

Naytahwaush



GRATITUDE

We are very grateful to Mr. Herold Emerson (Mey-zhuc-e-be-nais) and the late Adele Northrop for all of the information they so generously gave. We appreciate a great deal the time they spent in our class room working with us.

We are no less thankful to the following for their help;

Howard Le Voy
Mrs. John Terway
John Terway
Mrs. Alois Rumreich
Mrs. Josephine Robinson
Mrs. Anna Goodwin
Late Mrs. Kete Douglas
Miss Elverum
Miss Shields
Father Casmir
Father Augustine

HISTORY OF NAY-TAH-WAUSH

by

The Sixth Grade Social Studies Class

School Year 1951-1952

Bellefeuille Ernest	LaFriniere LeRoy
Benson Vernon	McDougall Mexine
Boswell Russell	Murray Fred
Foxx Isabelle	Murray Frieda
Goodwin Gloria	Olson Myles
LaVoy John	Rumreich Yvonne
LaVoy Sharon	Turner Edward
LaFriniere Cecelia	Turner Orville
LaFriniere Gery	Villebrun Josephine
Wadena Charles	

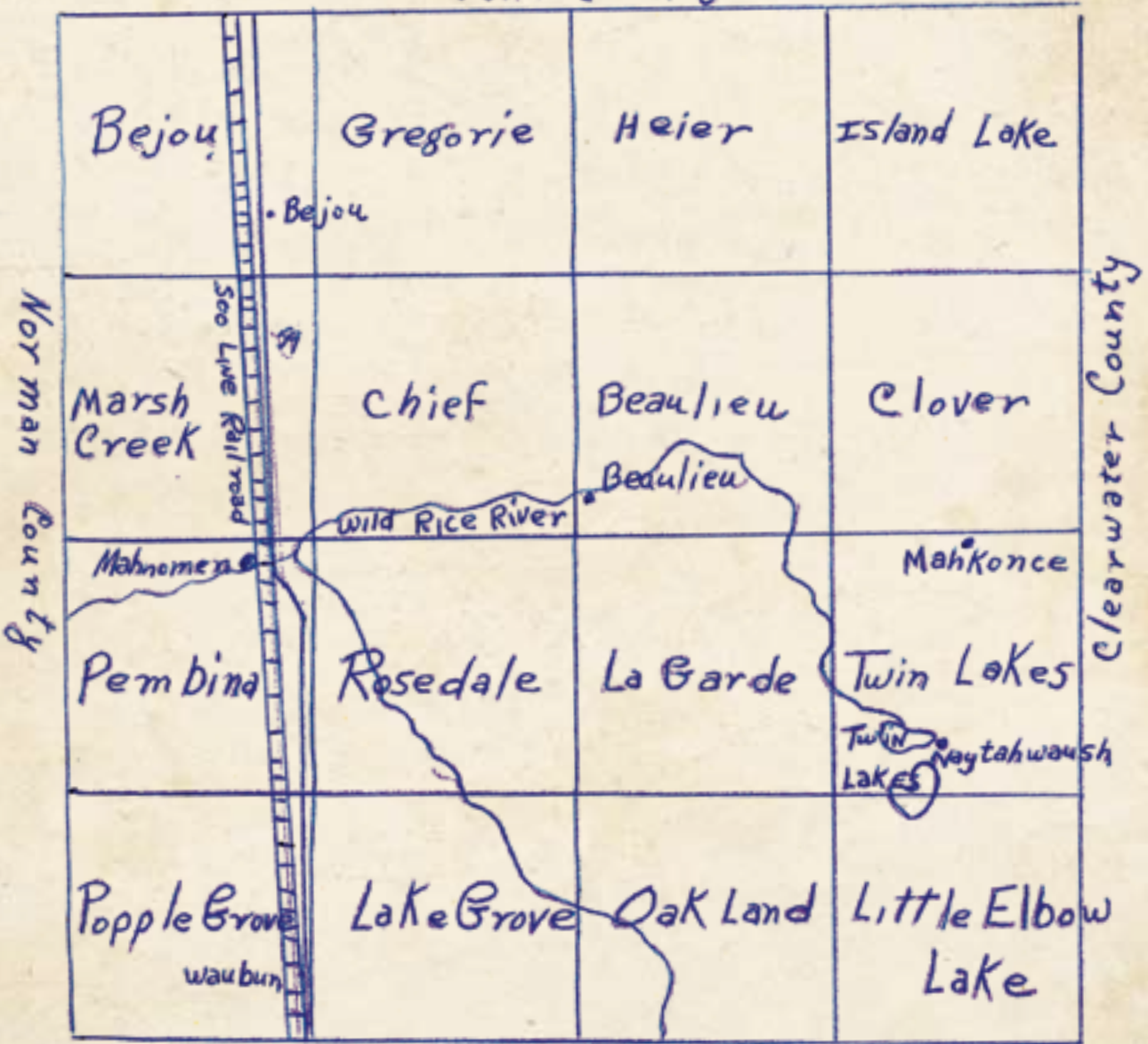
Teacher: Vivian Bisek



• May-tah-waush

MAHNOMEN COUNTY

Polk County



Becker County

HISTORY OF NAY-TAH-WAUSH

Nay-teh-waush, located in the south central part of Twin Lakes Township, in Mahnomen County, is snuggled along the shore of North Twin Lake. It is on the White Earth Indian Reservation. Nay-teh-waush is not incorporated into a village; therefore, it is uncertain just what the population is. However, it is estimated that approximately sixty families make it their home; almost a hundred families are listed on the school census. Nay-teh-waush is a Chippewa word which means "smooth sailing". The lakes, streams, forest, etc. help to make the surroundings very beautiful. The highest altitude in the county is Strawberry Mountain, a wee bit to the east. In the Chippewa language, it is called Gah-o-dae-mi-de-nogel which means strawberry shaped hill. It was named by Ah-bid-vey-we-dung (Mr. Emerson's grandfather) because it is shaped exactly like a strawberry.

The village was first called Twin Lakes (Gah-nee-shoo-cum-mon) because of the two lakes located here. Ah-bid-vey-we-dung also named it. While it is occasionally referred to as Twin Lakes, the name was changed to Nay-teh-waush about 1906 because the mail was being missent to another place in Southern Minnesota also called Twin Lakes. Our village was named after Nay-teh-waush, an Indian Chief, who moved here from Fish Lake in 1888. He wintered with the Be-deus-e-gey family on Ah-bid-vey-we-dung's camp site. This was on the north shore of the north lake. Later the chief built his home by all the pine trees planted past the Elmer Olson's home. This is now known as The Norway Tree Plantation. There is still a plain landmark where the chief had his home. It is an elm tree, still in good shape, standing a few feet away--next to the C.C.C. Trail.

Some of the natural resources are fish, wild rice, lumber, and furs. Most of the fish caught is eaten, but nearly all of the wild rice and furs are sold. Fuel is made from the forests. Much of the soil is sandy and some of the gravel is used for road construction. However, in places the soil is favorable to agriculture so some farming is carried on. Sap from maple trees is gathered and made into syrup or maple sugar. Much of this is sold commercially. The Chippewa handicraft is of excellent quality. Skins of animals are used to make belts, purses, and moccasins. Various grasses are used to weave baskets of different kinds. Many of these things are sold to tourists during the summer. An abundance of wild fruit is found and used for food by the natives; some, such as blueberries, are sold.

"From time immemorial the Indians told their sons and daughters the historic events, sites, names, and heritage of their ancestors, which method has followed repeatedly down through to generations. *My ancestors are as follows:

1--Gah-sha-sha-gis, died some 400 years ago of old age at Camp ground of his hunting grounds northeast of Elk Lake now known as Itasca Lake, Clearwater County, the source of Mississippi River and the Indian Mounds are the historic sites.

His son:

2--Bah-be-quew-o-ski-sig, born at east end of Cass Lake on north side of the outlet of Mississippi River. Ne-e-ish was his nickname, his leadership and understanding was respected by his tribe and it is possible that he was the first Indian ever to blaze trees in line which signified this is his birthplace, timber, and land. Died of old age and buried at west end of Rice Lake, now known as Lower Rice Lake, Clearwater County, on south side of the outlet of Lower Rice River.

His son:

3--Way-zeh-wag-e-que-ung, born at Elm Ridge west side of the river between the lakes now known as Bemidji, Beltrami County, and was killed in the battle between the Sioux Indians and Chippewas on east side of Stillwater. Many battles were fought for the right hunting grounds and ownership of land.

His son:

4--Ah-bid-way-we-dung was enrolled; born at Camp ground east side of Rice Lake now known as Lower Rice Lake, Clearwater County. He took part in 1889 Treaty. Died April, 1890, at Big Bend now in Mehnomen County. He was 98 years old.

His son:

5--Be-daus-e-gey was enrolled; born at Star Island, Cass Lake. Took part in 1889 Treaty. Died at Ney-teh-weush, Mehnomen County, November 27, 1937. Helped to build Red Lake and Beaulieu Trails when county was a wilderness. He was 90 years old.

His son:

6--Mey-zhuc-e-be-nais * (Herold Emerson) is enrolled. Born October 12, 1877 at north shore of North Twin Lake; now living at Ney-teh-weush, Mehnomen County. Former Game Warden, Former Wild Rice Director, First Notary Public in Ney-teh-weush; now a member of the School Board, Draft Board, and Indian Council.

When Mey-zhuc-e-be-nais started school, the teacher was unable to correctly pronounce his name so gave him the name of Herold Emerson. Mr. Emerson did not start school at Ney-teh-weush but at Beaulieu where his family lived

before moving here. The school was one room and all the pupils sat on a long bench. The only other furniture was the teacher's desk and a stove with a big pile of wood in the corner behind it.

Besides Ah-bid-way-we-dung and Be-deus-e-gay (ancestors of Mr. Emerson's), Mene-do-ge-shig and Mey-ney-way-bineis were early settlers with homes also on the north end of North Twin Lake. Another settler was Ah-ke-way-zance who had his home between the lakes (now known as Pinehurst). His wife's name was Sháwnun-ge-shig-oquay; she died in Mr. Emerson's home in 1916. Ah-ke-way-zance died in 1894, and is buried in the Indian Cemetery near the south lake. They lived in this area long before the White Earth Reservation was set aside in 1868. Virgin forests surrounded the lakes and abundant wildlife furnished food.

In 1869, a Civil War Veteran, Henry H. Beaulieu and his family moved in and built a home near Ah-ke-way-zance's. The Pinehurst Garage and Boathouse stand here now. Mr. Beaulieu acted as foreman for the government's Indian Office. He cut pine timber on the east and west shores of North Twin Lake. Some of the old stumps can still be seen between Pinehurst and Kohler's Store. He floated the logs in Twin Lakes Creek to Wild Rice River Saw Mill (now near the village of Beaulieu--just above the present Beaulieu Bridge). The east side of the river was all lumber yard. Mr. Beaulieu built a dam at the outlet of Sargent Lake and another dam down the creek to supply enough water for floating the logs. The timber operation was intended for the Indian's benefit. At this same period, the White Earth Lake Saw Mill was located on the west shore for the same purpose. This later burned.

In 1886, Mr. Tyler Warren (after dissolving his partnership with a Wild West Show which traveled all over the states, and with head quarters in Philadelphia) built the first frame house in this area. It was on the east shore of the north lake. He became a government surveyor and timber estimator. He was also the first grain farmer doing the seeding of small grains by hand; he cut the grain with a cradle and threshed by hand. The ground on which the baseball diamond and school now stand was cultivated by him with the use of oxen.

George Kitchum was the first white man to build a home on the north shore of the north lake. This was in 1887. Kitchum and Warren cut roads open by the north side of Sargent Lake; thence northwest to Wild Rice River (Beaulieu).

Other early settlers were Frank Shanshan, Fred Bigwind, Anyweush, Littlewolf, Pemberton, Foxx, Morgen, Wedens, and Douglas families. Many of their descendants are living here today. Besides the natives, there are few French, Norwoign, German, and Dutch people living in the community.

Under the treaty of 1869, the Indian Office moved the Indians by bands--such as Mille Lacs, Gull Lake, White Oak, Fond du Lacs, and Pillager--from different parts of the state to the White Earth Reservation. Indians from Cess Lake, Leech Lake, and Winnibigoshish Lake belong to the Pillager Band. The Ottortail Band of Pillagers were not removals and were permitted to come in with equal rights as a result of a document signed by the head men of the Mississippi Band, dated July 5, 1872, and approved by Congress in 1875.

It was mostly the Mille Lacs that settled in the "Twin Lake" area. They were housed in two large log houses. One was built near the Warren's home and the other house was built near the present Norway Tree Plantation--about two hundred steps north of the northeast end--by the old Besulieu Trail. Here, too, land marks can be plainly seen. This group of removals were in primitive society; their recreation was squaw dancing, war dancing, LeCrosse game, and, annually, the Grand Medicine Ceremony. This was usually held during the spring or summer, and the Indians would camp out for ten or fifteen days. The last Grand Medicine Ceremony was held here in 1919. The two log houses were gradually vacated as the occupants went to live on their allotments. Mr. Warren used the log house near him for a Blacksmith Shop. This is on the southwest corner of the school ground and often some metal, iron, and horse-shoe nails are unearthed.

In the winter of 1894, the Wild Rice Lumber Company of Ade, Minnesota, built a logging camp on the northwest end of Bess Lake for pine timber operations. Mr. Andy Remark of Ade was the general manager; Tyler Warren supervised the cutting of the pine timber, building of the logging roads, and hauling operations with the use of horses. The cutting was mostly on the south end northwest side of Bess Lake. Most of the logs were hauled across the ice of the lake--by the north and south side of Tower Hill. Some hills were cut down and made wider so that the logging sleds could get through to the east shore of North Twin Lake. This logging road crossed the Henry Pemberton grain field--just a little ways north of Kohler's Store. In the spring of 1895, Mr.

Charles Gardner of Beaulieu was overseer for taking the logs across the North Twin Lake Inlet. Special cut trees-- from fifty to sixty feet long-- were chained together to form a ring large enough to hold approximately a thousand logs. These logs were moved across the lake by means of cable and crank operated by eight or more men from a flat boat heavily anchored. This was repeated until all logs were across the lake and into the inlet, thence into the creek to Little Rice Lake, and on to Sargent Lake Inlet, then down the creek. This drive of logs was hung up by reasons of low water west of the present "Ranch" so the company built a dam about a half mile south from the highway 31 bridge on Twin Lakes Creek. The drive resumed in the spring of 1896. This was the last drive of pine logs in the Twin Lakes Creek, and also the last drive for the Wild Rice Lumber Company.

In 1894, the government built a saw mill six miles southeast of Twin Lakes and another one five miles southwest. The E. E. Miller Farm is now located on the latter. Both mills sawed pine and furnished lumber for the Removals' homes, most of which were built on allotments. In 1913, Mr. Andrew Rogelski cut hard wood timber northwest of Nay-teh-waush, and hauled the logs to his mill located at the west end of Sargent Lake. During the year 1915, he cut pine timber on the northwest end of Bass Lake and hauled the logs, on ice, across the South Twin Lake, thence to Lego Lake, and landed on Rogelski Lake-his new mill site. This was the last pine timber operation in this area. The large scale cutting and transporting of logs and lumber has changed to portable mills and trucking.

About 1889, a one arm man by the name of Minito-mah-koa carried mail on the Red Lake-White Earth Trail. He was mail carrier for a long time. He would use either a horse or a pony. A long rope was tied to the pony's neck and Minito-mah-koa, holding onto the rope, would walk beside the animal. Once in a while he would ride. During the winter, Minito-mah-koa would travel in the day time only; on hot summer days, he'd stop at some shady place for a nap until almost sun down. Then he would continue his travel in the cool nights. He usually carried lunch with him. Often he would stop at Warren's to let his pony feed on the grass in their yard.

Star Bad Boy had the first Post Office about 1906. Mr. Weston, postmaster at Beaulieu, helped him to start the mail delivery office on the condition that it would have an Indian name. Star Bad Boy asked Chief Nay-teh-

waush if he would be willing to have the community named after him. The Chief agreed. The Post Office was started in the old Warren home. Mail came from Beaulieu every Monday, Wednesday, and Saturday. For two years Star Bad Boy handled the mail at his home. Besides this, he was a member of the Indian Police Force for twenty-two years. He was a fine artist, and very interested in the school. On January 12, 1952, Mr. Bad Boy, at the age of eighty-three years, died in a fire which destroyed his home.

Rev. Wilkins Smith, an Indian Minister, was the second postmaster. He had the mail delivered from his home which was the Episcopal Mission House. He secured the office through Mr. S. B. Olson, postmaster at Mahnomen. The next to take over the post office was Mrs. Clara Fairbanks, who had it in her store. Later she moved it into her home. It was in 1943 that Mrs. Alois Rumreich took over the duties as postmistress. About three years ago, a new post office was built. Mail now comes from Mahnomen every day except Sundays and a few holidays.

Nay-tah-waush had a hotel at one time, too. It was built in May, 1915, by William Bunker. A guest at the hotel had to pay from one dollar to one dollar fifty cents for a room. Meals were also served. This hotel was in operation for about ten years. Now it is a private home.

Fred Bigwind, who was married to Chief Nay-teh-waush's daughter, owned the first store. It was located three-fourths of a mile east of Miss Northrop's Farm. This was about 1891. One can plainly see the cellar holes where he had his store. One of the popular items for sale was salt pork. At that time, the head of the family would get five dollar rations from the government for such things as pork, flour, sugar, and tea. Mr. Bigwind must have strongly believed in the commandment "Remember the Sabbath and Keep It Holy" for he would not sell an item on Sunday. Mr. Star Bad Boy had the second store. This was about 1906. It was located near the old home of Tyler Warren. The next store was built in 1909 on the ground that Elmer Olson lives on at present. It was owned by Mr. W. A. Fairbanks. There was also a temporary store in the Guild Hall in 1913. This was owned by Mr. Salem Fairbanks from Beaulieu who later moved back to Beaulieu. Several families rented the Guild Hall for homes at various times also. About 1917, a man named Charles Potter had a Meat Market located near Mr. Emerson's home. Cellar marks of this store are

still visible.

A cousin of W. A. Fairbanks, Mr. B. L. Fairbanks and Company had a store between the John Terwey's and Mrs. W. A. Fairbank's present homes. This was in 1920. He had the store here for only a year. Then it was moved to the spot where the Gospel Alliance Church now stands. Here were two buildings--a pool hall and lunch room, and the store. Joe B. Fairbanks (Curly Joe) was the manager. Fire destroyed these structures and a new building was erected. Today church services are held in it. Mr. and Mrs. W. A. Fairbanks opened the store which is now owned and operated by Howard LaVoy. Fairbanks had two warehouses which were separate buildings; one was a log cabin. Mr. LaVoy purchased the store in 1938. Since then he has done quite a bit of remodeling. The store has been made larger, and modern equipment has been added. The warehouse is now part of the store building.

In 1911, "the Clinic" was built and paid for by the government to serve as an employee's home. Mr. Sterr, a teacher, was the first to live in it, and a Mrs. Powell was the second one. It is now used as the office of the Public Health Nurse who serves the needs of the people daily. A doctor from Mahnomen also comes to the clinic every Friday to care for those that are in need of his service. At the present time, Dr. Danford makes the calls.

Public Health Service began in Northern Minnesota in 1923. Dr. A. J. Chesley (Secretary of Minnesota Department of Health), Miss Ann Nyquist (now Director of Public Health Nursing), Miss Parisian, and Miss Sherer held a clinic at the Jack Pine School, in Clearwater County, that year. Miss Parisian and Miss Sherer were certified Public Health Nurses from the University's School of Nursing. It was mainly through the services of these two Indian nurses that the confidence of the Indian people was secured. Miss Mary Martin followed into the White Earth area as Public Health Nurse.

Several nurses have been on the reservation for short periods, but the names of the following have given continuous service: Miss Adelia Eggestine was in our area, which included White Earth Village, in the days when Dr. Rodwell was the physician in charge. Many home visits were made and their means of transportation was a team of horses. Miss Eggestine went to China in 1948 with the U. S. Public Health Service and is now in the West Indies. Miss Veronice Wieber worked for many years in this area and has

a wonderful record for the work she did in the field to eliminate Tuberculosis. For the past years she has been head nurse at Ah-gweh-ching. Later, Miss Agnes Wiener came to the White Earth Reservation. She is now stationed at Ponsford. Miss Adele Northrop came to Mahnomen and Clearwater Counties in 1936 and retired in 1951. She was referred to as "The Nurse", and was a friend of all. She took a great interest in community affairs and in church work. "Her work has been characterized by state officials as being exemplary." Miss Northrop died January 17, 1952. Mrs. Mary Stolze is now the Public Health Nurse.

There are three churches in our village. The Christian Alliance Church had its beginning in 1926. A daily vacation Bible School was conducted by two young ladies that summer. It was so successful, and interest was so great that this work was followed by a young man and his bride--Rev. and Mrs. Floyd Polleck. They had just finished their schooling and felt there was a great need for the Gospel. Meetings were first held in the William Bunker home until a building was purchased and remodeled as the present chapel. Rev. Polleck continued his work for about five years. It was Rev. Walter Rupp and his wife who replaced the Pollocks. Miss Elverum and Miss Shields are in charge of the church which is referred to as the Gospel Tabernacle.

While the history of the Gospel Tabernacle Church is comparatively new, the history of the Episcopal Church dates far back. The following dates and material were taken from Rev. Geo. H. Goodreid's Survey in 1949, and also from records available in the Episcopal Church: "The Indians now living in Minnesota are from a tribe made famous in American Literature through Longfellow's "Hiawatha" where the tribal name "Ojibway" was used. The Chippewas have been exposed to missionary effort for more than a century. In 1852, the work of the Protestant Episcopal Church among Indians was begun by Dr. James L. Breck at Gull Lake; but it was not until Rev. Henry B. Whipple was consecrated the first bishop in Minnesota, in the year 1859, that a real missionary effort was attained. Archdeacon Joseph A. Gilfillan served on the White Earth Reservation for twenty-five years. It was through his vigorous efforts, and largely at his own expense, that schools, missions, and chapels were built at Pine Point, White Earth, Besulieu, and Ney-teh-waush. Samuel Memorial Mission, Ney-teh-waush, was built about 1893 by George Warmuth. Rev. Many Penny, a Chippewa Indian, was the first layman stationed here. The Parish House was also built then and remodeled in 1942 by the efforts of the Women's Auxiliaries of the Duluth Church and of Ney-teh-waush. Twenty-

five years ago this mission was one of the twelve Episcopal Missions in Northern Minnesota.

Rev. Edward Keh-O-Sed had charge of Ney-tah-weush, Beeulieu, and out lying missions during 1906 to 1931. He was a devout and able full-blood Indian. During his last years, he served St. Columbe Church at White Earth. This church is considered the Mother Church by hundreds of Chipewas, and even a larger number of non-residents revere it as their spiritual home. The graves of three native pastors, including Rev. Keh-O-Sed, are in the church yard.

During the years 1926, and until his death in 1948, Archdeacon K. W. Boyle was our valuable friend and advisor ministering to his people. His sermons always were an inspiration, and his friendship most sincere.

Archdeacon George H. Goodreid served this Mission Field from 1945-1950. He is now rector at St. Paul's Church in Winona. Archdeacon Dell Lee Harris serves the Trinity Church at Park Rapids and the Indian Field throughout the state. He came to us in 1950.

The early clergy serving Samuel Memorial Mission and its leaders in training men for Christian Service were:
Louis Many Penny--1903-1920. Samuel Memorial and St. Thomas Chapel at Wild Rice Rapids. This was located north of the present Rodwell Rest home.

Joseph Wauka^zo--1900-1910.

W. D. Smith-----1911-1924. Also Chapel at Bend in river. Location known as Washington Meadows. This was located near the spot where the Antell School stands today.

James Rice-----1921-1933. Also St. Phillips, Rice Lake in Clearwater County.
(Died December 30, 1937.)

Archdeacon Wellington K. Boyle--1926-1941.

Wm. B. Rice (student)--1925-1930. Records show much contact in home.
(Son of James Rice.)

J. B. Brown-----1932-1933.

F. T. Waukazo-----1931-1932.
(Son of Joseph Waukazo)

Through these years there are many mentions of the following: Bishop Whipple, Bishop Bennett, Morrison; Rev. Chas. Wright; Deacons George Morgan and Mark Hart. Star Bed Boy--a devout church man since the church was built, and who was still an active member at the time of his recent death--was also mentioned.

Rev. Keh-O-Sed established schools at White Earth and Cess Lake. In 1925, William Rice and F. J. Waukazo were enrolled in the Keh-O-Sed School at Cess Lake. These schools were ably administered by Dr. Francis L. Carrington, Oxford University, England. The last three students mentioned above were ordained at St. Columbe's Church in 1940. They are now in charge of the churches at Ponsford, Cess Lake, and Oniguim.

It takes a long time to become an effective missionary, and it is a life time labor in our Lord's work. Samuel Memorial Church is now being considered by Bishop Keeler and Archdeacon Harris as the center for this seminary training.

The Women's Auxiliery was organized at the time Mr. Many Penny was minister. His wife was the first president. Names of Mrs. Ellen Warren, Mrs. Kate Douglas, Mrs. Anne Goodwin, Cecelia Pelerin, Francis Keehnd, Lizzie Roy, Irene Harris, Miss Northrop, and Josephine Robinson were mentioned. Many of these women are still faithfully working for their church.

The Sunday School was organized by Mr. Many Penny. During Rev. Boyle's service to this church, there was an active Brotherhood Organization devoted to Christian Leadership and Service."

The history of the Catholic Church is also interesting. One of the first superiors of the Benedictine Order, Abbot Alexius Edelbrock made a visit to White Earth in 1869. Father Alysious was the first priest to make a cell at Naytah-waush. Father Roman was one of the early priests who attended the sick and gave the last rites. He lived at Beaulieu at that time. Today Father Roman is past eighty years of age, but is faithfully serving the parishoners at Ogema, Minnesote.

It should be remembered that Indians and Whites passed through this community when going to the Red Lake Reservation. The Trail passed from White Earth to Red Lake through the narrow pass (Pinehurst) between the lakes. Father Aloysius and Father Thomas frequently passed through

on this trail. They also made some of the sick calls.

In 1916, the very first Mass was most likely celebrated here. The Mass was celebrated in various places, but most often at the residence of Alphonse LeVoy. In the summers of 1916 and 1917, Masses were celebrated in the old government school--later known as the seventh and eighth grade room. At this time there were about a dozen Catholic families. One of the most prominent promoters of the religious services, and the one person who strived to get a priest, was Mrs. Clara Fairbanks who is still a resident of our community.

In the early days there was considerable amount of logging of heavy timber in this area. Efforts were made to construct some sort of a church. In 1917, the first mission church was built and it is still being used today. The parishioners furnished some of the money, but Father Felix received a donation to finish the construction. Father Felix was the first priest who tended to the religious services regularly in the missions. Joseph Bellenger was the first janitor and faithfully did his work until his death. Mrs. Harold Emerson was the first organist.

In 1919, a big Indian Congress was held. At this Congress, Bishop Corbett, Bishop of the Crookston Diocese, came to bless the church. It was then named St. Ann--the Patron Saint of the entire mission. Besides the church here, the mission consists of a church at Elbow Lake and one at Island Lake. At present, work has begun on a church at Wild Rice Lake.

From then on various priests from neighboring parishes took care of the religious services. Some of them were Fathers Benno, Leo, Florian, Francis, Stephen, Thomas, and Constantine. Fathers Benno and Felix resided at Ponsford but journeyed here to hold services about twice a month. Fathers Thomas and Florian resided at Red Lake and also came here about twice a month. Father Benno was here shortly after the church was built (when Father Felix left) and again from 1941 to 1945. Father Francis was here at two different times--the first for a few years in the 1930's and again from 1945 to 1949. Regular Sunday Masses began when Father Benno was stationed at Beaulieu, and he was able to be present every Sunday. Until Father Casimir began residing in the community, the preceding priests either lived at Beaulieu, Mahnomen, or White Earth with the pastors there. During the summer of 1951, a fine, modern residence for the priests serving this mission, was completed as a result of Father Casimir's efforts. Bishop Schenk, from Crookston, blessed

the home. On November 11, 1951, Father Augustine came to serve the parish.

The Community Hall was built in 1948. Through the Indian Agency Office, Cass Lake, about a thousand dollars worth of material was donated to us from government buildings which were to be disposed of at C.C.C. Camp, Nett Lake Reservation. The school board of District 29 bought the building in which Frank Long had operated a store. This was moved to the school grounds and the school district financed the building and has supervision of it. All the families in the community donated either labor or material. Mr. William Robinson supervised the carpenter work. Other skilled workmen were Leonard McDougall, Ire White, and Elmer Olson.

"The Hall" has proved very useful as a dining hall, school room, and for activities in the community--especially for the youth groups such as Boy Scouts, Girl Scouts, and 4-H Club. The Community Council have their meetings in it, and for the past three years have had very successful Harvest Festivals here. Besides these activities, a movie is shown once a week to the public for a nominal fee.

The very first school was located near Miss Northrop's Farm. It was just a log house belonging to John Morgan. It is believed that Grace Beaulieu taught at this school. Then a Day School was built behind the Episcopal Church. Rev. J. A. Gilfillan built it. Mrs. William Maddison taught this school. This was about 1909. In 1911, the first government school was built which was the seventh and eighth grade room until just recently. All grades were taught in this room by one man named Phillip Starr. He wrote poetry. Mrs. Alois Rumreich has a book of his works which includes a poem about the people of Ney-teh-waush.

At this time clothes were issued to the school children which consisted of caps, trousers, etc. The former fifth grade room was used for a dining room and storage place for the rationed clothing. A noon meal, cooked by the teacher's wife, Ada, was served to the children. The Starrs lived at the "cottage"--another name for the Clinic.

With the ever increasing school enrollment, it was necessary to find more room for the youngsters. The eight grades were in four separate buildings. The school board was keenly aware of the crowded conditions, and worked very hard for many years to get a new building. About the time when it seemed as if the new building was a reality, World War II broke out and thoughts of building had to be set aside. Finally in June, 1950, work on a new school began, and after sixteen months, it was completed.

The new school is located about three blocks east of the old one. It is very interesting to note that this fine school building is on Tribal Land and stands right on top of the old Indian Trail which went from White Earth to Red Lake. From Richwood the trail led to the north end of White Earth Lake, then to the west side of Snyder Lake, on to Pinehurst, and north by Pemberton's and Warren's. Tyler Warren's home was a stopping off place. The Pemberton and Robinson homes now stand on the original trail. Oxen were used on this trail to transport freight. This was the only means by which people could get any freight from the railroads.

When one steps out the north door of the new school, an old land mark can be seen across the road. It is a narrow trail running north, and then east directly in front of the Catholic Church door. From here it goes to Roy Lake, then to the Wild Rice River Crossing by Bagely, on to Four Legged Lake (south of Leonard), and then to Red Lake.

On October 1, 1951, we moved into the fine, modern, beautiful, brick building, which cost \$212,000. The federal and state government taxes helped to pay for it. The school is a two story structure plus the basement and furnace room. It is furnished with all new equipment. There are eight class rooms, a science room, a sewing room, boys' and girls' showers, lavatories, a library, nurse's quarters, a fine kitchen, and a dining room which is also used as an auditorium.

The people of Nay-tah-waush are very thankful and very grateful for this fine means of education for its citizens of tomorrow.

White Earth, Minn., July 5th, 1872

This is to certify that:

Whereas, the Otter Tail Band of Pillager Chippewas have expressed to us their desire to come and live upon the White Earth Reservation and adopt the habits of Christian civilization; and

Whereas, we remember when we were poor and ignorant, and are desirous to help others of our race to enjoy the same blessings we have; and

Whereas, the U.S. Gov't. has appropriated \$25000. to be expended for the benefit for the Indians on this Reservation in teaching us civilization and helping us to self support;

Therefore: We the Chiefs and Head men of the Mississippi Chippewas, in open council hereby, for ourselves and our bands invite the Otter Tail Band of Pillager Indians to come and settle upon the White Earth Reservation with equal rights in respect to the lands within its boundaries.

	Wa-ben-o-quod--	his mark.
	✕ Me zhe-ke-ke-shig	" "
Witness	Mem-e-do-weub	" "
	Mino-ge-shick	" "
T. A. Warren-	I-eh-bey	" "
Interpreter	Key-zhe-osh	" "
E. P. Smith-	John Johnson	" "
U.S. Ind. Agt.	William Superior	" "
M. S. Cook-	John Brown	" "
Clerk	Kog-og-e-we-gwom	" "
-----	Keh-ah-gos-de-bay	" "
A true copy of the	Shing-we-bay	" "
original paper signed	Koche-bo-way	" "
July 6th, 1872.	Sang-wey-way	" "

Note: Act of Congress of 1875 admitting Otter Tail Pillagers in White Earth Reservation with same rights as Mississippis in line with council proceedings.

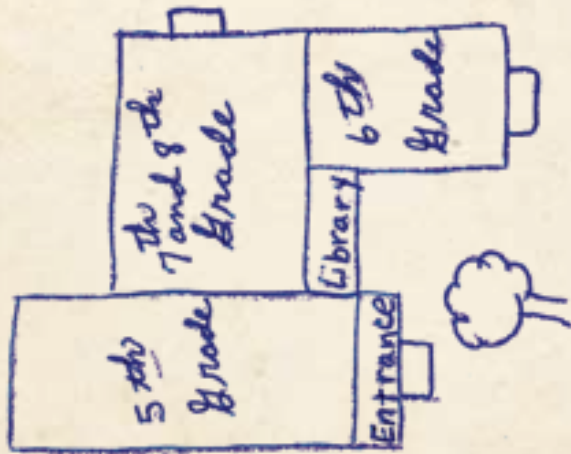


The Store and Postoffice -
operated by Mrs. C. Fairbanks

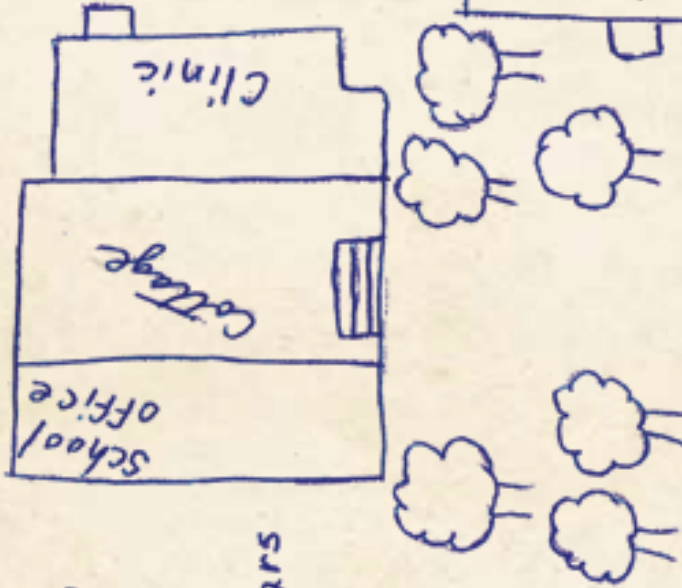
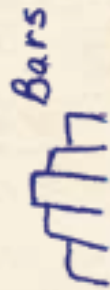


Back

Grade

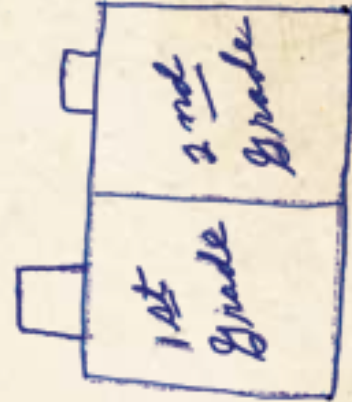
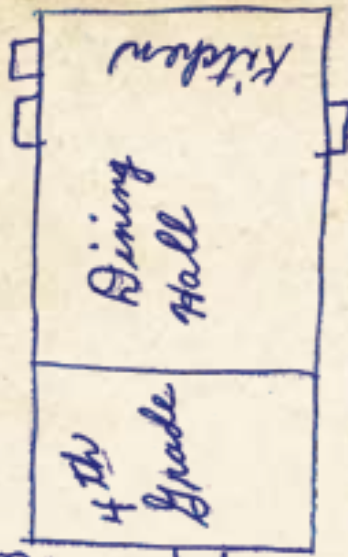


□ pump



Back

Grade



3rd
Grade
Episcopal
Hall

Old School Buildings

Special
Notice is hereby given that, The Naytahwash Local
Council will be held at Epc-Guild Hall, Friday Oct.
27, 1939, at 7:30 P.M. -

Purpose is to discuss ways and help from the Pass Lake
office pertaining to sponsor fund for a new school
building and Community Hall and to do any other
business may come proper at said Council when
convened -

Harold H. Emerson Secy.
Local Council

Dated Oct 23/1939

Maytown, Miss.

Maytown Local Council held a special meeting at Efec. Guild Hall, Friday Oct 7, 1939 at 7³⁰ P.M.

John Coleman Local Chairman is now in White Earth Hospital and Wm. Ballinger, Vice-pres. called the meeting to order and stated the business to be transact.

— Motion made, seconded ~~and~~ (carried)

— that the Chairman appoint a Resolution Committee of three (3) — carried

Resolution Committee —

Howard La Vie, John Pemberton & Wm Hanks

The following matters pertaining to the Community were considered and the following action had —

A number of Indians present in turn discussed, Spon share for New School House,

Chairman, called the Resolution Com-
to draft a Resolution

Resolution Com = offered a Resolution that
the Local Council go on record requesting the
W.G. Res. Council approve Resolution No 1 -
\$6000 from the sale of Town Lots -
upon matter seconded that the Resolution
be adopted = Carried.

Resolution No 2 =
Demanding immediate construction
of Community Hall --
motion made, seconded that the Resolution be
adopted Carried

Resolution No 3
Salvaged material of office Building
also known as the School Building be transferred to
Naylborough District - Carried

Then was discussion of the Annuity payment
meeting adjourned
H J E

EXCERPTS FROM THE PERMIT FOR SCHOOL SITE

THIS INDENTURE, Made and entered into this 5th day of October, 1949, by and between THE MINNESOTA CHIPPEWA TRIBE of the State of Minnesota, hereinafter called the permitter, and the INDEPENDENT SCHOOL DISTRICT NO. 29 of The COUNTY OF MAHONOMEN in the State of Minnesota, hereinafter called the permittee:

WITNESSTH, that pursuant to the provisions of the Act of Congress approved October 8, 1940 (54 Stat. 1020) as amended by the Act of Congress approved July 24, 1947 (61 Stat. 418), the permitter hereby grants to the permittee the right to enter upon and occupy the following described land on the White Earth Indian Reservation subject to the conditions and covenants hereinafter contained:

That portion of Lot 2, Section 28, Township 144 North, Range 39 West, 5th Principal Meridian, County of Mahnomen, State of Minnesota, more particularly described as follows: Beginning at the northeast corner of Said Lot 2, thence south on the east line thereof a distance of 924 feet; thence west on a line parallel to the north line of said Lot 2 a distance of 495 feet; thence north on a line parallel to the east line of said Lot 2 a distance of 924 feet to the north line thereof; thence east on the north line of said Lot 2 a distance of 495 feet to the point of beginning, containing 10.52 acres, more or less.

This permit shall terminate upon breach of any of the conditions herein.

It is further agreed by the parties hereto that all the stipulations and agreements contained herein shall extend to and bind the successors and assigns of the said parties.

In witness whereof the said parties have herunto set their hands the day and year first above written.

Witnesses:
/s/ Mrs. Sara Groves
/s/ James Boney

THE MINNESOTA CHIPPEWA TRIBE
By: /s/ Lawrence Connor
Its President
/s/ Bernard Morrison
Its Secretary

SCHOOL BOARD DIRECTORS

/s/ Willicm Turpin
/s/ Mrs. Josephine Robinson

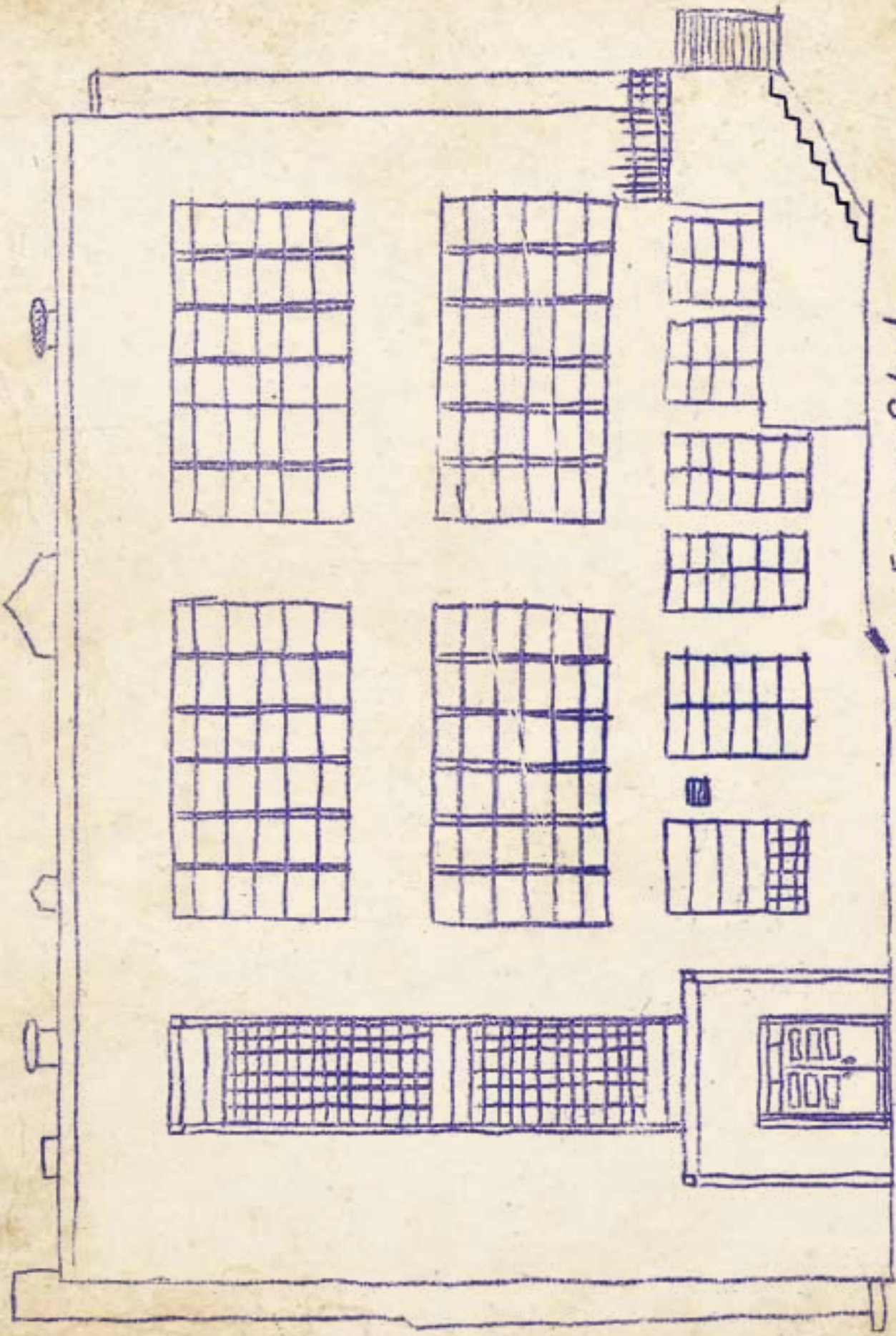
INDEPENDENT SCHOOL DISTRICT NO. 29,
COUNTY OF MAHONOMEN IN STATE OF
MINNESOTA

By: /s/ Howard LeVoy
Chairman

WITNESS:
/s/ P. J. Broon

/s/ Adelo Northrop
Clerk

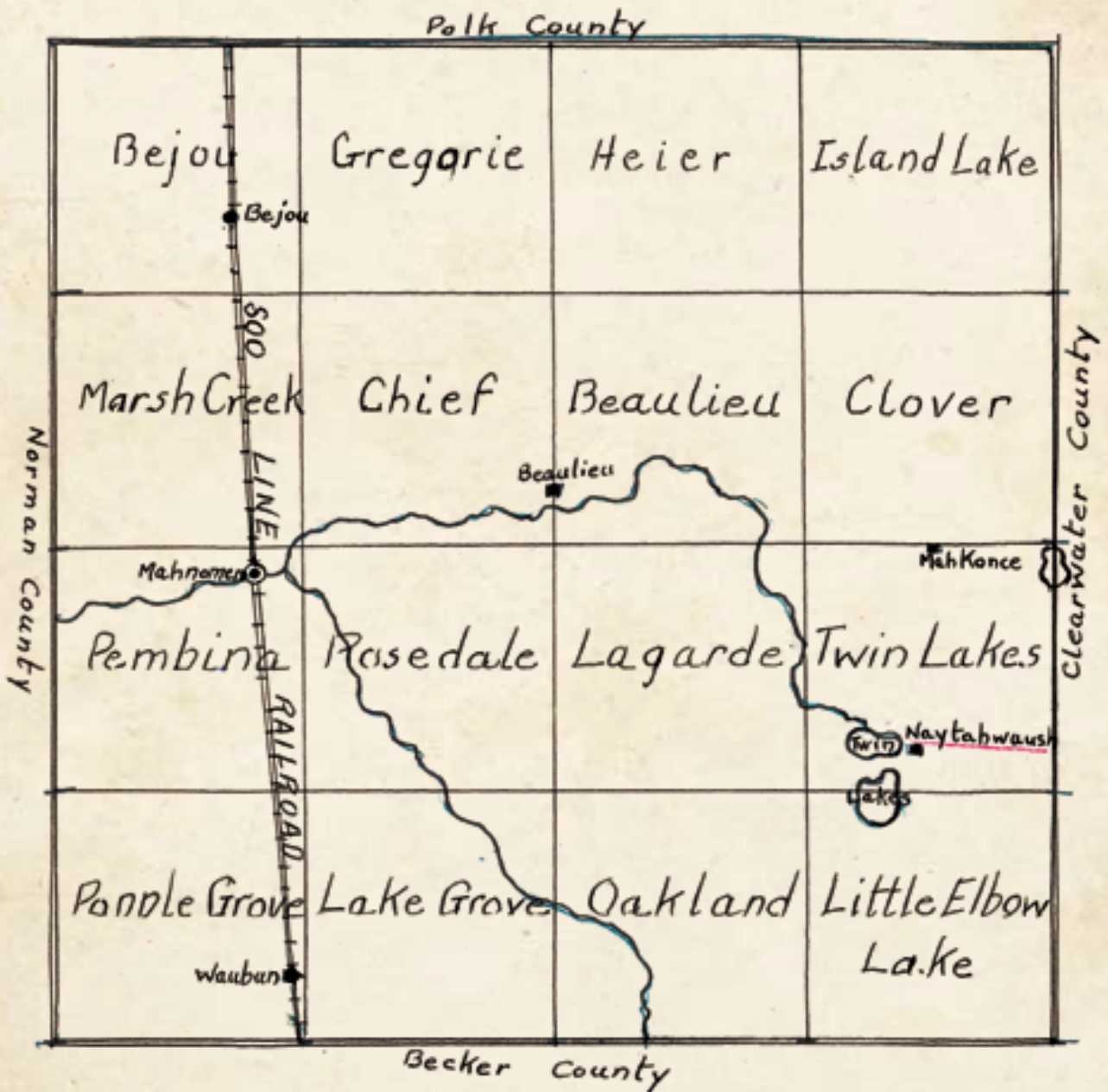
DEPARTMENT OF THE INTERIOR Bureau of Indian Affairs Washington
Approve: May 18, 1950 /s/ H.M. Critchfield Acting Assistant
Commissioner of Indian Affairs.



East view of North Top-Emerson School

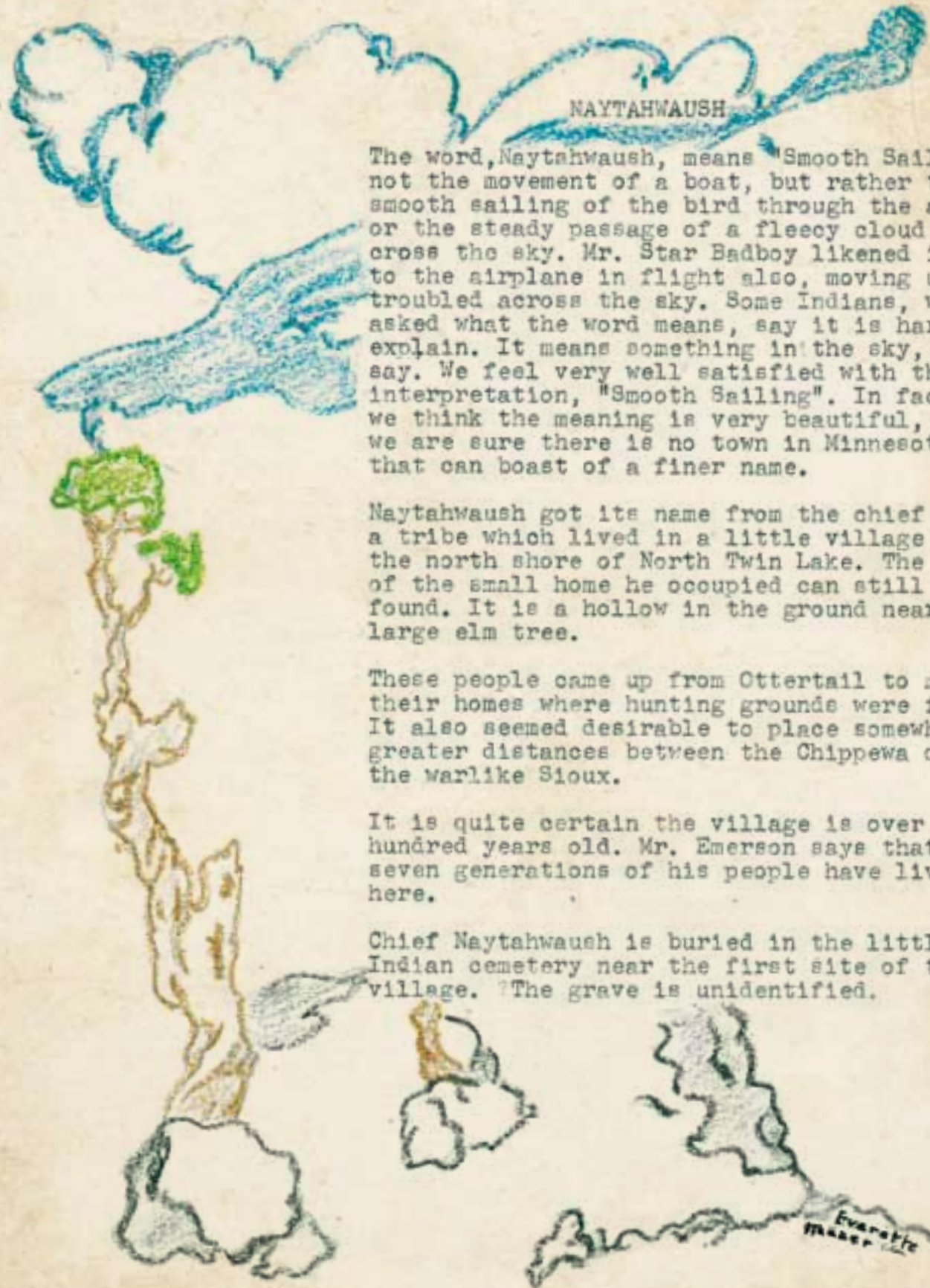
NAYTAHWAUSH

MAHNOMEN COUNTY



CHIPPEWA WORDS

1. School-----Ge-ke-no-ah-ma-de-win
2. Church-----Au-ne- may-we-ge-mig
3. Store-----A-dah-wa-we-gum-ig
4. House-----Wah-ka-e-gun
5. Bear-----Mah-qua
6. Horse-----Mish-tah-dimn
7. Lake-----Sa-ka-e-gun
8. Canoe-----We-guase(birch)ge-mon(canoe)
9. Deer-----Wa-wa-shka-she
10. Rabbit----Wa-boose
11. Bow and Arrow--Mi-to-guab(Bow)Bi-quok(Arrow)
12. Water-----Ni-bi
13. Automobile-Wa-sa-me-we-da-vaum
14. Sunshine--Wa-sa-g-
15. Book-----Ma-si-na-gun
16. Blanket---Wah-bo-wa-yan
17. She-shib
18. Dried Meat-Bata-wi-yas
19. Corn-----Mon-da-min
20. Fish-----Gi-goo



NAYTAHWAUSH

The word, Naytahwaush, means "Smooth Sailing"; not the movement of a boat, but rather that smooth sailing of the bird through the air or the steady passage of a fleecy cloud across the sky. Mr. Star Badboy likened it to the airplane in flight also, moving untroubled across the sky. Some Indians, when asked what the word means, say it is hard to explain. It means something in the sky, they say. We feel very well satisfied with the interpretation, "Smooth Sailing". In fact, we think the meaning is very beautiful, and we are sure there is no town in Minnesota that can boast of a finer name.

Naytahwaush got its name from the chief of a tribe which lived in a little village on the north shore of North Twin Lake. The site of the small home he occupied can still be found. It is a hollow in the ground near a large elm tree.

These people came up from Ottertail to make their homes where hunting grounds were fresh. It also seemed desirable to place somewhat greater distances between the Chippewa and the warlike Sioux.

It is quite certain the village is over one hundred years old. Mr. Emerson says that seven generations of his people have lived here.

Chief Naytahwaush is buried in the little Indian cemetery near the first site of the village. The grave is unidentified.

Everett
Mason

SOME "FIRSTS" IN NAYTAHWAUSH

The first post office was in the Badboy home. Mrs. Robinson's father died in 1900. Her mother later married Mr. Star Badboy. He was the first postmaster. Mr. Warren had thought of naming the post office Warrington, but Naytahwaush was decided upon.

The first school was in a little log cabin on what is now Miss Northrup's land. The first school in the present village was held in the Guild Hall, taught by Mr. Henry Warren, a cousin of Tyler Warren. This building was erected in 1892 or 1893.

The first church was the little Episcopal Church, erected in the same year as the Guild Hall. Archdeacon Gilfillan was the first missionary and builder. He traveled from village to village on horseback. He loved his work and was much loved by the Indians.

The first store was operated by Alfred Warren in a small log building. It was more of a trading post, for white man's money did not mean much to the Indians in those days.



WHAT'S IN A NAME?

When we asked Mrs. Robinson how Mr. Badboy got his name, this is the story she told us.

It all goes back to Star Badboy's grandfather. He had overheard some Indians talking about an attack they were going to make on the white people. This troubled him. It was not easy for him to decide what to do. After much serious thought, he decided to go to the commander of the fort and report what he had heard. The commander patted him and said, "You were a good boy, but almost a bad boy!" From that time on, he was called Badboy, and that is how the name came into being.

Mrs. Robinson was not certain as to the fort referred to above, but was of the opinion that it might be Fort Snelling. It could very easily be Camp Ripley, or Fort Ripley as it was called in the early days.



Mrs. Fairbanks' Story

Mr. and Mrs. Fairbanks came to Naytahwaush from Mahnomen in 1912, January 1. They first lived near Mr. Smith's church, using it for a store. Six months later they moved to a new Indian home, where Elmer Olson's home is. In the fall of 1912, Mr. Fairbanks erected a store, a large frame building with a log warehouse behind. A three-room apartment was attached. Above the store was a large room for the girls who worked for Mr. and Mrs. Fairbanks. The community boomed so fast it was surprising, Mrs. Fairbanks said.

There were no good roads out here and no cars. Mr. Fairbanks had two first class teams of horses to get freight every other day from Mahnomen. He got permission from the county commissioners to build a better road so that cars could go over it. Mr. Douglas was the foreman. Mrs. Fairbanks fed the crew. This all took place in their first year-1912. Mr. Fairbanks got a new car and was the first to go over the road. A caravan of cars came out to celebrate the opening of the road and spent the day fishing. They went over to where Pinehurst now stands and admired the beauty of the spot very much. It was then a wilderness.

At this time, school was held in the Guild Hall, with Mrs. William Madison teaching. She left her piano with Mrs. Fairbanks, so she had a group of girls sing a welcome song for all the Mahnomen guests. Among them were the Douglas girls.

In 1915 or 16, the Fairbanks built the present store. St. Anne's Church was built soon after. Mrs. Fairbanks is often called the builder of the church. There were only seven Catholic families in the village at that time. There were two sawmills near and the men attended all the socials these people had to raise money for their little church. Father Felix of Ponsford held services once a month for a short time.



The post office came to the village in the year of 1913. Mrs. Fairbanks was the first postmistress. Her niece, Mrs. Alois Rumreich, is the second postmistress. Mrs. Fairbanks retained her appointment until the date of her retirement in the year of 1942.

People flocked to hunt and fish. They came from far and near. Many of them were housed in tents. Mrs. Fairbanks said she loved the peace and quiet of this little village after seeing some pretty wild days in Mahnomen, which was still in its youth when she and Mr. Fairbanks came out here to live.

The school was put up in the same year as Mr. and Mrs. Fairbanks came to Naytahwaush. Two Schulands with one assistant were the carpenters.

Some of the families who lived here at the time the Fairbanks came to the village were Frank Pelland, the Warrens, the LaVoys, the Douglas family, and Rev. Smiths.

The second year of the Fairbanks' residence in the village, a Fourth of July celebration was held. This became a tradition until in late years. The Indians dressed up in their finest feathers and costumes and held their dances.

Times have changed for the village. Now Mrs. Fairbanks occupies a modern home, fine roads lead to the lakes, a fine new brick school will soon be erected, and "olden days" are just a memory.

MRS. ROBINSON'S STORY

Mrs. Robinson's father was Tyler Warren. He came from the Mississippi tribe, settling first in White Earth, and later (1877) moving to Naytahwaush. With his family, he settled on the east shore of North Lake, very near the site of Mrs. Robinson's present home. Mr. Warren was a logger and operated a saw mill also.

Mrs. Robinson said the present site of the village had a very different appearance in those days. It was more or less open except for the huge Norway pine trees reaching toward the heavens. These, of course, have all been logged.

There were no roads in those days. There were just foot trails meandering through the woods. A few horses were used. The people loved their canoes, and traveled in them whenever they could be used. Mrs. Robinson said they often went to visit the three families who lived on the strip of land between North and South Lakes. Then they went in their canoes, except in the winter. It was a thrilling event, she said.

Mrs. Robinson's grandmother experienced several Sioux attacks, and could tell her grandchildren some exciting stories of those events. We asked her if the Indians actually fought and attacked as history records it. Her answer was yes--just at dawn, preferring to attack small groups which would be unable to defend themselves. Favorite times were when the Chippewas were ricing, trapping, or were in the sugarbush. The men, they killed without mercy. The women and children they took as captives, marrying the women into their tribe and raising the children as their own.



Euette
Kearney

