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NORTHERN CHEYENNE COURT

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May 14, 2026

Northern Cheyenne Trial Court
Attn: Keisha Howe
PO Box 1199
25 N Cheyenne Avenue
Lame Deer, MT 59043

Re: Melissa Fisher, et al. v. Larry Medicine Bull, et al.
Court File No. C2026-079.A
Motion for an Order to Show Cause for Contempt of Court

Dear Ms. Howe,

Enclosed for filing please find Defendants-Respondents Motion for an Order to Show Cause for Contempt of Court and Affidavit in support of the motion. Pursuant to Northern Cheyenne Court Rules, a \$20 filing fee is also included. Please file the same and advise should you need anything further.

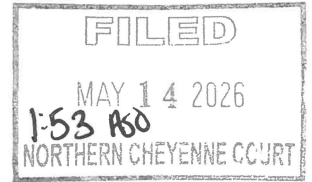
As outlined in the Certificate of Service, counsel will be served via email correspondence and U.S. Mail.

If you have any questions, please contact me at the above telephone number.

Very truly yours,

Deidre Y. Aanstad

Counsel for Defendants-Respondents Northern
Cheyenne Tribal Council Members and Appointees



**IN THE NORTHERN CHEYENNE TRIAL COURT
OF AND FOR THE NORTHERN CHEYENNE TRIBE
LAME DEER, MONTANA 59043**

Melissa Fisher (Ashland), Eva Foote (Ashland), Gwen)
Spottedhorse (Birney), Stefan Rainingbird (Busby),)
Melissa Lonebear (Lame Deer), Nizhoni Friez (Lame)
Deer), Donovan Limberhand (Lame Deer), Howard)
Ontiveros (Muddy), Edina Redstar, Secretary, Kristi)
Killsnight, Treasurer, and Ryhal Rowland, Employee)
In their official capacities as lawfully elected Council)
members, appointees, and employees,)
Plaintiffs-Petitioners,)

v.

Case No. C2026-079.A

¹Jason Standing Elk (Ashland), Waylon Rogers)
(Ashland), Llevando "Cowboy" Fisher (Birney),)
Reuben Roundstone (Busby), Corey Spotted Elk)
(Lame Deer), Josie "Wade" Redhat (Lame Deer),)
Robert Simpson (Lame Deer), Lynwood Ewing)
(Muddy), Sharlene Evans, Secretary, Terrance Limpy,)
Treasurer, and Donovan Taylor (Busby),)
In their capacities as purported Council members and)
appointees,)
Defendants-Respondents.)

Judge C. Elkshoulder, Jr.

MOTION FOR AN ORDER TO SHOW CAUSE FOR CONTEMPT OF COURT

¹ Pursuant to the Court's instructions for filing on May 13, 2026, the Defendants-Petitioners have removed the names of Defendants-Respondents Larry Medicine Bull, Wesley Spotted Elk, and Roger Killsnight, In Their Capacities as Purported Chiefs, off the case name.

COMES NOW, Defendants-Respondents Jason Standing Elk (Ashland), Waylon Rogers (Ashland), Llevando “Cowboy” Fisher (Birney), Robert Simpson (Lame Deer), Lynwood Ewing (Muddy), Sharlene Evans, Secretary, Terrance Limpy, Treasurer, and Donovan Taylor (Busby) (collectively known as “Northern Cheyenne Tribal Council Members and Appointees”), by and through their legal counsel at Cedar Tree Native Law, hereby move the Court for an order to show cause requiring Plaintiffs-Petitioners, specifically Melissa Fisher (Ashland), Eva Foote (Ashland), Gwen Spottedhorse (Birney), Stefan Rainingbird (Busby), Melissa Lonebear (Lame Deer), Nizhoni Friez (Lame Deer), Donovan Limberhand (Lame Deer), and Howard Ontiveros (Muddy), to show cause why they should not be held in contempt of Court for violating the modified Temporary Restraining Order issued on April 30, 2026. In support of their motion, the Defendants-Respondents state as follows:

1. On April 30, 2026, the Court issued an Order Lifting a Stay on Temporary Restraining Order and Order Vacating and Modifying the April 15, 2026 Temporary Restraining Order *Addendum*.²

2. In its April 30, 2026 Order, the Court ordered in Paragraph 4:

PENDING FURTHER ORDER OF THE COURT, NO PARTY (Petitioner or Respondent) SHALL ACT, PURPORT TO ACT, OR HOLD THEMSELVES OUT AS A MEMBER OF THE NORTHERN CHEYENNE TRIBAL COUNCIL; NO PARTY MAY EXERCISE OR ATTEMPT TO EXERCISE ANY AUTHORITY, POWER, OR DUTY INCIDENT TO SUCH POSITION; OR REPRESENT THEMSELVES AS A LAWFUL HOLDER OF ANY TRIBAL COUNCIL OFFICE UNTIL A HEARING ON THE PRELIMINARY INJUNCTION IS HELD AND A RULING IS MADE;

3. In its April 30, 2026 Order, the Court further ordered in Paragraph 8:

² The Court originally issued an Order Lifting a Stay on Temporary Restraining Order and Order Vacating and Modifying the April 15, 2026 Temporary Restraining Order on April 29, 2026. The April 29, 2026 Order and the April 30, 2026 Order are identical in substance. The only non-substantive modification is noted line number 74 on page 3.

ANY ACT OF DEFINANCE OR NONCOMPLIANCE WITH THIS COURT'S ORDER SHALL CONSTITUTE GROUNDS FOR THE PERSON OR PERSONS INVOLVED TO BE HELD IN CONTEMPT OF COURT. SUCH CONTEMPT MAY SUBJECT SAID PERSON OR PERSONS TO SANCTIONS INCLUDING, BUT NOT LIMITED TO, THE IMPOSITION OF FINES, IMPRISONMENT, OR BOTH. THIS PROVISION EXTENDS TO ANY CONTINUED OR WILLFUL DISPLAY OF DISRESPECT DIRECTED TOWARDS OFFICERS OF THE COURT.

4. Section 4.1.2, Title IV, of the Northern Cheyenne Law and Order Code provides that a person may be found in Contempt of Court for "willful disobedience or resistance to any process of the Court or order issued by the Court." Title IV, § 4.1.2 (A)(3) (2025).

5. The penalties for Contempt of Court are outlined in the Northern Cheyenne Law and Order Code. ~~See Title IV, § 4.1.2 (C). Penalties may include an order necessary to allow the~~ person to purge himself of contempt, a sentence of up to five (5) days imprisonment and a fine of up to \$500.00 plus costs.

6. As outlined in the attached Affidavit of Terrance Limpy, Plaintiffs Melissa Fisher (Ashland), Eva Foote (Ashland), Gwen Spottedhorse (Birney), Stefan Rainingbird (Busby), Melissa Lonebear (Lame Deer), Nizhoni Friez (Lame Deer), Donovan Limberhand (Lame Deer), and Howard Ontiveros (Muddy) have violated the modified Temporary Restraining Order issued on April 30, 2026, by acting, purporting to act, or holding themselves out as Members of the Northern Cheyenne Tribal Council on May 6 and May 13, 2026.

7. The conduct outlined in the attached Affidavit is willful, knowing, and in direct violation of the Court's April 30, 2026 order.

8. The conduct by the identified Plaintiffs seeks to confuse the Northern Cheyenne People and outside entities doing business with the Northern Cheyenne Tribe.

WHEREFORE, Defendants-Respondents respectfully request that this Court enter an Order as follows:

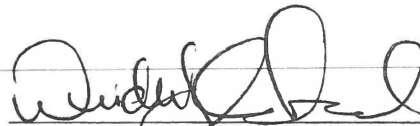
A. Directing Plaintiffs former Council Members to appear and show cause why they should not be held in contempt for violating Paragraph 4 of the April 30, Order;

B. Setting an expedited hearing on this Motion;

C. Upon hearing, holding Plaintiffs former Council Members in contempt and imposing appropriate sanctions as outlined in § 4.1.2(C) of Title IV of the Northern Cheyenne Law and Order Code.

D. Further enjoining Plaintiffs from violating the April 30, 2026 Temporary Restraining Order.

Dated the 14th day of May, 2026



Deidre Y. Aanstad
2057 Harney Street
Omaha, NE 68102
Telephone: (763) 260-5360
Email: daanstad@ctnativelaw.com
Attorney for Defendants-Respondents
Northern Cheyenne Tribal Council Members
and Appointees

CERTIFICATE OF SERVICE

The undersigned certifies that on this 14th day of May, 2026, the foregoing Motion For an Order to Show Cause For Contempt of Court was filed with the Northern Cheyenne Tribal Court in person. A true and accurate copy of the foregoing will be served on the counsel for Plaintiffs and Defendants as identified via USPS mail (an advance copy was sent via email).

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Dana Eaglefeathers
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Lay Advocate for Defendants Reuben Roundstone, Corey Spotted Elk, and Josie "Wade" Redhat



Deidre Aanstad, Senior Litigation Counsel

**IN THE NORTHERN CHEYENNE TRIAL COURT
OF AND FOR THE NORTHERN CHEYENNE TRIBE
LAME DEER, MONTANA 59043**

Melissa Fisher (Ashland), Eva Foote (Ashland), Gwen)
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In their official capacities as lawfully elected Council)
members, appointees, and employees,)

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(Muddy), Sharlene Evans, Secretary, Terrance Limpy,)
Treasurer, and Donovan Taylor (Busby))

Judge C. Elkshoulder, Jr.

In their capacities as purported Council members and)
appointees,)

Defendants-Respondents.)

**AFFIDAVIT OF TERRANCE LIMPY,
TREASURER OF THE NORTHERN CHEYENNE TRIBE**

¹ Pursuant to the Court's instructions for filing on May 13, 2026, the Defendants-Petitioners have removed the names of Defendants-Respondents Larry Medicine Bull, Wesley Spotted Elk, and Roger Killsnight, In Their Capacities as Purported Chiefs, off the case name.

I, Terrance Limpy, being first duly sworn upon oath, state as follows:

I. IDENTITY AND BACKGROUND

1. My name is Terrance Limpy. I am over the age of eighteen (18) and competent to testify to the matters set forth herein.
 2. I am the appointed Treasurer of the Northern Cheyenne Tribe and have been so since November 2024.
 3. I am a named Defendant-Respondent in this case.
 4. I have personal knowledge of the facts stated herein.
-

II. UNDERSTANDING OF THE MODIFIED TEMPORARY RESTRAINING ORDER IN THE ABOVE-ENTITLED MATTER

1. On or about April 15, 2026, Chief Judge Curtis Elkshoulder, Jr. issued an Order Granting a Temporary Restraining Order and Scheduling a Hearing on Preliminary Injunction. In granting the Temporary Restraining Order, the Court directed that the current Northern Cheyenne Tribal Council and its Appointees were enjoined from acting as Tribal Council Members.
2. On April 20, 2026, Chief Judge Curtis Elkshoulder, Jr. issued a Sua Sponte Order Placing a Stay on Temporary Restraining Order to Protect the Health, Welfare, and Safety of the Public. Within his Order, the Court reassigned the matter to a Judge Pro-Tem and granted authority to the Judge Pro-Tem to further review the matter.
3. On April 29, 2026, Chief Judge Curtis Elkshoulder, Jr. issued an Order Lifting a Stay on Temporary Restraining Order and Order Vacating and Modifying the April 15, 2026 Temporary Restraining Order.
4. On April 30, 2026, Chief Judge Curtis Elkshoulder, Jr. issued an Order Lifting a Stay on Temporary Restraining Order and Order Vacating and Modifying the April 15, 2026 Temporary Restraining Order *Addendum*.
5. I understand that the April 29 and April 30 Orders are identical in what the Court prohibited pertaining to the Modified Temporary Restraining Order.
6. I understand that the Court ordered as follows in Paragraph 4 of the April 29 and April 30 Orders:

PENDING FURTHER ORDER OF THE COURT, NO PARTY (Petitioner or Respondent) SHALL ACT, PURPORT TO ACT, OR HOLD THEMSELVES OUT AS A MEMBER OF THE NORTHERN CHEYENNE TRIBAL COUNCIL. NO PARTY MAY EXERCISE OR ATTEMPT TO EXERCISE ANY AUTHORITY, POWER, OR DUTY INCIDENT TO SUCH POSITION; OR REPRESENT THEMSELVES AS LAWFUL HOLDER OF ANY TRIBAL COUNCIL OFFICE UNTIL A HEARING ON THE PRELIMINARY INJUNCTION IS HELD AND A RULING IS MADE;

7. I further understand that the Court ordered as follows in Paragraph 8 of the April 29 and April 30 Orders:

ANY ACT OF DEFINANCE OR NONCOMPLIANCE WITH THIS COURT'S ORDER SHALL CONSTITUTE GROUNDS FOR THE PERSON OR PERSONS INVOLVED TO BE HELD IN CONTEMPT OF COURT. SUCH CONTEMPT MAY SUBJECT SAID PERSON OR PERSONS TO SANCTIONS INCLUDING, BUT NOT LIMITED TO, THE IMPOSITION OF FINES, IMPRISONMENT, OR BOTH. THIS PROVISION EXTENDS TO ANY CONTINUED OR WILLFUL DISPLAY OF DISRESPECT DIRECTED TOWARDS OFFICERS OF THE COURT.

III. FACEBOOK POSTS ON THE PLAINTIFFS' FACEBOOK SITE

1. I know that Plaintiffs created a Facebook site with the name "Tribal Council of Northern Cheyenne Nation" sometime after September 10, 2026, when the Plaintiff Council members were removed from their positions as Northern Cheyenne Tribal Council members.
2. Plaintiffs have posted numerous messages on their Facebook site that are publicly available to view pertaining to their position on their removal from office on September 10, 2025. In their posts, the Plaintiffs refer to themselves as "the Duly Elected Northern Cheyenne Tribal Council."
3. On May 6, 2026, Plaintiff Council Members posted a message on their Facebook site. The message was a five-page letter with letterhead that identified themselves as the Northern Cheyenne Tribal Council and was signed "Respectfully, The Duly Elected Northern Cheyenne Tribal Council." *See Exhibit 1.*
4. In the letter on May 6, Plaintiffs directly addressed the issues that are present in the matter before the Court, including their position that the Traditional Chiefs' September 10, 2025 Declaration did not follow the Northern Cheyenne Constitution.
5. The May 6, 2026 post by Plaintiffs was removed shortly after it was posted, but not without the ability to save the five-page letter.

6. On May 13, 2026, Plaintiff Council Members posted a message once again on their Facebook site. The message included a statement as follows: “Statement to the Northern Cheyenne People Note: The Tribal Court has suspended any party from acting as a Council and from exercising any power until it decided the issue. We only write to inform all of you and provide our side of the story.” *See* Exhibit 2.
 7. The May 13, 2026 Facebook post included two documents that were typed without letterhead. Both documents were signed “Respectfully, Your Wrongfully Displaced Tribal Council.” *See* Exhibits 3 and 4.
 8. The document identified as Exhibit 3 is entitled “To the People: The Truth about ARPA, CARES Act Funds, and the Duly Elected Tribal Council.” In this document, the Plaintiffs present their story with respect to the forensic audit and their role in budgetary actions.
 9. The document identified as Exhibit 4 is entitled “Statement to the Northern Cheyenne People.” This document is identical in substance to the document posted on Plaintiffs’ Facebook site on May 6, 2026. However, the letterhead and the signature line have been modified. *Compare* Exhibit 1 and Exhibit 4.
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IV. CORRESPONDENCE TO BRADY MARTZ

1. On May 6, 2026, Plaintiff Melissa Fisher sent correspondence to Brady Martz, an accounting firm who conducted a forensic audit for the Northern Cheyenne Tribe. *See* Exhibit 5.
2. In the document identified as Exhibit 5, the letterhead includes notation from the Northern Cheyenne Tribe Tribal Council. Further, the letter is from Plaintiff Melissa Fisher, who identifies herself as the “Sergeant of Arms of the Duly Elected Tribal Council.”
3. Plaintiff Melissa Fisher, identifying herself as a representative of the “Duly Elected Tribal Council,” makes specific requests of Brady Martz that include directing a version of the audit report that exonerates any Tribal Council from wrongdoing.

V. VIOLATION OF THE TEMPORARY RESTRAINING ORDER

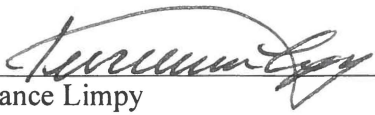
1. It is my belief that Plaintiff Council Members acted, purported to act, and held themselves out as members of the Northern Cheyenne Tribal Council in the May 6 and May 13, 2026 Facebook posts from the Facebook site created and identified as the “Tribal Council of the Northern Cheyenne Nation” in violation of the Court’s April 30, 2026 Modified Temporary Restraining Order
2. It is my belief that Plaintiff Melissa Fisher acted, purported to act, and held themselves out as a member of the Northern Cheyenne Tribal Council on May 6,

2026, in her letter to Brady Martz in violation of the Court's April 30, 2026 Modified Temporary Restraining Order.

VI. CONCLUSION

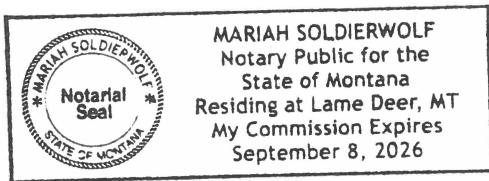
1. I make this affidavit voluntarily and under oath, and the statements contained therein are true and correct to the best of my knowledge.

DATED this ____ of May, 2026.


Terrance Limpy

NOTARY ACKNOWLEDGEMENT

SUBSCRIBED AND SWORN before me this 14th day of May, 2026




Notary Public for the State of Montana

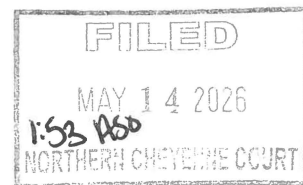


EXHIBIT 1



Northern Cheyenne **TRIBAL COUNCIL**



May 6, 2026

NORTHERN CHEYENNE TRIBAL COUNCIL COMMUNITY STATEMENT

Northern Cheyenne Tribal Members,

We write to you with respect, humility, and a deep sense of responsibility to the Northern Cheyenne people.

Over the past several months, our Tribe has been pulled into a painful and confusing governance crisis. Many people have heard rumors, accusations, Facebook posts, partial stories, and statements from people claiming authority. We understand why many tribal members are frustrated, tired, and unsure what to believe.

We also understand that our people deserve the truth.

This is not about personalities. It is not about protecting any one council member. It is not about avoiding accountability. If wrongdoing occurred, it should be investigated lawfully, fairly, and transparently.

This is about something bigger: whether the Northern Cheyenne Constitution still governs our Tribe.

The Council Supported Accountability

Before this crisis escalated, the duly elected Tribal Council supported a forensic audit of tribal funds. The Council did not oppose accountability. The Council did not oppose transparency. The Council did not oppose finding out whether tribal money had been spent properly.

What the Council opposed was any attempt to use accusations as a shortcut around the Constitution.

Our laws provide a process. If elected officials are accused of misconduct, those accusations must be handled through lawful procedures. There must be written charges, notice, a fair opportunity to be heard, and the required vote under the Constitution.

No one should be removed from office by rumor, crowd pressure, intimidation, or a declaration that bypasses the law.

The Dispute Began With Serious Separation-of-Powers Concerns

The conflict did not begin because council members refused accountability. It began after serious concerns were raised about executive interference with other branches of tribal government, including court-related personnel matters and the handling of legal and financial decisions.

Council members attempted to use regular procedures. Requests were made for special meetings. Matters were placed on agendas. The Council attempted to investigate and address concerns through lawful channels.



Northern Cheyenne

TRIBAL COUNCIL



Those efforts were delayed, blocked, or ignored.

Eventually, the Council held a removal hearing involving President Gene Small. Notice was provided. A hearing officer was used. A quorum was present. Gene Small did not appear to defend himself. The Council proceeded through the process available to it. That is very different from what happened next.

The Chiefs' Declaration Did Not Follow the Constitution

After the Council acted, a group claiming traditional authority announced that eight elected council members and others had been removed. That action did not follow the removal process in the Northern Cheyenne Constitution.

The Northern Cheyenne people respect our chiefs, headsmen, societies, and traditional ways. Our culture is sacred. Our ceremonies are sacred. Our traditional leaders have an important place in our identity as Cheyenne people.

But respect for tradition does not mean any group can override the Constitution, remove elected officials, take over offices, control tribal funds, or decide who may serve without following the law adopted by the people.

The Constitution protects all of us. It protects every district. It protects every voter. It protects every elected official, even when accusations are made. It protects the people from political takeovers.

If the Constitution can be ignored once, it can be ignored again.

The Duly Elected Council Was Pushed Out Before Any Court Decided the Issue

After the chiefs' declaration, council members were treated as if they were removed even though no court had ruled that they were lawfully removed.

Council members were blocked from offices. Payroll and offboarding paperwork was processed. Access to records and facilities was restricted. Outside banks and agencies were given documents claiming the removals were valid. New individuals began acting as council members.

This happened before the legality of the removals was decided.

That is the heart of the problem.

The duly elected Council has never asked to be above the law. The Council has asked that the law be followed before anyone is removed, replaced, or cut off from serving the people who elected them.

BIA Claimed Neutrality, But Its Actions Changed the Status Quo

The Bureau of Indian Affairs has repeatedly said this is an internal tribal dispute. We respect tribal sovereignty, and we agree that Northern Cheyenne people and Northern Cheyenne law should decide Northern Cheyenne leadership.



Northern Cheyenne

TRIBAL COUNCIL



But neutrality cannot mean standing aside while one faction takes control of tribal offices, records, bank access, and government operations.

Neutrality cannot mean refusing to recognize the elected Council while also allowing others to operate as if they are the government.

Neutrality cannot mean BIA law enforcement arrests elected council members who are trying to return to work, while refusing to help those same officials when they ask for protection and safe access.

That is not neutrality. That changes the balance of power.

October 8 Was Not a Criminal Takeover

On October 8, council members returned to the tribal building because they believed they remained lawful elected officials. They were not sneaking into the building. They were not there to steal documents. They were not there to threaten employees. They were there to work and to meet with counsel.

The criminal charges that followed cannot be separated from the governance dispute. Even the court has recognized that council-member status matters. If these individuals were still lawful council members, their presence in the building was not a crime simply because the opposing faction claimed they had been removed.

Witnesses have also come forward disputing key allegations about the power outage and what happened inside the building. Those facts must be heard fairly.

The Council Has Taken the Lawful Route

Since being pushed out, the duly elected Council has not responded with violence. It has not attempted to create chaos. It has not asked the people to take matters into their own hands.

Instead, the Council has created a written record.

It has sent letters to BIA and the Department of the Interior. It has requested investigation and preservation of evidence. It has notified First Interstate Bank that authority over tribal accounts is disputed. It has challenged unauthorized attorney contracts and special-prosecutor contracts. It has filed court actions. It has pursued administrative remedies. It has appealed to the Interior Board of Indian Appeals.

That is what lawful government does.

The Council has also warned that tribal funds should not be spent by people whose authority has not been lawfully established. This is not obstruction. It is protection of the people's money.



Northern Cheyenne

TRIBAL COUNCIL



The Real Issue Is the People's Right to Choose Their Government

The Northern Cheyenne people elected council representatives by district. Those votes cannot be erased by a declaration that does not follow the Constitution.

If elected officials do wrong, remove them lawfully.

If funds were misused, audit them lawfully.

If contracts were unauthorized, investigate them lawfully.

If new leaders are to be chosen, hold lawful elections under lawful authority.

But do not remove elected officials first and look for legal justification later.

That turns the Constitution upside down.

We Ask the People to Look at the Record

We ask every tribal member to look beyond rumors and personalities. Look at the dates. Look at the documents. Look at who followed process and who bypassed it. Look at who asked for hearings, letters, evidence preservation, court review, and lawful recognition. Look at who used declarations, lockouts, offboarding paperwork, bank letters, and criminal charges to take control before any final ruling.

This crisis has already harmed the Tribe. It has divided families. It has disrupted services. It has caused fear among employees. It has created confusion over budgets, contracts, law enforcement, and federal recognition.

The way forward is not more intimidation. It is not more accusations. It is not more secret decision-making.

The way forward is the Constitution.

Our Commitment

The duly elected Council remains committed to:

Protecting the Northern Cheyenne Constitution and the people's vote.

Supporting lawful audits and financial accountability.

Protecting tribal funds from unauthorized expenditure.

Demanding fair treatment from BIA and outside institutions.

Restoring stability to tribal government.

Defending the right of every tribal member to know who is acting with lawful authority.



Northern Cheyenne

TRIBAL COUNCIL



We do not ask the people to ignore concerns about spending or misconduct. We ask only that those concerns be handled the right way.

Our ancestors fought for our homeland, our sovereignty, and our right to govern ourselves. We honor them by following our own law, not by abandoning it when politics become difficult.

The Northern Cheyenne people deserve truth. They deserve stability. They deserve lawful government. And they deserve leaders who remember that authority comes from the people and must be exercised under the Constitution.

Respectfully,

The Duly Elected Northern Cheyenne Tribal Council

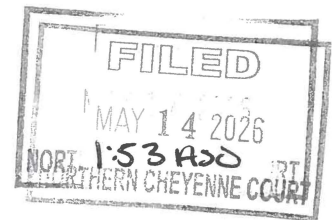


EXHIBIT 2



Tribal Council of the Northern Cheyenne Nation

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Statement to the Northern Cheyenne People

Note: The Tribal Court has suspended any party from acting as a Council and from exercising any power until it decided the issue. We only write to inform all of you and provide our side of the story. **See less**

We write to you with respect, humility, and a deep sense of responsibility to the Northern Cheyenne people.

Over the past several months, our tribe has been pulled into a painful and confusing government crisis. Many people have heard rumors, accusations, Facebook posts, partial stories, and statements from people claiming authority. We understand why many tribal members are frustrated, tired, and unsure what to believe.

We also understand that our people deserve the truth.

This is not about personalities. It is not about protecting any one elected member. It is not about avoiding accountability. If wrongdoing occurred, it should be investigated fully, fairly, and transparently.

This is about something bigger: whether the Northern Cheyenne Constitution still governs our Tribe.

The Council Supported Accountability

Before this crisis escalated, the duly elected Tribal Council supported a **free and** **fair** tribal audit. The Council did not oppose accountability. The Council did not oppose transparency. The Council did not oppose finding out whether tribal money had been spent properly.

What the Council opposed was any attempt to use accusations as a shield against the Constitution.

Our laws provide a process. If elected officials are accused of misconduct, those accusations must be handled through lawful procedures. There must be written charges, notice, a fair opportunity to be heard, and the required vote under the Constitution.

No one should be removed from office by rumor, social pressure, intimidation, or a declaration that ignores the law.

The Dispute Began With Serious Separation-of-Powers Concerns

The conflict did not begin because elected members refused accountability. It began after serious concerns were raised about **executive interference** with other branches of tribal government, including court-related personnel matters and the handling of legal and financial decisions.

These efforts were delayed, blocked, or ignored.

Eventually, the Council held a removal hearing involving President George Smoll. Notice was provided. A hearing officer was used. Arguments were presented. George Smoll did not appear to defend himself. The Council proceeded through the process available to it.

That is very different from what happened next.

The Chiefs' Declaration Did Not Follow the Constitution

After the Council acted, a group claiming traditional authority announced that eight elected council members and others had been removed. That action did not follow the removal process in the Northern Cheyenne Constitution.

The Northern Cheyenne people respect our chiefs, headmen, society, and traditional ways. Our culture is sacred. Our ceremonies are sacred. Our traditional leaders have an important place in our identity as Cheyenne people.

But respect for tradition does not mean any group can override the Constitution, remove elected officials, take over offices, create tribal funds, or decide who may serve without following the law adopted by the people.

The Constitution protects all of us. It protects every district. It protects every voter. It protects every elected official, even when accusations are made. It protects the people from political maneuvers.

If the Constitution can be ignored once, it can be ignored again.

The Duly Elected Council Was Pushed Out Before Any Court Decided the Issue

After the chiefs' declaration, elected members were treated as if they were removed even though the court had ruled that they were lawfully removed.

Council members were blocked from offices. Payroll and off-budgeting paperwork was processed. Access to records and facilities was restricted. Outside banks and agencies were given documents claiming the removals were valid. Some individuals began acting as council members.

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What the Council opposed was any attempt to use accusations as a shield against the Constitution.

The Dispute Began With Serious Separation-of-Powers Concerns

The conflict did not begin because elected members refused accountability. It began after serious concerns were raised about executive interference with other branches of tribal government, including court-related personnel matters and the handling of legal and financial decisions.

Over the past several months, our tribe has been pulled into a painful and confusing government crisis. Many people have heard rumors, accusations, Facebook posts, partial stories, and statements from people claiming authority. We understand why many tribal members are frustrated, tired, and unsure what to believe.

We also understand that our people deserve the truth. This is not about personalities. It is not about protecting any one elected member. It is not about avoiding accountability. If wrongdoing occurred, it should be investigated fully, fairly, and transparently.

The Council Did Not Follow the Constitution

After the Council acted, a group claiming traditional authority announced that eight elected council members and others had been removed. That action did not follow the removal process in the Northern Cheyenne Constitution.

The Northern Cheyenne people respect our chiefs, headmen, society, and traditional ways. Our culture is sacred. Our ceremonies are sacred. Our traditional leaders have an important place in our identity as Cheyenne people.

But respect for tradition does not mean any group can override the Constitution, remove elected officials, take over offices, create tribal funds, or decide who may serve without following the law adopted by the people.

The Constitution protects all of us. It protects every district. It protects every voter. It protects every elected official, even when accusations are made. It protects the people from political maneuvers.

If the Constitution can be ignored once, it can be ignored again.

The Chief Said to the People's Right to Have Their Government

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EXHIBIT 3

To the People:

The Truth About ARPA, CARES Act Funds, and the Duly Elected Tribal Council

Our people deserve the truth. They deserve facts, not rumors. They deserve transparency, not political accusations. And most of all, they deserve to know that the duly elected Tribal Council¹ acted to protect the Tribe, follow the law, and ensure that federal relief funds were used for the benefit of the people.

President Small has spoken publicly about the expenditure of ARPA (American Rescue Plan Act), CARES Act, and other federal funds. We respect the right of any elected official to ask questions about tribal finances. In fact, questions about public money should be answered. But those questions must be answered with the full context, and the people deserve to understand how these funds were budgeted, approved, tracked, and spent.

The truth is simple: the Tribal Council did not personally sign checks or personally issue payments from these funds. The Council's role was to approve budgets and budget categories. After that, the ARPA program, its director, staff, finance personnel, and the established tribal financial process handled requisitions, documentation, and payments. That is how government funding works. Council approval of a budget is not the same thing as an individual Council member cutting checks or personally spending money.

These funds were not hidden. They were not handled by one person. They were placed into budget formats and tracked through spreadsheets and line items. Expenditures had to fit within approved categories. As money was spent from a line item, that amount was tracked against the remaining budget. The Council received information, monitored the movement of funds, and discussed budget revisions as a group. The process was not perfect, because no government process is perfect, but it was structured, documented, and handled through the Tribe's finance and program systems.

The money went to real needs. It helped fund hardship payments to the people. It supported water and sewer needs. It helped with checkpoint security. It supported infrastructure. It helped community projects, including child care and community facilities. These were public purposes

¹ As many of you know, the Tribal Court has suspended any party from acting as a Council and from exercising any power until it decided the issue. We only write to inform all of you and provide our side of the story.

during and after a public emergency. The Council's focus was to get relief to the people and keep essential services moving.

It is also important to understand that some reports could not simply be handed out publicly because they contained confidential personal information, including addresses, Social Security information, and other protected information. That does not mean information was being hidden. It means the Tribe had a responsibility to protect the private information of its members while still tracking and reporting the use of funds through the proper channels.

President Small's comments have created confusion because they treat tribal government accounting like a private business profit-and-loss statement. But tribal government funds do not operate like a private business. Federal money comes in for specific programs and purposes. It ~~must be budgeted, spent, tracked, and reported according to rules. If money is used outside the~~ approved purpose, it can become a disallowed cost. That is why process matters. That is why approved budgets, resolutions, finance procedures, and program documentation matter.

The Council was not opposed to accountability. The Council was not afraid of transparency. The Council supported regular reporting and audit processes. The Council also worked to bring past reporting current. When questions were raised, the Council tried to cooperate. The Council even considered and supported steps to give President Small more direct supervisory authority over finance-related officers as a way to work with him and reduce conflict.

But cooperation does not mean the Council had to agree to an unlimited or politically motivated process. There is a difference between a proper audit and a process that expands beyond the approved scope, targets particular people or districts, or creates a public impression of wrongdoing before the facts are established. The Council had a duty to protect the Tribe from that kind of misuse of process.

The people should also know this: questioning an expenditure is not proof of wrongdoing. Disagreeing over accounting terms is not proof of misconduct. Asking for an audit does not mean money was stolen. And political accusations should never replace evidence.

The duly elected Tribal Council acted within its role. It approved budgets. It relied on program staff and finance staff to process payments. It monitored expenditures through line items and spreadsheets. It worked to keep reports current. It protected confidential information. It attempted

to cooperate with President Small. And it remained focused on using emergency federal funds to help the people.

President Small had every right to ask questions. But the answers show that the Council was not secretly spending money. The Council was governing. The Council was approving budgets. The Council was relying on the financial systems of the Tribe. And the Council was trying to move relief funds into the community where they belonged.

The people deserve leadership that tells the whole story. The whole story is this: the duly elected Tribal Council worked to get emergency funds to the people, followed the budget process, relied on staff and finance professionals, tracked the money, corrected issues when they arose, and cooperated with reasonable oversight. That is not misconduct. That is government doing its job.

President Small may disagree with the Council. He may question the process. He may want a different approach. But disagreement is not corruption, and political conflict is not proof. The duly elected Tribal Council stood on process, documentation, and service to the people. That is the record. That is the truth.

Respectfully,

Your Wrongfully Displaced Tribal Council

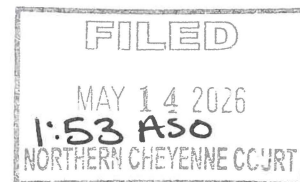


EXHIBIT 4

Statement to the Northern Cheyenne People

Relatives,

We write to you with respect, humility, and a deep sense of responsibility to the Northern Cheyenne people.

Over the past several months, our Tribe has been pulled into a painful and confusing governance crisis. Many people have heard rumors, accusations, Facebook posts, partial stories, and statements from people claiming authority. We understand why many tribal members are frustrated, tired, and unsure what to believe.

We also understand that our people deserve the truth.

This is not about personalities. It is not about protecting any one council member. It is not about avoiding accountability. If wrongdoing occurred, it should be investigated lawfully, fairly, and transparently.

This is about something bigger: whether the Northern Cheyenne Constitution still governs our Tribe.

The Council Supported Accountability

Before this crisis escalated, the duly elected Tribal Council¹ supported a forensic audit of tribal funds. The Council did not oppose accountability. The Council did not oppose transparency. The Council did not oppose finding out whether tribal money had been spent properly.

What the Council opposed was any attempt to use accusations as a shortcut around the Constitution.

Our laws provide a process. If elected officials are accused of misconduct, those accusations must be handled through lawful procedures. There must be written charges, notice, a fair opportunity to be heard, and the required vote under the Constitution.

No one should be removed from office by rumor, crowd pressure, intimidation, or a declaration that bypasses the law.

The Dispute Began With Serious Separation-of-Powers Concerns

The conflict did not begin because council members refused accountability. It began after serious concerns were raised about executive interference with other branches of tribal government, including court-related personnel matters and the handling of legal and financial decisions.

¹ The Tribal Court has suspended any party from acting as a Council and from exercising any power until it decided the issue. We only write to inform all of you and provide our side of the story.

Council members attempted to use regular procedures. Requests were made for special meetings. Matters were placed on agendas. The Council attempted to investigate and address concerns through lawful channels.

Those efforts were delayed, blocked, or ignored.

Eventually, the Council held a removal hearing involving President Gene Small. Notice was provided. A hearing officer was used. A quorum was present. Gene Small did not appear to defend himself. The Council proceeded through the process available to it.

That is very different from what happened next.

The Chiefs' Declaration Did Not Follow the Constitution

After the Council acted, a group claiming traditional authority announced that eight elected council members and others had been removed. That action did not follow the removal process in the Northern Cheyenne Constitution.

The Northern Cheyenne people respect our chiefs, headsmen, societies, and traditional ways. Our culture is sacred. Our ceremonies are sacred. Our traditional leaders have an important place in our identity as Cheyenne people.

But respect for tradition does not mean any group can override the Constitution, remove elected officials, take over offices, control tribal funds, or decide who may serve without following the law adopted by the people.

The Constitution protects all of us. It protects every district. It protects every voter. It protects every elected official, even when accusations are made. It protects the people from political takeovers.

If the Constitution can be ignored once, it can be ignored again.

The Duly Elected Council Was Pushed Out Before Any Court Decided the Issue

After the chiefs' declaration, council members were treated as if they were removed even though no court had ruled that they were lawfully removed.

Council members were blocked from offices. Payroll and offboarding paperwork was processed. Access to records and facilities was restricted. Outside banks and agencies were given documents claiming the removals were valid. New individuals began acting as council members.

This happened before the legality of the removals was decided.

That is the heart of the problem.

The duly elected Council has never asked to be above the law. The Council has asked that the law be followed before anyone is removed, replaced, or cut off from serving the people who elected them.

BIA Claimed Neutrality, But Its Actions Changed the Status Quo

The Bureau of Indian Affairs has repeatedly said this is an internal tribal dispute. We respect tribal sovereignty, and we agree that Northern Cheyenne people and Northern Cheyenne law should decide Northern Cheyenne leadership.

But neutrality cannot mean standing aside while one faction takes control of tribal offices, records, bank access, and government operations.

Neutrality cannot mean refusing to recognize the elected Council while also allowing others to operate as if they are the government.

Neutrality cannot mean BIA law enforcement arrests elected council members who are trying to return to work, while refusing to help those same officials when they ask for protection and safe access.

~~That is not neutrality. That changes the balance of power.~~

October 8 Was Not a Criminal Takeover

On October 8, council members returned to the tribal building because they believed they remained lawful elected officials. They were not sneaking into the building. They were not there to steal documents. They were not there to threaten employees. They were there to work and to meet with counsel.

The criminal charges that followed cannot be separated from the governance dispute. Even the court has recognized that council-member status matters. If these individuals were still lawful council members, their presence in the building was not a crime simply because the opposing faction claimed they had been removed.

Witnesses have also come forward disputing key allegations about the power outage and what happened inside the building. Those facts must be heard fairly.

The Council Has Taken the Lawful Route

Since being pushed out, the duly elected Council has not responded with violence. It has not attempted to create chaos. It has not asked the people to take matters into their own hands.

Instead, the Council has created a written record.

It has sent letters to BIA and the Department of the Interior. It has requested investigation and preservation of evidence. It has notified First Interstate Bank that authority over tribal accounts is disputed. It has challenged unauthorized attorney contracts and special-prosecutor contracts. It has filed court actions. It has pursued administrative remedies. It has appealed to the Interior Board of Indian Appeals.

That is what lawful government does.

The Council has also warned that tribal funds should not be spent by people whose authority has not been lawfully established. This is not obstruction. It is protection of the people's money.

The Real Issue Is the People's Right to Choose Their Government

The Northern Cheyenne people elected council representatives by district. Those votes cannot be erased by a declaration that does not follow the Constitution.

If elected officials do wrong, remove them lawfully.

If funds were misused, audit them lawfully.

If contracts were unauthorized, investigate them lawfully.

If new leaders are to be chosen, hold lawful elections under lawful authority.

But do not remove elected officials first and look for legal justification later.

~~That turns the Constitution upside down.~~

We Ask the People to Look at the Record

We ask every tribal member to look beyond rumors and personalities. Look at the dates. Look at the documents. Look at who followed process and who bypassed it. Look at who asked for hearings, letters, evidence preservation, court review, and lawful recognition. Look at who used declarations, lockouts, offboarding paperwork, bank letters, and criminal charges to take control before any final ruling.

This crisis has already harmed the Tribe. It has divided families. It has disrupted services. It has caused fear among employees. It has created confusion over budgets, contracts, law enforcement, and federal recognition.

The way forward is not more intimidation. It is not more accusations. It is not more secret decision-making.

The way forward is the Constitution.

Our Commitment

The duly elected Council remains committed to:

Protecting the Northern Cheyenne Constitution and the people's vote.

Supporting lawful audits and financial accountability.

Protecting tribal funds from unauthorized expenditure.

Demanding fair treatment from BIA and outside institutions.

Restoring stability to tribal government.

Defending the right of every tribal member to know who is acting with lawful authority.

We do not ask the people to ignore concerns about spending or misconduct. We ask only that those concerns be handled the right way.

Our ancestors fought for our homeland, our sovereignty, and our right to govern ourselves. We honor them by following our own law, not by abandoning it when politics become difficult.

The Northern Cheyenne people deserve truth. They deserve stability. They deserve lawful government. And they deserve leaders who remember that authority comes from the people and must be exercised under the Constitution.

Respectfully,

Your Wrongfully Displaced Tribal Council

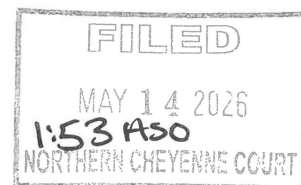


EXHIBIT 5



NORTHERN CHEYENNE TRIBE
TRIBAL COUNCIL
P.O. BOX 128
LAME DEER, MONTANA 59043
Phone: (406) 477-8252 Fax: (406) 477-8324



VIA EMAIL AND USMAIL

May 6, 2025

Tahnee Magnus, CPA
Brady Martz
207 E. Broadway Ave.
Bismarck, ND 58501
Tahnee.magnus@bradymartz.com

Re: Northern Cheyenne Tribal Audit Engagement; Request for Scope Confirmation and
Transaction-Specific Findings

Dear Ms. Magnus:

The duly elected Northern Cheyenne Tribal Council writes to confirm the importance of your independent forensic audit concerning CARES Act, ARPA, and related federal relief funds received by the Northern Cheyenne Tribe.

As you know, the duly elected Council¹ previously authorized a forensic audit of COVID-era funding, including through Tribal Council Resolutions No. DOI-100 (2025) and DOI-122 (2025). Those resolutions reflect the Council's commitment to transparency, accountability, and a fact-based review of all tribal financial activity relating to those funds.

We also write in response to public allegations and political statements, including the recent "Declaration of the Chiefs," which broadly accuses the Council and tribal staff of "extensive theft," "misuse of monetary sources," and related misconduct. Those accusations are serious, but they are also generalized and, as stated, unsupported by any transaction-specific findings. Unfortunately, these ambiguous allegations were the basis for our purported removal by the Chiefs who we believe have been seriously misinformed.

For that reason, the Council respectfully requests that your forensic audit be conducted and reported in a manner that is independent, evidence-based, and specific. In particular, please confirm and address the following:

¹ At this time, the status of the duly elected council is in limbo and we have no power until our Tribal Court decides our removal dispute. We only refer to ourselves as the duly elected Council as that is how we are identified in our Court case.

LITTLE WOLF AND MORNING STAR 1 Out of defeat and exile they led us back
to Montana and won our Cheyenne homeland that we will keep forever.

1. Whether any individual Tribal Council member had check-signing authority, disbursement authority, or unilateral spending authority over CARES Act, ARPA, or related federal relief funds;
2. Whether expenditures were approved through the Tribe's budget and finance processes, as distinguished from individual council action;
3. Whether any specific council member directed, authorized, received, diverted, or personally benefited from any particular disbursement;
4. Whether any evidence supports an individualized finding of embezzlement, misappropriation, misspending, or other wrongdoing by any council member; and
5. Whether, absent a specific evidentiary finding as to a particular person and transaction, the audit report will avoid attributing wrongdoing to the Council as a whole or to any council member individually.

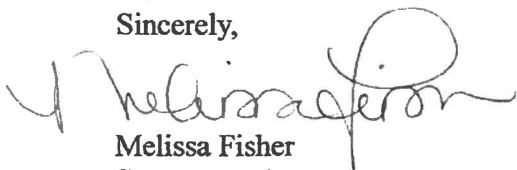
The Council has repeatedly maintained that Council approval of budgets is not the same thing as individual check writing, and that the Council members did not possess ordinary check-signing authority over program disbursements in the manner suggested by the public allegations. To the extent the audit confirms that no council member individually embezzled, misappropriated, or misspent tribal funds, we request that the final report state that conclusion expressly and in clear terms.

The Council further requests that any findings be limited to the evidence and to particular transactions, and that no conclusion of wrongdoing be stated unless it is supported by specific documentary or testimonial evidence connecting a named individual to the conduct at issue. We ask this because our detractors are very good at taking ambiguous information and twisting it to fit their narrative.

We appreciate your continued professional work and your attention to the seriousness of these matters. The Council supports a thorough forensic audit and expects the process to reflect the independence, fairness, and factual rigor that such an engagement requires.

Please confirm receipt of this letter and advise whether you need any additional records, custodians, or clarifying information to complete the audit.

Sincerely,

A handwritten signature in black ink, appearing to read 'Melissa Fisher', with a large, stylized loop at the end.

Melissa Fisher
Sergeant at Arms,
Duly Elected Tribal Council
melisfish79@gmail.com