

3. 25 CFR 83.7 (c). We have, as a Tribe, maintained political influence or authority over our members, the members of the Match-e-be-nash-she-wish Band of Pottawatomi, from historical times to the present. Some of the existing institutions through which we have exercised our authority have been those provided to us by the U.S. during treaty times, such as the Missions, and other institutions we retained as the result of not being scattered all over the face of the earth like so many seeds and have retained influence over our Tribe as a result. Our line of succession of leadership has been intact for a century and a half and our leaders can be named and their deeds and beliefs documented by U. S. records and scholarly publications. Although we trace our leadership to 1795 with our Chief Match-e-be-nash-she-wish, the Elder, we have chosen to begin in 1821, the period when the U.S. recognized the Band to begin our leadership review.

Match-e-be-nash-she-wish was our Civil Chief from 1821 to 1843, followed by his son Penasee from 1843 to 1854; his son Shaw-be-quoung was Chief from 1854 to 1902; and in essence although D.K Foster (Shaw-be-coung's younger brother) was a key leader and Sub Chief, could read and write, and is known in oral tradition as our "last Chief from the treaty period", he was only Head Chief for a brief period. He died in 1903. In fact the death of Moses Foster (Shaw-be-coung), D. K. Foster, and Pay-she-geh-she-go-quay (Mrs. Sprague) in a period of one year created a leadership crisis in the Bradley Settlement in the period just before the 1904 Pottawatomi payment. It also paved the way for the Tribe's leaders to develop the Missions to fill the void and formalize the leadership once again as the result of the slack. Lewis Medawis, a Grand River Ottawa who had married into the Band and Selkirk Sprague jointly spear headed the creation of the Bradley Mission which was agreed to in 1905 and finally completed in 1914. Thereafter Selkirk Sprague led the community along with Lewis Medawis, the Methodist Elder, until Medawis's death after 1920 when Selkirk alone was recognized as the established leader of the Bradley Indians. He often corresponded with the BIA during his leadership and worked along with his cousin, and son of the last Chief, Raymond "Jack" Foster to try to gain the attention of Washington and establish formal Tribal relations again. In 1954, Jacob "Jake" Sprague, a World War I Veteran was elected Chief but died a few years later without managing to gain the return of our lost reservation lands. Lewis Church had been elected leader of the Allegan and Ottawa County Indians in 1951 and thus assumed leadership over Salem, the bastion of Grand River descendants who were also descended from Penasee, and after the passing of Selkirk Sprague, Church assumed the responsibility of maintaining the Indian Community for both Match-e-be-nash-she-wish communities, greatly aided by the fact that the two Missions were under one pastorship (under the Methodists) and the fact that he had also become the Chairman of the "Indian Workers Conference", a state-wide Indian Mission maintenance institution.

In 1993, at the age of 76, Church nominated D.K. Sprague

as successor Chief of the Band. Sprague was then elected by the Elder's Council in the summer of 1993 in a meeting at the home of Margaret Sipkema before one of the Tribe's Ball games where the Elder's Council at times gathers for special meetings. No fanfare was made of the event although all Elder's Council members were in attendance. D.K. Sprague, so named after D. K. Foster, is the current Chief. The next election is not constitutionally slated until 1996.

Under 25 CFR 83.7 (c) (1), the Tribe wishes to relate that it has always had a ruling body by which it conducted its community affairs, even in the interim period when the official Indian Affairs of the Tribe were curtailed by the United States from 1890 to 1934. Under 25 CFR 83.1 the Band asks the B.I.A. to give consideration to the fact that while the Indian Missions created by U. S. Government for the Pottawatomi in Allegan County have been Methodist (for the first 20 years the Episcopal Church facilitated the Missions under an Ottawa treaty), because the Tribe had become affiliated with the Methodists by U.S. policy design after we were assigned to them by the B.I.A in 1872. The Mission leaders were always the heads of extended families of the Tribe who gathered together within the Mission structure and directed community affairs. Thus, in the modern times, the period after 1900, and particularly after 1905 when the Tribe began fund raising and planning of the physical Mission structure, the Mission Council and leaders directed the affairs of the community after they were discussed with the Mission Community, the "Council of Elders". After the death of D. K. Foster in 1903, a crushing blow to the political affairs of the Tribe, particularly devastating after losing the Head Chief just prior to that time, the Tribe was without direction from those who previously had direct communications with the United States Government.

The Match-e-be-nash-she-wish Band, then located principally at Bradley, Michigan, reacted with construction of a Mission at Bradley and then later a second sister Mission in Salem Township 10 miles to the west. Each of these two original Missions had Elders, heads of families, who made up a community council, wholly of Indians, and these councils then nominated pastors to operate and lead the Missions. It is likely that God did not choose the Pottawatomi Pastors. Unlike the Biblical Paul, Pottawatomi pastors were not struck blind by a light to become adherents to the Church. Instead young men were selected by their Elders, their parents were approached, and then they were groomed and given the right to speak within the Missions and for the Tribe. They were made to understand the values and mores of the Tribe, uphold them, and if they should not be able to keep these covenants they were dismissed.

When a leader is selected among the Match-e-be-nash-she-wish Band Tribe that leader usually leads until death or illness provided the Tribe the need to select another leader. Rev. Lewis Church was picked by the Mission to lead the community at Salem at age 15 and was groomed and learned his role from Selkirk Sprague who served in a "mentor" capacity. God was

Selkirk Sprague who served in a "mentor" capacity. God was expected to accept the nomination of Pottawatomí pastors primarily because the Missions were the Pottawatomí Community's institution and no one else's.

These pastors performed marriages of community members, burial rites for the dead, settled disputes among the families in a diplomatic manner, and intervened with individual Tribal members directly, with the support of the community, when the accepted values of Tribe were breached. This was the case, for example, when persons were living together out of wedlock which was not acceptable to the community. It was the pastor who was expected to intervene in his role as Pastor, or "Chief". Thus the Tribe has had it's own council which was in place in the late 1940's when Methodism encroached upon the Missions decision making process, and requested that the pastors who married and buried be licensed preachers within the Methodist Church, if they were going to call themselves Methodists.

Lewis Church was one of the few to undertake the lengthy process of formal training provided by the Methodist Church. (In summers he attended Garrett Theological Institute at Evanston, Illinois). The formation of the Indian Worker's Conference in 1954 was a recognition by the Indians that the Indian Missions, if they were to be Methodist and be licensed, would need funds and a process to gain additional training. Even the Indian Worker's Conference was an all Indian Board made up of the pastors (Community selected leaders, i.e., Chiefs) which negotiated with the Methodist Church to carry out the projects necessary.

When the Methodist Church began to regulate the spiritual affairs of the Indian community, the reaction by the Tribe was predictable. It moved to also organize, with the assistance of the Mission, the secular Tribal Affairs of the Tribe. In the same year that the Indian Worker's Conference was created by the Missions, the Match-ebe-nash-she-wish Band (which referred to itself as the "Shawbecoung Pottawatomí Band") elected it's own Pottawatomí Community Council. In effect, in 1954 the Band created a secular council to pursue claims under the Indian Claims Commission, and to protect it's sovereignty.

Under 25 CFR 83.7 (c), subsection (1) (i), The Tribe is able to mobilize significant numbers of members and significant resources from it's members for group purposes. Formerly all of the homes of the Community members were built with assistance from each other. The Missions were built by the community. They have been kept up by resources raised by the Community. The Cemetery is kept up by the Community. The Tribal lands being purchased, or formerly acquired, were the product of mobilization of the Community's resources after the Elder's Council in the Mission made the decision to move ahead on a projects. The funerals of the Tribal members are another indication of Tribal mobilization, even the Tribe's sports teams, and the Community dinners and events staged to pay for the internal improvement projects of the Tribe.

Under 25 CFR 83.7 (c), subsection (1) (ii), most of the Tribe does consider the issues acted upon by group leaders and governing bodies to be of importance. The method of information transmission is from the Elder's Council outward through their families, and then to extended families. In this respect the information is geared to the adults of the Tribe and the Tribe's youth learn of the actions of the Tribe from their parents (and also learn the biases of their parents or families on specific issues), to maintain a continuity of decision making from generation to generation within families.

The Tribe's Constitution has been constructed to represent geographic areas of the Tribe, and may curtail, in time, some of the individualism of the extended families on Tribal decision making in that three major geographic areas have been created and the element of a popular vote has been integrated into the decision making process to satisfy U. S. Government requirements. The compromise by the community in this issue is understood and has been accepted with some reservations.

At the present time there is confusion among the Tribe's membership because of the two separate Huron Band Tribal Groups who are also contacting our members and trying to get them to sign up for their efforts. A relinquishment process has been initiated by the Match-e-be-nash-she-wish Band internally to address this issue. Tribal members will be required to acknowledge the Band as their representative government at the exclusion of others. This will also show that they consider matters and decisions of the leaders and the Tribe important.

Under 25 CFR 83.7 (c) (1), subsection (iii), the Tribe reiterates that because of the construction of the Elder's Council which has traditionally been the Heads of Extended Families, the information regarding Tribal matters filters directly into the community in a distinct process. They don't usually see it on TV. In addition the Federal Acknowledgment Project of the Elder's Council does periodically send newsletters to community members, and they receive a newsletter from the Missions they are members of in their local areas.

The necessity for accurate information is particularly acute at the present time because of the splintering of the Huron Pottawatomie Tribe into two polarized de facto government factions each making contact with our leaders to support their efforts, sending their newsletters to the community stating their positions, which causes our information grapevine to react to inform our core community to keep them informed.

Under 25 CFR 83.7 (c) (1), subsection (iv), the Tribe wishes to affirm that it does meet the criterion in 25 CFR 83.7 (b) on more than a minimal level.

Under 25 CFR 83.7 (c) (1), subsection (v), the Band wishes to call the attention of researchers of contemporary history of our recent formal separation from any political association with the Nottawaseppi-Huron Band of Pottawatomie, which has created it's own set of circumstances. The widespread claims

from Hurpn Pottawatomi Tribal leaders that they are going to be Federally Acknowledged based on information gathered from visits from BAR have been particularly unsettling to our Band's members because they claim our members as Huron Pottawatomi. This has created divided loyalties and opinions as to how best to achieve a conclusion to our Federal Acknowledgment process. As a result our Tribe and it's members have relinquished any possession rights in the Pine Creek Reservation even for those who are a descendant to clear the air on their land issue.

Within the Match-e-be-nash-she-wish Band proper, concerns that have created levels of minimal conflict are in the area of potential Casion Gaming enterprises and fears that they would be placed within the community. The articulation of these concerns were passed to the Heads of Extended Families, and thus presented to the Elder's Council. It was feared that our local land purchases were for "Casino" purposes rather than our long overdue construction of a a Community Center (The Walk on Water Project) large enough to provide for our needs. Specific understandings agreed to in the formal constitution development which has been completed have allayed any fears.

Other internal conflicts, again which cross Tribal lines, exist in regards to heirship rights to Bradley land and are present among families which have one foot in our Bradley Band, and one within the Calhoun County Hurons by descendency. These have been decided in favor of the Bradley members by the Elder's Council and when that decision (land ownership issue) between the one of the Sprague members v. the Chivis family was contested, it was settled in court to the satisfaction of the Bradley Sprague element of the Match-e-be-nash-she-wish Band.

A major conflict was the very idea of seeking Federal Acknowledgment from the Government which was questioned because of the past record of the United States government in fulfilling any agreement with the Match-e-be-nashshe-wish Band since 1821. However the Tribe desires assistance with health care for it's members to gain access to a method to "Decalre War on Diabetes" by our Tribe's descendants of Chiefs and their Warriors.

Thus conflict is present, but managed, within the Tribe by the decisions of the Elder's Council and no matters which concern the sovereignty of the Tribal government are allowed to be decided by other bodies, i.e., Michigan Courts, which would show we do not have influence or authority over our members.

Under 25 CFR 83.7 (c) (2), subsection (i), The Tribe wishes to indicate that the Tribe does allocate land to Tribal members in two forms. The Tribe owns land which is held in common by it's Tribal members. In life, when the Tribe eventually creates Tribal housing on the lands it has purchased, if that be the decision of the Elder's Council under the Tribe's Constitution, and the decision is not countermanded by a referendum by the community, it is the Tribe that determines whom shall be housed and we hope it is everyone who has need. In death the Tribal Elders also make decisions about the burial plot and decide whom will be allowed to be laid to rest in the Bradley Indian

Cemetery. The decisions are applied in a consistent manner and the Tribe. The further adoption of Tribal ordinances will formalize the land use purposes of it's already acquired land.

Under 25 CFR 83.7 (c) (2), subsection (ii), it is likely that since the Match-e-be-nash-she-wish Band is in reality one large extended family as descendants of one Chippewa Chief from the 1795 Treaty, the spokesperson for all of Michigan's Indians at Greenville, who remained in southern Michigan, married into the Pottawatomies, and who was further accorded rights and a reservation at Kalamazoo in 1821, that the dynamics of the Tribe are very unique. Family disputes are generally handled within the extended families themselves. Evidence of the disputes, when they cross family lines, have also been handled by the Elder's of the Mission by seperating the disagreeing parties, and often by the parties themselves requesting public prayer on the matter. Maybe God has assisted the Tribe to settle some of it's internal matters.

In an informal manner, since land and heirship is the number one area for dispute among the Pottawatomie the community disputes are kept to a minimum by the pastor (Chief) who keep watch over unpaid back taxes and in the process of regularly knowing whose taxes are not up to date, discussions are initiated before the item becomes a divisive community problem. This has been done because the land issues faced by the Band, particularly after the death of the last Chiefs in 1902-03 split the community, and it took a few years for the Tribe to recover from those hard feelings. The oral tradition of those conflicts happening way back in 1902, and a court case when it was settled, is still remembered by individuals, but not often discussed. Rather it is remembered as a lesson to younger leaders of how not to do things and how one must be watchful so that the White man does not end up with the Tribe's land again, as was the eventual outcome in that situation. Disputes are, in fact, settled on a regular basis by the pastor who is allowed, rather, expected to intervene in the lives of the community when a problem becomes apparent. Often the individuals privately ask for assistance. This was always done as a private matter until 1992.

In 1992, Rev. Lewis Church, who individually assisted to resolve many disputes for families as part of his role as pastor, retired. In that year the Tribe also filed for Federal Acknowledgment, and created it's own modern Tribal Government complete with it's own constitution. The disputes that have surfaced since 1992 have been solved by the Tribe itself which found itself reacting to the intrusions of the factions of the Huron Pottawatomie on the sovereignty of the Bradley Tribe, and meetings have been held to decide what to do on the matter to protect itself. At one point the Nottawaseppi-Huron Band had attempted to claim jurisdiction over the Bradley Mission grave yard as their Tribal domain and to made the decision to allow the bones of an unknown Ottawa to be buried there. The Bradley Community stood firm. Finally a decision of the Gun Lake Band Tribe who intervned with the Attorney's of Michigan Indian Legal Services, Huron Pottawatomie representation, forced the

Huron Pottawatomi to withdraw from the legal process under way. A neutral party, the Grand Rapids Inter-Tribal Council then approached Bradley Elder's for the right to bury the bones in the Cemetery. After a meeting with all parties to consider the matter, it was agreed to by Bradley's leaders with the stipulation that the burial was not to be made a public spectacle. This was requested to keep the existence of the Cemetery of the Tribe a low key "secret" due to fears by Tribal members of graves being disturbed by curious passers-by. The Hurons exploited the matter via the press anyway and further undermined any respect the community may have had for them.

Under 25 CFR 83.7 (c) (2), subsection (iii), the Band wishes to report that there are norms of behavior that have evolved over a long period of historical time and some norms that have been inherited by the Band from the Government from the Treaty Period itself. The Missions were created with the premise of Missions being inserted into the Indian Tribes to modify the behavior of our People, and in particular, to eliminate alcohol from our Tribe. It was a pacification process. As a result there are strong prohibitions on the use of alcohol which remain today because of the initiatives of the U.S., and the harm that "drink" has done to our People. Nothing causes the community to become concerned more than the use of alcohol by members. Alcohol is tolerated by Methodists, and is utilized by even some members of the Methodist clergy. Drinking alcohol is socially acceptable in the dominant society (but not for Indian Mission pastors).

These values which are present within our Tribe are certainly hold overs from the values that were put into motion in our community in 1839 that have not changed since the treaty days. We have never seen or heard of one of our Indian pastors who used alcohol. This is one example of behavior that is prohibited. When this behavior has occurred in other Missions the individual pastor had to step down, and choose to reform, or move. Thus there are some sanctions that are in effect. But they are not written down on any page. They are however known.

Some individuals have been snubbed (shunned) by the community for excessive alcohol abuse, particularly if the individual is publicly intoxicated within the community at formal community affairs. It has always been wise for the excessive user to keep to him/herself and not challenge leaders in this area. One man, one who later became a pastor, before he straightened out, showed up at the Bradley Mission one Sunday and continually pestered Rev. Church before the service, making a public display. Church suggested he could give the man a ride home. The man wanted "the reverend to go into the woods and pray". Reverend Church suspected that he was the one who would "be preyed upon", and continually refused. Finally, after the service was finished, and the nuisance had not mellowed or retreated, the pastor put his "turn the other cheek" teachings aside, wrestled the inebriated soul to the ground, picked him up, and placed him into the car in full view of his People.

With a good deal of resistance the Chief took the man home. This situation never happened again. Eventually the man reformed and followed his father's foot steps and became a pastor himself at Bradley. Instances such as this have been infrequent and attest to the respect the community has for the pastors.

These same drinkers always knew they could call the Indian pastor, on the worst winter night, to be delivered home. (This had to be the individuals only resort as they avoided the pastors in this condition like the plague). The pastor would come, but likely not without his speech regarding his responsibility to his family, etc. The pastors are not taxi cabs, however.

Almost to the man, those who left and joined the military of the U.S. were rather incorrigible upon their return, and a challenge to their families and the Missions. So every time the U.S. has a war the Tribe suffers the after effects of another culture's value system.

The recent public demise of one of a neighboring Tribe's recent Chiefs who seemed to use more tricks than Nixon had to smear his opposition (at the time the opposition was a branch of his own relatives) to stay in political control of that Tribe showed how the Match-e-be-nash-she-wish Band community would react. Their behavior was predictable. Not one public meeting was called to react and legitimize the individual's wild claims. Meeting's however were called to support his opposition and local Tribal member with little mention of the political rival. Prayers were offered in support of the Band member being falsely accused. Privately, the individual was discussed throughout the community until a consensus was formed, without the need for a public meeting. Thus the individual was politically shunned and socially branded. Within a year he died. "Give them enough rope and they will hang themselves" was never said, but fully practiced. When our great Chief Sagamaw was beaten to death by a drunken family member when he was an old man, his attacker faced the same overwhelming community pressures and was dead within a year. It would appear that the community and it's collective conscience, and value system, is like a source of power and strength and those who dare tread on these values risk banishment, whether officially, or by the practice of shunning (it happens but we have no other word to describe it) and eventually the individual is forced to face his/her dilemma. Some leave and seldom come back except to visit; others die.

Under 25 CFR 83.7 (c) (2), subsection (iv), it will suffice to provide an example of one such shared labor project which has been planned for the Cemetery clean up on Decoration Day. The "word" has been spread throughout the community that a dinner will be held, and a clean up and organization of the Cemetery will take place. The Mission bulletin, and the Indian Grapevine will call attention to the event, and likely more persons will attend than is actually needed this year. This is the same mechanism that is put into operation when a building is built; such was the case with the Mission.

When the Tribal Center is built (next year?) it will be

a challenge again for the Elder's because the younger members of the Tribe have not seen a housing bee in their time and don't know how to react, and participate, because they have to see it done by their Elder's. Thus, the builders will likely be the old men, while the women cook, with some of the younger men in tow. Eventually the younger men will take a more spirited part. The memory of the event will be planted in all however preserving the practice for when it is needed again. This is the method that has created the human power to keep the Missions in repair, the additions completed, and a few generations back, all of our homes built. The spark is alive.

In the out set of this formal response a question was asked, "how will our young build homes for their families?" This is the answer that has not deserted our Tribe for the past century, and is likely the answer that will come again to our younger generation. Now instead of the Mission leaders, however, making the call for assistance it will be the Tribal Chief, as the constitution has now been inserted into the mix, and given time will blend itself into the Mission community of the Bradley-Salem Pottawatomi Indians.

4. 25 CFR 83.7 (d). A copy of the Tribe's Constitution has been provided and evidence of the criteria and the development of the criteria over the past two years has also been included. See document number 402.

5. 25 CFR 83.7 (e) (1). In the case of the Match-e-be-nash-she-wish Band, the Tribe, the members are almost totally descended from the Chief of the Band at the time of the 1821 Treaty. Although he did not sign the 1833 Chicago Treaty and agree to remove, his band was merged with Sagamaw's Band, and Ke-way-goosh-cum (the former Grand River Band Head Chief) in 1838 to form the Gun Lake-Griswold Colony under the direction of the War Department under authority granted by the President of the United States, on land granted by the President, held in Trust by Bishop Samuel A. McCoskry of the Episcopal Church, and located at Bradley Michigan.

In successive years the War Department officially attached other "roving bands of Pottawatomi" to the Griswold Colony and by 1850 there were 199 members of the Tribe.

Under 25 CFR 83.7 (e) (1), subsection (i). All members of the Tribe can trace their ancestry to individual whom were paid and whose names appear on the 1904 Taggart Roll.

Under 25 CFR 83.7 (e) (1), subsection (ii), members of the Match-e-be-nash-she-wish Band can all trace their ancestry to individual who were part of the Griswold Colony and whose names appear on the 1850 Census, the earliest Allegan County census document, an official U.S. Census which showed our Tribe as one body and served as a base reference point for development of the membership criteria we adopted and which appear in our

Tribe' Constitution. This document shows that our Chief was Penasee at that time in our historical past.

Under 25 CFR 83.7 (e) (1), subsection (iii), we have also inserted the 1842 Census of the Indian under the Michigan Superintendency; our Tribe appears under the heading "Griswold Colony", and our Chiefs Match-e-be-nash-she-wish's and Penasee's names appear on the document, as well as on the 1839 Annuity payment Roll of the Grand River Band, where our Tribe is listed as the Gun Lake Village Band under Pottawatomie Chief Sagamaw.

Under 25 CFR 83.7 (e) (2). The Match-e-be-nash-she-wish Band has provided a list of names in conformity with the mandated criteria (see document number 406). The former list submitted to the BAR was the same list as the present list, but only a list of names, submitted without addresses. Thus this is our only membership list. Our Tribal membership list was prepared based on criteria approved by the Elder's Council in 1992, which was developed into a Membership Roll with a grant from the Administration for Native Americans in 1993. The names on the list were approved on October 25, 1993 and the total persons on the list were individually researched and files created, and supporting documents collected for each file, and the Base Roll of Membership was created.

6. 25 CFR 83.7 (f). The members of the petitioning group, the Match-e-be-nash-she-wish Band of Pottawatomie Indians of Michigan, also known as the Gun Lake Band; and the United Nation of Chippewa, Ottawa, and Pottawatomie Indians of Michigan, Inc.; are principally made up of persons who are not members of any Acknowledged North American Indian Tribe.

7. 25 CFR 83.7 (g). Neither the Petitioner nor it's members are the subject of congressional legislation that has expressly terminated or forbidden the Federal relationship between the Match-e-be-nash-she-wish Band and the United States.



Part V

LIST OF SOURCES

Match-e-be-nash-she-wish Band

of Pottawatomi Indians

of Michigan.

May 16, 1994

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64. M-234, Roll 427, Mi. Superintendency Emigration, 1830-48, Doc. #'s 303-304.
65. M-234, Roll 423, Letters Received. Mich. Supt. 1824-51. Doc. # 524.
66. Schoolcraft noted in Census of 1837 (see document number 35) that 200 Ottawa remained in Ohio.
67. M-234, Roll 487, Letters Received, OIA, 1824-81. Report shows that only 374 Ottawa removed from 1832-1838.
68. Ibid., (see document number 62).
69. Ibid., (see document number 63, #310).
70. Ibid., (see document number 65).
71. Ibid., (see document number 51), Aug.3, 1795 Treaty (7 Stat. 49)
72. See document entitled Indian Land Cessions, 1795-1837. The Compact of June 5, 1838, determined the bands to be included by the War Department under payment as Grand River Bands. (also see document number 61).
73. Ibid., (see document number 64).
74. M-234, Roll 423, Letters Received, OIA, Michigan Superintendency, 1824-81, 1838-39. Doc. # 471. By Sept.30, 1839, the Census had been achieved. It was developed from the 1839 Annuity Payment of the Ottawa which shows "Gun Lake Village" with the Grand River Ottawa.
75. Ibid., (see document number 35), this is an enlargement of Schoolcraft's estimate's for Chippewa, Ottawa, and Pottawatomi south of the Grand River. We have also provided Schoolcraft's Census figures from 1840 (M-234, Roll 424, Letters Received, Michigan Superintendency, 1824-51, 1840-1841, document number 263). This 1840 Census is just prior to the southwest Michigan removal carried out by General Brady.
76. M-1, Roll 37, Letters Sent, Mich. Superintendency and

Mackinac Agency, Documents 399-400. An additional document (M-1, Roll 37, Mich. Supt. & Mackinac Agency show that by November of 1836, Samuel McCoskry, of the Episcopal, (who later cooperated with the U.S. on the Gun Lake Band-Griswold Colony) was already being used as a reference by Schoolcraft, two years before the President's approval.

77. Ibid., (see document number 62). We have also included the Census of Indians within the Superintendency of Michigan in 1842 which lists the Griswold Colony (Gun Lake Village Band as per 1839 Annuity payment) under Chief Sagamaw, and also list Matchi-pe-nash-i-wish, and Penasee who remained in Michigan after not signing the 1833 Treaty (7 Stat. 431, September 26-27, 1833).
78. Although the Compact of June 5, 1838, created and mandated that the Gun Lake Band-Griswold Colony would be paid at the Grand River site along with the Grand River Bands and may have been thought by some to have been Grand River Band Ottawa, the Annuity Payment of 1853 of \$1700.00 compared with Michigan Superintendent Henry Gilbert's records show that the Griswold Colony was paid out of Ottawa Annuities of \$1700.00 from permanent Annuities from 1795, 1807, 1818, and 1821. (See documents 420-21, and 423, M-234, Letters Received by OIA, 1824-81, Roll 404).
79. M-234, Roll 425, Letters Received, 1824-81, Michigan Superintendency, 1842-45, Document number 78. This document also provides Indian census information of the Grand River region where the former Warrior groups had concentrated.
80. Government document forwarded to Court of Claims showing Pottawatomies paid in 1843 who remained in Michigan. The Kekalamazoo Band had joined Sagamaw and were paid along with the Griswold Colony under the category of Michigan Ottawa with permanent annuities from 1795, 1807, 1818, and 1821.
81. Ibid., (see document number 62).
82. Ibid., see document number 51, (11 Stat., 621, July 31, 1855 Ottawa and Chippewa Treaty. By approval of the Secretary of the Interior, the Griswold Pottawatomis were allowed to be a part of the treaty, even though it was an Ottawa and Chippewa Treaty, and the Tribe lived well outside the jurisdiction of the Treaty boundaries itself.
83. The Pottawatomies who make up the Matchi-pe-nash-i-wish Band all trace their ancestry to Matchi-pe-nash-i-wish, their Chief at the time of the 1821 Treaty. He did not sign the 1833 Treaty (7 Stat. 431, September 26, 27, 1833).

We have included a survey of the Matchi-pe-nash-i-wish Reserve (RG 60-8, Records of the Michigan Department of Conservation, Lands Division) which was provided to our Tribe as part of the 1821 Chicago Treaty (7 Stat. 218, August 29, 1821), and also a 1979 B.I.A. Land Claims Map. (Also see document number 72).

84. The Diocese of Western Michigan, A History; Smith, Franklin Campbell, Diocesan Historical Commission, Grand Rapids, Michigan, 1948. The appendix of this work contains a condensed history of the Griswold Mission to the Ottawas. (See pages 665-669). Also see document number 76.
85. Grand Rapids Press, December 1, 1992.
86. Various documents published by earliest residents to present time. They are: History of Allegan and Barry Counties, 1880, pages 41-42, 354-355; Six Months Among Indians, Wolves, and Wild Animals, Historical account of the winter of 1839-40, Cook, Darius B. 1889; Michigan Pioneer and Historical Society, Vol. XXXII, 1903, pages 381-383; Michigan History Magazine, Michigan Historical Commission, Indians of Oceana, Spooner, Harry L., Vol. XV, 1931, pages 655-665; Kalamazoo Gazette, December 14, 1954, Claim Big Chunk of Kalamazoo; Kalamazoo Gazette text of article from 1957 as provided by Michigan Historical Collections; Indian Mission Wanes, Grand Rapids Press, April 7, 1957; Michigan History Magazine, Vol. XLIV, Michigan Historical Commission, 1960, page 399 and accompanied by partial Wayland Township map for reference; Handbook of North American Indians, Smithsonian Institution, Indians of the Northeast, 1978, pages 780 and 784; River & Lake, a sesquicentennial history of Allegan County, Michigan, Joe Armstrong and John Pahl, 1987, Allegan County Historical Society; Penasee Globe, Wayland, Michigan, June 29, 1988, page 11, picture article on former Indian Camp meetings/Mission; Allegan County News & Gazette, Native Americans and Bradley Linked, December 23, 1993; page 1. (Also see document # 57).
87. Ibid., (see document number 15).
88. Ibid., The Indians of the Great Lakes, Kinitz, W. Vernon, 1972, pages 229-230; 247-248. (See document number 35).
89. Wilderness Politics and Indian Gifts, The Northern Colonial Frontier, Jacobs, Wilbur R., Univ. of Nebraska Press, 1950, pages 181-185. (Also see 7 Stat. 49, Aug. 3, 1795 Greenville Treaty in document # 51).
90. Ibid., (See document number 34).

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91. Ibid., History of Allegan and Barry Counties, 1880, pages 40-41. (See attached document).
92. See map from Helen Hornbeck Tanner's Atlas of Great Lakes Indian History for the 1830 period.
93. Historic Michigan, Land of the Great Lakes, edited by George N. Fuller. (see document entitled Indian Trails, Mounds, Earthworks, Villages, and Cemeteries in Kalamazoo County. pages 121-123.
94. See document number 92.
95. Ibid., Wilderness Politics, etc., Jacobs, (see number 89).
96. Ibid., Wilderness Politics, etc., (see number 89).
97. History of Kent County, Michigan, Chapman & Co., Chicago, 1881, page 143 (see document).
98. (See document number 92).
99. (See document number 34).
100. (See document: Michigan Travel Map with outlines of "Sanctuary" and the Forks of the Grand and Thornapple Rivers. Note the three major branches. Please refer to document 88 and reference to "three branches").
101. (See document 97).
102. These raids are described by Sagamaw and Noonday and were written as part of Darius Cook's, Six Months Among Indians, Wolves, and Wild Animals. (See document # 86).
103. Michigan Pioneer and Historical Society, Vol. XXX, 1906, pages 172-190 (see document).
104. Michigan Pioneer and Historical Society, Vol. XIX, 1892, pages 415-416 (see document).
105. Ibid., Historic Michigan, Edited by George N. Fuller, Phd., Harvard, published by the National Historical Association, 1873, pages 142-144 (see document).
106. History of Kalamazoo County, Michigan, Everts & Abbott, Philadelphia, 1880, pages 78 and 435 (see documents).
107. Historic Michigan, Kalamazoo County, Edited by Charles A. Weissert, National Historical Ass'n, pages 86-89; Southwest Mich, Vol. III, pages 109-112 (see document).

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108. Michigan History, Vol. XXXI, Michigan Historical Commission, 1947, pages 88-90 (See Document).
109. Ibid., (see document number 108).
110. Ibid., (see document number 108).
111. Historic Michigan, George N. Fuller, Editor, 1873. with an account of southwest Michigan Edited by Charles A. Weissert, pages 127-141 (see document).
112. Michigan History Magazine, Vol. 29, No. 2, April-May-June, 1945, published by the Michigan Historical Commission, pages 214-216 (see document).
113. Ibid., (see document 111).
114. Keepers of the Fire, Edmonds, Ronald.
115. Ibid., (see document 111).
116. In the case of Saginaw Chippewa Indian Tribe of Michigan v. United States 22 Ind. Cl. Comm 504 (1970), the Claims Commission ruled that while the Greenville Treaty recognized the title of the signatory Indian Tribes, such recognition was subject to a later determination of precise boundaries of the lands which had been relinquished to or recognized in the respective Indian Tribes. In the instance of the Matchi-pe-nash-i-wish Band of Pottawatomi, the measuring out of the three-mile square reservation by metes and bounds at Kekalamazoo in 1821 described the lands which were ceded to the United States (see document 83). Recognition was thus completed by the 1821 Treaty. (See document 24 Ind. Cl. Comm. 50, Red Lake and Ottawa and Chippewa v. U.S., pages 50-54).
117. Three Chiefs who became attached to the Griswold Colony in fact signed the 1795 Greenville Treaty (7 Stat. 49, Aug. 3, 1795) We purchased a photo of the original treaty signature page and have highlighted Matchi-pe-nash-i-wish, Sug-ga-nunk, and Wab-me-me. Wab-me-me, or White Pigeon, removed and later returned to Michigan. He signed the 1846 Treaty at Council Bluffs). (See photo document and Archives correspondence).
118. See document number 51 (7 Stat. 105, Nov. 17, 1807 Treaty).
119. In 1821 both Matchi-pe-nash-i-wish and Sagamaw were provided three-mile square reservations at Kalamazoo and nearby Schoolcraft, Michigan, where they continued to cooperate. Penasee, the son of Matchi-pe-nash-i-wish became the activist (War Chief) and he and his father

- did not sign the 1833 Chicago Treaty (see document #51).
120. (See document number 51 (7 Stat. 105, Nov. 17, 1807)).
 121. *Nine Months Among Indians, Wolves, and Wild Animals*, narrative of the winter of 1839-40, a first hand account by Darius Cook who wrote a book and had it published in 1889 contains his interviews with Sagamaw and Noonday. (Refer to document number 90 for more in depth review).
 122. Darius Cook wrote that Sagamaw had Tecumseh's ornate smoking pipe when he visited the Selkirk Mission at Bradley in 1839 and described it in his book. (See document 90).
 123. *Ibid.*, (see document 90). Many accounts and newspaper and historic documents by historical societies are based on Cook's 1839-40 winter visit.
 124. *Michigan Pioneer and Historical Society*, Vol. XVI, pages 291-292 (see document).
 125. Penasee is not well known but it is evident that had the Chippewa, Ottawa, and Pottawatomi been able to sustain war beyond 1795, or 1812, Penasee would have been a well known leader. He later would lead approximately 500 Indians who gathered at Nottawasippe for a Council with the U.S. (and agent Ketchum) to defy and defeat plans to have some southwest Michigan Pottawatomi voluntarily remove to the Mississippi region. (See document # 63).
 126. Meanwhile Penasee was at the 1815 Treaty which he signed along with Noonday (naw-way-qua-gee-zhick) and while he carried on active resistance to removal and did not sign the 1833 Chicago Treaty, he did not go to war again after he signed the 1815 Treaty (7 Stat. 131, September 8, 1815). Refer to document number 51.
 127. (See document 51).
 128. (See documents 92; 106).
 129. This is at the forks of the Thornapple. The forks of the Thornapple reflect this Chippewa ancestry in Forks of the Thornapple Bands 1; and 2, as recorded on the 1853 Annuity Rolls (see document number 78). Refer to document 106 to note close proximity to Gun Lake Village as noted by Helen Hornbeck Tanner in her Atlas.
 130. Gun Lake Village Band (Griswold Colony) list from 1839 Annuity Payment (see document number 74 for other bands).
 131. *Michigan Pioneer and Historical Collection*, Vol. XXX,

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Lansing, Michigan, 1906, pages 180-181 (see document);
Also see document number 97, page 154-157.

132. See document 106.

133. See document number 51 (7 Stat. 218, Aug. 29, 1821).

134. See document number 51 (7 Stat. 528, Jan. 14, 1837).
Although he was paid out of Schedule B, he was not an
active leader with the Saganaw and his signing appears
necessary to clear up claims from the 1827 Treaty where
other Pottawatomi had relinquished claims but Penasee
had not.

135. See document number 83 for location of survey.

136. See document 105.

137. When Ketchum refers to the Pottawatomes who gathered
at Nottawasepi Village (the former 99 sections reservation)
listened or took direction from the Chippewa on the Grand
River he was referring to Penasee and Matchi-pe-nash-i-wish
who had with held their signatures from the 1833 Treaty
and were under no obligation to remove to the Mississippi
region. This event took place in 1839 M-234, Roll 427,
Mich. Suptc'y Emigration, pages, 306-307 (see document).

138. His father was Ottawa and Pottawatomi.

139. During the Claims Commission period the Bradley Indians
knew so little about Indian Law and historically have
traced their ancestry to Matchi-pe-nash-i-wish rather
than Sagamaw that they did not intervene in the hearing
on this item.

140. Prior rights and a subtle policy of removal created a
situation where major Chiefs were provided reservations
only to have them reconsidered a few years later. The
Origins of Indian Removal, 1815-1824, copyright 1970,
Michigan State University Press, may be of interest in
seeking to understand the reservation policy of the U.S.
during the period of time when our Chiefs were provided
reservations themselves which were ceded a few short years
later. Matchi-pe-nash-i-wish was never compensated for
the Kalamazoo reserve, likely because he did not sign
the 1833 Treaty.

141. See document number 74 and locate the Cheboigan Band of
Chippewa Indians. This is where Topenabee ended up.

142. See document number 51.

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143. M-1, Roll 37, Mich. Superintendency and Mackinac Agency, Letters Sent, document number 163. This document and the legal ruling it implies allowed Pottawatomi from the 1821 Treaty to freely move north to Allegan County which was not yet fully surveyed and thus open to Indians with 1821 Treaty rights. This complicated the removal plans of the War Department but it appears that the Indians knew their rights clearly on this issue. It also explains the large emigration of Pottawatomi to the Gun Lake (Allegan County) region after the 1833 Treaty. (see document).
144. Economic and Social Beginnings of Michigan, A study of the settlement of the lower peninsula during the territorial period, George N. Fuller, Lansing Michigan, 1916. See map document.
145. Atlas of Great Lakes Indian History, Helen Hornbeck Tanner,
146. Indians Guided First Settler to New Home, Kalamazoo Gazette, no date (see document).
147. See document number 51 (7 Stat., 305, September 19, 1827).
148. Michigan Pioneer and Historical Society, Vol. XXX, Lansing, Michigan, 1906, pages 199-200 (see document).
149. The Grand Rapids Press, December 15, 1954. Indians Seek Old-Timers. The descendants of Matchi-pe-nash-i-wish's Band were still seeking their compensation for the Kalamazoo Reservation in 1954. Also see document number 83; and 86.
150. M-234, Roll 404, Letters Received, Mackinac Agency, 1828-1880, 1853 to 56 file, document number 329 (see document).
151. See document number 140.
152. See document number 51, (7 Stat.399, Oct. 27, 1832). Matchi-pe-nash-i-wish did not sign this treaty.
153. Michigan History Magazine, Volume 36, September, 1952, number 3, pages 292-297; (see document).
154. Documents of United States Indian Policy, Edited by Francis Paul Prucha, Univ. of Nebraska Press, 1975, pages 60-62 (see document).
155. See document number 51 (7 Stat. 320, July 29, 1829).
156. History of Allegan and Barry Counties, Michigan, Ensign

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& Co., Philadelphia, 1880, pages 31-32 (see document).

157. See document number 65.

158. See document number 51.

159. See document number 51 (7 Stat., 431, Sept. 26, 1833).

160. Ibid.

161. 62nd Congress, Senate Documents, Vol. 27, Indian Affairs Laws and Treaties, Vol. 3, Page 56 (see document).

162. 1904, May, Newspaper article "the old government claim won by the Indians in Allegan County a few years ago" (see document). Reference of Allegan County Indians is to the Matchi-pe-nash-i-wish Band, then called Sha-pe-co-ung Band, the Indian name of Chief Moses Foster, son of Penasee, who was the son of Matchi-pe-nash-i-wish.

163. See document entitled Taggart Roll.

164. It was proven that the Allegan County Indians did not remove to Kansas, or sign the 1833 Chicago Treaty, and that the band was still in residence in Allegan County and Matchi-pe-nash-i-wish Band was paid along with those who were allowed to remain in Michigan under the Supplementary Articles.

165. Background of the Judgment in Indian Claims....(see B.I.A. document).

166. Census of the Pottawatomie Indians of Michigan and Indiana taken by John Cadman, 1895, Michigan Stat Library (see document).

167. See document 163.

168. 1831 Map of Allegan County region showing lands which had been surveyed. Thus the land was open for Indians with prior rights (such as the 1795 and 1821 Treaty) to utilize until the land was sold. The Allegan County history relates that some lands had not yet been sold in the 1880's (see document). Also refer to document number 143.

169. See document 86, typewritten copy of Kalamazoo Gazette article from 1957 Allegan County Historical Society meet.

170. Matchi-pe-nash-i-wish was counted in the Michigan Superintendency Census in 1842 and is listed as second Chief behind Sagamaw. Penasee succeeded to Chief after

the death of Sagamaw in 1845. The account from the Allegan County History is likely the description of the death of Matchi-pe-nash-i-wish (see document), pages 270-271.

171. We have attached a copy of the original 1836 Ottawa-Chippewa Treaty which then shows the deleted portions which had been agreed upon but struck out by the President. The Treaty was then sent back to Michigan and ratified in Mid-June. Penasee signed this Treaty, however he was not Chief of the Matchipe-nash-i-wish Band and most likely was included as an individual because of his status as a leading Warrior. See original document then compare with (7 Stat. 491, March 28, 1836) the ratified treaty located in document number 51.
172. See document number 63. It clearly shows that the Secretary of War knew of the concentration of Indians in Allegan and Barry Counties and then chose to remain silent on the matter. Likely to help Michigan to sell land being advertised in Philadelphia, and many other places. See attached "Tourist Map" a conscious decision to not pay annuities to those who had agreed to remove but did not. See document.
173. M-234, Roll 134, Chicago Agency, Emigration, 1835-47, documents 309-311. Suggest that between 800 and 1000 have refused to go to Kansas and shows the U.S. knowingly discontinued annuities to coerce, or "induce", Pottawatomies to remove. One must bear in mind that the Nottawaseppi Reserve does not mean the Nottawaseppi Band of Pottawatomie but refers to the five or so bands who formerly occupied the "99 sections reserve" added by the 1827 Treaty and referred to as the Nottawaseppi. The U. S. had the additional fear that if the aggravation with Great Britain and local borders skirmishes taking place might break out in war; who would the Indians be loyal to? See document.
174. See document number 62.
175. See document number 67.
176. In the War of 1812 Sagamaw had lit the torch on Chicago, Blackskin and Noonday at Buffalo; indeed the area identified earlier as a sanctuary for Indians was a retreat for Tecumseh's Michigan followers during the War of 1812 and a hot bed for the followers of Pontiac in the mid-1700's. See document 172; and document number 100. Travelers were steered quite clear of the area.
177. M-234, Roll 423, Letters Received by OIA, Michigan Page

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Superintendency, 1838-39, document numbers 138-139; 142-143 (see documents).

178. Ibid., see number 177.

179. M-234, Roll 423, Letters Received by OIA. Michigan Superintendency, 1838-39, document number 005, 034, 134-135 (see documents).

180. M-234, Roll 134, Letters Received by OIA, Chicago Agency, 1824-37, Emigration, 1835-47, documents 638-639. Sprague, who had replaced Sibley in the shake up in the War Department, traveled to Washington to meet with the Secretary of War. He reports that in addition to the Grand River region situation that there are approximately 1200 Pottawatomies a few miles to the south that present another danger (see document).

181. Personal Memoirs of a Residence of Thirty Years with the Indian Tribes on the American Frontiers, Henry Rowe Schoolcraft, Arno Press, New York, 1975, pages 594-597; 590-591 (See document)

182. M-1, Roll 37, Records of the Mich. Superintendency, Michigan Supt. and Mackinac Agency, Letters Sent, July 18, 1836-June 26, 1839, document numbers 457-458, and 460-461 (see documents). The June 5, 1838, Compact with the Grand River Chiefs modified the 1836 Treaty. A Friendship Treaty was entered into by the Chiefs who also agreed to visit the Mississippi region to explore. In addition the Chiefs agreed to allow Sagamaw and his Band at Gun Lake to be paid along with the Grand River Bands (see document number 60). This opened the legal route to concentrating the Pottawatomie War Chiefs on specific reserves where they could be monitored. By modifying an existing treaty funds were made available from article four of the 1836 Treaty, and the civilization fund.

183. See document number 60; and 74.

184. M-1, Roll 37, Michigan Superintendent and Mackinac Agency, Letters Sent, July 18, 1836- June 26, 1839, document numbers 198, 225, and 226. The President approved the plans for the mission schools suggested by Schoolcraft (see document number 76). His plans had been under consideration since at least Nov., 1836. The "Glass Affair" likely made it expedient to implement the plans.

185. M-1, Roll 37, Michigan Superintendency and Mackinac Agency, Letters Sent, July 18, 1836- June 26, 1839, document numbers 225, 226. Due to the shortages

of human resources, a system whereby the War Department appointed sub-agents to carry out treaty provisions had been approved by the War Department. In effect, McCoskry, by accepting the Mission to implement under a treaty provision, had also become a part of U.S. Government.

186. M-234, Roll 423, Letters Received by OIA from the Michigan Superintendency, 1838-39, document numbers, 153, 164, 165, 168, 171 (see documents).
187. M-234, Roll 423, Letters Received by OIA from Michigan Superintendency, 1838-39, document numbers 442, 448, 450-451, 455, and 476 (see documents).
188. M-1, Roll 37, Records of Mich. Superintendency and Mackinac Agency, July 18, 1836-June 26, 1839, document number 190 and a page from the History of the Western Diocese of the Episcopal Church (Ibid.) denoting the local visit of McCoskry to the Grand River Indians (see document). Also refer to 1839 Annuity payment (document number 74) and review Ottawa Colony Band of Grand River Ottawa. One must recall that Noonday was, in effect, the Head Chief of all of Michigan Indians by being Head Chief of the Grand River Band. The Grand River Band held the Warrior Chiefs who had the ear of the War Department. By creating the Gun Lake-Griswold Colony and the Ottawa Colony the U.S. had pacified the two principal elder war leaders of Michigan's Ottawa, and Pottawatomi.
189. See document 187 (#476).
190. M-234, Roll 424, Letters Received by OIA from Michigan Superintendency, 1840-41, document numbers, 264, 273, and 791 (see documents). One should recall that the 961 Michigan Ottawa (see document number 62) are being reported as Grand River and Maumee Ottawa in Schoolcraft's Statement of Annuities for 1840. It has not been publically disclosed at this date that there are 961 Michigan Ottawa and the 1200 Pottawatomi (see document 180) still in Michigan whom have been reported as "removed". The Colonies were aimed at corralling the leaders of these formidable Warrior groups. They were successful.
191. See document number 51. In the 1836 Treaty, Wasso, a Chippewa, appears as an Ottawa "Chief of the third class". Thus the 1836 Ottawa-Chippewa Treaty seems to be a relief valve document for more than the Pottawatomi.
192. M-1, Roll 37, Records of the Michigan Superintendency/OIA, Letters Sent, Michigan Supt. and Mackinac Agency, Vol. 1., July 18, 1836-June 26, 1839, document number 645 (see document). Pee-tway-wee-tum also is listed in 1836 Treaty

in the third class of Chiefs, as is Penasee giving credence to the notion that displaced Chiefs from other regions were made a official part of the treaty with minimal remuneration. Matchi-pe-nash-i-wish did not sign.

193. See document number 171. We have attached page 8 of that document and highlighted Wasso, Penasee and Pee-tway-weee-tum (see document).
194. Liber 282, Page 448 of Allegan County, Michigan Court Records. Samuel McCoskry deed for 160 acres (200 additional acres was purchased by the U.S. in 1839) and the total acreage was held in Trust by Bishop McCoskry for the Griswold Colony, or Gun Lake-Griswold Colony, as listed on his 1840 Census (see document). Also refer to document number 60; and document number 187, #451.
195. See document number 187.
196. Personal memoirs of a Residence of Thirty Years with the Indian Tribes on the American Frontiers, Henry Rowe Schoolcraft, republished by Arno Press, New York, 1975, pages 483-484 (see document).
197. Three U. S. War Department "Colonies" from Article four Education funds from the 1836 Ottawa-Chippewa Treaty were created in Allegan County in 1838-39 by the Baptist, Episcopal, and Congregationalists under George Smith at Old Wing. The Ottawa Colony of Noonday (Baptist) at Prairieville; the Gun Lake-Griswold Colony (Episcopal) of Sagamaw; and the Old Wing Colony (Congregational). Also see document number 79 for Old Wing Census.
198. Although the Northern Ottawa at Cross Village had earlier rebuffed the Pottawatomis they seized the opportunity to join the Old Wing Colony and lived in Allegan County until 1848.
199. See documents number 57; number 60; number 190.
200. Cemeteries of Allegan County, Michigan, Townships of Gun Plains, Martin, Wayland and Leithton, Vol. I, Allegan, Michigan, 1951 (see document).
201. See document number 74, Gun Lake Village, Grand River Bands.
202. See document number 76, Michigan Superintency Census of 1842, Griswold Colony.
203. See document number 74, particularly the Grand River Band Annuity Rolls, and compare them with the 1853 Annuity

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- Roll (document number 78).
204. Refer to document number 60.
205. Document number 187.
206. Memorials of the Grand River Valley, Franklin Everett, A.M., Chicago legal News Co. 1878, pages 295, 296, and 297. Also see document number 74, Gun Lake Village, Grand River Bands (see document).
207. See document number 194.
208. M-234, Roll 416, Letters Received by OIA, Emigration, Mackinac Agency 1838-39, document no. 303 (see document).
209. M-234, Roll 405, Let. Rec. by OIA from Mackinac Agency, document number 321 & 322. Shows authorization for land purchase given (see document).
- M 234, Roll 425, Letters Received by OIA, from Michigan Superintendency, document number 191. Shows that the Griswold colony was "supported entirely by the Government of the United States"; 360 acres of land. (see document).
- Allegan County Courthouse Records, July 13, 1855, Leber 13, Page 205 and 206 (see document). Trust statement of Bishop Samue A McCoskry, Also see documents 187; 194.
210. See document 200, page 296.
211. See document number 57, page 41; document number 84; and document number 209 in which Bishop McCoskry lists the line of succession of the Gun Lake-Griswold Chiefs.
212. See document number 80; also number 62.
213. Michigan History Magazine, Volume LII, Number I, Spring, 1968, Michigan Historical Commission, pg. 47 See document).
214. M-234, Roll 425, Let. Rec. by OIA from Mich. Superintendency, 1842-45, pages 426, 428, 429, and 430 (see doecument).
215. These emanated from the Gun Lake and Thornapple River region surrounded by requests for Babcock to be removed. Millard Fillmore acted personally in this matter, Babcock was removed, Sprague became Michigan Agency Superintendent.
216. See document from Allegan County Historical Society.
217. See Census of 1850 document 216, 217.

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218. In 1848 Maiskaw was elected Chief; but the decision was not unanimous. By 1850 some Ottawa Colony members had drifted to Griswold and appear on the Griswold Census. One of them is Mac-ca-tay (Mackety).
219. History of Allegan County, Ibid., page 41, footnote. Also typed copy of Letters received, OIA, Michigan Superintendency, M-234, Roll 426, pages 735-38. The rumored removal of the Pottawatomi was likely fed by the charge that Superintendent Babcock was favoring the Pottawatomi in the Grand River Colonies (he was following War Department policy and attaching them to the Colonies (see document 214, page 429) which led to his ouster made the Pottawatomi remaining in Michigan uneasy. Since Henry Jackson was a Methodist pastor for the small number of Hurons at Griswold known as the Meshemenecon Band news would logically flow to Calhoun County since Henry Jackson was also their interpreter, paid by the U.S. Also see page 675 from M_234, Roll 416, Letters Rec. by OIA from the Mackinac Agency (see document).
220. See document number 209 in which McCoskry lists the succession of Chiefs at Griswold from 1838-1855.
221. Information from Six Months Among Indians, Wolves, and Wild Animals, a book written by Darius Cook, published by Avery Color Studios, AuTrain, Michigan. 49806, first printed in 1889.
222. Autobiography of James Selkirk, page 40, (see document number 57).
223. Ibid., Autobiog. James Selkirk. (See document number 57, page 43).
224. But only for a few years as Chief Moses Foster and his younger brother perished within a few years of each other. D.K. Foster Died in 1903. D.K. Foster was educated and taught school for the Tribe in the Mission system from 1862 until the 1855 Treaty education funds ended. Also see M-234, Roll 786, Letters Received, OIA from Schools, pages 59-60 (see document) which mention Chief Penasee's bright son.
225. Selkirk asked the Secretary of interior to look into some matters including the continued funding of the Griswold Colony. His request was denied in view of the 1855 Treaty negotiations which would take place in the near future (M-21, Roll 52, OIA, Letters Sent, page 67, see document).
226. Griswold Colony Chiefs Maw-bese (representing the Ottawa Colony members at Griswold, and Sha-pe-quo-ung representing

the Griswold (Gun Lake) Pottawatomi, in June of 1855 ask the Secretary of Interior to place their 360 acres of land in Trust with the President of the United States. They fear that if McCoskry might die their land would be lost to them. (M-234, Roll 788, Letters Received by OIA, from Schools, pages 553, 554, 555, and 556; see document). Also refer to document number 194, and document number 209 in which McCoskry officially files an explanation of the Trust, likely to assist the Tribe since the land was not able to be taken into Trust because of the imminent 1855 Treaty.

227. Census Returns, 1847, Bureau of Indian Affairs, History, Condition, and Prospect of the Indian Tribes of the United States., authorized by Congress, pages 478-487. Multiple Chiefs are listed, see page 483 (see document).
228. Annual Reports, 1851-55; also see doc. 150 (see document).
229. M-21, Roll 52, OIA/Letters Sent, Vol. 52, June 13-Oct.27, 1855, letter number 139 (see document). The Secretary of the Interior authorizes the Pottawatomi (and Huron Pottawatomi) to be included in the 1855 Treaty.
230. See document number 209.
231. Refer to document number 226.
232. M-234, Letters Received by OIA, Roll 783, 1846-47, page 414 see document).
233. M-234, Roll 782, Letters Received by OIA, Schools, 1844-45, pages 422-426 (see document). Bishop McCoskry's total outlay of funds received was reported on these pages and accepted by the War Department. He reported the funds received from the U.S. for land which Rev. Selkirk purchased on behalf of McCoskry and the Tribe. Previous to 1843 Bishop McCoskry had been receiving payment payable to "cash" (see M 234, Roll 780, Letters Received by OIA, Schools, 1841-42 (see document).
234. Lewis Cass, The Last Jeffersonian, Woodward, Frank B., Rutgers Univ. Press, 1950, pages 191, 202, and 219 (see document). Cass had a blind trust which Trowbridge handled while Cass was in public service.
235. M-234, Roll 783, Letters Received by OIA, Schools, 1846-47, pages 152-153 (see document).
236. C.C. Trowbridge, a banker in Detroit, Michigan, was long known in government circles. He was also a Free Mason, and a member of the Episcopal Church in Detroit.

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237. M-234, Roll 783, Let. Rec. by OIA regarding Schools, 1846-47, pages; M-234 Roll 416, Letters Received by Office of Ind. Aff., Emigration, 1846-50, pages. Two representative reports from F. H. Cuming, Supt. of Education, Griswold Colony (see document).
238. Documents of United States Indian Policy, Francis Paul Prucha, Univ. of Neb. Press, pages 89-92 (See document).
239. See document number 51 (11 Stat., 621, July 31, 1855). Shaw-be-co-ung (Moses Foster) our Chief, was not involved in the negotiations. However, it appears that with the authorization of the Secretary of the Interior, a meeting with the Pottawatomi was convened such that Shaw-be-co-ung signed the revised treaty, either for his Pottawatomi Band, or for the Small number of Grand River Ottawa under his authority, in 1856.
240. See document number 226. Penasee died in 1854. His son was chosen by the band as Chief (see document).
241. See document number 57, page 43.
242. M-234, Roll 404, Letters Received by the Office of Ind. Aff. from the Mackinac Agency, 1853-55, pages 369, 370, 372, and 380 (see document). The Pottawatomi from Matchi-pe-nash-i-wish Reserve from the 1821 Treaty were paid out of the Ottawa, or Michigan Ottawa, account. by review of the 1853 Annuity payments (document number 78) for the Griswold Colony one can determine that Gilbert could have reasoned the Tribe was Ottawa.
243. It would appear that the Treaty negotiations came together so quickly that Gilbert himself probably did not know when they would take place. Also Gilbert was not an entirely honest man and in the end was relieved of duty for misconduct.
244. RG 75 1870 Annuity payroll of the Grand River Band of Ottawa and Chippewa Indians of Michigan. The Shaw-be-qu-ung Pottawatomi from Griswold.
245. Even a superficial review of the 1870 Grand River Annuities will reveal many Pottawatomi dispersed through out the Grand River Bands (see full document of 1870 Roll).
246. Refer to document 229, Secretary of Interior approval.
247. M-574, Roll 80 page 143, National Archives micro film In an 1891 Court of Claims document 1372 Indians are listed, each claiming Pottawatomi ancestry. With the dispersal of the Pottawatomi into the Grand River Bands

after 1855, voluntary removal north to Mason and Oceana Counties, intermarriage, new births in the new land, taking jobs, attending Northern Michigan Indian Schools, and not returning south, or earlier removals, such as the Old Wing removal in 1848 to Grand Traverse, it is entirely possible that 1371 were Pottawatomi descendants, even in Northern Michigan (see document).

248. Atlas Of Allegan County, Michigan, D. J. Lake, Published by C. O. Titus, Philadelphia, 1873, page 31 (see document). and parts of a document located in the Allegan County Court, Liber 158, pages 495-501, relative to the breaking of the McCoskry Trust and who purchased land with the consent of the State Court.
249. See document number 237. In 1847 F.H. Cuming reports that a few more Hurons who had been resident at Griswold, returned to Nottawaseppi.
250. M-234, Roll 416, Letters Received by OIA, from Mackinac Agency-Emigration, 1846-50, page 312 document begins (see document). Concurrently, at Griswold the population was 109. The next year when the Old Wing Colony moved north 100 more Pottawatomes arrived at Griswold. By 1850, 199 Indians were at Griswold, mostly Pottawatomi (see document 237; document 217).
251. See document 219.
252. See document 250.
253. Reports of the Missionary of the Methodist Episcopal Church-Missions to the Indians, 1842-61 (Located at the Methodist Church Archives, Adrian, Michigan), page 73 (see document). Since the Griswold was Episcopal, the Methodist toe hold at Griswold was with Huron Pots attached to Nottawa.
254. See document number 74, Ottawa Colony, Grand River Band; also document number 244, Shaw-be-co-ung's Band, individual # 8, "May-co-tay".
255. See document number 78, "Fish Creek Band".
256. See document number 245, Grand River Band section.
257. Abstract of Entries at United States Land Office in Michigan, 1870-75. From the private records of Lewis Church, given to him by Issac Shagonaby (see document).
258. Letter of the Secretary of the Interior, 1360, 40th Congress, 3rd, Executive document number 33.

These letters to Congress show what was intended and what happened along the way.

259. See document number 238.
260. Ibid., Documents of U. S. Policy, Prucha, pages 92-95 (see document).
261. See document 85, Michigan History Magazine, Vol. XV.. 1931, 655-656.
262. The Pottawatomi had hoped for a separate Treaty such as that received by the Saganaw Chippewa.
263. Census of 1860, Eastern half of Allegan County, Michigan, Michigan State Library, 1947 (see document).
264. See document 244, Shaw-be-co-ung's Band.
265. Ibid., Documents of U. S. Indian Policy, Prucha, pages 95-96. Also refer to document number 85, by Spooner, for "Indian War".
266. If the Certificates for land had materialized into land patents, many of the former Griswold Colony may have remained in northern Michigan like so many other former Grand River Valley Indians did. A copy of a land "Certificate" is provided; seemingly as worthless as the paper it is printed upon. See example document.
267. See document number 258. In a nut shell, lists of Grand River Indians who would be provided land were to be finished by 1856. In reality they weren't satisfactorily completed until 1870 and by then the time, according to the treaty, for the lists to have been completed had passed. The obligation for land to be provided had lapsed. No patents were issued and the Indians scattered. Some of the Shaw-be-co-ung Band returned to Allegan County.
268. Old Tyme Plat and History of Oceana County, Michigan, Michigan State Library, 4-H Youth Council, Hart, Mich., 1976, and miscellaneous news articles (no dates available); Oceana County Pioneers and Businessmen of Today, History, Biography, Statistics, and Humorous incidents, L.M. Hartwick and W. H. Tuttle, Pentwater, Mich. 1890, plat map and pages 59-61 (see documents). Also see Census of 1870 of Allegan County, State of Michigan Library, Michigan, which shows that not all of the Griswold Colony removed north to Oceana County (see census document).
269. Ibid., Document of U.S. Indian Policy, Prucha, pages 141-143; also Rubinstein, Justice Denied, pg. 39-42 (see doc).

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270. Ibid., Documents of U.S. Indian Policy, Prucha, page 136, (see document).
271. See documents numbered 257; 258.
272. Handbook of North American Indians, Smithsonian Institution, Vol 15, Northeast Indians, 1978, page 784 (see document). Also see document numberd 194; 209.
273. See document number 163.
274. Allegan County Court Records, Liber 158, page 497. The land was legally still "in Trust", there should have been no taxation. However since the 1871 Federal Law abolishing Treaty making had passed, taxes were assessed over the objections of the Tribal community (see document).
275. F. Cohen, Handbook on Indian Law, 1982, the Michie Company, pages 510-522 (see document).
276. Excerpt from a Nov. 10, 1993, letter to Ass't Secretary, Ada Deer indicating that many Pottawatomi, both Shaw-be-co-ung and Huron Bands are listed among Grand River Bands. The sugestion is that part of the Huron Band might be considered a "splinter" of the Griswold Colony (see document).
277. This document is a typewritten report of Pottawatomi Claimants in Pamtopee and 1371 other Indians v. U.S. who were living in Allegan and Ottawa County (which is adjacent to Allegan Co.) in 1890. They are randomly listed on Claims Court documents, this report includes only those in Allegan and Ottawa Counties (see document). Also see document number 247.
278. See document 268 (b), "Pioneers and Businessmen,, pages 59-60-61. "D. K. Foster's report provides a flavor of the skills possessed by the Indians who returned to Allegan County.
279. The Allegan County Indian population has remained relatively stable as shown by the Indian population graphics developed by B. A. Rubinstein, Justice Denied: An Analysis of Ameircan Indian-White Relations in Michigan, 1855-1889, a dissertation, Michigan State Univ., 1974, pages 20,21,22, and 23 (see document). Also see article from Wayland Globe, May 2, 1957, "Olden Days of Bradley Exciting" (see document).
280. A Survey on Indian Groups in the State of Michigan, 1939, John H. Holst, Supervisor of Indian Schools, Bureau of Indian Affairs Central Library, Department of the Page

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Interior, see pages 14, and 19.

281. Lewis Medawis not only gave the community words to live by, but daughters. Today the Medawis blood lines are thoroughly dispersed through the Bradley Indians much like the blood lines of Penasee (see pictures from Salem Mission Community, 50 years apart).
282. Athens Times, December 15, 1911, Death of James David who married a Huron Potawatomi and moved to Athens around 1900. See document number 248.
283. See document number 248.
284. These individuals are enumerated in the 1860 Census of Allegan County in Cheshire Township.
285. Legislation of the Fifty-First Congress relating to the Court of Claims, chapter 39, (26 Stat. L.), AN ACT to ascertain the amount due the Pottawatomie Indians of Michigan and Indiana, approved, March 19, 1890, pages XXIII, XXIV (see document).
286. Court of Claims document, "Brief for Claimants by John B. Shipman, in the case of Pam-to-pee and 1371 other Pottawatomie Indians of Michigan and Indiana vs. U.S., filed Oct. 31, 1891, docket number 16842, pages 1-28, (see document). The brief verifies that three reservations were involved and that five bands held rights to the 99 sections reservation, including the Matchi-pe-nash-i-wish, Prairie Ronde, and Huron Bands. The Griswold Colony was made up of the Prairie Ronde and Matchi-pe-nash-i-wish Bands. Matchi-pe-nash-i-wish did not sign the 1833 Treaty.
287. M-234, Roll 425, Letters Received by OIA, Michigan Superintendency, 1842-45, pages 756, 757, and 758 (see document).
288. Wayland Township Plat map, 1913 (see document).
289. Deed to Griswold mission Cemetery, deeded to D.K. Foster and his Heirs, and assign, forever (see document).
290. Journals of the Annual Convention of the Protestant Episcopal Church, Diocese of Michigan, Michigan State Library, for the years 1840, 1844, 1846, 1847, 1848, 1849, 1850, 1851, 1855, and 1856 (See documents). In 1840 the Bishop marked off the present Cemetery for Griswold. See document number 289.
291. For many years the Post Office was located on the Selkirk reservation; the first Post master was David Bradley,

for whom the town of Bradley is now named.

292. M-234, Roll 784, Letters Received by OIA, Schools, 1848-49, pages 835, 836 (see documents). In 1848 One Hundred Pottawatomies joined the Gun Lake-Griswold Colony; children doing well in school, especially the son of the Chief Pe-na-see. This refers to D. K. Foster, or Cau-se-qua as he was known then (see document).
293. See document 163. One must recall that the result of the Supreme Court decision meant that the Tribes remaining in Michigan who were part of the "99 sections reservation" would be included with Pam-to-pee's Nottawasippi (thus the Taggart Roll potentially contains the names of six bands), five bands from the 99 Sections Reservation plus the Nottawaseppi Band Reservation. The Huron Pottawatomi, the Prairie Ronde, and Matchi-pe-nash-i-wish Band represent those remaining in Michigan from the 99 Sections Reservation. The Taggart Roll is a Census, not a Tribe's membership roll.
294. The 49 Sections Reservation was the domain of the Pokagon Band and the Topenabee Band.
295. Actually, before Allegan County was named, it was known as "Kalamazoo" as Kalamazoo County encompassed a much larger area. The Matchi-pe-nash-i-wish Band was located at Kalamazoo, and the Prairie Ronde had a reservation near present day Schoolcraft, both in Kalamazoo County.
296. See document 163.
297. Medawis became a pastor while in Oceana County and worked cooperatively with the Shaw-be-co-ung Band when he returned to Allegan County from Oceana. He was a full Blooded Grand River Band Ottawa.
298. Medawis had been a pastor for 20 years before he became active with the Allegan County Indians in the early 1900's. As the Elder, he had the responsibility to groom younger leaders including Selkirk Sprague, who returned from Haskell Indian School just after 1900. The earliest Mission records from Allegan County Indians (James Foster's house fire claimed most of them in the 1960's) show that in 1905 "Lewis Medawis, John Pigeon, and James Wasageshik, and Sampson Pigeon were licensed to preach" (see document).

Court of Claims Depositions , taken at Hamilton, Michigan, in 1891 where Chief Foster resided. Medawis' Father was Chief of the Me-tay-wis Band of Grand River Ottawa and he also returned from Oceana County and lived out his life in Allegan County. Many who returned lived at Page

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Hamilton, where land was still not sold to the public, and appear there in 1890. This is Where Chief Moses Foster lived then. This is also where the Court of Claims held it's hearings in 1891 (see document).

300. In reality, Indian pastors were few in number probably having to do with the ability to read and write, and interpret and not all Indians had the opportunity for schooling. A History of Michigan Methodism, The Father Still Speaks, by William Ray Prescott, Michigan Printig Service, Lansing, 1941, page 56 (see document) simply suggests that the Methodists "had no definite plan for work among the Tribes". This left the Tribes free to use the Missions to organize and lead their People.
301. Ibid., Documents of United States Indian Policy, Prucha, pages 177-78 (see document).
302. Justice Denied: An Analysis of American Indian-White Relations in Michigan, 1855-89, Bruce Alan Rubenstein, A Dissertation, Michigan State University, 1974, pages 140-45 (see document). I always got the idea listening to my elders that Indians were better off not having government interference in our lives. I believe it is the effect of the sorry lot of Agents that cheated, lied, cajoled, mislead, and then forgot us (see document). I speak of Agents like Henry Gilbert, the man who was once authorized by the Secretary of the Interior to make a Treaty with us. Read this and weep.
303. See document number 152.
304. In 1908 the BIA created field notes for the Durant payment Roll and the Shaw-be-coung Band was listed and researched along with the Ottawa and Chippewa. Since they had recently been paid under the Taggart Pottawatomi Roll in 1904, they were ruled as Pottawatomi based on the Supreme Court decision of 1899 and subsequent payment. The modern Allegan County Matchi-pe-nash-i-wish Band is made up of the descendants of Penase, and the descendants of Metaywis, in terms of Tribal Bands. The Grand Rapids Band was led by Joe Medaywe (Lewis Medawis father), the Grand River Chief, and he joined the community of the Bradley-Salem Indians. His children and their descendants are Pottawatomies.
305. 22 Ind. Cl. Comm. 504, Matchi-pe-nash-i-wish not part of the Saginaw Chippewa. He was born at Michillimackinac while the Indians gathered there at the post. But when General Wayne, and others, traveled to see him, to meet with him, he was living at Kekalamazoo. In 1821 Matchi-pe-nash-i-wish was provided a three-mile sqare reserve

at Kalamazoo (see document number 51, 7 Stat. 218, Aug, 29, 1821, page 199; and document number 83). Also review Historical Collections made by the Pioneer Society of the State of Michigan, Vol. XII, Lansing, Mich., 1908, pages 142,-43, 162-63, and 593-94 See Documents). It would appear that since Matchi-pe-nash-i-wish was the spokesperson for all Michigan Indians it was supposed that he had no Tribe of his own. See document 112, page 216.

306. See document number 74; Ottawa Colony Band, Muck-tay-wooshay.

307. See document number 248.

308. Allegan County Registrar of Deeds, Allegan County, Michigan, Liber 158, pages 495, 501 (see documents). Also see document number 248.

309. See document 299, page 124. From "Miscellaneous Articles, Nottawaseppi-Huron Petition for Federal Acknowledgment (see documents).

When the Secretary of Interior ruled that any settlement with Pottawatomies would include Hurons (see document 309 (b)) those who had found refuge by purchasing land at Bradley (see document number 248) returned to Athens to await their payment, which of course, did not come until 1904, after the Allegan Indians took the case to the Supreme Court, and were also included (refer to document 162).

310. This community is commonly known as the "Salem" Indians and all of the old time leaders of the Lower Peninsula of Michigan know where Salem is and have also been there. On the Holst Education Report of 1939 the Salem shows up as those listed under Burnips Corners, where the nearest Post Office was located, and Dorr, Holland, Allegan, and Hamilton, where the original Salem Members had spread out to by 1939. The Center of the community was, and is, the Mission which the Tribe itself built (see document number 280, page 14, "The Bradley Group"; and page 19).

311. M-234, Roll 134, Letters Received by OIA from Chicago Agency, Emigration, 1835-47, page 20 (see document).

312. Grand Rapids Press wire service photo, 1941, Expert Indian Basket Weaver Buried (see document).

313. Map from State Transportation Commission showing locations of "Salem" and Bradley, and Rabbit River (see document).

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314. See document 313.
315. See document number 276, Flat River Village.
316. Atlas of Allegan Co., Mich., C.O. Titus, Phila., 1873 (see document).
317. See document 248.
318. Quarterly Conference Report Book kept by Allegan County Indians. In 1907 they decided to Build the Bradley Mission and cooperated to pay for it. Includes 1958 picture from Grand Rapids Press of original building before renovation and addition by Tribe a few years ago (see document).
319. Various newspaper articles, 1900-1925, from Nottawaseppi-Huron Petition for Federal Acknowledgment showing sustained contact between Hurons whose ancestors came from Matchi-pe-nashi-wish Band and Bradley Indians (see highlighted documents).
320. The utilization of the Taggart Roll by the Huron Potawatomi as a Base Roll gave this false impression. The Taggart Roll is made up "Scattered, living descendants of Michigan and Indiana Potawatomis, including Huron, Pokagon, and others. See May 17, 1843 letter from T. Hartley Crawford to Rober Stuart attached as document. Also review pages from Mineapolis Area Agency Report entitled Background of the Judgments in Indian Claims Commission Dockets.... a Commissioner of Indian Affairs Document, March 20, 1975 (see documents). Also refer to document 286, pages 1 and 2.
321. Penasee Globe, Aug. 9. 1989, Indian Baseball Players: Local Legend Lives On (see document).
322. See document number 263, page 189.
323. See document number 319; also Penasee Globe, Wed., June 29, 1988, page 11 (old long Style Camp Meeting picture) of Bradley Camp of 1925 (See document).
324. Funeral of Thomas Mackety, those attending, and Pottawatomies represented (see document).
325. Grand Rapids Press Article, Sunday, April 7, 1957, A Century Has Seen Few Changes; and Indian Mission Wanes Only 54 Pottawatomies Remain At Bradley (see document). Also review documents numbered 318; 319.
326. "County Roads", published by Penasee Press, Wayland Page

Michigan, 1988, (see document).

327. See picture of Salem Indian Mission on document 326. The original structure was added to, and the old structure strengthened, and enlarged in the 1950's and the 1970's.
328. The Indians of Allegan County built everyting themselves, even their own homes until the late 1950's when, as factory workers they found it necessary to hire outside contractors to help them because their time was limited. Amos Pigeon was always there. He was a fruit tree trimmer and in his off season he always found time to contribute. Sampson Pigeon was his Father.
329. On document 326 part of the over hanging branches of one of the Maple Trees can be seen in the left edge of the Photo.
330. Schoolcraft's Census (document number 227) indicates 43 horses; Selkirk's reports show 61 by 1851, and D.K. Foster's 1868 report from Oceana County (document number 268) shows 131 horses. Lewis Church says almost every Indian family had at least one horse until the 1930 when cars scared the horses so bad that the Indians were scared into buying cars.
331. Chicago Agency Reports show that a contributing reason that St. Joe Pottawatomies didn't remove to Kansas in the numbers the U.S. had hoped was that because the Treaty ratification took over a year to complete. Consequently bids and contracts for rations were late in coming, and the Indians began selling their horses and wagons they received form the 1833 Treaty. Then the Indians didn't want to walk to Kansas.
332. Ibid., Atlas of Allegan Co. Titus C., Phila, 1873, page 48 (see document).
333. The U.S. Government only assisted those Tribes and groups who created Temperance Societies. The Missions seem to have had, as their number one criteria, to see Indians separated from Alcohol. The Bradley Mission Indians became great antagonists of Alcohol use. Hence their Mission gatherings became not only social, but also recreational. Without alcohol the gathering centered around food, and celebration of holidays; and the Mission was the only building big enough to gather in for community events.
334. Document number 57, page 41-42; M-234, Roll 425, Letters Received by OIA from Michigan Superintendency, 1842-45, 785-86 (see document), no sales of Alcohol to Indians.

335. See document 280, page 19. Minutes of the Michigan Annual Conference of The Methodist Church, Volume 29, number 2; and Volume 30, number 1; for the 1941 and 1944 (see documents). The documents show that the combined membership of the two Missions themselves was 85 persons in 1941.
336. Neither Matchi-pe-nash-i-wish nor Penasee signed the 1833 Chicago Treaty, on the 26th of September, or the 27th, and rallied others to resist removal. The Historical Collections made by the Pioneer and Historical Society of the State of Michigan, Vol. X, 1888, pages 170-172, relate a Council as reported by the White Pigeon Republican (see document) arranged by Ketchum, a Special Agent for the War Department and Poinsett. The Article refers to Penasee speaking against removal. Doc. 336 (b), M-234, Roll 427, Michigan Supt. Emigration, 1830-48, pages 303 and 304 relate the same meeting regarding Penasee (or Big Bird, as he referred to him) and his vow to never remove (see document). Refer to document number 63.
337. One only has to follow emigration of Matchi-pe-nash-i-wish, and Sagamaw, from 1795, in successive treaties, surrendering their claims in 1807 (the Detroit region), going to war in 1812, the Peace of 1815, their relocation in 1821 at Prairie Ronde for Sagamaw and Kekalamazoo for Matchi-pe-nash-i wish (see document 51), ceding the 1821 lands in 1827, in effect trading their reservations for space in the "99 sections reservation" that was ceded by every Chief in 1833 but Match-i-pe-nash-iwish and Penasee. They were then pacified in the diplomacy of the Compact of June 5, 1838, where they were allowed to take part in certain articles of the 1836 Treaty without ever having signed it. More of the same in 1855, even though the Secretary of the Interior had given permission to treat with the Pottawatomies. Added to another Ottawa Treaty without being part of the negotiations. It is no wonder that the other two Pottawatomie Tribe thought (or think) the Bradley Indians are Ottawa. The 1899 Supreme Court decision agreed in effect that the Allegan County Indians, the Matchi-pe-nash-i-wish Band was Pottawatomie and we were added to the Taggart Roll. (See the document, Report of the Michigan Pioneer Society, State of Michigan, Lansing, Michigan, Vol. III, 1903, pages 367, 368, contained in a letter from the BIA itself (Mackinac Agency, Ypsilanti, Mich., Dec. 26, 1878. See document.
338. The case of Wasso is an example of the complexity of the matter, especially in determining if one is Chippewa, Ottawa, or Pottawatomie. Review the certificate for the land grant (see document). It lists Wasso as a Pottawatomie (he is listed as a Griswold Colony member in 1851. In

1819 he was an influential Chippewa Chief who resided on the Shiawasse River, at present day Owasso (named after him later). He moved west, to Allegan County and received no payment for his lands from 1819 until Aug. 1, 1853 when he received 40 acres in a Presidential Land Grant to be held by his heirs and assigns, forever. Wasso, or Waso, or Owasso, was also swept away with the tide of the 1855 Removal north with the promise of lands which were never made for 318 "Grand River" (including our People, the Pottawatomies at Griswold) who were each to receive 80 acres. The eighth article of that treaty (see document 51, 11 Stat., 621, July 31, 1855), a Treaty with the Ottawa and Chippewa, which we Pottawatomi were attached to by authorization of the Secretary of the Interior (refer to document number 229), states that "Should any of the heads of families die before issuing of the certificates or patents herein provided for, sthe same shall issue to the heirs of such deceased persons. (Article Eighth, page 727, paragraph six). It was the old bait and switch for Wasso, the former Chippewa, lately a Pottawatomi, and listed under the Chiefs of the third class in the 1836 Ottawa Chippewa Treaty (see documents). It was also the same for the Shaw-be-co-ung Band, formerly known as the Matchi-pe-nash-i-wish Band.

339. The depositions for the Supreme Court case show his presence there in 1890. Court depositions also show that he was a Matchi-pe-nash-i-wish Band member (see document number 277).
340. Court of Claims Deposition of Phineas Pam-to-pee, Hamilton, Michigan, July 14, 1891, 18 pages (see document).
341. As a point of clarification, the Pine Creek Reservation is the Huron Band Reserve, purchased by individuals with funds from the 1807 Treaty which were not paid for a period prior to 1842. The four mile-square Nottawaseppi Reserve was held by the Nottawaseppi Band of Pottawatomi (see document 340, pages 3, and 4). The 1847 Census of the Huron Pottawatomi listed 61 person.
342. Silas was recognized by the Holst Report as one of our Bradley leaders (see document 280). He was one of our local pastors, a good man, and elected as representative of the Allegan County Pottawatomi as liaison to the Northern Michigan Ottawa Association meetings during the Claims Commission era. The Bradley folks knew there were claims; they just could not gather the documents. In 1959 Silas gave this picture to my parents, with a small caption on the reverse side (see document).
343. May 29, 1940, Department of the Interior letter from John

Collier regarding Lake State Region (see document).

344. See document 51.
345. In the 1850's Pe-nase-way-wa-ge-zhick can be found on the rolls of the Fort Village Band of Grand River Ottawa; Peet-way-wee-tum, a Chief of the third class in the 1836 Ottawa-Chippewa Treaty.
346. See document number 62. They were organized under the heading of "Michigan Ottawa, or "Ottawa" on stipulations and were still being paid their permanent annuities until the 1855 Treaty.
347. M-1, Roll 37, Michigan Superintendency of Ind. Aff., Mich. Superintendency and Mackinac Agency, Letters Sent, July 18, 1836-June 26, 1839, pages 311-12, 354-55 (see document). Also see document number 78, Griswold Colony.
348. See Document number 51. Thus the Michigan Ottawa disappeared from the stipulations and from memory as if they had been removed west. Essentially, Matchi-pe-nash-i-wish's Pottawatomi from the 1821 Treaty are technically Michigan Ottawa in the sense that it was out of this category that they were compensated until 1855.
349. M-234, Roll 487, Letters Received by OIA, Miscellaneous Emigration, 1824-48, pages 534-539, and related map, and 738 which show the remainder of the Ottawa Colony (those who had not joined Griswold after Noonday's death in 1847) under Maishkaw and their choice to go to Oceana (see documents).
350. Grand Rapids Press, July 10, 1993, Legal Battle Brews Over Indian Bones and Artifacts. In this controversy the Huron Pottawatomi of Calhoun County attempted to claim that Bradley Cemetery was a Huron Pottawatomi Cemetery but failed. They then met leaders of the Mission at Bradley to gain the nod to burying centuries old bones. Chief of the Huron Pottawatomi, John Chivis is buried at Bradley. He is also a descendant of Chief Matchi-pe-nashh-i-wish, but claimed a Huron Pottawatomi birth right (see document) as a descendant of Pam-to-pee. Also see document number 289; 290 (year 1840).
351. See document number 250.
352. Pam-to-pee v. United States, 1890. Pam-to-pee originally represented the Nottawaseppi Band in this matter and the interests of the Pottawatomi from the 4 mile-square Nottawaseppi Reservation created in 1821. The Indians from the "99 Section Reservation" intervened and later

joined the suit along with Pam-to-pee claiming that none of the Tribe from the "99 Sections" were included in the claims (this category included both Huron Potawatomi and Matchi-pe-nash-i-wish Band Pottawatomi; and others). See document number 286.

353. Newsletter of Huron Potawatomi, Inc., April 1991, see page 2 and three (see document).
354. Kalamazoo Gazette, Jan. 10, 1994, Federal Recognition Splits Indian town.
355. See document 279. The divisions in the Bradley-Salem Indian Community are Bradley Mission followers, and Tribal members whose families are affiliated with Salem Mission. Both communities are descended from Matchi-pe-nash-i-wish. The Salem Community was started after the 1904 Pottawatomi payment when Lewis Medawis and members of his family purchased their own land ten miles west of Bradley. See document number 313. The Grand River influence is more pronounced at Salem. The melding of the Medawis Band into the Shaw-be-co-ung brought new blood into the communities gene pool. Also see document 318; 325.
356. Minutes of the Annual Conference of the Methodist Church, 1965, Vol 35, number 2. See document.
357. Indian Office Files, Page 51, Metaywis, Chief, 1870, Grand River Roll, 1908 Durant Roll field notes, BIA, Sault Ste. Marie. 45533 Special Agent File, H. B. Durant. Also see document 312.
358. The young Pam-to-pee brothers became adherents to an evangelical movement and inspired the community to pull out of Methodism and build a new Church, across the street from the historic Mission. Within a few years both Warren and Charles Pamp had died, and with them the dreams of a revitalized Mission movement. The Pine Creek Church is now controlled by a white Board of Directors although it is located on the Indian land.
359. Church, and now Joe Sprague, since 1954, have organized Michigan's remaining historic Methodist Indian Missions into a network called the Indian Worker's Conference. It's purpose is to keep the missions in repair, prepare pastors to lead their communities, and preserve their historic communities. In 1994 Rev Lewis White Eagle Church stepped down from leadership of this organization after 40 years of assisting the State's Indian Missions, all of them created by the War Department and still surviving in their communities today.

360. Kalamazoo Gazette, 1980, Bradley Indians Hold Their Ground, see document.
361. The Lakota Times, Feb. 4, 1992, IHS Pharmacist Wins Surgeon General's Medal (see document).
362. Ibid., Years Gone By, Prosper G. Bernard, M.D., Hasting's Public Library, page 33 (see document).
363. Document 301, page 77.
364. The attendance of the Indian children at public schools in the 1950's hastened the decline in use of the Indian language. But the pastors as community leaders staunchly supported education for their children, saying to the children, "get yourself a good education; that is something the White man can never take from you". Since 1959 there has not been an Indian from the Missions who has not graduated from high school, and there was no federal program to achieve this.
365. The years among the Ottawa have provided the Bradley Salem Indian speakers with an Ottawa dialect of the Algonquin language. Thus the Indian language of the community is Ottawa, although only two persons are left who speak the language fluently.
366. Even the pastors of the Missions hunt, except Sunday. If there is a death, the pastor's attend the funeral and then if there is time they take to the field. The Indians no longer have to hunt out of necessity; it is only a tradition. The Mission circulated Indian Hunting Rights information to it's Tribal Members (see document).
367. State of Michigan, The District Court, 57 Judicial District, case number 704-0318, Willard Bush v. the State of Michigan, November 16, 1970 (see document); and The Development of the Commission on Indian Affairs, the Study Commissions, 1956-65, by James R. Hillman, 1981.
368. See document 308. This was the Tribe's first contact with the Tax system.
369. The Minutes of the West Michigan Annual Conference of the United Methodist Church, Vol. 36., number 2, page 78, State of Michigan Library; and 1947 Athens Times article announcing Adam Sprague's death (see document).
370. Athens Times, Sept. 6, 1950. New Article, Rev. Pamp (see document).
371. Athens Times, 10-14-53, Dedication of New Mission (see

document). Gone were the Tribe's ties to Methodism. By 1962 the organizational structure of the Mission was revamped and the the Church became Indian in name only. The death of Charles Pamp burst the dream of an Indian Mission Home, an orphanage for Indian children.

372. First minutes of the Indians of Allegan and Ottawa County, organized in 1950 to assist the community to participate in the development of Indian Land Claims (see document).
373. See document 51, 1836 Ottawa and Chippewa Treaty, Chiefs of the first Class; they are the Grand River Chiefs.
374. The Bradley-Salem Indians of Shaw-be-co-ung's Band created a linkage with the Northern Michigan Ottawa Association. The structure of the organization eventually worked against the Pottawatomi who desired to surface claims because of the Majority Rules, and the majority were Ottawa from Northern Michigan.
375. The Pottawatomies in the 1821 Treaty Area (Matchi-pe-nash-i-wish Band, would only receive funds from the judgment if they were 1/4 Ottawa. This was not well received by the Pottawatomi desiring to cooperate with Ottawas on Indian Claims. (see document).
376. See document 372, page 7.
377. See document 372.
378. Grand Rapids Press, September 25, 1954, Pottawatomis Get 1 st Chief in 50 years. The leader of the Mission was usually considered the Community leader ,or Chief. By 1954 the Pottawatomies had been by passed in the Indian claims process, and Mission leaders had done as much as they could. This meeting and election was very important. By cooperation with the Bradley Mission, but not being directed by it, the Matchi-pe-nash-i-wish Band Pottawatomi created a new government made of up of Mission and non Mission Pottawatomies. The organization was developed to promote Pottawatomi interests.
379. See document 372, page 10.
380. See document 372, pages 14, 15 and 16.
381. See document 299.
382. Kalamazoo Gazette, Dec. 14, 1954. Claim Big Chunk of Kalamazoo, see document.
383. See document number 163.

384. First Huron Potawatomi Newsletter, Allegan-Ottawa Indian Ass'n files, Lewis Church Collection. The wave of organization in Michigan Indian country moved from north to south as the treaties and claims were explored. There were more Ottawa so more energy was expended on Ottawa claims; thus the Pottawatomies organized by themselves to protect their rights (see document). Also see document 378; document number 372.
385. News articles regarding Now-Qua-um, the fore runner of the Huron Pottawatomi organization brought together by Albert Mackety to pursue claims from the 1846 Treaty. Kalamazoo Gazette, August, 1954; Athens Times, January, and February, 1954 (See documents). Also see The Pottawatomi Indians of Southwest Michigan, by Everett Claspy, Dowagiac, 1966, page 31, on this subject as to his conclusions on this subject (see document).
386. See document number 78, Griswold Colony Band. Penasee became Chief of the Allegan County Pottawatomi Tribe after the death of their Great Chief Sagamaw.
387. See document 336 (a), and 336 (b).
388. In 1972 both the Huron Pottawatomi and the Pokagon Band attempted to intervene in docket 29-E and receive payment directly as tribes, but were denied (see document). The Matchi-pe-nash-i-wish Band, suffered the loss of most of it's Elders in the 1960's and consequently were at a great disadvantage. Leadership of the communities again became the domain of the Mission Pastors. Theywerenot, however, politicians.
389. See document 375.
390. See document 388. By 1972, Now-Qua-um had become the Huron Potawatomi, Inc., and Albert Mackety withdrew from his former position on the Shaw-be-co-ung Band Council. Albert's son David became the first Chair of the organization twenty years after Allegan Indians held elections for their modern Tribes (See document 372).
391. See number 163.
392. See document 320, pages 16, 17.
393. In 1795 Matchi-pe-nash-i-wish and his band resided at the mouth of the Kalamazoo in Royce Area 117. The creation of the 1821 Matchi-pe-nash-i-wish Reserve at Kekalamazoo resulted in the United States recognizing ownership of the 3 mile-square land area at Kalamazoo based on the agreements set forth in the 1795 Treaty and

Matchi-pe-nash-i-wish relinquished his title, or ownership, to the rest of the 1821 Treaty Area, or Royce Area 117. In this manner, by the U.S. measuring the boundaries of Matchi-pe-nash-i-wish Reserve in metes and bounds, the U. S. conferred recognition to the Tribe (see Peoria Tribe v. United States, Docket 289, 19 Ind. Cl. Comm. 107, 120-2 (1969) (see document).

394. The Indians at Salem went to school in a one room country school where the Indians were always the majority. Therefore Rev. Church took his turn with each of the other Farmers and educational leaders and served off and on as the Public School's Administrator, hired teachers, purchased materials, kept the books, and reported to the County for District No. 9, the Dallas School. It was an early form of "parent involvement".
395. The existence of the community did not escape Sol Tax, Department of Anthropology, University of Chicago. See The North American Indians, 1950 Distribution of Descendants of the Aboriginal Population of Alaska, Canada, and the United States. They were listed as "Ojibwa and Pottawatomi (see document).
396. What Mackety failed to ever mention was that two competing Petitions for Federal Acknowledgment had been submitted to the Bureau of Acknowledgment and Research, located in the Department of the Interior's Bureau of Indian Affairs.
397. The matter of opening up Tribal Rolls was seemingly easy because the criteria for membership was being listed on the Taggart Roll and being one quarter Pottawatomi. Subsequent Research revealed that the Taggart Roll was made up of several bands after a Supreme Court judgment and was not primarily a Huron Band Roll but was formally known as "Nottawaseppi, and Other Bands." See document 277, document 286, pages 1 and 2, and 8 and 9, and document 163, The Taggart Roll of 1904.
398. In 1988 D. K. Sprague was hired to Administer the Administration for Native Americans Status Clarification Project from the Department of Health and Human Services, Administration for Native American Division.
399. They were based on the Tribe's Constitution which required one to be listed on the Taggart Roll, and be 1/4 Nottawaseppi Huron; see document 165. The Taggart Roll contains more than one Tribe's members and is a court ordered census from which an Annuity was paid, and not a Huron Potawatomi Band Base Roll.

400. Many attempts to organize various community efforts have been tried in Allegan County for the Indian population but if it does not have the blessing of the Mission Board, or be in conflict with it's calendar, the initiative will fail. There was a certain amount of logic involved in the approaching the community to consider Federal Acknowledgment. It was evident the Mission Board led the community. Thus it had to decide whether it would relinquish control and allow formation of a modern community council. After much thought, the Mission agreed.
401. The Mission agreed to assist in the development of a new "Elder's Council". See Nov. 9, 1992 correspondence to Lewis Church, Interim Chief (see document).
402. See Draft Constitution, Article VI, Section 2 (see Document).
403. Incorporation document, "United Nation" (see documents).
404. Response from Secretary of Interior Brown, July 8, 1992, regarding acceptance of undocumented petition.
405. Response from the U. S Department of Interior-BIA, Branch of Acknowledgment and Research, September 11, 1992 (see document) Subsequent Research shows that both the Huron Potawatomi and the Pottawatomi Tribe known as The Gun Lake Band are, in fact, each themselves splinters of the "99 Sections Reservation" as affirmed in Pam-to-pee v. United States (see document).
406. See document number 76; 187.
407. We have an unbroken line of leaders whom were all descendants of Matchi-pe-nash-i-wish from 1795 to the present. Please see our letter dated November 10, 1993, to Assistant Secretary Ada Deer regarding our research and our shared history (Since both our Tribes occupied the so-called 99 Sections Reservation) and that the research show that we are not a splinter of the Huron Potawatomi but we do have a shared history, and our clarification. (See the letter). See BIA response dated Jan 10, 1994 (see document).

END