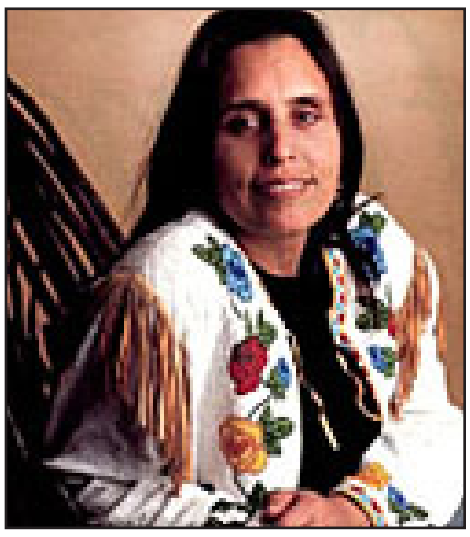
Little River Currents

MEGWAA EZHIWEBAAK

January 2005, Vol.2 Issue 1

Winona LaDuke



On December 2nd of 2004, Winona LaDuke came to the Strongheart Center in Peshawbestown, Michigan. She gave a presentation on the Native American Perspective of Sustainability. The event was presented by the Grand Traverse Band of Ottawa and Chippewa Indians Education Department, the GTB Heritage Library, and the Traverse City Human Rights Commission.

"Winona LaDuke lives on the White Earth Reservation in Minnesota and is an enrolled member of the Mississippi Band of Anishinaabeg. She is program director of the Honor the Earth Fund and Founding Director of the White Earth Land Recovery Project. As Program Director of the Honor the Earth Fund, she works on a national level to advocate, raise public support, and create funding for the frontline native environmental groups. A graduate of Harvard and Antioch Universities, she has written extensively on Native American and Environmental issues. Her books include ***Last Standing Woman*** *(fiction),* ***All Our Relations*** *(non-fiction),* ***In the Sugarbush*** *(children's non-fiction),* ***and The Winona LaDuke Reader****, her forthcoming book,* ***Recovering the Sacred****, will be released by South End Press in 2005.*

Winona LaDuke has received numerous awards and honors. In 1994, LaDuke was named by Time as one of America's fifty most promising leaders. In 1996 and 2000, she ran for election to the office of Vice President of the United States as the nominee of the United States Green Party. LaDuke was named Woman of the Year by Ms. Magazine in 1997 and won the Reebok Human Rights Award in 1998." (From the invitation pamphlet published in anticipation of her visit.)

Winona LaDuke has a stage presence that kept the audience in her grip through to the last word. She began her session with an introduction in fluid Anishinaabeg, a commanding feat that had most of us impressed.

CONTINUED P 13

Emily Drouin
Public Information Department

Pat Wilson and his daughter Sunflower Wilson created a unique ice sculpture in their front yard this winter. They made a representation of the "White Buffalo Calf Pipe Woman" legend.

Pat is an accomplished artist that holds a Bachelors Degree in Art from CMU and a Minor in Museum Studies. He took the time to give me a tour of his artwork, which is an impressive array of colorful paintings depicting various traditional scenes and legends. Pat's portfolio includes a 26 foot long and 6'6" mural that was on display at the Navajo Foundation's pavilion during the 2002 Olympic Games in Salt Lake City. He was also the creator of a series of children's coloring books called "Opossum, The Modern Tail – About Traditional Tobacco Use Amongst the Native Americans."

CONTINUED ON PAGE 13

Emily Drouin
Public Information Department

COMPLETE HISTORICAL SERIES

Pages 5 to 10 and 15 to 19 of this issue have been dedicated to a re-print of the complete Little River Band historical series! You can remove this section and keep it for your records.

Knowing who we are and what our people have been through helps us to understand our life. The history of the Little River Band of Ottawa Indians has been well documented and is presented in this issue as a special 'pull-out' section. Save this section and use it to teach our young because knowing our past can help us plan our future. Chi-Miigwech!

Glenn C. Zaring, Director
Public Information Department

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Ottawa Indians
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LITTLE RIVER BAND OF OTTAWA INDIANS
TRIBAL COUNCIL
MEETING SCHEDULE FOR THE YEAR 2005

Regular Tribal Council Meetings have been established for every Wednesday at 10:00 a.m. with the exception of March 30, June 29, August 31, September 21, November 23, and December 28, 2005. In addition, the Council has established Regular Meetings to be held quarterly on the third Saturday beginning in March 2005, beginning at 10:00 a.m. with the exception of Saturday, September 24, which has been designated Tribal Council Reaffirmation Day Feast.

The Saturday Council Meetings have been scheduled to conduct regular business of the Tribe, to present information from the Tribal Council to the membership; to receive comments; and hold discussion with the general membership on legislative matters, and other activities of the Tribal Council during the previous and upcoming months. The meetings shall include receiving Departmental Reports and Minutes of various entities of the Tribe.

ALL REGULAR MEETINGS SHALL BE HELD AT THE
LITTLE RIVER BAND DOME ROOM

Wed., January 5	Wed., May 4	Wed., September 7
Wed., January 12	Wed., May 11	Wed., September 14
Wed., January 19	Wed., May 18	Sat., September 24*
Wed., January 26	Wed., May 25	Wed., September 28
Wed., February 2	Wed., June 1	Wed., October 5
Wed., February 9	Wed., June 8	Wed., October 12
Wed., February 16	Wed., June 15	Wed., October 19
Wed., February 23	Sat., June 18	Wed., October 26
	Wed., June 22	
Wed., March 2	Wed., July 6	Wed., November 2
Wed., March 9	Wed., July 13	Wed., November 9
Wed., March 16	Wed., July 20	Wed., November 16
Sat., March 19	Wed., July 27	Wed., November 30
Wed., March 23		
Wed., April 6	Wed., August 3	Wed., December 7
Wed., April 13	Wed., August 10	Wed., December 14
Wed., April 20	Wed., August 17	Sat., December 17
Wed., April 27	Wed., August 24	Wed., December 21

TAX NOTICE TO RESIDENT TRIBAL MEMBERS

ONLY TRIBAL MEMBERS WHO HAVE RESIDENT TRIBAL MEMBER STATUS ARE EXEMPT FROM MICHIGAN NON-BUSINESS INCOME TAXES AND ARE ELIGIBLE FOR THE RESIDENT TRIBAL MEMBER ANNUAL SALES TAX CREDIT OR THE SALES TAX EXEMPTIONS ON UTILITIES, VEHICLES, CONSTRUCTION MATERIALS AND OTHER ENUMERATED ITEMS PER THE TAX AGREEMENT.

IF YOU LIVE WITHIN THE TAX AGREEMENT AREA AND HAVE NOT FILED A COMPLETED RESIDENCY FORM WITH THE TAX OFFICE, YOUR ELIGIBILITY TO CLAIM AND RECEIVE EXEMPTION FROM THE STATE TAXES COVERED BY THE TAX AGREEMENT MAY BE DENIED. RESIDENT TRIBAL MEMBER STATUS IS ESTABLISHED ON THE 1ST DAY OF THE FOLLOWING MONTH FROM WHICH THE TRIBE HAS RECEIVED THE TRIBAL MEMBER'S RESIDENCY FORM WITH REQUIRED DOCUMENTATION.

ADDITIONAL RESIDENCY FORMS ARE AVAILABLE
ON THE SECOND FLOOR OF THE RIVER STREET OFFICE, 375 RIVER ST.
PHONE 231-723-8288 EXT. 6874.

THE LITTLE RIVER BAND TOLL FREE JOB HOT LINE NUMBER IS 1-866-556-5660

Any questions should be directed to;
- Alyce Giltz
  888-723-8288 ext 6704.

Human Resources is looking for anyone interested in temporary employment. Please stop by and fill out an employment application with the Department.

THE SPRING MEMBERSHIP MEETING WILL BE HELD ON SATURDAY APRIL 23RD AT THE THREE FIRES CONVENTION CENTER AT LRCR.
MORE INFORMAITON TO COME IN THE NEXT *CURRENT.*

LRBOI Member's News

January 2005, Vol.2 Issue 1

Snowsnake Tournament

The game of Snowsnake is a traditional Woodland winter sport. The Snowsnake, when thrown along a track, can travel up to a mile if conditions are ideal. Years ago, the snakes were thrown along roadways, or over frozen rivers, along fence rows or whenever there was an accumulation of snow. The track was introduced to the game about the turn of the century.

The skill of the Snowsnake maker, who is called a shiner, is extremely important in producing a winning Snowsnake. Equally important is how the Snowsnake is selected and prepared for each game once it is made. Each process taken to prepare the snake for competition may be repeated as many times as desired, depending on the requirements of the individual.

There are two types of snakes; the short snakes are called Mudcats and are approximately three feet long and the Longsnakes are approximately seven feel long.

How the Game is Played

There is no limit to the number of teams that may enter a game, but each team is only allowed four throws each. The shiner, standing at the end of the track, marks the distance where the lead tip comes to a stop. The win the game a team must acquire four points. One point is awarded to the Snowsnake that travels the farthest; two points if the second farthest Snowsnake is from the same team. A game "out" is called if all four of the one teams Snowsnakes are first, second, third, and fourth, respectively.

If the thrower misses the track or the Snowsnake jumps the track, the Snowsnake cannot be thrown again and the player misses this turn. At each game the participants decided on certain guidelines; these may change with each tournament. To make the tournament more interesting, each team might put a certain amount of money and the winning team takes all!!!

Little Traverse Bay Band of Odawa Indians Snowsnake tournament

For more information on the 2005 Snowsnake Games and getting registered, please contact Cathy Gibson @ 231-242-1601. The competition will begin at 9:00am on February 19th, 2005.

Registrations will be accepted until 8:30am on February 19th, 2005. Competitors must register in the appropriate category. There will be (9) males categories and (9) female categories.

Visit the first and only language website ever created!
It is rated in the top 50 of all websites in the world!
The address is www.anishinaabemdaa.com

Let's clean the house

	(you Singular)	(you Plural)	(let's)
Commands	Giin	Giinwa	Giinwe
Clean	Biinchigen	Biinchigek	Biinchigedaa
Sweep	Jiishtagen	Jiishtagek	Jiishtagedaa
Mop	Giziisgagen	Giziisgagek	Giziisgagedaa
Vacuum	Wiikwaschagen	Wiikwaschgek	Wiikwaschgedaa
Wash dishes	Giziibiiginaaganen	Giziibiiginaaganek	Giziibiiginaaganedaa
Wipe	Giziigen	Giziigek	Giziigedaa

Anishinaabe Language Hotline
1-877-789-0993

People & professions	Press 1
Verbs on cooking	Press 2
More verbs	Press 3
Word opposites	Press 4
Verbs	Press 5
Word opposites	Press 6
Clothing	Press 7
My family members	Press 8
Your family members	Press 9
His/her family members	Press 10
Numbers (10-90)	Press 11
Commands	Press 12

Match the words

Head	Gidik
Foot	Dinmaangan
Leg	Dip
Knee	Kaad
Elbow	Zid
Arm	Anik
Shoulder	Doskan

Answers from last month

Earth	Aki
Star	Nangonh
Sweet grass	Wiingash
River	Ziibi
Water	Nbiish
Tree	Mtig
Cloud	Aankwad

Kenny Neganigwane Pheasant
231-690-3508
933-4406
kennypheasant@charter.net
pheasant9@aol.com

Departmental News

January 2005, Vol.2 Issue 1

MeMé Skniniísi

On December 8, 2004 the Little River Tribal Council approved the submission of a grant application advanced by the Ogema to construct a Multi-Purpose Facility at Akimaadiziwin. The grant application was submitted to the U.S. Department of Housing & Urban Development in the amount of $500,000, which is the maximum amount we could apply for according to the grant guidelines. This initial grant application will be followed by proposals to other funding sources, including foundations, to raise the estimated $2 million needed to construct the facility. If we are successful with the fundraising effort according to the timelines we have defined, this building may be constructed and open by summer of 2006.

The primary function of the proposed Multi-Purpose Facility is to provide support services to Tribal residents living at Akimaadiziwin, but the Facility will be available for use by all Tribal members. More specifically, the Facility is intended to serve the following purposes:

- To offer a growing residential population pedestrian access to community-based health and wellness programs, recreational activities, and housing support services;
- To provide an appropriate facility for community-based social gatherings, cultural activities, child care and early childhood education services;
- To establish a centralized location for the operation of elders services, including congregate meals and intergenerational programs;
- To employ energy efficient and sustainable design principles that are ecologically sound and will provide for reduced energy consumption.

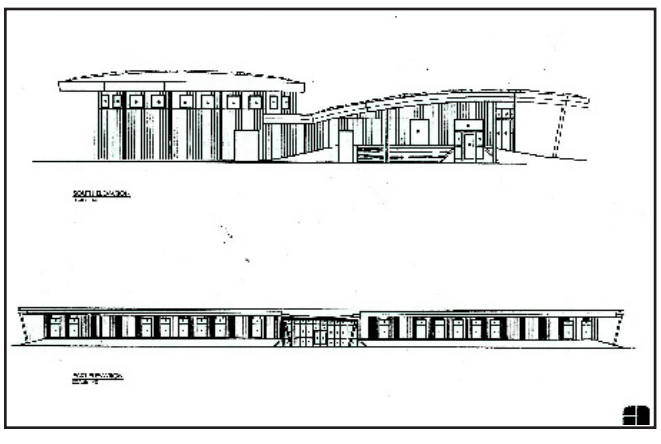
The Facility will represent the first phase of a multi-phased community developmen campaign to provide for social, cultural, recreational and health promotion activities at Akimaadiziwin. Future phases may include indoor/outdoor swimming pools, a gymnasium, ball fields, community gardens and a longhouse.

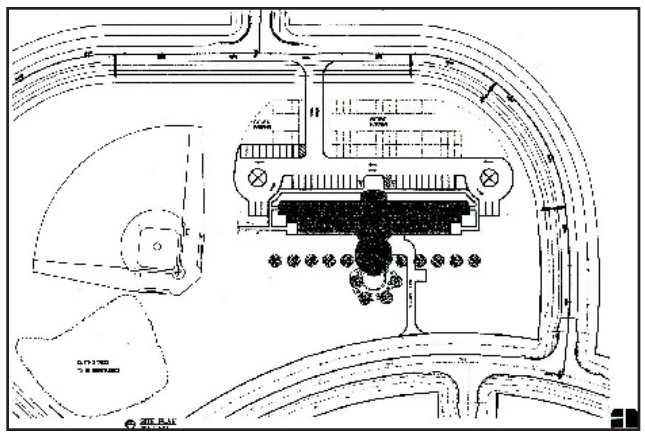
One of the goals for the facility is to serve as a model of sustainable design. Both the building itself and the surrounding landscape will capitalize on environmental principles, thereby allowing the overall project to operate more in harmony with the ecosystem and the community which it serves. In particular, the building design will incorporate:

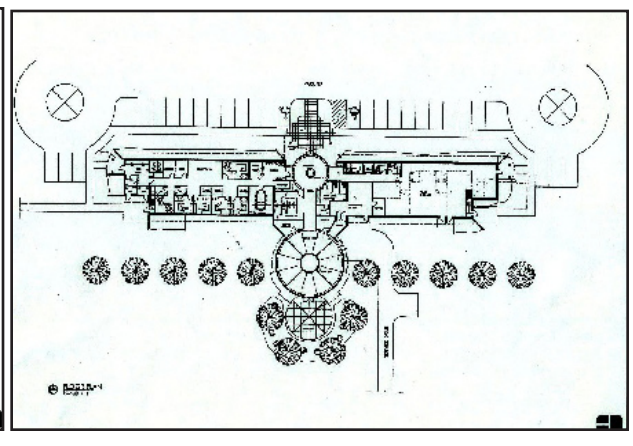
- solar heating
- natural daylighting
- convection cooling
- materials that are from renewable resources and/or recycled products.

The preliminary design of the Multi-Purpose Facility is intended to represent or symbolize a Red-Tailed Hawk (MeMé Skniniísi). This bird is an important cultural symbol, and it was desired by the Tribal Housing Commission that the building and site features be designed as a tribute to a Red-Tailed Hawk that nested in a white pine located about 100 yards east of proposed site for the Facility. The ultimate design and uses for the building will be determined after the Tribe hires an architect for the project, and after public input meetings are conducted between the architect and community members, Housing Commission, Tribal Council, Ogema, and staff.

Mark Dougher
Director
Grants Department, LRBOI







MEMEBERS ASSISTANCE OFFICE HAS RELOCATED

Our office is now located in the Administration Building at 1762 U.S. 31 South Manistee.

We also have new phone extensions and fax number.

Lee A. Ivinson
Ext. 6718

Amber Moore
Ext. 6731

Fax Number
231-398-6748

THE PUBLIC INFORMATION DEPARTMENT HAS RELOCATED

Happy New Year!!!

It is official, the Public Information Department has relocated it's headquarters to the third floor of the bank building. We are currently in the space that was vacated by Member's Assistance.

Phone extensions are as follows:

Glenn Zaring
Director, PID
398-6872

Emily Drouin
Public Information Specialist, PID
398-6864

Melissa Waitner
Administrative Assistant, PID
398-6840

Send your article submissions and story notices to edrouin@lrboi.com

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Historical Overview of our Tribal History

This article has already been published in four parts in the Little River Currents. It describes the history of our Tribe's Reservation land. For your records, we are now publishing it in its entirety.

As most of you know, the Little River Ottawa descend from members of certain Grand River Ottawa Bands who lived in villages located on the Manistee River, Pere Marquette River, and at several villages on the Grand River system. As a result of historic circumstances, only that portion of the Grand River Ottawa people now known as the Little River Band of Ottawa, had its status as a federally recognized Indian tribe reaffirmed and restored by the United States in 1994. Other Grand River Ottawa people continue to pursue reaffirmation of their tribal status with the federal government. Our ancestors signed four treaties with the United States that recognized our original territories and our status as a sovereign. Two of those treaties, the 1836 Treaty of Washington and the 1855 Treaty of Detroit, created land reservations, which continue to be under the jurisdiction of our Tribe as indicated in Article I of our Tribal Constitution.

The Tribal Council completed a two year effort to conduct historical research to document the entire history of our 1836 and 1855 Reservations. The oral history passed down to us by our ancestors described how our people were deprived of the Reservations we were promised by Treaty and how most of our Reservation lands were stolen or lost to us by fraud and other illegal means. The Tribal Council had decided that it needed to discover and understand the history of our Reservations if they were to make decisions that about the future of our Reservations.

The historical research that is nearing completion has verified the stories and oral history we have heard from our Elders. This series of articles will summarize what we have learned about our history and, more specifically, the history of our lands. You will learn that over 90% of the Reservation land we were promised was lost - much of it through theft and fraud - very shortly after our Reservations were established. Most of the remaining 10% was lost before 1900. By that time, in large part because we had lost most of our land, the federal government stopped recognizing our existence as a Tribal government. During this time, the United States knew that our ancestors' lands were being taken from them. Federal officials took a number of actions, which they claimed were intended to protect our ancestors' lands. Many of the actions they took only helped non-Indians claim our land. All of their actions failed to protect our people.

Leaders from our communities attempted to defend our people's right to live on our Reservations throughout the nineteenth century. They fought for their people and their land under the worst kinds of conditions. Environmental destruction from illegal logging, disease, poverty, and political corruption were rampant. Despite these overwhelming obstacles, our people (including many Elders we know, or have known - Ruth (Koon) Dean, Jonnie Sam, Robert Battice, Steven Medacco, Enos Pego, Ike Peters, Cornelius Bailey and others) continued to live on and fight for our people's right to our Reservations f rom 1836 to the present.

Over the last 100 years, each generation of our Tribe has continued to work toward a solution to the problems resulting from the loss of the lands within our Reservations. The current Tribal Council, with your support, has continued this work by completing the reconstruction of the history of our Reservations.

The 1836 Manistee Reservation Era (1821-1836)

THE MICHIGAN TERRITORY

Ottawa/Odawa people, including our Grand River ancestors, used traditional lands throughout what is now Lower and Upper Peninsulas of Michigan for hunting, cultivating and gathering. When United States citizens entered this territory, the Ottawa/Odawa people continued using the same routes, lands and resources along the west and north shore of Lake Michigan and the north shore of Lake Huron as they had for more than 150 years. Ottawa/Odawa communities were often located at important waypoints for trade and fur trading played an important role in Ottawa/Odawa economies between 1615 and 1850.

The 1820s and 1830s were a time of great change for Ottawa/Odawa communities. Settlers from the Ohio Valley and East were arriving in the Michigan Territory in greater numbers. In addition, the heavy fur trade had depleted most of the most accessible populations. The American Fur Company, which was the major economic and political power in the Michigan Territory was losing money. The Company wanted Ottawa leaders to sell lands to pay off debts they claimed were owed the Company.

Land speculators pressed Ottawa/Odawa and other Tribal communities to sell their lands for settlement or timber. Missionaries, territorial officials and federal agents also wanted the Ottawas/Odawas to sell their Michigan lands to clear the way for development and in anticipation of creation of the State of Michigan. The combined pressures of territorial officials, settlers hungry for land, speculators, and the political/economic clout of the American Fur Company finally prompted the federal government to seek cessions (sales) of lands from the Ottawa/Potawatomi/Chippewa bands in the Michigan Territory.

In addition to the political changes around them, the 1820s and 1830s were some of the most difficult years for Ottawa/Odawa communities for other reasons. Smallpox, which had been brought to the area by settlers, ravaged many communities. Many of the animals communities relied on for food and cash were becoming scarce. Despite these obstacles, Ottawa/Odawa leaders always insisted on protecting their people's homeland in Michigan - both by reserving lands and reserving access to natural resources.

History

January 2005, Vol.2 Issue 1

LOSING GROUND - THE 1821 TREATY OF CHICAGO

As early as 1820, Territorial Governor Lewis Cass wanted the Ottawas/Odawas to sell all of their Michigan lands. Federal officials asked Potawatomi and Grand River Ottawa leaders to go to Chicago to negotiate a Treaty to cede lands south of the Grand River. The Grand River Ottawa refused to participate in these negotiations and chose to send only a Chief of minimum influence, Kewaycooshkum, who was sent without any authority to sell any portion of the Grand River Ottawa's territory. Kewaycooshkum was the only Ottawa leader who went to Chicago with a number of Potawatomi chiefs in 1821. Kewaycooshkum returned to the Grand River having signed the 1821 Treaty of Chicago, which sold (ceded) all of the Grand River Bands' territory south of the Grand River River. Other Grand River Ottawa leaders refused to recognize the Treaty of Chicago as a valid agreement. That position, however, has never been accepted by federal officials. The rest of the Grand River Ottawa were so upset with Kewaycooshkum's conduct that he was killed to set an example for any future chiefs who might be faced with a similar situation.

Following execution of the 1821 Treaty of Chicago, federal and state officials quickly surveyed and sold the lands ceded by that treaty to non-Indians. Settlers flooded onto those lands, in many cases, moving into the house and taking over gardens still maintained by Grand River Ottawa families.

THREAT OF REMOVAL - THE 1836 TREATY OF WASHINGTON -

In 1834, as the pressure for larger land cessions from the Ottawa from territorial officials, settlers and the American Fur Company increased, leaders from the Grand River Ottawa met with leaders from the Little Traverse Ottawas in a solemn council to discuss the crisis facing their people. State and federal officials were increasingly calling for the removal of the Ottawa from Michigan to new reservations in the territories west of the Mississippi. These concerns were not over-exaggerated. Andrew Jackson was the President at this time and he had already undertaken the forced removal of the Five Civilized Tribes (Cherokee, Seminole, Creek, Choctaw) to the Oklahoma Territory on the "Trail of Tears".

Ottawa leaders steadfastly refused to leave their traditional lands in the State of Michigan. Leaders from the Grand River Ottawa, including ancestors of present day Little River Ottawa, determined that they would not sell any of their lands to the United States. These leaders sent a strongly worded petition to President Andrew Jackson refusing to sell the graves of the fathers .

Former Michigan Territorial Governor, Lewis Cass, who had now be come Secretary of War, and Michigan Indian Agent Henry Schoolcraft refused to accept the Ottawa leaders' position. Ottawa leaders were brought from their homes in Michigan to Washington, D.C, to negotiate a new treaty. Cass and Schoolcraft wanted these negotiations to take place in Washington, D.C. to put more pressure on Band leaders to get the cessions of land they wanted. That strategy worked.

Faced with the prospect of the threat of removal to lands west of the Mississippi and away from their support of their families and Band members, the Chiefs and Headmen of the various Ottawa Bands, cut the best deal they could under the circumstances.

Only after unrelenting pressure from federal negotiators, and influence (probably including liquor) from American Fur Company representatives, Ottawa and Chippewa Chiefs reluctantly agreed to sell most of their Michigan lands to the United States. In exchange, the Ottawa/Chippewa leaders retained (or "reserved") a portion of their traditional territories as land Reservations. Ottawa/Chippewa leaders also reserved, in Article 13 of that treaty, the right to continue to use the lands they had sold to the United States for "hunting and the other usual privileges of occupancy" until those lands were "required for settlement". The continuation of this reservation of rights by your previous leaders - the treaty right to hunt, fish, trap and gather on the lands that were sold - are currently being defended by Tribal leaders and attorneys in a lawsuit brought by the State of Michigan in federal court.

Ottawa leaders thought they had negotiated the best arrangement they could - one that allowed their people to remain on a portion of their traditional lands. Unfortunately, upon returning to their villages, Ottawa leaders learned that members of the United States Senate had amended the 1836 Treaty to limit their right to remain on the lands they had reserved for their people. The Senate had proposed to limit the Ottawa's right to remain on their Reservations to only 5 years unless the United States allowed them to remain beyond that time.

Ottawa leaders were strongly opposed to the change the Senate proposed to the 1836 Treaty. Only after Agent Schoolcraft assured them that the move west of the Mississippi was voluntary and that right of hunting and fishing guaranteed to them Article 13 would not go away did the Ottawa leaders agree to this amendment.

UNCERTAIN TENURE ON THEIR RESERVATIONS

The United States expected Grand River Ottawas from Pere Marquette, Muskegon and other southern river communities to move to the 70,00 acre Manistee Reservation despite the fact that they were not guaranteed the right to remain on that Reservation for more than 5 years. The federal government sent surveyors to mark the boundaries of the Reservation, built blacksmith shops and other improvements to assist the Grand River Ottawa families who were expected to move the Reservation to join their kin, the resident Manistee Band members, who already lived there. However, because the treaty left the future of the Manistee Reservation, and the people's right to remain living there, in an uncertain situation, very few of the Grand River Ottawa agreed to leave their homes and gardens to move north to "temporary homes" on the Manistee Reservation.

During this time, land speculators and lumber companies continued to press federal officials to remove Ottawa people entirely from the State of Michigan. The effect of the amendment to the 1836 Treaty inserted by the Senate was to make Ottawa people "tenants" on their own homelands. They could live on their own lands only until the United States told them to leave. In fact, efforts to survey the boundaries of the Manistee Reservation were pushed primarily to prevent lumber companies and other trespassers from removing the timber from the Reservation before it was properly surveyed.

Most Grand River Ottawa people recognized the fragile tenure of the Manistee Reservation and began to buy land at or near their traditional, summer village homes near Muskegon, Grand Haven and Grand Rapids. They did so while state and federal officials continued to threaten to remove all of the Ottawa west of the Mississippi.

While Ottawa leaders continued to lobby federal officials to end the threat of removal, lumber companies were lobbying federal officials to get access to the timber resources on the few lands remaining under Ottawa control. In 1848, after meeting with Michigan Congressman close to lumber interests, President James Polk signed an executive order opening the Manistee Reservation for sale. Most of the lands in the Manistee Reservation were quickly purchased by lumber companies or persons acting on their behalf.

The opening of the Manistee Reservation lands to sale left the Grand River Ottawa even more vulnerable. Although the United States continued to acknowledge that they had permitted the Ottawa to remain on their Reservations beyond the 5 year time period, the Ottawa continued to be under the threat of removal. Accordingly, Grand River Ottawa leaders, along with other Ottawa/ Chippewa leaders continued to press the federal government to negotiate a new treaty that would guarantee them permanent Reservations and permanent homes in their traditional territories in Michigan.

The 1855 Reservation Era - (1855 - 1870)

CREATING A PROTECTED COLONY THE 1855 TREATY OF DETROIT

The problems created for our Grand River Ottawa ancestors and relatives by the 1821 Treaty of Chicago and the 1836 Treaty of Washington continued to grow during the 1840s and early 1850s. The 1821 and 1836 Treaties had opened the door for many more non-Indian settlers to seek lands in area ceded or "sold" by the Ottawa in the 1821 and 1836 Treaties. The 1836 Treaty had been amended to restrict our people's right to remain on the 1836 Reservations (in our case the "Manistee Reservation") after 1841, as a result of the five year limit imposed by the United States Senate. Some federal officials continued to hold out hope that they could force our ancestors to relocate from Michigan to lands in Kansas. Throughout this time, our people from the Manistee area and other Grand River Band area members who traveled to this area seasonally continued to live on and use our 1836 Reservation lands, despite the fact that those lands were being sold off to lumber companies, land speculators and settlers.

The threat of removal from Michigan did not end until United States President Franklin Pierce was elected, who appointed a new Commissioner of Indian Affairs, George Mannypenny along with Henry Gilbert, a new Superintendent for Indian Affairs in Michigan.

Commissioner Mannypenny believed that Indian tribes should be settled on Reservations, whose boundaries would be protected to insulate Indian people from the corrupting influences of non-Indians, such as liquor and dishonest traders/ land speculators, and to permit the introduction of more "civilized" influences to assimilate Indians to adopt what had at this point in history, become the "American" ways. Ottawa people, like other Native populations, had not been exposed to liquor before the coming of non-Indians, and the introduction of liquor had already proven detrimental in many Native communities.

Superintendent Henry Gilbert was asked to come up with solutions to the problems created by the 1836 Treaty. Gilbert recognized that the Ottawa would "never consent to remove west of the Mississippi [to Kansas]… from the home of their fathers." Gilbert proposed that Reservations be created so that the Ottawa people could "be withdrawn to a great extent from the bad influences to which they are now exposed, and brought together in situations where educational enterprise and missionary labor". Gilbert believed that the process of assimilating Indians could be accomplished more effectively and efficiently if the Ottawa were concentrated on Reservations. Gilbert also recommended that the Reservations be "held for them in trust … and only conveyed to them in fee as they become capable of taking charge of it themselves." Holding land in trust would protect Tribal members from being defrauded by non-Indians and assure that land remained in Indian ownership.

Commissioner Mannypenny accepted Glibert's recommendation and, between 1853 and the summer of 1855, began the process of preparing to negotiate a new treaty with the Ottawa and Chippewa. The goals of the United States negotiators were to: further concentrate the various Ottawa and Chippewa bands on a few Reservations, settle financial obligations (annuity payments to Bands and Band members) of the United States created under prior treaties; and to provide Indians with tools they thought would speed up the "civilization" and adoption of American ways. The goals of our Chiefs and Headmen were, in many respects, similar to those of the United States. The primary goal of our leaders, however, was to end the threat that our people might have to leave Michigan and to secure permanent homelands for their people. This sentiment was stated most strongly in a petition to the United States signed by a number of our leaders which stated: "We love the spot where our Forefathers bones are laid, and we desire that our bones may rest beside theirs also".

Ottawa and Chippewa leaders negotiated the 1855 Treaty in Detroit between July 25, 1855 and July 31, 1855. The discussions that took place at those negotiations were recorded in a journal, which was maintained by Richard Smith, who would later play an important role in attempts to protect the Reservations created by the 1855 Treaty. The treaty journal confirms that Ottawa leaders went into those negotiations with the goal of maintaining permanent reservations, which they expected the United States to protect by holding those lands in trust and protected from taxation. In the words of the Ottawa negotiators, they wanted lands that they held by "strong title".

Ottawa leaders wished to select Reservations in locations that protected their existing villages and traditional gardens, and which provided Band members with access to the natural resources that sustained them both physically and culturally. In contrast, Commissioner Manypenny and Agent Gilbert wanted to concentrate the various Bands onto a few Reservations. For most of our Grand River ancestors, that meant moving from their existing homes on the Grand, Thornapple and other rivers to new Reservation lands which were yet to be selected.

In addition to concentrating the various Ottawa Bands onto a small number of reservations, Mannypenny also wanted to promote the "civilization" of the Ottawa by "allotting" or dividing the Reservations into family farms. This idea of "civilizing" Indian people by trying to turn them into "family farmers" was a process that would later be tried with many Indian tribes. Most Indian people, including many of our ancestors, were not interested in becoming farmers but simply wanted secure homelands in which to continue their traditional ways and to retain continued access to traditional hunting, fishing and gathering areas.

The 1855 Treaty was to be one of the first treaties in which the allotment process was utilized. The idea was to set up a process by which heads of household or single adults would receive 40-80 acres of land. The federal government would also provide farm implements, oxen and blacksmiths to promote agricultural efforts. This process, it was assumed, would speed up the process by which Indians adopted the "civilized" habits of the new settlers in Michigan, to teach Indians what they perceived to be the value of private property, reduce individual Indian's dependence upon communal Tribal lands, and reduce the seasonal "wanderings" of Indians for hunting and other subsistence activities. Federal officials believed they were helping the Ottawa people by forcing assimilation; however, one of their goals was to undermine Tribal governments and traditional Tribal social structures.

Ottawa negotiators did not object to Mannypenny's plan to create farms on their new reservations. After all, all of the Ottawa bands had cultivated gardens near the traditional homes on the Grand River system. Ottawa negotiators' primary concern was that their people held the land by Astrong title. Ottawa negotiators requested 160 acre allotments for every man, woman and child. Ottawa leaders also wanted make sure that Reservation lands would be available for their children and future generations. A number of Ottawa negotiators also wanted assurances that the United States would continue its administration of funds held in trust for the Bands and assurances that their lands would be protected from taxation by the State.

Commissioner Manypenny addressed most of the concerns raised by Ottawa negotiators. Mannypenny assured that it was the United States' intent to create "permanent homes" for the Ottawa and there would be "a restriction upon the individuals power of alienation" to provide assurances that "the land will [not] be pulled from under" the Ottawa Tribal members. Mannypenny also provided assurances on the issue of taxation by stating that "[i]n connection with … the question of taxes .. I am disposed to manage it for your benefit."

After decades of uncertainty and having the threat of removal hanging over their heads, Ottawa leaders looked forward to the security of having permanent homelands within the new Reservation lands of their Michigan homeland as it was growing increasingly obvious that the lands on which their traditional villages stood in Southern Michigan would not be secure. They agreed to Commissioner Manypenny's reservation plan. When details about annuities and services were complete, they agreed to sign the new treaty on July 31, 1855.

Final ratification of the 1855 Treaty for the Grand River Ottawa was delayed by efforts to locate an area of suitable size within which non-Indians had not already made claims. Original plans contemplated a Reservation consisting of five contiguous townships in Mecosta County; however, lumber companies had already bought most of the land there. Ottawa leaders next proposed a Reservation consisting of five townships on the Lake Michigan shoreline in Muskegon County. The Michigan Indian Agent, however, opposed this request. He believed that easy access to the Lake Michigan Shoreline would encourage whiskey traders to sell their liquor to reservation inhabitants.

Finally, in December of 1855, four contiguous townships in Mason and Oceana Counties were located by Ottawa leaders, which were believed to be free of claims by non-Indians. One additional township in Muskegon County was also selected by the Grand River Ottawa. Both Ottawa leaders and federal officials traveled to the Ionia Land Office to make sure that no one had made claims for the land. The lands were vacant. Federal officials recorded the Ottawas reservation selection in the 1855 treaty. The 1855 Treaty was amended to include the final selection of lands that were reserved Afor the Grand River Bands, township 12 north, range 15 west [Holton Township in Muskegon County} and townships 15 [Elbridge Township], 16 [Crystal Township], 17 [Eden Township], and 18 [Custer Township] north, range 16 west.

The United States ratified the treaty on April 15, 1856 including the new Reservations selected by the Grand River Ottawa. This would be the second Treaty in which Ottawa leaders were forced to negotiate to accept small areas of land within their traditional territories in order to remain in their homelands and continue their way of life.

These reservation boundaries were established by treaty and protected by Federal Law. This should have given the Ottawa people the "permanent homes" they had been promised and demanded during treaty negotiations but it did not.

GOOD INTENTIONS GONE BAD - ALLOTTING THE GRAND RIVER RESERVATION

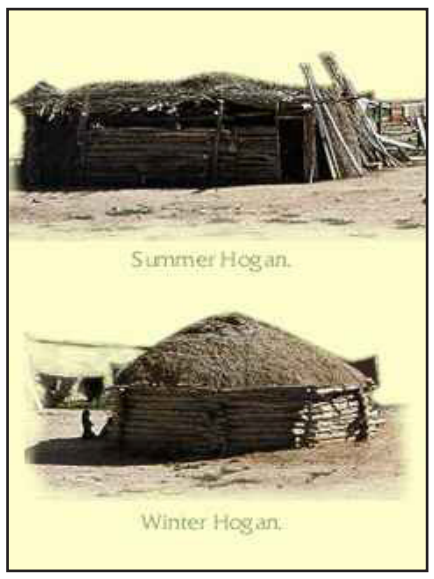
Commissioner Mannypenny intended that the Reservations identified in the 1855 Treaty be clearly defined, protected from non-Indian intruders and that they be permanent. Mannypenny stated that Michigan residents must be made to understand the United States government's policy "that the tribes are to be protected and remain undisturbed within the limits of their reservations, and that policy will be inflexibly adhered to by the government."

Unfortunately, other people – many in the government posts charged with adhering to the policy defined by Mannypenny would work to undermine the goal of locating the Ottawa on permanent reservation lands. Even before the 1855 was amended and ratified in April of 1856, the non-Indian lumbermen and speculators were already dispossessing the Ottawa of their Reservation lands. Despite requests that the land selected be withdrawn from market, the Ionia Land Office sold 3,059 acres of reservation land between December 1855 and April 15, 1856, the date the 1855 Treaty was ratified.

The 1855 treaty contained a carefully outlined 5-year timetable and process for Ottawa members to select 40-80 acre allotments within their reservations and to have the opportunity to purchase additional lands within their reservation boundaries before any surplus lands might be made available to non-Indians. Mannypenny expected that Grand River Band members selections and purchases would use all of the lands within the Reservations. Indeed, Mannypenny rejected Ottawa requests that allotments be 160 acres in size because he did not believe there would be sufficient lands in the Reservations to accommodate allotments of that size.

Unfortunately, the timelines established in the 1855 Treaty for completing this process were much too short. Government Agents charged with preparing the lists of lands selected by these Tribal members were unable to complete the selection process for allotments within the specified time There were several delays and each delay encouraged squatters to move on the Reservation, believing that their elected officials would eventually give them title to the Ottawa Reservation lands. Lumbermen also found ways to exploit the delays. They illegally entered the reservation, claimed ownership of Ottawa land, and cut timber with or without permission of federal officials. Federal officials made only weak efforts to stop this robbery from Ottawa property. As a result of these delays, the Indian agents were unable to even produce an approved selection list of allotments chosen by Tribal members within the 5 year time period within which the entire allotment process was supposed to be completed. It would end up taking Indian agents fifteen years to complete the process of issuing patents – the "strong title" promised - to Grand River Band members. Instead of allotting lands to Grand River Band members, the delay assisted non-Indians in acquiring two-thirds of the Grand River Ottawa's reservation lands between 1865 and 1880, the very years when the Grand River Ottawas were attempting to make the allotment selections they were promised by law in the 1855 Treaty.

Commissioner Manypenny clearly meant to protect the Reservation lands in Mason, Oceana and Muskegon Counties for the Grand River Ottawas, including those lands reserved for the branch of the Grand River Bands that now comprise the Little River Band; however, a succession of Michigan Indian agents failed to carry out the allotment process for the Ottawas between 1856 and 1870. Problems included poor record keeping, incomplete boundary surveys and, in some cases, neglect by government officials.



The Dispossession Era (1870 - 1890)

SQUATTERS AND SETTLERS TAKE OVER OTTAWA'S HOMELANDS

As was discussed in last month's article, Commissioner of Indian Affairs, George Mannypenny, had intended that the Reservations established for the Ottawa in the 1855 Treaty be clearly defined, protected from non-Indian intruders and that they be permanent. Unfortunately, many people, including people in government posts charged with protecting those Reservations, worked to undermine the goal of preserving the Ottawa people's right to establish protected homelands on permanent Reservations.

The 1855 treaty contained a carefully outlined 5-year timetable and process for Ottawa members to select 40-80 acre allotments within their reservations. Ottawa members would then receive a "certificate" that guaranteed their right to ownership and possession of the lands they had selected. The federal government would hold those lands in trust for our people for at least ten years. Ten years after Ottawa tribal members received certificates for their lands, the President would issue patents to those individual; however, the local Indian agent could recommend that the patents be withheld from individuals if he did not believe they were capable of "managing their own affairs". This provision was intended to permit the Indian agent to recommend continued trust protection of certain Ottawa members' lands if he felt they were likely to be defrauded by non-Indians.

The treaty also allowed Ottawa members the opportunity - for a five year period after the process of selecting allotments had been completed - to purchase additional lands within their reservation boundaries before any surplus lands might be made available to non-Indians. Mannypenny expected that Grand River Band members' allotment selections and purchases of additional would use all of the lands within the Reservations.

If the time lines established in the 1855 Treaty had been applied - as was intended - to benefit our people, Mannypenny's expectation may have become a reality. Unfortunately, the time lines established in the 1855 Treaty for completing this process were much too short. It ended up taking ten years to complete the list of allotment selections, not the five years anticipated in the 1855 Treaty. Delays in selecting allotments and issuing certificates provided land speculators, lumbermen, illegal settlers (squatters) and, eventually, state and national legislators with opportunities to reinterpret treaty language to justify claims to title to Reservation lands by non-Indians.

Even as the first wave of our ancestors from the Grand River Valley were making preparations in 1857 to move from the villages they had lived in for nearly more than one hundred fifty years, squatters were already moving onto their Reservation lands in Oceana and Muskegon Counties.

A succession of Indian Agents - Henry Gilbert, Andrew Fitch, DeWitt Leach, and Richard Smith - assigned to Michigan worked charged with preparing the lists of lands selected by Grand River Ottawa members. After both Henry Gilbert and Andrew Fitch failed to complete the selection process, Secretary of Interior Orville Browning cancelled all of the previous selections made under Gilbert and Fitch and instructed Agent Leach to begin the selection process all over again. Richard Smith, who formerly served as Clerk and Recorder at the 1855 Treaty negotiations, succeeded Leach as Indian Agent in 1865. Agent Smith did not complete the process for Grand River Ottawa members to make their selections until 1869.

THE DISPOSSESSION ERA (1870 - 1890)

Most of the certificates for the allotments selected by our ancestors were not issued until 1866 - six years after the date the allotment process was supposed to be completed. Under the terms of the 1855 Treaty, the federal government was supposed to hold those lands in trust our people for at least 10 years until 1876. Many of our ancestors (166 families) selected their allotments on lands along the Pere Marquette River in Custer Township in Mason County. Other members/families selected allotments with their relatives in Elbridge Township in Oceana County. Other members were never able to select allotments on their Tribe's Reservation as a result of the delays and confusion associated with this process.

Instead of allotting lands to Grand River Band members, the delay assisted non-Indians in acquiring two-thirds of the Grand River Ottawa's reservation lands between 1865 and 1880, the very years when the Grand River Ottawas were attempting to make the allotment selections they were promised by law in the 1855 Treaty. Despite Mannypenny's belief that the allotment process would result in sole Ottawa ownership of lands within the Reservations, by 1866, our Grand River people held "strong title" to only one-fourth of the Reservation lands promised in the Treaty of 1855.

While the United States officials paid little attention to the timetable outlined in the 1855 Treaty, land speculators and officials anxious to help their non-Indian constituents did. They took advantage of the delay in completing the allotment process to force their way onto the Grand River Ottawa Reservations and to press federal officials to open the Reservations to claims by non-Indians.

In 1865, the United States Civil War ended and returning veterans were offered "military bounty warrants" that allowed them to select land within the public domain as compensation for their service in the war. The demands of these returning soldiers and misinformed readings of the treaty's five-year restricted purchase provision prompted a new round of calls to open the Grand River Reservations for settlement. The treaty stated that United States could sell or dispose of any unappropriated lands remaining in the Reservations after all Ottawa members entitled to make selections had done so and after Ottawa members' five-year time exclusive time period for purchasing additional lands had expired.

If the treaty had been implemented as intended, the exclusive time period for Grand River Ottawa members to make selections should have run from 1866-1871. People interested in opening the Reservations to non-Indians claimed that the Treaty required that the Reservations be opened to sale in 1865, ten years after the five-year allotment process (1855-1860) and five-year exclusive purchase period (1860-1865) had run. These same people - lumbermen and speculators - also took advantage of the five-year exclusive purchase period by using Ottawa "straw men" to file claims (so-called "cash entries") for large quantities of Reservation lands.

LRBOI Government

January 2005, Vol.2 Issue 1

Native American Association Proposed!

On December 9th and 10th, representatives from the 12 Indian tribes of Michigan met for a Summit at the Kewadin Casino Complex in Sault Ste. Marie. At the meeting the tribes were presented with a draft proposal to establish an association of Michigan Tribes that could focus upon common values and needs, information sharing and information dissemination.

According to the handouts and discussions there is a "demonstrated need" based upon the following specific observations: 'Contributions (of the tribes) are unknown and unappreciated. MEDC refuses to recognize tourism contributions, will not market tribal casinos and the statewide media 'don't value tribes' tourism activities.'

In addition, "Support among natural constituencies (is) lacking." Specifically 'Governor Granholm (is) willing to ignore tribal activities; Local officials (do) not fully appreciate value of tribes; Many state business associations (and) local businesses don't see connection between tribes and state's economic and tourism development and term limits hurt development of personal long-term governmental relationships.

The recent success of the tribal fight in regard to Proposal 1 as a joint effort demonstrated the abilities and capabilities of the Native tribes to accomplish political tasks to the benefit of all members. This was referred to by many of the speakers.

Given this success, along with the above-stated concerns, the Summit was presented with a draft proposal for the formation of an official organization to represent the mutual interests of all of the Michigan tribes. This association would maintain an office in Lansing and would actively interact with governmental officials in an effort to inform them about tribal concerns and accomplishments.

The draft proposal was taken back to each of the tribes for consideration. Many of the speakers at the Summit spoke in support of the proposal. They reiterated the need to bring 'our voices' together to work for our common good while respecting the sovereignty of each other.

Glenn Zaring
Director
Public Information Dpt.

Join the Family Services Department in welcoming Alton J. Smart, on January 19th and 20th at the Little River Casino Conference Centers.
Admission is free!

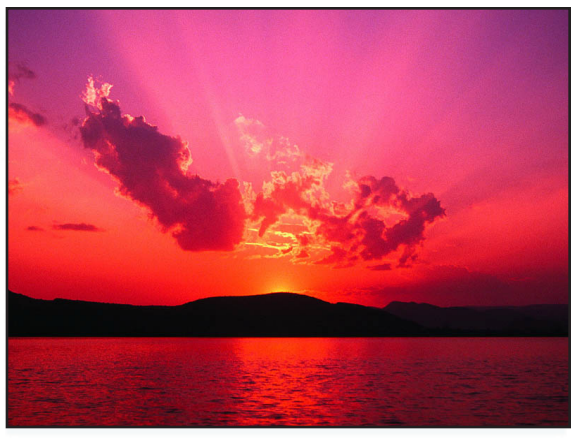
The workshop will focus on;
- Communication
- Cultural Parenting Styles
- Cultural Leadership
- Clan Leadership Styles
- ETC.

"The Past is History ,The Future is a Mystery,
Today is a gift ,
That's why we call it the Present."

Alton J. Smart

Join us on January 19th, 2005
Staff-9:00 a.m.-3:00 p.m.
Community members-6:00 -9:00 p.m.
January20th, 2005
Community Members-9:00 a.m.-12:00p.m.
At the Little River Casino Conference Centers

The workshop will focus on;
- ***Communication***
- Cultural Parenting Styles
- Cultural Leadersip
- Clean Leadership Styles
- ETC.



If you have any questions please call Shelly Kequam in Family Services at 398-6622 or toll free at 1-888-723-8288

"***Undoing the marginalization of our culture by colonialism through the understanding of the seven directions of peacemaking, utilizing our cultural teaching's main paradigm thoughts.***"

The conference will focus on communications within a family environment. Smart will give listeners some practical tools that can be used by Native American parents to overcome the historical stigma of cultural colonialism and help them to bridge the gap between themselves and the western culture their children are faced with.

Alton "Sonny" Smart is an Anishinabe educator who occupies many roles in native and non-native communities.

Sonny holds a Doctorate in Social Services Administration. Sonny is a professor of Social Work at the University of Wisconsin-Stevens' Point. He teaches courses in Native American Social Work, Child Welfare, Problems in Family Interaction and other Social Work.

He has Undergraduate and Graduate degrees in Social Work and has Post Graduate training in Family Therapy.

He is a Tribal judge; a United States Army (Airborne) Vietnam Veteran; he holds positions on Ojibwa Ceremonial Big Drum and Midewiwin Medicine Societies.

He is a member of the Bad River Band of Chippewa of Wisconsin, where he was born into the Fish Clan.

Sonny has done work in the areas of tribal leadership development and supervision. He has provided training to tribal, state, federal and private agencies and organizations throughout the Midwest regional and national levels.

He has done training in cultural sensitivity, cultural competency, child welfare and has counseled tribal clients. He conceptualized and co-authored the *Family Circles Woodland Parenting* manual using the cultural paradigm as the main learning paradigm.

Sonny has a unique style of blending his cultural knowledge and heritage with the western paradigm of helping. He is able to help bridge the gap between the two worlds in a humorous and non-threatening way through his use of life stories, and cultural stories of song and dance…

Family Services encourages all Native Americans to take advantage of this opportunity.

EAB: Windigo of the Ash
By Jimmie Mitchell

SINCE TIME IMMEMORIAL, THE ASH TREE HAS PROVIDED AN INTEGRAL COMPONENT TO THE ANISHINAABE WAY OF LIFE. FROM OUR SACRED PIPESTEMS TO CARVED SPOONS, HOOPS FOR HAND DRUMS TO INTRICATELY WOVEN BASKETS, THE VENERABLE ASH TREE HAS ALWAYS BEEN HERE FOR US TO RELY UPON BUT SADLY IT APPEARS THAT ALL THAT IS ABOUT TO CHANGE.

During a recent MOU negotiation meeting with US Forest Service District Ranger, Jim Thompson, I asked if his Station had concluded their tests for the Emerald Ash Borer (EAB) that I am sure many of our Tribal Hunters and Fishers noticed throughout their travels in the Manistee Forest this past fall. Without speaking, he reached back and pulled out a large map of the Manistee Forest area and pointed to an "x" that was marked in red on a parcel of land just off from Coates Highway, due North from Tippy Dam. The look on his face alone confirmed our fears that the demise of the Ash trees in our homelands, has begun.

District Ranger Thompson surmised that we very may well bear witness to the total extinction of every Ash Tree in the northern hemisphere of the Americas quite possibly within the next decade considering the prolific and veracious nature of the EAB. An estimated 7 million Ash trees are currently infested and or killed in Michigan alone. EAB infestations are also killing Ash trees in Ohio, Indiana, Maryland and Virginia.

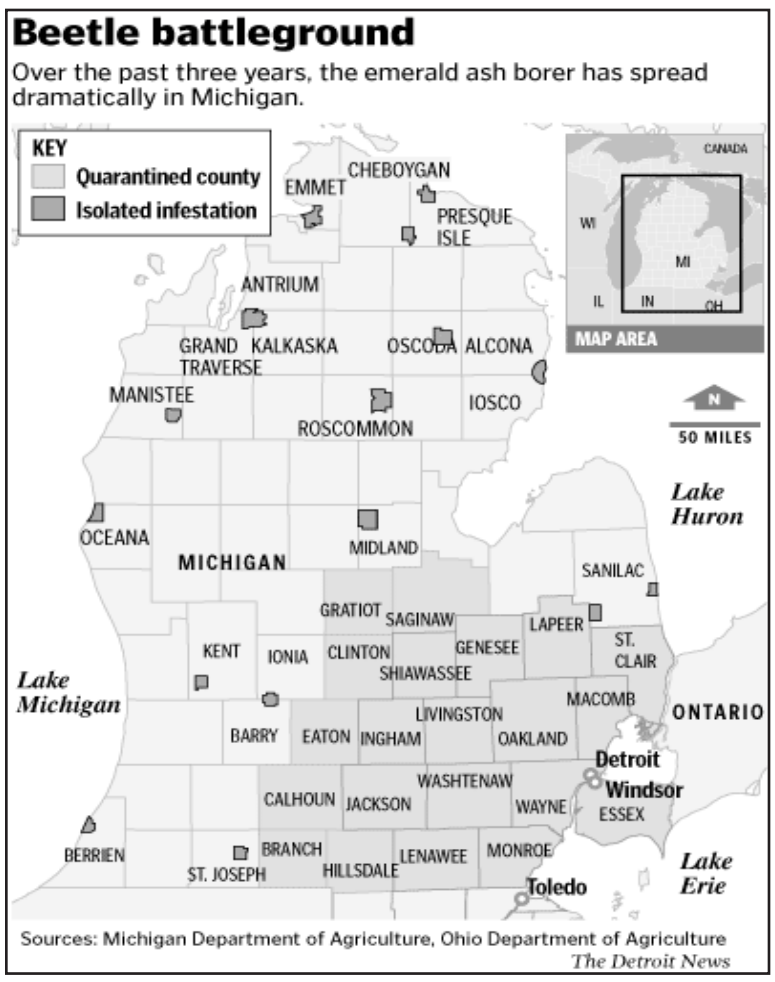
From a historical perspective, the devastation resulting from the introduction of invasive species and foreign materials is nothing new to our homelands; from small pox to mercury poisoning to alcoholism, the Anishinaabe people have endured and continue too despite the reckless actions and sometimes deliberate attempts against us, humanity and our environment.

As important to the traditional items that we Anishinaabe people continue to create, is the oral tradition of telling the old stories associated with those crafted items to help us to learn and appreciate the beautiful complexity of our kinship to mother earth and the gifts that she continues to provide for us as long as our People have walked these lands.

A message that I have been asked to share with our People, who have been taught the craft and stories associated with the Ash tree, is that the best method we have to ensure that those teachings stay alive is to share them with our young people. Appeal to them to assist you in gathering Ash, teach them how to set the "sticks" aside, how to pound the strips, how to bend the hoops, tell your stories, share your skills, your craft before the time comes when these trees are no longer left standing.

During the next few generations of our People, perhaps science in combination with fate will return to favor for these majestic trees that have timelessly stood by the side of the Anishinaabek. We need to remember that their existence is not only as a provider of raw materials, but also as an indicator species for the unique Culture and Wisdom exhibited by our ancient ones that we must attempt to carry on for the next seven generations, just as we are the recipients of this knowledge sent to us from seven generations ago.

Kchi-Miigwetch for listening.
Jimmie Mitchell



Signs of Emerald Ash Borer infestation:
* Vertical splits in bark
* S-shaped larval feeding tunnels
* D-shaped exit hole
* Death of tree at the top, growth on lower areas

Jimmie Mitchell is currently the Chairperson of the Natural Resource Commission, an LRB Tribal Citizen and lives in Manistee with his family.

Natural Resource Department News
By Bonnie B. Harnish, Administrative Assistant

The Manistee/Huron US Forest Services 2005 annual passes are now available for LRBOI Tribal Members.
The office hours are weekdays 8 a.m. to 5 p.m. These passes are good for daytime use. Listed below are the sites.

Recreation Sites

River Access:

- Manistee River:
  - Bear Creek
  - Blacksmith Bayou
  - High Bridge
  - Rainbow Bend
  - Sawdust Hole
- Pine River:
  - Dobson Bridge
  - Elm Flats
  - Low Bridge
  - Peterson Bridge
- Pere Marquette River:
  - Bowman Bridge
  - Claybank
  - Gleason's Landing
  - Green Cottage
  - Indian Bridge
  - Maple Leaf
  - Rainbow Rapids
  - Upper Branch and 72nd Street
- White River:
  - Diamond Point

Campgrounds/Day Use Areas:

Brush Lake
Hoag's Lake
Hungerford Lake
Indian Lake
Lake Michigan Recreation Area (parking and picnic area)
Minnie pond
Nichol's Lake Beach (boat launch)
Ravine
Shelley Lake
Timber Creek
Walk-up Lake.

Trailheads:

Big M. (summer only)
Bowman Lake
Freesoil
Loda Lake
M-20
Marilla
Nickols Lake
Nurnberg
Timber Creek
Udell
40th Street
76th Street.

Art and Artists

January 2005, Vol.2 Issue 1

CONTINUED FROM FRONT PAGE

"*White Buffalo Calf Pipe Woman*"

Long ago, "The Seven Counsil Fires" of the great Sioux nation found there were no animals coming to the prairie and they were hungry. Standing Hollow Horn, the chief of the Without Bows Tribe, was puzzled, he thought his people had done something to anger the animal spirits. He sent his two best hunters to find meat, Strong Bow and Eagle Eyes. They searched and searched but could not find one animal to eat. They saw a figure that seemed to be floating on air. It was a sacred woman. She was beautiful and wore a gleaming, white dress. She carried a strange bundle wrapped in buffalo hide.

"Don't be frightened," she said, "I have come to bring you a message. Go back to your people and tell them I am coming. I am bringing a gift to your people." And she told him how they needed to prepare for her coming.

The Sioux people did all that she had asked and on the fourth day she did come. The people invited her inside the new medicine-lodge, she entered the tipi. She walked around, circling sunwise. She then knelt before the altar and traced a design in the red dirt with her finger. Again she circled the lodge four times.

"My movements are like the sun," she said, "I am walking the road of life, a circle without end." Carefully she untied her bundle and showed the people her gift. It was the very first pipe the Sioux had ever seen. The woman began to sing a song. Then she filled the pipe with red willow-bark. Lighting it, she said "this is a fire without end. This flame will be handed down from generation to generation. The smoke that rises up is the Breath of the Great Spirit." She taught the people how to pray with the pipe and what it meant to them. She spoke to the women and told them of their importance in the tribe. She spoke to the men and told them of their importance in the tribe. She spoke to the children and told them they were the most important of all. "You will be the future men and women of this tribe. Someday you will also hold the pipe. When you have children of your own, you must teach them how to pray with it. In this way the pipe will be handed from generation to generation."

The sacred woman called all the people together for one last time. "Remember," she said "the pipe is very sacred. Treat it with respect and it will take care of you. The pipe will join you together with all living things. You will be one with the earth, the sky, the trees and the animals. The Great Spirit is your father. All that he has created are related as brothers. You are one big family. You must take care of each other. The earth and animals will feed and clothe you. In return, you must take good care of them. The pipe will keep you together until the end of time."

The people watched as the woman walked away toward the setting sun. As they were admiring her, she suddenly stopped and rolled on the ground four times. The first time she turned into a black buffalo, the second time she turned into a brown one. On the third turn she changed into a red one. On the fourth turn, a whit buffalo rose up to stand against the setting sun. A white buffalo, the most holy thing a man could ever see. The sacred woman knew that by doing this they would remember the important message she had brought them. The sacred, white buffalo then disappeared. Not long after, the buffalo herds came back to the plains.

(***Abbreviated version – Quoted from "White Buffalo Woman, a story based on Indian legend" by Christine Crowl, The American Heritage series, ISBN 1-877976-10-5***)

Sculpture by
Patrick and Sunflower Wilson

Winona LaDuke

CONTINUED FROM COVER PAGE

Her presentation was in great part focused on specific examples of the power and influence that Native Americans can have when they work together. She spoke mainly of personal experiences and of the impact Native culture and involvement can have as an influence in the preservation of our land.

Sustainability is a state of existence that minimizes the dependence one has on external help. This dependence is two fold; on the micro (small) scale, it is the state of relying on, for example, electrical power from the power plant, on the grocery store for food, on the gas company for heat, etc.; on a macro (large) scale, it is relying on policies that are established by outside entities, it is contracting out our services and our basic needs, such as electricity, economy, garbage disposal, government, etc.

What was clearly brought to attention by Winona LaDuke were not only micro solutions accessible to individuals and households, but sustainable solutions that could be initiated by the Native communities and that would serve as pillars of independence, and just as importantly, be an example of alternative ways of life to other communities.

For example; on a small scale, a family can decide to install a wind turbine on their property and alleviate their reliance on outside electrical service (micro-sustainability); on a larger scale, Tribes could do the necessary research, purchase wind mills, acquire the skills necessary to maintain and later manufacture these wind mills and finally, not only create their own, durable, cheap electricity, but also sell this power to other, say less ambitious, communities (macro-sustainability).

The Native American community is in a unique position in our society. As a strong, and sometimes only, advocate for environmental protection, as a people recognized for having a singular relationship with Mother Earth, we can be at the fore-front of alternative technologies. These might put Native Americans in a positive position in the future, when these technologies become more and more prominent in National and Global Energy solutions.

This conference was filled with motivations and encouragement to Native communities. Winona has earned the respect of the country and of her community through her work. She will, without a doubt, continue to make strides in her aspiration to be a positive influence in the progressive strides that the Native American community is making.

Emily Drouin
Public Information
Department

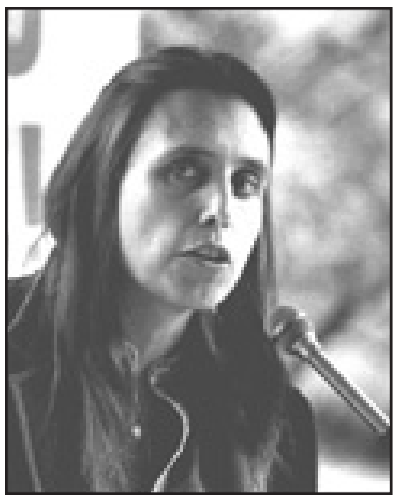
Congratulations to our Coloring Contest Winners!

Jalissa Cabarrubia - 5 years old

Angela Carter - 11 years old

Seen here, Jalissa Cabarrubia came to pick up her set of encyclopedias

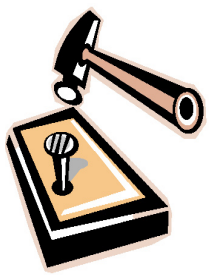
Winona LaDuke



LRBOI News

January 2005, Vol.2 Issue 1

Little River Band Public Safety Department has a new look!



Big changes have come to pass at the LRBOI PSD; the hallway was walled in and the reception desk moved. The work was done to increase efficiency and make for better space utilization. It also provides the department with a better degree of privacy.

Congratulations on your new look!

USDA Rural Development

[redacted]

EQUAL HOUSING OPPORTUNITY

CASINO LITTLE RIVER MANISTEE MICHIGAN RESORT

An enterprise of the Little River Band of Ottawa Indians

To apply for positions at the Little River Casino Resort, please call 888-568-2244 and ask to speak to a Recruiting Representative.
For up to date Job Postings, please visit our website at littlerivercasinos.com and go to the employment section. Also you can call toll free at 888-568-2244 or call the Job Hotline at 800-806-4348. Both are updated as the positions become available.

CHS and EHAP NEWS

Happy New Year to one and all! I hope everyone was able to enjoy their Christmas holiday and spend time with family and friends.

A few announcements and reminders; First, Michigan has started a new type of Adult Medicaid program called "TEN-CON". This is a new service available to adults that may be qualified for Medicaid. To apply, you need to go through your local Family Independence Agency.

Second, I would like to encourage members that are eligible for Medicare to make sure that you also sign up for Part B. Part A is free and only covers a stay in the hospital for more than 23 hours. Part B covers everything else (except prescriptions). Part B takes care of office visits, testing, emergency room visits, office or hospital procedures, and some medical supplies and medications, etc. The CHS and EHAP programs are VERY limited for funding and members with insurances (Blue Cross, Priority Health, Aetna, Medicaid, Medicare A & B, etc.) help to stretch our dollars all through the year.

Reminders; please remember to fill out your reassessments and mail back ASAP. This will help to make sure there is no gap in your CHS or EHAP benefits. Most of you have been doing a great job returning all your paperwork and copies of all your cards (Tribal ID, any insurance cards, proof of residence, etc.).

Second, I want to remind all EHAP members to list your confirmation numbers on all your bills/claims that you submit to this office. This will help to expedite payment.

Third, please remember to write down the name of whom you talked to, especially if it was not your regular worker. When you have complaints about one of the workers or calling to say you reported some information, but "can't remember" who you talked to, it is hard for me to get to the bottom of things if I have no name, date, the reason you were calling, etc. You can log this information in the back of your CHS/EHAP hand-books, or make your own notebook. We have our phone log books here as a reference and a guide.

Lastly, remember that dental benefits began again January 1st, 2005. You start over again at $500.00. If you have any questions about your dental benefits, please call and talk to your CHS/EHAP worker.

Please do not hesitate to call us with any questions or concerns you may have. The toll free number is 1.888.382.8299 to the clinic or the direct number is 231.723.8299.

Have a Happy Valentine's Day!

(CONTINUED FROM P. 10)

Three men, in particular, Joseph Ba Ba Me, an Ottawa Metis named John B. Parisien and John R. Robinson (son of former American Fur Company operative Rix Robinson and an Ottawa mother) purchased 10.8% of the lands within the Grand River Reservations in Mason, Oceana and Muskegon Counties on behalf of land speculators. They began this assault on land title of Grand River Ottawa reservations in 1866.

An old family friend of John Robinson, Congressman Thomas Ferry, assisted him in his efforts to secure lands in the Muskegon County (Holton Township) Reservation. Congressman Ferry helped John Robinson press his case before James Harlan, the Commissioner of the General Land Office, to get Harlan to recognize Robinson's claims to lands. Congressman Ferry argued that since the five-year period specified in the 1855 treaty for completing allotments to Grand River Band Ottawa's had passed that sale of un-allotted reservation land to John Robinson was legal.

During the time Richard Smith served as Indian Agent for the Michigan Agency, he voiced opposition to every plan devised to separate the Grand River Ottawas from our reserved lands. Having served as the Clerk and Recorder of the 1855 Treaty negotiations, Smith knew that the treaty negotiators intended to create Reservations that were exclusively occupied by Ottawa people. Smith also knew that the time lines and land selection/purchase procedures established in the Treaty were intended to be applied for the benefit of the Ottawa people, not as deadlines that allowed non-Indians to preempt our Grand River ancestors ability to obtain lands in their own Reservation.

Michigan Congressman, Thomas Ferry had very different ideas. Congressman Ferry sought to please his land-hungry supporters by urging the Interior Department to end the existence of reservations. He requested an investigation of the situation on the Grand River Band Reservations - not to learn if our Ottawa ancestors had received the lands they were promised under the Treaty - but to determine which "unoccupied" lands he had available to open for sale to non-Indians.

In September of 1866, new Commission of Indian Affairs Dennis Cooley appointed Henry Alvord to conduct the inquiry that Congressman Ferry had requested. Dr. Alvord filed his report with new Commissioner of Indian Affairs, L.V. Bogy, in November of 1866. In that report, Dr. Alvord reported that the Grand River Ottawas on the Oceana and Mason County Reservations wished to assure that lands be made available to their children who had reached the age of 21 since the 1855 Treaty had been negotiated, even though the Treaty did not specifically grant them the right to select allotments.

Although Dr. Alvord wanted to open the Grand River Reservations to non-Indians, he believed that a new treaty was necessary to accomplish that. Dr. Alvord's opinion was drawn from experience. Similar problems with the allotment process on the Saginaw Chippewa Tribe's Reservation had required negotiation of a new treaty. Dr. Alvord served as negotiator of the 1864 Treaty with the Chippewa of Saginaw, Swan Creek and Black River in which those Bands ceded a portion of the lands that had been reserved for them in their 1855 Treaty back to the United States in exchange for a promise by the United States that all the remaining land on the Isabella Reservation be "set aside for the exclusive use, ownership, and occupancy" by those Bands.

OTTAWAS PUSH FOR A NEW TREATY TO PROTECT THEIR HOMELANDS

Grand River Ottawas on the Mason and Oceana County Reservations wanted to negotiate a new treaty with the United States with similar provisions. The Grand River Ottawas also wanted the United States to protect the remaining unclaimed lands within their Reservations so that children who had turned 21 could receive lands. Under the terms of the 1855 Treaty, allotments had only been granted to those members who were 21 at the time of the Treaty. Now more than 10 years later, a number of our members had reached the age of 21 and found themselves living landless on their own Reservation.

Efforts to negotiate a new treaty were pressed by both Ottawa leaders, Indian Agents and Congressman Ferry, amongst others. Our leaders sought new commitments to protect their Reservations in Mason and Oceana Counties, including provisions that would invalidate all of the claims to Reservation lands made by non-Indians. Ottawa leaders also asked that patents be issued for the allotments by members. Leaders made this request to prevent the federal government from again cancelling the allotment certificates that had been issued to members. Ottawa leaders believed that the issuance of patents would prevent the United States from cancelling certificates and granting claims to squatters at their people's expense. Ottawa leaders also wanted assurances that their young people who had turned 21 since 1855 could also select lands within their Reservations. Finally, Ottawa leaders wanted the United States to speed up certain financial commitments under the United States had promised the Grand River Ottawa so that they could develop their economies on their Reservations.

Other people were also advocating for a new treaty at this time; however, those individuals had very different agendas.

Agent DeWitt Leach, for example, recommended that United States negotiate a treaty which would require the Grand River Ottawa to "relinquish" their Reservations in Mason, Oceana and Muskegon Counties in exchange for lands on an expanded Reservation at Little Traverse. President Abraham Lincoln even entered an Order withdrawing nine additional townships and adding those lands to the Little Traverse Reservation in anticipation of the Grand River Ottawas being relocated to that Reservation.

Thomas Ferry, on the other hand, was simply interested in protecting the claims of non-Indians who had made claims to lands within the Grand River Reservations. Ferry also wanted a new treaty so that all of the "unoccupied" lands within the Reservations could be opened to non-Indian settlers.

Despite repeated requests from Grand River Ottawa leaders, Indian Agents and state and federal legislators, officials in Washington, D.C. failed to take action to authorize negotiation of a new treaty with the Grand River Ottawa. Finally, in June of 1868, the members of the the Grand River Ottawa communities on both the Mason County Reservation (known as "Indian Town" or "Pere Marquette Village") and the Oceana County Reservation (Pentwater or Elbridge) formally authorized a delegation of Chiefs and Headmen to travel to Washington, D.C. to take efforts to protect their Reservations for their people.

Those leaders departed for Washington, D.C. on June 9th, 1868. Unfortunately, the efforts of our leaders to protect our Reservations would fall on deaf ears in Washington. Michigan's Congressmen opposed any effort that would delay the issuance of patents to non-Indians claiming lands on the Grand River Reservations. In addition, since the time the Saginaw Chippewas had been able to negotiate a new treaty in 1864, Congress had passed a law which prevented the President from negotiating any new treaties. Any new treaty with the Grand River Ottawa could only be enacted as federal legislation.

Most disturbing, federal officials (Michigan Senator John Howard) would begin misstating a provision in the 1855 Treaty that would come to haunt our people until 1994. In essence, Senator Howard responded to pleas by Grand River Ottawa leaders for protection of their Reservation lands by arguing that no protection was due. Senator Howard argued that the "tribal relations [of the Grand River Ottawa] were dissolved by that treaty and they are now Citizens of that State" [Michigan].

During this same time, Grand River Ottawa leaders in Mason and Oceana Counties hired W.T. Howell, who had served as a Prosecuting Attorney in Oceana County, to file a lawsuit against the federal government. Howell noted that while the Grand River Ottawa leaders had made several requests for a new treaty "several thousand acres of the choices and most valuable lands reserved under the provisions of the Treaty ... have been sold and patented under circumstances of fraud and criminality, which in ordinary transactions would amount to felony .... including lands for which individual Indians hold the Government certificates for patents as selections made by them under the Treaty."In what may have been the final blow to the Ottawa's efforts to negotiate a new treaty, Michigan Indian Agent Richard Smith was replaced by a former military officer, Major James W. Long. Long abandoned the Agent Smith's efforts to protect the Grand River reservations. Agent Long met with Grand River Ottawa leaders to convince them to drop their plan to sue the federal government. Ottawa leaders believed that the only way to obtain the "strong title" that would protect their people's lands was to receive patents. They had seen too many of their people lose the lands they thought they had selected to non-Indians when their certificates were cancelled and new allotment lists required.

Grand River Ottawa leaders agreed to delay their plans to visit Washington and pursue their lawsuit if Agent Long kept a promise to stop settlers from moving onto the Reservations and to ask that patents be issued for the allotments selected by their people. Agent Long kept those promises in part.

Unfortunately, Agent Long requested that unrestricted, fee patents be issued, not restricted patents that clearly protected Ottawa lands from taxation and other schemes that non-Indians would use to defraud our people of their lands. The first batch of patents reached our people in Muskegon, Oceana and Mason Counties in October 1870. Unfortunately, a number of Grand River Ottawas would not receive patents for a number of years - some not at all.

THE GRAND RIVER OTTAWAS LOSE THEIR HOMELANDS

Commissioner Parker and Agent Long were convinced that the United States should issue unrestricted fee patents to all of the Grand River Ottawa people who had received allotments. However, neither Long nor Parker seemed concerned with whether the Grand River Ottawa people receiving these patents understood the ease with which our people could lose lands they held in fee. Private property was a concept that was fairly new to our people. For generations, our Ottawa people had held our lands "in common" and no individual had the right - let alone authority - to own and sell this land. Our people had thought that their Reservation lands would be protected and they were not prepared for the various frauds and schemes that would be perpetrated by non-Indians anxious to acquire to title to lands in the Reservations.

While federal officials, and even our own Grand River Ottawa leaders, believed that issuance of patents would solve many of the problems with the allotment process, they quickly learned that this was not the case. Despite the fact that the 1855 Treaty seemed to clearly required protection of Reservation lands allotted to individuals Ottawa tribal members until at least 1876, most Grand River people lost title to their lands within 2 years after receiving their patents. Federal officials also learned that many Ottawas who had selected allotments had already lost the lands they had selected to non-Indians even before patents had been issued. Grand River leaders also continued to press federal officials to permit their young people, who had reach the age of 21 since 1855, to receive lands on their Reservations. Ottawa leaders also asked that they be given the opportunity to purchase additional lands within their Reservations under the exclusive five-year period they were promised; however, as we discussed earlier, influential federal officials were arguing that that right ended in 1865. Ottawa leaders also asked federal officials to make good on their promise to require non-Indian squatters to leave their Reservations.

Prospects for convincing federal officials to honor the new promises they had made improved when former Indian Agent Richard Smith, who had worked to secure the land for the Ottawa as intended by the Treaty, returned in 1870.as head of the Michigan Agency. Unfortunately, Agent Smith did not live to see federal protection properly extended to the Grand River Reservations. As Smith and his wife traveled to northern Michigan to make annuity payments in Fall of 1871, their ship in Lake Huron taking Smith's knowledge about the meaning and intent of the 1855 Treaty, as well as other important papers, to the bottom of Saginaw Bay.

REMEDIAL MEASURES TAKEN - SOME GOOD, SOME BAD

Between 1872 and 1876, at the constant urging of Congressman Thomas Ferry, Congress took action that was presented as "remedial" legislation to resolve the conflicts over lands on Grand River Reservations. The legislation did address some problems raised by Grand River Ottawa leaders, by providing a mechanism for members who had not been allowed select allotments, to select homestead allotments within the Reservations. The legislation mandated that patents be delivered for a specified number of parcels within the Reservations. The legislation also included language to extend the trust protection for certain lands allotted to Ottawa tribal members.

However, these laws were primarily aimed at protecting non-Indian squatters who had illegally claimed lands on the Reservations and speeding up the process of opening additional lands on the Reservation. That purpose was evident in the 1872 Act's title: "An Act for the Restoration to Market of Certain Lands in Michigan". Many of the parcels of land for which patents were required, were lands that Ottawa "straw men" had purchased for non-Indian lumber companies and speculators. The law also ordered the opening of the Reservations to non-Indian homesteaders within six months after its passage even if the Ottawa tribal members it was supposed to benefit had been able to make homestead selections or receive patents.

The law also did nothing for the hundreds of Ottawa who had selected allotments under the 1855 Treaty but whose lands were not claimed by non-Indians. This problem was addressed, in part, by an amendment to the 1872 Act that was passed by Congress in 1875; however, by that time, there were few unappropriated lands remaining in the Reservations that had not already been claimed by non-Indians.

The legislation adopted on in 1872 and 1875, and the issuance of patents to the Ottawa, only seemed to worsen the problems on the Grand River Reservations. As was discussed earlier, the issuance of unrestricted fee patents opened the door for dishonest non-Indians to defraud Ottawa members into schemes that resulted in the loss of lands. Despite the assurances from Commissioner Mannypenny during the negotiations of the 1855 Treaty, local governments also began assessing property taxes against Ottawa lands. Finally, non-Indians initiated "abandonment" proceedings against lands that Ottawa families had obtained under the 1872 or 1875 homestead laws.

As the problems worsened, a new Indian Agent, George Lee, attempted to revive Agent Smith's policy of protecting the remaining lands held by the Grand River Ottawas within their Reservations. During 1876 and 1877, Agent Lee investigated Reservation land transactions and recommended that the Secretary of the Interior protect the remaining Ottawa homesteads with trust patents. The Secretary of Interior authorized Special Federal Agent Edwin Brooks to examine homestead fraud on the Grand River Reservations.

The Restoration Era
(1889 - 1994)

Agents Brooks and Lee examined homestead frauds on a number of Reservations. Although Brooks' report was to focus on homestead frauds, the investigation conducted by he and Agent Lee uncovered frauds and other unethical practices used by non-Indians to take Ottawa lands. Brooks' Report also called for federal protection of Ottawa landholdings from attempts by the state and local governments to assess property taxes against Ottawa held lands on their Reservations. Brooks also recommended that the government go beyond initiation of lawsuits to protect Ottawa lands and reinstate complete trust status for all Ottawa land for at least 20 years.

Even though Brooks noted that his report listed on a portion of the legitimate claims that Ottawa tribal members had and asked that action be taken to protect Ottawa lands, few, if any, actions were taken. Most federal officials viewed the Grand River Ottawas' continued presence on the Reservations as an impediment to development and civilization of the state. Federal officials were also increasingly adopting the incorrect interpretation of the 1855 Treaty voiced by Senator Howard over ten years earlier, that the 1855 Treaty had "dissolved the tribal status" of the Grand River Ottawa and that they Ottawa and their lands were now subject to the jurisdiction of the State of Michigan.

Congress did enact a final amendment to the 1872 homestead law in 1884, which allowed Ottawas to obtain homesteads under the authority of the 1862 homestead act. Despite the enactment of four separate pieces of federal legislation (1872, 1875, 1876 and 1884) designed to remedy the problems that had denied Grand River Ottawa people their right to lands within their Reservations. Only sixty four Grand River Ottawas received patents to homesteads between 1872 and 1888, representing only 6,972 acres, or 6% of the 111,793 acres within the boundaries of the Grand River Ottawas' Reservations.

All told, with the help of many officials representing the United States government which had entered into the very Treaty intended to provide the Grand River Ottawa with a permanent Reservation homeland and who promised to protect that homeland, non-Indians had acquired title to nearly two thirds of the land within the Grand River Ottawa reservations by 1880. Before 1890, federal officials would, with few exceptions, completely abandon their responsibilities to our Grand River Ottawa relatives. Federal officials would adopt, as official policy, an interpretation of the 1855 Treaty that considered the "tribal status" of the Ottawa's governments as "dissolved" - meaning, we were no longer "sovereigns" but simply Indian citizens of Michigan.

Consistent with this view, the federal government closed the Michigan Indian Agency in 1889. This left the Ottawas to the mercy of those who wished to exploit them or their remaining property. As many current Little River Tribal members know, our Grandparents and Great-grandparents did not leave the Grand River Reservations. They simply crowded on the few remaining parcels with other families. Other lived in settlements on homestead lands just outside the Reservation that had been obtained under one of remedial homestead laws. Still other families joined relatives who still lived in settlements on the 1836 Manistee Reservation.

RESTORATION, 1889-PRESENT

As was reported in Part 3 of this Reservation History Series, despite the fact that the 1855 Treaty was intended to provide the Grand River Ottawa with permanent Reservation homelands, many officials representing the United States government responsible for protecting the Grand River Reservations actively assisted non-Indians in taking lands reserved for the Grand River people. Nearly two thirds of the land within the Grand River Ottawa Reservations was transferred to non-Indian by 1880. With few exceptions, federal officials completely abandoned their responsibilities to our Grand River Ottawa relatives. Federal officials also adopted a new interpretation of the 1855 Treaty that considered the tribal status of the Ottawa's governments as dissolved - meaning, we were no longer sovereigns but simply Indian citizens of Michigan.

Consistent with this view, the federal government closed the Michigan Indian Agency in 1889. This left the Ottawas to the mercy of those who wished to exploit them or their remaining property. As many current Little River Tribal members know, our Grandparents and Great-grandparents did not leave the Grand River Reservations. They simply crowded onto the few remaining parcels with other families. Some lived in settlements on homestead lands just outside the Reservation that had been obtained under one of the "remedial" homestead laws described in Part 3. Other families joined relatives who still lived in settlements on the 1836 Manistee Reservation.

A special census of Michigan Indians conducted in 1890 confirmed that Grand River Ottawa's continued to exist as distinct social, political and cultural communities on the Reservations. Few Ottawa people spoke English. Most Ottawa people continued to make their living by trapping, hunting, fishing and gathering berries/roots from their Reservations and throughout 1836 Ceded lands.

Despite the federal government's attempt to write-off the "tribal status" and treaty obligations to the Ottawa, Ottawa leaders refused to let the federal government disregard its commitments. Ottawa leaders from various Reservation communities assisted individual Band members in presenting claims to federal officials to seek recovery of lands that had been denied or taken from members. Grand River Ottawa leaders also presented petitions demanding the United States honor its Treaty-based obligations to provide a Reservation homeland and financial assistance to their people. Similar petitions were filed by leaders from Little Traverse and Grand Traverse communities.

A lawsuit against the federal government to recover annuity and trust fund money wrongly denied the Ottawa Bands under the 1855 Treaty eventually resulted in a judgment against the United States in 1905. In order to pay this claim to the descendants of the 1855 Treaty signatories, the federal government commissioned a new census of the Michigan Ottawa. Federal officials believed that census would identify very few Ottawa descendants. Instead, the Special Agent assigned to prepare the roll of Grand River Ottawa found communities of Ottawa Bands living on and near the Reservations. Durant found substantial portions of Grand River Ottawa living in towns they had built on and near their Reservations contrary to the federal government's assumption that Grand River Ottawa Bands had been "dissolved" and assimilated into Michigan society. They continued to recognize traditional chiefs and continued to live as a culturally-distinct people. Nearly 700 (25% of the total population) Grand River Ottawa people still resided on or near the 1836 Reservation and the Mason County portion of the 1855 Reservation. In addition to providing the "base roll" that is used today by the Little River Band and other Michigan Ottawa/Chippewa Bands, Durant's Roll also confirmed that official census numbers grossly undercounted the number of Ottawa people living on and near their Reservations.

Throughout the 20th Century, Grand River Ottawa leaders continued to pursue claims for both land and money due them. Among the most prominent leaders during the early 20th Century were Sampson Robinson, Jacob Walker Cobmoosa and Enos Pego. In 1910, Sampson Robinson and other Reservation community leaders (William [Paquotush] Sam and William Micko) organized a committee and hired attorneys to pursue claims for land and money.

History

January 2005, Vol.2 Issue 1

At the same time, Jacob Walker Cobmoosa and Henry Pego were organizing other Grand River communities and formed a coalition with other Ottawa leaders from the Grand Traverse and Little Traverse Reservations to pursue financial and other claims under their treaties. This group held a joint council on the Manistee Reservation in 1917 to discuss their plans. These community leaders continued the practice of previous Grand River Ottawa communities of selecting headmen and speakers to represent their communities and to meet with United States officials in Washington, D.C. on a government-to-government basis.

Sampson Robinson and Jacob Walker Cobmoosa shared the goal of pursuing land claims, focusing on seeking compensation from the United States for lands illegally taken from their Bands. Cobmoosa obtained a power of attorney from 358 Ottawa people authorizing him to pursue land and other claims against the federal government. The names of the signers on Cobmoosa's document include a number of Little River Ottawa familes: Bailey, Battice, Genereau, Kelsey, Koon, Lewis, Medacco, Memberto, Pego, Pete, Peters, Sam, Theodore, and Wabindato.

During the 1920's, Cobmoosa and Robinson successfully lobbied Congress for introduction of legislation that would have allowed the Ottawas to pursue their land and money claims. Federal officials attempted to argue that Cobmoosa and Robinson could not represent the interests of the Grand River Ottawa because the Bands' status had been "dissolved" by the 1855 Treaty. Commissioner of Indian Affairs Cato Sells opposed the legislation arguing that: "By the 5th Article of said Treaty the Indians tribal organization was dissolved and the Indians in effect agreed to become citizens. There are no funds available for disbursement to them and the Government has no land in trust for the tribe or any members thereof." (emphasis added) Although the United States Senate passed the legislation, the bill died due to lack of support by the Commissioner of Indian Affairs. This lack of support from the Indian Affairs office would continue to hinder the efforts of Grand River Ottawa leaders until September 1994.

Despite the setback in 1917, Jacob Walker Cobmoosa returned from Washington, D.C. to Michigan and continued his work on behalf of the Grand River Ottawa. Beginning in 1922, Cobmoosa began work to make a detailed list of all of the claims that individual Grand River Band members had relating to their lands. Cobmoosa continued to write letters to the federal government outlining the claims of the Grand River Ottawa and asking that lands be purchased for the Band and Band members. There is no indication that any of the claims identified by Cobmoosa received any consideration by federal officials; however, Cobmoosa's efforts inspired a new generation of Ottawa leaders who would later successfully bring financial claims against the United States on behalf of the Grand River Band Descendant's Committee and the Northern Michigan Ottawa Association.

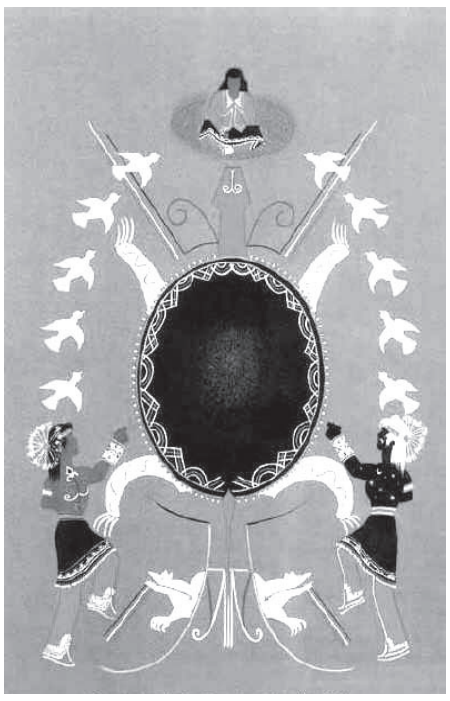
INDIAN REORGANIZATION ACT

In the 1930s, the policy of the federal government shifted from trying to assimilate Indian people by "allotting" land within Indian reservations to individual Indians and non-Indians to a policy intended to strengthen Tribal governments. In 1934, a landmark law known as the "Wheeler-Howard Indian Reorganization Act of 1934 (IRA) was enacted. The IRA sought to improve the condition of Indian communities by strengthening Tribal governments by allowing those governments to organize under a constitution. The IRA also ended the practice of allotting reservation lands and provided a mechanism to assist Tribes in re-acquiring lands within their reservations.

At the request of Jacob Walker Cobmoosa, Jerome Medacco wrote to Commissioner of Indian Affairs John Collier to ask the Bureau of Indian Affairs to acquire lands for the Grand River Ottawa within their Reservations so the Grand River Ottawa could take advantage of the IRA. Word of potential benefits under the IRA spread to various Grand River communities. Petitions requesting assistance under the IRA were filed by Arthur Moby on behalf of the Grand River Ottawa residing on the Manistee Reservation and by Enos Pego on behalf of the Grand River Ottawa living on the 1855 Reservation in Mason and Oceana Counties. Those petitions specifically asked the United States to provide them with reservation lands.

John Collier and other Bureau of Indian Affairs employees met with Grand River delegations in Manistee, Muskegon, and Grand Rapids in 1935 and 1936 to discuss their potential reorganization under the IRA. As those discussions progressed, the issue of whether or not the Grand River Ottawas would be allowed to reorganize and take advantage of the benefits under the IRA hinged on the issue of reservation land. As a result of the closure of the Mackinaw Agency over 40 years ago, the BIA had no current institutional knowledge of the history of the Grand River Bands' Reservations. Most of the lands within the Grand River Bands' Reservations had been conveyed – in many cases illegally – to non-Indians. Those lands that had been conveyed to individual Grand River Band members were transferred as "fee patents" and Band members quickly lost title to most of those lands through illegal tax sales and fraud. Because there were no "trust" lands within the Reservations, BIA officials took the legally incorrect position that no Grand River Reservations still existed. At that time, most federal officials did not recognize the distinction between "land ownership" and "reservation boundaries". Federal officials believed that the Grand River Ottawa could not reorganize under the IRA until "new" reservation lands, held in "trust" by the United States, were purchased for the Bands.

In the end, federal officials refused to allow the Grand River Ottawa (and other Michigan Ottawa communities) the opportunity to receive assistance and to reorganize under the IRA. Federal officials stated a number of reasons for their decision. Most notably, federal officials stated that the Grand River Ottawa could not vote to reorganize under a constitution unless and until reservation lands were acquired for them. Unfortunately, the burden on the federal government caused by the Depression meant that no additional appropriations would be approved to permit the acquisition of "new" reservation lands for the Grand River Ottawa. Federal officials also continued to re-state their belief that the tribal organization of the Grand River Bands had been "dissolved" under the 1855 Treaty and that the Grand River Ottawa were all citizens of Michigan.



NORTHERN MICHIGAN OTTAWA ASSOCIATION

In 1946, the United States created the Indian Claims Commission to resolve the numerous legal claims that Indian tribes nationwide had against the United States government for wrongs committed by federal officers and agencies. Grand River Ottawa leaders, who had unsuccessfully tried to bring treaty-based claims against the United States acted quickly to use this new process to pursue their claims. Initially, Jacob Walker Cobmoosa, still using Power of Attorney he received in 1918, attempted to file the claims on behalf of the Grand River Ottawa.

Cobmoosa's efforts were picked up by a new generation of Ottawa leaders, Levi McClellan, Robert Dominic and Waunetta Dominic, who had formed a new organization, the Northern Michigan Ottawa Association (NMOA). With Cobmoosa's support, the Dominics and the NMOA hired attorneys to pursue the claims of the Grand River Ottawa (and other Ottawa communities) against the United States.

Dominic asked Cornelius Bailey to meet with Grand River Ottawa Elders to collect documents and other information they may have concerning claims against the United States. Ultimately, the NMOA and its attorneys drafted a complaint listing eleven claims for unconscionable dealings by the United States government in the way it compensated the Ottawa for lands under various treaties. While the prosecution of those claims proceeded, the NMOA continued organizational efforts to serve as an "umbrella" government for Ottawa communities throughout Michigan.

The NMOA organized itself as an umbrella council for local units that elected their own officers who were sent to serve on a central committee. The Grand River Ottawas elected several local units representing Reservation communities and urban/out-of-state communities. Units 5 and 7 of the NMOA represented the Reservation communities in Manistee, Mason, Oceana and Muskegon Counties. Although many Reservation-based Grand River Ottawa families wanted to pursue claims for Reservation lands, the NMOA leadership made clear that claims being pursued were for compensation for lands the Ottawa and Chippewa were forced to sell to the United States under the 1836 Treaty, not for the return of lands illegally taken from the Band or Band members.

The NMOA won claims against the United States in 1964 (for Grand River Ottawa claims under the 1821 Treaty of Chicago) and 1968 (for Ottawa/Chippewa claims under the 1836 and 1855 Treaties). The Indian Claims Commission agreed that the federal government had knowingly paid too little money for millions of acres the Ottawa and Chippewa had sold to the United States. The Grand River Ottawa voted to divide the funds awarded to them as per capita payments to Grand River persons who were ¼ Ottawa blood or more. The Grand River Ottawa, through the Grand River Band Descendant's Committee, also exercised their political will to win Congressional approval of their proposed distribution plan over the objections of the Bureau of Indian Affairs.

RESTORATION OF TRIBAL STATUS AND RESERVATIONS

Although the matter of restoring sovereignty to the Ottawa Bands and the status of their Reservations remained unsettled, the Grand River Ottawa's political victory in obtaining approval of their distribution plan empowered the Grand River leadership to seek broader recognition of their political status. Grand River leaders formed new organizations (Grand River Bands of Ottawa Indians, Inc., and the Thornapple Band of Ottawa Indians, Inc.) to promote broader political/community goals.

Grand River Ottawa leaders or headmen began seeking funds to develop housing for members residing on their Reservations and again petitioned the United States to provide lands to the Bands within their Reservations. Leaders in the Oceana County portion of the 1855 Reservation sought funds to develop housing for members residing on or near the Reservation. Leaders on the Manistee Reservation petitioned federal officials to acquire lands within the Reservation for their use. Leaders also contacted the Native American Rights Fund for legal assistance in obtaining restoration of Manistee Reservation lands.

Bureau of Indian Affairs officials responded by telling them that land and services were only available to bands and tribes that were "federally recognized". This created a "Catch-22" situation for the Grand River Ottawa because these same Bureau of Indian Affairs officials had been telling Grand River Ottawa leaders that only those bands and tribes that had "reservation lands" could be recognized as sovereigns. Thus, the matter of restoration of the United States' recognition of the Bands' political status and reservation status became more frequent topics of discussion at NMOA meetings.

The concepts of "federal recognition" and "federal restoration" were new to both the Ottawa and the Bureau of Indian Affairs. Those concepts appear to have originated as part of the 1977 American Indian Policy Review Commission's examination of the history of Indian tribes' relationship with United States. One result of that Commission's work was establishment of the Bureau of Indian Affairs' regulations allowing "unrecognized" tribes and bands to petition the Bureau to have their "status" as tribes recognized and to reestablish government-to-government relations with the United States.

In the mid-1970s, the issue of "reservation" status of lands in Michigan also received renewed attention from Bureau of Indian Affairs in connection with efforts to identify claims as part of the process of implementing federal legislation intended to resolve thousands of claims nationwide. As part of this process, the Bureau of Indian Affairs was charged with identifying potential land claims possessed by Tribes, individual Bands, and Band members, including claims on Michigan reservations. The Bureau of Indian Affairs contracted with Michigan Indian Legal Services to examine land transaction records; however, it quickly became apparent that the amount of time and funding allowed for this task would not be sufficient. In addition, it also became apparent to federal officials that many of the claims being investigated on the Ottawa Reservations involved wrongdoing by the federal government. Funding for the project was ended in 1981 before the investigators were able to identify potential claims of the Grand River Ottawa or Band members. This most recent neglect – if not wrongdoing – by the federal government apparently took place without the knowledge of Grand River Ottawa leaders.

The Manistee Reservation-based Ottawas who formed the "Thornapple River Band", later formed a second non-profit corporation called the "Little River Band of Ottawa Indians". The name "Little River Band" was chosen because the Band owned a small piece of land on the Little Manistee River. In 1991, Band members obtained the first of several federal grants intended to assist that portion of the Grand River Ottawa petition the Bureau of Indian Affairs to restore their tribal sovereignty. They also asked Senators Donald Riegel and Levin and Congressman Dale Kildee to urge Congress to pass legislation that would recognize that the Ottawa continued to exist as sovereigns or governments. Although this particular effort was focused on restoration of the federal government's recognition of the status of the Bands as sovereigns, Tribal Council members involved in the legislation knew that restoration of the Reservations was an integral part of this effort. The Tribal Council and community members involved in the reaffirmation efforts also knew that the Grand River Ottawa had, in the eyes of the federal government, lost their sovereignty as a result of having lost – mostly through wrongdoing on the part of federal and state officials - title to the lands within their Reservations.

LRBOI News

January 2005, Vol.2 Issue 1

In cooperation with the Little Traverse Bay Bands of Odawa and Pokagon Potawatomi, the Little River Ottawa achieved their goal. More than one hundred years after the United States claimed the Ottawas had been Adissolved, the United States Congress passed a law that would restore and reaffirm the status of the Little River Band of Ottawa as a sovereign – as the political successor of nine (9) of the nineteen (19) Bands of Grand River Ottawa. President Clinton signed the bill into law on September 21, 1994.

Little River leaders who worked to win this legislation laid the groundwork for restoring the recognition of the Tribe's Reservations and to recover lands within those Reservations. The restoration legislation reestablished, all rights and privileges of the Bands, and their members thereof, which may have been abrogated or diminished before the date of the enactment of this Act. . . . The Secretary shall acquire real property in Manistee and Mason Counties for the benefit for the Little River Band.

Language of the legislation restored the political sovereignty of the Little River Band Ottawa Indians as a Tribal government. The words also refer to all treaty rights and privileges that were taken from the tribe. The words were intended to refer to the reservation land the Tribe lost during the 1870s. The law specifically requires the United States to buy land in the counties where the reservations are located for the restored tribe. With the support of Tribal members, the Tribal Council and Tribal Ogema are working to get the United States to honor this most recent commitment. The Little River Band Tribal Council continues the work of our ancestors to restore our Reservation land so that our rights as Ottawa people – and as a Nation - can never be denied to us again.

For your personal records you can remove pages 5 to 20 of this Little River Currents and take out pages 11 to 14. This will form a booklet that you can keep

LRBOI Direct Contact Numbers

Ogema's Office	231-398-6824	Language Hotline	877-789-0993
Tribal Council	231-398-6845	Prosecuting Attorney	231-398-3384
Elaine Porter	231-398-6833	Public Safety	231-398-3413
Pat Ruiter	231-398-6831	Tribal Court	231-398-3406
Pamela Medahko	231-398-6849	Peacekeeping	231-398-3397
Steve Parsons	231-398-6830	Education	231-398-6724
Brian Medacco	231-398-6828	Elders	231-398-6709
Janine Sam	231-398-6834	Enrollment	231-398-6713
Tammy Kleeman Brown	231-398-6835	Food Commodities	231-398-6715
Israel Stone	231-398-6807	Housing	231-398-6730
Lisa McCatty	231-398-6719	Human Resources	231-398-6704
Accounting	231-398-6878	Warriors Society	231-398-6720
Economic Development	231-398-6806	Be-Da-Bin	231-398-6604
Election Board	231-398-6852	CHR Office	231-398-6629
Grants	231-398-6870	Clinic Operations	231-398-6630
Legal	231-398-6822	Contract Health	231-398-6620
Member's Assistance	231-398-6731	Family Services	231-398-6621
Planning	231-398-6810	Natural Resources	231-723-1594
Public Information	231-398-6840	Gaming Commission	231-723-7755
Reception	888-723-8288	Toll Free	888-723-8288
Language	231-398-9378	Health Toll Free	888-382-8299

THE LITTLE RIVER BAND TOLL FREE JOB HOT LINE NUMBER IS 1-866-556-5660

Any questions should be directed to;

- Alyce Giltz
  888-723-8288 ext 6704.

Human Resources is looking for anyone interested in temporary employment. Please stop by and fill out an employment application with the Department.

"Attention Tribal Members!"

If you are interested in serving on one of the Tribal boards, committees or commissions we would like to hear from you. Please send a letter of interest to the attention of Ogema Lee Sprague. If you have questions, please contact Mary Thomas at 231.398.6824."

Glenn Zaring, Public Information Department

LRBOI News

January 2005, Vol.2 Issue 1

January Food Distribution News 2005

Happy New Year To All !!

On September 28TH 2004 the Commodity Program had a Audit an Evaluation report by the USDA .We would like to share the report we received from the USDA.

MW S&CHP: FDPIR 1 – Little River Band
Lee A. Sprague, Tribal Ogema
Little River Band Of Ottawa Indians
375 River Street
Manistee, Michigan 49660

Dear Mr. Sprague:

This will acknowledge our receipt of your Tribe's response to the September 28, 2004 USDA- Food and Nutrition Service Management Evaluation report for the Little river Band Of Ottawa Indians Commodity Food Program. After review of the information provided by Yvonne Theodore, Director, Little River Band Commodity Food Program, and with attention to the items below, we will consider this report to be closed.

In regard to the revised application, we suggest that at the next printing of this form, the Program adds the following statement at the end of the introductory paragraph found on page one:
"If applying by mail, we encourage you to not send original documents."

In addition, concerning the Demand Letter for Over Issuance, our office is in need of clarification regarding references and statements made in the letter. However, we will address these issues with Program staff directly as they are minor and can be easily corrected.

We congratulate you on the fine review, and appreciate the efforts by Ms. Theodore and her staff, and your Tribe's continued commitment to the success of the Commodity Food Program.

Sincerely,
Dick Gilbert
Liz Cowden, Chief
School & Community Nutrition Section
Special Nutrition Programs
cc: Yvonne Theodore, Director, FDPIR, Manistee, Michigan

LOW FAT SUGAR FREE RAISIN BARS

1 c. raisins
½ c. water
¼ c. margarine
1 tsp. ground cinnamon
¼ tsp. nutmeg
¼ tsp. vanilla extract
1c. all purpose flour
1 egg lightly beaten
¾ c. unsweetened applesauce
1 tbsp. Sugar substitute
1 tsp. baking soda

In a saucepan, over medium heat, cook the first 5 ingredients until margarine is melted: continue cooking for 3 minutes.
Add all remaining ingredients.
Spread into an 8 inch square baking dish that has been sprayed with non-stick cooking spray.
Bake at 350 degrees for 25 to 30 minutes or until lightly browned.
Makes 8 servings.

From January 2004 to December 2004 the Commodity Program served 357 Households and 1,074 Participations .

For information call 1-888-723-8288 & 1-231-398-6715 & 1-231-398-6116
Ask for Yvonne Theodore or George Lawrence Office hours are 8:00 A.M to 5:00 P.M

Yvonne Theodore

The Members Assistance Department;

Announcing two new assistance programs available to the Membership.

Rental and Mortgage Assistance Program

This program is to provide assistance to Tribal members who are experiencing a housing crisis.

Eligibility Requirements:

a. 18 years or older; or legal parent or guardian of a member who has not yet reached 18 yrs old.
b. Permanent member of the household.
c. Home is located in the continental United States.
d. The household income does not exceed the income criteria set forth by the Little River Band of Ottawa Indians.
e. Received an eviction or foreclosure notice.
f. Received denial for services from another agency.
g. Proof of budgeting issue.

Amount of assistance: Equivalent to one month's rent or mortgage not to exceed $1000.00.

Food Assistance Program

This program is to provide assistance to Tribal members who are experiencing a dietary/food crisis.

Eligibility Requirements:

a. 18 years or older; or legal parent or guardian of a member who has not yet reached 18 yrs old.
b. Permanent member of the household.
c. Home is located in the continental United States.
d. The household income does not exceed the income criteria set forth by the Little River Band of Ottawa Indians.
e. Special dietary needs.
f. Received denial for services from an agency.
g. Proof of budgeting issue.

Maximum amount of assistance: $200.00 per year per household.

For information or to request an application, please contact the Members Assistance Department

Phone 231-723-8288
or Toll Free 888-723-8288
Fax 231-398-6748

Lee A. Ivinson Ext - 6718
or Amber Moore Ext - 6731

Community News

January 2005, Vol.2 Issue 1

Happy Birthday

Happy 3rd Birthday to Breanna Lynn Medacco! (January 14th)
- Love Dad, Mom and Chelsea.

Happy 4 th Birthday Jake the Snake (jan 24)
- Love Mom, Dad, Josclyn, Jalissa, Jasmine, Jacquelyn, & Jessie James.

Happy Birthday Jalissa Leigh Cabarrubia (Jan. 12th)
- We love you! Dad, Mom, Josclyn, Jacob, & babies

Happy Birthday Daddio! (February 25th)
- Love your daughter

A very Happy Anniversary Mommio & Daddio! (February 24th)
- Love your daughter

Happy February Birthday! To my nephew & cousin Takoda Antoine-John
- Love auntie Nita, Jeremy, Janelle & James

Happy Birthday Tina Louise M'Clellan-Payment!
- Love, Kimberly, Scott, Breanna & Joshua
I cannot Believe you're "41" this year.

Happy Belated 13th Birthday to Joshua Michael M'Clellan!
- Love & hugs, Mom, Dad and your little sissy Breanna

Happy Birthday Joan Burkhart!
- From your friend, Kimberly

Happy Birthday Dad! (Clatus Clyne II) February 25th.
- From Bronsen & Blaque

Happy Birthday Mom! My Words Can Never Thank You For Everything You Have Done For All Of Us!!!!!
- Moon, Doug, Greg, Dustin & Roxanne

Happy Birthday Bobby! (January 13th)
- Love, Grandpa, mom, Budha, Mike and Jonathan.

Happy 1st Birthday Squeak!
- Love, GreatGrandpa, Daddy, Granny, Uncle Mike, Aunt Budha, Amya, Tammy, Ashlee and Jonathan.(Jan. 28th)

Happy 2nd Birthday Amya Star Battice! (January 30th)
- Love always, Dddy, Granny, Uncle Mike, Aunt Budha, Jonathan, Tammy and Ashlee.

Happy Birthday to my daughter Elizabeth L. Medacco, with all my Love! Have a great day. (February 13th, 2005)
- Love Mom.

Happy Birthday Daddy! (January 13th)
- Love Amya, Tammy and Ashlee

Buffalo Burgers for sale

Brian Gibson is selling 10 lb boxes of 40 buffalo burgers from South Dacota, $30.00 a box.

For information on pickup location please call Stella Gibson at 231.861.6516

Happy Anniversary!

Happy Anniversary to Clatus & Nicole (Mom & Dad)!! February 24th.
- Your boys.

Happy 50th Wedding Anniversary Ed & Esther Zweigle!! (January 29th, 2005)
- Love, your kids.

Congratulations!

***Dana Miller & Tahca Milk were married on December 9, 2004** in Manistee. Parents of the bride are Dale Miller & Deb Kilbourne of Peshawbestown. Parents of the groom are, Orville Milk of Wanblee, Pine Ridge, South Dakota & Kareen Lewis of Manistee. Services were performed by the Honorable Judge, Daniel Bailey. We send out our congratulations and good wishes for this new couple. May the Creator always guide your steps, your happiness together grow deeper, your friendship stronger, and your romance sweeter through all the days and years of your life. We are so happy for you both.*

Thank You!

To anyone wo reads this;
I want to praise Brian Gibson for the Thanksgiving dinner. God Bless you and how I wish everyone had such a heart! Thanks Brian for the wonderful example.
- A Grateful Elder

"Be not forgatful to entertain strangers:
For thereby some have entertained angels unawares."
- Hebrews 13:2

Obituaries

Mickey Louis Wahr, *age 56 of Kaleva, Michigan, passed away on Monday, December13th, 2004 at West Shore Medical Center.*
He was born on June 7th, 1939 in Muskegon, Michigan, the son of the late Robert and Clara (Aspey) Wahr. Mickey graduated from Lansing Community College with an Associates Degree in Business Management.
Mickey married Marsha (Vinkle) LaPratt on February 14th, 2000 in Manistee. He was a Supervisor for the R.V. Park at the Little River Casino and Resort, retiring on October 3, 2003.
He was a member of the Little River Band of Ottawa Indians of Manistee, AA Friends of Bill W. District # 10, Area 34. He loved working crossword puzzles and his family.
Mickey is survived by his wife: Marsha Wahr of Kaleva; one daughter: Deborah Wahr of Dewitt: two sons and daughter-in-law: Victor (Laura) Wahr of Elsie and Michael Wahr of St. Jhons; two step-daughters and sons-in-law: Lisa (John Greene and Pamela LaPratt-Dumire both of LAnsing; three granddaughters: Ashley, Chelsea, and McKenzie; three step-grandsons: Cory, Chris and Austin. Mickey is also survived by one sister: Carol Ann Wahr-Bennett and one brother: Robert (Wahr) Larson and by several nieces and nephews.
Mickey was preceded in death by his parents and one son: Robert Louis Wahr in 1996.
Memorial contributions can be made in Mickey's name to AA Friends of Bill W. District # 10, Area 34 or to the Manistee County Humane Society

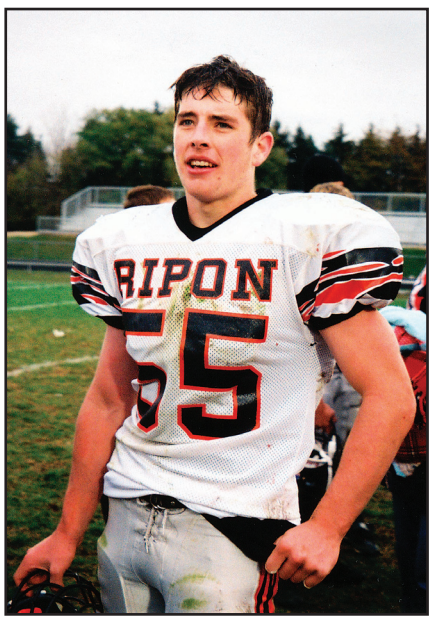
Community News

January 2005, Vol.2 Issue 1

Four Generations

Aiden James Figueroa was born on December 13th and came to complete a circle that now spans over four generations. From left to right; Misty April Dawn Woodward (Grandma), Vanessa Kathleen Figueroa (mother), Kathleen Ardis Bower (Great-Grandma) and Aiden. The proud family welcomed the 7 pount 2 ounce bundle of joy with open arms.

Evan Koon



Evan Koon, son of Rick and Becky Koon of Ripon Wisconsin has had a very exciting past year and one-half. It all began in November 2003 when his high school football team won the WIAA Division 4 State Championship. Evan was the starting offensive tackle and defensive outside linebacker/defensive end. During the year he earned 1st team all-conference recognition at tackle. Last March he turned his sights on the sport of rugby. A sport the he had only viewed on television, but was intrigued by the constant action and contact. Because rugby is club sport and not a high school sport in most areas of Wisconsin he traveled to nearby Fond du Lac to play for their team the Stoutmen. The season turned out to be very exciting with his club being one of the better teams in the state. Evan like any athlete learning a new sport started out slow taking time to understand the rules and strategy of the game. His persistence and athletic ability shown through because at the end of the season he was invited to tryout for the Wisconsin U-19 (under 19 years of age) Select State Team. Evan made the team and traveled to Denver, Colorado to play in the 4th annual Rocky Mountain Rugby Challenge. Eight teams traveled from such states as California, Louisiana, Texas, and Minnesota. During the tournament two individuals were selected to play on the USA U-19 Eagles National Team of which Evan was one of them. The team traveled to the island of Trinidad to play in a World Cup Qualifier Tournament, where the winner of the tournament would represent North America and the West Indies at the 2005 World Cup in South Africa. The team started out by defeating Guyana 54-0, and then defeated Canada 14-3. They qualified to play in the World Cup Tournament. Unfortunately during last falls football season Evan tore his ACL ligament and will be unable to travel to South Africa to compete in the tournament. One thing can be sure is that it has been a great ride.

Story and photos submitted by;
Rick, Joe and Betty Koon

Evan playing rugby in Denver

USA u-19 Eagles

DOMESTIC VIOLENCE AND SEXUAL ASSAULT RESOURCES

KENT COUNTY
YWMCA Domestic Crisis Center (616) 459-4681
Crisis (616) 451-2744

LAKE, MASON, AND OCEANA COUNTIES
Region Four Community Services Crisis (800) 950-5808

MANISTEE COUNTY
CHOICES Crisis (231) 723-0082

MUSKEGON COUNTY
Every Women's Place Main (231) 759-7909
24 hr Crisis (231) 722-3333

NEWAYGO COUNTY
WISE Crisis (231) 796-6600
Or (800) 374-9473

OTTAWA COUNTY
Center for Women in Transition Crisis (616) 392-1970
Or (800) 848-5991

WEXFORD COUNTY
OASIS/Family Resource Center Crisis (231) 775-7233

Little River Currents

MEGWAA EZHIWEBAAK

Be-Da-Bin had a special vistor this Holiday Season!
Santa came to Visit the Health Clinic!

Great Big Thank You to all who particpated !

Be-Da-Bin invited Santa to help raise awareness of their program and to promote positive emotional health by reducing stress associated with the Holidays.

Currents Submission Coupon

Please fill out the following coupon, cut it out, and mail it to; *Little River Currents* 375 River St., Manistee, MI 49660

Dedications we receive will be published in the next available newspaper issue.

Name:_____ Tribal ID #:_____

Daytime Phone #:

_____ Birthday/Belated Birthday _____ Anniversary/Wedding

_____ Birth Announcement _____School/College Achievement

_____ Other _____

Write your dedication text out completely, for example: "Happy 60th Anniversary, Aunt Mary and Uncle Harry, April 1, 2004. From your family and friends." Dedications are printed EXACTLY as printed in the box below.