



Citizen Band of Potawatomi Indians

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ROUTE 5, BOX 151 - SHAWNEE, OKLAHOMA 74801

FEBRUARY, 1980

Potawatomi Places 1st in Christmas Parade



Tribal Administrator John Schoemann, and Chairperson Wanita Clifford hold the trophies won by the Citizen Band Potawatomi Christmas float. In the background are

float participants Buck Taster, left; seated in center, Beverly Hughes, float designer; standing, right, Doris Halbert and Shiree Randell.

The Citizen Band Potawatomi Indians of Oklahoma celebrated Christmas by winning two trophies in local Christmas parade competition. The float, INDIAN NATIVITY, won a second place trophy in the Shawnee parade, held December 1, 1979, and a first place trophy and check for \$ 75.00 in the Tecumseh parade, held December 8, 1979.

The float consisted of a bark hut

containing an Indian man and woman with their child. Over the hut was suspended a God's Eye, representing a star, and out front looking over the family was a group of costumed Potawatomis clustered around the fire, symbol of the Potawatomi Nation. The flag of the Potawatomi Tribe was draped over the back of the float. The sides featured the word NOEL in red attached to large pieces of natural tree bark.

Among the fifteen Potawatomis riding on the float were Wanita Clifford, Tribal Chairperson, and Franklin Wano, the Hereditary Chief of the Citizen Band Potawatomi Nation.

Work on the float was done in the tribal barn after office hours during the week before the Shawnee parade. The temperatures were below freezing, so the crew, for warmth, built a fire in a

barrel in order to finish the float on time.

The work crew was made up of tribal employees who freely donated their time and efforts to this project. Members of the crew were Barbara Tate, Wanita Clifford, Beverly Hughes, John Schoemann, Kelly Bell, Frank Wapp, Paula Stinnett, Doris Halbert, Shiree Randell, Buck Taster, Sherri Cook, Tim Pettus, and Judith Michener.

Letter From the Chairperson



Wanita Clifford, C.B. Potawatomi Tribal Chairperson.

As Chairperson and your elected official of our Potawatomi Tribe here in Oklahoma, there is an important issue that I would like to have your comment on.

I find that many of you, the tribal members, are excluded from input into our tribe's government because of our voting procedures.

As your top ranking, elected official I feel that, due to the rising costs of fuel, our present voting procedures present a traveling problem for approximately 8,000 tribal members residing outside Oklahoma. It is my belief, as your elected Chairperson, that I represent all the Citizen Band Potawatomi not just those in Oklahoma. Regardless of geographical boundaries our tribal Business Committee members should have accountability to all the members in our tribe.

The Citizen Band Potawatomi are approximately 12,000 strong throughout the United States, but only a handful controls our tribal government. It is my opinion that this is unfair to the majority of our tribal members. Nearly all of the tribes throughout the United States allow their tribal members to vote through an absentee ballot. Because of the way our constitution is written we are one of the very few tribes that do not allow this form of voting, therefore, our constitution would have to be changed.

I am only expressing my opinion on this issue, but I hope that I may get feedback from you. Please do write me and give me your opinion on what I consider an important issue.

Go In The Indian Way.....

Wanita Clifford

Citizen Band Potawatomi Chairperson

Route #5, Box 151
Shawnee, Oklahoma 74801



Census Vital to Indian Programs

Due to the significance of the upcoming 1980 census, and the impact that it will have on government monies earmarked for American Indian programs, we are reprinting this article from the September, 1979 issue of the How-Ni-Kan in an effort to emphasize the importance of maximum participation on the part of the Citizen Band Potawatomi as well as all other American Indian nations.

In the spring of 1980, American Indians have the opportunity of helping both themselves and others by doing a very simple, yet important thing.

Every ten years the United States government, through the Census Bureau, attempts to count the number of people living in the United States. The Census Bureau uses several methods to do this including home visits by enumerators, mailed questionnaires, and others.

The government uses the population count in many ways, however, this census count is most important to the American Indian Tribes in the United States, for it is tribal population which determines, in many cases, how much federal money each Tribe may receive.

A good example is the Comprehensive Employment and Training Act (CETA) funding formula. The Department of Labor, the agency that provides CETA money to Tribes, computes the number of unemployed, underemployed, and economically disadvantaged Indians in each tribal area using the latest Census count. In other words, if unemployment is set at 10% for Indians in an area, this 10% is multiplied by the total Indian population in the same area to determine how many unemployed Indians need to be served, and based on this number of unemployed Indians, monies are awarded to the Tribe to serve those people in need. Not only CETA, but Revenue Sharing and other agencies award money to Tribes based on similar formulas.

To put it simply, the more Indians in an area, the more money Tribes receive to serve those people.

The Citizen Band Potawatomi Business Committee strongly urges everyone to do the following things when the Census begins in April, 1980:

1. Identify yourself and your family as being Indian, REGARDLESS OF BLOOD QUANTUM.
2. Identify the specific Tribe to which you belong. For example, saying you are "Potawatomi" is not clear because there is a "Prairie Band" and a "Citizen Band" of Potawatomi. Be sure you state of which band you are a member.
3. Fill out your questionnaire completely and return it so that you and your family are counted or
4. Cooperate with the enumerator should you get a home visit. Remember, they are doing the American Indian a service.

Be proud of your heritage and at the same time help yourself and fellow members of our American Indian society by standing up and being counted.

Scholarship Deadline Set

Prepared By:

Paula Stinnett

Scholarship Program Director

The Scholarship Foundation Committee set the deadline for applying for funds for the Fall 1980 semester as July 15, 1980. All applications must be postmarked on or before that date.

A new application form is available and **must** be utilized for the students applying for assistance for any upcoming semester after the current Spring 1980 semester. The application form is more detailed asking for much more information and should give the Scholarship Committee a better working base from which to make their determination for funding all applicants. Each application will be evaluated individually and collectively to determine the need of each student.

Included with each completed application form submitted to the Committee, it is important to furnish the required documented information:

- Letter or current bulletin showing tuition cost
- 1979 Federal Income Tax filing
- Letter of Acceptance or Continuation from the university, college or institution
- High School or college Transcripts

The new applications are available at the Tribal Headquarters. Please write or pick-up your application at CITIZEN BAND POTAWATOMI INDIANS OKLAHOMA, ROUTE 5 BOX 151, SHAWNEE, OKLAHOMA, 74801 or call 405/275-3121 (no collect calls, please).

SAY IT IN POTAWATOMI

In this issue we are giving you some common objects and their Potawatomi counterparts.

The language information for this article was provided by Potawatomi Oral Language Lessons, prepared by the Potawatomi Language Team of the Wisconsin Native American Languages Project, Great Lakes Inter-Tribal Council, Inc., University of Wisconsin-Milwaukee.

(OBJECT i yawen. — That is an OBJECT.)

VOCABULARY

- Pedyebwen i yawen. — That is a **chair**.
 Dopwen i yawen. — That is a **table**.
 Wasechgen i yawen. — That is a **window**.
 Shkwadem i yawen. — That is a **door**.
 Waskonenjegen i yawen. — That is a **lamp; light**.
 Taswen i yawen. — That is a **cupboard**.
 Gbejojgen i yawen. — That is a **curtain**.
 Mcheseke i yawen. — That is a **floor**.
 Deschegen i yawen. — That is a **shelf**.
 Kewe'wen i yawen. — That is a **flag**.

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FORMER CHAIRMAN DIES

Gerald L. Peltier, former chairman of the Citizen Band Potawatomi Indians of Oklahoma, died in his home on December 9, 1979, following a terminal illness.

Mr. Peltier was chairman of the Citizen Band Potawatomi from 1975 to 1977. He was 59 years old at the time of his death. Private memorial services were held for him at his home in Macomb, Oklahoma.

Potawatomis Form Council On Aging

On Tuesday, January 8, 1980, the newly organized Potawatomi Indian Council on Aging met in the Ship-She-Wano Learning Center to elect officers. Ben Rhodd, of Tecumseh, Oklahoma, was elected President. Other officers are Anita Hill, Vice President; Kathleen Kiker, secretary and Ines Pecore, Treasurer.

Cecilia Blanchard was the special guest speaker for the meeting. The group will meet again at 2:00 p.m., Tuesday, February 5 in the Long Room of the Learning Center. The organization invites all Potawatomis who are 55 years of age or older to attend.

BEAR TRACKS

The quarterly open Business Meeting of the Citizen Band Potawatomi Indians of Oklahoma will be held February 23, 1980, at 1:00 pm in the Ship-she-wano Learning Center on the Potawatomi tribal grounds.

It is not too soon to start planning for the 1980 Pow Wow and General Council Meeting. The dates are June 27, 28 and 29. Plans for this year's Pow Wow include contest dancing. Further information will be printed here when the plans are completed.

In connection with the Council and the Pow Wow, the Princess contest will be held again this year. All interested young ladies should contact the Tribal Office for entry information as soon as possible. Deadline for applications is June 18, 1980, but any young lady wishing to make her candidacy known through the tribal newspaper must have all her information, plus a 5X7" glossy, black and white photo of herself, in the hands of the editor no later than May 1, 1980, or she will not receive publicity in the June issue of the How-Ni-Kan.

The Citizen Band Potawatomi Indians of Oklahoma wishes to inform the public that it's approved FY80 Revenue Sharing Budget is available for public review at the Tribal Complex, Route 5, Box 151, Shawnee, Oklahoma on Mondays through Fridays from 8:00 a.m. to 5:00 p.m.

Potawatomis Make Donation to Mormon Archives

A list of nearly 12,000 names of the entire Citizen Band Potawatomi Indian tribe of central Oklahoma has been presented to the LDS Church for micro-filming and permanent storage in the Genealogical Library in Salt Lake City.

The records were presented to President Spencer W. Kimball, leader of the worldwide Mormon Church, this month by three of the five-member council: Sheila Hall, secretary-treasurer; Mary Lynn Hillemeier, councilwoman; and Bill Burch, councilman. The list was given to the church because of its reputation for genealogical records and its permanent storage area.

Arrangements for the records presentation were made by Arnold Wade of the Church Education System in Oklahoma and Howard Rainer of the American Indian Services at Brigham Young University.

Before presenting the computer list of names to President Kimball at the Church headquarters, Mrs. Hall explained that it has taken years of research by a special committee to collect the names from tribal, church and Bureau of Indian Affairs' records.

The alphabetical list of names includes birthdates and tribal roll numbers which tie them to families.

"At tribal headquarters in Shawnee, each member of the tribe is listed on a file card with the names of parents and some grandparents," Mrs. Hall explained. "Each name is given a number on the tribal roll to help researchers establish relationships among others on the roll."

The Potawatomi group also supplied fragile, original land allotment records of 1888 and 1891 and payroll records of 1884 for microfilming by the Genealogical Library. The old records were microfilmed this week and taken back to Oklahoma by the group.

In accepting the records, President Kimball said: "We are happy to preserve these records for the tribe and encourage other tribes to do the same thing. One of the first things Adam learned was to write down records. The LDS Church has sent experts all over the world to arrange for microfilming records of earlier people."

He reminisced about the time when he was called as a member of the Council of the Twelve in the early 1940s and given a special assignment to work with Indians. President Kimball related how his father Andrew had served a mission to Indian territory in what is now Oklahoma.

"When he came home with many pictures of Indians," the president said, "we children would ask him to show us the pictures and sing some Indian songs."

"In our prayers, we are always asking the Lord to assist us in finding ways to do things that will benefit Indian people," he concluded.

In telling a brief history of her tribe, Mrs. Hall said the tribe originated in the Great Lakes area and was heavily involved with the Ottawa and Chippewa tribes. Later, the Potawatomi tribe moved south and split into four bands.



LDS Church President Spencer W. Kimball (right) discusses the donation of nearly 12,000 names of the Citizen Band Potawatomi Indian tribe in Oklahoma by council members (from left) Bill Burch, Mary Lynn Hillemeier, Sheila Hall, and John Schoemann, tribal administrator.

"The Citizen Band has about 12,000 people enrolled, more than half of whom live within a four-county area of Shawnee where the tribal headquarters is located. Shawnee is about 40 miles from Oklahoma City and has a population of about 35,000 people," she pointed out. "The reservation is 260 acres and has only one person (a guard) living on it because it's on a flood plain area. The remainder of the tribe lives on land allotted to them in the late 1880s."

While in Salt Lake, the group toured Temple Square and the Genealogical Library and were hosted at a luncheon by Elder George P. Lee, a Navajo and member of the LDS Church's First Quorum of the Seventy. They also met with Elder Boyd K. Packer of the Council of the Twelve.

Elder Lee told them that the Potawatomi Indians were some of the first visited by Joseph Smith after he founded the LDS Church in 1830. "The Church Genealogical Library, which is open to anyone to use, has more than 700 rolls of Indian records for research purposes. Microfilming of other records is continuing and the library would have the largest collection of Indian records within a year."

Elder Lee told the group that a great number of Indian tribes want to maintain records at tribal headquarters to help establish tribal identification. Many also want a non-government agency to have a copy of the records for microfilming and safe-keeping.

He told them that the "Roots" phenomenon has created a great interest in genealogy among Indians throughout the country. "There are many good records available and tribal members should get as much as possible from living members of their families."

While in Utah, the group also visited the BYU campus and investigated several business possibilities for their tribal

land. They met with a golf course professional in Provo to study the possibility of putting an 18-hole course on their flat property.

Mr. Rainer of BYU Indian Services also took the group to Ft. Duchesne to visit Ute tribal officials and business enterprises there. They visited the Bottle Hollow resort, the bowling alley, the tannery, the chemical testing laboratory, and a computer processing operation.

While on the BYU campus, the group heard a special concert in their honor by the Inter-Tribal Choir under the direction of John Rainer. The students sang and danced Indian songs and presented each visitor with the troupe's recent album of native American songs.



SUBSCRIPTION NOTICE

All subscriptions for 1979 will be finished with this issue of the newspaper. Subscribers wanting the 1980 issues should send in their dollar fee by March 15, 1980. This is the official notice. No other notice will be sent out. **Remember, February is renewal month for How-Ni-Kan subscriptions.**

ENERGY CRISIS AID AVAILABLE

The Energy Crisis Assistance Program helps families with limited income pay utility bills for heating and purchase items necessary to keep warm during the winter such as space heaters or blankets. The program is financed entirely with Federal Funds.

Gov. George Nigh has designated the Department of Institutions, Social and Rehabilitative Services (DISRS) to administer Oklahoma's program.

Any family may apply by contacting the DISRS Office in the county where they live. This program is also available in other states and persons requiring this assistance should check with the DISRS Offices in their own counties.

To be eligible for the program, a family must meet certain eligibility conditions.

They are:

Income — monthly income cannot exceed the following:

Family Size	Non-Farm Family	Farm Family
1	\$354.17	\$303.17
2	\$468.75	\$400.00
3	\$583.33	\$496.92
4	\$697.92	\$593.75
5	\$812.50	\$685.67
6	\$927.08	\$787.50

A farm family is one who lives on ten (10) acres or more and makes more than \$49.00 a year from selling farm or garden products.

Emergency need — you must also have an emergency energy need. You are considered to have an emergency energy need if:

1. You have a cut-off notice or have been notified that utilities will be cut off

(Continued on page 4)

Vaccination Program For Indian Children Available

The American Indian/Alaska Native Nurses Association reminds parents that vaccination is a vital part of health care for children. Measles cause encephalitis, a brain inflammation that can lead to mental retardation. Polio causes paralysis. Mumps cause deafness. Rubella causes severe birth defects. These diseases, as well as diphtheria, pertussis, and tetanus, are historic killers of Indian children.

Too many parents are delaying vaccination until their children approach school age, according to Janice Kekahbah, Executive Director of American Indian/Alaska Native Nurses Association, leaving them unprotected at a period in their lives when some of the diseases are most likely to strike and when the complications are often most severe.

"The requirement of vaccination for school attendance has apparently led people to believe that vaccination is not needed earlier", Ms. Kekahbah said. "According to Indian Health Service statistics, of the 5,661 pre-school Indian children in Indian Health Service records, only 88.3% of these children have received their first dose of their Diphtheria, Pertussis Tetanus (DPT) vaccination. Also according to these same statistics approximately 31% of these children have not been immunized against Measles, Rubella and Mumps".

She added that the recommended time for vaccination varies from one disease to another. "The oral polio vaccine and the combination vaccine for diphtheria, pertussis and tetanus should first be given when the child is two months of age, with booster doses given during the first year and a half of life and repeated before the child begins school. Measles, mumps and rubella be prevented with a single dose of combination vaccine given at 15 months of age."

Ms. Kekahbah explained that this schedule makes it possible for children to be protected early and urged parents not to put off vaccination. However, she said, older children who have not received all of their vaccinations should not be overlooked. "Parents of newborn children should get them involved in an immunization program through their doctor right at the beginning. Those with older children should check their records to make sure none of the vaccinations have been missed".

In order that the general Oklahoma Indian population become more educated in procedures leading to complete immunization of Indian children, the American Indian/Alaska Native Nurses Association sponsored an Immunization Conference on August 2 and 3rd, 1979.

Participating sponsors included the Oklahoma State Department of Health, Indian Health Service, Oklahoma City Nursing Branch office, and the National League of Nurses.

The Citizen Band Potawatomi Community Health Representative Director, Barbara Tate, and Maternal Child Specialist, Carol White attended the work-

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ARE YOU POTAWATOMI?

DO YOU NEED:

- * Eyeglasses
- * Dentures
- * Hearing Aids
- * Prosthetic Devices
(Artificial Parts or Limbs)

THEN WE MAY BE ABLE TO HELP YOU — NO MATTER WHERE YOU LIVE, BUT YOU MUST INFORM US THAT YOU NEED THESE ITEMS. CONTACT PAULA STINNETT DIRECTOR OF THE "POTAWATOMI HEALTH AIDS FOUNDATION," ROUTE #5, BOX 151, SHAWNEE, OKLAHOMA, 74801 FOR MORE INFORMATION AND AN APPLICATION FORM NOW!! REMEMBER — TO RECEIVE THIS ASSISTANCE, YOU MUST APPLY FOR THIS ASSISTANCE!!

"CRISIS"

(Con't from Page 3)

unless you pay back bills;

2. You have current utility bills that are unpaid and by paying the bill, you would not have enough money left for other living expenses such as medical care, food, clothing, etc.;

3. You will run out of propane, butane, etc. within three weeks and have no money to buy more fuel.

There may be other situations that would be an emergency need.

The amount of payment will depend upon your emergency energy need. The maximum payment is \$400 per year of which \$50 can be paid directly to you and the remainder paid in a check made out jointly to you and the utility com-

pany.

You may apply as often as you need help in paying your utility bills and may be certified if you are eligible until you have received a maximum of \$400 or the money for the program is gone.

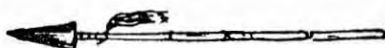
If you do not agree with the decision made on your application, you may request a hearing. To do this, contact your local DISRS Office.

In compliance with the 1964 Civil Rights Act and the Rehabilitation Act of 1973, no person shall be excluded from participation, denied any benefits or subjected to discrimination on the basis of race, color, creed, sex, age, national origin, ancestry or handicap.

"Language"

(Continued from page 2)

- Bkwakwet i yawen. —
That is a ball.
- Wnagas i yawen. —
That is a cup.
- Mzen'egen i yawen. —
That is a book.
- Emkwanes i yawen. —
That is a spoon (small).
- Emkwan i yawen. —
That is a spoon (large).
- Koman i yawen. —
That is a knife.
- Bdekche'gen i yawen. —
That is a fork.
- Wnagen i yawen. —
That is a dish.
- Desnagen i yawen. —
That is a plate.
- Zaskokwan i yawen. —
That is a frying pan.
- Gbekwe'gen i yawen. —
That is a cover; lid.



TONEKEI SPEAKS

This article is reprinted with the permission of the author from the JOURNAL dated Sunday, October 14, 1979.

The 36th Annual National Congress of American Indians Convention was held in Albuquerque, Oct. 1-5. The headquarters was the Albuquerque Inn Hotel, with the convention taking place at the Albuquerque Convention Center. After the meeting was called to order by the now past president of NCAI, Veronica Murdock, there was the invocation and a eulogy for members who passed away this past year.

The first day was filled with welcoming speeches presented to the assembly. Two of those speeches were by the mayor of Albuquerque, David Rusk, and the governor of New Mexico, Bruce King.

Some of the outstanding speakers of the five-day convention were Cecil D. Andrus, secretary, U.S. Department of the Interior; Morris K. Udall, chairman, Internal Affairs Committee, U.S. House of Representatives; Forrest Gerard, assistant secretary for Indian Affairs, and A. David Lester, commissioner, Administration for Native Americans.

This year's convention was designed around a new four-region concept which allowed maximum time for in-depth discussions of major Indian topics such as; human resources, political concerns, natural resources, education and CETA.

Objections were realized in the various sessions by providing a forum for exchange of information.

Major regional sessions were designed for full coverage of specific concerns.

Oklahoma was well represented this year. Georgeann Robinson, Osage, was the head of the rules and credentials committee, assisted by Kathleen Crawford, who also is an Osage. Reaves Nahwooksy, Comanche, was in charge of the resolutions committee and Juanita Ahtone, Kiowa, did an outstanding job again as recording secretary.

Muskogee area Vice President Harry Gilmore was a facilitator of Region II major regional sessions.

In my capacity as the Anadarko Area vice president, I helped in several areas.

I was chosen as one of the five judges for the Indian street parade. I also emceed the annual NCAI pow-wow. Three people from Oklahoma were a part of the pow-wow head staff. Jack Anquo was the head singer, Raylene Lasley was the head lady dancer and Bucky Boynton was the head man dancer.

I spoke to the crowd at the banquet on the last evening. It was a Pueblo feast I shall remember forever.

Unlike previous years when the reservation leaders dominated the convention, the non-reservation delegates and urban Indians were a part of the decision-making policies controlling our destiny. Ninety resolutions from 120 tribes were acted upon.

The Anadarko area delegation con-

sisted of the Caddo, the delegate was Doyle R. Edge (he filled in for me during the AVP election in our caucus one day), the alternates for the Caddo were Gayle Satepauhoodle and Virginia Warner; Cheyenne-Arapahoe, the delegate was Joe Pedro, the alternates were Jasper Washa and Art Hill (Art came up with an excellent resolution opposing PL 93-631, closing Chilocco and Seneca Indian schools; the resolution passed); Citizen Band Potawatomi Indians of Oklahoma, the delegate was Wanita Clifford; Delaware, delegate, Lawrence Snake; Kickapoo of Oklahoma, delegate, Gary B. Davis, alternate, Herbert White; Kiowa, delegate, Ethel C. Drepps, alternate, Linn Pauahy; Otoe-Missouri, delegate, Hilda Harris, alternate, Kenneth Harragarra; Ponca, delegate, Leonard Big Goose; Prairie Band of Potawatomi-Kansas, delegate, Frances Marshino, alternates were Frank Noice, Don Norktonick and Milton LaClair; Wichita and Affiliated Tribes, delegate, Margaret Bell, alternate was Shirley Davilla; Apache, delegate, Houston Klinekole. He was there but did not clear rules and credentials. Many individual Oklahoma Indians were in attendance.

Oklahoma delegates had a good view of the action on the assembly floor. When a tribal role call vote was required we all spoke up loud and clear. Muskogee area and the Anadarko met in the same caucus most of the time. Harry Gilmore, and I had a good working relationship.

Ed Drivinghawk, Sioux, of South Dakota was elected to succeed Veronica Murdock as president. Del Lovato, chairman of the all-Indian Pueblo Council was elected to succeed Mel Tonasket as the first vice president. Rachel Nabahe, Shoshone — Paiute — Mono, is the treasurer again and Ella Mae Horse, Oklahoma Cherokee, was elected to succeed Juanita Ahtone as the recording secretary. The executive director will be decided upon during the months of November and December by the executive committee. The director will be named at the Executive Council meeting in Washington, D.C., at the annual January NCAI meeting, Jan. 21, 22 and 23.

I thank the delegates and individuals who voted for me during the Anadarko area voting. I was the only incumbent two year-area vice president who was re-elected. Harry Gilmore made it again from the Muskogee area but he had served only one year previous to the convention.

I will do my best to serve Anadarko area tribes (which includes Kansas). If you don't believe me, call me, write me or come and visit me and we will talk it over.

The next National Congress of American Indians Convention will be held in Spokane, Washington, about this time next year.

The All-Indian Pueblo Council of New Mexico were perfect hosts and everyone in attendance had a good time.

I Have Spoken!!

Meditations Of MA-TAU-KON-YA

A Christian is one who hopes in the coming of the Lord, and this simply means that he counts more on God than on any human security. He is certain of God's fidelity and is willing to risk all by trusting God to work things out with him when the time comes.

He is willing to devote his complete effort to fulfill his duty to the Creator, and so:

He tries to make other people happy; even if it costs him pain

He assumes all his duties:

to his family by proper care and love of every member.

to his job, by doing a good day's work.

to his community, by being a good citizen and helping

worthwhile projects with his time, talent & money.

All in all, he is committed to the conviction that in everything he says, does, and wants, it is not he who is the center but Christ in the person of his brother. Fr. Vincent Traynor, OSB

Ma-Tau-Kon-Ya

Potawatomi Recipes

Seasonal changes were signals to the Potawatomi of the past. The prospect of the Winter months brought awareness of the need to provide a storehouse full of food to carry them through till Spring.

In this issue we have included some recipes for drying and preserving food the way the Potawatomi did. This information was provided by Priscilla Mullin Sherard from her collection of Indian Recipes.

Methods of Drying Foods

Beef * The hind quarter is best. Cut and slice very thin. Put a layer of meat in the bottom of a tub. Sprinkle a good hand of salt over meat. Layer up in this same manner until all meat is used. Cover with a clean cloth and let stand overnight in a cool place. Dry on top of house or a building in the sun. Turn meat often until thoroughly dry. Good for hash; pre-boil then beat or grind in mortar.

Deer * Cut meat in very thin strips. Completely cover with pepper using a pepper shaker, to keep insects away. Bring in before sunset or if it rains. A metal clothesline is a good place to string the meat. Re-string the meat each sunny morning until it is dry and stiff. This meat keeps indefinitely without refrigeration. Good to have along when hunting or fishing.

Corn * Gather corn when it is ripe. Boil ten minutes with the shucks on. Later in day pull back the shucks, tie in bunches and hang up to finish drying. Shell corn and store in a container that will keep corn dry.

Pumpkin and Squash * Select the best of the lot, peel, remove seeds, and cut in slices. Put them on clean cloth and cover with screen frame in sun. Turn often. Put in bags and hang.

Apples * Gather apples. Peel, core, and slice. Put clean cloth on screen frame. Spread apples and put second screen frame on top. Turn often. Store when dry.

Apricots, Peaches etc. * Are cut in half, pits removed, then dried in the same way as the above.

Softy

Shell clean dried flint corn from cob. Eight or more quarts at the least. Unless

you have company this will be enough for several meals. Cover corn with cool water to soak overnight. According to the size of your mortar, put some of the soaked corn in the mortar and pound lightly with pestle until grains break in half. Put pounded corn in fanner to remove hulls. Then put in large kettle, cover with water and boil until completely done. Add a bit of boiling water along because you must keep plenty of liquid in kettle. Now add one cup of ash lye for each gallon of hominy. Stir often now because it will scorch very easy. Boil at least thirty minutes longer after adding the ash lye. Pour into a stone crock to keep. Tie white cloth over top of crock. Note: About three hours to cook. Remove film from cooking often.

Dried Meat Soup

Boil pieces of dried meat and chopped onion together in water seasoned with salt and pepper. When meat is done thicken the broth with flour and water mixture. Cook until thickened. Eat fry bread with this soup.

Piniak' Biscuits "Potatoe"

2 c. flour
4 tsp. baking powder
1 tsp. salt
1 c. grated sweet potato
1 tsp. soda (ONLY IF WOOD FIRE IS USED)
2 tbsp. shortening
2/3 c. milk
4 tbsp. sugar

Mix biscuit dough. Grate semi-cooked potatoes and fold in the biscuit dough. Cut like always. Grease bread-pan with bacon grease and put biscuits down in grease then turn over. Bake.



Shabonee's Account Of Tippecanoe



Shabonee, A Potawatomi Chief

This article was supplied to the How-Ni-Kan by the Tippecanoe County Historical Association. Mr. John M. Harris, Director, graciously granted permission for this reprint. Ms. Alameda McCollough is the original editor of the material as it appeared in the Tippecanoe County Historical Association publication, **CONFLICT OF CULTURES**. The staff of the How-Ni-Kan extends its thanks to Mr. John M. Harris and the Tippecanoe County Historical Association.

Shabonee, an Ottawa, was a grand nephew of Pontiac. He married a Potawatomi and later was chosen peace chief of that tribe. Shabonee served as one of Tecumseh's lieutenants during the Battle of Thames.

When he joined the Prophet's forces as a scout and fought in the Battle of Tippecanoe, he was 36 years old. It was his last fight.

The remaining 47 years of his life were spent as an active ally of the Americans. In 1827, when the Winnebagoes rose in arms, Shabonee persuaded the Potawatomi to remain peaceful. He attempted to dissuade Black Hawk from his uprising. Unable to do so, he and his son warned white settlers of impending raids.

As a reward, the government awarded him two sections of land in De Kalb County, Illinois. At his tribe's request, he joined it beyond the Mississippi, but returned to his land in 1855, to discover that speculators had purchased it at public auction. Citizens of Ottawa, Illinois, then brought him a small farm two miles above Seneca. With a government annuity of \$200 and contributions from friends, he spent the remainder of his life there.

The first published account of Shabonee's eyewitness view of the Battle of Tippecanoe was in *Me-Won-I-Toe* written by Solon Robinson in 1864. An excerpt follows.

"Perhaps your people do not know that the battle of Tippecanoe was the work of white men who came from Canada and urged us to make war. Two of them who wore red coats were at the Prophet's Town the day that your army came. It was they who urged Elskataw-wa (The Prophet) to fight. They dressed themselves like Indians, to show us how to fight. They did not know our mode. We wanted to attack at midnight. They wanted to wait till daylight. The battle commenced before either

party was ready, because one of your sentinels discovered one of our warriors, who had undertaken to creep into your camp and kill the great chief where he slept. The Prophet said if that was done we should kill all the rest or they would run away. He promised us a horse-load of scalps, and a gun for every warrior, and many horses. The men that were to crawl upon their bellies into camp were seen in the grass by a white man who had eyes like an owl, and he fired and hit his mark. The Indian was not brave. He cried out. He should have lain still and died. Then the other men fired. The other Indians were fools. They jumped up out of the grass and yelled. They believed what had been told them, that a white man would run at a noise made in the night. Then many Indians who had crept very close so as to be ready to take scalps when the white man ran, all yelled like wolves, wild cats and screech owls; but it did not make the white men run.

They jumped right up from their sleep with guns in their hands and sent a shower of bullets at every spot where they heard a noise. They could not see us. We could see them, for they had fires. Whether we were ready or not we had to fight now for the battle was begun. We were still sure that we should win. The Prophet had told us that we could not be defeated. We did not rush in among your men because of the fires. Directly the men ran away from some of the fires, and a few foolish Indians went into the light and were killed. One Delaware could not make his gun go off. He ran up to a fire to fix the lock. I saw a white man whom I knew very well — he was a great hunter who could shoot a tin cup from another man's head — put up his gun to shoot the Delaware. I tried to shoot the white man but another who carried the flag just then unrolled it so I could not see my aim. Then I heard the gun and saw the Delaware fall. I thought he was dead. The white man thought so, too, and ran to him with his knife. He wanted a Delaware scalp. Just as he got to him the Delaware jumped up and ran away. He had only lost an ear. A dozen bullets were fired at the white man while he was at the fire, but he shook them off like an old buffalo bull.

Our people were more surprised than yours. The fight had begun too soon. They were not all ready. The plan was to creep up through the wet land where the horses could not run, upon one side of the camp, and on the other through a creek and steep bank covered with bushes, so as to be ready to use the tomahawk upon the sleeping men as soon as their chief was killed. The Indians thought white men who had marched all day would sleep. They found them awake.

In one minute from the time the first gun was fired I saw a great war chief mount his horse and begin to talk loud. The fires were put out and we could not tell where to shoot, except on one side of the camp, and from there the white soldiers ran, but we did not succeed as the Prophet told us that we would, in scaring the whole army so that all the men would run and hide in the grass like young quails.

I never saw men fight with more courage than these did after it began to grow light. The battle was lost to us by an accident, or rather by two.

A hundred warriors had been picked out during the night for this desperate service, and in the great council house the Prophet had instructed them how to crawl like snakes through the grass and strike the sentinels; and if they failed in that, then they were to rush forward boldly and kill the great war chief of the whites, and if they did not do this the Great Spirit, he said, had told him that the battle would be hopelessly lost. This the Indians all believed.

If the one that was first discovered and shot had died like a brave, without a groan, the sentinel would have thought that he was mistaken, and it would have been more favorable than before for the Indians. The alarm having been made, the others followed Elskataw-wa's orders, which were, in case of discovery, so as to prevent the secret movement, they should make a great yell as a signal for the general attack. All of the warriors had been instructed to creep up to the camp through the tall grass during the night, so close that when the great signal was given, the yell would be so loud and frightful that the whole of the whites would run for the thick woods up the creek, and that side was left open for this purpose.

"You will, then," said the Prophet, "have possession of their camp and all its equipage, and you can shoot the men with their own guns from every tree. But above all else you must kill the great chief."

It was expected that this could be easily done by those who were allotted to rush into camp in the confusion of the first attack. It was a great mistake of the Prophet's red-coated advisers, to defer this attack until morning. It would have succeeded when the fires were brighter in the night. Then they could not have been put out.

I was one of the spies that had dogged the steps of the army to give the Prophet information every day. I saw all the arrangement of the camp. It was not made where the Indians wanted it. The place was very bad for the attack. But it was not that which caused the failure. It was because General Harrison changed horses. He had ridden a grey one every day on the march, and he could have been shot twenty times by scouts that were hiding along the route. That was not what was wanted, until the army got to a place where it could be all wiped out. That time had now come, and the hundred braves were to rush in and shoot the "Big chief on a white horse," and fall back to a safer place.

This order was fully obeyed, but we soon found to our terrible dismay that the "Big chief on a white horse" that was killed was not General Harrison. He had mounted a dark horse. I know this, for I was so near that I saw him, and I knew him as well as I knew my own brother.

I think that I could have shot him, but I could not lift my gun. The Great Spirit held it down. I knew then that the great white chief was not to be killed, and I

knew that the red man were doomed.

As soon as daylight came our warriors saw that the Prophet's grand plan had failed — that the great white chief was alive riding fearlessly among our troops in spite of bullets, and that our hearts melted.

After that the Indians fought to save themselves, not to crush the whites — was a terrible defeat. Our men scattered and tried to get away. The white horsemen chased them and cut them down with long knives. We carried a few wounded prisoners in the night attack, but nearly all the dead were unscalped, and some of them lay until the next year when another army came to bury them.

I fought that day by the side of an Ottawa chief and his son, the brother of my wife. We were in the advance party and several of those nearest to me were killed by the bullets or blows of two horsemen who appeared to be proof against our guns. At length one of these two men killed the young man and wounded the old chief, and at the same time he brought him and his horse to the ground. The horse ran, before he fell down the bluff into the creek, quite out of the way of the whites. The man's leg was broken and he had another bad wound. I could have taken his scalp easily, but Sabaqua, the old chief, begged me not to kill him. He wanted to take him to his wife alive, in place of her son whom the white brave had killed.

I was willing enough to do this for I always respected a brave man, and this one was, beside, the handsomest white man I had ever seen. I knew him as soon as I saw him closely. I had seen him before. I went to Vincennes only one moon before the battle as a spy. I told the governor that I came for peace. This young man was there and I talked with him. He was not one of the warriors but had come because he was a great brave. He had told me, laughingly, that he would come to see me at my wigwam. I thought now that he should do it. I caught a horse — there were plenty of them that had lost their riders — and mounted the white brave with Sabaqua behind him to hold him on and started them off north. I was then sure that we should all have to run that way as soon as it was light. The Indians were defeated. The great barrier was broken. It was my last fight. I put my body in the way. It was strong then, but it was not strong enough to stop the white men. They pushed it aside as I held this stick. I have never seen the place since where we fought that night. My heart was very big then. Tecumseh had filled it with gall. It has been empty ever since."



HEW HAS STUDENT LOANS

HEW's Office of Education announced in August, 1978 that financially needy students attending colleges, universities, and other postsecondary schools will benefit from the award to educational institutions of nearly \$1.2 billion in student grant, work, and loan funds during the 1979-80 school year.

The federal money supports the National Direct Student Loan, College Work-Study, and Supplemental Educational Opportunity Grant programs.

Financial aid officers at each school determine which students are eligible and how much aid each will receive. Using these and other aid programs, they put together a package of financial aid suited to the needs of each individual student.

More than 3,700 schools in the 50 states, the District of Columbia, Guam, Puerto Rico, the Virgin Islands, American Samoa, and the Trust Territories of the Pacific have received funds for one or more of the programs.

Nearly \$540 million in College Work-Study funds went to 3,188 institutions to provide student jobs. The federal government will pay 80 percent and employers 20 percent of the salaries of some 972,500 students during the next school year.

Work-Study jobs are arranged by the school either on-campus or in the community with public or private non-profit agency. Both undergraduate and graduate students are eligible.

More than 836,000 students will

receive National Direct Student Loans during the upcoming school year to help defray the costs of their education. Awards totaling more than \$305 million went to 3,254 colleges and schools. Under the program, a student may borrow up to \$2,500 for vocational study or for the first two years of college, or up to \$5,000 for all undergraduate study. A graduate or professional student may borrow up to \$10,000, including the amount borrowed under the program as an undergraduate.

In this loan program, the educational institution is the lender, selecting students who will receive loans, determining the amount they will receive, and making collections when repayment begins nine months after the borrower leaves school. When payments are collected, the money stays at the institution in a revolving fund from which future student loans are provided.

Supplemental Educational Opportunity Grants will help more than 561,200 undergraduate students who are in extreme financial need. Approximately \$333.4 million went to 3,737 institutions of higher education. Grants, which range from \$200 to \$1,500 per year, are matched equally with aid from the institution and do not have to be repaid.

The programs are authorized under the Title IV of the Higher Education Act of 1965, as amended.

College Work-Study, National Direct Student Loan, and Supplemental Educational Opportunity Grant Programs

	1979-80 Academic Year		
	NDSL	SEOG	CWS
Alabama	\$ 4,980,063	\$ 5,141,398	11,284,520
Alaska	301,052	434,213	752,482
Arizona	4,345,156	4,299,658	5,898,271
Arkansas	2,405,287	2,085,763	4,820,276
California	31,862,753	34,441,641	49,831,718
Colorado	4,317,397	4,242,001	6,159,612
Connecticut	4,450,739	4,847,951	7,021,212
Delaware	761,708	722,544	1,156,599
District of Columbia	1,548,179	2,098,542	3,046,523
Florida	8,509,832	8,964,309	16,179,080
Georgia	4,636,381	4,958,536	11,029,312
Hawaii	989,982	1,016,461	1,617,885
Idaho	1,217,258	1,060,323	1,868,310
Illinois	13,558,578	14,333,556	20,525,877
Indiana	6,779,357	6,894,558	10,437,914
Iowa	5,184,599	4,761,011	7,261,878
Kansas	3,759,673	3,391,255	5,094,525
Kentucky	3,788,637	3,645,373	8,264,894
Louisiana	4,962,557	3,964,541	8,999,907
Maine	3,131,624	5,034,720	5,867,904
Maryland	4,537,996	5,158,830	8,475,268
Massachusetts	15,337,407	17,904,918	30,125,969
Michigan	9,056,903	12,386,496	17,849,543
Minnesota	6,831,505	9,164,576	12,668,794
Mississippi	2,954,524	4,415,793	9,176,117
Missouri	5,999,207	5,706,484	10,458,064
Montana	838,029	841,542	2,695,868
Nebraska	2,821,726	2,136,075	3,266,113
Nevada	508,928	507,851	962,466
New Hampshire	2,652,980	3,431,015	4,432,424
New Jersey	7,060,176	7,134,615	11,919,991
New Mexico	2,056,640	2,519,652	4,187,992
New York	31,614,834	25,514,092	47,974,303
North Carolina	7,422,126	7,007,688	12,892,623

(Con't On Page 8)

GENERAL ACCOUNT

FME 12-31-79

Current Assets		
Checking Account	5,458.89	
Savings Account	103.17	
Certificate of Deposit	<u>16,137.88</u>	21,699.94
Accounts Receivable		
IAT 79	5,769.00	
HIP 79	3,655.00	
93-638-80	29.40	
Health Planning 79	1,055.00	
Day Care	1,500.00	
CETA 79	400.00	
Ceta 80	4,345.69	
Carpet Mill	10,443.53	
Ind Cost 79	8,500.00	
Ind Cost 80	11,596.21	
Head Start	674.00	
CHR 80	4,998.00	
Paul Schmidkofer	78.92	
Historical Society	729.60	
Larry Dunham	<u>65.45</u>	53,839.80
Fixed Assets		
Imp, Bldgs & Land	990,340.87	
Native American Investment	510.00	
Other Equipment	11,394.63	
Office Equipment	35,835.12	
Trucks & Equipment	39,808.69	
Jerry Lewis Library	3,000.00	
EDA Equipment	18,315.73	
Playground Equipment	5,000.00	
Bingo Equipment	<u>2,835.80</u>	1,107,040.84
Special Deposit Water		10.00
Program Monies Invested W/BIA		867,915.36
Workmens Compensation Deposit		407.00
Total Assets		<u>2,050,912.94</u>
Liabilities		
Accrued Taxes Payable	190.39	
Tribal Equity	1,204,550.80	
Tribal Equity (Program Monies)	846,171.75	
Total Liabilities		<u>2,050,912.94</u>

POTAWATOMI POTPOURRI

The poem featured in this month's How-Ni-Kan was written by a poet from the Shawnee, Oklahoma area. The author, Mr. Bob Neal, is an officer on the Shawnee Police Force who writes poetry in his spare time. His Indian name, Fos Hvtke, means "white bird" in the Seminole language.

EAGLE DANCER

Listen to the sound of the drum eagle dancer,
dance your dance till morning sun
dance till it is done.

Dance to show my feathers which your father
searched for in the mountains high,
feathers which once carried me so high.

Eagle dancer dance with pride,
remember those before you who have died.

Dancer tell my story with all its glory,
Singer sing my song.
Warrior remember me.

Fos Hvtke
(Bob Neal)

Any Potawatomi who wishes to submit material for the newspaper may do so. Please include written permission to use the material in the newspaper when you send it. The address is:

HOW-NI-KAN
Judith Michener, Editor
Citizen Band Potawatomi Indians of Oklahoma
Route #5, Box 151
Shawnee, Oklahoma 74801

LOANS

(Con't From Page 7)

North Dakota	1,604,309	2,162,069	2,407,410
Ohio	12,843,959	13,195,815	21,857,174
Oklahoma	4,152,357	3,521,360	6,325,325
Oregon	6,185,696	6,649,843	9,531,531
Pennsylvania	16,294,130	18,520,840	28,491,484
Rhode Island	2,125,839	3,331,681	5,006,491
South Carolina	2,896,732	3,521,013	7,952,681
South Dakota	2,015,557	2,222,391	3,433,663
Tennessee	4,982,447	6,147,786	9,546,785
Texas	10,457,467	14,993,817	26,540,830
Utah	2,083,841	1,843,756	3,054,321
Vermont	1,838,157	3,576,907	3,925,481
Virginia	5,424,870	5,732,719	10,794,378
Washington	7,519,293	8,583,569	11,332,092
West Virginia	1,959,810	2,394,430	4,237,584
Wisconsin	7,982,787	10,994,333	12,879,751
Wyoming	427,278	406,850	580,344
Pacific Islands		19,820	215,501
Guam		25,420	242,673
Puerto Rico	3,308,134	5,359,158	7,204,275
Virgin Islands		24,639	33,720
Number of Students	836,081	561,265	972,545
TOTALS	\$305,286,556	\$333,396,397	\$539,797,728

Potawatomi Names In Indiana

AMO — Town in Hendricks County.

Often said to be the Indian word for honeybee, which is ah'mo, in Odjibwa and Potawatomi. In reality it is the Latin "amo," "I love."

ASHKUM — Reservation and village of a Potawatomi chief of that name, in Miami County. The name variously translated "to continue," "more and more," "more of the same kind" — the idea being the same in each case.

AUBBEENAUBBEE — Township in Fulton County, and reservation of a Potawatomi chief of that name. The name means "Looking Backward," i.e., as a person or animal looks back over its shoulder when moving away from you. Pronounced awb'-be-naub'-be.

CAKIMI — A Potawatomi woman for whose children the reservation on the Wabash River, below the Tippecanoe, now known as the Burnett Reserve, was made by the Treaty of 1818. She was a sister of To-p'n-i-be' (Quiet Sitting Bear), who was head chief of the Potawatomis at the beginning of the last century. The Potawatomi pronunciation is Kaw-ke'-me, and the meaning is "Run Away from Home."

CALUMET — Two streams of northwestern Indiana, tributary to Lake Michigan, Great and Little Calumet. The name is a corruption of what was formerly written Cal-o-mick, Killo-mich, Kenomick, Kennomic, which represents dialect variations of the same word, varying from Ken-nom-kyah in the Potawatomi to Ge-ke'-e-muk in the Delaware, and signifying a body of deep, still water. Calumet is not an Indian word, but of French origin.

CEDAR CREEK — Stream in Allen County, tributary to the St. Joseph River. The name is a literal translation of the Potawatomi name Mes-kwah-wah-se-pe. The town of the Potawatomi chief Me-te-ah (Kiss Me) was at its mouth, and took from it its

name of Mes-kwah-wah-se-pe-o-tan, or Cedar Creek Town.

CHECHAUKKOSE — Reservation and village of Pottawatomi chief of that name, on Tippecanoe River, in Marshall County. It is sometimes written Chit-cah-kos, and in other forms. It is the diminutive form of Che-chaw — the crane — and is to be translated "The Little Crane." There was, for a time, a Catholic mission at this place.

CHICHIPE OUTIPE — Given by Father Petit as the Potawatomi name of the Catholic mission at Twin Lakes in Marshall County, but not translated by him. The first word is probably She-she-pa — their word for "duck."

CHIPPEWANAUNG — Place on Tippecanoe River in Fulton County, where treaties were made with the Potawatomis in 1836. The Indians say this means "Chippewa Place," but give no reason for the name.

CHIPWANIC — Tributary of the Tippecanoe, near Manitou Lake, in Fulton County. People of the vicinity give the name its proper Potawatomi pronunciation — Chip-wah-nuk'. The word means "Ghost Hole."

COESSE — Town in Whitley County. This is the Potawatomi nickname of a Miami band chief. The Miamis pronounce it Ko-wa-zi, and it appears in various treaties as Coisa, Koessa, Kowassee, etc. The Potawatomi pronunciation is Ku-wa-ze, and the word means "old," or, as here, "old man." He was a son of Ma-kah-tamon-gwah, or "Black Loon," and a grandson of Little Turtle. His Miami name was M'tek'-kyah, meaning "forest," or "woods."

This information was gathered from TRUE INDIAN STORIES, by Jacob Piatt Dunn. We will continue to give you more Potawatomi names from Indiana in the next issue of the How-Ni-Kan.

SETS SPRING CALENDAR

The Potawatomi Inter-tribal Pow Wow Club held a Pot Luck Supper and Business Meeting on January 18, 1980 in the Long Room of the Ship-She-Wano Learning Center. Approximately 85 people attended the January, monthly meeting. Fr. Vincent Traynor, Pow Wow Chairman, began the evening's activities by having the Club members practice their Indian dancing for the Pow Wow in June. After a delicious dinner prepared by the ladies of the Club, the regular business meeting was held.

Among the many things discussed were plans for the 1980 Pow Wow. This year's Pow Wow will be extended to three days, during which there will be Contest Dancing. Prize money will range from \$25.00 to \$100.00 in the various divisions.

The Potawatomi Inter-tribal Pow Wow Club needs YOUR support. The yearly pow wow depends on dedicated individuals in this area who are willing to contribute a small amount of their time and effort so all those visiting in June will enjoy the Pow Wow.

This writer highly and heartily recommends, and encourages, participation in this organization. Having experienced their association firsthand, I can honestly say I enjoyed them, and myself, thoroughly.

Below is a calendar of meetings and activities from February till July, 1980. Membership in the Club is not limited to Indians. Any interested person may join. All meetings are held in the Long Room of the Learning Center.

Feb. 15, 1980 — Chili Supper —

5:30-7:30 p.m. — \$2.00 per ticket (.50 cents for a refill)

March 21 — Bingo Games after Pot Luck Supper, at 6:30 p.m.

April 18 — Business Meeting and Pot Luck Supper at 6:30 p.m.

May 16 & 30 — Business Meeting and Bingo after Pot Luck Supper at 6:30 p.m.

June 6 & 20 — Business Meeting following Pot Luck Supper at 6:30 p.m.

June 27-29 — POW WOW

July 11 — Business Meeting and Pot Luck Supper at 6:30 p.m.

SEE YOU AT THE POW WOW MEETING!!!



"Vaccinations"

(Con't From Page 4)

shop that was held in Norman, Oklahoma.

Ms. Tate and Ms. White urge parents of Indian children who have not been immunized to contact the Program at the Citizen Band Office.

The CHR's are willing to provide help in the Vaccination program for families with small children but who have had some difficulty in locating them. If the immunization services are needed, call the Citizen Band Offices and ask for the CHR Office.

Citizen Band of Potawatomi Indians of Oklahoma

ROUTE 5, BOX 151
SHAWNEE, OKLAHOMA 74801

