



# Citizen Band of Potawatomi Indians

NEWSPAPER VOL. 5 NO. 2

ROUTE 5, BOX 151 — SHAWNEE, OKLAHOMA 74801

JUNE 1983

## THE CITIZEN BAND POTAWATOMI CELEBRATION

AND  
ALL-NATIONS POW-WOW

JUNE 24 - 25 - 26, 1983  
SHAWNEE, OKLAHOMA

\$13,000.00 IN CONTEST MONEY  
(POINT SYSTEM)

SOUTHERN FANCY	\$2,000	\$1,100	\$500	\$200
STRAIGHT	\$1,100	\$ 750	\$500	\$200
MEN'S TRADITIONAL	\$1,100	\$ 750	\$500	\$200
LADIES' BUCKSKIN	\$ 700	\$ 500	\$300	\$100
LADIES' CLOTH	\$ 400	\$ 200	\$100	\$ 50
BOYS' JR. FANCY (10 thru 15 yrs.)	\$ 300	\$ 200	\$100	\$ 50
NORTHERN SHAWL (all ages)	\$ 300	\$ 200	\$100	\$ 50
JR. GIRLS (10 thru 15 yrs.) (cloth and buckskin)	\$ 150	\$ 100	\$ 50	\$ 40
TINY TOT BOYS (0 thru 9 yrs.)	\$ 25	\$ 15	\$ 10	\$ 5
TINY TOT GIRLS (0 thru 9 yrs.)	\$ 25	\$ 15	\$ 10	\$ 5

### HEAD STAFF

PRINCESS.....	Leslie Barichello, Creek
HMD.....	Duane Schrock, Navajo/Kiowa
HLD.....	Greta Tate Logan, Comanche
HWDS.....	Leonard Cozad, Jr., Kiowa
HGDS.....	Joe Fish DuPoint, Kiowa
M.C. ....	TONEKEI, Kiowa
AD.....	Cliff Reeder and Ira Birdcreek, Caddo and Creek
HEAD JUDGE.....	Vernon Ketcheshawno, Kickapoo/Potawatomi

## FEATURING The RED LAND SINGER'S NORTHERN DRUM HOST GOURD CLANS SHAWNEE INTER-TRIBAL & KIOWA WARRIOR DESCENDENTS

- JIM THORPE DAY JUNE 25 (HIS CHILDREN WILL BE PRESENT)
- FRY BREAD MAKING CONTEST, M.Y.O.F. (Make Your Own Fire)
- STREET PARADE SATURDAY MORNING (POINTS)
- INDIAN CAR Contest
- RABBIT CLAN GAMES
- POLICE PROTECTION
- SUPPER SERVED ON SATURDAY (B.O.D & C)
- CAMP SITES With Utility Hook-ups

Activities Start at 7 p.m. Friday, 2 p.m. Saturday and Sunday

**EVERYONE WELCOME  
POTAWATOMI GROUNDS — SOUTH OF SHAWNEE**

## It's Election Time Again!

### Six Tribal Posts Available

The Citizen Band Potawatomi annual General Council Meeting will be held June 25, 1983, at 1:00 PM in the Long Room of the Ship-She-Wano Learning Center in Shawnee, Oklahoma.

There are three positions on the Business Committee going up for election this year. The offices of Chairperson, and two Committeeman seats need to be filled. Choices will be made by the voting members of the General Council, that is, all enrolled tribal members 21 years of age or older, in attendance at the General Council Meeting.

The deadline for filing to run for a tribal office is at least ten (10) days from the date of the election. In this case, June 15, 1983, is the deadline date.

Persons seeking to run for office must be no less than 21 years of age, an enrolled member of the Citizen Band Potawatomi Indians of Oklahoma, and physically residing within Pottawatomie County, or one of the counties touching Pottawatomie County (Seminole, Pontotoc, McClain, Oklahoma, Lincoln, Cleveland, and Okfuskee Counties.)

To be eligible for election, notice of candidacy must be filed with the Secretary-Treasurer of the Tribe by the deadline date. Such notice shall be valid if filed by the candidate himself or upon the petition of fifteen (15) members of the Council. Where no such notices are filed, nominations may be made from the floor.

1983 is also the year to elect the Grievance Committee members. The Tribal Grievance Committee has three members. They are elected to office by the same procedure as the Business Committee members. The same requirements and deadline apply to the filing and running for the three Grievance Committee positions.

The Business Committee wishes to extend a hearty invitation to all Citizen Band Potawatomi Tribal members to attend the General Council Meeting, June 25. In terms of tribal business it is the most important meeting of the year, so come and be a part of your tribe's present activities, and plans for the future.



## Potawatomi Week

### SCHEDULE OF EVENTS

#### JUNE 18 & 19:

Fast Pitch Tournament, Lions Club Park, Shawnee.

#### JUNE 20:

Fire Lighting, Pow-Wow Grounds.

#### JUNE 23:

Fashion Show, 12 Noon, Long Room, Tribal Complex, Fife Collection modeled.

#### JUNE 24:

POW-WOW Opening Ceremony, 7 p.m., Pow-Wow Grounds, Pow-Wow officially begins.

#### JUNE 25:

JIM THORPE APPRECIATION DAY  
10:00 a.m. — Parade, Main Street, Shawnee.

12:00 — Fry Bread Contest.

2:00 till ? — Dances.

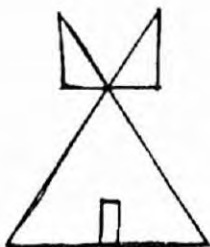
Bowling Tournament, Windsor Lanes, Shawnee. Tournament ends Sunday, June 26.

#### JUNE 26:

10:00 a.m. — Non-Denominational Services.

Dancing Finals

Parade Prizes





# Bingo Expansion Planned

How can a tribal community collect millions of dollars a year without spending a cent? According to many tribal leaders in the United States, the answer lies in a unique, new bingo concept. By allowing a certified, professional bingo management firm to build and maintain an operation on reservation land, the tribe is free of all expenditures and reaps a large percentage of the profits.

Prosperous Indian bingo operations are blossoming across the nation. From the \$6 to \$7 million a year profits enjoyed by Seminoles in Hollywood, Florida, to Tucson, Arizona tribal leaders are realizing what a boon bingo can be to economically deprived Indian communities.

Building on this innovative, money-making concept, the Citizen Band Potawatomi will open a new bingo enterprise sometime in July on reservation land in Shawnee, Oklahoma.

Currently, nightly bingo games hosted by the Potawatomi are held in the tribal office building. The room provided is the "Long Room". This facility is only 4000 square feet and seats no more than 200 players. The new building, at 20,000 square feet, will seat 1,000 people comfortably and provide services strictly for bingo playing. With nightly prize money projected at \$10,000 the Potawatomi operation is sure to attract bingo players from miles around. The profits from such high volume bingo games are enormous.

"We've got nothing to lose," says Bill Burch the Potawatomi tribal chairman. "By simply multiplying the profits from our current small operation by ten — the comparable size of the new one — the larger facility will generate a guaranteed annual income to the tribe of \$120,000. That is the very minimum we can expect. However, judging by successful operations in other parts of the country, two to three million dollars a year are realistic numbers . . . all at no cost to us."

Solely responsible for all costs of the bingo operation is Enterprise Management Consultants, Inc. of Norman, Oklahoma, a professional management firm unrelated to the Citizen Band Potawatomi. The benefits of using an outside firm are many.

1. Building construction, furnishings, operating cost (i.e., employment, maintenance, utilities, taxes, assessments, insurance), provisions for parking and landscaping are the financial responsibility of Enterprise Management Consultants only. The tribe pays nothing.

2. Each night the tribe collects 35% of the total gross income. Tallied over a 12 month period, this amount could conceivably exceed \$2 million.

3. For leasing the land, the tribe will be paid a substantial monthly rent.

4. Because Enterprise Management Consultants must be approved by the Secretary of the Interior, the possibility of undesirable elements doing business with the tribe is totally eliminated.

5. Preference will be given to Potawatomi to fill jobs the new operation provides. This will help relieve the pressures unemployment has brought to the community.

6. The Long Room will be freed for other nightly tribal functions. The different organizations will be able to more actively engage in evening activities for which the Long Room was designed.

7. The income generated by the bingo operation will allow the tribe to implement long range plans such as a health clinic owned and operated by and for the tribe. Severe cut backs in federal assistance require tribes to become economically self-sufficient.

"Finally," concludes Mr. Burch. "By exploring new ways to bring in revenue, we will be more able to expand and build a community within a community that provides many services for our people and guarantees our economic autonomy. The new bingo operation is one way the tribe can realize these goals. It's a fantastic opportunity!"



## Potawatomi Land Claim Plan

In a letter sent to Speaker of the House, Thomas O'Neil, dated April 22, 1983, Assistant Secretary of Indian Affairs, Ken Smith, outlined the Potawatomi's Land Claim Plan of distribution of funds awarded by the Indian Commission and the United States Court of Claims.

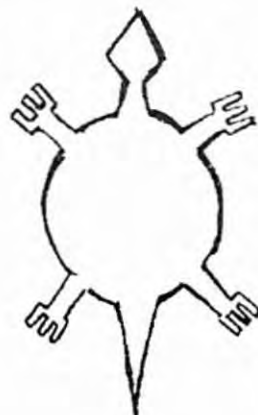
According to the BIA, certain time frames have to be met before distribution of funds can take place. They are as follows:

1.) From the time the letter is received by Congress, the Congress has sixty (60) days to act on the plan. If the plan is not disallowed, it becomes an effective plan. This sixty day period is subject to recess time so it may exceed sixty days by a few days.

2.) The tribe has thirty (30) to sixty (60) days for an enrollment period. If a person is rejected, then:

3.) That person has a thirty (30) day appeal time during which their share is set aside.

After all time periods are met, then distribution of funds takes place.



—courtesy of The Fife Collection

## Style Show To Be Held

In conjunction with Potawatomi Week, the Fife Collection will be presented during a luncheon on Thursday June 23, in the Long Room at the Potawatomi Tribal Complex, in Shawnee, Oklahoma.

The luncheon will start at 11:30 a.m., the fashion show at 12:15. Tickets are \$6.50 each. You may contact Doris Halbert at (405) 275-3121, ext. 216 for reservations. We urge you to make your reservations early.

Several of Oklahoma's tribal princesses will be among the models.

In a world of fashion where designers seem to be putting their names on everything but clothes, Phillis Fife, Sandy Fife Wilson and Sharon Fife Mouse, designers of Oklahoma's Fife Collection, continue to produce clothing devoted to Native American arts and design. From ribbon applied shirts to exquisite evening gowns, the Fife Collection's growing national clientele know that they can rely on the Fife designers for original, fashionable attire.

**HELP KEEP  
THE OCEANS BEAUTIFUL**

**SAVE THE WHALES**

## Voice of Our Elders

The elders who join together five days a week for lunch provided by the Title VI Nutrition Program have been diligently applying their artistic skills toward the construction of two lovely quilts for the 1983 Pow-Wow. Chances will be sold for a handpainted Kachina quilt and a pink and mauve quilt of a delicate floral design. Women's work? Not so, says A.B. Pecore, an hereditary chief who, along with many of the women, have worked hard to make the lovely quilts. Two lucky people will leave the pow-wow with more than sore feet and fond memories. They will have a work of art to love and to keep them warm for a lifetime.

Why not stop by the Fire Lodge some afternoon to see some of the many arts and crafts our elders produce? Available for purchase are hand-crafted leather key chains; beaded necklaces, woven basketry and multi-colored God's eye weavings in varying shapes and sizes. While there, you can buy a chance to win a quilt at the pow-wow.

Currently, these objects of art are kept in a storage room and must be brought out whenever anyone asks to see them. A display case is sorely needed. If anyone knows of one or has a display case to donate, please contact D.D. Osborne at (405) 275-2131 EXT. 222. The elders do so much for us. Let's do something nice for them.

As I sit here, and Think,  
Of the days gone by  
And my how they do fly,  
Till the first thing you know  
You wake up one morning;  
And the thought hits you!  
You are growing old.  
Then you begin to wonder,  
What shall I do?  
Then you hear of a group  
That's in the same fix as you.  
Some say Senior Citizens are old  
And that's a tale that's being told  
But let me tell you how we feel  
For some are still able to kick up their  
heels.  
And we enjoy our times together  
Laughing and visiting in all kinds of  
weather.  
And then there's crafts of all kinds —  
So we jump right in to draw and paint,  
Also bead and quilt, till you nearly lose  
your mind,  
But it's all better than staying home  
And bemoaning the fact, you're all  
alone.  
Even though our hair is turning grey  
We're not ready to be put away —  
We've still got a lot of spunk and vim  
And maybe have to sit now and then . . .  
You don't need to feel sorry for us  
Criticising or making a big fuss.  
Cause most of us are making it on our  
own I bet,  
And we might just out live you yet.  
So live each day with a kind word and  
smile —  
And you will find life is worthwhile.  
— Letha Tacker (Just 80)





# STATE OF OKLAHOMA



EXECUTIVE DEPARTMENT

## Proclamation

WHEREAS, the Potawatomi Indians of Oklahoma, hosts of the annual Citizen Band Celebration and All-Nations Pow-Wow held in the summer of the year; and

WHEREAS, Jim Thorpe, born May 22, 1887 six miles south of Prague, according to the Sacred Heart Church register in Konawa, Oklahoma, near where his mother, a Potawatomi and Kickapoo Indian, lived on old Potawatomi reservation lands; and

WHEREAS, Jim Thorpe, our brother and fellow Potawatomi Indian, is remembered as one of the greatest athletes the world has ever known and was proficient in running, jumping, football, lacrosse, boxing, baseball, basketball, hockey, archery, rifle shooting, canoeing, handball, swimming and skating; and

WHEREAS, the Citizen Band Potawatomi Indians of Oklahoma and all Oklahomans are proud of Jim Thorpe's achievements as an athlete, an Indian and a great human being and wish to honor his memory during the annual Citizen Band Celebration and All-Nations Pow-Wow on June 25, 1983;

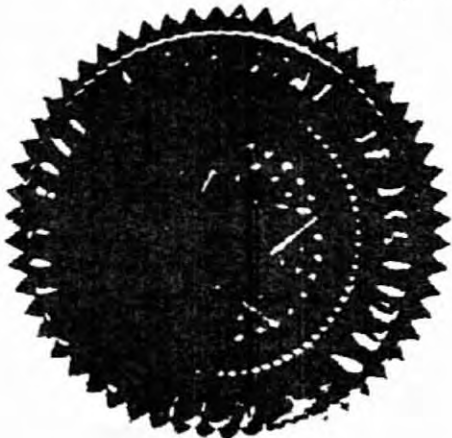
NOW, THEREFORE, I, GEORGE NIGH, GOVERNOR of the State of Oklahoma, do hereby proclaim Saturday, June 25, 1983, as

JIM THORPE APPRECIATION DAY

in the State of Oklahoma, in memory of this great man.

*In Witness Whereof, I have hereunto set my hand and caused the Great Seal of the State of Oklahoma to be affixed.*

*Done at the Capitol, in the City of Oklahoma City, this 18th day of May, in the Year of Our Lord one thousand nine hundred and eighty-three, and of the State of Oklahoma the seventy-fifth year.*



*Janette P. Edmonson*  
SECRETARY OF STATE

*George Nigh*  
GOVERNOR

### Nigh Declares June 25, 1983 "Jim Thorpe Appreciation Day"

In conjunction with the annual Potawatomi Week Celebrations and Pow-Wow, the Honorable George Nigh, Governor of Oklahoma, has officially proclaimed that June 25, 1983 be termed "Jim Thorpe Appreciation Day." The proclamation printed in its entirety on this page is for our readers to cut out and keep with their tribal memorabilia.



TONEKEI (Sammy White)  
M.C. for June 25, 1983  
Potawatomi—Pow-Wow  
SEE YOU THERE!!!!

### Dear Sammy

The Potawatomi Indians of Oklahoma wish to take this opportunity to thank Sammy White for taking the time from his busy schedule to help us with this year's Pow-Wow. Sammy is a favorite host of many pow-wows throughout the Southwest. What are you doing next year about this time, Sammy?!





**BRENDA GRUMMER**

"It is through art and through art only, that we can realize our perfection; through art and art only that we can shield ourselves from the sordid perils of actual existence." — Oscar Wilde

**BRENDA KENNEDY GRUMMER (Potawatomi)**

Five-year-old Brenda Kennedy sat stiffly on the hard concrete step while her mother, Nobie Kennedy, a step behind and above, brushed Brenda's thick red curls. To keep her daughter from becoming bored, Nobie chatted animatedly about the Cheyenne-Arapaho Indians who once lived on the land in Blaine County, Oklahoma where the Kennedy's now farmed . . . Brenda's own back yard.

Brenda's mind quickly absorbed the story. Her green eyes darted across the horizon while her active imagination transformed the back yard, the barns, livestock and fields into an Indian community where women in buckskin dresses cooked over open fires in front of their tall, hide tipis. Children of Brenda's age scampered, playfully engaged in favorite games.

It was natural for Nobie Kennedy to tell Brenda of the history of Oklahoma. Nobie was a schoolteacher and Brenda an only child. There were always plenty of books, crayons and tablets of paper available for Brenda's study and amusement. In the winter she filled the tablets with sketches that were exceptionally well-executed for a child. During the summer months, she loved to wander about her parent's farm visiting imagined Indian children who played with her in what were once flourishing walnut groves.

An extremely bright child, Brenda was finished with public schooling by the age of sixteen and promptly entered Southwestern Oklahoma State University in Weatherford. At age nineteen, Brenda graduated Magna Cum Laude after completing tri-major work in English, Spanish and Journalism.

Brenda discovered that, although her early training in school and at home had gained her ample knowledge of Oklahoma history, her own Indian heritage, that of the Potawatomi, was still a mystery. Brenda began serious independent study of all Native American tribes but with an emphasis on the Potawatomis. It was during that time that Brenda came to realize art as a profession.

Of her family, Brenda learned that her grandmother, Melvina Kennedy, was the daughter of a Potawatomi Indian

woman and a French trapper. Matt Kennedy, her grandfather, was Irish-Potawatomi. A look in the mirror revealed Brenda's particularly striking genetic gifts. High cheekbones gave her face a beautiful, strong Indian structure. Her curly red hair and bright green eyes were reminders of ancestors who had come to Oklahoma from Dublin, Ireland.

Finding herself deeply touched by both old worlds, Brenda began to understand what it is to be Indian today . . . straddling two diverse cultures. This revelation greatly affected her painting, both in subject matter and technique.

In some respects, Brenda's paintings are similar to photographs out of a family album. Through her sensitivity and deep regard for Indian people, she has been able to relate a certain intimate knowledge of her subjects. When using realistic techniques she is able to capture a mood, a heartbeat, a moment out of human existence.



**THE CHEYENNE. 1981  
Pencil, 18" x 24"  
Brenda Grummer**

While she chooses subjects and situations which are part of many different Native American tribes (requiring considerable research) she reserves a special place for the study of Potawatomi history. Brenda writes:

"The Potawatomis were originally a branch of the Algonquins whose land extended from the Atlantic to the Mississippi. They were called "people of fire" which may refer to their initial separation from the parent tribe when they built their own council fires as a display of independence. The name Potawatomi describes such an action."

The land was always held a fascination for Brenda Kennedy Grummer. When not working, she and her husband explore every nook and cranny of the territory that still exists, unmolested, in Oklahoma. They also enjoy travel to various Indian art centers in the Southwest. Brenda always takes her camera and writing tools to preserve on film and in words all that she has seen. The photographs may become paintings, the possibility of a book exists in her journals.

Brenda's gifts are self-supporting. She works only when she wants to — all the time.

From an early age, Brenda learned to rely on her vast inner resources for men-

tal sustenance. Such primary self-training inevitably lead to her productive and rewarding adult life. Awards gleaned from her work are many and a natural progression from her choice of hard and constant application of her abilities. She stands as a marvelous example of how far a person can travel when he or she is willing to put one foot in front of the other . . . compelling movement through self-belief which, in turn, benefits many. Were each person to practice such a simple action, our world would enjoy the basic tenets of Native American philosophy — peaceful, creative co-existence.

— Published by permission of the authors, D.D. Osborne and Reba Reece Olson from their book *Art from the Earth*.

**"Everytime a child says 'I don't believe in fairies' there is a little fairy somewhere that falls down dead."**

—Peter Pan  
J.M. Barrie

**Photo Contest**

The "How Ni Kan" is sponsoring an "I Love Pow-Wowing" photo contest for photographs taken at the 1983 Citizen Band Potawatomi Pow-Wow held June 24, 25, and 26. All entries must be black and white, 8" x 10" or 5" x 7" glossies and include the name and address of the entrant on the back of the photograph. All entries become the property of "How Ni Kan". The deadline is Friday, July 29th, 1983. Prizes will be determined at a later date, however, the winning entries will be published in the next issue of "How Ni Kan".

Send your entries to D.D. Osborne, Potawatomi Indians of Oklahoma, Rt. 5, Box 151, Shawnee, Oklahoma 74801.



**Resting Up. 1980  
Pencil, 18" x 30"  
Brenda Grummer**

**Directory for Native American Artists & Craftsmen**


The U.S. Department of Interior has compiled a directory which may be of interest to Native American Artists and Craftsmen who wish to expand their markets.

Potential outlets are listed by state and city. Those outlets which are owned and operated are specified. Names and addresses of the outlets are furnished.

For additional information write to: Indian Arts and Crafts Board, Room 4004, U.S. Department of Interior, Washington, D.C., 20240.

"Did we not own this glorious land  
Each mountain, lake and river  
Were they not from thy sacred hand  
Our heritage forever?  
Where tombs arise and harvests wave  
Our children used to stray  
We cannot find our fathers'  
Our fathers where are they?  
Like snow before the fiery glance  
Like dew on the garment ray  
Like bubbles that on the ocean dance  
Our tribes are swept away.

Anonymous



**This ad is good for one free bucket of balls at the driving range.**

**OPEN:  
9 a.m.-Dusk**

**7 DAYS A WEEK**

*(Good till 7-1-83)*



## Tribal Governmental Tax Status Act

For at least 1983 & 1984, Indian tribal governments will enjoy a new relationship with the Internal Revenue Service. There is a new law governing that relationship and it presents many opportunities for tribes to use their sovereign status in pursuit of economic self-sufficiency.

Called the "Tribal Governmental Tax Status Act", this law was approved by Congress late in 1982. Essentially, it confirms the same status for tribal governments. This status is only effective for those tribal activities deemed "essential governmental functions".

There are numerous ways tribal governments will be able to use this status to their financial benefit. Many are obvious; others will be discovered as tribal officials work with the status conferred by the Act.

There are tax savings that can be realized immediately. Just as state and local governments will not be taxed by the federal government, tribal governments will not be taxed by the other government entities.

This means exemption from excise taxes on special fuels, highway use tires, telephone service, and many other items. Tribal governments are also exempt from the windfall profits tax and state severance (or gross production) taxes on oil and natural gas production.

Significant savings can be made on auto licenses and on vehicles themselves, on which there are normally several thousands of dollars worth of taxes from which tribes are exempt.

Not only does the Act allow tribal governments to cease paying these taxes, it makes them eligible for refund of any such taxes they might have paid after the effective date of the legislation:

January 1, 1983: In some instances, these refunds can be quite substantial. One tribe in Oklahoma has received a refund of \$75,000 on the windfall profits taxes it had paid. (Because many tribes with oil income are having that asset produced and managed by non-Indian firms that might not be aware of all these tax exemptions, they sometimes pay the windfall profits tax without being aware of that fact.)

Another method for using the new tribal tax status will open up a new source for developmental capital. Tribal governments have always had the legal ability to sell revenue bonds. But, for various reasons, the markets have been limited. They should be no longer.

Now, tribes have the ability to sell these bonds as tax exempt. Bond purchasers will not have to pay taxes on income they earn from the bonds. This will make tribal revenue bonds infinitely more attractive investments.

The tribes will have to be sure, though, that the purposes for which the bond revenue is intended are considered "essential governmental functions". Until a representative body of case rulings has been developed, tribal governments will have to seek Treasury Department determinations in questionable instances.

As sovereign governments, tribes have long possessed the ability to levy

any number of different taxes. This new law in no way affects that power, which was upheld in the recent MERRION V. JICARILLA APACHE decision from the U.S. Supreme Court.

Now, though, any taxes paid to a tribal government will be income tax individuals and businesses that pay them. The same is true for gifts and donations to tribal governments. This latter fact can be used to great advantage and effect by tribes in soliciting donations.

As stated earlier, this new tax status is effective only for tribal governments and only so long as the status is benefiting what the Treasury deems an "essential governmental function". The proper constitutional and statutory provisions can establish methods for "sharing" tax exempt status with many tribal ventures that would not be exempt if they weren't subdivisions of the tribal government.

At this time, the law providing these tax benefits is to end after a life of just two years, on December 31, 1984. In the intervening two years, Congress will monitor use of the Act and its benefits. It is safe to say that, unless tribes quickly build a record of effective use of the Act, Congress will allow it to die or will approve an extension far more limited than would otherwise be the case.

## SUPPORT INDIAN BUSINESS

### Citizen Band Potawatomi Scholarship Program

The Citizen Band Potawatomi Tribal Scholarship program provides assistance with payment of tuition, enrollment expenses and books for educational training and college or any other institution or program approved by the Veteran's Administration.

All enrolled members of the Tribe are eligible to apply. Applicants must meet an income criteria of \$12,500 per family member in order to be eligible for consideration. The amount of assistance a student is eligible to receive is determined by the number of hours he/she is enrolled.

Applicants enrolled in twelve (12) hours or more per semester, shall be considered as attending full-time, and be eligible to receive the \$500.00 maximum. Those attending eleven (11) hours or less shall be considered as part-time students, and receive \$250.00.

Fall semester applications will be accepted until 5:00 p.m. on July 15, 1983. Applications received past the deadline will not be considered.

To request applications please contact:

Pat Wallace  
Potawatomi Indians  
Route 5, Box 151  
Shawnee, OK 74801  
(405) 275-3121 EXT. 227

**"All this struggling and striving to make the world a better place is a great mistake; not because it isn't a good thing to improve the world if you know how to do it, but because striving and struggling is the worst way you could set about doing anything."**

—Cashel Byron's Profession  
G.B. Shaw



## Teacher of Year — Voices of the Wind

People have said "Indian parents don't care for their children.

They leave them neglected and forsaken.

But I hear the voice of Rebecca saying, take of my child,

Teacher he is as the earth, and as the rain when it gently freshens the earth,

People said "Indian children will not respond

They are sullen and silent,"

Clearly I hear Sarah's sparkling laughter, as we walk along the beach and trudge forest trails.

I feel her small hand and hear her whisper,

Listen to the music of the forest "Teacher",

Joy is the rain, gentleness is the Wind,

You must take time to listen to the voice of the great spirit.

It has been said "Indian people are lazy,

They don't provide for their children,"

But, I see Elmer's pickup in the woods

As he cuts fire wood after work

I see Dorothy's beaded moccasins lovingly made by her grandmother,

And I watch tiny Joanne walk across the lawn with her teacher,

People say "Indian children don't care for anyone

They are indifferent and rude,"

Then I feel Charlie's grasp on my arm and hear him confide.

"I couldn't sleep last night, A wild horse gallops my heart since my dad died," Tears fill his eyes as we stand and communicate in silence.

People say "Indian children are hard to teach

They are difficult to understand,"

I have rejected the idle words of people,

For the spirit of the Chipawatomie has touched my soul.

Author Unknown

## New Historical Book

This 84-page booklet is available at all the Fulton County Banks, Rochester and Akron libraries, Rochester News Stand, Hardesty Printing and the Civic Center Museum, which is open Monday-Friday from 9 to 5. It can be purchased through the mail by sending \$2.50 plus \$1 mailing to Fulton County Historical Society, Civic Center Museum, 7th and Pontic, Rochester, IN 46975.

The return of the Potawatomi tribal council to the site of Chief Menominee's village near Plymouth was the first time the Potawatomi leaders had been back in Indiana since the Trail of Death removal 144 years ago. This unusual event was covered by several newspapers, each of which told the story in a different way. For comparison, four newspaper stories are printed here along with photos of the group placing a wreath at Menominee's statue.

Paul Spotts Emrick, Rochester native, was band director at Purdue University for 50 years, 1905-54. He invented several new band techniques and made band history. In 1907 he was the first to have a band break ranks and form block letters, getting his idea from seeing the geese fly over lake Manitou. He had the world's largest drum made for Purdue in 1919. He also invented illuminated night formations in 1935. Three of his former band students recall Spotts' demanding caustic and loveable personality in this booklet. They are Byron Legg, Anacortes, Anacortes, Wash.; Dr. M. Hunter Smith, Oak Brook, Ill., and Edward F. Barnes, Cucamonga, Calif. Photos from Legg illustrated his article.

Whippoorwill Telephone exchange, school and church are recalled by former residents of that community, located north of the Tippecanoe River. Photos and memories are from Cleo Wynn, Clarence Hiatt, Clarence Fletcher, George Steininger, Alta Rouch, Mr. and Mrs. Eldrith Cook, Mr. and Mrs. Howard Weir, Edith Clevenger, Joe Sissel, Ester and Ruth Buck, Dennis Foor, Lloyd Beehler, Mr. and Mrs. Clifford McGee, Walters, the Rev. A.E. Givens, the Rev. Henry Bradley, and William C. Miller.

The following articles are also included: Potawatomi Pow Wow in Oklahoma, George Winters sketches of Potawatomi, Order of Arrow Indian dancers, LaHurreau nationally recognized Indian expert, Indian slide program by Jerry W. Lewis, American Indian folklore and legends by Phyllis Whitmore.

Also: Cole Bros. Circus Program, FCHS calendar, spring trip to Peru, FCHS to have food tent by Civic Center during Round Barn Festival, FCHS to sell Aloe Vera, memorials used to buy cameras, new acquisitions, Genealogy Section plans trip, and more corrections to "Fulton County Folks Vol. 2."

Announcements are made of two new books now available from the author: "Z Roots - History of Rochester High School Athletics" by Bill Schroer; and "Overmyer History and Genealogy 1680-1905" from Don Overmyer.



## Oklahoma University's Affirmative Action

The University of Oklahoma was 56 years old when the first Black student sought admission. Ada Lois Sipuel Fisher applied to the law school in January, 1946, but was scholastically qualified, but she was the wrong color. Oklahoma law in 1946 made it a misdemeanor for colleges and universities to admit any one of African decent. But the courage of Ms. Fisher eventually led to a Supreme Court decision declaring unconstitutional and void all laws prohibiting Blacks from attending institutions of higher learning. In October, 1948, graduate student George McLaurin became the first Black ever to attend the University, and the following June, three and one-half years after her first attempt, Ms. Fisher enrolled.

In the years since the desegregation of Oklahoma higher education, the University has made encouraging progress in providing equal opportunity to all students, faculty and staff, irrespective of race, sex or economic background. But more progress is needed. Blacks, American Indians and Hispanics make up 14.2 percent of Oklahoma's population but only 8.1 percent of the Norman campus student body and 2.5 percent of the Oklahoma City campus. That these percentages are in keeping with national averages on college campuses make our current task no less compelling.

The University is currently responding to its five-year performance in the Oklahoma State System desegregation plan. Despite our gains, we have not fully achieved the goals established more than five years ago. If the University is truly to be a public institution for all Oklahomans, we must remain in the vanguard of the drive to eliminate discrimination. We must increase our commitment to a vigorous recruitment and retention program for minority faculty, staff, and students, and we must provide the necessary support services.

One of the most effective ways to attract quality minority students is through a strong minority scholarship program. In 1982, the University announced that the Mary Clarke Miley Foundation would provide \$5,000 per year for scholarship support for 11 fine arts and journalism students. Also, twenty \$500 scholarships have been established for freshman minority students and will be offered for the first time next fall. These are in addition to already established departmental scholarships.

In our University Scholars program consisting of freshmen with the highest academic potential, 16 percent are currently minority students. Each year the University selects 200 of the most outstanding incoming freshmen for this scholarship program, and for 1983-84, 31 minority students have already been selected out of a group of 130. This is, by far, the highest minority representation in the history of the program.

Of particular concern on the Oklahoma City campus is the small number of Black students in our professional schools. To correct the deficiency, the University has established a target of 6.7 percent Black student enrollment for the

College of Medicine and Dentistry. That compares with 2 percent current enrollment of Blacks.

The Oklahoma City campus was the recent recipient the largest private gift in the University's history for education of minority students. The Arnold and Bess Ungerman Scholarships will provide \$25,000 per year for scholarship support to medical students. In addition, scholarship programs for minorities on the Oklahoma City campus include: Tuition Waiver scholarships, 67 of which, totaling \$87,000, were granted for 1982-83; Culpepper Foundation American Indian Fund, assisting students related fields; and the Major Bass Memorial Fund, available to American Indian medical students who agree to practice in an area of service to American Indians.

Also available are the Graduate and Professional Opportunities Program for Ethnic Minorities, providing grants of \$5,000 per student to new graduate students interested in doctoral study, and seven \$4,000 Professional Study Grants for entering medical or dental students.

We are very hopeful that our minority scholarship and recruitment program on both the Norman and Oklahoma City campuses will result in significant increases in minority students, both in undergraduate and both campuses working actively to recruit minority students.

Analyzing faculty and staff appointments, the most recent workforce study for the Norman campus reveals substantial gains over a two-year period in employment of women, but disappointing progress in faculty appointments.

In an increase of 49 positions in executive, administrative and managerial positions, 77.6 percent went to women. This progress is a direct result of our affirmative action efforts. Fifty-five percent of the Norman campus staff and 71.6 of the Oklahoma City campus staff are women.

On the Norman campus, 29.1 percent of new faculty positions in the past two years were awarded to women, bringing the level of women faculty to 20 percent, 2 percent higher than in 1978. On the Oklahoma City campus, women represent 26.4 percent of the faculty.

Data for minority faculty appointments on the Norman campus show that of 111 new positions over a two-year period, only two Black appointments were made; Hispanics had a net gain of four and American Indians had a net loss of two. This means that the two minority groups with the largest population in the state and the largest student population had the least gain in faculty appointments. Blacks make up 6.8 percent of Oklahoma's population but only 1.5 of our Norman faculty and 2.2 percent of our population but less than 1 percent of the Norman campus and only 1.1 percent of the Oklahoma City faculty.

In 1978, the Norman campus had a total of 28 minority faculty members, 3.8 percent of the total faculty. In 1982, we had 33 minority faculty, representing 3.6 percent of the total faculty. Minority staff representation had decreased slightly since 1978 from 6.3 percent to 5.1 percent. Minority staff representation on the Oklahoma City campus has increased from 23 percent in 1977 to 24.8 percent in 1982.

In recognizing its obligation to guarantee equal opportunity to all persons in all segments of university life, the University of Oklahoma reaffirms its commitment to the ideas of a true social equality. The responsibility of equal opportunity at the University is not the responsibility of the state or Federal government. It is the responsibility of this institution and must be individually and collectively shared by each person responsible for making any and all administrative and employment decisions. Until equal opportunity is achieved, the University shall not have achieved its full potential as a public institution.

"Is it changed or am I changed?"

Oh the oaks are just as green  
But the friends with whom I roamed  
Beneath their thickest are estranged  
By the years that intervenes  
"Bright as ever flows the stream;  
Bright as ever shines the sun  
But, alas; it seems to me  
Not the stream it used to be  
Not the sun that used to shine.

Anonymous

## Gift of the Sacred Pipe

NORMAN — An illustrated edition of the seven sacred rites of the Oglala Sioux as originally recorded and edited by Joseph Epes Brown has been published by the University of Oklahoma Press.

The large-format volume, "The Gift of the Sacred Pipe," edited and illustrated by professional artist Vera Louise Drysdale, is based on Black Elk's account of the rites and features paintings that highlight the dramatic elements of the ancient rituals and show the everyday objects that were sanctified in the Sioux cosmology.

The rituals have been condensed while preserving the continuity of Brown's text, "The Sacred Pipe," published as Volume 36 in The Civilization of the American Indian Series. The seven sacred rites of the Oglala Sioux were recorded by Brown in 1947.

The sacred pipe is the holy rite of the Sioux; their voice to Wakan-Tanka, the Great Spirit. The seven rites of the pipe are the keeping of purification, crying for a vision, the sun dance, the making of relatives, preparation for womanhood and the throwing of the ball that is symbolic of the earth and gives strength to future generations.

Drysdale, a graduate in art of the College of Wooster, Ohio, spent five years working on the illustrations for "The Gift of the Sacred Pipe." She also has painted a continuing series of contemporary Indian portraits, which were honored with a one-person show at the Institute of American Indian Arts, SANTA FE, N.M.

Brown, an authority on American Indian religions, is professor in the department of religious studies of the University of Montana.

"The Gift of the Sacred Pipe," edited and illustrated by Vera Louise Drysdale, 118 pp., \$29.95 hardbound. University of Oklahoma Press, 1005 Asp Avenue, Norman, OK 73019.

## Religion

Potawatomi religious beliefs and practices created moral order in their lives. Through supernatural beliefs their social order was connected to the Earth, the Sun, the Moon, and the Stars. All individual Potawatomi were religious practitioners in their own right, being required for example, to seek and find visions. But they also had several kinds of religious leaders or specialists. One was a Diviner, who helped them resolve doubts when they had insufficient information to act with confidence. The Diviner assisted Potawatomi in locating lost objects or persons, in forecasting the future, and in assessing risks of important enterprise. Another religious figure was the Curer, a medical practitioner who added supernatural elements and rituals to various medicinal plants and skills. The Gran Medicine Society, Known to the Potawatomi as the Medi-wiwin, consisted of a specially selected brotherhood of religious figures that did important work for Potawatomi villages. Also there were numerous clan and village ceremonies conducted by the heads of these social units in appropriate seasons.

### CONTEST FOR SOVEREIGNTY IN THE OLD NORTHWEST 1761-1795

Between 1644 and 1695, the Potawatomi were constantly involved with several other tribes and one or another European societies contesting for control of parts of northeastern North America. Between 1761 and 1795, the Potawatomi were even more intensively involved in this process, now struggling to hold control of an estate directly in the pathway of the westward expansion of English settlers from the Atlantic seaboard. Allies of France until the British victory in 1760, the Potawatomi turned their efforts to creating an alliance with Great Britain; but they had only sixteen years in which to do it, for the American Revolution erupted in 1776.

Not all Potawatomi, however, eagerly embraced an alliance with Britain. Many actively supported the Ottawa chief, Pontiac, in his effort to drive the American Revolution. Other Potawatomi actively supported the Americans against the British.

After the peace of 1783, the Potawatomi then had to contend with a massive invasion of their lands by American settlers who came pouring across the Ohio River pathway to Indiana and Illinois. The Potawatomi and their allies resisted this invasion successfully, winning numerous battles against American troops and militiamen, until 1694 when they were decisively defeated by Mad Anthony Wayne in the Battle of Fallen Timbers (present, Toledo, Ohio). At that moment, the tide turned against the Potawatomi and other Great Lakes Indians.



"Fling but a stone, The giant dies."

—Matthew Green  
(1696-1737)



## Using the 8(a) Program

Through the 8 (a) Program, the federal government reserves contracts for purchasing goods and services from companies owned by individuals who are "socially and economically disadvantaged". By law, businesses owned by Indians fall into that category and are eligible for the program.

The purpose of the 8 (a) Program is to foster business ownership by individuals whose economic and social disadvantages make them eligible. The Program accomplishes this by expanding chances for contracting and sub-contracting with the federal government.

The 8 (a) Program is administered by the Small Business Administration (SBA). In Oklahoma, Mr. Charles Harbert oversees the program. His address is: Federal Building, Site 670, 200 N.W. 5th Street, Oklahoma City, OK 73102. His office telephone number is: 405-231-4992.

The contracts awarded through 8 (a) can be for any product or service the federal government needs in Oklahoma or anywhere in the world. For example, Harbert says, "We have contracts for road construction, re-designing lakes, and parks for the Army Corps of Engineers, sale of heavy equipment to the BIA and other government agencies."

To qualify for the 8 (a) Program, the company must be controlled (51%) by a person of a minority race or who faces social disadvantage. The SBA requires that the person be involved in day-to-day management of the business and that he earn more in salary or profits from the business than any other partners.

As a firm's initial contract with the 8 (a) Program, it files a form which gives SBA information about the goods and services it is capable of providing. After it has been determined that the government does have a need for that company's products the company begins the application process.

The application form itself is very lengthy and very detailed. It requires literally all the information the owner has gathered about his business and its major competitors and, quite possibly, some information he has not yet compiled. The OIO Business Development Center has studied the application form and is knowledgeable about the best ways to provide the information the SBA requests.

The completed application goes first to the District Office (Oklahoma City), where its evaluation can take up to two months. It is then sent to the Regional Office (Dallas) for another evaluation that requires another two months, in most instances. Finally, it is evaluated a third time in Washington, D.C.

As can be seen, qualifying a business for the 8 (a) Program is not a quickly completed process. The three step evaluation process each application passes through requires four to six months for completion, in most instances. It can stretch to a year or more.

A new limit from five to seven years for participation in the 8 (a) Program for each company holds some promise speeding up the application review pro-

cess. That new law will also be opening up some slots for contractors in Oklahoma.

Charles Harbert says he needs 25 contractors to handle all the contracting he can provide. He says he might have as few as 14 in the program come September 30th and the end of the fiscal year.

Herbert says he had to turn back 36 contracts worth a total of more than six million dollars during the final three months of fiscal year 1982. He adds, "Right now, we are in DESPERATE need of construction contractors."

A small Business Administration General Counsel Opinion of October 8, 1982 allows tribally-owned enterprises in states with reservations to seek participation in the 8 (a) Program. Thus far, the Small Business Administration has not written rules allowing tribes in Oklahoma to participate. Harbert says permission for those tribes to do so is expected in the near future.

While contracts earned through 8 (a) can provide some guaranteed work for Indian-owned firms, they cannot be the be-all and end-all of the company's financial existence. Harbert says the program was designed to make firms ready for competition in the open market and that those taking no steps toward that goal will find themselves dropped from 8 (a).

## Business Briefs

### Minority Business Publications

The following publications are available free from Public Affairs Office, Minority Business Development Agency, Department of Commerce, Room 5713, Washington, DC 20230/202-377-3163.

### Access Magazine

*Directory of Minority Media*  
*Franchise Opportunity Handbook*  
*Directory of Marketing Assistance for Minority Business*  
*National Directory of Minority Manufacturers*  
*OMBE Funded Organizations Directory*  
*Minority Ownership of Small Businesses (Thirty Case Studies)*

### Aquaculture, Fisheries, and Food Processing

*Guide to Federal Assistance Programs for Minority Business Development Enterprises*  
*Land and Minority Enterprise: The Crisis and the Opportunity*  
*Federal Procurement and Contracting Training Manual for Minority Entrepreneurs*  
*Report of the Task Force on Education and Training for Minority Business Enterprise*  
*Try Us (National Minority Business Directory)*  
*Women-Owned Businesses*  
*Urban Business Profiles Series*

### Minority Business Purchasing

A special council composed of executives from over 1,000 major corporations, has been established to increase corporate purchases of supplies and services from minority firms. A free directory is also available describing the types of goods and services available from minority firms. Contact: National Minority Purchasing Council, Policy and Market Development, Minority Business and Development Agency, Department of Commerce, Room 5612, Washington, DC 20230/202-377-3936.

### Minority Business Technology Clearinghouse

Through a series of nongovernment Technical Commercialization Centers, the clearinghouse identifies new products that might have longterm growth potential in the marketplace. Contact: Technology Clearinghouse for Minority Business, National Projects, Minority Business Development Agency, Department of Commerce, Room 5709, Washington, DC 20230/202-377-3163.

### Minority Enterprise Small Business Investment Companies (MESBICs)

Private capitalized MESBICs, which invest in minority-owned ventures, receive three dollars of investment funds for every one dollar of private money invested. Contact: Capital Development, Minority Business Development Agency, Department of Commerce, Room 5098, Washington, DC 20230/202-377-5741.

## Potawatomi Transportation System

Like their relatives, the Ottawa and Chippewa, in the period 1642-1760, the Potawatomi were master builders and users of the large framed barkcovered canoes so important in long distance transportation in this period. This gave them a decided advantage over such tribes as the Sauk and Kickapoo, who were pedestrians. These large bark canoes ranged in size up to thirty feet long and eight feet in the beam, and were capable of transporting several tons of goods in addition to eight or more adults, over very long distances.

However, the Ottawa and Chippewa, very scattered and decentralize societies, could not capitalize in their transportation advantage, while tribes like the Mascouton and Kickapoo could not use these bark canoes at all. In this respect, the Potawatomi enjoyed another technological advantage, one that added to their superior organization and their numbers to promote their advancement in the Great Lakes region. In addition to bark-clad frame canoes, the Potawatomi also used dugouts, hewn from solid timbers, for local transportation, fishing in calm waters and the lake. However, by 1755, they began abandoning the use of bark canoes entirely in favor of horses, which they first acquired in large numbers, in that year.

It was in 1755 that the Potawatomi joined the French to defeat General Braddock's army. Their share of the booty included several hundred pack horses. Thereafter, many Potawatomi, especially those south of Milwaukee, St. Joseph, and Detroit, were increasingly dependent on horseback transportation.

**HELP MAKE  
THIS YEAR'S  
POW-WOW THE  
BEST EVER . . .  
BE THERE!**



**Pottawattomie Indians Playing Moccasin** was popular with the woodland tribe of the Wabash River. Two Teams of three players, four moccasins, and four objects are needed to play this game. The objects were identical at first inspection although one was marked to distinguish it. One team hid the objects under the moccasins and the other guessed the location of the winning piece. Each team alternated roles and the pile of goods in the foreground went to the winning team.

—From the George Winter Collection

# The George Winter Collection

George Winter, one of Indiana's most unusual pioneers, was an English artist with a romantic desire to depict the Indians of the Wabash Valley.

The visual record he left is receiving renewed recognition as part of Indiana's heritage.

Winter made many sketches in pencil and watercolor of the gathering in the forest near Kee-wau-nay Lake (now called Bruce Lake in Fulton County). Later, he used two of the on-scene sketches as subjects for large oil paintings.

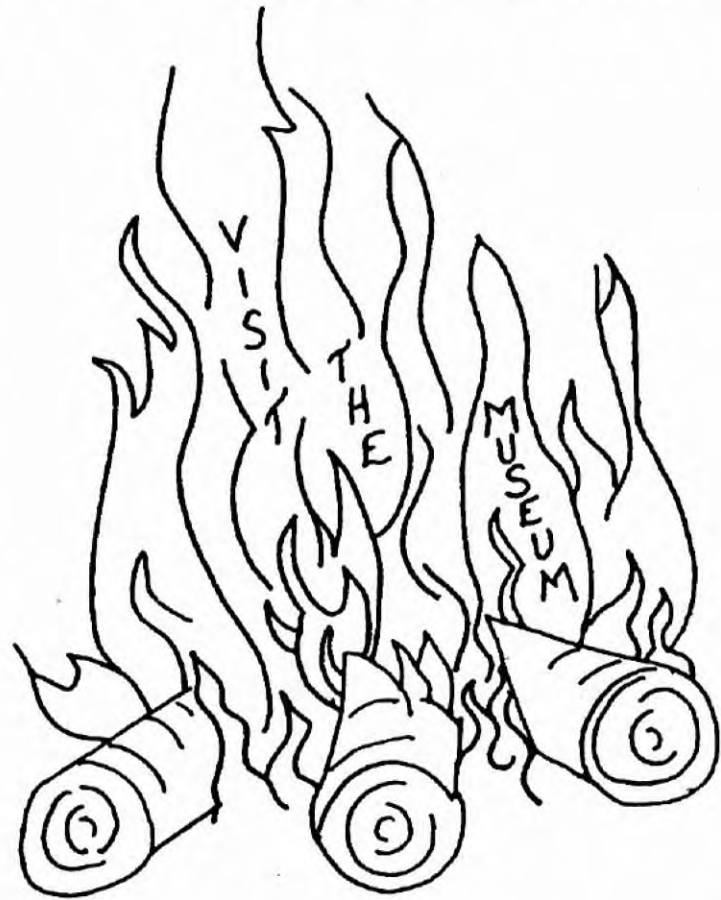
Winter also witnessed the final exodus, the start of the "Trail of Death," when the last of the Potawatomi began their forced march to the West. Again, Winter recorded the pathetic scene in several sketches.

The Potawatomi Indian Nation Museum and Scholarship Fund has been established to offer these prints for sale. The proceeds from the sale of the prints will be used to fund the Potawatomi Museum in Shawnee, Okla., and to aid descendants of Potawatomi who wish to study art or history.

Print size is 8½ x 11 inches and are suitable for framing. A certificate of authenticity certifying that they are a numbered, limited edition series will be issued. Prints will be mailed postage-paid and insured for \$83.00 for the set of 8. Mail check or money order to:

**Potawatomi Indian Nation Museum & Scholarship Fund.**  
**P.O. Box 15653**  
**Del City, Okla. 73115**

(ALLOW 4 WEEKS FOR DELIVERY)  
 The Cost Of The Prints Is  
 Tax Deductible



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## SUBSCRIPTIONS

Subscriptions to the How-Ni-Kan are available through the Citizen Band Potawatomi Tribal Office. The rate is \$1.00 per year. A subscription year consists of four issues. The How-Ni-Kan is published quarterly. If you wish to subscribe, send your dollars to HOW-NI-KAN, Route #5, Box 151, Shawnee, Oklahoma 74801. Renewal month for each year is February as the paper comes out in March, June, September, and December.

If you wish to have your article or poem published in the "How-Ni-Kan" newspaper, send it to: Potawatomi Indians of Oklahoma, Route 5, Box 151, Shawnee, Oklahoma, 74801.

