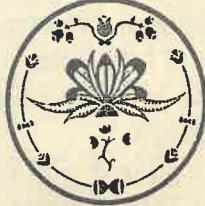


tribal observer



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NOVEMBER 1994 VOLUME 5 ISSUE 11

BAASHKAAKODIN GIIZIS (Ojibwe) Freezing Moon

The Saginaw Chippewa Indian Tribe ... working together for the future of Mid-Michigan

Remembering those who served

Native vets glow with patriotic pride

By Scott Csernyik

Their commitment to serving the country during times of peace and war has meant great sacrifice.

Thousands of men and women associated with the armed forces have paid the ultimate price by dying so others can live in freedom. There's little doubt the combat veteran returns from duty with a different perspective of life.

Those who served during times of peace remain humble because they didn't participate in any fighting. But these individuals fulfilled an obligation to serve and were ready to defend this nation if asked to do so.

It's a deep pride and love for the United States of America which makes a lot of veterans feel their military contribution was worthwhile.

Veterans Day honors all of these men and women who have served in the military on Nov. 11. Originally established as Armistice Day in 1926, it commemorated the signing in 1918 of the truce ending World War I. On June 1, 1954, the name was changed to Veterans Day and is a federal legal holiday.

Fueled by pride, a lot of Native Americans pay tribute and respect to family traditions by serving in the military. According to the Department of



Observer photo/Scott Csernyik

The bronze statue, "War Cry," is part of the Michigan Vietnam Veterans Memorial at Island Park in Mt. Pleasant. Veterans Day, formerly known as Armistice Day, is Nov. 11. The federal legal holiday recognizes those who have served America in its armed forces.

Veterans Affairs, over 42,000 Native Americans were stationed in Southeast Asia during the Vietnam War.

Following these lines of tradition, veterans are honored at powwows by the Veterans Dance- a special tribute to those who have served their country.

In the spirit of honoring Native Americans veterans, four Saginaw Chippewa Tribal members were interviewed about their experiences in the U.S. military.

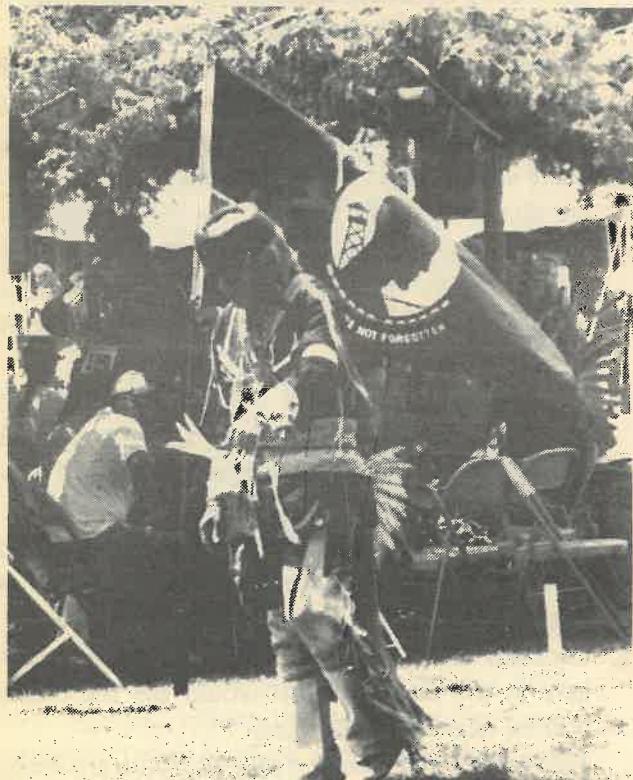
One of those men served in World War II and part of the Korean War. Stating he joined the service because a "17-year-old guy doesn't have much to think about," the Saginaw resident had plenty to reflect on after almost 12 years of duty.

Another veteran left in his junior year at Oscoda High School to serve in World War II. Upon his return, the individual finished his last two years of high school and attended trade schools where he learned radio and television servicing.

Drafted through the lottery in 1971, a 43-year-old Mt. Morris man details his long road of recovery while suffering from Post-traumatic Stress Disorder (PTSD) after serving in Vietnam.

Serving for 35 years in the Naval Reserves, one At-Large Tribal member from Saginaw spent a lot of the time in the classroom instructing engineer-

(See VETERANS page 17)



Observer file photo

Head Veteran Dancer Frank Bush performs at the 10th Annual Little Elk's Retreat Powwow on Aug. 6. The Veterans' Dance honors as a special tribute all of those who have served their country.

Boozhu! Welcome to the November issue of the Tribal Observer. The monthly paper is a free service to enrolled Tribal members and employees. Submissions from the Tribal community are encouraged and can be sent to:

Saginaw Chippewa Indian Tribe

c/o Tribal Observer

7070 East Broadway Road

Mt. Pleasant, MI 48858

Phone (517) 772-5700 Fax (517) 772-3508
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Tribal officer talks candidly during night patrol

(The Saginaw Chippewa Tribal Police face many situations through the course of a day. The following story is the result of a 10 p.m. to 2 a.m. harvest moon ride from 10 p.m. to 2 a.m. on a Wednesday between Officer David Crockett and Editor Joe Sowmick.)

10 p.m. Before each shift begins, Officer Crockett makes sure all systems are of working order in the cruiser. This includes not only the mechanical operations of the cruiser, but radar, radio and other electronic equipment as well.

Crockett mentioned the daily log which all officers keep begins with a systems check. "This includes all fluid levels and it's the responsibility of all officers to make sure their car is in proper working order before patrol," Crockett said.

As with all things mechanical, breakdowns do occur and Tribal officers deal with them.

Crockett confirms this.

"It can be something as simple as spotlights, but to be an effective officer in the field, you need all your equipment in working order."

10:16 p.m. The Tribal Police can monitor traffic via radar whether in motion or stationary. Crockett says the radar goes from patrol or mobile speed of other vehicles with an effective range depending on laser sight range.

It is a concern of the Tribal Police on how motorists obey speeds through the Reservation.

10:27 p.m. "Basically, from Leaton to Shepherd

(See POLICE page 2)

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November, 1994

Police

(Continued from page 1)

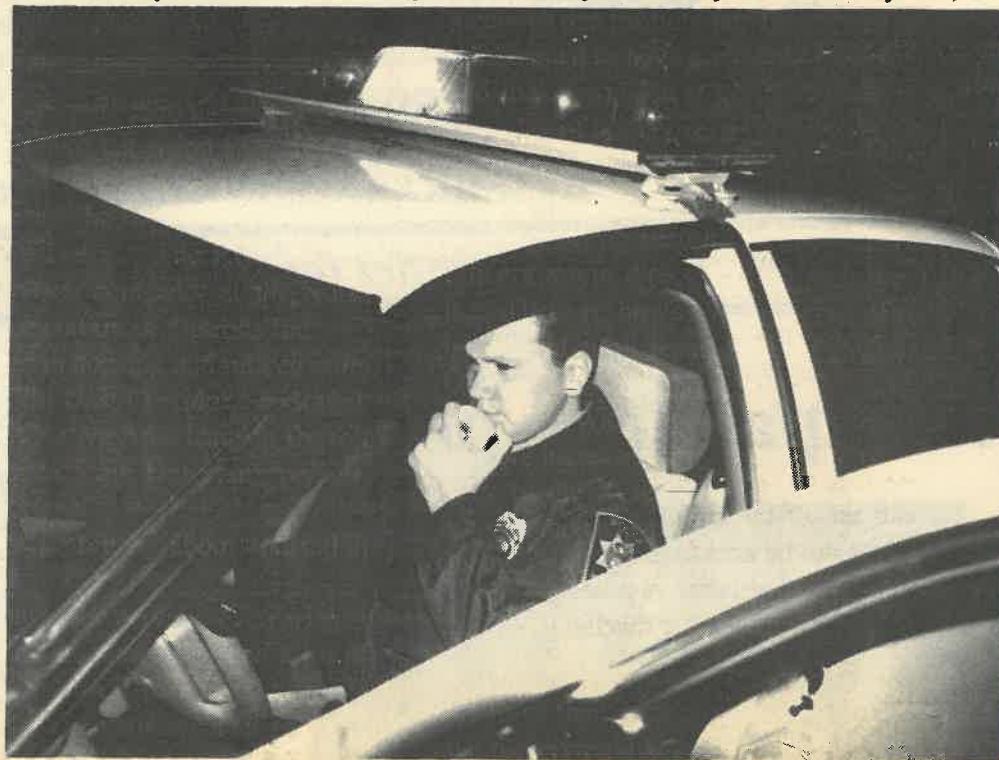
Road on Broadway, the posted speed is 45 mph," Crockett said. "All other roads, unless posted, are considered 55 mph."

One problem the Tribal Police face is the theft of speed signs posted on the reservation, although Crockett sees another concern.

"Leaton, southbound toward Remus Road and the drag strip down from Remus to Leaton to Shepherd Road is a dangerous area," Crockett exclaimed.

Motorists are bound by laws regarding residential city areas, 25 mph unless posted. Crockett feels the people's voice needs to be heard by the Tribal

"A lot of people see the gun and badge and put us on a pedestal, but there's a lot of philosophy that goes behind the scenes and we're human too."



Observer photo/Joe Sowmick

Saginaw Chippewa Tribal Police Officer David Crockett makes radio contact with Isabella County Central Dispatch during a systems check Oct. 19 before patrolling the Isabella Reservation.

Council concerning the safety of children.

"Because families are moving in the area, the Tribal Council should be looking at this primarily as a safety issue and talk to the people," stated Crockett. "All the Council would need to do is ask the residents of the area to come to a meeting and their voice would be heard."

10:34 p.m. The Tribal Council, the governing body of our sovereign Nation, may make the recommendation of posting speed limits as needed.

"I don't know how those politics work, but I know they can make changes as they effect Reservation jurisdiction," Crockett said.

One may assume the speed limits in a 55 mph area are rarely ignored, but this assumption is false. Even 25 mph speed limits are regularly broken.

"The posted speeds are pretty consistent as long as I'm in a patrol car," Crockett laughs. "But when I'm in my own car, I regularly see people moving at excessive speeds on these roads."

There appears to be a connection between police presence and visual deterrent.

"The more people see us out protecting the people's interest, the more secure they feel," Crockett says. "Tribal members watch how we respond to their concerns, regardless of what charge."

10:59 p.m. The frequency of pedestrian traffic has increased with the success of Soaring Eagle Casino and the fact there is three separate facilities.

"As we continue building on the gaming establishment, we need to increase the visibility of people walking on the Reservation," Crockett says. "Lighting on the major areas like Broadway and Leaton would be a start and the Tribe can address the problem before it becomes a major concern."

The public does not always view the Tribal Police and its efforts to establish a safe environment positively.

"It hurts that some people could think like that,

but it does happen," Crockett said.

One of the most difficult duties a police officer has is to be the bearer of bad news.

Crockett mentions it's the responsibility of police duty, but he doesn't enjoy informing people of tragedies.

"All you have to do is look at someone you love and would you like me knocking on your door telling they're no longer with you?" he said.

11:25 p.m. Crockett is a Grand Traverse Ottawa who has been with the Saginaw Chippewa Tribal Police since October 1989. He is currently a night patrol officer and supervisor.

Crockett explained being a police officer is more than just putting on the uniform and not a job for everybody.

"It has to be something you really want to do, not just a curiosity or fantasy. When reality hits,

officers can see that."

12:17 a.m. Crockett was adamant about the importance of continual learning.

"If you're not learning anything as a police officer, then you might as well quit or it's time to look for another occupation because you're not doing your job anymore."

Crockett believes if an officer stops learning, the results could be disastrous. "You are liable to get yourself hurt or somebody else hurt."

As the Tribal Police continue to learn, the criminals are also. In the age of automatic weapons, cellular phones and pagers, the criminals are not the only ones using technology to their advantage.

"The Tribe has been extremely generous with providing us with the equipment to do our job," Crockett mentioned. "We now have automatic service pistols and MP5 rifles with automatic capability. We also have surveillance and special operations equipment."

Crockett is pleased with the support the force receives from Tribal Council and the community. As crime continues to change, it is reassuring to know that our Tribal Police are moving with the times.

12:46 a.m. The Tribal Police, like other law enforcement agencies, are required to qualify with their service pistols, shotguns and rifles regularly.

"It is important for an officer to maintain their proficiency with weapons," Crockett said. "Capt. (Ralph) Sawmick makes sure all Tribal officers qualify regularly and sends us to in-service training. He's real good about that."

1:02 a.m. The Tribal Police have friendly shooting competition with other Tribal law enforcement agencies, and "hold their own" as Crockett proudly states.

"Since I've started, we've held the first place trophies most of the time," he stated. "We do shoot with other agencies in the county ... we have a cook-out and it's done mostly for fun but we hold our own there too."

There are four classifications of firearm proficiency police officers have. After qualification, officers earn "marksman" status.

"The next qualification is 'sharpshooter,' which is a step up and that's not a bad shot at all," Crockett stated. "Then you've got an 'expert,' which is somebody who shoots very well. Then you have a 'distinguished pistol expert,' that shoot very well all of the time."

In order to become a distinguished pistol expert, one needs to qualify for that status three times in a row. Although it takes 18 months to achieve, Sgt. Joe Kequom, Sgt. Joe Hudson and Crockett have distinguished pistol expert status.

1:17 a.m. Crockett believes that juvenile crime is on the rise, but tends to come in cycles.

"As the kids grow up, there is always another bunch that comes behind them," Crockett said. "A lot of the crime the kids get involved in doesn't make sense, but I believe nine out of 10 incidents are alcohol-related."

Crockett sees alcoholism being passed from generation to generation. "Mom and Dad weren't able to handle their booze and the kids don't know, so it must be normal."

Although the adults of our Native community can drink legally, there is a concern among the Tribal Police about youth drinking around the Reservation.

"The woods in back of the housing project and areas between houses are some places where kids think they can drink, but we know where they are," Crockett assures. "You ought to take a walk back here in the daytime. You would see the empty bottles, beer boxes and trash."

1:33 a.m. Even though it's the kids who are drinking, the Tribal Police realize there are problems with adults providing alcohol to minors.

"Whenever we get a chance to pop somebody

(See POLICE page 19)

Including electronic monitoring

Court using alternative methods for sentencing

By Scott Csernyik

In an effort to explore alternative sentencing methods, Saginaw Chippewa Tribal Court officials have recently implemented a high-tech way of house arrest.

The "tether" is an electronic device strapped to the ankle of a defendant which allows them to be monitored at all times of their given sentence. By setting a signal of varying distances up to 150 feet, their actions are limited to their home. If the person goes beyond the set range or tries to tamper with the sensitive device, an alarm is triggered and immediate checks are made on the individual.

"It definitely keeps a pretty tight reign on a person," said Tribal Probation Officer Dwayne Miedzianowski. "It's not only a monitoring program, but also a deterrent."

Use of the equipment, rented through the Eastpointe-based House Arrest Services, Inc., began in late September. Miedzianowski said six individuals are on the tether as of mid-October, half being juveniles.

The tether can also be used in conjunction with two other technological components - a small monitor containing a video camera and a breathalyzer. These two pieces of equipment are often used together in alternative sentences to offenders guilty of alcohol-related offenses.

Through spot checks on the telephone to make sure the defendant is at home and not under the influence of alcohol, they are asked to appear be-



Observer Photo/Scott Csernyik

Tribal Probation Officer Dwayne Miedzianowski displays some of the electronic monitoring equipment used when a defendant is sentenced to house arrest.

fore the monitor and take a picture of themselves. They are also asked to blow into the breathalyzer and hold the device up to the camera in the monitor so the reading can also be recorded.

When sentenced to house arrest, defendants are not allowed contact with anyone else who is currently on probation. Miedzianowski said the equipment is so sensitive, power or telephone failures can set off the alarm. For those individuals who might not be able to afford a telephone, he added the court can order one which only receives incoming calls into the dwelling.

Tribal Prosecutor Donna Minor Budnick said defendants sentenced to house arrest are allowed time away for school, work, counseling or community service time. Besides cost effectiveness, she added another advantage is the options allow the individuals to stay on the Reservation.

"It doesn't take them out of their environment," she stated. "And it allows us a way to closely monitor these individuals. Generally speaking, this is the last step before putting someone in jail or detention for the long-term."

People not necessarily a danger to society need to understand the consequence of their actions and have restricted privileges because of it."

Average time on the tether was pegged by Miedzianowski at three months. However, that can vary depending on each individual case. Equipment costs are paid for by the individual at a fraction of what it would be to put them in jail at \$38 a day or to a detention treatment facility for up to \$1,000 a day.

Cost of the breathalyzer and monitor together is \$9 a day, while the tether is \$7.50. Miedzianowski said price breaks are given over the duration of the sentence.

Tribal Court Judge Douglas Gurski called the tether initiative "a very productive program."

"Besides the overall savings, it also helps the defendant maintain employment and education," he stated. "They do exercise a degree of freedom, but

(See TETHER page 15)

Through Bay Mills Community College

Management classes are stacked in students' favor

By Scott Csernyik

A casino management course of study offered this January by Bay Mills Community College could prove to be an educational jackpot for students.

This is the first-time the curriculum has been offered through the Saginaw Chippewa Tribe, according to BMCC Coordinator Sue Oseland. She added school officials began working with the Tribe in the spring about the proposed casino classes.

"The classes are for those interested in a well-rounded overview of the gaming industry."

in the fall and winter semesters last 15 weeks each, while the summer session runs from five to six weeks.

School officials figure it will take an individual about two or three semesters to complete this degree. All classes are fully credited and could transfer into another higher education institution which offers similar credited coursework.

BMCC is Michigan's only Tribally-controlled community college and has been a part of the Isabella Reservation since 1990. The school is chartered by the Bay Mills Indian Community as a non-profit educational corporation.

Oseland added aspects of the casino management curriculum have been offered by BMCC for a couple years as in-house seminars.

Bay Mills Community College	
Casino Management Certificate of Achievement - 31 Total Credits	
ED 101 - Study Skills	1 Credit
HP 118 - Hospitality (Casino) Supervision/Mgt	3 Credits
AC 101 - Accounting I	4 Credits
EN 107 - Public Speaking	3 Credits
HP 108 - Survey of Casino Games	3 Credits
HP 109 - Supervision of Casino Games	3 Credits
HP 113 - Hospitality Sales and Marketing	3 Credits
HP 114 - Hotel, Restaurant and Gaming Law	3 Credits
HP 115 - Casino Management Seminar Series	8 Credits

"But nothing has previously been offered as thorough as this," she stated. "This is the first-time they are offering

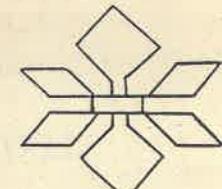
some of these classes with the casino management curriculum."

Aid is available for all students who fill out the

Federal Assistance form (FAF) for financial purposes. Oseland also stated all Native American students will be eli-

gible for the tuition waiver.

For more information, one can contact Oseland at the Tribal Education Office at (517) 775-3672 or at (517) 772-5700, extension 208. Interested individuals can also phone Wilma Henry of the Gaming Training Department at (517) 772-1212.



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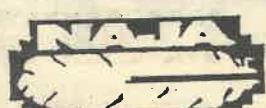
Kimberly Sawmick

tribal observer



The *Tribal Observer* is published monthly by the Saginaw Chippewa Indian Tribe of Michigan, 7070 East Broadway, Mt. Pleasant, MI 48858. Being a Tribal-owned publication managed under the supervision of the Tribal Council, the newspaper is subject to an editorial review process.

All comments and suggestions are welcomed. The *Tribal Observer* is a proud member of the Native American Journalists Association (NAJA).



Tribal enrollment update

Membership issues to be discussed

By Tribal Clerk April Borton

There will be a notice mailed to all members in the near future of an upcoming Tribal membership meeting to discuss "Proposed Amendments to the Constitution" and to do a survey on the Canadian Dual Enrollment Issue. This meeting is important to all members and we encourage all Tribal members who are 18 years and over to attend. Once again, notices will be mailed in the near future.

Research update

During the week of Sept. 21 to 30, the Tribal Clerk and four others went to Washington, D.C. to locate and copy historical rolls and allotment schedules that pertained to the Saginaw, Swan Creek and Black River Bands of Chippewas.

We found a lot of the original allotment schedules from the mid-1800s, census records and annuity rolls which we placed orders for true copies to be put on Microfilm. It was a very interesting trip and we found a lot of information to add to our perspective research area. It is our hope at some point to have a research area within our office so members can come and view their family trees will all supporting documents which show their blood lines going back to the early 1800s.

Tribal members can be helpful in this achievement by providing the Tribal Clerk's office with family documents, pictures and clear family trees complete with all family information. While we can research old records from the archives, sometimes tribal members may have information the archives does not have. Any help and information will be greatly appreciated.

Per capita payments

Starting about one month before each quarter,



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the Clerk's office phone lines start ringing off the hook all day with the same two questions: "How much? And when?"

All enrolled Tribal Members will receive their per capita payments on or about the first of the month each quarter and we do not know the amount until a couple days before the payments go out. So, please be patient and note the above information.

The more time we spend answering the calls means less time to get the paperwork processed and it really slows us down. Following the mailing of the per capita checks, the next few weeks of calls are: "I didn't receive my check yet, I know they were mailed yesterday and Aunt Lucy got hers, so where is mine?"

Once again I ask you please to be patient. First of all, we have no control over the mail once it leaves our office. The only other questions you should ask yourself is: "Did I have my address updated with the Clerk's Office?" "Did I make the change with my local post office?" "Did I file a notarized affidavit with the Tribal Clerk's Office?"

If you did all these things, then just wait and your check should arrive usually within two weeks. Also note for your records that accounting can not issue you a new check in the event you have moved and didn't make the above mentioned changes until after one month. They have to wait for the statements to return from the banks to verify whether your check has been returned.

Office hours

The Tribal Clerk's Office is now open Monday through Friday from 8 a.m. to 5 p.m., including the lunch hour.

**Besides Michigan, the Observer
is sent to 39 other states!**



EVENTS SCHEDULE

Nov. 18 Michigan Commission on Indian Affairs meeting in Athens. For more information, contact (517) 373-0654.

Jan. 6 Michigan Commission on Indian Affairs meeting in Sault Ste. Marie. For more information, contact (517) 373-0654.

Recycling reminder

The Isabella Reservation Recycling Depot is open Monday through Friday from 7 a.m. to p.m., as well as every second and fourth Saturday from 9 a.m. to noon. If no one is visibly there, the gate is still open.

All doors are labeled for proper placement. Your effort is greatly appreciated as the Tribe continues to be one of Isabella County's biggest recyclers.



Open six days a week

Native rapper doesn't miss a beat with his messages

By Rhonda Quigno

He prances around the stage preaching a message about Native American pride in finding the answers for tomorrow in yesterday.

Cherokee rapper Litefoot is from Tulsa, Okla. He chose the name "Litefoot" because he wanted a name that sounded Indian, but also lent itself for entertainment purposes.

Litefoot has entertained audiences with his distinct rapping style for about eight years. By reading and studying about the business, he has put a lot of what he

record label, Red Vinyl Records, as well as did the arranging of supplies like T-shirts, buttons, posters and pictures.

"The Creator has blessed me with talent to succeed as an Indian rapper in the music industry and to pass it on to help other brothers and sisters to do the same, with their talent," Litefoot stated. "Hopefully others will see my success as an example of how society has changed and is no longer impossible for a Native American to follow his dreams."

lease. He believes it is a message for all cultures, but at the same time blames the introduction of alcohol to Native Americans on one race.

"You have got to realize that it does not have anything to do with being Indian," Litefoot stated. "It has nothing to do with who you are, where you came from and where you are going. It never was and never has been."

I don't see substance abuse as being anything to be proud of. White people have given it (alcohol) to our people to kill us and I'm not going to contribute to that ignorance, I don't think any of us should."



Observer Photo/Rhonda Quigno

While he shies away from disclosing his real name and age, Litefoot is very vocal when it comes to supporting Native people.

When first trying to sign with major record

really try to relate to us, but they're just being ignorant and don't realize their ignorance. Who do we have to blame? Ourselves, because we let it happen."

The dominant society tends to overlook the contributions Native Americans have made to their history, according to Litefoot.

"When do we have a day that's recognized for our people? Where do we have a national monument that's erected for our Warriors that died and recognized for this society?

Crazy Horse had fought for the land that we had eventually had to give up and his efforts should be recognized by a holiday like 'Crazy Horse Day.'

"Now I'm thinking of how you lied then my people tried. But died all these visions in my head, ya know they got me seein' red, really though."

-From the title track, "Seein' Red"

"True when they say I'm representin' my crew. Who be my crew? All the Indians do!"

-From the title track, "Seein' Red"

Litefoot's most recent appearance in Michigan was on Sept. 24 at the Norris Center Gym in Sault Ste. Marie. The performance was attended by 15 Tribal members who were all left with a positive impression.

"I thought the Litefoot concert was really, really good," said Summer Peters, Miss Saginaw Ojibwe Tribal Princess. "I saw him in Albuquerque, N.M. at the UNITY conference a couple years ago and I'm glad I finally got to see him perform again.

He has a lot of good things to say about our people. He would be a good person to talk to every young person of the Seventh Generation, because he knows what's going on. Not only is he very intelligent but he's also very cute."

labels, industry executives wanted to change Litefoot's identity and message- a notion he resisted.

"They didn't see the need to have a Native American out there rapping or being involved with the industry," Litefoot said. "If I was to have gone with a major record label, my messages would have been distorted. I don't care if I ever sell one record to anybody white, I could care less. My place is with my people."

Litefoot also sees Native Americans sending mixed messages regarding Indian logos and nicknames in sports.

"How are other people suppose to respect us or our wishes to change them, if we're walking around wearing those images?" Litefoot asked. "Other people

youth.

"The Seventh Generation is the generation of young people that is finally realizing that their not ashamed of being Indian, they're gonna dance and learn their language because that's who they are," he also said.

We need to realize society was wrong in trying to change us because the fact that we're different makes us special."

And while Litefoot targets a rather youthful audience, he also has respect for Elders and the message they communicate.

"Where we find answers for tomorrow is in yesterday," he stated. "Our Elders that's who we need to look to, for our traditions, that's



Observer Photo/Rhonda Quigno

Cherokee rapper Litefoot does his thing on Sept. 24 at the Norris Center Gym in Sault Ste. Marie. The entertainer appears on Red Vinyl Records with the release, "Seein' Red."

has learned into making something happen in the music industry.

He has made something happen with his life by not giving up on what he wanted to do. He started his own

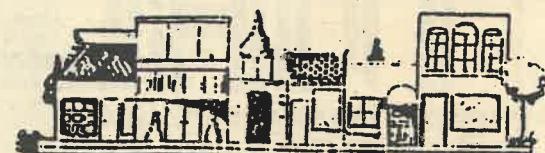
And after his energetic show, Litefoot speaks against substance abuse and about self-esteem issues. It's a theme he devotes space to on the liner notes of his "Seein' Red" re-

who we got to look to, that's the way we're gonna find out who we are."

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November, 1994

Planners aim to develop recreational activity

By Annette VanDeCar

Traditional Native American archery skills could string together the past of the Saginaw Chippewa Indian Tribe with its future.

An archery class is currently in the planning stages and will be sponsored by the Youth Center, Saginaw Chippewa Parks and Recreation and the Seventh Generation Program. It will be taught by Youth Center Director Dave Chatfield, Seventh Generation Program Coordinator Milton "Beaver" Pelcher and Youth Activities Coordinator Kevin Chamberlain.



Observer Photo/Scott Csernyik
Steve Pego takes aim at one of the 3-D targets.

Youth 12-years-old and up are encouraged to participate in the activity and all equipment will be provided. Participants between the ages of 12 and 14 must have a parent or guardian with them. Permission slips are required for all those in attendance.

"Through the archery class, I will teach the sport from predominantly a traditional standpoint," Chamberlain said. "We need to stress the importance of life and teach the kids every living creature has a spirit. They need to give thought to the Circle of Life. Hunting

is both a time of grieving and thanksgiving.

I'm sure our Native American ancestors were very fluent archers and I hope the youth finds a part of their past they never knew was there."

The archery site will be located behind the Elijah Elk Cultural Center on East Remus Road and consist of 30- to 40-yard shooting areas.

Chatfield said targets fixed to straw bales will be set up for the youth to sharpen their skills and learn the sport. For the adults, he said they plan on having 3-D shooting areas which will include bear, turkey, coyote and deer. He added as the youth get better with practice, they also will be able to take their aim at the 3-D range.

"Eventually, we like to be able to teach the kids how to pick the appropriate wood and make their own traditional long bows and arrows," he also stated said. "Another goal of this class is to put together a team of shooters to compete in the 1995 North American Indigenous Games and establish an archery club on the Reservation. We'd like to be able to sponsor competitions and exhibitions for both the youth and the Elders."

The 1995 North American Indigenous Games will take place July 29 through Aug. 6 in Bemidji, Minn. They were established in 1977 and will feature athletes from both the United States and Canada. Each province or state will send one team of their top Native American female and male athletes to compete in each international summer Olympic sport.

The ultimate goal of the NAIG is to establish a Native team as a separate nation in the Olympic Games.

"Hopefully, we could get a youth started at the age of 14 competing in the Indigenous Games and by the time they are 18- or 19-years-old, compete in archery on a



Observer Photo/Scott Csernyik

Tony Towns points to one of his shots which landed between the eyes of the standing mkwa target as Dennis Christy looks on.



Observer Photo/Scott Csernyik

Milton "Beaver" Pelcher, left, Steve Pego, Ben Hinmon, Anthony and Eric Hunt pause before gathering arrows while sharpening their archery skills one afternoon at the Elijah Elk Cultural Center.

collegiate level," Chamberlain said. "It would be very honorable to see a Native American de-

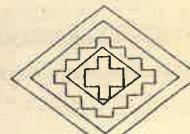
velop the skills to compete in the Olympics."

"I'm sure our Native American ancestors were very fluent archers and I hope the youth finds a part of their past they never knew was there."

Both Chamberlain and Chatfield are quick to point out the class in no way will promote violence.

"There is a threat of violence in a lot of the skills but we can't back down and not carry on our traditions," Chamberlain said. "Our people could be skillful at archery as in the past and live one aspect of

the traditional lifestyle. This was a way of life for our ancestors and archery is no less traditional than powwows or sweat lodges."



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Ziibiwing Cultural Society

Group working on repatriation process

By Bonnie Eckdahl

The Ziibiwing Cultural Society (ZCS) is an advisory committee to the Tribal Council and has received a grant from the U.S. Park Service. This grant is titled, The Saginaw Chippewa Indian Tribe Responds to Repatriation. The main objective of the grant is to promote community involvement and influence in the decisions which must be made as the Tribe initiates a legal response to the Native American Graves Protection and Repatriation Act (NAGPRA).

In 1990, Congress passed NAGPRA into law, giving Tribes access to human remains and several categories of objects that might be held by museums or other institutions. These human remains are those of our ancestors. We are aware of at least 50 graves being housed in university museums in Michigan alone. Another category of repatriation includes unassociated funerary objects of cultural patrimony, (an object that holds historical significance for the Tribe).

The ZCS, are Anishnabe whom have made a commitment to cultural preservation issues. Laying the ground work for the repatriation process is high on our list of priorities. It will not be an easy task but we will be persistent. We have found that we must try to maintain a balance between the traditional view of the world and the political view of the government, and its operations. We will of-

At Michigan State University

Native American dance theatre to perform

The American Indian Dance Theatre will share Native American history and culture when it performs in Wharton Center's Great Hall on the campus of Michigan State University on Nov. 4 at 8 p.m.

Tickets from \$14 to \$20 are available at Wharton Center's box office from 10 a.m. to 6 p.m. One can also call (517) 336-2000 or 1-800-WHARTON, with Mastercard, Visa, American Express and Discover accepted. Students receive a 20

percent ticket discount and group discounts are also available.

Founded in 1987 by concert and theatrical producer Barbara Schwei, the American Indian Dance Theatre quickly achieved worldwide recognition while staking a claim to its own unique place of honor in the international dance world.

Under the creative guidance of Schwei and company director Hanay Geiogamah, a member of the Kiowa Tribe of Oklahoma, the

American Indian Dance Theatre has earned the respect and support of many Tribal leaders who see the troupe as an effective instrument to present traditional Native American dance and music to the outside world. The company features performers from 15 U.S. and Canadian Tribes.

According to Geiogamah, the company strives for maintaining the authenticity

(See DANCE page 13)

American Indian Dance Theatre

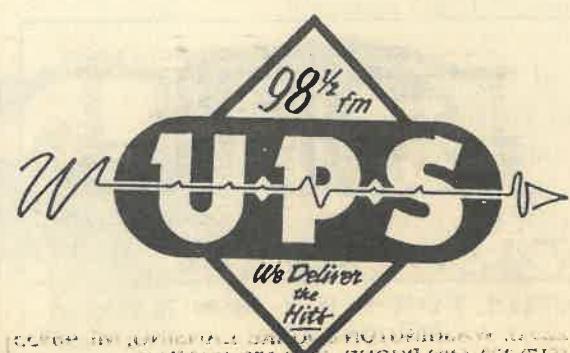
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"It is a pleasure to represent the Saginaw Chippewa Tribe during this time of unprecedented growth and achievement. The success of the Tribe has meant so much to the area's economy. I was proud to have played such an important role in gaining legislative approval of the Gaming Compact reached between the governor and Michigan's seven federally recognized Indian Tribes."

-Sen. Joanne Emmons, R-Big Rapids

Legal group to meet

The Michigan Indian Legal Services Board of Trustees will meet at 1 p.m. on Feb. 4 at Saginaw Chippewa Tribal Offices, 7070 E. Broadway in Mt. Pleasant. The public is encouraged and invited to attend.



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At Mt. Pleasant's Island Park

Tribe lends hands-on support to project

By Joe Sowmick

The residents of Isabella County made a deal with a group of small investors in our community.

The end result of this business venture is called Timber Town.

The \$150,000 wooden Playscape was built by over 4,000 volunteers in the span of seven days. The Saginaw Chippewa Indian Tribe was proud to be a corporate sponsor, along with other businesses and community members.

The project was under the supervision of Leathers and Associates, based out of New York. Timber Town has the distinction of being the first culturally significant Playscape in the United States.

Through the 2 percent funding provided to local municipalities by the Michigan gaming compact, the Tribe contributed \$10,000 to the Isabella Community Playscape.

The Tribe's donation



Observer photo/Scott Csernyik

Heather Foster, with a little guidance from Aide Theresa Guffnett, takes the hands-on approach in helping contribute to the Timber Town project. The students at the Saginaw Chippewa Academy Binoojiinh Montessori personalized several t-shirts with their signatures and hand prints. The garments joined other items crafted by children in the Mt. Pleasant school system and were placed in a time capsule at the Island Park site.

made possible a Council Lodge that is the centerpiece of Timber Town. The entrance to the Council Lodge faces the eastern direction with two white cedar trees at the main entrance.

Tribal artists Steve Pego, Dennis Christy, Terry Vasquez and the Don Stevens family carved eight totems that

sit on the poles that surround the Council Lodge roof.

Tribal business Ojibway-Greenwald Construction provided their expertise in the construction of the Council Lodge.

Students from the Saginaw Chippewa Academy were the first on the scene to help build the Playscape. Our Native children participated in the April 20 design day and informed Leathers architect Dennis Wille on what they would want in a playground.

The Montessori students joined in the efforts of other area children by placing a signed

Tribal tee shirt to the Playscape time capsule.

Tribal members Keith Mandoka, Alice Jo Kopke, Steve Godbey, Tom Kequom and Tribal employees Max Wolf and Kathe Martin were part of many people too numerous to mention who gave their effort to build Timber Town.

The success of this community project was being able to give something to the children. Timber Town is just one of many examples of how the Saginaw Chippewa Tribal members and employees contribute unselfishly to the betterment of the entire Mid-Michigan area.

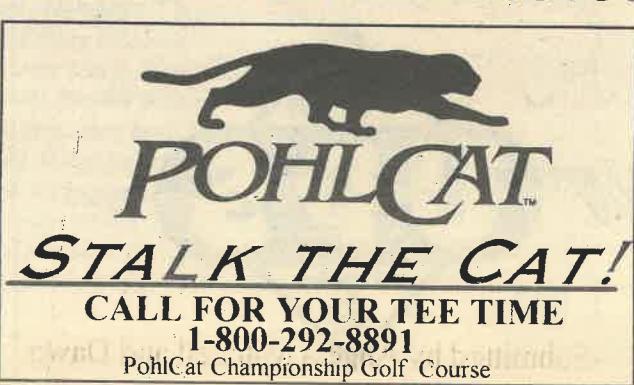
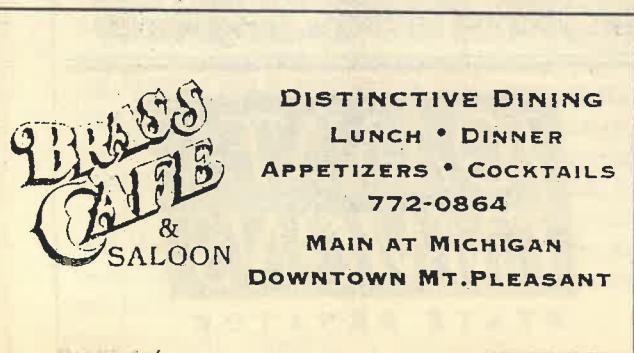


Observer photo/Scott Csernyik

Judy Stevens works on carving a totemic image to be used in the Timber Town design. The poles were placed at the Council Lodge, which is the center of Timber Town. The Don Stevens family help carve poles with depictions of a turtle and a bear, Steve Pego created an eagle and Terry Vasquez did an owl. There will be eight poles eventually located at the Mt. Pleasant Island Park site and the presence of the Lodge marks the first culturally significant Playscape in the nation.



Nov. 8 is
Election Day



Tribe expands internships with Central Michigan University

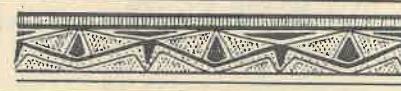
By Derrick Morris

In an effort demonstrating cooperation and willingness to work with each other, the Saginaw Chippewa Indian Tribe has opened its doors to another department for interns at Central Michigan University.

This time it's the Department of Recreation, Parks and Leisure Services Administration. In the past, the Tribe has had interns from the Art, Journalism and Health departments. CMU's fall semester marked the beginning of the Parks and Recreation Department being associated with the Tribe's internship program and two students have been hired to gain valuable experience. South Dakota senior Jude Fairbanks' internship has him working in the Nimkee Fitness Center under the supervision of Walt Kennedy. Detroit senior Derrick is with the Public Relations and Communications Department under its director, Joe Sowmick.

Dean Wallin, director of CMU's Center for Leisure Services, stated the internship opportunities with the Tribe are excellent opportunities for students.

"Having interns at the Saginaw Chippewa Indian Tribe is a great idea," he stated. "And previously it was someplace that he had never considered."



"Wanna buy a reliable used car?"

The Finance Committee is taking sealed bids on a former Tribal Police cruiser. This 1987 Ford LTD Crown Victoria is beige and dark brown and comes loaded with extras!

* cop engine!

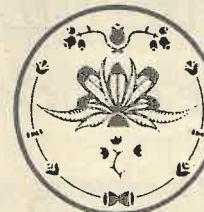
* cop brakes!

* cop shocks!

* roomy back seat!

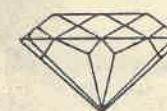
It also has low miles and has never been driven over 55 m.p.h. (just kidding) If you would like to be the envy of all of your friends and own an authentic Tribal Police cruiser, send your sealed bid to:

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At the Parent Child Center

Program doesn't kid around in providing an early start

By Scott Csernyik

It's another Tuesday morning at the Tribe's Parent Child Center as staff anxiously await the arrival of children who'll be there for the day.

The first child to appear is a two-year-old girl who is not as eager to exchange her father's company for the room of smiling faces.



Observer Photo/Scott Csernyik

Some of the participants and helpers at the Parent Child Center include, from left to right, Mary Logan Heintzelman and her son, Danny Logan, Rochelle Wolf, Jeffery McDonald, Kevin Cantu, Shannon Avery (standing), Eddie Pelcher, April Cantu, Nicole Hunt, Michael Sawmick (standing), Angus Ogilvie-Cohen and his mother, Carolyn.

Carrying a pink teddy bear, the toddler fidgets and fusses for a few moments until Head Teacher Gail McDonald quickly comes up with a simple solution- blowing bubbles.

As the bubbles rain down near the child, her spirits pick up and she smiles. All is better now as the other children start to arrive.

This is the third year the program has been offered and it's currently enjoying a tremendous success with 21 children participating, according to Early Childhood Coordinator Leanne Barton.

The program targets children between the ages of 12 and 30 months. The 12- to 20-month-old children come to the Center twice a week and the older group is there three times each week. She added the Center can only accommodate the current number of toddlers because of spatial arrangements and there also is a waiting list.

"In the three years the program has been in existence, there has never been a waiting list," Barton stated. "If we had a larger facility, the sky's the limit. It's really exciting to see the program grow all of a sudden."

She described the program as support for parents by getting toddlers into a structured environment to foster their development, including language and various motor skills.

"We want to take an individual approach to parental support by helping them define their needs and how we can help them," Barton added.

While a lot of the parents involved in the program treasure their time away from the children

while they are at the Center, Barton said it is the staff's aim to create that special time between the parent and child.

"Some of the parents involved in the program have expressed the fact they like the fact they don't have to come in every single day and be with their kids," Barton explained. "But as a compromise,

AIDS.

"We thought it would be wonderful to have these monthly community meetings and pull in dynamic Native American speakers from all over the country as part of a motivation to make a difference in the children's lives," Barton explained.

After eight years of being on the Reservation as a Tribal employee, Barton said she's "seen a tremendous change on how education is viewed."

"Parents now want their children to have a good head start," she stated.

Besides McDonald, Barton added other PCC staff includes Assistant Teacher Sue Reed, Cook Trudy Ralston and Bus Driver Linda Smith. They also currently have the help of a couple Central Michigan University students, Leann Blair and Christine Hayden.

"They are working very well together as a staff to make the program a success," Barton said.

She also added they are going to be selling sweatshirts for the PCC and Saginaw Chippewa Academy Binoojinh Montessori, which will each feature the slogan, "A Great Place to Learn."

Barton said McDonald comes to the PCC after being with the Mt. Pleasant Public Schools' Infant-Toddler Program for 10 years. Prior to that, she



Observer Photo/Scott Csernyik

Out for a morning ride around Tribal Operations are Curtiss Marin to the left, Kaine Purdey and Rico Stubbs.

we are in the process of working out some of these fun, trip-type of things where the parents and their child have an opportunity to get out and not do these things alone."

Examples of these activities may include a picnic at Mt. Pleasant's Island Park where the children could enjoy the recently completed Timber Town playground or a visit to a local apple orchard with an apple sauce-making activity afterward.

She's also trying to arrange monthly parent meetings for the Native community where they would have a chance to discuss important and relevant topics such as gangs or protecting children from

was involved with pediatrics at Central Michigan Community Hospital's newborn nursery.

Currently building a foundation of dedication and trust of the families, McDonald said she "sincerely wants to be here and really loves the kids."

"We hope to provide them with quality toddler care, while also supporting the individual families and their individual needs," McDonald said.

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-Submitted by Angela Mitchell and Dawn Perez

New chapter in Tribal growth being proposed

The grant writers are currently working on a library services grant. This is a progression grant, that proposes a Reservation-based public library center which addresses needs appropriate to the Tribal community.

The Tribe will be looking to contract with a licensed Librarian for 25 hours a week. Then, through the Leadership Program, two Tribal members will be employed to work in the library. Each employee will work 20 hours per week and attend Central Michigan University full-time in an accredited program for librarianship.

Some of the proposed library services include: guest speakers, storytellers, workshop presenters

InnerView

(Editor's note: R. Carlos Nakai, a Native musician and composer, came to perform with guitar virtuoso William Eaton before a capacity crowd Oct. 26 at Lansing Eastern High School. Nakai was interviewed by Joe Sowmick.)

Tribal Observer: We are speaking with R. Carlos Nakai. What Tribe are you from Carlos?

R. Carlos Nakai: I am a Ute and Dine' person. I live Tucson, Ariz. right now but I come from the four corners area, around Cortez, Durango, Red Rock, Lukachukai, N.M. area.

T.O.: The Native American flute in this part of Indian Country tends to yield respect to the drum. There are other forms of Native expression. You've been enlightening our people with the Native American flute for how long?

R.C.N.: I've been working this particular kind of instrument for 20 years. Before that time, I was working with many European tuned instruments because I was hoping to get on to professional concert stage as a trumpeter or a member of a symphony. But that never happened.

T.O.: Was your interest in music fueled at an early age because of your environment?

R.C.N.: I started when I was in seventh and eighth grade and have been doing it ever since.

T.O.: You mention the importance of being a traditionalist and having a foot in the modern world, as using your own words, "having a buckskin suitcase and a leather briefcase."

R.C.N.: Well, everyone on the planet lives in two worlds. How much they recognize on being part of those worlds in something entirely personal in nature. I come from a people who have been on this continent more than 30,000 and longer, and our people have an extensive history of survival. I come from a people who have been on this continent where our culture is embodied in our life ways and our spiritual way of being. Out of all that information you also include stories that come from your own Elders and from people around you that tell how your family is included in that whole circle. Out of that you make what is called a "personal philosophy" that describes how you understand this way of being from your personal perspective.

T.O.: So as a Native performer, you seek to find the balance of both worlds?

R.C.N.: It means I also live in an outer world, where people do not have the same orientation. And those who live in the United States of America live that way. There is no center ... no grounding.

There isn't the sacred, social and personal music from the older tradition and allows you to play some of the music on the flute. The flute, too, is made by people who personalize it in such a way, because there are no standard measurement for any of the instruments that make the sounds in each flute very unique. So, in that way, it becomes a very personal kind of expression that one does with the flute. It is also a teacher for me because it teaches that you can learn to do things that are important with very severe limitations. Many flutes play anywhere from 10 to 13 notes and that's all they can play ... they can't do anything more. It's sort of an example of human life in that we are born into this world with severe limitations. When you begin to understand what you are able to do and what you aren't able to do, you find ways to get beyond all of that.

Rather than playing European instruments, I continue to use the Native flute because even with its limitations, and as some people say "primitive," it speaks in a very personal way in how I see the world.



Observer photo/Joe Sowmick

R. CARLOS NAKAI, DIANA QUIGNO AND HER DAUGHTER, N'KAI

T.O.: Looking at your release, "Emergence: Songs of the Rainbow World," recording and production was completely done in digital. Do you see a place where traditional Native performers can use current technology as a bridge between our cultures?

R.C.N.: I think we are slowly catching up with the rest of the world. As I see it, all of these things were created for me, so if I don't utilize all of the electronics that surround me, then I am limiting myself. It also helps me to expand the direct fact that Native people are still here.

T.O.: The Native American Leadership Program of Lansing Community College was a sponsor of the concert. You briefly mentioned the importance of Native role models at the Lansing Indian Center reception. Do you feel that is your responsibility as a Native performer?

R.C.N.: I think role modeling is good to a degree. But rather young people look at modeling their life after my own or other people, they should look at the fact that "I can do that in my own way." That way our young ones can discover their own self, their self worth and the abilities that they were born with. The ability to communicate how we feel about ourselves or our ability to communicate with others.

T.O.: It sounds like trying to find a balance with R. Carlos Nakai, the performer and the actual person ... who you are. Is that correct?

R.C.N.: Well, that's also a component of everything too. In many of the performances we are limited to what only interests others. We are not allowed on this stage to involve a personal sense of one's own being because this isn't the place for it. You find what they call that dichotomy of existence in many aspects of the life that I live today. When I go home to my own people in southern Colorado or northeastern Arizona or up into Canada, then I find my life as a performer, as people see me out here, goes back into the suitcase ... it doesn't belong in that world.

T.O.: And when you do return home, is there any anticipation from your people that you've come back?

R.C.N.: (laughs) No, not really. Actually, I'm taken at that point as "well, you've come back again ... you're a member of this community and this is what we're doing now." So when you get up in the morning your community says this is what we expect you to do ... to begin working and participating with the people, and I look forward to that. But when I go back into the outer world, I become whatever people see you as, being famous or whatever.

"Many flutes play anywhere from 10 to 13 notes and that's all they can play...they can't do anything more. It's sort of an example of human life in that we are born into this world with severe limitations."

T.O.: It would appear in recent decades that the Native American flute has re-emerged as a viable instrument that speaks to our Native culture. What are your feelings on the origin and the importance of the Native American flute to our people?

R.C.N.: The origins we don't really know because the stories vary from one Tribe and one environmental area to another. But I do know in my own experiences with the instrument, that it's one for very personal kinds of expression. And what it does is it takes a sense of "well, I've been here for a quite a long time." And there is no requirement on asking people on whether or not they know who they are, you're just sort of there. Being in that way, of course, you are more or less what they call "outer directed."

There is really little personal knowledge that is regarded as important. If you walk around on the street today and tell people how as a Native you see the world in a particular way, they'll say "go away, I don't have time for that." I'm fortunate to have an understanding of both worlds. One is loaded with history and the other world is loaded with tools I can use to apply to my way of being, so I can survive into the future.

T.O.: So we come full circle with the responsibility lying on the individual?

R.C.N.: I see my responsibility in the world is that I don't do this for myself ... I do this for other people in the world and those who find my music is an entirely personal thing. I do it because it is what I am supposed to be doing.

T.O.: The dominant society loves categories and R. Carlos Nakai can be found in the New Age section ... how do you feel about that?

R.C.N.: (laughs) Well, that's only a category for marketing. Actually, what I am is another traditional flute player doing his own thing. And whatever the record companies decide what works well for them is their prerogative.

T.O.: You are performing with William Eaton, an accomplished harp guitarist with his own professional credentials. Where did the marriage come in from your Native flute music and William's melodious guitar?

R.C.N.: We started in 1983 when I met him at an Arizona Commission on the Arts where we were both working. And being artists in education, you are encouraged to work together in some way. So we began to investigate our responsibilities in our own communities and what we were doing and to expand on our own awareness on the art and the art forms we both were a part of. One day he mentioned that he was performing out on the rocks (in

(See INNERVIEW page 16)

Health

Hospital offers fitness program focusing on the individual

By Annette VanDeCar

The Center for Human Development provides health club services with an emphasis on individual needs.

The center, located on the main floor of Central Michigan Community Hospital, opened

five years ago. Nurses in the Intensive Care Unit felt there was a lack of follow-up care for the cardiac rehabilitation patients and first thought of developing a health center, according to Kim McCoy, a registered nurse employed by the Center.

Plans to include other services besides cardiac rehabilitation evolved from this primary idea. Exercise hours include Monday through Thursday from 6 a.m. to 8 p.m., Friday 6 a.m. to 6 p.m. and Saturday 7 a.m. to noon.

"The biggest accom-

plishment of the Center is the fact it caters to everyone and the staff is more qualified to help people in their specific needs," McCoy said.

The types of fitness programs offered include general fitness, cardiac rehabilitation, adolescent, pulmonary, diabetic, arthritic, strength training, pre- and post-natal, osteoporosis prevention, home exercise consultations and health risk appraisals.

Health screening and fitness evaluation is performed on all members. Anyone interested in joining any of the programs, including Saginaw Chippewa Tribal members, can contact the center at (517) 772-6731 and receive information about the program desired.

Children's programs run 10 to 16 weeks during the summer.

"Anyone interested in

starting a health program can initiate contact but a doctor must clear them to perform physical exercises and pass a fitness test," said McCoy.

"Everyone has a different reason for being here and we create individual programs for everyone. The staff helps every member set realistic goals and supports them in their quest to achieve them."

The cardiac rehabilitation program consists of three phases with different goals in mind. Phase II is a 4 to 12 week program consisting of continuous rhythm strip monitoring blood pressure and heart rate checks. Phase III monitors blood pressure and heart rate. Phase IV/Adult Fitness is a maintenance program consisting of more independent exercise. The cardiac rehabilitation Phase II and III hours are Monday, Wednes-

day, Friday from 7 to 10 a.m. and 1 to 2 pm. Flexible hours are available for Phase IV/Adult Fitness programs.

The "family atmosphere" of the Center makes it members comfortable and support comes from both the staff and fellow members.

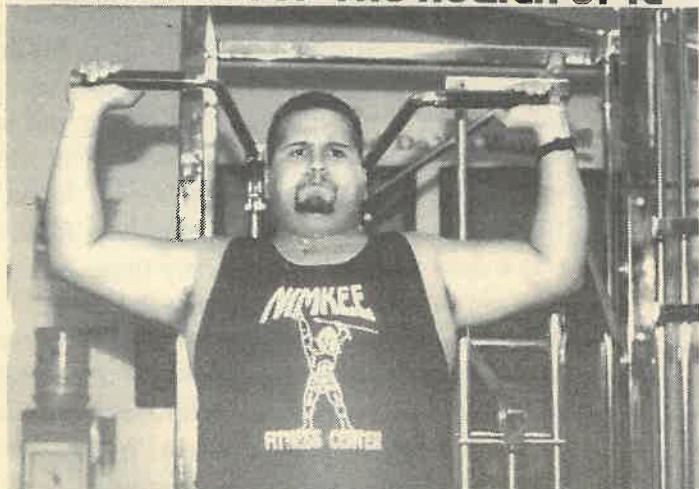
"We don't have a health club atmosphere here because our center offers more of a support system with clinical knowledge," McCoy said.

"People attend health clubs for different reasons than our Center and our members don't feel uncomfortable here because there is no emphasis on looks, just success. This is an easy access to the health care system and people like to utilize it."

McCoy sees the motivation and enthusiasm displayed by the members.

(See CENTER page 12)

Exercise for The Health Of It



Observer Photo/Scott Csernyik

Tim Vasquez knows the healthy way to get something off his chest and you can too at the Nimkee Fitness Center on Monday through Friday from 8 a.m. to 6 p.m.



Our Elders Speak

(Editor's note: Listening to the wisdom of the Elders can be a strength of any community. In this new feature, the Tribal Observer will ask Elders for their insight on questions relating to our Native communities.)

Question: There are many challenges ahead as the Saginaw Chippewa Indian Tribe continues to grow. In your opinion, what is the most important issue facing the Tribe.

Nancy Owl - Saginaw Chippewa Elder

"Concerns for the Elders. Sometime we have people walking in back of the Sowmick Senior Center at night, and it would help if we had lighting back there. We used to have some kids come by that would look through and tap on windows, but since

Housing security started, I haven't noticed that anymore. It would also be nice if we had a sidewalk around the Center."

Dorothy Netmop - Saginaw Chippewa Elder

"I think education is a problem. Lately, I hear a lot about the trouble Indian kids are having getting along in school. They have a lot of prejudice against them and it would help to have more classes out here so they could come on the Reservation and go to school. I think our kids care about education, but I see a few skipping school and running around all hours of the day. Maybe they would go more if we had a school here. I read in the paper about one boy who was having trouble in school and started going through the education out here and is doing good."

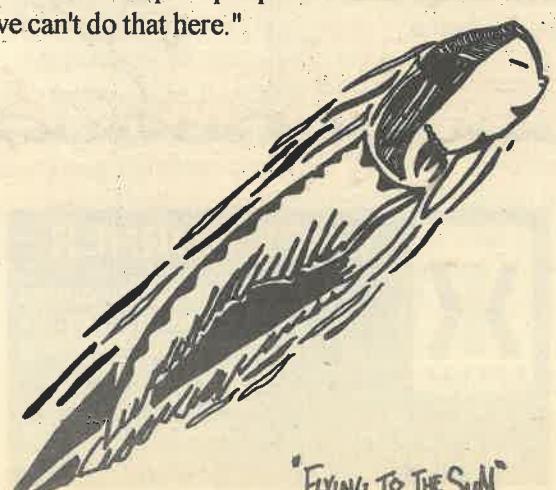
Bill Pamame - Saginaw Chippewa Elder

"Transportation for the elderly. The problem I've been facing right now is when I have to go to the clinic or the hospital, I don't have a way to get there because they're cutting our transportation off. I don't know if they're low on money over there, but we need to have transportation for the elderly. I know in Peshabotown, they don't have this problem up there. They have one designated person who drives a van to transport people around. I don't see why we can't do that here."

Gambling Problem? There Is Help!



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THURSDAY WOMEN'S A.A. MEETING
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(517) 772-4616

SATURDAY NIGHT MEETING (A.A.)
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Center

(Continued from page 11)

bers reinforced by the staff.

"All of our members stay motivated and involved in their own personal programs," said McCoy. "The commitment exhibited here is higher than most health clubs. Many people go to health clubs with good intentions but fail to follow through because of lack of support by the staff. An organized program is a type of investment and encourages commitment."

The Center also offers corporate health ser-

vices and a speakers bureau. The corporate health services is the "only comprehensive health promotion program in the central Michigan area." Professionals design an individualized program of evaluation, education and intervention with a company's goals in mind. The corporate programs combine the efforts of the Central Michigan Community Hospital, Central Michigan University and the American Heart Association of Michigan. The center can provide educational speakers for almost any group.

"We can meet with

corporations, provide speakers for them and they can have their employees utilize the exercise facilities here," McCoy said. "A corporate organization can get an eight-week program at the reduced price of \$45, opposed to the \$55

"Our services can benefit the Native American community, as well as other groups."

charged for regular adult programs."

McCoy stated the fact that Michigan is the No. 1 state for obesity and 70 percent of the population does no physical activity as a reason to start a fitness program.

"Diet and exercise are the keys to good health and stress leads to many health problems in our society," said McCoy. "Our services can benefit the Native American community, as well as other groups."

Elder recalls fond memories of the Jackson family

By Geneva Mackety

This is what I remember of Willis and Elizabeth Jackson ... they were a handsome couple.

Willis had strong Indian features - a soft Indian nose, high forehead, thick black hair and a merry laugh. Elizabeth was an industrious woman and a good homemaker.

The personality of Willis Jackson, Sr. was one of quiet dignity and seriousness. His words were measured. His smile comforting. He was a deep thinker.

He was educated at "Ruggo College" - the Mt. Pleasant Indian Government School. This school taught reading, writing and arithmetic.

Students were assigned tasks including the boiler heating room, the printing press, cooking, dish washing, carpentry and maintenance. Native students

were also assigned to marching band, football and basketball as their abilities became apparent.

Elizabeth Jackson was a pretty woman with soft eyes, round cheeks, thick black hair and a merry laugh. Elizabeth was an industrious woman and a good homemaker.

She was an Anishnabe woman from the Northern Country and based out of Grayling. Her father was a large, tall man and her mother directly opposite ... gracious and petite.

They were always present at Methodist camp meetings and revivals. Willis sang bass and enjoyed singing. Elizabeth was supportive of Willis and a great Christian lady. Her prayers always seemed to touch the ear of God.

The union of Willis and Elizabeth brought (See MEMORIES page 13)

Bay Mills Community College Winter Semester 1995

Jan. 9 - May 5

The following list of classes includes course number, name, credits, days and time:

AE 105 English Comm. Skills II 4 T, Th 9 - 11 a.m.
AE 109 Fund. of Algebra 4 M,W 9 - 11 a.m.
AC 101 Accounting I 4 M,W 4 - 6 p.m.
AC 102 Accounting II 4 T,Th 9 - 11 a.m.
BU 106 Intro to Management Theory 3 T,Th 6 - 7:30 p.m.
BU 108 Economic Principles 3 M 2 - 5 p.m.
BU 204 Business Law 3 T,Th 4 - 5:30 p.m.
BU 261 Contract/Grants Management 3 M 6 - 9 p.m.
CS 112 Intro to Computers 4 M, W 1 - 3 p.m.
CS 124 Intro to Spreadsheets 3 T,Th 4 - 5:30 p.m.
CS 143 Intro to Wordprocessing 3 T 1 - 4 p.m.
CS 209 Intro to dBase 4 T,Th 6 - 8 p.m.
ED 101/151 Study Skills/Library Resources 2 W 6 - 8 p.m.
ED 101/151 Study Skills/Library Resources 2 F 8:30 - 10:30 a.m.
ED 252 Children's Literature 3 T or Th 6 - 9 p.m.
EN 101 Rhetoric and Composition 4 T,Th 11 a.m. - 1 p.m.
EN 107 Public Speaking 3 T,Th 2 - 3:30 p.m.
EN 204 Advanced Composition 3 W,F 9 - 10:30 a.m.
EN 206 Creative Writing 3 W,F 10:30 a.m. - 12 p.m.
EN 211 Technical Writing 2 F 12 p.m. - 2 p.m.
HP 118 Hospitality Supervision and Management 3 W 6 - 9 p.m.
HL 102 Health Awareness 2 W,F 8:30 - 10:30 p.m.
HS 212 American Government 4 W,F 10:30 a.m. - 12:30 p.m.
MA 102 Algebra I or II 4 M,W 3 - 5 p.m.
MA 101 Intermediate Algebra 4 M,W 1 - 3 p.m.
NA 106 Ojibwe II 3 T,Th 2:30 - 4 p.m.
NA 107 Conversational Ojibwe 3 M,W 9 - 10:30 a.m.
NA 113 Native American Awareness 1 W 4 - 6 p.m. (7 weeks)
NA 125 History & Organization of Mich. Indian Tribes 4 F 12:30 - 3:30 p.m.
NA 202 Tribal Personnel Management 3 W 6 - 9 p.m.
NA 205 Tribal Law 3
PY 104 Intro to Psychology 3 T,Th 4 - 5:30 p.m.
SI 112 Medical Terminology 3
SO 106 Intro to Sociology 3

Registration for winter semester will begin Nov. 1. Applications are available at the Tribal Education Department or at the Bay Mills Comm. College office on Nish-Na-Be-Anong. Registration will be from Nov. 1 - Jan. 6.

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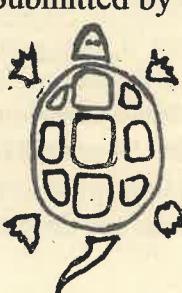
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Memories

(Continued from page 12)

seven children: Joe, Harold, Mary, Willis, Jr., Dick and Maxine. One family member was seriously injured in a car accident and was in a semi-comatose condition for a number of years. One day, this Jackson family member fell asleep and awoke in that perfectly whole and healthy place in God's wonderful world. The Jackson family was strong and continued to endure.

Willis was a first-class

carpenter. Their home on the "Rez" was always freshly painted with a bright yellow color and kept in good repair. The lawn was always neatly groomed.

Willis also helped build many of the first homes on Tomah Road and the south end of the Reservation. He also was on the Tribal Council for many years and was eventually elected as Tribal Chairman.

Joseph Jackson, a master wood carver, brought much recognition to himself and other

Tribal artists because of his beautiful, lifelike carvings. His works remain a legacy in many collections across the United States.

Willis Jackson, Jr. was also a Tribal leader and Chairman for many years. His wife, Josephine, is an active Tribal leader and is cur-

"After this procedure, the hide is smoked in cedar or sumac. What a wonderful smell! It made us feel so woodsy and strong!"

rently interim General Manager of Soaring Eagle Gaming.

Their oldest daughter, Mary, was my special friend and was older than me. She was a very pretty and quiet girl. She required a special man, and Ben Quigno came along and won her heart. Ben worked for Dow Chemical and worked for the Saginaw Chippewa Tribe in his later years. He had a sharp mind and helped the Tribe progress in the area of grant writing and planning.

I also recollect as a teenager a "buckskin shop." It was located in

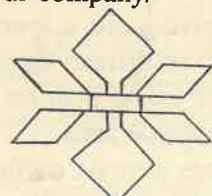
Chief Willis Jackson's backyard. Deer hide was made into real buckskin outfits with fringe and bead work. We made the outfits from scratch, soaking the hide in ashes and scraping off the fur, then drying and stretching the hide in strong frames. After this procedure, the hide is smoked in cedar or sumac. What a wonderful smell! It made us feel so woodsy and strong!

There was such a spiritual awakening in Chief Jackson's administration back then. Many young people were connected to

Christ Jesus and were walking that narrow shining path.

What happiness and clean fun we had! No drug parties or cigarette smoking was necessary. The party places back then were the homes of the Jacksons and Moses Pelcher. Everyone was always welcome.

Good clean, hilarious games were played. Even young people who came from all over the state came and enjoyed our company.



Observer photos/Scott Csernyik

Truck time

As part of Fire Awareness Week activities, students at the Saginaw Chippewa Academy Binoonjiinh Montessori were visited on Oct. 7 by Saginaw Chippewa Fire Chief Foster Hall and got a chance to learn about the Tribal fire truck. Pictured to the right is Rebecca Jackson, along with Meghan Rachor and Jonathon Pego enjoying a moment on the back of the emergency vehicle.

Dance

(Continued from page 7)

of each dance- often times inviting Tribal leaders to rehearsals to advise and sometimes even teach the dance.

Before a dance is performed by the company, special care is taken to ensure spiritual or religious beliefs of a given Tribe are not compromised by the performance.

The New York Times recently called the American Indian Dance Theatre a "feast for the eye."

"The American Indian Dance Theatre is sheer spectacle with a transcendental spirituality," said *New York Post* writer Clive Barnes.

For more information, please call Chris Williams at (517) 353-1982.



In the woods
I hear
Blue sky spirits and
White birch trees

Ancient wind and
The beautiful
Sun filled heavens
Adorn
Trees
That speak of

Longhouse and ceremony.

Sunrise and woodsmoke
Stay always
In my heart
Bathing me with

Warm cedar sweet incense and

Gray smoked smudge.

-Written by Charmaine M. Benz 11/11/93



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November, 1994

Tribal Court charges for past fiscal year detailed

(Editor's note: The following is a compilation of offenses, charges and cases involving juveniles and adults throughout fiscal year 1994 which were processed in Tribal Court. This is a positive reflection of how the Saginaw Chippewa Tribal Police uphold justice and Tribal sovereignty. Good job officers!)

There were 93 juvenile delinquency cases and are as follows: minor in possession, 14; curfew, malicious mischief, and runaway, 11 each; assault and battery, nine; theft, along with trespassing, six each; truancy, five; breaking and entering, four; cruelty to animals, three; disorderly conduct, as well as threat and disturbance, two each; shoplifting, driving with suspended license, probation violation, no driver's license, no license/registration, assault, riding with no helmet, OUIL and miscellaneous, one each.

There were 61 traffic adult criminal traffic violations, including OUIL, 20; driving in violation of court order, 15; OUIL second offense, open alcohol, expired/no operator's license, and miscellaneous, five each; driving without a license, four; refusal of PBT, two.

A total of 368 traffic tickets were issued from May 1 to Sept. 30.

There were 151 adult criminal charges during the course of the fiscal year including, disorderly conduct, 30; assault and battery, 29; contributing to delinquency of juvenile, 20; controlled substance and malicious mischief, 12 each; minor in possession, nine; trespassing, six; embezzlement, as well as breaking and entering, four each; assault and theft, three each; receiving stolen property, injury to public peace, resisting arrest, probation violation, and violation of a court order, two each; shoplifting, gaming violation conspiracy to defraud, fraud, attempted forcible entry, violence to a police officer, threat and intimidation, attempted rape, indecent liberties with a child and property accident, one each.



Observer Photo/Courtesy

Elders trip

On Sept. 19 and 20, this group of Elders went on a bus trip to Agawa Canyon in Sault Ste. Marie, Canada. Pictured from left to right, bottom row, Elders Advocate Roxene Judson, Geneva Mackety and Sheridan Pelcher. Middle row, Yvonne Davis, Mental Health Counselor for the Family Resource Program Valerie Querback, Phyllis Kequom, Sarah Cox, Jean Pego and Wilson (Butch) Cox. Top row, Morris Nahmabin, Jean Bird, Betty Nahmabin, Rita Bailey, Tribal Council member Lorna Kahgegab Call, Daisy Bailey, Emily Kahgegab, Ruth Ann Pelcher, Philemon Bird, Daisy Kendall, Frank Kequom, Willie Bailey and Jim Bailey. This was a mental health project sponsored by Inter-Tribal Council and the Seventh Generation Program. A mental health questionnaire and Talking Circle provided these Elders with the opportunity to discuss and voice their concerns to the Tribal service providers.

State legislator stresses importance of voting

By Rep. Jim McBryde

As your state representative and member of the Mt. Pleasant area community, I am urging everyone to vote in the upcoming election.

The importance of voting has never been so important as in this year's election. The people of Michigan have the opportunity to

rest of the country and we suffered from a \$1.8 billion deficit. Now Michigan is leading the country in economic growth. In September, Michigan's unemployment rate was at 5.5 percent - a 20-year low. Also, in Michigan we have cut property taxes by 70 percent, cut the Single Business Tax, cut unemployment insur-

ition Waiver Program. I also introduced a Higher Education funding formula which became the basis for this year's budget and finally provided fair funding for Central Michigan University.

I am pleased to be endorsed by many citizen groups and organiza-

tions, including the Saginaw Chippewa Tribal Council. I also have been named "Legislator of the Year" by the Michigan Sheriffs Association and by the Deputy Sheriffs Association.

I need your help to continue to fight for what is right in Lansing.

"The people of Michigan have the opportunity to send a clear message to Lansing and Washington, D.C. that you want a government that will represent your best interests."

send a clear message to Lansing and Washington, D.C. that you want a government that will represent your best interests. There are clear choices to be made in who represents you, either we can move forward or go backwards.

In the past four years, Michigan has made great strides toward improving our economic climate, our educational system and by cutting taxes. In 1990, Michigan's economy was lagging behind the

ance, cut the income tax to its lowest level since 1975 and eliminated the Inheritance Tax.

One of my proudest accomplishments this term was the passage of House Bill 5126, the Tribal Certification Bill which will allow Tribal Police officers to finally be able to fully enforce the law. As Vice-Chair of the House Higher Education Appropriations Subcommittee, I led the fight to stop restrictions on the Michigan Indian Tu-

McBryde

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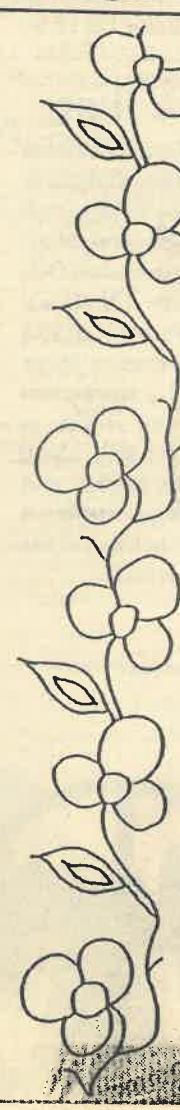
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At Central Michigan University

Speech focuses on Native American cultural resurgence

By Annette VanDeCar

Milton "Beaver" Pelcher's knowledge regarding culture and spirituality preserves the Native American way of life for the future seven generations.

"Beaver is a traditional practitioner of the Anishnabe way and is one individual who gained specialized knowledge and came back to share it with his community," said David Trout Staddon, director of Native American Studies at Central Michigan University. "There is a resurgence of Indian culture in Michigan in the last 10 to 15 years and he is a testament to this Indian spirit."

Pelcher presented "The Indian Family: Focusing on Traditional Values and Behaviors" as part of Central Michigan University's celebration of "The International Year of the Family" on Oct. 6.

The event was sponsored by the Department of Human Environmental Studies, the President's Of-

"We must remember Mother Earth always and give respect to everything in her. Everything was placed on earth by the Creator for a reason and we need to respect His creations. We have a long way to go in initiating change to protect our environment."

fice, the College of Business Administration and the College of Education, Health and Human Services. The presentations were designed to send a message of togetherness, tolerance and acceptance of all people, according to Dr. Yolanda Sanchez, a member of the Interdisciplinary Gerontology Program.

Pelcher spoke about goals of the Kellogg Foun-

Tether

(Continued from page 3)

it also provides the restraint of a house arrest."

Gurski cautioned that incarceration is "certainly not out of the question" if the defendant on the tether cannot complete the alternative sentencing.

Offered in Support of the Leonard Peltier Defense Committee, Lawrence KS

We are proud to announce the

1995 Leonard Peltier Freedom Calendar

June 25, 1995, Marks the 20th anniversary of the incident at Oglala, the shootout between the FBI and the American Indian Movement that left two agents and an AIM warrior dead. Despite the injustice he suffers, Peltier continues to be a strong leader among Native Americans, a symbol of their struggle for freedom after centuries of oppression. His unbroken spirit and hope find expression in his words of wisdom and beautiful paintings. The 1995 Leonard Peltier Freedom Calendar honors and promotes his 20-year-long struggle for justice, offering an inspirational glimpse of the spirit of Crazy Horse.

Leonard Peltier has suffered ever since, railroaded by a justice system already predisposed to his guilt and scapegoated by the FBI to cover up their own wrongdoings. After nearly two decades in federal prison, Peltier has become the United States foremost political prisoner.

"Being on the electronic monitoring system shows their willingness to change by being on the outside, rather from on the inside," he also stated.

The tether is just one of the recent developments Tribal Court officials have resorted to with alternative sentences. Budnick also said they are involved with personalized sentencing which include individual assessment with hope of finding

Inside the 1995 Leonard Peltier Freedom Calendar

Full color reproductions of Leonard's beautiful paintings, created while in Leavenworth.

Photographs of Leonard Peltier by Jeff Scott, photo-journalist. One of the few granted permission to photograph Leonard inside Leavenworth.

Time line of events leading up to the shootout, on through two decades of the struggle for Leonard's freedom.

A message from Leonard as well as the words and wisdom of others engaged in the struggle for freedom and justice.

Listings of support groups nationwide and who to write to in support of Leonard Peltier.

All proceeds will go to the Leonard Peltier Defense Committee, (Lawrence, Kansas).

Observer Photo/Scott Csernyik

Open house conducted

Going through scrapbooks of Tribal Adult Education activities during a GED and high school completion open house luncheon on Oct. 7 are, left to right, Adult Education Coordinator Beth Merrill, Conrad and Kelly Kowalski, along with Adult Education Teacher Melanie Allen. Kowalski, currently a Bay Mills Community College student, earned her high school diploma on May 19 through the Tribal program. For more information about Adult Education, call (517) 775-3672.

its guide us through life. No one ever said Jesus Christ practiced witchcraft when he received guidance from God. People have called our beliefs pagan and primitive.

This statement is true if you look at the true defi-

"One can only learn the traditions from medicine people, Elders and other spiritual leaders. Finding the doorways to learn about the Anishnabe people does not lead one through books."

nitions of these terms (pagan and primitive); they mean purity and first but this is not the meaning the dominant society intended."

The role of Native Americans as caretakers of Mother Earth and all living creatures was also discussed by Pelcher.

"We must remember Mother Earth always and give respect to everything in her," Pelcher said. "Everything was placed on earth by the Creator for a reason and we need to respect His creations. We have a long way to go in initiating change to protect our environment."

He also emphasized the importance of females in Native American society.

"Our spiritual leaders are not predominantly men or women because we all want to create balance and harmony with one another," said Pelcher. We respect the teachings of all our spiritual leaders regardless of age or gender. The prophecies of my ancestors are coming true as our traditional way of life is seeing a resurgence among the Native people."

solutions through counseling for various issues from substance abuse to anger management.

"We also finding personalized alternative sentencing may be a better deterrence than a standardized jail sentence," she stated. "The tether is possibly a last step before placing someone in jail. By putting them in jail, you are keeping them away from society. With the in-home arrest, these same bases are still covered."

Saganing

Elders meal program grows

By Joe Sowmick

It is always a benefit when we get Tribal members to congregate and talk about the issues of the day. Our older Tribal members can help.

When it comes to our Tribal Elders, the wisdom that comes from the meeting can provide a positive direction for our Tribe.

Starting on Oct. 17, the Saganing Outreach Center began directly serving "Meals on Wheels" at the center Monday through Friday.

The Arenac County Council on Aging, based in Omer, prepared

the 10 to 15 meals for the Saganing Outreach Center.

The service for meals was offered as an outside service but is now provided in house and under the supervision of Barb Braley. She was a temporary employee that has moved to full-time status.

"The seniors really enjoy the time they share together," Braley said. "I like to see them share and talk about what is going on."

Gloria Henry, Tribal member and local resident, is a regular participant and enjoys the social aspects of the

"Meals on Wheels" program.

"I've been receiving the "Meals on Wheels" program since its inception," she stated. "It is a good chance to talk and visit with others and continue to share. We also appreciate the Saganing Outreach Center in offering a non-smoking area."

Arlene Molina was commended for the new non-smoking policy which contributes to the Elders overall health and well-being.

The "Meals on Wheels" program is offered Monday through Friday 11:30 a.m. to 1 p.m.

Legendary meaning of "Saganing" explained

Years ago, millions of wild pigeons used to nest at Saganing.

The Native Americans used to eat the low-flying birds and captured them in the following manner. Long, light poles were crafted and then held high in the air. Other Native Americans would then sneak back of where the pigeons were roosting and scared them.

Those with the poles swished them rapidly back and forth, knocking the birds to the ground.

"Sa-gan" means swishing the poles rapidly back and forth and "eg" or "ing" means place where. So, Saganing means "where they slew the wild pigeons." It would also be called the same if the birds weren't pigeons and refers to the manner in which they were slain.



Saganing stars

As part of the Omer Tigers, Ten-year-old Dan Flynn Jr. (top) helped his team to a 15-1 record by playing third base. Dan is a fifth grader at Standish Sterling Community Schools and is the son of Aggie and Dan Flynn Sr. In touch football, seventh grader Darrell McMullen Jr. has won several games with the Raiders squad. The 11-year-old student of Standish Sterling Community Schools is the son of Barb Braley and Darrell McMullen, Sr.

Observer photos/Courtesy

News and Happenings at Saganing

On Oct. 1, four Saganing members participated in the Third Annual Human Race. Barb Braley, Aggie Flynn, Nicole McMullen and Lisa Flynn participated in the two-mile fun run. A 10-kilometer race also took place for distance runners.

About a dozen youth and their parents participated in an Oct. 13 cookout. Country line dancing was featured at the Saganing Outreach Center on Oct. 22, which also included a potluck luncheon. A Halloween party took place Oct. 28 and featured

a costume contest, as well as door prizes.

Library Night is scheduled on Tuesdays every other week at the Mary Johnston Library in Standish.

Some events for November include:

- Nov. 4 Meatloaf dinner, \$3 donation at 4:30 p.m.
- Nov. 7 Crafts for seniors from 6:30 to 9 p.m.
- Nov. 13 Thanksgiving dinner, potluck at 1 p.m.
- Nov. 15 Blood pressure clinic.
- Nov. 28 Staff meeting at 9:30 a.m.

The Saganing Outreach Center will host 50-50 bingo Thursdays at 6:30 p.m.

InnerView

Program helps serve those in need

By Annette VanDeCar

It's been casually referred to as "Jeanie's Boutique."

The Saginaw Chippewa Emergency Relief Program modestly began in 1991 to service the needs of Tribal members through the efforts of Jean Pego.

In its inaugural year, the program was not recognized or funded by the Tribe. Her aspirations were to assist people by providing clothing, food and other necessities. Each year money was raised for the program through luncheons at the Nimkee Clinic Health Fair.

"We didn't have the casino back then and many low income or welfare families needed various items for family members," Pego said. "The Tribe saw the need existed and started funding the pro-

gram in the 1992-1993 fiscal year. I am satisfied the program helps the people who ask for it and we try to fill every request."

The program conducts an open house every August in which food is served and various items are available for Tribal members to take home. Pego said her budget consists of three major areas, baby items, shelter/shut-off notices and miscellaneous. Every year, Pego gives baby gift boxes to new mothers and gifts for the first Christmas and New Year's babies.

"I've always wanted to help people and I enjoy doing it," said Pego. "All ages are in need and the needs change from year to year. I try to be prepared for anything and I try to keep a variety of

(See HELP page 19)

News from the Sowmick Senior Center

November is a time for thanks and remembrance

By Roxene Judson

There are so many things to be thankful for- the country we live in; the wonderful people we see and work with each day; the great variety of food we have; freedom of speech and freedom to worship as we choose- plus those many more things too numerous to mention. It's good to set aside one special day to be thankful and remember.

Come and enjoy the friends at the Sowmick Senior Center and have dinner too! Here at the Reservation, Native Americans 55 years and older are

enjoying food and friendship. Please reserve your meal one day before attending by calling (517) 773-5262 from 9:30 a.m. to 1:30 p.m.

Listed below are some events and programs scheduled for November. All Wednesdays from 11 to 11:30 a.m. are exercise with Jude.

- Nov. 1 Nutrition Program- "Let's Talk Turkey" by Carolyn Yager.
- Nov. 2 Exercise with Jude, student intern Betty McBride will also be with us.
- Nov. 8 Exercise your right to vote.

• Nov. 10 Insight to Alzheimer's disease and the 10 warning signs by Marge Trumble. Also, don't forget to Honor our Veterans.

• Nov. 11 Closed for Veterans Day.

• Nov. 18 Special Thanksgiving Dinner. Please reserve your meal by Nov. 10 if you plan on attending.

• Nov. 21 Elders Advisory meeting.

• Nov. 22 Hospice. A speaker will be here from the local Hospice group.

• Nov. 24 and 25 Closed for Thanksgiving.

• Nov. 28 Elders Program meeting at 10 a.m.

Veterans

(Continued from page 1)

ing-related topics. He remains low-key about his experience and proud to have served his country.

Harrison Henry

Arenac County resident Harrison Henry spent about 12 years serving the country, seeing most of World War II and the beginnings of the Korean War.

Henry, 71, said he willingly entered the service with no particular reason.

"A 17-year-old guy doesn't have much to think about," he stated. "Everybody was going in. There was about 18 of us from Saganing. None of us were drafted and we all came back."

His first four years of service were with the U.S. Coast Guard as a Seaman First Class, starting out on the icebreaker *Mackinac* as a helmsman.

"When we sailed, I was in the pilot house working with an officer docking and leaving port," Henry stated. "But they moved us around like checkers."

Eventually, he was shipped off to the Pacific, including to the Philippines and Okinawa. During World War II, U.S. forces attacked Okinawa, an island of Japan, on April 1, 1945 and took it after 82 days of fighting.

Overseas, he served on the Navy escort ship *Albuquerque*, which went through several kamikaze attacks.

"For the most part, our ship was too small," he stated. "They usually went for the bigger ships."

In 1947, Henry enlisted in the Army as a corporal and eventually found himself working as a medical/surgical technician with the World War II wounded at Percy Jones Hospital in Battle Creek.

He received medical training at Fort Sam Houston in San Antonio, Texas for those first two years.



Observer photo/Scott Csernyik

Harrison Henry reflects on his 12 years of being in the service, including World War II and the Korean War. The 71-year-old Henry lives on the Isabella Reservation in the Saganing District.

From assignment in Battle Creek, he was transferred to the William Beaumont Army Medical Center in El Paso, Texas for library duties. He was later shipped back to Fort Sam Houston for field training when North Korean communist forces invaded South Korea on June 25, 1950.

As a member of the 21st Infantry of the 24th Division, he entered Korea as a rifleman. He was honorably discharged from the service as a sergeant after serving about 18 months in Korea.

Henry said he exited the service because he had seen "too much war."

"I thought a lot about war and all the killing and stuff I saw over there...like the mass executions and what the Koreans were doing to their own people," he stated. "It had a negative mental effect on me."

on me and I can look at it like it happened yesterday. Those types of things you don't forget, even though I tried very hard. I'll never forget it. I probably won't until the day I die."

After leaving the service, Henry said he did a lot of traveling throughout Canada and Michigan. He worked in Mt. Pleasant at the Regional Center for Developmental Disabilities, the Michigan Department of Natural Resources in Bay City as a park ranger and also in Bay City at the Division of Aging "taking care of old people."

"Now they are taking care of me," he joked.

Henry received several commendations, including a combat infantry badge, an American Operations Defense Medal and three stars for combat duty in the Asiatic-Pacific theatre.

Clarence Squanda

Sixty-six-year-old retiree Clarence Squanda left the U.S. Naval Reserves in 1983, completing 35 years of duty.

Starting out as a Seaman Recruit, Squanda eventually was promoted to Chief Machinist Mate.



"To have the rank with 'chief' in it was fitting being part Indian," Squanda jokes. "They finally made it legal."

He said having an uncle in the Navy during World War II prompted him to join the Reserves in 1948.

"My uncle instructed me, 'don't ever join the Marines, they never ever have a bed to sleep on,'" Squanda said. He added the Reserves started out as one night week and later changed to one weekend a month.

As a Consumers Power Co. employee in engineering, Squanda said he was on the National Naval Reserves Rifle Team.

Although he did not see combat, Squanda said he feels satisfied he did his part as an engineering instructor.

"I guess they felt instruction is just as invaluable," he stated. "I had orders to go at one time (to Korea), but the war ended before they were carried out."

Squanda says the military isn't for everybody and requires a certain degree of responsibility.

"It takes the right kind of person who can look after themselves," he stated. "It's not for someone who has to have a mother around all of the time picking up after them."

Training duties included activities with Naval patrol craft and aircraft carriers, such as the *Saratoga* and *Lexington*. Squanda said he spent time on both U.S. coasts, as well as in the Caribbean.

"There were some nice benefits and you got to see a little bit of the world," he said.

Gene Salgat

His birthday being drawn ninth during a March of 1971 draft lottery took 19-year-old Gene Salgat from the rural security of Tuscola County to chaos and bloodshed in Chu Lai, South Vietnam.

Serving in Vietnam until April of the following year, Salgat served in the 196th Americal Division and later the 198th Cavalry Unit in Da Nang.

Classified as a light weapons specialist and scout he was eventually promoted to the rank of an E-4 Specialist.

"In 1971, there was a lot of de-escalation with U.S. troops and we were in the process of doing a lot of recognition," he explained. "This involved seeking out the enemy, counting them and noting location."



Observer Photo/Courtesy

Gene Salgat serving in Chu Lai, South Vietnam during November of 1971 with the 196th Americal Division.

Salgat, who is in therapy for PTSD, said it's taken him up until the last several years to be able to cope with personal addictions and properly put his life as a veteran into perspective.

"From the time I got out in 1972, I accepted the fact I was crazy and it's only been the last couple of years I've been able to deal with it," he stated. "I am very proud of serving my country and for my Native American people. I draw my strength from these experiences."

But what a lot of people really do not realize is the self-destructive behaviors created there and kept hush-hush by the government.

There's a very high drug rate among the North Vietnamese and Viet Cong, which was passed on to our troops. U.S. soldiers were introduced to a lot of this and it's very damaging. We're still suffering from it today and the government doesn't want to admit guilt."

Salgat said this included the easy availability of heroin. Amphetamines were also dispensed to troops in helping them stay awake and alert during guard duty.

"What's really pulling me through this is my Native American spirituality," he stated. "On a daily basis, I go to my Manitou and make my contact. Throughout all these years of being self-destructive, it is my Native American spirituality which has helped me the most."

Also being a tremendous support is his Odawa wife, Yvonne. The pair is going on their third year of marriage and she is the regional manager at the Michigan Indian Employment and Training Services, Inc. in Flint.

As part of his four-year obligation to the military, he joined the Navy from 1977 to 1979 as a ship handler with the Pacific fleet. Both of his exits from the military were by honorable discharge. He also has a son, Douglas Gene, currently in the U.S. Coast Guard Reserve.

Salgat is a member of the American Legion Post 0064 in Mt. Morris. He also added he would like to help young people not fall into the same destructive trap he did.

"The key is education and prevention," Salgat stated. "It's important to get this out early, so our young people do not go through what I went through."

Besides walking three to four miles a day, Gene also is involved with landscaping. He also likes to spend time bass fishing.

(See VETERANS page 19)

Primitive living series

Putting the wrap on making natural cordage

Rope, twine, cord, string, thread- whatever name it goes by- the ability to produce serviceable cordage from plant and animal fiber is critical to any long term primitive living situation. This article will deal with the practical issue of how to make cord (cordage) in a primitive situation. Cordage can be made as thin (fishing line or sewing thread) or as thick (rope) as necessary. Cordage is useful for many different purposes in any natural living situation including lashings, bow drills (friction fire making), bow strings for hunting, snares, hide tanning, sewing and others. In short, any activity requiring tying or securing an item will involve some form of cord.

The first step in producing serviceable cordage is to obtain a sufficient quantity of raw material. Sources of cordage can generally be broken down into those of plant origin and those of animal origin. A variety of about 1,500 plants provide good sources of cordage fibers including stinging nettles, milkweed, dogbane, velvet leaf, dogbane and yucca, as well as the inner bark of a number of trees including cedar, basswood, elm, aspen, box elder, willow and others. In addition, the rootlets of a number of tree species such as spruce, tamarack, pine, juniper and cedar can make useable cords. Spruce roots, for instance, were used to lash the bark and wooden gunwales together on birch bark canoes. Care must be taken, however, in handling poisonous plants when making cordage. For instance, dogbane, while producing a very strong cord suitable for bowstrings, is poisonous and should not be put in the mouth.

To prepare tree bark for cordage, the inner fibers must first be separated from the bark. This can be done in a variety of ways, depending upon the type of plant material used. For trees, look for those with dead bark and peel off the inner fibrous layer. Long strips can also be taken off live trees if only a few thin strips are taken from any one tree to prevent killing it. These strips are easier to obtain in the spring when the sap is running and should be dried prior to using. It also helps to soak the bark strips in warm or boiling water to aid in separating the inner bark from the tougher outer bark.

Obtaining natural fibers

To obtain useable fibers from dried plant stalks, the outer bark should first be lightly scraped away, then the entire stalk crushed by placing it on a piece of wood and pounding with a rounded rock. Pithy plants, such as milkweed and dogbane, can have short sections of the pithy core broken away from the outer fibers, leaving long strands of these fibers available for cordage making.

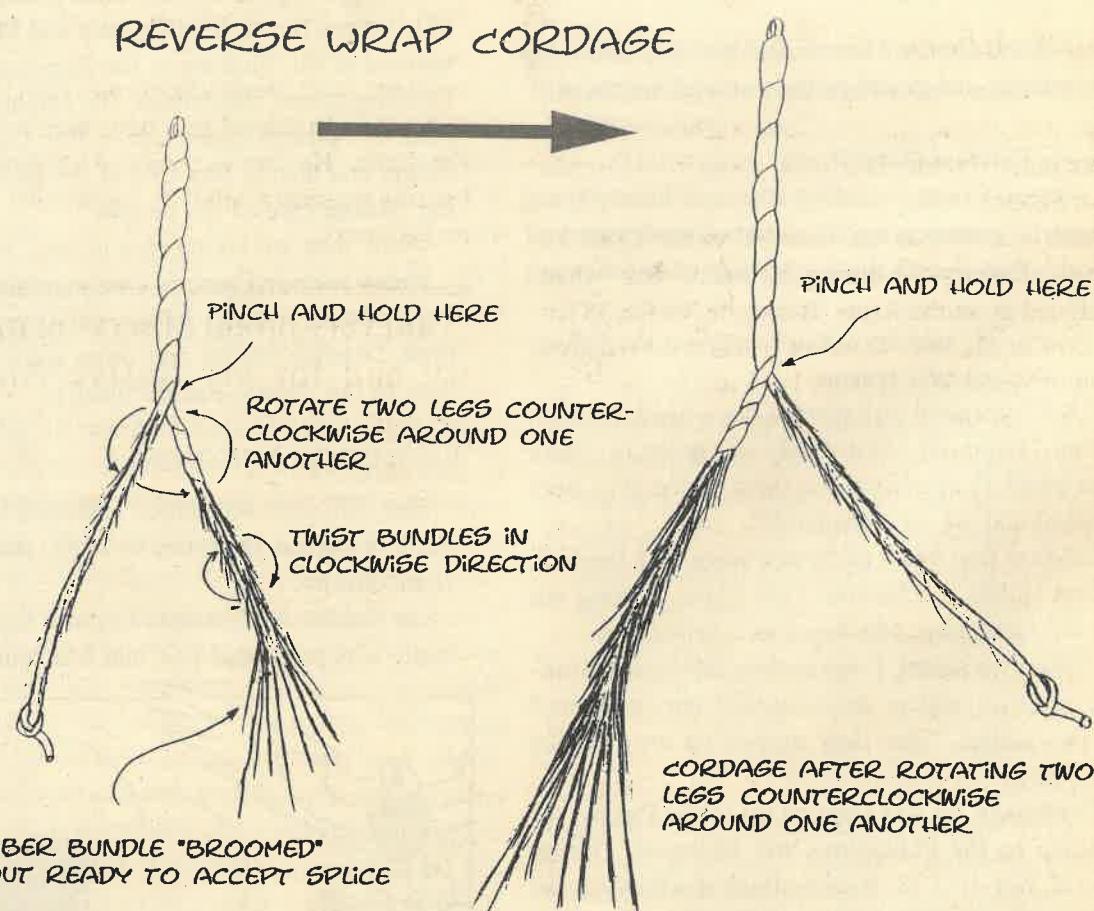
Plants such as yucca or cattail, where the leaves are used to produce cordage-making fibers, are pounded in much the same way as the plant stalks above. The objective here is to pound so as to separate the fibers, but to not crush or cut them. Therefore, care must be taken not to pound too hard to use sharp objects which might have a tendency to cut the fibers when pounding. A log and rounded rock seem to work best.

Beside plant fibers, animals also are a source of cord material. Rawhide, made from the dried, fleshed hide, can be cut into strips of varying widths to provide very strong cord for lashings, traps, bowstrings, lacing and other uses. Future articles will deal with the subject of preparing animal hides for making rawhide or brain-tanned buckskin. Sinew, or tendon, is an excellent source of fibrous animal material suitable for making extremely strong cordage. Sinew, when mixed with saliva, also shrinks and dries as hard as glue, often eliminating the need for tying a knot when lashing on arrowheads or

The procedure that will be covered here is called "reverse wrapping" and although somewhat slower than other methods, produces the tightest twist and the strongest cord. To begin, take a bundle of fibers prepared as previously discussed and fold them over in such a way that one side (or leg) hangs down and is longer than the other. This insures that when spliced, the splice joints will be staggered and will not weaken the resulting cord. Pinch the apex of the fold between the thumb and first finger of the left hand (for a right handed person) and, grasping one of the legs between the thumb and first finger of the right hand, twist it in a clockwise direction.

While holding the twisted leg, bring it over the

REVERSE WRAP CORDAGE



fletching for arrow shafts.

To obtain sinew, remove the long white cords that lie on either side of the backbone. Shorter lengths, but equally serviceable sinew can be obtained from the legs, lying along the front and back sides of the leg bones. Deer, elk, moose, bison and even cow or horse all have sinew of sufficient length and strength to make cordage. Once removed, the sheath protecting the sinew must be removed and the bundle(s) allowed to dry hard and clear. Once dry, the hardened bundles are pounded as described above until they breakdown into a white fibrous mass. From here, the individual fibers can be pulled apart, ready for the next step in making strong cord.

Up until now, we have focused upon processing our raw material to the point of obtaining individual fibers. For plant material, it is often helpful to roll the fiber bundles back and forth between the palms of your two hands to further separate them and to remove any remaining non-fibrous material. The next step is twisting the fibers in such a way that they combine to form a strong, interlocking cord which will be much stronger than the original fibers. In fact, the strength of the cord is not solely dependent upon using thicker fiber bundles, but is also determined by the amount of twisting and wrapping the bundles go through. Therefore, the strongest cord for any given thickness will not be one made up of a single wrap consisting of thick fiber bundles, but will be made up of several reverse wrapped strands, which in turn are reverse wrapped together to form an equal thickness.

Reverse wrapping

untwisted leg while simultaneously pushing the untwisted leg underneath. This will rotate both legs (the clockwise-twisted and the untwisted legs) around one another in a counter-clockwise manner. Pinch the juncture of both legs between the thumb and first finger of the left hand. Repeat the procedure beginning with the untwisted leg, twisting it in a clockwise manner similar to before and rotating both legs around one another in a counter-clockwise fashion. It is this clockwise twisting of each individual leg, followed by the counter-clockwise rotation that locks the fibers together and produces the strength in the cord. Continue this procedure until just before reaching the short leg of the fiber bundle.

At this point, a splice is made in order to continue reverse wrapping a long length of cordage. To make a splice, take the short leg and fray out the end of the fibers so they look like a miniature broom. Pick up another bundle of fibers of a similar thickness and do the same to one end. In order to produce a smooth splice, remove about half the fibers from each "broom" and fit one into the other, twisting them together. Carefully (so as not to pull the splice joint apart) continue twisting and reverse wrapping as before. When the end of the other leg of fiber bundles is reached, splice as described above. In this manner, cordage of any length can be made.

Making stronger cordage

Stronger cordage can be made by twisting and doubling the strand just made. One method is to reverse wrap a strand of cordage to two or three times the length needed, then doubling it over itself and reverse wrapping it again. Another method is to take two pieces of reverse-wrapped cordage and join them together by the reverse wrap method. To finish off your cordage and get rid of the unsightly fibers sticking out along its length, quickly run the cord through a flame to burn and singe the short pieces. The ends can be secured with a knot, woven back into the main cord or "whipped" by wrapping and tying them off with smaller pieces of cord.

Although it may sound difficult or confusing when reading about making cordage, once attempted and mastered, the reverse wrap method is a study in simplicity. In fact, once learned, making cord becomes almost second nature and can

Veterans

(Continued from page 17)

Frank Alberts

While there's lots of lessons to be learned in the classroom, Frank Alberts found teachings of a different nature hundreds of miles away from Oscoda High School.

Alberts, a 68-year-old disabled veteran, said he turned 18-years-old during his junior year when he signed up in the Army. Belonging to the 383rd Infantry of the 96th Division, Alberts served two years in World War II from 1943 to 1945.

While on the front line, a mortar shell landed two to three feet from the hole where Alberts and two other servicemen were inside. A lieutenant, who was peering out of the hole at the time, was instantly killed. The blast left Alberts with a perforated eardrum.

He also was shot in the head while serving in Okinawa and recalls a Japanese attack during his way back to the hospital.

"There were little black spots all over the sky and a piece of shrapnel hit me in the trigger finger," Alberts stated. "So, I suffered three wounds within a couple of days."

Because of the head wound and damage to his eardrum, Alberts said he cannot hear high frequencies, such as birds singing or change rattling in a pocket.

Alberts was shipped to the Marshall Islands, located in the Western Pacific Ocean, for recovery and then to the Hawaiian Islands. He then returned to combat and was on a boat to Okinawa when the atomic bomb was dropped on Hiroshima.



Help

(Continued from page 16)

items on hand for emergencies."

Various businesses and individual Tribal members donate items to the program. Anyone wishing to donate useful items can leave them in the Commodities Building. She also used to attend the Shepherd Maple Syrup Festival in April to pick up



JEAN PEGO

items at rummage sales.

Everything from canned goods, clothing, cookware, blankets, pillows and overnight kits can be utilized by Tribal members. Pego said some people call her office "Jeanie's Boutique" because of the many different items housed there.

"This program was meant to be and I've never had any problems getting funded or receiv-

"We were in reserve at the time and not too worried about what was going on in Japan," Alberts said.

After the war was over, Alberts stayed in the service and was part of cleanup operations south of Manila. He was discharged after getting hit on the head while playing softball and woke up in a hospital.

Alberts, who received a Purple Heart, came back to finish high school two days after he arrived in the States. He was secretary of his class and later became president after that particular individual moved away.

"I am very proud of serving my country and for my Native American people. I draw my strength from these experiences."

He later attended two trade schools under the GI Bill and learned radio and television servicing, as well as industrial electronics.

It was at about this time he started working with Native Americans in Detroit. The River Rouge resident worked as a job counselor at the North American Indian Association of Detroit, Inc.

"I was first involved in housing and moved quite a few families out of the Cass Corridor," he stated.

He still works with Native Americans in Detroit and has assisted Wayne State University personnel complete four surveys.

Alberts said he has no regrets about enlisted in the military.

"I had a lot of fun in the service, even when I was on the front line," he stated. "I seen a lot of people cut up, shot up, but it didn't bother me. I wasn't scared and it was like hunting deer and partridge. I was having fun."

Police

(Continued from page 2)

for contributing to the delinquency of a minor, we

ing donations from the Tribe," Pego said. "The economy or the gambling prosperity could evaporate at any time and we need to be prepared if this situation ever occurred. There will always be people who need our help."

Despite the prosperity brought to the Tribe through gaming, the demands on her program have not lessened.

"I see the demand for items going down after a month or two after the (per capita) checks are issued but many families can't make it until the next check," she also said. "We are still serving many families because the money just doesn't last the whole three months. All of our help is need-based and we help many of the people turned down by other organizations."

She also serves on the Mt. Pleasant Housing Authority, the Saginaw Chippewa Loan Program and the Seniors Board at the Sowmick Senior Center. Pego also is a contact person for the American Red Cross and the Tribal Police in cases of emergency.

"I am very thankful for all the support and donations the Tribe and its members provide the program," she added. "Volunteers have helped the program run effectively because my heart attack limited the amount of work I can do myself. I urge more involvement from Tribal members to help the program prosper."

will because there's no excuse for it," said Crockett. "And that could be anybody. If your 17 and you're giving alcohol to someone that is 16, you are still contributing to the delinquency of a minor and will be held accountable."

Tribal Court Judge Douglas Gurski and Prosecutor Donna Minor Budnick support the efforts of the Tribal Police and have demonstrated that Tribal Court will prosecute for all violations of Tribal law.

"A lot of people are mistaken if they believe that this is just a problem in the Indian community," Crockett also stated. "Alcoholism knows no boundaries. All kids will go through phases and test things, regardless of where they live."

1:47 a.m. The Saginaw Chippewa Housing Authority now has a security staff helping the Tribal Police with complaints in the area, but Crockett mentions that the community needs to get involved.

"We used to have a community watch program, and that worked real good," Crockett said. "We had a lot of good arrests, good police actions and prevention efforts because of it."

Although the community watch faded, the addition of housing security has helped. The security officers are in direct contact with the Tribal Police. There is, however, a concern of radio traffic being used by all departments of gaming and Tribal Operations.

1:57 a.m. With the expansion of the gaming operation, increased traffic and more people moving back to the Reservation, Tribal Police are planning to increase staff and move operations to a planned public safety building.

"The more officers we have, the more services we can provide to our community," Crockett said. "At the moment, we are basically a reactionary police force than a prevention police force. The optimal force would have both."

The *Tribal Observer* would like to thank Officer David Crockett and Tribal Police for the opportunity to inform our readers about the services they perform on a daily basis. In retrospect, all incidents involving Tribal Police this patrol were alcohol-related.

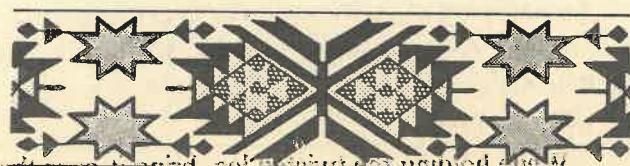


Skills

(Continued from page 18)

be done almost absent-mindedly while talking around a campfire or even meditating. In a primitive living situation, there seems to never be enough cordage so that the making of it becomes an almost constant activity, one which fills time when there is "nothing to do." There are many uses for good cord in a primitive camp- even coiled baskets begin with cordage. These can be made with various dyed colors and patterns, elevating the simple act of producing utilitarian cord into an art form. Because of its varied uses, knowledge of making cordage from a variety of materials becomes not only a matter of curiosity, but one of utmost importance when faced with a primitive living situation.

The next article in this series will begin to explore friction fire technology and will focus on two primary methods - the bow drill and the hand drill. All aspects from materials required, to apparatus construction, to proper form needed to turn sunshine into heat will be covered in this next multi-part series.



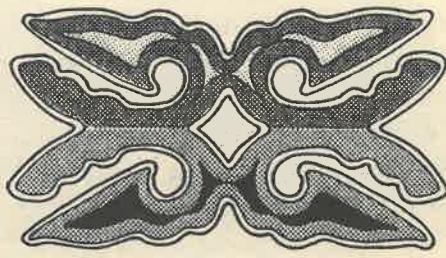
**DEADLINE
FOR
ARTICLES
IN THE
DECEMBER
ISSUE IS
NOV. 18**



WALK TOGETHER

*On our Saginaw Chippewa Reservation
we see the people and know them by name
our burdens and cares are the same
as friends we have questions for one another
with a sincere belief in God and prayer on our knees
it's easy for God to hear our pleas
with this love, knowledge, wisdom, compassion we strive to share
the things God shared with us we can't compare
understanding from God of his word in truth
leads us to know the Bible is our proof
we opened to the truth so satan wouldn't deceive
the help we give, God will let us receive
with a sigh of relief...we can have fun
God is the truth, life, way, why should we run
As we walk hand in hand with God
we see we are equals as brothers and sisters in Christ
as we learn to love, care and share
let's try our best
and let God handle the rest*

*-Written by Rev. Owen White-Pigeon
Pastor of the Chippewa Indian United Methodist Church*



community calendar



november

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
		1 All Saints Day	2	3	4	5
6	7 O.S.A.M. 7 p.m. R & R	8 O.S.A.M. 7:30 p.m. AA open meeting Election Day	9 O.S.A.M. 7 p.m. Highway Safety	10	11 Veterans Day	12 Recycling Depot open 9 a.m. to Noon
13	14 O.S.A.M. 7 p.m. R & R	15 O.S.A.M. 7:30 p.m. AA open meeting	16 O.S.A.M. 7 p.m. Highway Safety	17	18	19
20	21 O.S.A.M. 7 p.m. R & R	22 O.S.A.M. 7:30 p.m. AA open meeting	23 O.S.A.M. 7 p.m. Highway Safety	24 Thanksgiving Day	25	26 Recycling Depot open 9 a.m. to Noon
27	28 O.S.A.M. 7 p.m. R & R	29 O.S.A.M. 7:30 p.m. AA open meeting	30 O.S.A.M. 7 p.m. Highway Safety			

If your organization has an event for the calendar, call the Observer at (517) 772-5700, extension 301.

CHURCH DIRECTORY

FAITH INDIAN CHURCH OF THE NAZARENE

6304 East Broadway
Pastor Robert Pego
(517) 772-5625
•Sunday School 10 a.m.
•Morning Worship 11 a.m.
•Evening Worship 7 p.m.
•Thursday Prayer 7 p.m.

CHIPPEWA INDIAN UNITED METHODIST CHURCH

7529 East Tomah Road
Rev. Owen Whitepigeon
(517) 772-5521
•Sunday School 10 a.m.
•Morning Worship 11 a.m.
•Evening Worship 7 p.m.
•Thursday Prayer 7 p.m.

SAGANING INDIAN CHURCH

Sterman Road, Saganing
Pastor Devin Chisholm
(517) 846-6277
•Sunday Worship 2 p.m.
•Bible Study on Tuesday 9:30 a.m.
•Bible Study on Wednesday 7:30 p.m.