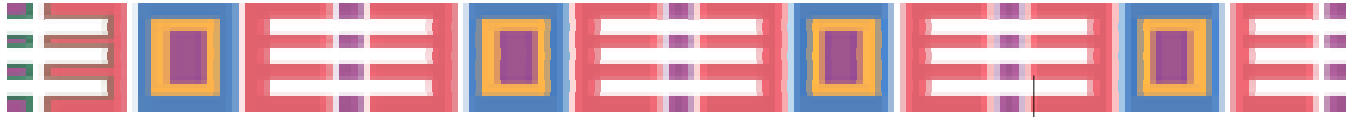




# The Waccamaw Village News

Waccamaw Indian  
People

Volume 11, Issue 4  
April 2005



## We are now a State Recognized Tribe in SC!!!

### A Letter to the People

Because I was one of the original tribal members who started the People's Alliance, I have been asked to advise tribal members on the structure and purpose of the Alliance. The People's Alliance is a group consisting of tribal members, with the exception of members of the governing body, who wish to participate. The group has the right for one member to attend all meetings, open and closed. The tribal members select this person as well as one other person to act as backup in case the primary member, the Director, is unable to attend a function. This member cannot interfere with the activities nor does he/she have a vote. The representative of the People's Alliance will observe the activities of the governing body, and advise the participating tribal members as to the content of these activities. This is to make information available to tribal members so that, when necessary, we can make informed decisions at times when tribal votes are necessary...such as elections. To do this, we need to know the opinions, philosophies, voting record, attendance record and character of each person involved in our governing body. That is the purpose of the People's Alliance.

Susan Hayes, currently acting Director, has agreed to accept this position if asked. Susan is available to attend meetings, and has the equipment necessary to organize and distribute information as needed. To this end, I support her for this position. I urge anyone interested in this group to contact Susan and make your interest and choices known.

Iris Leading Bird Ewing  
Tribal Member #03

### Newsletters and Pauwau Booklets

Does anyone have a copy of all the newsletters since conception and also a copy of all Pauwau Booklets? If so, Chief Hatcher would like to have a set of each to be placed in the Tribal Office for historical purposes.

### In Sympathy

Our deepest condolences go out to the Parnell and Johnson family on the passing of their mothers. Also to Rodlyn Atkinson and Paul and Brian Evans on the passing of their grandmother. All of you are in our thoughts and prayers.

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The next tribal meeting will be April 1st, at 6:30pm at the Waccamaw Pentecostal Church on Hwy 90.



The Waccamaw Village News is published monthly. Items for publication may be submitted to [susan@waccamaw-indians.com](mailto:susan@waccamaw-indians.com)

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## On The Anger

There is no Indian alive who dares to think too much on the past. If we looked too long at the past we would be too angry to live. You try to make it up to us by making us into heroes and wise people in all your movies and books. That's fine for you. But I can still go to a museum and see my grandmother's skull in a case and hear someone talk about it as an artifact.

And sometimes I think about all the wars between my people and your people. Those white men that fought us were men without families, lots of them. They weren't your best people. Many of them were brutal and stupid. They did terrible things because it was fun.

My people never had a chance. We were families. We were in our homes, with our old people and our babies. And the soldiers attacked us. They attacked our homes and killed our elders and our children. Then your people have the nerve to talk about massacres by the Indians.

We did kill innocent people. I know that. It happened when our young men got angry at what was happening to the old people and the children, when they were starving or being killed. The young men would get so angry they wouldn't listen to the old men. The old men knew we couldn't win and that more white people would come and there would just be more killing. But the young men were so angry that they attacked anyone.

If you saw your father lying on his bed too weak to stand up because he was starving, or you saw your baby crying all the time because she was hungry, and you knew it was because someone took their food away from them, wouldn't you be angry?

What if some men came through and killed your grandmother and didn't have a reason? They just did it, then they laughed and rode away. And you stood there and looked at her cut up or shot. Can you tell me you wouldn't be angry?

I don't blame my people who ambushed the white soldiers or even raided the homes of the settlers. I don't say it was right. I just say I understand. We lost everything. Your government sent heartless, greedy men to keep us under control, and they lied and raped and stole from us, and they could kill us for any reason and it was okay. What if someone raped your little sister? That happened all the time. What if someone took your wife and slit

open her belly and pulled out your unborn child, then laid it on the ground like a trophy, still attached to her dead mother? That happened, too.

See, we weren't even people. Did you know that? The Catholic church even held a conference to determine if we were people or not. In their great wise religion they thought they should decide if we were people or animals. That's the way we were thought of and treated. It was okay to do anything to us.

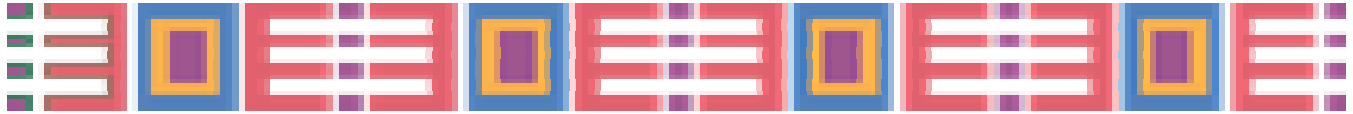
We were taught that the old people and the babies were the closest to God, and it was for them that we lived. And your people came in and killed them. We had to do what we could to protect our old people and our families, and we couldn't because your soldiers broke into our houses and killed them when they couldn't get away.

It wasn't the same when we fought the other tribes. They respected the old people and the children, too. When we fought each other there were some things more important than the fight. The greatest act of bravery was to touch your enemy—to 'count coup' upon him—not to kill him. But not for your soldiers. They just wanted to kill us.

Now there are skulls of my grandparents in museums, and sacred blankets and drums on walls of museums for rich people to look at. You go there and talk about how sacred it is. You call it sacred because you don't have anything of your own that's sacred. But it's not sacred, because you took the sacred out of it, just like you take the sacred out of everything, and now we can hardly feel it ourselves anymore. You killed our people and you took what was sacred to us, and then you told us that's what proved you were better than we were.

There is no more time for fighting. Our anger must be buried. If I cannot bury mine, it will be for my children to bury theirs. And if they cannot bury theirs, it will be for their children, or their children's children. We are prisoners of our hearts, and only time will free us.

Your people must learn to give up their arrogance. They are not the only ones placed on this earth. Theirs is not the only way. People have worshipped the Creator and loved their families in many ways in all places. Your people must learn to honor this. It is your gift to have material power. You have much strength not given to other people. Can you share it, or (Cont. next page)



or can you use it only to get more? That is your challenge—to find the way to share your gift, because it is a strong and dangerous one.

It is my people who must stand as the shadow that reminds you of your failures. It is our memory that must keep you on the good road. It does you no good to pretend that we did not exist, and that you did not destroy us. This was our land. We will always be here. You can no more remove our memory than you can hide the sun by putting your hand over your eyes.

## First Quality Lawn Care

If you or anyone else you know, are in need of full service lawn care, power washing, and/or stump grinding, call member Sarah Huggins or her husband Rodger. They have recently started their own lawn care business serving all of Horry County. They are also licensed and insured. The number to call is:

(843) 446-3404



Linda Hatcher Atkinson, a member of the tribal council of the Waccamaw Indian People, cried Thursday upon hearing the unanimous vote by the board of the S.C. Minority Affairs Commission to recognize the group as an American Indian tribe of the state. JOAQUIN SIOPACK/The Sun News

Posted on Fri, Feb. 18, 2005

## S.C. recognizes Waccamaw tribe

Unanimous vote sparks emotional day

By Zane Wilson/The Sun News

**COLUMBIA** | A sob burst from Linda Hatcher Atkinson's throat as the state Minority Affairs Commission unanimously gave state recognition to the Waccamaw Indian tribe.

"Today was freedom for me," said Atkinson, the tribal secretary who spent years compiling genealogies and has bitter memories of segregation in the American Indian community near Aynor. "We're out of the closet now."

"People have to take us seriously now," said Chief Harold "Buster" Hatcher.

Two other applicants received recognition as American Indian groups.

The recognition brings the tribal groups no state money, but it paves the way for money from organizations and federal agencies.

It also allows tribal members to sell their handicrafts marked as American Indian-made.

Members of different tribal groups, including some who had not applied but came to watch, hugged, patted and congratulated one another. A woman in a Cherokee T-shirt hugged Hatcher and said, "What a great day."

Most of the commission members also cried.

"I'll never forget this day for the rest of my life," said Chairman Jerry Finney, whose eyes were glistening.

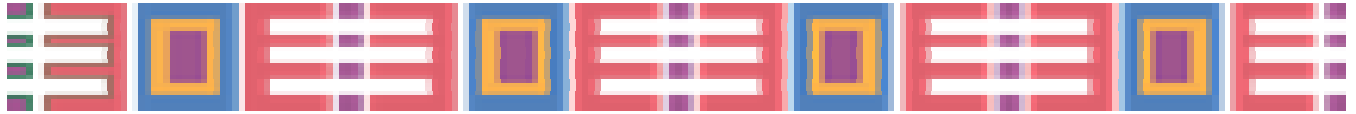
"This is a historic day for South Carolina," said archaeologist Jonathan Leader, an adviser to the commission who sat on the recognition committee and has tried to help tribal members in the state get recognition for years.

The acknowledgment also helps to heal the wounds of segregation and neglect, Hatcher said.

"Give these people their rightful place in our own state," he said to the commission before the vote was taken.

Chief Carolyn Chavis Bolton of the Pee Dee Tribe of Upper South Carolina, whose application had been recommended for denial, pleaded for acceptance because some paperwork was left out by mistake.

After the Waccamaws were granted tribal recognition, the commission voted to grant the same request of the Pee Dees.



Bolton cried as the tribal members in the room rose and celebrated with her, as they had with the Waccamaws.

"I'm shaking like a leaf," she said.

Vernon Tanner, chief of the Chaloklowa Chickasaw Indian People of the Indiantown community in Williamsburg County, was the commission member who made the motions for recognition.

His tribe's application was denied, and he knew it would be because the information was incomplete.

Tanner, who excused himself from voting, said his members intend to reapply as a group.

The criteria for tribal recognition are stiffer than for a group, but both require long-standing membership records and existence of a common culture.

Janie Davis, minority affairs commission director, said she is concerned because two other groups say they are Pee Dee Indians.

The commission decided it has no power to change that but urged Bolton to try to get the three to unite.

Bolton said talks already are under way.

The two groups receiving recognition were the Wassamasaw Tribe of Varnertown Indians and the Eastern Cherokee, Southern Iroquois and United Tribes.

Kathleen Chavis of the Beaver Creek Indians from Salley was among those who came to watch.

She cried along with the others when their recognitions were voted in.

"It's for total support and unity," Chavis said. She said her group intends to apply for recognition.

Atkinson said it's not over for the Waccamaws. They intend to seek federal recognition, which is more complicated.

The Catawbas currently are the only tribe in South Carolina with federal recognition, and their land claims prompted a clause in the state Indian recognition law that excludes land claims and gambling-rights claims.

The Waccamaws aren't after those things, Atkinson said.

"I want the people to know we don't want anything that belongs to anybody else," she said.

"We just want to be a part of the United States of America and to be accepted for who we are."



Chief Harold "Buster" Hatcher (center) shakes hands with Jonathan Leader, state archaeologist, after the vote Thursday. The board of the S.C. Minority Affairs Commission watches. JOAQUIN SIOPACK/The Sun News

I was going to include the article that ran in The State newspaper, but ran out of room. I'll include it in the next newsletter.

**Council Corner**  
Nothing from Council this month.



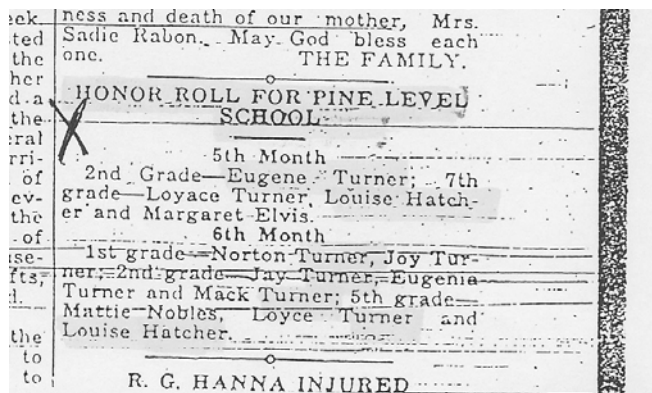
My Brothers and Sisters:

This has been an amazing quarter for the Waccamaw. It seems that the fruition of over twelve years of work came within the last three months. We have come from a group of people living in, paying taxes in, and in all ways helping to build a state and a country while being denied by the very government a great many of us fought and died to support.

My father, his father, his mother, all of my aunts, uncles, and cousins for several past generations have finally been recognized for what they were. In the past, they were hated, ridiculed, and set aside from both the white and black communities because they had dark skin but straight hair.

They were compelled to live in black neighborhoods because their skins were too dark to socialize with the whites in that time and society. However, for the most part, they attended schools designated as white because state laws mandated that only Blacks attend Black schools. The county governments were afraid that if they admitted that we were Indian, it might open the door to a demand that someone pay for the lands that was stolen from them. Therefore, we were simply ignored, called Mulatto, Brass Ankle, Croatan, and other names I refuse to repeat in a public forum.

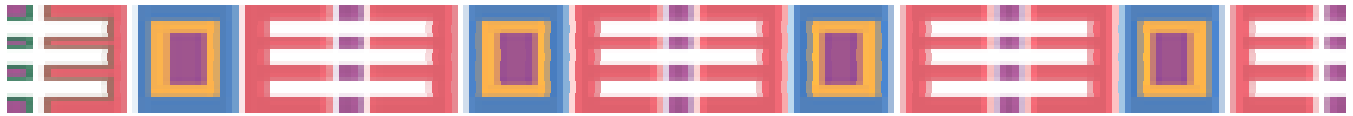
Sadly, one of the last of my father's generation and also his sibling, my Aunt Louise has passed. I never spent as much time with her as I should have. It always seemed that the task at hand was more important, and I kept postponing visits and phone calls. In our petition to the state, I used an article printed in the Horry Herald newspaper, dated March 6, 1936. At that time, Louise Hatcher was in either in the seventh or the fifth grade, they seemed to be confused on this but she was, for sure an honor student.



Aunt Louise, we will miss you! Although, no one told you then, you were leaving footprints the rest of us could follow to make a difference for a lot of people in our state. Thank you for bearing the insults, the hatred, the poverty, and refusing to bow. I will try to hold that tradition! I offer my condolences to my cousins who survive.

The Reverend Elwood Ammons, a resident of the old Dimery Settlement, and a former pastor of the old Bethel Church, is now in his 80's. Reverend Ammons has a long history of support for all of the people who lived in that area and time. I used some news articles about him in the petition as well and thought I would like to say that he is also one who has walked a path we can be proud of. I gain a lot of strength from this noble man and offer a heartfelt "Thank You" for all he has done. We are blessed that you walk with us.

My mother Kathleen who is now 92 and who although is of Indian decent herself does not have the traditional



dark skin. I have known her for my 55 years and have seen her, demonstrate over and over that she has always had the heart to set things right when she saw them wrong. I remember her sweating in the laundry for \$.50 an hour (\$20.00 a week) trying to raise her hardheaded children. I also remember her hanging frozen laundry on a clothesline after she washed them at home ensuring that this undeserving child had clean clothes to wear to school the next day. I know, too that when she married my darker skinned daddy, her father disowned her but she stood for what she believed in and loved everybody unconditionally. What a fortunate man I am but on a greater scale, what a better place this earth is to have her.

Sometimes when I write about these people, my emotions get so strong that I cannot write. I am simply moved to tears when I think how they were treated, denied, shamed, and belittled, then how they stood tall, retained their respect for themselves and their neighbors, stood on their principals, and kept the path. I hope I am that strong!

After we returned from our cruise, we learned yet of another death in the family. Mary Cain Johnson. The beloved mother of Waccamaw's newly elected councilmember Homer Johnson had passed away. Although, not a member herself, she was still family. I offer my condolences to all who knew and loved her.

On the 17<sup>th</sup> of February, 2005, the state of South Carolina publicly acknowledged that these people are who they had claimed to be. They are now acknowledged publicly as Indians and will take their rightful place in the states society and history. The Waccamaw were the first Tribe ever recognized in our state. That distinction can never be taken away from us. Congratulations to all of you who helped to make it happen!

The rain has been devastating to the land development program. Bulldozers and heavy equipment cannot work on it until it dries some. We have placed a residence on the land for the caretaker to live in but are hassling with the public utilities over sewer and water. They require that every building located thereon have its own pumping station at the cost of roughly \$7,000.00 each. This will be a financial burden we cannot meet and I am trying hard to find an alternative.

I asked for and received commitments from several of our members to make a monthly donation to help pay loans and make ends meet until we find some suitable funding. I am enclosing a commitment form with this newsletter, as well. If you have not been asked and wish to help, please fill the form out and send it to me. If you cannot afford it please don't sign it because I have to count on the commitment and would rather know that you will not help than expect you to, and find that you cannot or will not. Members have committed to over \$500.00 per month to help pay the loan on the land. I am very grateful to all of you!

Mr. Page Ambrose, Manager of the Aynor Branch of the Conway National Bank, called me last week and told me that the bank was donating \$1,000.00 to help us develop our land. Our history with Conway National goes back to 1994 when I was notified by the Federal Administration for Native Americans that they were going to provide some funding for our research.

I called almost every bank in the area and told them that I wanted to make a deposit but wanted to make it on Columbus Day. Conway National told me that they would be open to receive that deposit. I made it on Columbus Day and since that date I have been a strong supporter of Conway National Bank. I encouraged our members to do business with Conway National and many of them did.

Up until last year, we processed somewhere around a million dollars of business through Conway National Bank. When we received our land, we had assets and no means to develop them so I asked several of the business we



had supported to help us with it. Most did, but Conway National declined. I was offended that after we had shown such strong support, that they did not intend to reciprocate that support. I withdrew my personal account and asked council to do likewise. We moved our account in August of 2004 as did several of our members. The call from Mr. Ambrose made me feel that Conway National was still our friend, and I wanted to say to our members that I will appreciate it if you be their friend as well. It actually felt as if an old pal came home.

There are many issues pressing on the recognition front. The first and foremost is Public Law 101-644. Members of the Tribe may now advertise their craft in any manner they choose to indicate that it authentic Indian Arts and/or Craft. This is an automatic privilege the state recognition brings. Enjoy it. Tribal Council may change this soon and set standards and restrictions but until they do, your ID card is all you need. If you have thought or input on this subject, you should send comments to the Chief of Tribal Council at the tribal address.

Some other pressing issues are splinter groups (bands splitting off and trying to file separately). I support a revision in the state laws of recognition. The Waccamaw, a state recognized tribe, (<<<< feels good writing that!) with a long history of service to our people cannot claim to represent everyone who is eligible for membership. Some people who are our kin and who have membership rights have decided not to join the tribe for whatever reasons. These people have that right and we cannot claim to represent their wishes without their consent.

Although we have had no such problem in the past, it is conceivable that at some point, one of our kin might arise wishing to take the tribe in a direction other than the direction the Waccamaw Council has established. These persons may not be able to win in our electoral process or who simply decide not to use our process, at all.

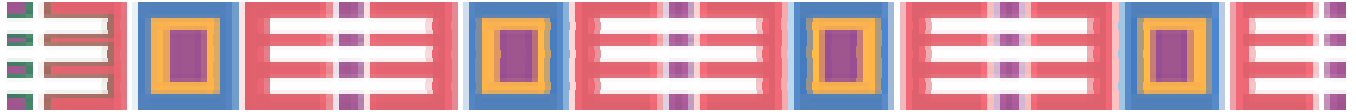
At present, there are no means to prevent this person from using the history, research, family ties, and ancestry, on which our claim is based and submitting another petition, creating a second Waccamaw Tribe in South Carolina. They may even themselves Waccasaw or Winyaw.

This history could repeat as others arise who disagree with the leaders of the older established entities. In short, unless there is a resolution forthwith, there may be a precedence set wherein there could eventually be several tribes in the state, based upon the same ancestors, history, and area of a tribe who has already been recognized. The Pee Dee entities are already facing this problem.

I support changing the existing statute to eliminate that possibility and have provided a draft revision to the Commission for their review. I believe this revision will prevent a great deal of problems in the future and I believe that we should place an immediate hold on any petition that cites the history, genealogy, establishments, institutions, or any aspect of any other tribe, group, or entity's petition, whether already recognized or pending recognition, until a resolution is found.

This letter has grown too long for one issue and I need to close. I would however hope that all is well with you and I hope you have an easy path.

HDH  
Chief



### From a Member

I have written several children's picture book stories based on Native American animal medicine. I've taken old lore from several Native cultures and written stories holding the animals spiritual meaning and essence in tact. I have been unable to find publishers willing to read work from an unpublished author and I feel strongly that these works should be published. I feel that it not only upholds age old traditions but it's also a fun inventive way to teach others of our culture. If anyone has any connections or ideas on how I might have my work read with intentions to publish, please let me know. I have been working on this for quiet awhile and any help will be greatly appreciated. Also, if there is anyone out there that could illustrate a story or two, and would like to illustrate a story, please feel free to contact me. My name is Kimberly Turner and my phone number is 843-457-1665. Feel free to leave a voice mail. Thanks.

### Unity Pow Wow

The South Carolina Indian Affairs Commission is hosting a Unity Pow Wow on the State House grounds, in Columbia, SC on Sunday May 22, 2005, from 10am until 5pm. Grand Entries will be at 11am and 2pm. Join them in the Pride Walk down Main St. to the State Capitol. The walk will begin at the area of the Columbia Museum of Art and proceed up Main St. to the Capitol and proceed into the Dance Circle for Grand Entry. There will also be a Unity Conference on May 21st. For more information on the Pow Wow and Conference, call (803) 414-2981.



**THE WACCAMAW INDIAN PEOPLE**

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