All Nation Pow Wow Successful

The Citizen Band Potawatomi Celebration and all Nations Pow-Wow held June 23 through June 27, 1982 was a success.

Events of the week began Wednesday with an Art Exhibit at the Federal National Bank of Shawnee, followed Thursday by the Native American Style Show and Buffet Luncheon held at the Cinderella Best Western.

The Shawnee Inter-Tribal and Cheyenne-Arapaho Star Hawk Society began the weekend Friday evening with Gourd Dancing. Comica dancing followed.

Contest dancers were rated on a point system beginning Friday and ending Sunday. Winners in each category were:

MEN'S SOUTHERN FANCY
1st Randy Moore - Osage/Pawnee Norman, Oklahoma
2nd Ronnie Harris Jr. - Sac/Sac & Fox Stroud, Oklahoma
3rd Norman Nawider - Pawnee Pawnee, Oklahoma

MEN'S STRAIGHT
1st Ron Harris Sr. - Sac & Fox Stroud, Oklahoma
2nd Vernon Harragarra - Otoe/Atoka, Oklahoma
3rd Fred Standing - Wichita Aurora, Colorado

MEN'S TRADITIONAL
1st Don Marland - Sac & Fox Shawnee, Oklahoma
2nd Richard Paulsby - Omaha/Comanche Apache, Oklahoma
3rd Edmund Nevaquaya - Comanche/Choctaw Apache, Oklahoma

LADIES' BUCKSKIN
1st Deliah Areketa - Ponca/Otoe/Pawnee Stroud, Oklahoma
2nd Claudia Spencer - Otoe Miami, Oklahoma
3rd Alma Harris - Ponca Stroud, Oklahoma

LADIES' CLOTH
1st Lynette Sateapunholde - Kiowa Hominy, Oklahoma
2nd Dee Dee Goodale - Osage/Sac & Fox Fairfax, Oklahoma
3rd Sydola Yellowfish - Otoe/Osage Oklahoma City, Oklahoma

BOYS' JR. FANCY
1st Charley Eisenberger - Kiowa/Potawatomi

Election Results
Tribal members elected the Honorary Chief, Vice-Chairman and Secretary-Treasurer during the general council meeting held Saturday June 26, 1982.

Nominations of Honorary Chief were made from the floor. Those nominated were Ben Rhodd, A.B. Pocore and William Wah. It will take a run-off between Kenneth Pelletier and Mel Marritt as the Honorary Chief.

Candidates for Vice-Chairman were Kenneth Pelletier, Mel Marritt and Jim Tucker. There was a run-off between Kenneth Pelletier and Mel Marritt. Mel Marritt was elected to the seat.

Candidates for Secretary-Treasurer were Neoma Baptiste, who withdrew her candidacy, Grace Burns and Thelma Wano Bateman. Thelma Wano Bateman was elected for the position.

Special Council Meeting
A special meeting has been scheduled to complete the agenda of June 26, 1982. The scheduled date has been set for February 19, 1983 at 1:00 P.M., to be held in the Long Room of the Ship-She-Wa Building located on the tribal grounds.

Family Tree Guidebook Available
How to get started with family tree research is a big question with most people. What to do first? How to carry on? Where will I find the records of my people? How and what should I record when I do find them? These questions and many others are answered or explained in the Seventh Edition of the HOW BOOK FOR GENEALOGISTS, published by the Everton Publishers, Inc., Logan, Utah. It will start you on the proper way and open hundreds of avenues for you to follow that you may find and record the vital facts and interesting side-trips of your foreparents.

The Everton Publishers, Inc. has been helping genealogists since before 1947. In addition to the HOW BOOK FOR GENEALOGISTS, they also publish THE GENEALOGICAL HELPER, a bi-monthly magazine, THE HANDY BOOK FOR GENEALOGISTS, THE SCANDINAVIAN GENEALOGICAL HELPER and many more fine genealogical publications, plus many sheets and forms to help you record your family data.

For further information contact: The Everton Publishers, Inc., P.O. Box 368 Logan, Utah 84321

Tribes Contract Health Care Services
The Iowa, Kickapoo, Sac and Fox, and Potawatomi Tribes of Oklahoma have recently contracted additional health care services through the Indian Health Service. The services which are designed to provide a preventive, educational and community health nursing mode will be administered throughout the Shawnee area.

The program shall consist of one family nurse practitioner, a nutritionist, an alcohol educator and three community health nurses.

Nutritionist, Joanna Mohler, will conduct a nutrition program which is culturally relative to the community being served. She will provide nutrition education at specialty clinics conducted by the Indian Health Service. Specialty clinics include but are not limited to Diabetes.

Editor's Note:
Although we welcome submitted materials, articles contributed to the How Ni Kan do not necessarily reflect the views and opinions of the Citizen Band Potawatomi Indians of Oklahoma.

A Potawatomi Story

Mary Elizabeth Anderson Kremer was born November 25, 1895 in Indian Territory in a small two room frame house about five miles west of Shawnee on the Valley View School House road. She is the only living member of the family of John Anderson, Jr. and Sophia Mueller Anderson. John Anderson Jr. was an original Citizen Band Indian.

There were four children in the family, George Ed, Mary Elizabeth, Grace Louise, and Benjamin. George Ed was born in a one room log cabin, but all the others were born in the two room frame house. Mrs. Mohoch, who was a slave that moved to Indian Territory, helped take care of Elizabeth when she was born.

When Elizabeth was four years old her father ran a threshing crew, and four covered wagons and the threshers went all the way to the Colorado state line. One wagon had food supplies, and they carried water in barrels and refilled when they could find water - sometimes in small dwellings or springs. Her mother did all the cooking. They had a small stove and set it up at each stop where they were threshing. George and Elizabeth had small wooden overalls with their father made. They had to take a bucket and go out and gather cow chips, dry them, set them in the wood stove and burn them. Grace died on the way home and was buried somewhere near the present state of Colorado. When the family returned to the homestead, the father took the frame and backboard and went out and got her body, and now she is buried in Mission Cemetery near the school, now Tecumseh Cemetery.

The John Anderson, Jr. family moved to Shawnee in early 1900. Benjamin was born that year, and Elizabeth started to school and John Anderson Jr. was an industrial farmer there. They lived in a two room frame house just north of the old frame school building. The frame school building housed the boys, girls, the kitchen, dining room and two school rooms. The rest rooms were out back. Elizabeth was in the second grade class room when the building caught fire, and the group could not get out the regular door due to the heat.

But, some men forced the outside door open and all stood outside and watched the building burn to the ground and everything in it, even the wooden water tower near by.

(Continued on Page 2)
Pow Wow

Continued from Page 1

Kayenta, Ariz.
2nd Dwight White Buffalo - Cheyenne
Cheyenne Waonga, Okla.
3rd Rusty Cozad - Kiowa
Anadarko, Okla.

NORTHERN SHAWL (ALL AGES)
1st Tracy A. Moore - Fawnie/Otoe/Osage/Sac & Fox
Fairfax, Okla.
2nd Lillian Eastman - Sioux/Northern Cheyenne
Washington, N.D.
3rd Keanna Doodle - Mesquakie/Winnebago
Tama, Iowa

JR. GIRLS (10-15)
1st Peggy Smith - Comanche/Kiowa/Cherokee
Anadarko, Okla.
2nd Kewana Bushyhead - Sac & Fox/Cheyenne
Shawnee, Okla.
3rd Thomasina Kauldeakale - Comanche/Kiowa
Del City, Okla.

Saturdays events began at 10:00 A.M. on Saturday with Parade Marshall, Iron Eyes Cody, leading the Ab-Atah Nations Parade through the main street of Shawnee.

Some of the Tribes represented in the parade were the Iowa, Arapaho, Cheyenne, Sac & Fox, Chippewa, Creek, Potawatomi, Sioux, Ponca, San Carlos Apache and the Mesquakie Tribe from Iowa. The Iowa Tribe took first place in the float event, with the Bushyhead family, representing the Sac & Fox placing second.

Others participating in the parade were Stanley Speaks, Director, Anadarko Area Council; Shae K. Jona's (Continued on Page 3)

Fine Arts Scholarship to be Awarded

Well-known arts patron Mary Clarke Miley has established a foundation that will eventually provide some $40,000 annually for scholarships for Indian, Black and other minority Fine Arts students at the University of Oklahoma. These scholarships will be available to student strings players, vocalists, actors and actresses, modern ballet dancers, painters or sculptors and journalists.

For the first time, four of the Miley Foundation Scholarships, worth one thousand dollars each, will be available for the 1983-84 academic year. They will be presented to a male and a female voice student, two to a male and a female strings student.

A committee overseeing awarding of these scholarships will meet in September of this year. Its members will make decisions regarding application details such as deadlines and audit dates. O.U. College of Fine Arts Dean Nat Eak anticipates the auditions will be held in January or February of 1983 and that the applicants will learn within a month after that whether they have earned a scholarship.

The Public Information Officer, Michael Dobson, Oklahomans for Indian Opportunity, will continue to monitor developments with the Mary Clarke Miley Foundation and will provide pertinent new information received.

Potawatomi Story

Continued from Page 1

Three new modern buildings were built, and three new cottages and the superintendent's house were built on the west side of the circle. The one was for the patients, and John Anderson Jr. and his family lived there until he died in 1909. After this Sophia Anderson was boy's matron for twelve years and the family had a third room apartment in the hall building. There were about 125 boys in Sophia Anderson's care, and Elizabeth helped her mother with some of the work.

When Elizabeth finished sixth grade at the Indian School, she and her brother, George, walked to Washington Grade school in Shawnee. Then she attended Shawnee High School and graduated and received a teacher's Certificate in 1916.

Elizabeth was a member of the Quaker Church near the school and played the church organ for two years. She taught school in Shawnee -- Harris, Franklin schools. On November 7, 1918 she married Frank J. Kremenak of Toledo, Iowa, who was financial clerk at the Indian Agency. They moved to Iowa in 1919 where he practiced law until his death in 1955. They had four children: Pauline Kremenak, Shearer, Frank J. Kremenak Jr., John B. Kremenak, and Albert E. Kremenak.

Elizabeth believes many happenings at the school. Charley Curley and Nellie Kennedy Anderson and George Anderson were in her class at the school. They went to school a half day and worked a half day. The girls worked in the laundry, dining room or sewing room, and the boys worked mowing lawns, helping on the farm and taking care of chickens. Elizabeth lived at the school while in high school and helped her mother take care of the boys, some sick, some hurt, or just watching the small boys. On one occasion when her mother was unable to work, the superintendent asked Elizabeth to stay in the dormitory for a month. She was 19. There were about 20 boys from the age of eight to eighteen, and some could not speak English.

Elizabeth Anderson Kremenak now lives in Shawnee, Iowa which has been her home since her marriage, but she enjoys visiting in Shawnee, which is where she was born and raised. She attended the annual Pow Wow, and tells about the times when she lived at the school as a girl. She also tells about her grandfather, John B. Anderson, Sr. and grandmother, Elizabeth Hardin Anderson, both of whom were of the Potawatomi Indian race.

BIA Launches Child Find Project

The Anadarko Area Division of Indian Education Programs has launched a child find for exception children in Western Oklahoma and Kansas, ages born to 21 years, who are not receiving education services.

Public Law 94-142, the Education for Handicapped Children Act guarantees all children, regardless of their exceptionality, a free appropriate public education.

There are many American Indian exception children currently not enrolled in school due to their special learning needs.

Some of these special learning needs include mental retardation, speech impairments, deaf or hearing impairments, blind or visual impairments, emotional disturbance, physical handicaps, specific learning disabilities or other health impairments.

Through this search and find effort handicapped children in need of services will be located. Parents can be assisted with the initial steps for planning an appropriate education program for their child. Special education and related services are available through the local public school or a Bureau of Indian Affairs boarding school, according to parental preference.

No federal or state government can be educated and lead useful rewarding lives if allowed to take advantage of available opportunities.

Parents, guardians, friends or relatives who know of a child in need of services, please write or call:

PROJECT SEARCH AND FIND
Anadarko Area Office
Division of Indian Education Programs
P.O. Box 368
Anadarko, Oklahoma 73005

Telephone: 405-247-0673
extension 272 or 277

Contact Person: Carla Wildcat, Project Coordinator
Judy C-Littmann, Ed. Specialist

Menominee Termination

The termination and eventual restoration of the Menominee Indian tribal lands and their federally protected tribal status is explored in a new book published by the University of Oklahoma Press.

Menominee Drums: Tribal Termination and Restoration, 1954-74, by Nicholas C. Peroff, discusses the Indian termination policy advanced by Congress in the 1950s and early 1960s to abolish Indian reservations and terminate any special rights accorded Indian tribes because of their distinct identity as legally independent Indian nations.

In 1951 the Menominee Indians of Wisconsin were among the first to be considered for termination of their reservation. In 1954, President Dwight D. Eisenhower signed the Menominee Termination Act, making the tribe the first slated for tribal termination. The goal of termination policy was assimilation of all Native Americans into larger American society.

Individual dissatisfactions eventually emerged and the tribe members organ a campaign called DRUMS -- Termination of Rights and Unity for Menominee Shareholders -- to halt the termination of the Menominee's reservation and federally protected tribal status.

Twenty years after the passage of the Menominee Termination Act, Congress responded to Menominee demands by reversing the termination and reduced the Menominee Restoration Act of 1974.

Peroff received his doctorate from the University of Wisconsin, Madison. Currently is associate professor at L.P. Cookingham Institute of Affairs at the University of Minnesota, Kansas City.


Power of theTribe Expressed (OIO release)

Leaders of five Indian tribes today sent a message to an Oklahoman for an Opportunity-sponsored Tribal Economy Conference in Norman. Norman attorney and former tribal chairman, B.J. Pipistem addressed the tribals and government officials on the effects of termination in their business arena.

Pipistem told conference participants that the changing face of the federal government has brought new tribal constitutions and new tribal governments. He said that federal pressure through which Indian tribal governments have been largely financed, is "all up in the air."...
MICRONUM READER

Tribal Police Department Established

At the beginning of October, 1982, the Citizen Band Potawatomi Police Department was established by the Business Committee.

Under the Tribal Constitution and By-Laws, the Business Committee is charged with the responsibility of promoting the general welfare of the Tribe and its members. Bearing this responsibility in mind, the Business Committee established the Tribe’s first Police Department to protect the property of the Tribe and to safeguard the rights and privileges of tribal members.

This Police Department was established at no cost to the Tribe itself. The funds were secured through a grant from the Bureau of Indian Affairs.

The members of the Tribe’s first Police Department are listed below:
- B.A. Pelletier, Chief of Police
- Don Newton, Officer
- Don Faulkner, Officer

These men are honored to be the first Citizen Band Potawatomi Police Officer.

Through utilization of the grant funds, a police car, fully equipped with lights, radio, and other emergency equipment has been secured for the Tribe’s use.

It is the goal of the Tribe to exercise the full sovereign powers, and responsibilities authorized by the Tribal Constitution. To further this goal of governmental authority, the Tribe has established this first Potawatomi Police Department.

Chairman Billy J. Burch and the other members of the Business Committee are exercising the rights of the Tribe to be a viable governmental entity by establishment of this Police Department and are taking positive steps to protect the rights of tribal members in the general community.

Potawatomi County Sheriff Paul Abel has commissioned each Tribal Officer to assist the Sheriff’s office when dealing with Indian problems. This connection will assist in the protection of Indians’ rights when dealing with county law enforcement officers in the general community as well as providing the Sheriff’s office with additional manpower in cases of emergency.

Chief of Police Billy A. Pelletier accepted his position, giving up his retirement to do so, with the sole purpose of assisting the Tribe to establish a true, working Police Department.

As present, the Police Department is in process of ascertainment of various jurisdictions, and are receiving training specifically in Indian law and its relationship with state and federal laws.

Chief of Police Pelletier’s goal, in conjunction with Tribal Administrator John Schoeneman, is to make the Citizen Band Potawatomi Police Department the precursor of Indian law enforcement agencies, and so far are making progress far ahead of plans.

SCHOLARSHIP PROGRAM

The Citizen Band Potawatomi Tribe offers a Scholarship Program to its enrolled members who would like to apply for educational assistance with payment of enrollment expenses such as tuition, fees and books for educational training from a college/university or any other institution or program approved by the Veteran’s Administration.

All applicants must meet certain guidelines in order to be eligible for assistance. The amount of assistance a student is eligible to receive is determined by whether he/she is attending school on a full or part-time basis.

The deadline for applications for the 1983 Fall Semester is July 15, 1983. Applications are available and will be mailed on request to the Tribal Office, by contacting Pat Wallace at (405) 275-3121, ext. 227, or by writing to:

Potawatomi Tribe
ATTN: Scholarship Program
Route 5, Box 151
Shawnee, OK 74801

All applications forms must be accompanied by the following items:
- Verification of Enrollment (Number of Years)
- Transcript

Taste It In Potawatomi

<table>
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<tr>
<td>Potatoes</td>
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</tr>
<tr>
<td>Snowy</td>
<td>1 lb</td>
</tr>
<tr>
<td>Water</td>
<td>1 cup</td>
</tr>
<tr>
<td>Sugar</td>
<td>1/2 cup</td>
</tr>
</tbody>
</table>

**CHECK THE FOLLOWING PHONETIC KEY FOR INFORMATION ON SOUNDS FOR VOCABULARIES**

**WVOWELS**
- a in feet
- e in make, and in bet
- ï in rod
- ï in rope
- ï in room
- ï in but

**CONSONANTS**
- ï in hot
- ï in Jacques (French)
- ï in child
- ï in girl
- ï in ring

**OTHER CONSONANTS**
- P, B, etc., as in English

**ACCENT**
- length
- mark
- ï in phonics
THE NATIVE AMERICAN SPEAKS

Officials of Oklahomans for Indian Opportunity and management of radio station WBZB in Ponca City, Oklahoma, announced today that the station will soon begin airing the QO-produced public affairs program "The Native American Speaks."

Using an interview format, "The Native American Speaks" examines issues, events, challenges and services important to both Indians in Oklahoma and the western U.S. and to non-Indians.

Recent "T.N.A.S." guests have included: David Lesser, Commissioner of the Administration for Native Americans; F. Browning Pipistem, authority on Indian law; Dr. Frank James, Director of the Oklahoma Department of Mental Health; and Hayney, an Indian artist and State Representative from Seminole, Oklahoma; Bob Gunn, Director of the Oklahoma Indian Affairs Commission; and Linda Catlin, Director of the Native American Women's Alcohol Rehabilitation Center in Ponca City.

Conley Ricker, Chief Executive Officer of the American Indian National Bank, and Rick West, Vice-Chairman of the American Indian National Bank, will answer questions about the bank and about federal legislation important to Indians on the first edition of the program to air on WBZB. That was scheduled for 6:05 P.M. on Wednesday, August 25th.

WBZB Program Director James R. Morgan announced that "The Native American Speaks" will now regularly occupy that 6:05 P.M. Wednesday slot.

OIQ Executive Director Iola Hayden expressed her appreciation to WBZB management for the decision to carry the program on WBZB, a major Native American population in and around Ponca City that will be well served by the information contained in the program," Hayden said.

WBZB, a pioneer Oklahoma radio station which has been on the air since 1928, is located at 1230 K.H. on the AM dial.

"The Native American Speaks" is also broadcast on Sunday mornings on radio station KOMA in Norman.

OU Press Book Synthesizes Trends in American Indian Art

NORMAN — Current trends in American Indian art are synthesized in a new paperback book published by the University of Oklahoma Press.


Native American art, the authors note, began as a rich, unique language in which intricately designed baskets, ceramics, skins and sculpture replaced words. Magic images of unknown worlds sprang to life in the hands of a capable teller.

Today life and power remain, but the art is vastly different from that created as little as 10 or 20 years ago. Today's art is street-wise and reservation-born.

The book is available at local bookstores and at the University of Oklahoma Press, 415 Richard E. Appalach, Norman.

In Rememberance

By Chris A. Dehage

THE REPUBLICAN RIVER FIGHT - 1853

The history of the Potawatomi people is a rich and proud one, it belongs to us and we shall never be forgotten in the struggle in which our people were involved in in the nineteenth century makes up a truly heroic and stirring story.

One exciting chapter in this story well worth remembering occurred on the Republican River in Kansas during 1853.

In that year a small band of our people fought and soundly defeated a large group of Cheyenne, Arapahoe, Comanche, and Kiowas. Present at the battle were the great warriors Satana (Kiowa) and Black Kettle (Cheyenne).

In the spring of 1853 a small band of our people had left our Kansas reservation to hunt buffalo along a stretch of Republican River. On their way, they met and joined up with a band of Pawnees under the leadership of Sky Chief. The two camps stayed together for some time before finally separating and going off in different directions.

As the Pawnee moved off, they were attacked and surrounded by a large force of Cheyennes, Comanches, Arapahoes, and Kiowas. When the situation grew desperate, Pawnee Sky Chief, who was present in our village at the time, asked our people to give aid, saying, "I want you to come and help us. We are fighting the enemy."

An unidentified chief of our people then chose twenty warriors with good rifles and said, "Now, do you men come with me? The warriors nodded in agreement. The chief then said, "We must go over there where they are fighting."

When they reached the battleground, the directed our warriors to get ready to fight, saying to them, "I want all of you to fire and then to fall back and let the others fire. When you shoot, shoot to kill."

Years of warfare against the U.S. soldiers had taught us to adopt their dogon tactics and our warriors were quite experienced at shooting from horseback. Their horses were trained to stand still when they were attacking and our warrior carried two sticks, the ends of which rested in the ground, crossing the two at the top and resting his rifle in the fork that was formed. This enabled them to shoot with great accuracy and our warriors had a great reputation among whites and Indians as being great marksmen.

When the Cheyenne and their allies saw the warriors approaching them, they charged; but instead of retreating, ten of our warriors stopped their horses and fired, each shot found its mark. And when the first ten men fell back, the others came forward and fired.

By firing in relays, our warriors' tactics soon began to take a heavy toll among enemy warriors. It wasn't but a short time later that the Cheyenne were running away, leaving behind about fifty dead and suffering a hundred wounded. Later, our victorious warriors returned back to camp with 170 Cheyenne horses.

AOS Features

OU Museum of Art to Feature Oklahoma Indian Artists

NORMAN — New works in painting, baskets and pottery by 10 Oklahoma Indian artists were featured at the University of Oklahoma Museum of Art Nov. 2 through Dec. 12.

Artists invited to exhibit include Jean Bayles, WASHITA, a member of the Iowa tribe; Mavis Deroing, OKLAHOMA; Fred, a Cherokee; Phyllis Fife, STILLWELL, a Creek; Wanda Grummert, YUKON, a Potawatomi; Sharon Ahtone Harjo, OKLAHOMA CITY, a Kiowa; and Joann Hill, MULHOLLAND, a Cherokee.

Alva Bartel Jones, OKMULgee, a Shawnee-Delaware; Anna B. Mitchell, VINITA, a Cherokee; Connie Seabourn Ragun, OKLAHOMA CITY, a Cherokee; and Virginia

Self Image Manual Developed at BYU

An illustrated manual designed to help Native American youth reveal their image is now being used in workshops conducted by American Indian artists at Brigham Young University.

The manual was written and illustrated by Howard Rainer, a Tonto Pueblo Indian who has been assistant director of the AFO for the past 10 years.

Also on display Dec. 17 is an exhibit entitled "Artists Quilting," featuring 17 quilts of "impecable manship and engaging design," well-known California artists.

The University of Oklahoma Museum of Art is located on the west wing of the Fred Jones Memorial Art Center, 410 W. Bi.

Continued from Page 3

Scholarship Program

Continued from Page 3

High School or College Transcript

Occupation/Zone Tax Forms

W-2 Forms

Letter or Bulletin Showing Tuition Costs

All of the above information must be furnished in order for applications to be considered complete. Completed applications must then be sent to a Scholarship Committee for review. Applicants are then notified as to the outcome of their application.

We encourage all enrolled members of the Citizen Band Potawatomi Tribe who are interested in applying for educational assistance through the Scholarship Program to do so.
Tracing Indian Family Histories:

In response to requests received from many Indian people across Oklahoma, the American Indian Institute of the University of Oklahoma developed a workshop designed to provide expert help and guidance to people interested in tracing their family trees back to their ancestors. This workshop was both for amateurs who want to get started as well as for individuals who have already done some work in this area.

Dr. Duane K. Hale, a new associate of the American Indian Institute, planned this workshop to enable participants (1) to gain skills making it possible for them to effectively carry out Indian genealogical research. The workshop's format provided a forum where participants could ask many questions and discuss important issues related to doing family histories.

Dr. Hale began the workshop by giving an historical overview of the situations of Indian families extending over centuries. He also brought to the attention of participants information which indicates the great need for writing Indian family histories and tribal histories. His remarks calculated to provide an overall context for the "how to" focus of the workshop and demonstrated how historical events affect Indian genealogical work being done in the 1980's.

An outstanding repository for books, manuscripts, oral histories, and photo archives related to the American Indian and the American West, the University of Oklahoma's Western History Collections attract historians, genealogists, and amateur researchers from all over the world.

Their books, other written materials, and microfilm files contain information on numerous Indian tribes including: Kaw, Cherokee, Creek, Chugach and Alaskan Native, Coeur d'Alene, Maquari, Apache, Potawatomi, Quapaw, Sac and Fox, Seminole, Sene-

ca, Shawnee, Eastern, Cherokee, Shoshoni, and Osage. Also preserved are the Final Rolls of the Five Civilized Tribes compiled in 1907 and 1914.

The Western History Collections' research librarians stand ready to help visitors learn how to use this facility and find the information they are looking for.

Participants discovered where Indian records are located both in Oklahoma and beyond and how to gain access to the records and begin their work.

Seven outstanding individuals joined Dr. Hale to make presentations to the group and encouraged people to ask questions and discuss problems they have had. These special presentations and their presentation topics were as follows:


"SPECIAL PROBLEMS IN DOING INDIAN FAMILY GENEALOGY," Sharron Ashton, Indian Genealogist, Norman, Oklahoma.

"IDENTIFYING TRIBAL MEMBERS FOR LEGAL CLAIMS," Dr. John Moore, Department of Anthropology, University of Oklahoma.

"SEARCHING CHEROKEE RECORDS," Jack D. Baker, Cherokee Genealogist, Oklahoma City, OK.

"PROBLEMS IN OSAGE FAMILY RECONSTRUCTION," Dan Swan, Oklahoma Historical Society, Oklahoma City, Oklahoma.

"CONSTRUCTING THE MODOC TRIBAL ROLL: AN EXERCISE IN INDIAN GENEALOGY," Patrice Torres, Modoc Tribal Historian, Miami, Oklahoma.

"COMPARATIVE APPROACHES TO RESEARCHING CAHOO AND CHEROKEE FAMILY HISTORIES," Dr. Joseph H. Meredith, Executive Director, Choctaw Research Institute, Oklahoma City, Oklahoma.

Fellowships Available for Men and Women of Indian Heritage

The Newberry Library Center for the History of the American Indian offers D'Arcy McNickle Memorial Fellowships and Frances C. Allen Fellowships for Indian people only. A man or woman who receives a McNickle award is supported by the stipend of $250 a week, for a period of one to four weeks, plus transportation costs of a significant sum. The winner takes up residence in the Newberry Library. A woman who earns an Allen award is eligible for support for work in a graduate or professional academic program at any stage beyond the undergraduate degree. Allen Fellows are expected to spend a significant part of their fellowship term in residence at the Center. Applications for both fellowships are reviewed only on February 1 and August 1. Since 1973, this Center has sponsored fellowships for Native Americans who have wished to conduct research in tribal history or Indian culture. Since that time, approximately seventy people have come to The Newberry Library to use its collections, which contain some 120,000 books, articles, and manuscripts on Indian history and American frontier history. The Library houses no artifacts and few graphic art works, but it preserves many historic photographs in books and articles that tribal historians have found very useful in their research.

Together, these two types of fellowships answer the needs of people from various walks of life: tribal historians, librarians, archivists, interested adults with only short periods of time to give research, and persons who wish to accomplish advanced study in humanities, social sciences or other disciplines. An enrolled applicant may wish to seek the recommendation of his or her chairman or discuss the possibility with colleagues as well as persons in descent who are not enrolled will receive equal consideration without the enactment of tribal governments.

Men and women who receive McNickle Fellowships need not have formal academic training, but they are expected to work extensively in research materials with minimal assistance. Members neither direct research nor publish the end products of their projects. Rather, they provide space, assure opportunity for fellows to use the Library's massive collection and supply limited guidance on research.

Women who receive Allen Fellowships must have undergraduate degrees and demonstrate the capacity to accomplish scholarly research as well as complete the requirements of advanced degrees. Persons interested, please write to Dr. Joseph Meredith, Directo r, Choctaw Research Institute, Oklahoma City, Oklahoma.
POTAWATOMI POET

The following poetry was written by tribal member Tony "Concho" Castaneda. These poems and others, by Mr. Castaneda can be purchased with framing. For further information write to RC Flippin Enterprises 1815 Westmonte Blvd. Los Angeles, CA 90060

HALLOWS EVE

Halloweem Time — A Time of Cheer Too Bad It Comes — Just Once a Year How About Two Times — Instead Of One We’ll Sure Have A Good Time — And So Much Fun Pumpkins And Witches — And Goblins Too Some Little Ghosts — That Holler Boo Spider-Man, Superman — The Flash And More All The Little Wonder Women — That Come To The Door Prince's And Princesses — Hulks And Such Will Say Trick Or Treat — They Don’t Ask For Much Let’s Give Them A Treat — And A Friendly Smile Cause Some Of Those Little Ones — Have Walked A Mile Now Let’s Wait For Next Year — And Think Of It All Cause Halloweens Come — Just Once In The Fall Let’s Give Them All Goodies — And Cause Them No Pain Cause People Who Hurt Them — I Consider Inmate Razors And Poisons — And Dope Is Not Right To Give Little Children — For Their Life Let’s All Fight

THANKSGIVING DINNER

Thanksgiving Dinner — Oh My What A Treat It Comes Every Fall — And It Can’t Be Beat We’ll Sit At Our Table — Bow Our Heads In Prayer Just Look At The Good Things — We Have Stirring There Let’s Thank The Good Lord — For All That We Have With Families And Friends — And No Time For Despair It Is Time To Be Thankful — For What God Has Done For All That We Have — Plus Time To Have Fun But What Of The Hungry — The Sick And The Sad How Grateful They’d Be — Just To Have What We’ve Had Should We Just Sit Back — Complain Of Our Strife When There’s So Many Others — Who Must Fight For Their Life So Much Hunger And Pain — And Sickness And Death So Many Children — Who Will Take Their Last Breath In America We Sit — Both You And Me Count All Our Blessings — In The Land Of The Free Be Ever So Thankful — For The Seed God Has Planted And Think Of This Good Life — We All Take For Granted

How Ni Kan SUBSCRIPTIONS DUE

Yes, it’s getting to be that time of the year. Those of you who have not subscribed for the 1983 issues, it’s still $1.00 per year. We will be looking for your new How Ni Kan subscription between now and the end of this month.

The How Ni Kan is still issued quarterly. (Sometimes we run late.) We receive calls from time to time that you have not received your paper. Here are some reasons why your issue did not reach you.

1. The third class mailing didn’t carry it through.
2. You moved and forgot to send a change of address in care of the How Ni Kan.
3. We are in error. If you miss an issue please write and let us know. We will be glad to furnish you with an issue and mail it to you first class.

Senior Citizens Place First

The Potawatomi Senior Citizens attended the Senior Citizen Classic Games held at Woodland Park on May 5, 1982. Senior Citizens within a 30 mile radius competed in the events. The Potawatomi Senior Citizens Group placed first in the majority of events. First place ribbons were received for the Two Mile Run-Jog-Walk, Quarter Mile Relay, Horseshoe Throwing, Ballroom Dancing, Basketball Free Throw and Spin Casting. The Senior Citizen Group attended the Anadarko Area Indian Council on aging on May 20, in Oklahoma City. The group provided entertainment with singing, band recital and the Lord’s Prayer, in sign language.

CHRISTMAS

Christmas Time......Dear Oh Dear Yes That Time......Of Year Is Here Christmas Trees.....Christmas Toys Christmas Girls And Christmas Boys Christmas Cakes.....Christmas Pies Christmas Laughter Those Happy Eyes Christmas Decorations Green, Gold and Red Christmas Morning Jumping Out Of Bed Fold Our Hands.....Kneel And Pray Thank You Oh Lord Is What We’ll Say Whatever You Do Take Time Out Today From The Problems Of Life That Stand In The Way Take Time To Lock At The Beautiful Sky And The Cloud Pictures That Go Drifting By Enjoy A Bird Singing And A Walk In The Sun There’s Much To Be Seen And More To Be Done If You Spend Time With Beauty Peace And Content It’s Never Time Wasted But Rather Well Spent

HISTORICAL

This is a story about a little girl who was ashamed of her Indian ancestry.

At her mother’s knee she heard glowing tales of her great, great, great-grandfather, Solomon Jeneau, founder of Milwaukee, Wisconsin, and it’s first mayor, and that Jeneau was Indian and she named him for his nephew. She thought it was wonderful to have such illustrious forefathers, but she never mentioned that Solomon’s wife, Josette, was a half-bred Indian woman, a descendant of Chief Standing Earth. Since the movies portrayed the Indians as savages who even scalped the white man, she could not accept her relationship to them.
The little girl learned that Solomon’s eldest son, Narcisse, by government decree, led a band of Indians, now known as the Citizen Potawatomi Band of Oklahoma, from Wisconsin to Oklahoma in 1869. Later he moved from Kansas and settled on a farm west of Topeka.

His son, Charley Juneau, married Mary Frances Kinnette, a spunky Scotch-Irish lass and self-taught Indian Hooser and hardshell Baptist. Charley was an excellent Fiddler and played for the local dances. Mary claimed she “worked all day and danced all night,” while Charley left her soothed. The girl said she had consumption. “I attended all their funerals” she used to reminisce. Her favorite story was the one about sharpening Grandpa’s knives; accidentally cut off the end of last leg twice!

Charley’s daughter, Grandma Josie Schwartz, might have been rich if she had not sold her government allotted land in Oklahoma as her Aunt Josette Mitchell found oil wells on hers. Her eldest daughter, Mary Magdeline Nelson, helped Grandma rear fourteen children, as well as all six of her husband’s kids. She baked so much bread that she jokingly said to put a loaf on her grave. Mother’s specialty was an Indian recipe for fried dough, sprinkled with sugar, which the children loved to eat.

When Charley died, great grandmother married a jovial old Bavarian, Gus Zimmerman, who loved to play the guitar and sing. When they moved next door, the little girl wrote Geraldine, her daughter Stella who had married Essington Baird, while his sister Anna married a promising young lawyer, Charles Curtiss, later yce president of the United States. He was the first President of the Indian descent to be honored by his countrymen with such a high office. When the "Weep" attended an Old Settlers’ picnic, the little girl got the thrill of her life to shake his hand.

Great grandmother occasionally had an overnight visitor. Angeline Vieux Watkins, who were all black clothes and clothes like a nun. Although she had a pipe she lived to the ripe age of 105. She lived on her allotment land near Menoken, Kansas, and she would walk five miles to the depot and ride into Toppeka to attend Sunday mass. She was truly an unforgettable character.

When the little girl grew up she typed for her relatives who were trying to get on the Indian rolls, and a whole new world opened up to her. She found research in genealogy was fun and each

TRIBAL HEALTH AIDS PROGRAMS

Tribal members from all parts of the United States are finding the Tribe Health AIDS program to be a good source of assistance with their Health AIDS purchases.
The program is now serving more patients than ever.
We receive many phone calls a week about the program. Below is a question and answer provided.

1. Q: How much will the program pay for my eyelashes?
   A: The program doesn’t pay for 75¢ of the cost of the device, it can exceed $750 per year. The amount does not include the cost of an examination. The tribe member is responsible for paying 25% of the cost of the device plus any other cost that may be incurred in obtaining the device.

2. Q: Are my spouse and dependent children on file?
   A: Yes, they are eligible to apply for assistance through this program.

3. Q: What will the program aid me for?
   A: The program does not assist with the payment of restorative dental work. You may be assisted for a purchase toward or partial removable dentures, or the replacement of one or more teeth.

The Health AIDS program is for all enrolled Members, regardless of place of residence.

The Health AIDS Committee meets once every two months. Applications are reviewed and either approved or denied.

Two or three weeks is usually required for a response to the application.

(Continued on Page 7)
In the Beginning...

A TIME OF CHANGE — 10,000 to 8,000 years ago

The homeland of the Fire was not always a land of lakes and green forests. Only a few thousand years ago, the bare hills and outwash plains left behind by the glaciers were invaded by musk and shrubs to create a tinder-like environment, similar to that of Northern Alaska today. Caribou and musk ox roamed the rolling, treeless hills. Whales and walrus swam in the Great Lakes. Men lived on the beach ridges. But changes were taking place: within a few hundred years, as the ice continued to melt northward, the landscape changed to that of a spruce forest; the musk ox became extinct; the caribou and musk ox followed a retreating ice northward, but the people stayed in the land of the Great Lakes and adapted to their changing environment. They were still hunting in small family groups, but they hunted new animals in new forests. Their tools were limited to those used for hunting and for preparing hides. Their world was changing and they were about to enter a period marked by innovations in their tools, their foods, and their way of life.

A TIME OF CREATIVITY — 8,000 to 5,000 years ago

The continuing change in the climate of the Great Lakes area, and the change of the forest cover from conifers to broad-leaved trees, brought new food sources which the people soon learned to exploit. New foods required new tools. The campsite of these hunters now revealed tools for processing wood and plant foods; axes, stones, and grinding stones appear. With new food sources, there was less need to roam the forests searching for food in order to survive.

THE TRADERS — 5,000 to 3,000 years ago

By 5,000 years ago, what had been a remarkably homogeneous culture, over a vast area surrounding the Great Lakes and stretching to the Atlantic Ocean, began to show differences as groups adapted to varied environments within the area. Those Native Americans living in the northern Great Lakes area continued to hunt and began to rely on fishing for sustenance. Those in the south became adept at gathering wild plants for food.

This period in the history of the people of the land is marked by artifacts which suggest the beginning of an attention to ceremonialism, particularly in the burial of the dead. There is little doubt that by this time, a system of religious beliefs had developed, with a beginning afterlife. Perhaps prompted by a need for new unique materials to be used in ceremonies, and for articles of personal adornment, a vast network of trade began to develop which stretched from northern Michigan to the Gulf Coast. Copper and marine shells were eagerly sought.

(to be continued)
Celebrate With Care

“Keep The Life Of The Party Alive After The Party”

It's that time of the year again — celebrations will be at an all-time high. Here is a review of some facts from previous newsletters and some new information which is crucial, particularly at this time of year.

- We drink for a variety of reasons (to sociable, to have a good time, to unwind, because it is expected, because we enjoy the taste, to deal with depression which may be more acute during the holiday season). Furthermore, some of us use prescription drugs (tranquilizers, barbiturates, stimulants, etc.), or street drugs (such as marijuana, etc.). All of the above impair driving and when taken in combination they can be deadly! Here, ⅓ and ⅗ do not equal 1 but many times more.
- Over 50% of all fatalities and accidents are alcohol-related. This percentage does not include fatal traffic accidents which are related to other drugs of abuse. People involved in these accidents are not just alcoholics, problem drinkers, or “drug addics”; it may be someone who has just attended a party and had too much just once a year. It may be someone who has had no alcohol or other drugs!
- Statistics suggest that 1 out of 2 of us will be involved in an alcohol-related traffic accident at least once in our lifetime even if we are not drinkers. This does not include accidents related to other drugs.
- If you use the highway, alcoholic and drug abuse is your problem, even if you yourself do not drink or use other drugs.
- Some of us don’t believe that 3.2% beer is an alcoholic beverage. After all, it is not only sold in food stores, on Sundays, in convenience stores, but even in gas stations. Think again! A 12 oz. can of 3.2% beer contains 384 oz. of alcohol which is the chemical in all alcoholic beverages which causes intoxication. This compares to .43 oz. of ethyl alcohol in one oz. of 86 proof liquor (a standard highball).

We offer these suggestions to help you minimize the risks associated with driving and alcohol/drug use:

AS A HOST/HOSTESS
- Plan your party with a theme and provide activities other than drinking to entertain your guests.
- Serve foods to decrease the rate of alcohol absorption (high protein foods are best).
- Allow guests to drink slowly.
- Purchase alcohol as you would prepare foods, thinking of the number of servings required, based on the number of guests. 3 drinks in a two hour period can make your 160 pound guest an impaired driver.
- Close the bar at least an hour before the party ends to allow some time between drinking and driving. (It takes about an hour for a normal liver to process one drink.)
- If your guests drink too much, offer

GENERAL TIPS
- Impaired driving is NOT A PRIVATE MATTER, stopping it is everyone's responsibility. Respect the right of others who choose not to drink.
- Talk to others about the problem of drinking (or using other drugs) and driving and make some decisions about how to handle the issue in your family. We suggest a contract whereby all family members can call a family meeting in the event of a drunk driving ride, no questions asked - with the understanding that they will call when they should not drive or are with someone who should not drive.
- Allow plenty of time between drinking and driving.
- Always fasten your seat belt and have others fasten theirs.
- Use the “Buddy System” - that is - one person agrees to take the responsibility for protecting the lives of other friends by staying sober.
- Don’t be afraid to speak up, offer to drive, or get out of the car if you fear your life is in danger.
- Watch out for combinations of alcohol and other drugs. Among most common combinations which interact and thereby increase danger are alcohol with tranquilizers or barbiturates and alcohol (that includes beer) and marijuana. This last combination can delay the peak effects of alcohol - one can leave feeling intoxicated and become a menace later on, on the highway.
- Improve and maintain ‘defensive driving’ skills.
- HAVE A HAPPY AND SAFE HOLIDAY!

READING LIST

POTAWATOMI


Copies can be obtained from the large libraries or borrowed through interlibrary loan.

1ST CHAPTER OF M.A.D.D.

MOTHERS AGAINST DRUNK DRIVERS (M.A.D.D.) is a national organization whose goal is to reduce the number of deaths and injuries caused by drunk drivers and to offer support and services to the victims of drunk drivers.

To achieve these goals M.A.D.D. chapters conduct three types of programs: community awareness and education, monitoring local courts to determine how the laws are being enforced, and providing positive involvement in reform efforts for victims.

Members include all types of people: young, old, male, female, victims, mothers, fathers, brothers, sisters - all concerned citizens.

The first Oklahoma chapter of M.A.D.D. is in the process of formation. If you would like to become a member or obtain more information about this organization contact: Carolyn Goff, M.A.D.D., P.O. Box 14268, Oklahoma City, OK 73113, 405-731-6276.

"Why M.A.D.D.? The drunk driver, who is responsible for thousands of deaths each year, repetitively receives little more than a slap on the wrist. DEATH CAUSED BY DRUNK DRIVERS IS THE ONLY ACCEPTABLE FORM OF HOMICIDE!"