led by five Project Board members who are all relatives of Sacagawea: Calvin Grinnell, Bernie Fox, Gerard Baker, Carol Newman, and Wanda Fox Sheppard (who died after its publication). The research and writing of the book was organized by Sheppard's brother and his wife, Dennis and Sandra Fox. Additional research was contributed by Professor Michael Welsh of the history department at the University of Northern Colorado. These eight and other volunteers share a belief common among Native Americans that they have something important to add to their history.

Our Story of Eagle Woman is the clearest and best example of a book written in this spirit that I have seen. Its claims are specific, broad, hard to resolve, and above all numerous: that Sacagawea had a Hidatsa name because she was Hidatsa; that except for travels with Charbonneau, she lived the whole of her life among the Hidatsa on the Upper Missouri; that late in life she had three additional children, all daughters; that her brother, Cherry Necklace, was a notable leader and religious figure; that after 1845 she lived with her brother in a traditional earthen lodge in Like-a-Fishhook village, near the trading post known as Fort Berthold; that her life there was intimately connected to the Hidatsa in all the village ways of the time; that she lived into her eighties; and that she was fatally wounded in 1869 by Sioux Indians—very likely Hunkpapa belonging to a war faction led by Sitting Bull—while traveling with a group on its way to a trading post upriver near Fort Buford.

Every detail of this expansion of the standard story is certain to be debated to exhaustion, but here, too, one detail in particular should be kept in mind from the outset: *Our Story of Eagle Woman*, drawing on tribal records and the family traditions of Hidatsa elders, asserts that Sacagawea's father, Smoked Lodge, was Hidatsa, but that her mother was a Crow named Otter Woman or Comes Out of the Water. The Crow and Hidatsa were closely related tribes, but not the same. Having a Hidatsa father and a Crow mother opens a question of what Sacagawea was, exactly.

The revisions proposed by the Project Board begin with a name change: a claim that Bird Woman's name was actually Eagle Woman—Maeshuwea or Maeshuweash—which proved too difficult for whites to pronounce. But Bird Woman is not wrong in any meaningful sense, and it is a name used frequently throughout *Our Story*.

The Project Board's new material supports an extended personal history collected a hundred years ago, on May 29, 1923, by a US Army officer with an interest in the Northern Plains Indians. Captain A.B. Welch had just finished delivering a Memorial Day speech to a gathering of the Old Scout Society on the Fort Berthold Reservation when he was approached by Bulls Eye, one of the old-time scouts, who said: I want to talk with you now. We have heard about some white men who wrote about my Grandmother. Her name was *T(Sakakawea)ish* [Welch's spelling]. These white men came along here about a hundred years ago.

They made a mistake with the interpreter. He could not speak the Indian well and told it wrong. He could not talk English either. He talked French. It has been wrong ever since that time. *T(Sakakawea)ish* was not a Shoshoni. She was a Hidatsa.

First on Bulls Eye's mind that day was his grandmother's tribal identity—not Shoshone, Hidatsa. But more important, in my view, were the date and circumstances of her death, which Bulls Eye described to Welch later in the day. Welch had asked the old scout to bring others familiar with the story to ensure he got the details right, and Bulls Eye arrived with seven leading men of the village including one, Arthur Mandan, who would later become the first tribal chairman of the Hidatsa. He was fluent in Hidatsa, Mandan, and English and often interpreted for early ethnographers like Alfred Bowers, the author of an authoritative ethnography of the Hidatsa, and Martha Beckwith, a folklorist who identified Bird Woman as a sister of Cherry Necklace in a 1937 work on Mandan and Hidatsa myths. Arthur Mandan was the son of a Mandan chief named Wounded Face (1838-1921) whose Christian name was Howard Mandan Sr. In 1909 the elder Mandan was photographed at a chief's meeting with Long Bear (1834-1912), a son of Cherry Necklace and nephew of Sacagawea. It was a small world; everybody knew everybody. These and other tribal connections offer evidence that Bulls Eye's story was common knowledge throughout the tribe.

When all were seated the Bulls Eye began his story:

My name is Bulls Eye. I am of the Hidatsa. I have seen fifty-eight winters.... My father's name was Lean Bull. He was Hidatsa.... My mother's name was Otter Woman. She was of the Hidatsa too. I was four years old when she was killed by an enemy. She died sitting up against a wagon wheel. The name of my mother's mother was *Sakakawea*. She was my grandmother. (Welch note: The two fingers to the mouth sign was given—blood relationship sign.)...My grandmother, *Sakakawea*, had a brother whose name was Cherry Necklace. He lived with our relatives in Montana. These people are called Absarokee ["Absaroka" is the spelling used now] or the Crows, sometimes. But they were Hidatsa a long time ago....

When my grandmother was seventeen years old, her father gave her to a white man. The white man was my grandfather. His name was Sharbonish (Charbonneau)...This white man and *Sakakawea* had several children. The first one was a man child [Jean-Baptiste Charbonneau, delivered with the aid of Meriwether Lewis]. The second was a woman child. They named her Otter Woman. She was my mother (Here the sign for birth was given). The third child was a woman child also. Her name was Cedar Woman. In other meetings over several years Bulls Eye gave Welch further details about his early life, some based on the stories told to him as a child and young man by Cedar Woman, his mother's sister, who died around 1895 when he was in his thirties.

Our Story of Eagle Woman: Sacagawea: They Got It Wrong

. He recounted his memories of the fight in 1869 near Fort Buford in which his mother bled to death leaning against a wagon wheel, and of his grandmother, who was shot in the side but managed to walk him to safety. “We walked over the hills and prairie to the trader’s store,” Bulls Eye told Welch. “I got well and lived. Sakakawea, my grandmother, died at the trader’s place, seven days after that.”

The Sacagawea Project Board refers to this account as “the Bulls Eye story,” and it is not easily dismissed or explained away, but it was almost completely forgotten after 1923, and the new book has so far been ignored by scholars. The Hidatsa fear their work is overlooked because they are Indians, and they may be right. But just as likely is the sprawl of the Bulls Eye story, offering, with little warning, a counter history on so many points at once. Which end of this thing do you tackle first? The best place to start is with the 1812 death date. The long-accepted argument for that is not strained but it is thin. It rests on two diary entries and a single word jotted down by William Clark a dozen or more years later.

The first diary entry was recorded by a young traveler, Henry Brackenridge, on his way up the Missouri River in April 1811 with a group bound for a new trading post built by the noted Indian trader Manuel Lisa:

We had on board a Frenchman named Charbonet, with his wife, an Indian woman of the Snake Nation, both of whom had accompanied Lewis and Clark to the Pacific, and were of great service. The woman, a good creature, of a mild and gentle disposition greatly attached to the whites, whose manners and dress she tries to imitate, but she had become sickly, and longed to revisit her country. The “Indian woman of the Snake nation” is not named but is unmistakably Sacagawea.

Second in the chain of proof is a diary entry some twenty months later by John Luttig, the chief clerk at Fort Manuel Lisa, on December 20, 1812: “This Evening the Wife of Charbonneau a Snake Squaw, died of a putrid fever she was a good and best Woman in the fort, aged about 25 years she left a fine infant girl.” Charbonneau had two Snake wives. One of them died in 1812, but which one? The standard telling of the Luttig story ends with the single word that Clark, sometime in the years between 1825 and 1828, wrote next to Sacagawea’s name on a roster of expedition members: “Dead.”

I call the 1812 argument thin because it offers no evidence for where Charbonneau and his two Snake wives were between April 1811 and December 1812 or for which Snake wife died in 1812, because it cannot tell us when or why Clark concluded that Sacagawea was dead, and because it overlooks the fact that Clark in 1813 wrongly believed that Charbonneau was dead. If he was wrong about Charbonneau, was he perhaps wrong about Sacagawea as well? Finally, there is the element of doubt introduced by the figure of Charbonneau himself, who had many wives. Lewis and Clark knew

two, and a third was noted by Sergeant Patrick Gass at a Christmas party in 1804 that “continued in a jovial manner till 8 at night; and without the presence of any females, except three squaws, wives to our interpreter.”

Charbonneau had two Snake wives while working for Manuel Lisa and later, at Fort Clark in the 1830s, had at least two other wives, tribes unidentified. In February 1834 a German prince, Maximilian of Wied, noted in his diary that his translator at Fort Clark, Toussaint Charbonneau, “was absent again. This seventy-five-year-old man is always running after women.” In October the clerk of the trading post, Francis Chardon, recorded in his journal that Charbonneau and his Lady started for the [Hidatsa village] on a visit—(or to tell the truth,) in quest of one of his runaway Wives—for I must inform you he has two lovely ones—Poor old Man. Three years later, as a smallpox epidemic was sweeping through the Mandan and Hidatsa villages in mid-August, “Charbonneau and his family” fled Fort Clark but proved unlucky. “Disease has not yet broke out among [the Hidatsa],” Chardon wrote, “except his squaw, who died four days ago.” Chardon tells us that a year after that, in October 1838, the eighty-year-old trapper-trader “took to himself...a young Wife, a young Assiniboine girl of 14,” captured in a fight that summer. So many wives, only one with a name.

Charbonneau kept no journal and left nothing like the full account delivered to Captain Welch by Bulls Eye, whose story is not two sentences, plus a word, but an expansive account of the death of his mother and grandmother. With the rest of the material gathered in *Our Story* it offers a swath of history as substantial as a deposition delivered to lawyers. Outside of the Lewis and Clark journals nothing else comes close to telling us as much about Sacagawea. One way or another, every future history of her life will have to take it into account.

At stake in this inquiry is the truth of two long-standing claims—that Sacagawea was a Shoshone and that she died at twenty-five. The principal argument for a Shoshone tribal identity is the fact that Lewis and Clark believed that’s what she was based on her report that a Shoshone chief, Cameahwait, was her “brother.” This is not a question to be settled in a minute. How Hidatsa address relatives is an extremely complicated matter. Any person addressed as “mother,” “brother,” “father,” “sister,” or “cousin” may be one in our sense of the term, or may not. The Sacagawea Project Board believes that Cameahwait had been adopted by Sacagawea’s father, Smoked Lodge, and that she had learned Shoshone on family visits to the tribe. The book makes its case and invites comment.

But in the meantime, it also stresses the problem of translation. Everything Lewis and Clark knew about Sacagawea’s history and identity came from her as reported in Hidatsa to Charbonneau, who passed it in French mainly to René Jusseaume, who gave Lewis and Clark the English version of it. Questions went back by the same route. But Washington Matthews, an army doctor in the 1870s who was the

Continue on page 13.

From District 4A Representative Lisa DeVille



Concentrated Animal Feeding Operations (CAFOs) or Factory Farming and Model Review Zoning Task Force

My name is Representative Lisa Finley-DeVillé. I am enrolled member of the Mandan, Hidatsa, and Arikara Nation but my direct lineage is Mandan and Hidatsa. I have lived my whole life with my family in Mandaree, ND on Fort Berthold Reservation. I want to share with you the reasons why I opposed the Concentrated Animal Feeding Operation (CAFO) bills that North Dakota Legislators passed this year.

In 2015, I was one of many people who worked against the CAFO's near Devils Lake, ND. One of the origins of my people came from Devils Lake region that predates colonial settlement. Our roots are from there and the spirits of our ancestors are tied to that sacred land that surrounds Devils Lake.

We Mandan people call ourselves "the People of the first Man." The Hidatsa were known as Minnetaree, or Gros Ventre. Hidatsa was formerly the name of a village occupied by these tribes, which has been said to mean "willows." The name Minnetaree, spelled in various ways, means "to cross the water."

Protecting landowners, family farmers, and ranchers was one of my most important platforms when I decided to run for office. During the 2023 Legislative Session, it was difficult to hear the news of long-time friends of the family farm going neutral on House Bill 1371. Especially because in 2016, a statewide vote rejected the weakening of the corporate farm law with 76% of the vote. That change would have destroyed the livelihoods of thousands of North Dakotans by putting small family farms in direct competition with corporations.

House Bill 1371: AN ACT to create and enact four new sections to chapter 10-06.1 of the North Dakota Century Code, relating to authorized livestock farm corporation and authorized livestock farm limited liability company requirements, and initial and annual reporting requirements for authorized livestock farm corporations, and authorized livestock farm limited liability companies; to amend and reenact sections [...] of the North Dakota Century Code, relating to agricultural definitions, ownership exceptions for beekeeping, agriculture support services, livestock backgrounding and feedlot operations, raising or producing of livestock by persons that have limited landholdings, and required reporting for corporate farming; to provide a penalty; and to declare an emergency.

The problem is under House Bill 1371, such feedlots or dairies would no longer fall under the definition of farming and ranching, meaning North Dakota's 90-year-old anti-corporate farming law, which limits farms to family ownership, would not apply to those operations. Leaving smaller farms under threat of closure undoubtedly impacts the diversity of local producers. As presented by North Dakota Native Vote in their testimony, corporations who have the ability to aggregate and analyze data for their benefit will first target small farms and the small diverse group of local producers that make up North Dakota's collective group of producers by transferring wealth to long-term corporate interests while family land and ownership will be lost to large animal confinement facilities.

Large livestock confinements, often referred to as Concentrated Animal

Feeding Operations (CAFOs) or factory farms, can pose various dangers and concerns to the environment, animal welfare, public health, and local communities. Here are some of the dangers associated with large livestock confinements:

Environmental Pollution:

Water Pollution: CAFOs produce massive amounts of manure and waste that can easily contaminate water sources if not properly managed. Runoff from these facilities can carry pollutants such as bacteria, pathogens, antibiotics, and excess nutrients (like nitrogen and phosphorus) into nearby rivers, streams, and groundwater, causing water pollution and eutrophication.

Air Pollution: The concentration of animals in these facilities generates significant amounts of ammonia, methane, and other gases that can contribute to poor air quality, greenhouse gas emissions, and odor issues in surrounding areas.

Animal Welfare Issues:

Overcrowding: Large livestock confinements often involve high stocking densities, leading to overcrowding and stress for the animals. This can result in health problems, such as increased susceptibility to disease and aggression among animals.

Limited Movement: Animals in CAFOs may have limited space to move around, which can restrict their natural behaviors and lead to physical discomfort and muscle atrophy.

Lack of Enrichment: Animals in confinement may lack access to natural behaviors like grazing, rooting, or dust-bathing, causing boredom and frustration.

Antibiotic Resistance:

Overuse of Antibiotics: In some CAFOs, antibiotics are routinely administered to livestock to prevent disease and promote growth. This practice can lead to the development of antibiotic-resistant bacteria, which poses a serious threat to human health by reducing the effectiveness of antibiotics in treating infections.

Public Health Concerns:

Zoonotic Diseases: The close proximity of animals in CAFOs increases the risk of zoonotic diseases—diseases that can be transmitted from animals to humans. Examples include avian influenza and swine flu.

Waterborne Illness: Water contamination from CAFO runoff can lead to outbreaks of waterborne illnesses, affecting local communities.

Community Impact:

Odor and Noise: Large livestock confinements can emit strong odors and noise that can disrupt the quality of life for nearby residents.

Property Values: Proximity to CAFOs can negatively impact property values in the area due to concerns about pollution, odor, and other environmental factors.

Loss of Biodiversity:

Land Use: The extensive land use required for feed production and waste disposal can lead to deforestation, habitat

Continue on page 24.

Our Story of Eagle Woman: Sacagawea: They Got It Wrong

first serious American student of Hidatsa, reported that it was a difficult tonal language like Japanese and that Charbonneau had never learned to pronounce it properly. Questions went back by the same route. But Washington Matthews, an army doctor in the 1870s who was the first serious American student of Hidatsa, reported that it was a difficult tonal language like Japanese and that Charbonneau had never learned to pronounce it properly. Jusseaume in turn was said by a British trader of the time, Charles MacKenzie, to speak “bad French and worse English,” and he added that the two Frenchmen argued about the meaning of every word going in both directions. This suggests but does not resolve the tangle of the argument.

The Project Board weighs the matter but settles in the end on the conclusion reached by Sacagawea’s son, Jean-Baptiste, who spent the last few years of his well-documented life looking for gold in California. Soon after he died of “mountain fever” on his way to Montana in 1866, a remembrance appeared in an Idaho newspaper, the *Owyhee Avalanche*, by a man who had known him since 1852. “Mr. Charbonneau was born in the western wilds,” the writer reported, “in the country of the Crow Indians—his father being a Canadian Frenchman, and his mother a half breed of the Crow tribe.” That view is hard to distinguish from Bulls Eye’s account. When son and grandson agree on the identity of a mother and grandmother it is likely that both were assured of its truth by the same sources.

The question of when Sacagawea died is simpler—yes or no for two dates. If Bulls Eye is right, his grandmother lived into her eighties and witnessed three great events: the transformation of Native American life on the Northern Plains, an unending war between the river tribes and the Sioux, and the near extinction of the river tribes by a devastating smallpox epidemic in 1837. Before the disease ran its course, half the Hidatsa and 80 percent or more of the Mandan had died. It was this terrible die-off, *Our Story of Eagle Woman* suggests, that prompted Sacagawea in her late forties to have additional children: Otter Woman in about 1838 and Cedar Woman in 1839. Early tribal records listed no father, but Bulls Eye tells us that it was Charbonneau in both cases. Every Hidatsa woman at the time did the same if she could. In 1845 the remnants of the Mandan and Hidatsa built a new community about sixty miles up the Missouri called Like-a-Fishhook, where Sacagawea’s brother, Cherry Necklace, built two lodges for different wives. In one of them Sacagawea lived during her last years.

Just outside Like-a-Fishhook, in the bottom lands near the river where the soil was good, the women of the Hidatsa and Mandan (later joined by the Arikara) raised corn, beans, squash, and sunflowers in fields they cleared, in the early years, with hoes made from the shoulder bones of deer or oxen, which were replaced by metal hoes as soon as people could get them. How they planted

their corn—in little hills about four feet apart, with six or eight kernels poked finger-deep into the sides of the hills—is described in a remarkable book by an early student of the Hidatsa, Gilbert L. Wilson, a Presbyterian minister who lived for extended periods on the Fort Berthold reservation between 1906 and 1918. *Buffalo Bird Woman’s Garden*, first published under another title in 1917, was written by Wilson but drawn from the memories and told in the voice of a Hidatsa woman also known as Waheenee, who moved to Like-a-Fishhook in 1845 when she was six. There, after her mother died, she grew up in the lodge of her father, Small Ankle, and addressed both of her mother’s sisters as “mother” in keeping with custom. Perhaps a hundred yards to the east of Small Ankle’s lodge were the two lodges of Cherry Necklace, whose sister, Bird Woman or Eagle Woman, had a garden in the bottom lands touching on the field where Buffalo Bird Woman in her teens tended her corn and scared away crows.

Wilson accumulated an immense body of notes from Buffalo Bird Woman (who died in 1932) and from her brother, Wolf Chief, and her son, Edward Goodbird—material often cited in *Our Story of Eagle Woman*. Wolf Chief was also an informant of the photographer E.S. Curtis and the anthropologists Robert Lowie and Alfred Bowers, who spent a year (1932– 1933) living at Fort Berthold and thirty years later published one of the basic books on the tribe, *Hidatsa Social and Ceremonial Organization*. These scholars would all have met Hidatsa who had known Sacagawea, but none seemed to take a close interest in her story. The notes of Bowers, in particular, contain a wealth of detail from Wolf Chief about Sacagawea and her family. Bowers might easily have gone on asking questions of Wolf Chief and worked up the answers into an extended narrative like his eight pages of dense text on Wolf Chief’s romantic life, but he held back. Why so much attention to Wolf Chief, but not the Hidatsa woman? My guess is that Bird Woman’s fame stood in the way. Bowers wanted to be seen as a scholar, not a journalist seeking sensation, so he let the story go.

When Bulls Eye is considered in a serious way, the broad narrative of Sacagawea’s life becomes clear, but it is in the journals of Lewis and Clark that the woman herself is seen most clearly. There she is often mentioned and quoted, frequently on the subject of some herb, root, or fruit that the Hidatsa like to eat or use. When Lewis in mid-July 1805 described at length how the Hidatsa made bread of sunflower seeds collected in the river bottoms and ground into a fine flour, it seems likely Sacagawea was his source. Who else among the corps would have known, or thought it important?

But Sacagawea was not just interested and helpful; she was bold. When she wanted something, she had the courage to argue that it was not just reasonable but right. In Oregon one evening in January 1806, she spoke up firmly while Clark was planning an expedition to the Pacific coast the next day to examine the carcass of a whale. Clark had not thought to ask Sacagawea if she might like to go. She made sure he knew. Clark noted in his journal on January 6: continue on page 15.

For Your Information

Update From NDDOT On Highway 73 & Highway 22

The concrete crew is scheduled to return to the this site as of October 9th. The asphalt crew is scheduled to return the end of next week (Oct. 12 or 13.) Once this work is completed and the road is in a condition for safe travel, ND 73 will again be open to traffic through the winter season.

The entire project consists of work on ND 73 from about Mile marker 6 to the JCT ND 22 (5 miles), including the round-a-bout work this season. During 2024 construction season, parts of ND 73 will again be shut down to allow Box Culvert replacement at Handy Water Creek and Bears Den Creek. These boxes will not be worked on concurrently due to the road being closed at those locations during their construction. The road will also be widened with new asphalt placed. The entire project is scheduled to be completed in the fall of 2024.

Thank you

Bill Gathman, Williston NDDOT District

Mandaree Job Announcements:

COMMUNITY HEALTH REPRESENTATIVES:

CHR - Mandaree

Location: Mandaree, ND
Management: No
Description: Regular, Full-Time, Benefits
Pay: \$20.00/hour
Deadline: Open until filled
Questionnaire: Child Care
Full Job Description >>>

SOLID WASTE:

Transfer Technician - Mandaree

Location: Mandaree, ND
Management: No
Description: Regular, Full-Time, Benefits
Pay: \$17.85/hour
Deadline: Open until filled
Questionnaire: Not Required

TAT Boys & Girls Club:

The Boys & Girls Club is currently recruiting for the following positions. If interested, please submit a resume and complete application for the following position. Must be able to pass a background check and drug test. Must be willing to work with kids, plan and execute!

You do not need to be Enrolled Member of TAT.

If you have any questions, contact Kristen Morsette, CEO, BGC-TAT-kmorsette@mhanation.com

- FT Branch Manager
- PT Activity Coordinator
- PT Youth workers

Mandaree School Job Openings: page 16.

Our Story of Eagle Woman: Sacagawea: They Got It Wrong

[The] Indian woman was very impatient to be permitted to go with me, and was therefore indulged; She observed that She had traveled a long way with us to See the great waters, and that now that monstrous fish was also to be Seen, She thought it very hard that She Could not be permitted to See either (She had never yet been to the Ocean).

But when the expedition ended in 1806 Sacagawea was lost from sight. In the six years that followed she is present on a page only a handful of times, always in the company of Charbonneau. Over the following fifty-seven years there is even less: by my count just two brief moments that give us a glimpse of her. The first is a homely detail in Bulls Eye's account of his grandmother's death, quoted in *Our Story*. He began by explaining to Welch why Sacagawea had joined a group heading for a trading post near Fort Buford:

She had learned to like coffee terribly well. She could not get along without coffee. When she got out of coffee she would travel long distances in order to get a new supply. She saved the coffee from the pots and would put it on her head so it would smell like coffee.

That was Sacagawea at eighty-two. A second story, unremarked till now, describes her when she was a few years younger. It is found in Gilbert Wilson's second book told in the voice of Buffalo Bird Woman, called *Waheenee*, after the name she was given in childhood. The book, originally published in 1927, is a coming-of-age story, a portrait of Hidatsa life from the death of Buffalo Bird Woman's mother when she was six until the birth of her only child, Edward Goodbird, in November 1869, a few months after the death of Bird Woman.

Late one spring a few years before that, in the mid-1860s, Waheenee and her second husband, Son-of-a-Star, joined a group on a buffalo hunt just before corn-planting time. Waheenee's story spans a dozen pages, with a warm portrait of six Hidatsa women working and talking as the group, a dozen in all, make their way upriver. They have left their horses behind in Like-a-Fishhook, since they were still too weak from winter for heavy work. Helping them move butchered meat and hides are dogs pulling travois. One evening, with dinner eaten, they talk late in the rambling way of campers enjoying their ease around a fire. The six Hidatsa women have come with their husbands: "ten in the party besides Son-of-a-Star and myself." Buffalo Bird Woman names the other men: Crow-Flies-High, Bad Brave, High Backbone, Long Bear, and Scar, a Sioux who was visiting the Hidatsa's.

"I have heard that white men eat turtles," said Long Bear's wife. "I do not believe it."

"They do eat turtles," said High Backbone, "and they eat frogs. A white man told me. I asked him."

"Ey! And such unclean things; I could not eat them," cried Bird Woman.

The shock in the line is the name. Nothing in the tale says, Stop, take note. Why is this name here? To get that the reader has to know that Wilson is one of the four or five great students of the Hidatsa. When

he published Buffalo Bird Woman's story of the spring buffalo hunt, he had known her for twenty years.

Knowing this prompts us to ask questions of the story. Two of the men on the hunt, High Backbone and Long Bear, were sons of Cherry Necklace, Bird Woman's brother. She was traveling with her nephews. Her garden in the 1860s was in the bottoms along the river at Like-a-Fishhook village, and it touched the field gardened by Buffalo Bird Woman. The back-and-forth of talk around the campfire indicates that Bird Woman is likely the wife of Bad Brave.

Wilson's suggestion that Sacagawea in the late 1860s was likely the wife of Bad Brave is supported by testimony from Naomi Foolish Bear (1916-1997) reporting family tradition that when Sacagawea's mother and other female relatives came from Crow country to the Hidatsa's in about 1864, they went to the home of Bad Brave.

How do we know the hunting story happened? Buffalo Bird Woman was there, she told Wilson, and Wilson told us. Wilson knew and interviewed both Bad Brave and Long Bear; he most likely confirmed the hunting story with them. This simple story, published by a scholar careful with facts, might tell us several things about Bird Woman in the 1860s: she was living at Like-a-Fishhook village with or near her nephews and near Buffalo Bird Woman, she was with Bad Brave, she was squeamish, and she was alive.

The book is available on-site at the Tribal Interpretive Center in New Town, from Paragon Agency.com or from Amazon. There is also a children's book for grades 4-9.



Around West Segment



Job Positions Open At Mandaree School

- Art Teacher
 - CTE Teacher (any concentration)
 - Business Manager
 - Nurse
 - Guidance Counselor
 - Part-Time Pool-Open Recruiting
 - Special Ed Paraprofessional
 - Paraprofessional
 - School Bus Driver FT Position
 - Kitchen Aide
 - Transportation Manager
 - Day Time Security Guard
 - Athletic Director
- Apply online: <http://www.applitrack.com/mandaree/onlineapp>
- If you have any questions, please call the Business Office at (701)759-3120.

Mandaree School Dates To Remember

- ♦ Fall Festival on Thursday, October 19 at the Mandaree School.
- ♦ Red Ribbon Week October 23-31, 2023. Starts on Monday through Tuesday. This year's theme: ("Be Kind To Your Mind, Live Drug Free")
- ♦ Varsity Football home game vs White Shield 5pm Oct. 17th, 2023
- ♦ Wednesday, October 18, 2023 marks the end of the 1st Quarter. Please speak with your student about the importance of passing their classes.

Very Proud of our Mandaree Volunteer Fire Crew

Photo and caption courtesy of Marle Baker



My crew saw some action, it made my heart warm to see them in action. The long days of training and hard work has paid off. My crew was all set when we headed 1.5 miles north west of the reservation line. On North of highway 23. As you can see in the pictures below where the fire took place. This crew is always ready to serve in and around our surrounding area. Special thanks to Marle Baker who took these photos and acknowledged his crew.



Nueta Hidatsa Sahnish College News

Submitted by Chad Wright Marketing Specialist

Are you interested in:

Events:

- Sunday Reading Program: October 14, 2023. All ages at the NHSC Library from 1:00pm to 2:00pm.
- NHSC Alumni Meeting-October 17th at Noon in Room 37 (lunch provided)
- NDSU Representative on Campus on October 18th at 10:00am to 1:00pm.
- Drone Camp-October 20th at the Earth Lodges at 9:00am to 4:00pm.
- Haunted Hallway-October 27th to 29th.

Lunch & Learn Schedule:

- Thursday, October 26th-Resume & Cover letter at Noon in Room 37.

Storm Family Study Night:

On Wednesday, October 25th start at 4::30pm to 7:30pm.

Staffing Changes:

- Alisha Decoteau- Human Resources Director
- Sidney Prospere- Apprenticeship Director

Athletics is Still Looking For Athletes:

- Men’s Basketball
- Women’s Basketball

* Obtaining our GED? NHSC can help! Check out our website at www.nhsc.edu/degrees-certificates/ged/ for additional information you can contact the following individuals.

* NHSC Main Campus-Betty Lockwood at (701) 421-0034 blockw@nhsc.edu

* White Shield Liaison-Elissa “Elise” Argent at (701)743-4552 eargent@nhsc.edu

* Mandaree Liaison- Frances “Buffy” White at (701)759-3528 fwhite@nhsc.edu

* Parshall Liaison- Delrene “Susie” Simpson at (701) 862-2106 dsimps@nhsc.edu

* Joining our Alumni Club? If you are a former NHSC or FBCC student and want to join our Alumni group, reach out to our Alumni team at alumni@nhsc.edu for additional information.

* Joining the team at NHSC? Below is a list of jobs current open positions and we would love for you to join us! Check out our www.nhsc.edu/jobs to apply.

* Computer Science Instructor

* Head Golf Coach

* Men’s basketball Coach

* Engineering Instructor

Athletics:

Are you interested in playing for the Storm Athletics Program?

- * Men’s basketball
- * Women’s basketball
- * Golf
- * Cross Country

Contact our Athletic Director Kyle DeCoteau @ kdecoteau@nhsc.edu. We have Athletic Tuition Waivers available on a first come, first serve basis. Contact Kyle early to sign with us and apply for your tuition

Upcoming Application Deadlines:

- Spring Applications Due-November 15th
- Spring Documents Due- December 10th
- Summer Applications Due- April 30th
- Summer Documents Due- May 10th



NHSC October 2023 Calendar

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3 Lunch & Learn: Scholarships @ Noon in Room 37	4	5	6	7 New Town's Farmer's Market Harvestfest @ The Earth Lodges
8	9 First Nations Day Campus Closed Midterms Week	10 Midterms Week	11 Midterms Week	12 Midterms Week Staff Professional Development – Lunch and Learn	13 Midterm grades due by 12pm	14 Sunday Reading Program in the Library 1pm-2pm Open to all ages
15	16	17 NHSC Alumni Meeting @ Noon in Room 37 (Lunch Provided)	18 NDSU Representative on campus from 10am- 1pm	19	20 Drone Camp @ The Earth lodge Village 9am-4pm	21
22	23 Online Registration opens for Spring 2023-2024 (Current Students Only)	24	25 Storm Family Study Night 430pm- 730pm	26 lunch and Learn: Resume and Cover Letter	27 Haunted Hallway (50 th)	28 Haunted Hallway (50 th)
29 Haunted Hallway (50 th)	30	31				

Notice Mandaree Talent Show Rescheduled

“NOTICE”!!!

MANDAREE’S GOT TALENT

On November 20, 2023 doors open at 5 pm. Water Chief Hall Registration form

All Mandaree Community Members

YOU ARE RESPONSIBLE FOR YOUR OWN MUSIC & PROMPTS

CATEGORIES: (circle one)

Traditional dance or singing

Contemporary dance or singing

Standup Comedy

Story Telling

Musical Instruments

Skits (group or individual)

AGE GROUPS: (circle one) All K-3rd Participates will be paid.

k-3rd grade 4th-8th grade 9-12 grade

18 yrs-54 yrs old 55yrs old-100 yrs old

Participates please PRINT your NAME on line below:

Students/School staff participating please return forms to front office at the school, and West Segment will pick up forms!

IMPORTANT NOTE: All community residence Thanksgiving Dinner baskets will be given out 9am to 5pm at the Water Chief Hall gym.

For questions, CONTACT: CORDELL MANN (701) 421-5816.

2023-24 Mandaree Warriors Boys & Girls Basketball Schedule

<u>Day</u>	<u>Date:</u>	<u>Opponent:</u>	<u>Location:</u>
Friday	Dec. 8	Alexander (DH)	Watford City
Friday	Dec.15	Trenton (DH)	Trenton
Saturday	Dec.16	New Town (DH)	New Town
Thursday	Dec. 27-28	Hunkpapa Classic (DH)	McLaughlin, SD
Friday	Jan.5	Garrison	Garrison
Thursday	Jan.6	Powers Lake (DH)	Powers Lake
Thursday	Jan.11	White Shield (DH)	Mandaree
Saturday	Jan.13	New Salem (DH)*	Mandaree
Saturday	Jan.20	Central-McLean(DH)	Central-McLean
Saturday	Jan.27	Berthold (DH)	Berthold
Friday	Feb.2	Wilton-Wing	Mandaree
Saturday	Feb.3	Washburn (DH)	Washburn
Thursday	Feb.8	Center-Stanton	Center
Thursday	Feb.15	Williston-Trinity	Williston
M/Tu/Th	Mar.4-5-7	Region 3 "B"	Bismarck TBA
Saturday	Mar.9	State Qualifiers-West	New Town TBA

Thursday, Friday, Saturday: March 14-16: State "B" Tournament in Minot TBA

***Parents Night for Boys Basketball on Saturday, Jan.13, 2024 (Dates and Times are subject to change)**

2023-24 Mandaree Warriors Girls Basketball Schedule:

<u>Day:</u>	<u>Date:</u>	<u>Opponent:</u>	<u>Location:</u>
Friday	Dec.8	Alexander (DH)	Watford City
Saturday	Dec.9	Wilton-Wing	Mandaree
Friday	Dec.15	Trenton (DH)	Trenton
Saturday	Dec.16	New Town (DH)	New Town
Thursday	Dec.27-28	Hunkpapa Classic (DH)	McLaughlin, SD
Tuesday	Jan.2	Garrison	Garrison
Thursday	Jan.4	Center-Stanton	Stanton
Thursday	Jan.11	White Shield (DH)	Mandaree
Friday	Jan.12	Williston-Trinity	Williston
Saturday	Jan.13	New Salem (DH)*	Mandaree
Saturday	Jan.20	Central-McLean (DH)	Central-McLean
Tuesday	Jan.23	North Shore-Plaza	Plaza
Saturday	Jan.27	Berthold (DH)	Berthold
Saturday	Feb.3	Washburn (DH)	Washburn
Tu/F	Feb.19-21	Region 3 "B"	Killdeer
Tuesday	Feb.24	State Qualifiers-West	Minot
Th/F/Sat	Feb.29-Mar.1-2	State "B" Tournament	Jamestown

***Parents Night for Girls Basketball on Saturday, Jan.13, 2024 (Dates and Times are subject to change)**

For Your Information

Oblates of St. Benedict



My wife and I were given an opportunity to attend the World Congress of Oblates of Saint Benedict in Rome, Italy. The Congress was held at St. Anselmo Monastery in Rome. What is an Oblate of OSB? OSB stands for Order of St. Benedict. Benedictine Oblates are men and women who have made a formal affiliation with a particular Benedictine Community, Oblates take the Rule of St. Benedict as a guide to Gospel living and to nurture a filial attachment to their monastery.

Back to the Congress, there is 1,007 Benedictine Monasteries' worldwide. 200 people from 23 Countries were present at this Congress. This was the 5th International Congress of Benedictine Oblates. The theme of the Congress is "Moving forward Living the wisdom of the Rule of St. Benedict. 40 Oblates were from the United States.

What is the rule of St. Benedict? It is a book of precepts written by St. Benedict for monks living communally under the authority of an Abbot. The Spirit of Saint Benedicts rule up in the motto of peace and the tradition of pray and work.

At the Congress we had Morning Lauds, silent breakfast, speakers, workshops, Mass and Vespers every day. In the topic of the speakers was information and needs to live out the Oblate calling and expanding the mission of the monasteries we belong to.

The workshops were breakout sessions discussing the message from the main speakers. The next workshop was called the Island of Silence, it focused on inner silence of ones being. St. Benedict has a whole chapter in his rule Chapter 6, devoted to silence. In one session of the Island of silence workshop we practiced meditation and the importance of quieting oneself. Meditation is a prayer of the heart, and that meditation is a journey of the mind to the heart. Here is the format we used to meditate while sitting in a chair, your posture should be sitting upright, attentive. With your eyes closed then in your mind repeat a mantra over and over again. The mantra I used was Holy Spirit, which I said over and over again. We were told not to have any expectations of what is going to happen. Using this method, a person can easily see the distractions that try to enter in and break our silence, we just keep returning to our mantra. It is said that God can be heard in the silence! A person should be open to experience God in this method of meditation. We need to practice and practice this method. This was a very fruitful experience, and it is something that I use and practice, I invite you to try it.

The Highlight of the trip and congress was our visit to the Vatican. We oblates had a private audience with Pope Francis. He talked to us about the importance of living out our calling as oblates of St. Benedict and to remember we are called to live our oblate duties to the best of our abilities in our daily lives. Pope Francis message to the oblates was expansion

of the heart, to search for God, enthusiasm for the gospel and hospitality. Benedictines continual search for God, for his will, and for the wonders he works.

By experiencing work as prayer, and the people we encounter is by divine providence.

In living the gospel by our Benedictine hospitality in receiving all in Christ, Matthew 25:35, I was hungry, and you gave me food and I was thirsty and you gave me drink, I was a stranger and you welcomed me.

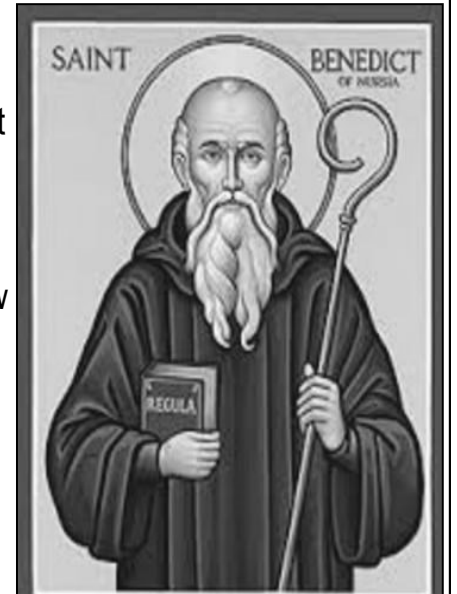
May God Bless you always

Have a great day with Jesus Christ

Love and prayers

Deacon James Baker

St. Anthony's Catholic Church/New Town and Mandaree



NA MEETING

**MANDAREE C.A.R.E. BUILDING
MANDAREE N.D.
EVERY TUESDAY 6PM**

**CONTACT HEALING & HOPE
PROJECT PEER SUPPORT
SPECIALIST CORDELL MANN AT
701 421 5816 FOR MORE
INFORMATION**

For Your Information



Wolf Chief Store hours are as follows:

Monday through Friday: 7am to 8pm

On Saturday and Sundays the Wolf Chief Store will open at 10:00 a.m. to 6:00p.m. 759-3140

If you have any questions, or need some assistance concerning the Wolf Chief Store, you may call the Wolf Chief Store at 759-3104

*** The Emergency Closet is open Monday thru Friday 6:00am to 2:00pm . Lindsey Fox Sepeta will be there if you have any questions you can call her 421-6347.**

Numbers for Your Convenience

Water Chief Hall Hours: 9:00am to 5:30pm Phone number (701) 759-3377

Mandaree One Stop: (701) 759-3609

Wolf Chief Store & More: (701) 759-3140

West Segment Elders Advocate Rosie Johnson: at (701) 759-3377 ext.227 Her cell (701) 421-8519.

Mandaree Clinic: Monday through Friday from 8:00am to 4:30pm phone 759-3422. **Pharmacy is available daily.**

Mandaree School: 759-3311

Native Printing LLC IN Mandaree Is Open For All Your Printing Needs

Native Enrolled Member in the Mandaree Area:

We offer the following:

- Embroidery
- Sublimation
- Vinyl Heat Press
- DTG
- Silk Screen Services
- Phone: (701) 421-1027
- Email: nativeprinting_nt@yahoo.com

Mandaree Field Clinic Hours

Clinic is open Monday-Friday: 8:00am-4:30pm: Closed for Lunch 12pm-1pm

FNP Lori Jepson: is in the Mandaree Clinic on Monday, Tuesday, Thursday & Fridays

Every Wednesday: a Nurse will be at the Clinic for immunizations only by appointment.

Mandaree Clinic Pharmacy: is open everyday during the week Monday-Friday 8:00am to 4:30pm



Breakfast daily: Monday thru Friday from: 8:00am-2:00pm

Lunch daily: Monday thru Friday: from: 11:00am-2:00pm.

Times and dates may change:

Café Manager: Lindsey Fox-Sepeta at 759-3140 or cell 421-6347

St. Anthony's Catholic Church Schedule:

Saturday: 7:30 pm New Town

Sunday: 8:30am New Town

Sunday: 11:00am Mandaree

Mandaree Post Office Hours:

Monday-Friday: 12:00-4:00pm

Saturday: 11:00am- 1:00pm

From District 4A Representative Lisa DeVille

Concentrated Animal Feeding Operations (CAFOS) Continue

destruction, and loss of biodiversity.

Along with the passage of HB 1371, zoning ordinances were also changed to fit the need of North Dakota's corporate farms. House Bill 1423: AN ACT to create and enact a new section to chapter 4.1-01 of the North Dakota Century Code, relating to a model zoning review task force; and to amend and reenact sections 11-33-02.1, 23.1-01-04, and 58-03-11.1 of the North Dakota Century Code, relating to a model zoning ordinance for animal feeding operations and the North Dakota insurance reserve fund.

Since the bill was inevitably set to pass, I recommended that the committee set to oversee the enactment of HB 1371, include Native American representation as large animal confinements have devastating impacts on land and water. Also mentioned the Mandan and Hidatsa tribes have origin stories and significant areas throughout North Dakota

North Dakota prides itself on the rich history of the first inhabitants of this territory, yet we are constantly accosted by large industries that seek to destroy the finite resources that we have left. North Dakotans, like tribal citizens feel that we are stewards of the earth and that we need to care for it so that our future generations will have a viable future. While I am a proponent of finding ways to produce food for all people, we must do it in an ethical way that honors the lives of the animals and protects our land from pollution.

North Dakota should take note from Iowa and see what our water quality will be like after a year of mass-producing animals.

Orange Shirt Day, "Every Child Matters" Bismarck

I, Representative Lisa Finley-DeVile and Representative Jayme Davis were invited to speak at the Orange Shirt Day "Every Child Matters" in Bismarck ND on 9-30-23.

I gave my introduction and thanked Melanie, Prairies Rose, and Twyla for inviting us to speak. I excused myself for speaking in front of the elders. Here is my statement:

"I want to acknowledge our children who suffered physical, emotional, cultural, and psychological abuse because of American as well as Canadian government policies. We all remember that our grandmothers, grandfathers, aunts, uncles, mothers, and fathers had been forcibly removed from their families and communities and placed in government-sponsored and church-run residential schools to eliminate our identity as Native people. It was not that long ago."

"The trauma, cultural erasure, and loss of identity suffered by our children in these schools are wounds that continue to impact our people and communities to this day. Many of the harms and effects of abuse are not limited to the past but persist in the present."

"As we acknowledge this painful history, we also recognize the strength, resilience, and the enduring cultures of our communities. It is beyond time to bring our children home."

I also spoke about some of our recent advocacy work as requested by the committee. I started off, our advocacy work is over 10 years on the oil and gas issues and the environment. We got back from Washington DC at 4 am. Where we lobbied for the Bureau of Land Management (BLM) Bonding and Leasing because we need to prepare for reclamation on abandon wells 10 years from now that is near completion, BLM Methane Rule is near completion, and the importance of the National Environmental Policy Act (NEPA) which the public comment closed Friday. The NEPA is important to tribes we use for environmental assessments for oil and gas, and it protects water, burials, and endangered species, who we are as tribal nations.

Thank you!

Representative Lisa Finley-DeVile

The Tribal/State Relations Committee



Representative Lisa DeVille serves on this committee. Representative Zac Ista Chairing the Committee.



Around West Segment

2023 Mandaree School Crowns Homecoming King & Queen

Photo & Caption by Terry Beston



Homecoming Royalty King; Dahu-Xubaa and Queen; Aiyona Johnson were recently crowned during the football game held at the Mandaree School. On behalf of West Segment we congratulate you both!

CCD Classes Offered to Students



If you are interested in sending your child to CCD classes, there are forms at the Mandaree school to pick up and fill out. This gives your child permission to ride the Church bus, and other information as well regarding the program. If you have any questions, please call Bobbi at 701-729-3998.

WEST SEGMENT
MANDAREE

OCT 28. 2023
HALLOWEEN BASH

Water Chief Hall Mandaree N.D
12pm

CARNIVAL GAMES & PRIZES

Bring Your Own Pumpkin

Carved 1st \$200 2nd \$150 3rd \$100
Painted- 1st \$100 2nd \$75 3rd \$50

Masquerade

Elders- 1st \$500 2nd \$300 3rd \$100
Adults- 1st \$400 2nd \$250 3rd \$150
Teens- 1st \$300 2nd \$200 3rd \$100
Juniors- 1st \$100 2nd \$75 3rd \$50
Tiny tots TBA

BEST COUPLES COSTUME
all ages-\$500

ZOMBIE CRAWL

Most Scary, Best Make Up, Cutest, Best Character, Most Creative

ELDERS -\$300
ADULTS -\$200
TEENS-\$100
JUNIORS-\$50

Obituary

Josephine (Standish) White Owl, was born on November 30, 1956 to Leo Standish Sr., and Joyce (Bearstail) Standish in Watford City, North Dakota.

In her youth, she attended Mandaree Public school. She played basketball and enjoyed the country life. After graduating she attended Lake Regional College in Devils Lake, North Dakota.

On December 16, 1976, she married the love of her life, Gilbert White Owl. After their marriage, the couple moved to Texas for a short time. After their first child was born, they returned home to Mandaree. Upon returning, they were blessed with three more children. Throughout her life, she worked at Killdeer Mountain Manufacturing, Mandaree Public School, Northrup, MEC and the Elder Program.

After retiring, Josephine enjoyed traveling to all the casinos in Indian country, playing bingo, family time, and watching her favorite team the Vikings.

Josephine is survived by her son; Gordon (Glory) White Owl, Mandaree, and daughter-Crystal White Owl, Bismarck, Sisters; Lois Hale, Bismarck and Donna Standish, Mandaree. Grandchildren; Devon, Sheila, Dane, Shylee, Tasheena, Jasyln, Devlyn Jo, Mcaylee, Collin and Colter. Great granddaughter- Haisley Ree and numerous nieces and nephews.

Preceded in death by her parents; Leo and Joyce Standish, husband-Gilbert White Owl, two daughters; Sheila and Loretha White Owl and her brothers and sisters.

Obituary

In Loving Memory Of

Josephine Standish White Owl

November 30, 1956~September 18, 2023



Wake Services:

Thursday, September 21, 2023 at 5:00pm
Water Chief Hall, Mandaree, ND

Funeral Services:

Friday, September 22, 2023 at 11:00am
Water Chief Hall, Mandaree, ND

Officiant:
Jackie Sturm

Eulogy:
Lou Demaray

Special Music:

All Are Welcome

Senior Pallbearer:

Ardella Fox

Active Pallbearers:

Jay Standish	Dion Standish
Fred Hale	Lane Standish
Gordon Hale	Ian Nelson
Charles Hale	Tom Nelson Jr.

Farwell:
Cante Red Wing

Honorary Pallbearers:

Evelyn Wounded Face	Ann Grinnell
Cheryl Good Bird	Iris Jackson
Lovina Fox	Tiny Chapin
Verna Long Bear	Terry Mae Blake
Gloria Powless	Casino Friends

Final Resting Place:

Independence Congregational Church
Mandaree, ND

Obituary

Avalon Jane Hale "Yellow Top" was born December 6th, 1944 in Elbowoods, North Dakota to Martha Lone Fight Hale and Anthony Hale Sr. Avalon died on September 21st, 2023 at St. Vincent's Nursing Home in Bismarck, North Dakota. She was a member of the "Low Cap" clan and a child of the "Water Buster."

Avalon went to school at Marty Indian School up to her 8th grade year. Then attended Mandaree High School from her 9th grade year until completion of her GED.

Avalon was married in April 1963 to Ernest Hand. They had two children; Sharon and Brandon Hand. She did two years at Haskell Indian Jr College for Dentistry. She then attended UND in 1978. Avalon pursued a career in health care starting in 1979. She was an x-ray technician and laboratory technician for Minne Tohe. Then in 1980-1982 she worked for Rocky Boy IHS in Box Elder, Montana. In 1982 she traveled to Ft. Duchesne, Utah to work as an x-ray technician and laboratory technician. Then back to New Town in 1984. Her curiosity ended up taking her to Katzebue, Alaska in 1999. Lastly to Burrow, Alaska in 2000 up until her retirement in 2002 from the government.

In 2015 she beat breast cancer then moved back to New Town to help take care of grandchildren. She then became a paraprofessional for the Mandaree School until she retired. Avalon volunteered at the Elders Program as a Secretary, the St Anthony's Catholic Church with their annual Christmas Party.

Avalon loved spending time with her family, traveling, making shawls, jewelry, and blankets for family, fishing, and spending time with her nieces, nephews, grandchildren, and great-granddaughter who called her Grandma Hugoo. While living in Ft. Duchesne, she learned to can veggies.

She is survived by her daughter Sharon Hand, Grandchildren Leon Hand, Sasha Hand, Tristen Hand, Leighton Hand, Toni Rose Hand, and Great Granddaughter Dalena Hand. brother James (Donita) Hale Sr., and sister Brenda Hale. Nephews John (Eva) Twiss, Tony Twiss, Charlie (Daniela) Vigen, Melvin (Jenny) Hale, Rodney (Talana) Hale, Fred (Jamie) Hale, ChuckBob (Lindsey) Hale, Jordan (Chelsea) Hale, Gordon (Marie) Hale, Dion Standish, and James Hale Jr. Nieces Sis (Patrick) Twiss, Renae Fox, Lovette (Rod) Bruer, Anita Hall, Lenora (Sustayta), Avalon's namesake Abby Hale, Renae Hale, LaDonna Hale, Toni Marie Hale, Naticia Deane, Juanita Deane, Diana (Keith) Bear, Jamie Lee (John) Bercier, Tammi Hale.

Proceeded in death by her parents Anthony and Martha Hale, son Brandon Hand, husband Ernest Hand, brothers Anthony Hale Sr., Nathan Hale, Leonard Hale, sisters Garcia White Bear, Theodora Starr, niece Dani Twiss, Connie White Bear, Julie White Bear Ortiz, nephew Anthony White Bear Jr., and grandson Michael Ofor.

Obituary

In Loving Memory of Avalon Jane Hale

Aaga Ciirish "Yellow Top"

December 6, 1944~September 21, 2023



Wake Services:

Tuesday, September 26, 2023 @ 5:00PM

St. Anthony's Catholic Church
Mandan, North Dakota

Funeral Services:

Wednesday, September 27, 2023 @ 11:00AM

St. Anthony's Catholic Church
Mandan, North Dakota

Officiating:

Father Roger A. Synek

Active Pallbearers:

Chris Volk	Darrell Bruce
Coty Red Bear	Kyle White Bear
Covey Hale	Rodney Hale
Tony Twiss	Charlie Vigen

Senior Pallbearer:

Marie Driver

Honorary Pallbearers:

Tom Mandan, Darcy Medicine Stone, Donna Duncan, Kevin Finley, Tillie Little Soldier, Amanda Bird Bear, Tony Numkena, Jolitta Bird Bear, Paula Danks, Theodora Bird Bear, Thomas Young Bird, Veronica Serdahl, Gloria Fast Dog, Chris Ann Demaray, Denise Helke, Jennifer Charging, Donna White Owl, Lisa and Walter Deville, Magda Logg, Quincy Baker, Vance Goodiron, and numerous friends and family. Please forgive us if we have forgotten anyone, for Avalon was loved by many.

Farwell Song:

Shell Creek

Final Resting Place:

St. Anthony's Catholic Cemetery
Mandan, ND

Obituary

Arline Cecelia Bell-Charging "Geese Woman" was born September 26, 1926 to Walter Bell and Nora Bird Bear Bell. She was born at home in the Independence community and was delivered at home by Gladys Turner. She was a genuine Knife Clan member and was fluent in both Mandan and Hidatsa. Arline grew up riding horses and was raised by her grandmother, Mrs. Foolish Woman, who taught her Mandan. She attended school at the Marty Indian Boarding School in South Dakota and attended school up to the 9th grade. She then relocated to Fargo, ND with her friend Nina Turner-White Owl where they both received jobs as dishwashers at a local café. Later in life she worked as a housekeeper for a nursing home and was a childcare provider for the Three Affiliated Tribes.

In 1946, Arline met her husband David Charging Sr., and they were blessed with three children. They married and made their home in Independence. David Sr., and Arline were very hard workers and provided everything for their children. Together they passed many of these skills onto their children. Arline and David Sr., also taught their children the importance of religion by attending church every Sunday. They also taught their kids the importance of their culture and spirituality. Hidatsa was the only language spoken in their household. Origin and moral stories were told when everyone was in bed.

Throughout her life, Arline had many hobbies and talents. She loved to sew and created many hobbies and talents. She enjoyed gardening and grew food for her family. She canned their food and sold produce at the local farmers markets. Arline would also dry meat/corn and enjoyed making cornballs for extra dollars. Arline spent her evenings listening to the evening drum program on KMHA and also enjoyed playing bingo.

Arline was a devoted mother and grandmother to her family. She provided unconditional love for her family and made time for each family member. She even assisted in raising her grandchildren and niece. She loved all children, and her day would brighten every time she was able to hold a baby.

Arline had nine grandchildren, and twenty-seven great grandchildren and nine great-great grandchildren. She had many other loved family members and friends. Arline was the matriarch of her family, and her presence will be missed every day.

Arline was preceded in death by her parents, Walter Bell and Nora Bird Bear-Bell; Grandmother; Mrs. Foolish Woman; Her brothers; William Bell, Murphy Bell, Rodney Bell and Franklin Lone Fight. Sisters; Marie Fevold, Martha Ann Fredericks; Sons; David Charging Jr., and Delphus Charging; Grandchildren; Baby Girl Fastdog, Baby Boy Fastdog and Valeri Fastdog-Hosie; Great grandchildren; Baby Charging, Little Feather, and Baby Hosie.

Arline is survived by her daughter, Gloria Fast Dog, Grandchildren whom she raised; Rodney Dale Charging and Jennifer Charging, Niece; Cynthia Hunts Along; Seven grandchildren and twenty-seven great grandchildren; and nine great-great grandchildren and many nieces and nephews.

Obituary

In Loving Memory Of
Arline Cecelia Bell-Charging
"Dag Dek Mah"
Geeze Woman

September 26, 1926~October 5, 2023



Wake Services:

Sunday, October 8, 2023 at 5:00pm

Water Chief Hall

Mandaree, North Dakota

Officiating:

Kevin Finley

Active Pallbearers:

Cody Særdahl

Jason White Owl

Walter DeVille Jr.

Jericole Hart

Justin Driver

Stoney Hart

Jesse Fævold

Jay Hale

Funeral Services:

Monday, October 9, 2023 at 10:00am

Water Chief Hall

Mandaree, North Dakota

Senior Pallbearer:

Charles Moran Sr.

Honorary Pallbearers:

Terry Claymore Blake Neal Hale

Rebecca Canyon

Lyda Bearstail

Ethel & Bill Reeves

Laurie Jepson

Rosemary Roundface Pam Amsden from Elbowoods Clinic

Vargena of the Good Shepherd home and Nurses at the
Good Shepherd home

Final Resting Place:

Independence Congregational Cemetery

Mandaree, North Dakota



On behalf West Segment we would like to extend our sincere condolences to the families and relatives of Josephine (Standish) White Owl, Avalon Hale and Arline Charging. Prayers of comfort to all the family and relatives of the loss of their beloved ones. Also extending our sympathies to other segments who have lost their loved ones.

From Councilwoman Gladys Sherry Turner-Lone Fight and Personal.



All drivers we ask that you watch for our Trick or Treaters as they walk around in our community. All goblins and ghosts be careful when you are out and about. Have fun & be safe! From West Segment personal.

HONORING HIDATSA HERITAGE VETERAN'S CELEBRATION

WEST SEGMENT

MANDAREE N.D. WATER CHIEF HALL
NOV. 1, 2023 FEED 5PM

MC CHARLIE MORAN
ALL DANCERS AND DRUMS WILL BE PAID.
ADULTS-\$150 18 & OLDER \$100 17-13YRS OLD
\$50 12-6 YRS OLD, TINY TOTS TBD

DANCE SPECIALS FOR ALL POSTS
 - BEST DRESSED POST
 - POST TEAM DANCE
 -BEST DRILL AND CEREMONY FOR POST

VETERANS REGALIA AND NON REGALIA
MEN & WOMEN
1ST-\$500 2ND-\$400 3RD-\$300 4TH-\$200 5TH \$100
CONSOLATION-\$50

MORE SPECIALS WILL BE ANNOUNCED ON WEST SEGMENT COMMUNITY UPDATES AND EVENTS FACEBOOK PAGE!

FAMILY WANTING TO SPONSOR A SPECIAL IN REMEMBRANCE OR HONOR OF A VETERAN OR WANT TO GIFT GIVE ALONG WITH THEIR SONG PLEASE CONTACT WEST SEGMENT VETERANS LIASON
ARON ABBEY 701-421-5076
MAACAGIRAAC



Happy Birthday Wishes To Our Elders!!

Marlene Fox

Carol Newman

Nelson Bird Bear

Tana Marvel

Maxine Buffalo

Dan Hall Sr.

Bonnie Hunts Along

Kathy Mann

Paul Rosario Sr.



Enjoy Your Special Day

Wishing you the best day Ever!!

Please forgive us if we forgot to mention your name, it was not done intentionally.