

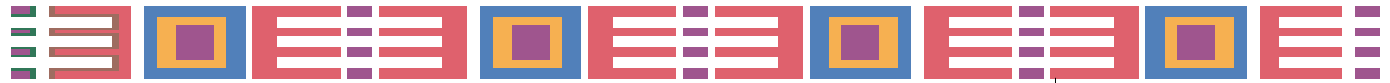


The Waccamaw Village News

Waccamaw Indian People

Volume 15, Issue 1

July 2009



WACCAMAW.ORG WEBSITE

Waccamaw.org was formed to be a place for tribal members to communicate and share tribal information. In conjunction with the People's Alliance, Waccamaw.org is home to full audio recordings of open meetings, meeting minutes, and an ever-growing collection of documents. We also have a message board, image gallery, and an archive of the 'Village News' newsletters.

Waccamaw.org is owned and maintained separately from the Tribe. Think of it as its unofficial tribal fan club. Like the People's Alliance, we are not under the jurisdiction of the tribal government. Due to the sensitive nature of the information we provide, you must be a tribal member to join and to see the restricted content. All tribal members who register will be approved for membership, and all members will have equal access to all the information available to us.

Go to www.waccamaw.org and click the "Register" button to create your username and password. After following the directions, hit "Submit." Usually within 24-48 hours a website administrator will activate your account, provided you are a tribal member.

At the top of the page are tabs:

"Home" to bring you back to the main page.

"Members Only" requires one to be logged in to view and listen to various meetings and view the document archive. This is an ongoing project.

"About Us" discusses the tribe as an organization and its identity.

"Gallery" to view and post pictures.

"Forum" to take you to a message board to speak with fellow tribal members and a place for you to make suggestions.

"Village News" to view past newsletters.

"Contact Us" to give you a list of contacts by various means of communication.

We even maintain a Google group to archive all the e-mail that is flung back and forth on a daily basis. Although it's practically neglected, we encourage ...beg... - like seriously, everyone do this now - everyone to add waccamaworg@googlegroups.com to as many tribal distribution lists as possible. All tribal members will be allowed to join the group so they can stay in the loop. The Google group page is located at <http://groups.google.com/group/waccamaworg>

Our goal is to bring the facts to the people using whatever tools we have at our disposal. We welcome anyone to contribute to help us maintain a historical archive of our Tribe's records. We are actively seeking volunteers to help add content, update us about tribal events, documents, minutes and audio to make our collection as complete as possible. If you would like to get involved, please contact Doug, Iris, or Michelle and we would be glad to help you get started.

Doug and Michelle Hatcher

Disclaimer: Any and all articles sent to me will be published as received.

Inside this issue:

Waccamaw.org	1
Ltr from Chief	2-6
Members Korner	6
Tribal Government	7
Insert	



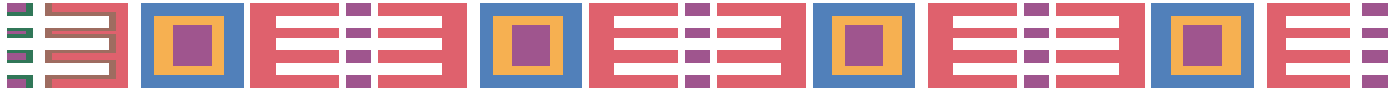
Tribal meeting: 1st Friday monthly, 6:30pm, Tribal Office, except in January and July, 2nd Friday No meeting in November due to Pauwau

The Waccamaw Village News is published quarterly. Items for publication may be submitted to: afretsusan@gmail.com

Editor: Susan Hayes-Hatcher

Newsletter subscriptions:

Non-mbrs \$10.00



My Brothers and Sisters;

Thanks to many of you, we are moving forward. Since my last note, we again have a person on the tribal grounds to maintain the facilities, and ensure that our stuff stays ours. We have purchased, setup, and provided a residence on the Tribal grounds for a full time caretaker.

This is a significant step, since security of all of our assets depends on it. Additionally, we are looking into developing the motor home parking facility and when that becomes a reality, we will need someone to be on site to collect the monies and manage the grounds, relevant to the business.

The caretaker has already returned the groomed, organized, well-kept appearance that was Waccamaw a few years back. Our tribal lands and cemetery are again what one would expect state recognized tribal grounds to be. The old long grass, weeded, and deserted look is gone and there is a system to ensure that it stays that way.

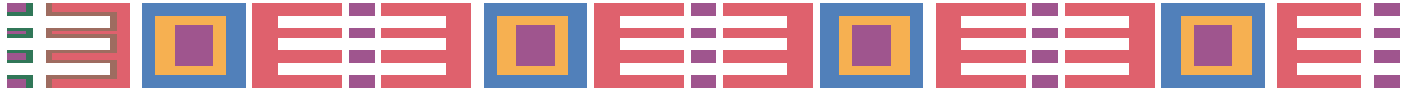
We have purchased dirt and have already leveled over ten loads. Certainly, we need more, and hopefully we will continue to purchase and level, but I have contacted Horry County and they are bringing dirt to us, free of charge, whenever it is available. They need a place to drop the dirt that they scrape from the roads. I asked them to bring it to us and they are. There is debris in the loads that they bring, but there is a lot of dirt there too, so we will need to pick up some trash, but we get it all free (dirt and trash).

The tractor is back in full operational status, a surprise for a few who believed the distortions about it. We can again take care of ourselves as we were before. We can cut the grass on the tribal grounds with our own equipment; we can level our own dirt. We can lift the tree trunks with the tractor forklift; we can dig holes with its auger. We can do most anything needed to maintain our grounds. We can, and we will.

We have come a long way and I need to say "Thank you" to all of you who donated money to help us get there. These are big steps toward real progress for us on the tribal grounds. Our image as a disorganized and unkempt management team is over.

We are working now to find a way to build the showers and bathrooms we need for campers and visitors. We have most of the block but we still need plumbing and electrical supplies before we can start to get them done. Member Charles Creech has drawn up the plans and we are working to calculate and decide the materials we need to purchase. (Thank you Charles)! We get requests from the boy scouts and other groups to allow camping but we don't have the facilities yet to allow it, unless we are set up for the Pauwau.

Member Neil Richard has accepted the job as grounds manager and he is doing a fantastic job. He is working to build a traditional long house and possibly two suks (houses) for the school children to see when they come to the grounds on school day. Neil is a go-getter, and we need that.



Speaking of the school days and Pauwau, these are two separate events, although they happen on the same weekend. There are reasons that this is so, none of which are oriented on the personalities or likes or dislikes for anyone.

First the rules change for Pauwau and School day. Vendors are managed by different rules, accounting is different, entry fees are different and perhaps the demonstrators are different.

The Pauwau is organized and controlled by a committee and is stacking up well. Linda Atkinson is managing it again this year and the committee is in high gear. There are already contracts signed for most of the positions and the vendor's packets are being mailed as I type.

I understand that the Committee has authorized a \$25 dollar reward to be returned to the person selling at least 10 Pauwau ads. If you can sell an ad, please do. Last year we had the Pauwau paid for before the event started. We have not reached that point this year. Let's pitch in and do it together. Call Linda for details, to volunteer, to donate, or comment- 843-358-6877.

Linda and her committee did a fantastic job last year and pulled the event together in three months. They turned it into a profitable operation and I am grateful for their efforts. Committee is the way the Pauwau is best handled. However, when an event involves children, the rules and the possible consequences are different.

When children are involved, we have to have stricter control on the grounds because we have over a thousand of them there at the same time. Managing children requires different rules, stricter control, and guarantees stronger consequences should a problem arise. This is not, and should not be, left to a vote of a committee; therefore, I will retain control.

Outside the grounds, we are making progress too! The attorney says we will be in court before next Spring.

The October elections are now history. There were four slots filled on Tribal Council and of course one tribal Chief slot. Additionally, there were several changes to the Tribal Constitution authorized by referendum. The Constitution is registered with the Secretary of State and all applicable state agencies.

If no one has provided an update yet, I will, here and now.

The elected Tribal Government is Chief Harold (Buster) Hatcher with Second Chiefs Iris Ewing, Susan Hayes-Hatcher, and Phillip White.

These are the same three Second Chiefs who served with the previous regime. I left them there after my election because they stood firm and strong even against the man that appointed them to stand up for you, and your heritage and culture. They earned the respect, and the position, so, they are still there.

Four Tribal Council members also were a continuation of the previous regime. These honorable



people, stood up against what they saw as corruption and took the heat for doing so. Homer Johnson, (elected in 2004 and reelected in 2008) Scott Beaver (appointed by Chief Tubby West in 2007 and holding the seat until 2010) Richia Powell (appointed by Webb in 2007 and elected in 2008) and Jeanie Bryant, appointed by Webb in 2007 and serving until 2010).

Scott Beaver was elected as Chief of Tribal Council and will serve as COC at least until 2010.

There were four Council seats to be elected in October, through normal rotation. A fifth seat was open due to court order and tribal petition. As I already mentioned, Richia Powell, appointed by Webb in 2007, was elected in 2008 and retained the incumbent seat. Non-incumbents elected in October, were Dalton Hatcher and Robert Benton, who will serve until 2012 and Wayne Turner, who will serve until 2010.

As a side note, Council member Robert Benton is apprenticing under Fire Keeper Earl Many Skins to become a sanctioned fire keeper and Wayne Turner is and has been the cemetery manager for years. Dalton Hatcher is a former councilmember and associate judge He has already submitted several proposals to clean up some of the issues we have faced for years.

The Elders are Chief of Elders Henry (Hank) White, Jerry Smith, John Mitchell, Claude Hatcher, Frank Hatcher, Willie Dan Hatcher, and Reverend Elwood Ammons.

Hank White was appointed by me, four times to a Second Chief's position and served it proudly. Chief West appointed him as an Elder. Claude Hatcher is a founding member of the Tribe and former Council member. Frank Hatcher is a former Council member and a strong voice for the people. John Mitchell has served proudly throughout the former two regimes. John has the fortitude to stand up and has done so often. Willie Dan Hatcher served on Council for years and has a reputation of being beyond reproach. Reverend Ammons is a former preacher at the old Bethel Church. He is mentioned predominately in our state petition and has been a leader in the state for decades. Jerry Smith served, for years as the chairman of the Horry County Human Relations Council. He has the experience and ability to help in problem resolution. I gave him the position so he could.

There is only one Judge at the moment (Honorable Bernard Hamilton) who has been a rock throughout our history. He stands by his morals and takes the heat. He deals fairly and honestly in every issue that I have seen. However, we have slots for two judges, so as soon as I get one trained, I will be appointing another.

There have been a few resolutions submitted and passed since my last note, as well. Our Tribal Rolls are no longer closed. Now, for every three-core members accepted, a slot for one non-core is automatically opened. This will level the field a bit for those who work hard for us but who cannot show a tie to the Dimery Settlement.

There has been a lot of chatter about core and non-core. A lot of the chatter is designed to disrupt and distort. However, to clarify, it simply means that we have the documents to show a genealogical tie to a person who lived on the old Dimery Settlement.



That's all it means! Folks may be 100% Indian and 100% wonderful but unless we have on file, the genealogical records that tie them to the Dimery Settlement, they are listed as non-core. They are no less of a member. Their ID cards show no code. They will enjoy the privilege, they will be family, but we cannot call them core because we can't prove it. The term is not a slight on them. As a matter of fact, they are relative by choice (hunka) and if there is a better complement, I don't know it.

It is absolutely possible that folks are core that have not found the documents yet. This happens and once we have the proof, we correct the listing. However, it is not the tribe's job to find the tie. Genealogy is solely the responsibility of the member.

It really makes no difference except that one must be Core to be Chief or First Second Chief. But other than that, there is no privilege, no benefit, It does not make anyone more Indian than another or cuter, or smarter, or richer, or nicer. Wherever the Tribe goes, we all go! We are all family, period!

There is always bickering in any not-for-pay organization. We cannot fire people because we don't hire people. However, you have rights in the Tribe. There are processes for folks to address grievances.

If a person has been wronged, they have recourse. If anyone distorts the truth about another, that person has recourse. We have to remember that all of us have rights, and that your rights are not greater than mine. All of us have feelings and all of us care about what we are doing or we wouldn't be doing it. Every tribal member has the same rights. We have the right to due process, a right to face any accuser, a right to freedom of speech (to express our opinion), the same rights every American has. Neither I, nor anyone else in the tribe can violate those rights. What we don't have is a right not to be offended.

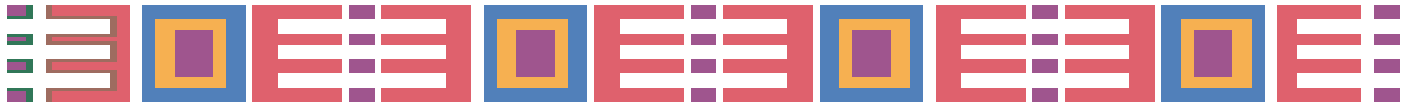
Members may irritate you, cause you heart burn, make you angry, and even cruse at you. It is legal in the country, state, and Tribe. Unless a person breaks a law, tells a lie, or violates an oath, we are powerless to deal with it. We cannot violate their rights to make you feel better, even if they are vulgar. If they tell a lie and slander you, you can deal with it in Tribal court. The Tribal council, and Chiefs cannot.

If I, or the Council, violate the rights of a member, we will be the defendants in Tribal Court instead of the jacka@@ that did it to you.

As long as I am the Chief, everyone's rights will be respected. We will abide by the law and not make the rules as we go. You have rights and one of those is Tribal court. If you are wronged, you must pursue it, or forget it. Sorry, but that is the way of life, in a free country.

I have said often that if everyone in the tribe decided to go to New York City, we would not likely take the same roads to get there. If I don't take the same road you would have taken, I am not automatically stupid or against you. We will both get there, so my way is just as valid as yours.

I have a big problem understanding how a person can be friends in person and an enemy in private, but I assure you that backstabbers, backstab. When they have backstabbed their enemies, they start on their so-called friends, and you are not immune.



Folks who work in that manner, do the same to you when your back is turned. The “truth” you hear today about another, will be the “truth” the others hear about you, tomorrow.

I do not listen to folks who demean others while they are not present to defend themselves. I will hear either sides, or none at all. I tell folks, first and up front. “if you are not willing to say it to the other person, don’t say it to me”. “I won’t hide it for you”. I hope you do the same.

We are still trying to do things on the grounds and we need your support. I am including another commitment letter for you if you will try to help. Please sign and return as outlined on the letter.

Until next time, walk easy.

Harold (Buster) Hatcher
Chief

Members Korner

History is being made on July 25, 2009 at 2 pm. Ed Nobles (Eastern Cherokee Tribe) and Louise Bartley (Lumbee Tribe) are getting married at Lumber River Campground in Cerro Gordo, NC. Mr. Nobles, or Mr. Ed, as he is so affectionately referred to, is 80 years old and Louise is 75 years young.

I had the pleasure of meeting the two over Memorial Day weekend. I've never seen such a blushing bride as Miss Bartley. She grinned from ear to ear as she told me how she will be brought in by canoe down the Lumber River dressed in full Indian Princess regalia with her groom waiting on the shore also in full regalia.

There should be quite a crowd, as well as Channel 3 News out of Wilmington. The reception is to take place at the Campground with a celebration equivalent to the best of the Pow-Wows.

Let's try and make it to this wedding festival to share the joy of this historical event of the first American Indian couple to be married on the Lumber River, at least that we know of.

Cheryl



Congratulations to all our seniors!!

Over the past few weeks, we have received over \$2500.00 in donations.
Thanks to all!!!!



Principal Chief

Harold D. (Buster) Hatcher
2112 Old Altman Road
Conway, SC 29526

Second Chiefs

Internal

Iris Ewing
2110 Old Altman Rd.
Conway, SC 29526

External

Susan Hayes-Hatcher
2112 Old Altman Road
Conway, SC 29526

Judicial

Phillip White
454 Sting Ray Ln.
Hartsville, SC 29550

Council

Scott Beaver
6208 A Frontage Road
Myrtle Beach SC, 29572

Homer Johnson
510 Ross Road
Liberty, SC 29657

Dalton Hatcher
2108 Old Altman Rd.
Conway, SC 29526

Richia Powell
1934 Clay Ridge Road
Conway, SC 29526

Jeanie Bryant
5406 Sarvis Rd
Gallivants Ferry, SC 29544

Robert Benton
PO Box 72
Longwood, NC 28452

Wayne Turner
722 Deer Lane
Pamlico, SC 29583

Judicial Branch

Chief of Elders Henry (Hank) White
921 Vivian Lane
Pamlico, SC 29583

Elder John Mitchell
338 Mitchell Rd.
Delco, NC 28436

Elder Jerry Smith
1921 Armview Rd.
Loris, SC 29569

Elder Claude D. Hatcher
138 Meyer Lane
Hamlet, SC 28345

Elder Elwood Ammons
PO Box 91
 Mooresville NC 28115

Elder Willie Dan Hatcher
1053 9th Ave
Gallivants Ferry, SC 29544

Elder Francis Hatcher
3200 Sally Circle
Florence, SC 29501

Tribal Judge

Tap E Ya Bernard Hamilton
735 Meeting St
Charleston, SC 29403

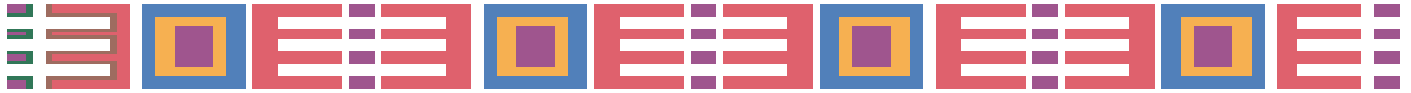
Tribal Constable

Ronnie Floyd
3300 Lake Pond Rd
Loris, SC 29569



Insert

The Waccamaw Village News



Hi Cuz:

I am writing every one of our members because it is time to work together to mend the circle. The bad guys are effectively gone and hopefully, we will see justice soon, but as a tribe, you and me and our fellow Waccamaws really need to come together to heal the wounds we have suffered and recover from the loss of our bank account. There are several issues with which the Tribe needs help.

1. I am proud of the Tribal grounds; we are one of only three who have them. It is our land and it is on (or very near) the Dimery Settlement. Most of the school text book photos concerning Indians of South Carolina are taken there, and all of us own it. However, much of the 20 acres is just slightly above the water level and we need to haul and spread dirt to raise it to a level where rain won't be such a threat to parking and other activities. I live in fear of a rain-storm during the Pauwau. Most of the attendees might get stuck. That won't be good!
2. We need a shower and bathroom for people who attend our events. One of our members (Paul Evans) donated a great deal of cinder blocks, maybe even enough to construct the facility, but we will need other materials. We may even have the knowledge to build it inside the Tribe.
3. Our Tribal office is a singlewide trailer and hardly has the room for meetings. We need a larger tribal office and a full time maintenance person to live on and manage the grounds. After meeting in borrowed rooms for fourteen years, any office is great, as long as it is ours, but I sure would like a bigger one.
4. We have eight sites suitable for motor home parking that could bring us in a fairly good monthly income, but we need materials to develop them.
5. There are mounting legal expenses in our attempt to recoup Tribal property from the previous regime.(There are other areas as well, but this is a good start).

We could get loans to do these things but our only source of income is our pauwau and school days. I cannot depend on events when it comes to making loan payments, although they may very well pay the bills, in the long run, I can't depend on it and I am not willing to risk the land for a loan. We can make these improvements without overtaxing any of us, if we work together.

Please consider joining me in making a monthly donation of \$20.00 (or more) to provide a base for repaying a loan (if I can get one). If 20 members will donate \$20, every month, we could make a payment as large as \$400 a month, and I can get started with the projects.

All of your donated money is tax deductible and 100% of it will be used for the purposes I mentioned. There are no management, administrative, or other overhead costs, except for the interest on any loan. You will be provided with a monthly or quarterly (depending on the newsletter) status report on the loan, amount donated, and the work as it progresses. If you are willing to help the Tribe move forward, please fill out the included note and mail it to Elder Smith (address on the commitment paper).

I appreciate your time, your trust, and your help.

Thank You

Harold (Buster) Hatcher

Chief



Insert

The Waccamaw Village News



Letter of Commitment (Reproduce if Needed)

I _____, promise to make (monthly), (quarterly)
(name of member)
(yearly), donations of _____. (\$20.00 per month is \$60 quarterly and \$240 yearly).

Or

I am making a one-time donation of _____.

I understand that my commitment may be used to plan repayments on a tribal loan and I know the importance of making the payments timely, to protect any tribal property offered as collateral, as well as the tribal credit rating. If I enter into stressing times and need to stop the donations I will promptly contact the Tribal officials and inform them so I can attempt to avert any adverse actions which may result by my withdrawing from the commitment.

Signature _____ Date _____

Name _____
Address _____
City/State/Zip _____

Please mail this letter of commitment and any checks to:

Elder Jerry Smith
1921 Armview Road
Loris, SC, 29569.

Elder Smith will maintain a log of donations for deposits and tax receipts,

Please send no cash and make checks out to "The Waccamaw Indian People".



Reminder: If you want to have an article published in the quarterly newsletter, the deadline for submission is the 15th of the month prior to the newsletter going out.

Thanks in advance

Reminder: 2010 Census is just around the corner. For more information and to see a sample census form, go to www.2010census.gov



THE WACCAMAW INDIAN PEOPLE

PO Box 1133

Conway, South Carolina 29526

www.waccamaw.us / www.waccamaw.org