

# tribal observer

AUGUST, 1984

THE SAGINAW CHIPPEWA INDIAN TRIBE



## CHIPPEWA INDIAN METHODIST CHURCH CAMPMEETING 1984

7529 Tomah Road, Mt. Pleasant

August 26 thru September 2nd.  
(Beginning 7:00 p.m. evening service)

Main Speaker: Charles Nahwegahbo

### SERVICES:

Morning Service-10:00 a.m.  
Children's Hour-3:00 p.m.  
Youth Service-6:00 p.m.  
Evening Service-7:00 p.m.

### MEALS:

8:00 a.m. Breakfast  
12:00 p.m. Lunch  
5:00 p.m. Supper

\*Soup sold nightly after evening service.

Camp Sites available with hot showers,  
electric hookups and water.

\*Hand Shake on Monday, September 3, 1984  
at 10:00 a.m.

For more information contact:

Joe Sprague	517-772-5521
Marylynn Chippeway	517-773-9106
Alvin Chamberlain	517-773-9147
Carla Sineway	517-773-2559

## JOHNSON O'MALLEY

As school year 1984-85 approaches we feel it necessary to review Johnson O'Malley criteria for securing financial aid for needy Indian school children.

First of all each student recipient, must be at least 1/4 Indian blood quantum, (not 3/16); not necessarily of Saginaw Chippewa descendency.

In order to secure gym shoes, a student must have a gym class that he/she receives a grade in, and produce his/her class schedule to verify this participation. This procedure will be followed in the payment of Voc. Ed. shop fees, band instruments, and other school related activities. School clothes are the parent/guardian responsibilities.

Book fees will also be paid by J.O.M. We have a revolving book fee fund at both West Intermediate, and Mt. Pleasant High. Book fees are intended to cover damages, considered "normal wear and tear", and any charges beyond the \$15.00 (MPHS) or \$8.00 (WIS), will be the responsibility of the student/parent, or guardian. These are individual fees, and not a pool of funds to cover all equipment losses. Kindergarten milk fees will once more be covered by J.O.M.

Wilmer Smith  
JOM

## TRIBAL INVESTMENT PLAN

On June 25, 1984 the "Saginaw Chippewa Indian Tribe of Michigan Distribution of Judgement Funds Act" was introduced in the U.S. House of Representatives by Mr. Donald Albosta, and in the U.S. Senate by Mr. Donald Riegle, both of Michigan. The proposed bill, identified in the House as H.R. 5960, and in the Senate as S. 2823, will provide for the Tribe to establish a "Principal Investment Fund", whereby 100 percent of the funds awarded to the Tribe under Dockets 59, 13E and 13F will be made available for tribally-determined investments and community economic development. The bill also provides that the Bureau of Indian Affairs will have no involvement in how the Tribe determines to invest and program the use of their own money.

On August 7 and 8, 1984 hearings were scheduled in the Senate and House, respectively, in order for the Tribe, descendants, and the BIA to submit testimony to the congressional committees that are responsible for evaluating the legislation, and recommending whether the bill should be endorsed by Congress. These two committees are the House Interior and Insular Affairs Committee, and the Senate Select Committee on Indian Affairs.

In the testimony of the Bureau of Indian Affairs, given by Deputy Assistant Secretary John Fritz, two main points were expressed in the Bureau's opposition to the Tribes' proposed legislation:

(1) The BIA endorsed the Docket 57 plan, which provided for per capita distribution of \$16 million to members and descendants. In fact the BIA has generally recommended that tribal judgement funds be distributed per capita to members and descendants. Therefore the BIA concluded that it would be consistent for Dockets 59, 13E, and 13F be distributed in the same way.

What Mr. Fritz failed to mention is that the BIA and Congress have endorsed other tribal plans to invest their judgement awards, as opposed to per capita distribution. For example, the Creek Tribe of Oklahoma has received nine (9) settlements over recent years. Their most recent settlement was approved by

Congress in May of this year, which provided for 100 percent distribution to the Tribe for purposes of investment, with no per capita payments to descendants. The Creek Tribe did distribute their first two settlements per capita to members and descendants. But after they saw how this experience had no lasting positive impacts on their people, they have since then increasingly invested their next seven (7) awards. Therefore, what the Saginaw Chippewa propose to do is nothing new, other tribes have already received congressional approval to do the same.

(2) The BIA claim that what the Tribe proposes to do is unfair, because the descendants who benefitted from the Docket 57 per capita distribution would be excluded from the investment plan. Again, what Mr. Fritz failed to acknowledge is that 19 Judgement Fund Distribution plans have been submitted by the BIA to the 98th Congress. Of those 19 plans submitted by the BIA on behalf of various tribes, 16 of them involve no per capita distribution to descendants.

And five (5) of the 16 plans submitted to Congress propose to invest 100 percent of the funds, as Saginaw Chippewa proposes to do. So, it appears that the BIA does not have a consistent policy regarding their consideration and support for tribally-determined distribution plans. It is also apparent that the idea of tribes choosing to invest their settlements as a means of becoming more economically self-sufficient (and thereby less dependent on federal funds), is a growing trend in Indian country today. Tribal investment of judgement awards is also a policy that is consistent with President Reagan's American Indian Policy Statement, which says that his administration is, "committed to helping tribes eliminate obstacles to tribal self-government and the creation of a favorable environment for the development of viable reservation economies."

In addition, the U.S. Supreme Court has already ruled that Congress does not have to include a dependency group in enacting a tribal distribution plan. In a case known as Delaware Tribal Business Committee vs. Weeks, the Supreme Court declared that a federally-recognized

tribe need not include descendants in any distribution plan that they submit to Congress. In this particular case, the Delaware Tribe had formerly received a settlement award that was distributed per capita to their members and descendants. In their second award they chose to invest the settlement instead of distributing any of the funds per capita. The Supreme Court ruled in their favor by declaring that judgement funds are "tribal property", and that therefore it is for the Tribe to determine how they intend to use those funds, based on the approval of Congress.

Futhermore, the descendants of the Saginaw Chippewa Tribe have already received 54% of all four settlements. In Docket 57, the 3,243 descendants received \$13 million of the total \$16.8 million in per capita payments, or 79% of the award. The 891 members of the Tribe received \$2.7 million in per capita payment, or 17% of the award, and the Tribal government was to receive \$723,000, or 4% of the award (the BIA still has the Tribes' share). The total settlement for Dockets 59, 13E and 13F add up to \$7.2 million (as of July, 1984). If all four Dockets were added together, they would equal \$24 million. The descendants have already received \$13 million of the total \$24 million, or 54% of the funds. The Tribe's only contention with the descendants is that they already have over half of all the money, therefore the descendants have their share. These final three settlements are the Saginaw Chippewa Tribe's last and only opportunity to once again become the self-reliant nation they once were. This is their birthright as a Tribe. This opportunity should not be denied them, by either the BIA or Congress.

Mark Dougher



This was prepared for and presented as concluding statement at the House and Senate Hearings in Washington D.C. on behalf of the Saginaw Chippewa Tribe, August 7, 1984 by Ben Quigno.

#### A MEMORIAL

In remembrance of our forebearers whose recompense for lands relinquished was heartbreak and anguish - anguish when the government told them we need your lands, you are going to have to move.

In remembrance of our ancestors who guided their lives by the finest of all principles - the cultural values of caring, sharing, and always the concern for their children. In remembrance of our forefathers who might say to us, "now that you are about to decide what to do about recompense for our privation, think not about yourselves, put away the compelling urges to indulge your desires by buying things that will disappear like fog before the morning sun, or a summer shower that wets but does not water. Do your best for your children, and your children's children, for that is the way we lived, and it was a good way".

In remembrance of our forefathers - we ask our government that the "Principal Investment Fund" be held in trust by the Saginaw Chippewa Tribe as a memorial in perpetuity, as long as the grass grows green and rivers flow. Megwetch.



## COMMODITY FOOD PROGRAM

The Commodity Food program will be having another Food Demonstration on September 21, from 10-12 and 1-3. It will be held in the Commodity Food area and will be similar to the one held in July.

It is important that we have Food Demonstrations and it is MOST important the commodity food recipients attend.

If you have any questions please feel free to give us a call.

Mary Ellen Jackson  
Commodity Food Program



## NOTICE

### AUTOMOBILE FOR SALE

Open for bids:

1978 Plymouth 4 door - The car can be seen at the Tribal Center parking lot 8:00 a.m. - 5:00 p.m. Keys are located in the Tribal Law Enforcement Office.

Sealed bids will be taken at the reception desk. Bids will be opened, September 7, 1984 at 4:00 p.m. in Food for Friends Room.

### FOR SALE:

Truck Camper - \$500.00, can be seen at Larry Pelcher's - 7203 E. Broadway, Mt. Pleasant, or call Lujean Pelcher at Tribal Center (517) 772-5700.



## JULY COMMUNITY COURT REPORT

Bennett, Randy L.; Case No. 84-TY-019. Convicted on two counts; Count I - O.U.I.L., Tribal Code section 1.2313; fined \$100 and court costs. Count II - Driving without a license, Tribal Code section 1.2305; fined \$50. 30 days in jail, suspended if satisfactorily completes substance abuse program.

Cabay, Island A.; Case No. 84-SY-017. Convicted of Fleeing and Eluding, Disobedience to Lawful Court Order, Code section 1.2016. Sentenced to 10 days in jail, \$50 fine and court costs, six months probation.

Jackson, Simon; Case No. 84-TY-017. Convicted of Driving without a license, Section 1.2305. \$50 fine and court costs, 3 days in jail.

Merrill, Donald; Case No. 84-TY-023. Convicted on two counts; Count I - O.U.I.L., violation of Tribal Code section 1.2313, fined \$100 and court costs. Count II - No operators license, fined \$50, no costs. 90 days in jail, last 88 suspended if successfully completes substance abuse program.

Moses, Scott; Case No. 84-SY-021. Convicted of Disorderly Conduct in violation of Tribal Code section 1.2018. Fined \$50.

Pelcher, John; Case No. 84-SY-022. Convicted of Injury to Public Property in violation of Tribal Code Section 1.2031. Sentenced to fifteen days in jail, substance abuse treatment.

## OJIBWE PROGRAM

The Ojibwe Program is in urgent need of volunteers, to help with the following:

1. Assist with typing and filing;
2. Organize a filing system for the Youth Program. (catalog brochures, pamphlets, etc.)
3. Willing and able to assist with youth activities. (arts and crafts, scouting, chaperone activities, etc.)
4. Willing to organize and assist with Women group activities, (bakesales, alanon, womens support group. I.E. abused/battered women etc.)
5. Organize and assist with the development of a child care services, on the reservation. The services would be provided for on a pay for services received, or through the barter system.
6. Resource mobilization, assist with identifying new funding sources, the development, and submission of funding request.
  - a. Local Indian Residential Treatment Center.
  - b. Reopen and refurbish Youth Center.
  - c. Reservation Child Care Services Center.

Anyone interested in doing volunteer work, for any of the above activities please contact Bruce Hinmon at the Ojibwe Program, 7070 E. Broadway, Mt. Pleasant or telephone (517) 773-9123.

YOUR TALENTS ARE APPRECIATED AND NEEDED.

## TO THE COMMUNITY

We would like to thank all of the friends and relatives who gave their much needed support during the recent death of our mother Leona Chamberlain. Thank you very much.

Rev. Joe Sprague

Jean Pego and her committee for the dinner.

Eleanor Sprague for her moral support, and the community who donated food and flowers, your kindness will always be remembered by the Chamberlain family.

Many Meg-wetches!



## BEADS

The 3rd Thursday of each month at the Tribal Center. Seed beads - cuts, bone hairpipe, thread, needles and silver. For more information call or write:

Kountry Kraft  
59 Courtland  
Rockford, MI 49341  
(616) 866-4081

## THE CHIEF LITTLE ELK PORTRAIT STORY

Many months ago, member Robert Bushewicz, retired artist from the G.R. Public Museum told me he wanted to paint his friend, Little Elk, and I would help secure the pictures and maybe arrange a sitting.

Not only was I elated to help, but almost at once saw this as an opportunity to just maybe see the start of a series of near life size portraits of contemporary Indian leaders, distinguished elders that much needed inspiration to our young Indian people in our time.

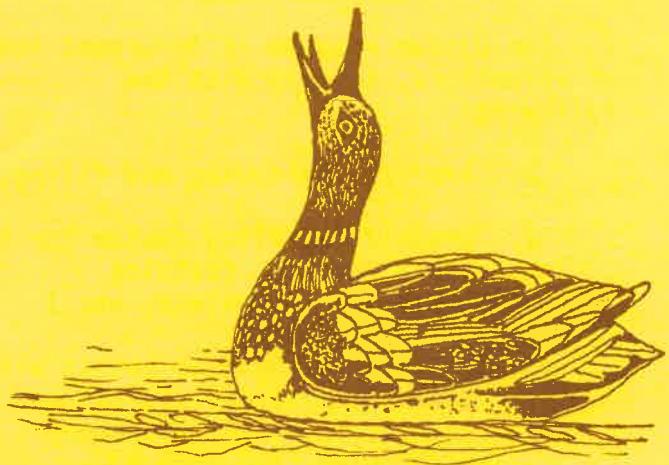
Chief Little Elk's claim to fame could not be more profoundly established than his lifetime of 84 years of promoting his cultural heritage. Pride in culture has been a way of life all his life. A deeply religious man, and traditional where it means most, he is also a well known herbal doctor among his many other talents. Keeper of legends, and a master craftsman are still other facets of this well known man whose talents and presence at Pow-Wows, conferences, religious gatherings, symposiums and meetings are ever in demand over the entire area of Great Lake states.

We are presently working on placing the Little Elk portrait in the Michigan State Capital Rotunda for one year. It would then be placed in a suitable public building in Little Elk's home town of Mt. Pleasant, Michigan for at least a few months before returning "home" to hang in what is hoped to become - THE GRAND VALLEY AMERICAN INDIAN HALL to be located in the Grand Rapids Public Museum.

The Indian Hall would one day become an important archival repository of Indian art, books, manuscripts, and films. In short, a place where young and old Native Americans could come to be stimulated, to be impressed, to do their research in one room with one librarian. And most important, of all, it would become a common goal, a common cause for regional Indian people to unite around and jointly support.

The second man to be honored has already been tentatively selected the well known Odawa, Anthony Chingman, has accordingly been informed.

E.V. GILLIS



## NATIVE AMERICA SPEAKS!

A long time ago, when Mother Earth was still a fledgling herself and all the animals and birds were friends, and (Nish-na-be) original man was their friend, they would converse with each other on the many things they shared.

One day, when Nana-bo-shoo and Dog were saturated with Brother Sun's warmth, and were passing the time of the day, pondering on what to do next, they saw some birds and commented on how they ate, as if they would never eat again. Nana-bo-shoo called to the birds, "Come here my feathered friends." As he talked to them he noticed two of them not listening to what he was saying. Nana-bo-shoo was somewhat perturbed and told Dog that someday those two would get into trouble for not listening.

These two birds were young and like most of the world's young, thought they knew what was best for them, and disregarded what the older and wiser birds and animals would tell them. They did the opposite of what was told them. Nana-bo-shoo was not pleased at all. He told Dog that they would have to be taught a lesson.

One day the birds were feeding near the bank of a river. Food and cover were there. It was an ideal place for food to grow, plenty of seeds, insects and berries. The young birds saw all that food and ate and ate. Nana-bo-shoo warned them not to eat too much, but each day on their return to the feeding spot,

they would gorge themselves. They found that there were many insects in the blackberry bushes, so they spent a lot of time carefully picking their way through the bushes.

It was a hot warm day when they were feeding and they decided to eat earlier that day, then doze and sleep during the heat of the day. They ventured to the feeding ground and found the bugs out in full force and the bushes heavy with berries. Foolishly, they overate, to the point where they became slow and heavy.

About that time hungry Brother Fox came along. He saw the flock of birds feeding, sat back, and picked out his prey. He was especially fond of that kind of bird. He knew he would have to plan an attack because the birds would fly away if they saw him. He cautiously snuck, little by little up to the birds. Soon the alarm sounded. The older birds spotted Fox nearby and, most of them flew up into the trees for safety before he arrived. But the two young birds, so full of food, could hardly fly. They sought refuge in the thorny blackberry bushes. The Fox went right after them, his heavy fur coat, warding off most of the thorns. The birds frantically tried to fly but couldn't. They floundered around the bushes, the thorns tearing at them. In desperation, they decided to run to the river's bank and hide in the cattails. Brother Fox wouldn't follow, as he would have to swim out there. They started to flap their wings and couldn't fly. Their chests were bleeding from the thorns. They half ran and half flopped to the river bank, slipping in the soft clay. They fell and got up and started again. Brother Fox started after them. He too was a victim of the clay. He slipped and fell, but he managed to get closer. He saw the birds could hardly fly. He had them trapped! He ran to the river's edge and watched the birds make one last effort to fly to the cattails in the river. Up they struggled, it was hard for them to fly, as their chests were packed with clay and the blood had soaked through. All this made them heavy, and as they reached the safety of

cattails, they knew they could fly no further. They sat there in the heat of the day, while Brother Fox sat on the shore, waiting. The clay hardened on their feathered chests and turned red. Thus the two young birds who would not listen to wise advice, now had red breasts, and became the first Robins on Mother Earth.

"Walk in Peace."  
Simon Otto

#### TRIBAL MEMBERS

Dear Members:

We are in the process of computerizing the Tribal rolls in effort to eventually bring the Tribe's membership up-to-date. In doing this I have determined that there have been a number of address and name changes since the roll was certified in December of 1982.

If you are a Tribal member and you have changed your name and/or address or if you know of a Tribal member that has done such, please fill out the following form and drop it off or send it to me:

Lujean Pelcher  
Technical Assistant  
Saginaw Chippewa Tribe  
7070 E. Broadway  
Mt. Pleasant, MI 48858

NAME: \_\_\_\_\_

FORMER NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

FORMER ADDRESS: \_\_\_\_\_



The Saginaw Chippewa Indian Tribe  
7070 E. Broadway  
Mt. Pleasant, Michigan 48858



TRIBAL OBSERVER STAFF

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