

HOWNIKAN

PEOPLE OF THE FIRE

U.S. Postage
PAID
Shawnee, OK.
Permit No. 395

Vol. 6 No. 1

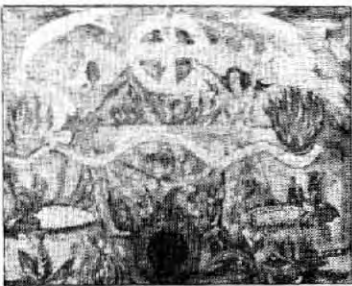
Citizen Band Potawatomi

Feb./March 1984

Inside:



Sacred Heart
page 7



Museum Murals
page 11



Scrapbook
page 12

Proud Potawatomi — Stand up and be counted!

In the next two months the elected Business Committee of the Citizen Band Potawatomi Tribe will submit for YOUR VOTE the most important issues the Tribe has faced in the last 50 years.

Your Tribal government, in its very shape and form, must become more responsible to the Tribal members. When the per capita checks were distributed in December they represented the first service delivered to ALL Tribal members in many years. Since the last claim has been settled the question now becomes: How do you want your Tribal government to function? What can it do for you if you do not live in

Shawnee, Oklahoma?

In recent issues of the HowNiKan you have been able to read about the growth of Potawatomi enterprises - the golf course, the gift and smoke shop, the computer operations and the museum and archives. But if you do not live within driving distance of these activities what benefit are they to you? The answer, quite simply, is not much.

The Tribe has a scholarship and prosthetic program that serves Tribal members, but that amounts to under 1500 people - out of a total population of nearly 12,000!

In order for your Tribal government to serve all its constituents, the

direction of its efforts must change. In the past, all efforts have gone into the creation of "private sector" types of development. We have built businesses and profit making facilities. The goal of these projects has, of course, been to benefit the Tribe. But now, in order to become more responsible to ALL our people, we must now direct our actions towards a "public sector" type of development. The goal of our new projects must be SERVICES TO TRIBAL MEMBERS. Services are the reasons for, and an essential function of, any government.

(Cont. Page 3)

An open letter from your Tribal Chairman

Dear Tribal Members,

When I was elected as your Tribal Chairman, my campaign promise was that I would put the power of major decisions made by the General Council in the hands of as many people as possible. According to the Constitution, that means all members of the Tribe over 21 years of age. We have been striving to do just that. Recently, your Business Committee passed several resolutions and adopted a new voting ordinance to make this a reality.

The Business Committee has passed a resolution and ordinance to have members of the Business Committee elected by all the people regardless of where they live.

We know our members living in distant places cannot take the time or money to come back to Shawnee, Oklahoma the last Saturday in June of every year to take part in the public Council meeting. The old General Council meeting was where major decisions were made as to who was elected to the Business Committee, and decisions about how your claims money was to be used on the set aside programs. The General Council meetings in the past have been attended by no more than one

or two percent of all Tribal members. The Business Committee felt that these decisions should be made by a larger percentage of Tribal members. Under the new Voting Ordinance allowing absentee ballots you will and should have input into your Tribal Government.

The Tribal Constitution and By-Laws have always had the provisions to allow all members of the Council to vote. It has just never been done before. It is absolutely essential that this first vote involve as many people as possible through the new absentee ballot. This will prove to those who oppose giving everyone the vote that all the Tribe wants and needs to be involved. All future per capita distributions of money will be decided by everyone entitled to a check.

It is a requirement of the Bureau of Indian Affairs to have a larger percentage of Tribal members voting on the budget to determine how the 30 percent set-aside money, more than \$4 million, is to be used under the land acquisition, development, and maintenance program. By using the referendum vote we can get more input from you the Tribal members.

Now, the only tool we have at the

(Cont. Page 3)



page 6

Severance taxes supported

U.S. District Court Judge Ewing Kerr has ruled that the Shoshone and Arapaho Indians of the Wind River Reservation in Wyoming have a sovereign authority to impose severance taxes on oil and gas from Tribal leases, without approval by the Interior Secretary. The judge described Tribal taxation as "an inherent right" and said that the Wind River Tribes "have full authority to exercise that right." Kerr ruled on challenges to the Tribal Tax which was imposed at a one half of one percent level in 1978 and raised to four percent last year. The oil companies who filed the suit said the severance tax ordinance had to be approved by the Interior secretary, who had regulatory authority over Reservation oil and gas under the Mineral Leasing Act of 1938. Amoco also contended that without restraint, the Tribes had unlimited power subject to abuse. It also alleged the tax violated the Commerce Clause of the Constitution. The companies had cited a federal court ruling against the Navajo Tribe which said the Indians needed the approval of the secretary. That decision, however, was reversed in the 10th Circuit Court of Appeals in Denver. Judge Kerr based his ruling on the Jicarilla Apache case in which the U.S. Supreme Court said the taxing power was inherent and necessary to tribal self-government.

Reagan supports tribal businesses

Law 98-163, signed by President Reagan November 22, should make it easier for the Salt River Pima-Maricopa Indians to attract non-Indian, private businesses to their reservation. The law permits the tribe to enter into leases and contracts which have binding arbitration clauses enforceable in federal courts. One of the obstacles to reservation economic development, identified in various studies, is the fact that developers fear they might have no satisfactory legal recourse if a dispute arose over their lease or contract. The law permits the Salt River Indians to assure potential developers that this problem would not exist. The bill was introduced in the Senate by Senator Barry Goldwater, and in the House, by Representative John McCain, both of Arizona.

Interior head supports tribal sovereignty

Interior Secretary-designate William Clark was asked at his confirmation hearings about his approach and "philosophy in relationship to our Indian Reservations responsibility." His answer included the following: "...the Interior Department under ... the Reagan Administration policy toward the Indian Tribes really goes back to Chief Justice Marshall's definition ... that these Tribes are domestic, dependent nations, and from that basis, it is the policy of the Administration to encourage self-determination ... We are talking about ... roughly 750,000 members of these nations, and it is our largest of the ten bureaus ... so that, if confirmed, it is going to be an area of active interest and concern on my part, particularly while the Interior budget for the Bureau of Indian Affairs has gone up some 25 percent in the past two years ... I would assure Senator Goldwater who was here earlier expressing his concern in his introduction that this is an area of very high priority."

Autonomy an official priority

Interior Assistant Secretary Ken Smith told a Washington Post reporter that reductions in federal funding for Indian programs had some beneficial effects for the Indians. "We've had a paternalistic policy for 200 years," Smith said, "and it hasn't worked." Some Tribes had become completely dependent upon the federal dollars for 95 to 100 percent of their budgets. But now, a lot of Tribes are sitting down and saying, "We can't continue to depend so heavily on the federal dollars. We've got to develop some economic base of our own." Smith said that the "old way wasn't working. You could appropriate \$1 billion next year and if you don't have a strong foundation or strong Tribal governments to build upon, it's like pouring money down the drain." The Post article reported that Smith shared the Administration's belief in the free enterprise system, in part, "because he thrived under it before he became a bureaucrat," referring to his very successful career as business manager of the Confederated Tribes of the Warm Springs Reservation in Oregon.

Per capita closes historical chapter

By JENNIFER JONES

The \$12 million the Citizen Band Potawatomi Tribe received from the federal government last month closes one chapter in the tribe's history and opens another.

The \$12 million settles the tribe's last land claim against the U.S. government — compensation for lands taken from the Potawatomi in the 1800s. Each of the more than 10,000 Citizen Band members received \$748, totaling more than \$8 million, while the balance goes into the tribe's treasury.

With the last of the federal money for land settlements comes the need to find another source of income, says tribal administrator John Barrett.

"There is some finality to our last payment and it's our responsibility now to invest wisely and use the money as the basis of an ongoing source of assistance and growth for the tribe," Barrett says. The tribe's business committee and general council decided in 1978 to set aside 30 percent of all land claim funds to be invested in land acquisition and development, and building maintenance.

"Since the 1500s we've had the reputation of acting in partnership with non-Indians in engaging in commerce — as far back as interacting with the French traders and in the fur trading business. It fits

our tradition to be a tribe that engages in commerce," Barrett says.

The tribe's five-member business committee took the first step toward returning to commerce as a source of income on Dec. 19 when it passed a resolution reaffirming the tribe's identity as a sovereign nation.

As a sovereign nation, Barrett says, the tribe will be able to acquire land; tax and license businesses on its land; issue license plates, as have the Sac and Fox; and create several government entities and acts — a police force, a basic law and order code, a Potawatomi tax act and tax commission, a business corporation act, and economic development act and a Potawatomi land acquisition commission.

The resolution passed by the business committee calls for the adoption of a complete government structure with legislative, executive and judicial branches.

According to Barrett, tribes have been regarded as sovereign nations by the federal government for years, but have not taken advantage of this status.

"It was the intention of our founding fathers that the federal government deal with tribes on a government to government basis," Barrett says.

"We function as a separate government from the State of Oklahoma, but the state has not seen

fit to recognize this. The federal government has always regarded us as separate governments, but few tribes have taken advantage of this," Barrett says.

The sovereignty of the Sac and Fox tribe to issue its own license plates was reaffirmed when Associate District Judge Robert L. Foster dismissed charges recently in Lincoln County District Court filed against two people for driving cars with the tribe's license plates.

"In passing Indian self-sufficiency legislation, the federal government has adopted a policy under which tribes are encouraged to develop their own resources rather than rely on federal and state grants," Principal Chief John R. Thorpe said after the ruling.

The Potawatomi Citizen Band Tribe has no intentions of issuing its own license plates, Barrett says, although "it doesn't mean we can't."

"Basically what we intend to do is create a Potawatomi Tax Act and Tax Commission," Barrett says.

Reprinted from the Shawnee News Star, January, 1984.



How Ni Kan is a publication of the Citizen Band Potawatomi Tribe of Oklahoma. The offices are located at 1900 Gordon Cooper Drive, Shawnee, Oklahoma.

The purpose of How Ni Kan is to act as the official publication of the Citizen Band Potawatomi Tribe and to meet the needs of its members for dissemination of information.

How Ni Kan is mailed free to all enrolled Potawatomi Tribal members. Subscriptions are \$6 annually for non-Tribal members. Reprint permission is granted with credit to How Ni Kan.

Editorial statements, letters and guest columns are the opinion of the author and not necessarily those of How Ni Kan or the Potawatomi Tribe. All editorials and letters become the property of How Ni Kan. Submissions for publication must be signed by the author and include a traceable address.

Change of address or address corrections should be mailed to How Ni Kan, Route 5, Box 151, Shawnee, Oklahoma, 74801, or called in to (405) 275-3121.

BUSINESS COMMITTEE

Chairman — Robert "Leon" Bruno
Vice Chairman — Doyle Owens
Sec./Treasurer — Thelma Wano Bateman
Committeeman — Max Wano
Committeeman — C.B. Hitt

TRIBAL ADMINISTRATOR

John Barrett

EDITOR

Patricia Sulcer

Proud Potawatomi (From Page 1)

The Potawatomi have always been a "government" or sovereign nation, they have just not been able to function like one. This is where YOU, the Tribal member, comes in. The essence of government, especially Indian government, is for leadership to reflect the wishes of the people who elected them.

The present enrollment of the Tribe is nearly 12,000. Our Constitution and By-Laws provide for "Council" election of leadership and decisions about claims and treaties. This word, "Council," has been interpreted in the past to mean a public meeting, usually the last Saturday in June, of all the Tribal members. Quorum for the meeting is 50 - 26 of whom may make decisions concerning how to spend claims money and elect Business Committee members! This is not now, nor has it ever been, a true reflection of the will of the Citizen Band Potawatomi people. How could it be when the largest attendance in memory of a General Council meeting was less than 300 people!

The Tribal Constitution and By-Laws, Article III, states:

"The membership of the Council shall be all the members of the Citizen Band Potawatomi Indians of

Oklahoma 21 years of age and older."

The majority of the current Business Committee has interpreted this to mean that ALL Tribal members over 21 should be allowed to participate in decisions of the Council - not just those members who live within driving distance of the Council meeting. This can be accomplished in elections under the existing Constitution and By-Laws under Article VII. Elections:

"The regular election...shall be...under rules and regulations prescribed by the Business Committee."

The new election ordinances published in this issue of the HowNiKan reflect the Business Committee's interpretation of this. The area of decisions on how claims money may be spent is, however, a gray area. Article V of the Constitution and By-Laws relating to the powers of the Business Committee states:

"...that acts of the said Business Committee relating to claims or rights growing out of treaties between the United States and the Tribe shall not be effective unless authorized and approved by the Council."

The Bureau of Indian Affairs and

one Business Committee member feel that this authorization and approval can only come from a public Council MEETING and not a referendum vote of all the Tribal members. In other words, if you can't come to the meeting you have no vote on how your claims money will be spent. The majority of the Business Committee feels this is grossly unfair. It is the entire Council's money, why should just a few be able to decide how it will be spent?

How does the issue of all Tribal members being able to vote relate back to the issue of "public sector" development? And how can all of this be accomplished?

The present Business Committee is considering a body of legislation that would implement the Tribe's ability to levy taxes on those who use the Tribe's golf course, shop in Tribal stores or operate businesses on Tribally owned land. Tribes themselves, as governments, do not pay state taxes. The sales, or use, taxes presently collected by the State of Oklahoma on golf courses, stores and businesses (off Tribal lands) go to deliver services to the people of Oklahoma. That is how governments finance the services they deliver.

The Potawatomi Tribe of

Oklahoma should do the same. At least 600 non-Indians per week utilize our facilities. They should not use facilities owned by the Tribe tax free. Their taxes should go to deliver services to all our Tribal members. But, in order to do this, we need to function as a government capable of adopting legislation.

A Constitutional Amendment will be submitted to you in the next two months. This Amendment, if you approve it, will enable your Business Committee to function as a "public sector" type of government. The form of Constitution we have now might work if we all lived on a reservation and gathered once a year to elect chiefs and trade furs. But we don't. We live in every state of the Union and several foreign countries, but we are all proud Potawatomi who should have a voice in our Tribal government and should be able to expect services as a Tribal member. That's the way we feel. If you agree this is the time to make your voice heard. If you believe in a Tribal government that serves ALL of its people then you must ALL vote.

Who knows - the December check you received might not be the last you receive from your Tribe after all!

CLIP AND MAIL!

Tribal Members Request For Ballot

All members of the Citizen Band Potawatomi Tribe may now vote in election and Council issues. PLEASE VOTE! The last day to mail your request for ballot is June 13, 1984, although you are encouraged to mail your request NOW. Information on candidates will be published in the HowNiKan. You may attend the Council and vote in person if you wish, but please vote.

Name: _____
 Street: _____
 City/Town/Zip: _____
 Roll Number: _____

Mail To: Election Commission
 Potawatomi Tribe of Ok., P.O. Box 3849,
 Shawnee, Ok. 74801

The judicial branch - a governmental necessity

Picture this: You are on vacation and decide to visit the Potawatomi complex in Shawnee, Oklahoma as you're passing through the area. While visiting the museum and gift shop another visitor, a non-Indian, backs into your car in the parking lot. What do you do? Exchange names, addresses and insurance companies and then go home and call your agent?

Good luck!

Jurisdiction over civil crimes and torts is a tricky issue - one that gets trickier when Tribal Trust Lands are involved. According to law, the CFR Court (Code of Federal Regulations) is the only judicial body available to Indians involved in crimes other than federal. But the CFR Court, established by the Bureau of Indian Affairs and never meant to last forever, only has jurisdiction in

cases involving members of the recognized tribes in this area and only in a very limited way. There is no court where a Potawatomi can sue an Indian from another jurisdiction or a non-Indian for a civil crime committed on Trust Land. There is no Indian court to handle juvenile, drug or domestic cases. The mechanism is not their in the CFR Court and local and state courts have no jurisdiction.

The solution? The Sac and Fox, the Iowa, the Kickapoo and the Absentee Shawnee, in other words the tribes within this jurisdiction, have recognized the need for and their ability to establish their own court system. The wheels of inter-tribal collaboration, however, turn slowly. The Potawatomi, who INVITE the public to their various facilities every day, appear to be

the most obligated to provide civil protection for their people. A court that extends jurisdiction to all persons involved in a civil crime on Potawatomi Tribal Trust Land has already passed the point of necessity. If the other tribes are unable to collaborate at this time, the Potawatomi Business Committee feels it is time to go on without them.

Within the next two months you will receive a proposed Constitutional Amendment from the B.I.A. That Amendment needs to pass if we are to be able to protect our people - and the public - while they are visiting or conducting business on Tribal land. Please, let's not let the B.I.A. run our very symbol of sovereignty any longer. Support a judicial branch of the Potawatomi government.

Letter

(From Page 1)

present time for informing you of the issues and the candidates is our newspaper, the HowNiKan, so we will be using it to its fullest capacity.

Thank you for your support for these few months I have been here. I also thank the rest of your Business Committee. Without their support this would not have been possible.

Your Tribal Chairman,
 Leon Bruno

Community Health Representatives

Community Health Representatives (CHR's) are employed by the Citizen Band Potawatomi Tribe to serve as your liaison with the Indian Health Service and other health and social services available to you.

You, as a tribal member, can call on a CHR for their services.

The primary area of coverage for the Potawatomi CHR Program is the old reservation boundaries: North to the North Canadian River; South to the South Canadian River; East to the Seminole County Line; West to the Indian Meridian Line.

All Indian families living within this designated area will be given first priority for assistance. If Potawatomi tribal members living outside the area wish to be served

by the program they must contact a CHR personally. There are three other CHR Programs in the Shawnee Service Unit area with whom we work cooperatively in serving the Indian people of a seven county area.

Through your interest and suggestions your CHR Program can be more effective in serving your needs.

The objectives and achievements to be accomplished by the CHR Program include:

1. To maintain a successful CHR Program for the improvement of health care and services for our people.

2. To interpret policies and procedures of the Shawnee Indian Health Services (IHS).

3. To provide health education and instruction in the home and community to inform people about the causes of disease and preventative measures that can be taken.

4. To provide home health care to the patient and assist in recognizing and utilizing other alternate health resources.

5. Make home and hospital visits to check on health and social needs of the people.

6. To be a tribal service advisor linking Indian people with services in the community and, using legal knowledge and information, acting as an advocate on behalf of the individual.

YOUR CHR CAN:

1. Take your blood pressure.
2. Take your temperature.
3. Take Your pulse rate.
4. Administer first aid.
5. Help you locate transportation to a clinic or hospital.
6. Be contacted in emergencies.
7. Assist doctors and nurses at IHS.
8. Interpret physicians instructions and provide follow-up care.

Your CHR's are a source of information for you. If you have any questions regarding the CHR Program, Indian Health Services, legal aid or public benefit agencies available to you, please ask us. We will be glad to help you in any way we can. Contact us at (405) 275 - 3121.

Equity Health

The Citizen Band Potawatomi Tribe administers an Equity Health Care Program which is contracted by the Iowa and Potawatomi tribes through Indian Health Services.

The Equity Health Program is designed to provide additional health care services to Indians residing in the Shawnee Service unit area. Services are provided through general clinics held weekly in Perkins at the Iowa multi-purpose building from 1:00 until 4:00 p.m. on Tuesdays and in Shawnee at the Potawatomi complex from 1:00 until 4:00 p.m. on Thursdays. Each clinic is staffed by a physician and a registered nurse.

Weekly general clinics provide:

1. Communicable disease control services, including screening for venereal disease, hepatitis, strep-throat and immunizations.
2. Chronic disease screening, including screening for hypertension and other cardiovascular diseases, malignant neoplasms, i.e., breast, cervical and prostate cancers, diabetes mellitus, cirrhosis of liver, arthritis and other chronic conditions.

3. Maternal and child health, including routine vision, hearing and dental screening, screening for ear infections, anemia, growth and development. WIC services are available at each clinic, including certification and issuing of food vouchers for women, infants and children who are at risk nutritionally. Family planning and pregnancy testing are also available as well as prenatal and post-partum follow-up.

4. Alcohol education services are available at each clinic with counseling for prevention by both the community health nurse and contracted physician.

For more information on the Equity Health Program please call (405) 275 - 8221 between 8 a.m. and 5 p.m.

Elderly Program

The Potawatomi Title VI Elderly Nutrition Program is available to Indian senior citizens 60 years of age and older, living in the Potawatomi service area. The program's new director, Joan Biagioni, is assisted by Mickie Peltier, senior outreach worker, who has been with the program for over two years.

The program offers a number of services to participating senior citizens, including:

1. One free meal per day
2. Free rides to and from the meal site for those without means of transportation
3. Information and referral

regarding community services

4. Information concerning areas of interest to senior citizens
5. Arts and crafts activities
6. Field trips
7. Bingo once a week

The Title VI Program meets Monday through Friday and is located at the Potawatomi tribal complex firelodge on South Beard Street in Shawnee.

If you are an Indian 60 years of age or older and are interested in joining the Title VI group, contact Mickie Peltier at (405) 275 - 3121 between 8 a.m. and noon or 1:30 till 4:30 p.m. Monday through Friday.

Wanted: Chilocco Alumni

If you attended Chilocco Indian School between 1920 and 1940 or have information of others who did, your information would be greatly appreciated.

Tsianina Lomowaima (Creek), a graduate student at Stanford University, is researching the history of the recently closed Indian boarding school. After searching the Chilocco records stored at the Federal Archives in Fort Worth, Texas, Lomowaima found out many of the records were incomplete and that students records are not available to the public. Because of this much of the information she will need to complete her research must come from individuals.

If you have information you would like to share concerning the history of Chilocco you may call Ms. Lomowaima at (918) 622-5420 or write:

Tsianina Lomowaima
In care Cedric Starr
12355 E. 39th St.
Tulsa, Oklahoma

Native American Film Work

The Native American Public Broadcasting Consortium is calling for resumes from Indian producers, directors, writers, video and film camera persons, production assistants, editors, grip and lighting professionals and dramatic actors to meet their increasing demand for Indian media talent.

The consortium receives three or four calls every month requesting referrals to professional Indian media people. Frank Blythe, executive director, is calling for resumes and a cover letter from you expressing your career interests which will be categorized by professional experience for reference to producers. Producers then make their own inquiries.

Write to the NAPBC at Box 83111, Lincoln, Nebraska, 68501 or call (405) 472-8522.

Hearing Tests

Free hearing tests are available to the public at the Fire Lake Golf Course Pro-Shop located on South Beard in Shawnee across from Mission Hill Hospital.

The next testing period will be March 21, 1984, from 9:00 to 11:30 a.m. and 1:00 to 3:00 p.m. Testing will be conducted on the third Wednesday of every month.

For further information contact Joan Biagioni at the Potawatomi Tribe. (405) 275-3121.

Child Welfare

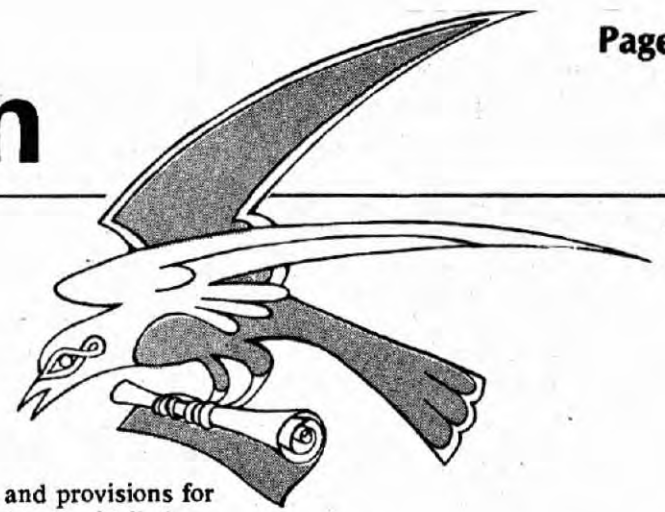
The mission and purpose of the Citizen Band Potawatomi Indian Child and Family Services Program is to prevent the deterioration and break up of the Indian family and to insure protection of the Indian child.

Services provided through the Citizen Band program include:

1. Help prevent the break up of the Indian family unit.
2. Link families to resources to maintain children in the home.
3. Counsel abusive or neglect prone parents.
4. Clarify cultural values that impact on child welfare cases.
5. Help obtain legal representation for children or parents in court proceedings.
6. Interpret federal, tribal and state child welfare laws.
7. Monitor child custody in state courts.
8. Monitor foster care placement.
9. Work with tribes and Indian organizations regarding child welfare matters.
10. Assist parents in carrying out court ordered obligations.

For more information, contact Mozella Larney at (405) 275 - 3121.

Letters to HowNiKan



Keepsakes available

HowNiKan:

Some old marriage applications in Shawnee County, Kansas were microfilmed and the original documents were discarded. I am enclosing the following original marriage applications.

Austin Mulvane and Margaret Bertrand, 1893
Solomon Bertrand and Anna Richards, 1893
John B. Lafromboise and Anna White, 1888
John S. Ogee and Rosa Bell Long, 1890
Albien Ogee and Mattie L. Hibbard, 1890
Fred Davis and Abbie Ogie, 1902
Ethan Allen Ogee and Olive Shepard, 1892
Joseph E. Ogee and Lena M. Bader, 1893
Louis View and Lizzie Pappan, 1890
Arthur Vieux and Mary Thomas, 1899
Frank View and Katie Young, 1902
Morrison Cooper and Mary E. View, 1890
WaSotto Blair and Laura B. View, 1893
G. A. Burnett and Belle Woolary, 1889 (not signed)
Francis Kitchkonomie and Dora Nahquahbe, 1912

I would like you to give these to the first descendants who ask for specific applications and send you a stamped, self-addressed envelope.

Sincerely,
Joan M. Hrenchir
Barryton, Kansas

Editor's Note: Tribal members related to the above persons and interested in receiving the original marriage certificate should send a stamped self-addressed envelope to the HowNiKan specifying certificate desired. They will be distributed on a first-come, first-served basis.

Michigan museum?

To Patricia Sulcer, HowNiKan Editor,

Your story about the Potawatomi in the St. Joseph river area and northern Indiana that appeared in the South Bend Tribune on January 8, 1984, was most interesting.

As a local history buff I have never seen pictures (George Winters) such as these.

Has anyone ever considered building a Potawatomi Indian Museum at Niles, Michigan so all this history could be viewed in one place.

The reason I mention Niles is that I have discovered that this was the site of Fort Oola, a fort built by the Potawatomi after they moved into this area after 1700 from the Green Bay area.

Yours,
Fred Krause

Reflections

Dear People of the Fire,

It was Jim's first time in forty three years that he had been back home, not since 1940. It was my first time.

How beautiful the countryside was, just a little bit of heaven. Would like to make our permanent home there in Pottawatomie County.

Jim's Aunt Mae, a truly Christian woman, opened her home to us and made us feel welcomed.

His uncle, Doris Wolfe, children and grandchildren went out of the way to be so nice. We enjoyed Thanksgiving Day with his son Tommy and his family. A home away from home on a holiday which otherwise could have been so lonesome.

We would like to commend you people on how you take care of your elderly. You should be blessed.

Everyone we talked with was quite a pleasure to us, the people of the fire are outstanding.

Jim and Diana Wolfe
Farmington, Co.

Per capita query

Dear Editor:

I represent Mr. and Mrs. Martin Frank Beaty of Claremore, Oklahoma, and they have provided me with a copy of your latest issue, Vol. 5, No. 6, dated December, '83/January, '84.

They have asked me to inquire of you concerning the story on the front page with regard to the tribal payment received in connection with the U.S. Government land claims. As I read the article the tribal perpetuity plan calls for an investment program.

Can you advise at what intervals members of the tribe will receive payments and approximately how much? The payment my clients received was \$743.22.

Thanking you in advance for your cooperation, I remain...

Yours truly,
C. Michael Zacharias for the firm
SUMMERLIN, WILLIAMS,
ZACHARIAS & MARLAR

Dear Tribal Members:

The Tribal office has received several letters concerning a future per capita payment, I want to answer this question as clearly as possible. The Citizen Band Potawatomi Tribe was recently compensated for land that was sold to the government back in the 1800's. From the awards given all tribal members received a share of \$748.21.

Thirty percent of the total awards was placed in trust and will be administered by the BIA under federal guidelines for a land acquisition, development, building and maintenance program. The tribe will develop a long range program which includes acquisition of additional land, the development

of tribal assets, and provisions for maintenance and care of tribal property. The final plan will be approved by the General Council.

Interest accrued from the principle 30% shall be withdrawn for investment only as currently needed under Code of Federal Regulation for the Acquisition, Development, and Maintenance Program. There will be no other investments done with the 30%, except for the program named above.

The Per Capita payment just received will be the last payment the Citizen Band Potawatomi Tribe will receive.

Sincerely,
Opal Coachman
Tribal Rolls Director

Chippewa friend

Hello,

During a conversation pertaining to the American Indian, the name Potawatomi came up. It is my understanding that I have background that belongs to Chippewa and Cherokee nation. I was informed that I could subscribe to your paper for one dollar.

Enclosed is a check for the amount of one dollar. Thank you for your time and consideration.

James Edward Elliott III
2580 54th Ave., So.
St. Petersburg, Fla. 33712

Indiana relations

Dear Editor,
Greetings and salutations.

I am so glad that you and the other council members were able to be present at the meeting January 5, in Indiana.

Here I am sending you some news clippings and the article you wrote. You did a fine job and much research was involved.

Thank you for sending the HowNiKan. I really appreciate and enjoy it. Along side pictures and articles of people I met during my stay in Oklahoma; is a picture of my relatives sent by Cliff Berger. Berly is my grandmother, Harold is my father. The two children are mine — Marina and Antonio. Leonard Wallace is my uncle. Clarice is my great aunt.

I also was able to see and read how you people in Oklahoma are doing through the pictures and articles in the paper.

Inclosed is also a \$6.00 check for the HowNiKan.

Cordially
Betsy Pabon
Mishawaka, Indiana

Northern greetings

Tanni Necconig:

Your very fine paper at hand, and we offer our thanks for our honorary copy.

We Pottawatomie of the Great Lakes Area, welcome this fine paper and wish you who are responsible our very best wishes.

After reading your efforts toward true SOVEREIGN NATION STATUS, can only say this is a step in the right direction. We were and still are a SOVEREIGN NATION. Band status is fine and has its proper place in the Treaty Status conduct.

Today there are several members of the Citizen's Band, now residing in the Great Lakes Area. We welcomed them and all other Pottawatomies who wish to return home. And through the various agencies here will aid them in finding jobs and or other services.

SHUPSHE
Howard L. La Hurreau
United Pottawatomie Bands
of Indiana & Michigan
3202 Oswego Avenue
Fort Wayne, Ind. 46805

Proud Potawatomi

Dear Potawatomi Indians,

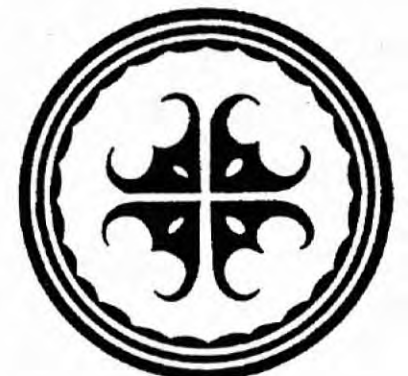
Thank you for sending me the wonderful gift of \$748.20, which arrived on Christmas Eve. Thanks to all who worked so hard to get the checks out.

I've always been proud of my Indian blood. My parents taught me to be proud of being part Indian. I was born and reared in McClain and Cleveland Counties until I was 19 years old. I am proud of being an Oklahoma Indian.

I am a teacher now at Lubbock Christian College where I have been six years. I teach German and Bible.

Thank you for the newspaper HowNiKan.

Sincerely
Jack Nadeau
Lubbock, Texas





Linda, Robert, Jr., and Clinton McKinney



Kathy Wahpepah, head lady dancer, and Bunty Anquoe, Miss Indian Oklahoma

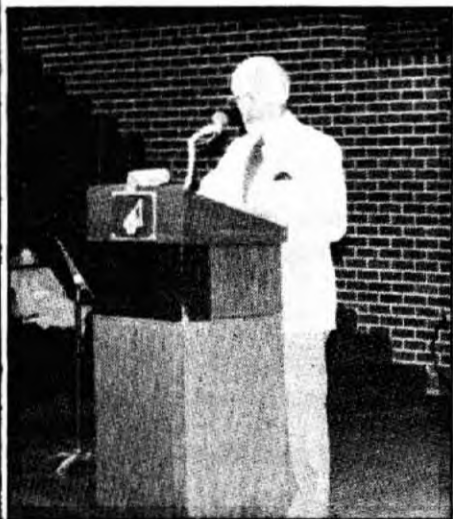


Pow Wow

A benefit pow wow, sponsored by the Pottawatomie Inter-Tribal Pow Wow Club and co-hosted by the Kickapoo Pow Wow Club, was held January 21, at the Expo Center in Shawnee. The one day pow wow, which drew hundreds of observers and participants, featured an appearance by Miss Indian Oklahoma, Bunty Anquoe, and an eagle dance performed by K.D. Edwards and sons.

Obituaries

Fischgrund



Robert J. Fischgrund, 68, a retired South Bend, Indiana businessman and active civic leader, died in Japan on February 27.

Mr. Fischgrund, best known to the Potawatomi people as the guiding force behind the proposed Baugo Creek Historical Park project, was a founding member of the St. Joseph County (Indiana) Parks and Recreation Board and had served as board president almost continuously from the time of its 1966 inception. He has been credited by many with being the founding father of the Bendix and St. Patrick's parks and the Spicer

Lake Nature Reserve and Potato Creek State Recreation Area in Indiana. In 1980 he was awarded the Heritage Conservation and Recreation Service Achievement Award by the United States Department of the Interior.

Active in the arts and humanities, Mr. Fischgrund served as president of the South Bend Arts Center in 1973 and, in 1983, was appointed to the state Board of Trustees for Museums by Indiana Governor Orr. In 1979 he was the recipient of the South Bend Rotary Club's Distinguished Service Award and, in 1981, the St. Mary's College

Community Service Award.

On January 23, the Citizen Band Potawatomi Business Committee passed a resolution of support and appreciation for Mr. Fischgrund's efforts on behalf of the Potawatomi Nation towards the implementation of the Baugo Creek Park. It is expected that Billy Hankins, Director of the St. Joseph County Parks and Recreation Board, will continue to work towards the completion of the historical park project that was Bob Fischgrund's last and most dedicated effort.

Veitenheimer

Mrs. Grace Veitenheimer, 83, passed away February 17.

She was born on December 30, 1900 at Sacred Heart, Oklahoma, where she grew up and attended school. She married Pete Veitenheimer in 1919 in Tecumseh, Ok. and had lived in Shawnee since 1943.

Mrs. Veitenheimer was a member of St. Benedict's Catholic Church, the Veterans of Foreign Wars Auxiliary, the American Legion and was a Gold Star Mother. She was

also a member of the Pottawatomie Inter-Tribal Pow Wow Club.

She was preceded in death by her husband in 1977 and a son, William, in 1944.

Survivors include three sons, Emmett and Pete of Shawnee; Mathew, of Monterey, California; a daughter, Violet Jean, of Chandler, Oklahoma; a brother, Sam Bruno, of Sacramento, California; several nieces and nephews; 14 grandchildren and 10 great-grandchildren.



Pamp

Ogima Leonard J. Pamp, 57, passed away January 29.

He was laid to rest in Burr Oak Cemetery, Athens, Michigan, with the traditional Nishenabe Rites performed by spiritual leader Nelson Sugarbear Shognosh. Mr. Pamp was accorded full rites as a Warrior and an Ogima of and for his people.

The United Bands of Indiana and Michigan Pottawatomie will miss this traditional leader. Member of the Turtle Ototem, he spent his lifetime helping his people of the Great Lakes area.

Don't forget your per capita payment!

As of February 24, 1984.

The following is a list of Citizen Band Potawatomi Tribal Members who have *not* requested their shares of the per capita payment. To request your share you need to: 1) identify the Tribe you are enrolled with, 2) give your full name (married and maiden names for women), 3) date of birth, 4) tribal identification number, if you know it, if not give your parent's names, this type of information needs to be given each time you write to the Bureau of Indian Affairs, Shawnee Agency. Each individual must request their own check. You may not request checks for friends or relatives.

Send the above information to: Superintendent, Shawnee Agency, Route 5, Box 148, Shawnee, Oklahoma, 74801.

Ables, Eugene O.
Abbott, George T.
Abbott, Michael N.
Abbott, Phillip G.
Adams, Edward K. Jr.
Adams, Ellen K.
Adams, Harry B.
Adams, Richard A.
Aitkens, Peter C.
Atkinson, David L.
Allen, Russell
Anderson, Benjamin
Anderson, Bobby H.
Anderson, David G.
Anderson, Earl W.
Anderson, Franklin D.
Anderson, Fredrick W.
Anderson, Cheryl A.
Anderson, Elvin L.
Anderson, Kevin D.
Anderson, Lois E.
Anderson, Milton T.
Anderson, Paula K.
Anderson, Vinnie
Archer, Jack L.
Atchley, Sarah E.

Babcock, Mary C.
Baker, Paul B., Jr.
Baker, Wanda R.
Baldwin, Debra J.
Baldwin, Juanita J.
Baldwin, Stella K.
Baptiste, Billy R.
Barbato, Jennie
Barich, Helen G.
Barnes, Juanita V.
Baxter, Delaine
Bazhaw, Ralph H.
Beaubien, William F.
Beaubien, Virgil M.
Bell, Della M.
Bible, Nathan D.
Blain, Earl
Bodine, Barton R.
Bodine, John R.
Bostwick, Dell W.
Bourassa, Charles P.
Bourassa, Kathijo R.
Bowles, Andrew
Bradley, Nealy A.
Braugh, Donald D., Jr.
Braugh, James R.
Braugh, Roger S.
Bragg, Virginia L.
Bristow, Kevin B.
Bristow, Opal J.
Britt, Brenda C. (Trevino)
Britt, Deanna D.
Brown, Stanley G.
Bruce, Nancy A.
Bruno, Alex J.
Bruno, August J.
Bruno, Edward L.
Bruno, Emmitt J.
Bruno, Florentina
Bruno, Louie W.
Bryant, Mary E.
Burks, Michael W.
Burnett, Robert
Butler, Ray N.

Calloway, Joan M.
Campbell, Maudie J.
Cape, Aurella
Cargill, Jackie D.
Cargill, James W.
Carroll, Teresa
Carsten, Lillian C.
Carter, W.X.
Cavanaugh, Marvin L.
Cherry, Earnest L., Jr.
Clapp, Deforest
Clardy, Dick T.
Coben, Helen L.
Coleman, Adele W.
Coleman, Denise K.
Cooper, Gary M.
Coleman, Larry J.
Coleman, Susan J.
Connolly, Phillip L.
Cook, Linda J.
Cooper, George E.
Coots, Michael D.
Correll, Craig O.
Costello, Louis T.
Covington, Gary R.
Crumb, Bill B.
Crumb, Connie M.
Cumbo, Darrell E.
Cumbo, Jimmie H.
Cumbo, Minisa Y.
Craig, Bessie I.
Cravens, Elizabeth
Creed, Eva A.
Cromwell, Sheryl M.
Croze, Jackie P.
Crowder, Billie J.
Cryer, Edward C.
Cryer, Karen J.
Cryer, Patricia A.
Cryer, Phillip E.
Curley, Charles W.

Dale Booc Kenneth

Darling, Roy E.
Darnell, Richard C., Jr.
Davis, Pearl F.
Depel, Paul E.
Detherage, Boyzle B.
Devader, Ralph E.
DeWitt, Charles E.
DeWitt, Michael E.
Dietrich, John E.
Dike, Gary E.
Dorn, Lloyd A.
Downhour, Corrine D.
Duray, Sheryl A.
Duvall, Earnest E.
Dyer, Judy B.

Eddy, Marguerite
Emert, Cheryl A.
Emert, Elvin L.
Emert, Timothy A.
Emig, Mary L.
Emmons, Janet S.
Etter, Mary A.

Egerland, Maureen H.
Farley, Mary P.
Faulkner, Gerald L.
Faulkner, Ronald T.
Ferrell, Vicki K.
Fisher, Kay A.
Fletcher, William F.
Fray, Earl F.
Friedman, Bessie O.
Friend, Julie A.
Frye, Jimmie C.
Frye, Larry C.

Gebhart, Hazel L.
Gillespie, David M.
Gillespie, Timothy D.
Glass, Dorothy E.
Gregson, Davis L.
Grimmett, Joseph T.
Godfrey, Charles E.
Godfrey, Victor E.
Goenour, Inez
Goodin, Thos A.
Goodman, Clarence D.
Goodman, Kevin D.
Gourley, L.C.
Goyer, Bobby R.
Goyer, Carol A.
Goyer, Kathleen A.
Goyer, Tom L.

Haas, James W., Jr.
Haas, John E.
Haas, Kaye L.
Hall, Bobby
Hallstrom, Colleen M.
Halterman, Mary L.
Hanun, Dee F.
Hardin, Ronda R.
Hall, Sharon K.
Harless, Brenda S.
Harp, Wynema D.
Harris, Estella
Harris, Nancy L.
Harrison, Charles W.
Harrison, Charles P.
Harrison, Robert A.
Hartsfield, Frances B.
Harvey, Eugene L.
Hamilton, Bill J.
Haskell, Paul M.
Haskell, Ronald E.
Hayworth, Robert L., Jr.
Heinken, Mamie N.
Heinrich, Glenda K.
Helms, Joseph I.
Helsel, Steve
Henson, Karol J.
Hey, Edward T., Jr.
Heyen, Dale G.
Heyen, Elmer F.
Hicks, Vernon C.
Hitt, Allie B.
Higbee, Joseph C.
Higbee, Randall B.
Higgins, Kevin J.
Hodde, Jo A.
Hodges, James E.
Hollway, Edith M.
Holcomb, Wilma E.
Houston, Duane A.
Houston, Anthony W.
Houston, Terry D.
Howard, Patricia T.
Howell, Leland A.
Howell, Meda M.
Huber, Reta M.
Huffman, James M.
Huffman, Loretta M.
Hughes, Patricia A.
Humphreys, Don M.
Humphreys, Donald J.
Humphreys, John E.
Humphreys, John L.
Humphreys, Laura C.

Ingle, James E.

Jenks, David A.
Johnson, Dennis E.

Jones, Carolyn S.
Jones, James H.
Jones, Marlon E.
Jones, Norman F.
Jones, Preston T.
Jones, Richard E.

Kane, Joanna L.
Kekahbah, Curtis W.
Kekahbah, Paul S.
Kekahbah, Rollin R.
Kelly, Maridon
Kemp, Tommy M.
Kennedy, Cecelia A.
Kennedy, Mamie
Kime, Pamela J.
Kime, Stephen R.
Kinslow, James N.
Kinslow, Larry T.
Koonz, Teresa R.
Kolinsky, Judy M.

Larue, Lash J.
Lawless, Kathleen J.
Lawrence, Jamie
Layman, Lewis V., Jr.
Layman, Carl T.
Layman, Jeanne L.
Lehman, Leonard G.
Lenz, James F.
Lenz, Martin R.
Levier, Martin A.
Lewis, Donald B.
Lewis, James F.
Lewis, Wayne W.
Littleton, June
Louraine, Raymond W.
Luff, Sheryl R.
Lynch, Irene E.
Lynch, Kathy R.
Lynch, Robert F.
Lynn, Donald L.
Lynn, Graydon D., Jr.
Lynn, Thomas B.

Mabry, Roger D.
Madoie, John D.
Mahaffey, Mary B.
Malone, Marguerite
Malone, Patrick
Manship, Flora E.
Mars, Mary A.
Martin, Paul I., Sr.
Martin, Viola M.
Matthis, Ethelyn A.
Maulden, Gloria G.
Melot, Barbara A.
Melot, Floyd T.
Melot, J.R.
Melot, Milford G.
Melot, Thomas G.
Melott, Benjamin F.
Melott, Franklin T.
Melott, Larry A.
Melott, Mary F.
Melott, Shirley C.
Melott, William W.
Meyers, Goldie I.
Milleham, Benjamin C.
Milleham, Benjamin D.
Miller, Stella
Mims, Edward D.
Mims, Laneta G.
Mims, Roger D.
Moore, Esther P.
Moore, George Y., Jr.
Moore, Harold G.
Moore, Mary L.
Morales, Dorothy E.
Morris, Lynn R.
Morris, Maggie
Morris, Phillip C.
Morrow, Cora M.
Morrow, Ronald A.
Mott, Vera L.
Moutaw, John W.
Muller, Arthur C.
Muller, Lloyd E.
Murtagh, Shirley A.
Myers, Benjamin F.

McCanless, Larry D.
McCandless, Mary A.
McCandless, Robert D.
McGlothlin, William C.
McGlothlin, William C., Jr.

Nadeau, Joseph K.
Navarre, LaFayette P.
Neal, Joseph A.
Neff, Daphne P.
Neff, Philip M.
Newkirk, Charles W., Jr.
Newsom, Durwood A.
Nocktonick, Louie C.
Norris, Diana L.
Nunn, Richard W.
Nute, Donald E.

Ogee, Lindon A.
Oldendick, Hilda J.
Olsen, Lola M.
Olsen, Randall W.
Olsen, Richard E.

Olsen, Wayne L.
O'Marra, Timothy K.
Osterloh, Robert R.

Palmer, Timothy J.
Palmer, Emma L.
Pappan, Donna S.
Pappan, Linda S.
Pappan, Paul, Jr.
Parkes, Judy D.
Parton, Weldon C.
Patton, Howard O.
Patton, John L.
Paul, Vivian E.

Peddleord, Bradford E.
Peddicord, Jean A.
Peddicord, Robert R.
Peddicord, Stanley V.
Peddicord, Steven L.
Peddicord, Thomas E.
Peel, Loretta M.
Peery, Vernon D.
Peltier, Earl
Peltier, James, Jr.
Peterson, Louise C.
Pettifer, Leonard L.
Pettifer, Sherman E.
Phillips, Barbara L.
Phillips, Yolanda L.
Pitchee, Col. Bert R., Jr.
Pryor, Charles, A., Jr.
Price, Derward C.
Purvis, Patrick A.
Purvis, Thos E.

Ray, Michael W.
Ray, Randall S.
Reagan, Jo A.
Redburn, Glenn R.
Reed, Teresa C.
Rennie, Raymond M.
Reynolds, Hattie L.
Reynolds, Steven C.
Rhodd, Gary D.
Rhodd, Leonard G.
Roberts, William M.
Robison, Emma L.
Rohy, Ida M.
Rolette, Harold
Ronnau, Grace I.
Rose, Linda A.
Rueggger, Iola M.
Rusche, Hazel
Rusow, Van R.

Sage, Addie E.
Sanders, Elton E.
Savage, Sophia
Savory, Harold M.
Savory, Judson R.
Saxon, Elsie L.
Scantlin, Abe W.
Schmidkofer, Stephen V.
Schoemann, Francis
Schrepfer, Jane A.
Schrepfer, Joseph A.
Schrepfer, Mary M.
Schrepfer, Robert C.
Schrepfer, Robert W.
Schwartz, Esther C.
Scott, Margaret
Shaw, Maryann
Sheldon, Terry L.
Shelton, Georgia A.
Shenandoah, Otis A.
Shepherd, Donald L.
Shurley, Nancy J.
Shurtz, Tina M.
Silva, Victor J.
Simon, Theresa A.
Sims, Louis E.
Singleton, Gall
Singleton, Norma L.
Slavin, Ray R.
Slover, Sherry L.
Smith, Betty J.
Smith, Lila J.
Smith, Robert M.
Smith, Roe L.
Smith, Vivian I.
Snow, Gerlie E.
Snow, Richard W.
Sofge, Flussie M.
Sooney, Walter P.
Sooney, Wilbert D.
Sowersby, Robert E.
Sowersby, Susan G.
Spear, Theodore
Spillman, Earl W.
Spillman, James
Springer, Elvin M.
Stackhouse, Vincent
Stapp, Bobbie J.
Steele, Debra E.
Stewart, Florence C.
Stewart, Samuel C.
StJohn, Marcell M.
Sullivan, John R., Sr.
Sutton, Susanna C.
Sweeney, Michael D.

Taylor, Ella
Taylor, Steven D.

Tescier, Denise R.
Tescier, John W., III
Thompson, Cora
Thompson, Lee F.
Thompson, Mattie M.
Todd, Ollie
Tripp, Teresa S.
Trousdale, Terry A.
Turley, Clark F.

Vaughn, Thelma J.
Vieux, Edward A.
Vieux, James R.
Vieux, Vincent J., Jr.
Verbeek, Julie D.

Waddell, Kyle D.
Wade, Henry T., Jr.
Wade, Homer H.
Wall, Douglas E.
Wallace, Thomas L.
Wano, Marcella A.
Walters, Jan
Ward, Frank D.
Weddie, Clinton A.
Welfelt, Carlene M.
Welfelt, George E.
Werslay, Rebecca L.
Whistler, Norman J.
Whistler, Lucina M.
Whistler, Rodger H.
Whitehead, Paul R., Jr.
Whitewater, Wilson D., Jr.
Whitlock, George H.
Wiedemann, Donna L.
Wilder, Lloyd J.
Wiles, Ernest C.
Wiles, Richard K.
Wiles, Rickie C.
Williams, Donald R.
Willmet, Katherine
Wisdom, Paul R.
Witcher, Richard W.

Witcher, William E.
Wolfe, Thomas L.
Woods, Ida F.
Wynns, Carl L.
Wynns, Elmer R.

Yates, Willard A.
Yeager, Brent E.
Yeager, Murl E.
Yell, Charity E.
Yott, Sharon K.
Young, Carl W.

These people have been reported as deceased, we need a death certificate.

LaFromboise, Anna G.
Levier, Douglas P.
Watkins, Joseph W. III
Goodell, Carrie M.

This list is of checks that were mailed out, addresses were incorrect and have been returned.

Aury, Barbara J.
Bertrand, Elisha D.
Brown, Robert F.
Garrison, Mary L.
Glascok, Leland R.
Jones, Jacqueline A.
Kilgore, Miquelyn
Kime, Carl V., Jr.
Kime, Jake C.
LeClaire, Alice J.
McCracken, Daryle W.
Odom, Kathy D.
Richardson, Bobby G.
Sandlin, Constance
Schenandoah, Nelson P.
Schroepfer, William C., Jr.
Taylor, Frederick M., Jr.
Tucker, Fonta L.

Sacred Heart receives federal recognition

The Citizen Band Potawatomi Tribe has been notified that the National Park Service has listed the Sacred Heart Mission Site in the National Register of Historic Places.

The National Register is the federal government's official list of historic preservation and recognition.

Sacred Heart was established as the first Benedictine mission in Oklahoma in 1876, by Father Isidore Robot and Brother Dominic Lambert of the Abbey of Pierre-qui-Pire, France. The original monastery, convent and boarding school was built on 640 acres at the request of the newly relocated Potawatomi in Indian Territory. Employee housing, a tool house, bakery, carpentry shop, granary, sawmill, blacksmith shop and numerous barns and sheds completed the original Sacred Heart community.

Funds for restoration of the original mission will now be available due to the federal designation as a historic site.

Traditional values seminar slated

Anishinabe Dab-Wah-Win — Indian Truth — is the title of a six-part lecture series on the Native American way of life, sponsored by the Citizen Band Potawatomi Tribe.

The lecture series began the week of February 20th, 1984 and will continue through July. For one

week out of each month, Che Che Quon Awah, intertribal spiritual leader from Kansas, will lecture at the Potawatomi complex on topics of interest to Native Americans and others concerned with the traditional Native American values. Spiritualism, ceremonies, language

and traditional medicine are all scheduled topics for the series.

Thanks to sponsorship in part from the Federal National Bank and St. Gregory's College, the lectures are open to the public free of charge, although donations are welcome.

Participants are urged to attend all four days of each seminar for maximum learning. The seminars will be from 7:30 till 10:00 p.m. and will be in the Firelodge at the Potawatomi Complex located on South Beard Street across from Mission Hill Hospital.

Seminar Schedule

March 19, 20, 22, 23 — 7:30 to 10:00 p.m.

Basic Indian Spiritualism

- a. Meaning & significance of the circle
- b. Meaning & significance of the directions
- c. Male and female
 1. Differences-Physical & spiritual
 2. Roles
 3. Societies
 4. Menstruation
- d. Children
 1. Initiation
 2. Training
 3. Development

APRIL 16, 17, 19, 20 - 7:30 to 10:00 p.m.

Red Man's Philosophy: Fire, Rock, Water, Green

- a. Concepts of the whole man
- b. Awareness of the senses — spirituality
- c. Symbolism: a free man's perspective

MAY 21, 22, 24, 25 - 7:30 to 10:00 p.m.

The Sacred Pipe & Other Sacred Articles Of The Anishinabe

- a. The significance
- b. The ceremonial aspects
- c. Frame of mind
- d. Training
- e. Continued education, training & development

JUNE 18, 19, 21, 22 - 7:30 to 10:00 p.m.

Vision Questing: Rites of Passage

- a. Frame of mind
- b. Sacred elements

1. Pipe
2. Stone
3. Fire
4. Tobacco ties
5. Sacred bundle
6. Water
7. Language
8. People
9. Nature
10. Plants
11. Animals

- c. Preparation: body & Mind
- d. Methods: practical (step by step) aspects
- e. Pipe: last but not least
- f. Rite of Purification (sweat lodge) Ceremony

JULY 16, 17, 19, 20 - 7:30 to 10:00 p.m.

Traditional Medicine: Harmony With Nature As a Frame of Mind

- a. All relatives - all life
- b. Concepts of the whole man
- c. All elements - fire, green, rock & water
- d. What does a medicine man do to doctor a disease?
- e. Historical perspective of traditional medicine
- f. Spiritual doctoring - supernatural
- g. Herbal doctoring
- h. Doctoring the whole man - body, soul & spirit
- i. Closure questions, recapping, etc.

Don Perrote: leading the traditional life

Reprinted from Shawnee News Star, January 22, 1984.

By JENNIFER JONES

He is, in the world's terms (but not his own), a modern day medicine man.

He lives a pure life — in body and spirit; a complete life.

"A modern day medicine man has to be a complete person," says Donald Amob Perrote, a pureblood Prairie Band Potawatomi Indian, according to the government. According to him, he's one-eighth French.

Perrote says it's "a little presumptuous" to call himself a medicine man; he doesn't like titles and isn't about to be pinned down by one.

His business card calls him an intertribal spiritual leader.

It's not easy to understand this man. Conversation glides quickly across the many facets of his personality and his work.

Perrote travels the world and the country, lecturing, conducting ceremonies, meeting with those who want to contact "The Great Spirit" and get in touch with their heritage. He has met with Lutherans and Arabs, the Sufi leaders of Turkey, the tribal leaders of Africa.

"I travel to make people more aware of who they are as human beings — to make them aware that they're a part of all life. There are the two-leggeds, the four-leggeds,

the creepy-crawly things and, you could say, the winged people. But you can't leave out the other elements — we're part of the fire, the rock, the water and the green.

"I explain all these things — they're the basis of what I talk about — that people are not separated from each other," says Perrote, the brim of his felt hat almost eclipsing the intensity in his eyes.

This man, his long hair pulled tightly into a ponytail that's been sectioned off with rubber-bands, is concerned about many things — the world's ecology, the spiritual and cultural deprivation of the native American, his hopes for the coming together again of different Potawatomi bands.

"Prophecies say our people will come back together, just as they said we would be separated," Perrote says.

Perrote, of Peabody, Kansas, was in Shawnee to discuss a language and cultural project with members of the Citizen Bank Potawatomi Business Committee. The project would involve the five Potawatomi groups — the Citizen, Prairie, Pokagon, Hannahville, Huron and Forest bands.

The project is just one of the many ways Perrote, 44, finds to help his people and the native Americans of other tribes. He speaks fluently the languages of five tribes and is learning a sixth.

He has a bachelor's degree in theology, a master's in political science and economics, and can go from a meeting of other medicine men to the chambers of the United Nations with equal ease.

"I can translate and interpret their system and our system, and how the two can get along better," he says.

He's working with the United Nations because he would like it to recognize Indian tribes as independent sovereign nations within the United States.

"I'm trying to put the United States on trial in world court.

"The basic question is what has been done with the Indians. I want to make the world aware that the United States is responsible for her treaties with us," he says.

But whether he's at the United Nations or preparing for a traditional Indian ceremony in a backroads community, Perrote lives a pure life. It's his first obligation to his people, he says.

"You have to live a pure life and always hold yourself ready to help your people," he says. He doesn't believe in using alcohol or drugs of any kind including aspirin or AlkaSeltzer; he maintains a good reputation (bills are paid on time); he doesn't get involved in politics or legal matters; and he doesn't condone "any illicit sexual behavior.

"I caught the spirit when I was

33. I became a part of the spirit and can communicate directly with the spiritual world. The spirits teach me things my teachers could never have taught me. People are not dead. They can still come into a ceremony."

As he listens to the past, so also does he look at the future — interpreting the predictions of the world's religions. He has no doubts that all point in the same direction, to some sort of Armageddon.

Perrote sees a fire moving across the country, burning the lost souls and passing by those who have given their soul to "The Great Spirit."

"You don't exploit this earth without paying the price," he says. "It's a written thing. It's a matter of time, and it's ironic we'll be destroyed by our own genius."

As much as he ruminates on the future and communicates with the past, he can't avoid feeling troubled by the present.

He doesn't believe his nonprofit agency, PEACE (meaning the People's Educational and Cultural Exchange), is meeting the needs of the country's native Americans.

"We're hampered by distance," he says. He's relying on some "Hollywood friends," for donations; he's using the media in every way he can; and has plans to take advantage of 20th century technology to reach more Indians.

"Technology and tradition can live side by side," he says.

CITIZEN BAND POTAWATOMI INDIANS OF OKLAHOMA
Resolution Pott No. 84-51

A RESOLUTION OF SUPPORT FOR DEVELOPMENT OF THE BAUGO CREEK COUNTY PARK, AND RECOGNITION OF THE CONTRIBUTION OF THE ST. JOSEPH COUNTY PARKS AND RECREATION BOARD AND MR. ROBERT J. FISCHGRUND TOWARDS UNITY AMONG POTAWATOMI PEOPLE OF ALL BANDS AND TRIBES.

Citizen Band shows vote of support for Baugo Creek Park

In an effort to reunite the Potawatomi Nation and guarantee their descendants a cultural heritage, the business committee of the Citizen Band Potawatomi Tribe has adopted a resolution of support for the Baugo Creek Historical Park project near South Bend Indiana.

At the request of the St. Joseph County (Indiana) Parks and Recreation Department representatives from all five Potawatomi bands met together last September to discuss the project. It was the first time in 140 years — since the Potawatomi's relocation from Indiana by the U.S. Government — that members of all five bands had gathered together.

At that time the park officials received a tentative endorsement

from the Potawatomi representatives on the condition that historical and cultural integrity be guaranteed. The park proposal calls for the re-creation of an 1830's Potawatomi village where visitors can view firsthand the types of clothing, housing and crafts indigenous to the Potawatomi culture at that time.

The Citizen Band resolution of support recognizes the park proposal as "An opportunity for all Potawatomi people to establish a common goal of unification for the preservation of the Potawatomi language, culture, history and heritage," and notes that "The very survival of the Potawatomi Indian people as an ethnic entity depends of the preservation" of the culture.

WHEREAS, The Citizen Band Potawatomi Indians of Oklahoma is a federally recognized Tribe of American Indians organized under the Oklahoma Indian Welfare Act of 1936; and the General Council is the governing body; and

WHEREAS, The Citizen Band Potawatomi Business Committee has authority to act in behalf of the Tribe as authorized in the Tribal Constitution and By-Laws; and

WHEREAS, The Baugo Creek Park Project of the St. Joseph County, Indiana, Parks and Recreation Department represents an opportunity for all Potawatomi people to establish a common goal of unification for the preservation of Potawatomi language, culture, history and heritage; and

WHEREAS, the tireless efforts of Mr. Robert J. Fischgrund, President of the St. Joseph County Parks and Recreation Department, have resulted in the first contacts between all bands and tribes of the Potawatomi Nation in 140 years; and

WHEREAS, the very survival of the Potawatomi Indian people as an ethnic entity depends of the preservation of our language, culture and history, NOW

THEREFORE BE IT RESOLVED, that the Citizen Band Potawatomi Indians of Oklahoma endorse and support the Baugo Creek Park Project and commend and thank Mr. Robert J. Fischgrund, the St. Joseph County Parks and Recreation Department and Board and the St. Joseph County Council for their efforts on behalf of all Potawatomi people.

Potawatomi WIC leadership honored

WIC (women, infants and children) program staff from across the country gathered in Washington, D.C., February 6 through 10 to prepare legislative strategy and plan other actions on the 10th anniversary of the WIC program.

Two representatives from each state and two persons representing Indian Tribal programs met with U.S.D.A. program staff and with Senate and House Committee

personnel. The major focus was on legislative changes in the program, one of five U.S.D.A. nutrition programs, that must be renewed in 1984 or expire. The conference agenda focused on other areas of concern to program directors, including automatic data processing, nutrition education, nutrition surveillance, program evaluation and Native American issues.

The conference, planned by the

WIC Directors Association in cooperation with U.S.D.A., is one of several activities underway in preparation for legislative action in the Congress. Guest speaker, Senator Robert Dole, (R-Ks), formed an informal advisory group of WIC Directors to recommend proposals the Kansas Senator can include in an omnibus nutrition bill he plans to introduce.

Citizen Band Potawatomi WIC Program Director Liz Brady and

Administrative Assistant Terri Ayers met with Priscilla Schmitz, Regional Director Supplemental and Food Distribution Programs, along with Dr. Shannon Doss, Chief of Supplemental Food Program Operations. Robert E. Leard, Administrator U.S.D.A. Food and Nutrition Service, presented a Certificate of Appreciation to Liz Brady.

Edmunds book reviewed

THE SHAWNEE PROPHET by R. David Edmunds. University of Nebraska Press, \$16.95.

Little known but powerful as a Shawnee Indian prophet during a long period of his adult life was Tenskwatawa, whose father, Pueshinewa, was a leading war chief, and whose father, Methoataske, was of Creek origin.

A brother, seven years older than Tenskwatawa, was Tecumseh, renowned as a Shawnee leader who attempted to unite all tribes in an effort to halt white aggression and to protect Indian lands. The brothers worked together off and on until Tecumseh's death at the Battle of Thames, the war of 1812.

Tenskwatawa shrewdly played both sides of the fence — the U.S. and the English — for provisions and supplies, as well as for certain other advantages. His religious doctrines were persuasive in influencing a large number of tribes of the old Northwest.

Though Tecumseh is remembered as a stirring speaker and leader, relative obscurity has marked the life of Tenskwatawa. However, Edmunds' well documented study revitalizes the man in a fascinating picture.

Reprinted from the January 15, 1984, Dailey Oklahoman Sunday Magazine.

New Deloria publication

Vine Deloria, Jr., joins with Clifford M. Lytle to discuss the compelling issues of American Indian rights and justice in the United States today in their new book, *American Indians, American Justice*, published October 25 by the University of Texas Press.

Deloria, author of *Custer Died For Your Sins*, a book that has sold more than 100,000 copies in hardcover and one million copies in paperback, has published other noted books on the contemporary American Indian. A Tribal member of the Standing Rock Sioux Tribe, Deloria has championed Indian rights for more than twenty years. This advocacy has involved him in diverse organizations, state and federal programs, and political and legal causes on behalf of the American Indian. In 1975, Deloria argued in federal court the appeals cases resulting from the Indian occupation of Wounded Knee, S.D. Both Deloria and Lytle are

professors of political science at the University of Arizona in Tucson. Lytle's background includes publication in the fields of judicial politics, constitutional law, and civil liberties.

American Indians, American Justice chronicles the battles of American Indians for self-determination, lost lands, cultural preservation, and fundamental human rights-battles that are fought, and frequently won, in the courts and the political arena. Deloria and Lytle examine Indians and the courts, the adaptation of Indian customs and institutions to the demands of the contemporary world, and the problems Indians face in securing their legal and political rights.

Certain to become the standard sourcebook on the plight of the American Indian, *American Indians, American Justice* is now available in bookstores for \$9.95 in paperback and \$19.95 in hardcover.

Any candidate for office may withdraw by filing a written notice of withdrawal the Election Committee at any time not less than ten (10) days prior to the election. Such notice shall contain the candidates name, the office for which he is a candidate, and shall be notarized or sworn to before a person authorized to administer oaths.
Section 408: Procedure on Withdrawal

If a candidate withdraws, the Election Committee shall post notices to that effect at all polling places and within the voting booths, and may line through to otherwise obliterate the candidate name from the ballots. Any votes cast for a withdrawn candidate shall be disregarded.
Section 409: Contest of Candidate Eligibility

Any candidate or eligible voter may challenge a candidates legal qualifications to run for office by filing a written petition with the Election Committee within three (3) business days of the closing of the filing period. Each petition shall state with particularity the reasons the candidate is not eligible to file for office.
Section 410: Procedure for Hearing

Upon receiving a petition pursuant to Section 408, the Election Committee shall immediately deliver a copy to the challenged candidate and set a hearing before the Election Committee to decide the Contest. No formal pleading are required. The Election Committee may subpoena witnesses and take testimony under oath. In all cases, the burden of proof shall be on the petitioner.

CHAPTER FIVE BALLOTS

Section 501: Candidate's Names

The name of any candidate for office shall be printed on official ballot as the candidatesigned his declaration of candidacy without any prefix, suffix, or title. A nickname may be included if requested pursuant to Section 404.
Section 502: Unopposed Candidates

Any candidate who is unopposed shall be deemed to elect, and his name shall appear on the ballot with the designation "unopposed" printed next to his name.
Section 503: Care of Ballots

- (a) Only one ballot shall be cast by each eligible voter.
- (b) A ballot shall be cast only after the voter has signed the poll register unless voting by absentee ballot.
- (c) Election Committee officials shall account for all "ballots".

Section 505: Instruction on Ballots

Specific instructions to the voter may be printed at the top of the ballot. Ballots shall not be numbered or show any other lettering or identifiable markings, unless such markings be on a perforated "tear-off" slip to be removed prior to placing the ballot in the ballot box.

CHAPTER SIX ABSENTEE VOTING

Section 601: Eligible Absentee Voters

Any eligible voter is eligible to vote by absentee ballot.
Section 602: Application for Absentee Ballot

Qualified voters wishing to cast absentee ballots shall deliver them to the Election Committee not later than 10:00 a.m. of the last Saturday in June by U.S. Mail and not earlier than 30 days prior to the election. Requests for absentee ballots must be in writing and must include the correct mailing address and tribal roll number of the person making the request and mailed to a special post office box controlled by the Election Committee. Requests to vote an absentee ballot must be made not less than 15 days prior to each election.

As soon as the filing period for candidates has closed (60 days before the election) the Election Committee will prepare a ballot and send one on request to each qualified voter. The Election Committee shall maintain an accurate record of all ballots so issued, including the name and address of the voter to whom the ballot was issued, and the date of issue.
Section 604: Return of Absentee Ballots

All absentee ballots must be marked, sealed in an inner envelope and mailed in an outer envelope so as to reach the Election Committee not later than the time the polls close on election day. Only the outer envelope shall have the voters name, return address and tribal roll number written upon it.
Section 605: Absentee Ballots to Remain at Post Office

All absentee ballots received by the Election Committee shall remain in a locked post office box provide for that purpose in the Shawnee, Oklahoma Post Office until 10:00 a.m. on the day of the election, at which time the Chairman of the Election Committee, or an election official designated by the Chairman, and at least one other election official shall receive the ballots from the post office and shall personally transport them to the canvas site where they shall be delivered immediately, still sealed, to the remaining members of the Election Committee. No absentee ballot will be received at any time or by other means than provided for in this Chapter, which is by U.S. mail.
Section 606: Handling Absentee Ballots

Said ballots shall be deposited unopened in a special locked ballot box and tabulated by regular election officials in accordance with those regulations contained in Chapter Seven of this Ordinance.
Section 607: Referendum Votes on General Council Resolutions

All General Council Resolutions, since they relate to claims or rights growing out of treaties only, shall be voted on in a referendum vote. This referendum vote shall be by absentee ballot only and handled in the same manner as that prescribed for casting absentee election ballots except that all ballots must be distributed within 10 days and received by the Election Committee within thirty (30) days after any General Council Meeting. These ballots will be received for counting and counted on the 30th day after any General Council Meeting and the results certified to the Business Committee. Results of the vote will be published in the Tribal newspaper. Preparation of Resolutions for referendum vote shall be by the Business Committee on the basis of motions adopted by those attending the General Council Meeting or by petition to the General Council by a number of eligible voters in excess of 50% of those attending the last General Council Meeting.

CHAPTER SEVEN CONDUCT OF ELECTIONS

Section 701: Hours of Voting

The polls shall be open at each polling place from 8:00 a.m. until 7:00 p.m. Friday and from 8:00 a.m. until 10:00 a.m. Saturday the day of General Council meeting. Any voter in line at the polling place but unable to cast his ballot before 7:00 p.m. on Friday shall be allowed to finish voting. Prior to beginning the voting, the Election Committee shall open the ballot boxes and display the empty box to all person present to insure that no ballots are contained therein.
Section 702: Method of Voting

All candidates shall be subject to vote by secret ballot cast by the qualified voters at the time and place designated for the election. Each prospective voter, upon being identified as being on the official voters list, shall be handed as unused ballot by an election official, and shall sign his name on a voter register, kept for that purpose, to acknowledge that he has received his ballot. He shall vote in privacy, in a voting booth, by marking an "X" opposite the name of each candidate for whom he is voting, shall fold the ballot so his choice cannot be seen by others, and shall personally deposit the ballot in the ballot box. The Election officials may allow a voter to obtain the assistance of any person in casting his vote if he is physically unable to cast his ballot and requests assistance without previous suggestion. The Election Committee, or its present members shall decide whether assistance may be rendered, and their decision shall be final.
Section 703: Marking the Ballot

A ballot shall show only the marking of the voters choice and shall not show more choices than the election calls for. A person may vote for fewer candidates than he is entitled to cast votes for without having his ballot affected. Ballots written upon or marked with more choices than designated by the election or bearing other such abuses will be rejected.
Section 704: Mutilated Ballots

If a voter mutilates a ballot or renders the ballot unusable he may obtain another, and the mutilated ballot shall be folded and marked "mutilated" in ink. Each member of the Election Committee on duty at that polling place shall sign his name below this marking and the mutilated ballot shall be placed in a large envelope marked "mutilated ballots". The envelope containing all mutilated ballots shall be placed in the ballot box at the end of the voting.
Section 705: Unused ballots

Ballots unused at the end of the voting shall be tied together, marked "unused" in ink, signed by at least two election officials, and placed in the ballot box at the end of the voting.
Section 706: The Tally

At the end of the voting, the absentee ballots, voter registers, and ballot boxes shall be transported to the Conference room of the tribal office. The Election Committee shall unlock the ballot box(s), shall remove the ballots one by one, and as each one is removed, the clerks shall read off the names of the candidates marked thereupon. At least two election officials shall view each ballot, and each counter shall keep a separate tally of the votes cast. Each candidate may select a watcher of their choice, not a candidate, to observe and keep a separate record of the tally of the ballots, and who shall not interfere with the tally process.
Section 707: Counting Absentee Ballots

After the count of the regular ballots, the Election Committee shall count the absentee ballots. Each outer envelope shall be opened, but the inner envelope shall remain unopened at that point. The Chairman shall then determine whether the person whose name is signed to the envelope and affidavit is a qualified voter and check said voter against the absentee voting list. The sealed inner envelope shall be dropped into the official absentee ballot box and remain there until the actual count of all absentee ballots is started. Any ballot not properly submitted in accordance with the instructions for absentee balloting will not be counted. The absentee ballots shall then be counted in the same manner as regular ballots.
Section 708: Rejection of Ballots

If, during the tallying of the votes, the members of the Election Committee are unable to determine from a ballot the choices of

the voter, the ballot shall be rejected. A rejected ballot shall be marked "rejected" in ink. Each member of the Election Committee shall sign his name below this marking. Rejected ballots shall be kept together, and placed in the ballot box at the end of the tally.

Section 709: The Abstract

At the end of the tally, the Election Committee shall determine the total vote cast for each candidate including the absentee ballots. These shall be written down, together with the number of rejected ballots, spoiled ballots, unused ballots and total ballots printed, and shall be certified to by each member of the Election Committee signing his name thereto. The abstract of votes shall be read aloud to the public and one copy each delivered to the Business Committee, the Tribal Court Clerk, and the Election Committee files in the Tribal Secretary's office.
Section 711: Certification of Election

The election shall be certified by the Election Committee immediately after the ten (10) day period for filing an election contest expires provided that if an election contest petition is filed within the time period allowed, then no certificate of election shall be issued until after such election contest is finally decided.
Section 712: Recounts

If the votes cast for two or more candidates (with the highest vote) is tied, or if the highest vote is larger than the next highest vote by less than 10% of the total votes cast for that office, there shall be an automatic and immediate recount. The Election Committee shall open the ballot box and shall recount the vote for that office on all the unmutilated unrejected ballots, rejecting any on which it is unable to determine the choice of the voter. The recounts shall continue until two consecutive counts agree, and a new abstract shall then be prepared and read aloud to the public.
Section 713: Run-Off Elections

A candidate for membership on the Business Committee must receive the highest number of votes in order to be elected. If the abstract shows that the vote cast for two or more candidates for an office is tied, a run-off election shall be held within sixty (60) days after the general election. The Election Committee shall supervise the run-off election following the same rules and procedures followed in the general election. Subsequent run-off elections may be held in the same manner if necessary. As soon as some candidate has received a higher vote than any other candidate, no further run-off elections will be had.
Section 714: Installment in Office

In order to provide for an orderly transition of power, the newly elected officers shall be installed at the General Council meeting.
Section 715: Retention of Ballots

The Election Committee upon completion of the election and announcement of the winners shall deposit all ballots and records locked in the

ballot box in the vault of the Federal National Bank of Shawnee, to be held by said bank for safekeeping until:

- a) the time for filing a contest to the election is passed or,
- b) any protest which has been filed has been finally determined. Upon final certification and installation of candidates the Chairman and Secretary of the Election Committee only shall have access to and shall return all ballots and election records to the Tribal Secretary to be placed in permanent tribal records for a period of five (5) years. From and after the date of final installation of said elected officials and after the five-year period is completed, the Tribal Secretary without any other authorization than this Act may remove the election ballots and records, except the final certification of successful candidates, and destroy them. The final certification of election results entered by the Election Committee shall not be removed but shall be retained as a permanent public record.

CHAPTER EIGHT ELECTION CONTESTS

Section 801: Grounds for Contest

Any candidate or qualified voter of the Citizen Band Potawatomi Tribe may contest the election results on any of the following grounds:

- (a) for partisan political activity on the part of the Election Committee or any member thereof, or crimes or torts on the part of any official making or participating in a campaign, petition, or solicitation of votes for tribal election.
- (b) that the candidate whose election is contested, or any person acting for him or her had given to a voter, or election official a bribe, or has offered such bribe or reward for the purpose of procuring his or her election.
- (c) crimes and torts on the part of any candidate or any person acting for him or her at the polling place or in the immediate area.
- (d) violation of the Citizen Band Potawatomi Tribe or Oklahoma Election Ordinance or the Rules promulgated thereunder.
- (e) casting of ballots by unqualified voters.
- (f) that by reasons of erroneous rejection of ballots the person declared elected did not in fact receive the highest number of votes for the office.

Section 802: Contest Petition

A candidate or qualified voter contesting a tribal election shall, within ten (10) days after completion of the tally of the election and declaration of the results, file with the Election Committee or its designated representatives a statement in writing setting forth their particular grounds for the contest. The statement shall be verified by affidavit of the contestor(s) that they believe the matters and things therein contained are true. After the statement is filed the Election Committee shall set a time for a hearing of the contest, no later than (10) days after the date on which the statement of contest was filed. Written notice of such hearing shall be mailed or delivered to each candidate for the office contested. Any party to the election protest and the Election Committee shall have the right to view the election ballots and records in the presence of the Chairman of the Election Committee in his office. Any party to the protest or a tribal member shall be entitled to receive a photocopy of said documents certified as true and correct copies by the Court Clerk upon payment to said clerk of normal and customary charges. Said certified copies shall be received as evidence by the Election Committee in like manner as an original. Alternatively the Election Committee, upon request of a party or on its own motion, may convene a hearing for any protested election at the Tribal Courthouse, Shawnee Indian Agency, for the purpose of review of said election materials. After hearing the proofs and allegations of the contestants, the Election Committee shall make their findings and shall have authority to pronounce their judgement either setting aside, or confirming the election.
Section 803: Tribal Court Review

A contestee not completely satisfied with the findings and decision of the Election Committee, they may appeal to the Tribal Court within five (5) days of being notified of the decision of the Election Committee. The Election Committee shall be a named party defendant along with the person whose election is challenged. Any other candidates for that office may intervene. The individual Election Committee members need not be made a party to such action, and the tribal attorney shall represent the interests of the Election Committee. The tribal court shall conduct a trial de novo on the matter with the right of appeal as in other cases, and the decision of the court shall be final. The Court may order appropriate relief.
Section 804: Harmless Error

Neither the Election Committee nor the Courts shall invalidate any tribal election unless it appears by clear and convincing evidence that the numerical accuracy of the election results cannot be accurately determined to declare a clear winner with sufficient accuracy or that the error found in said election is so manifest and substantial that the error in and of itself destroys the integrity of the election.
Section 805: Request for Recount

Since the Election Ordinance provides for automatic recount of ballots, any request for recount of ballots must list the reasons therefore in writing and be submitted to the Election Committee Chairman, or his designated representative within five days after the election. Such request must be accompanied by a non-refundable cashiers check of \$200.00 made payable to the Citizen Band Potawatomi Tribe. Said check shall be forwarded to the Tribal Secretary-Treasurer to be credited against the cost of the recount. The Election Committee shall meet and decide within ten (10) days of the receipt of the notice whether or not such reasons listed in the request are sufficient to cause a recount of ballots. If no recount is made, the \$200.00 is refunded.
Section 806: Finality

The declaration of election results which is uncontested, or the declaration of the election results following an election contest provided for herein shall be final.

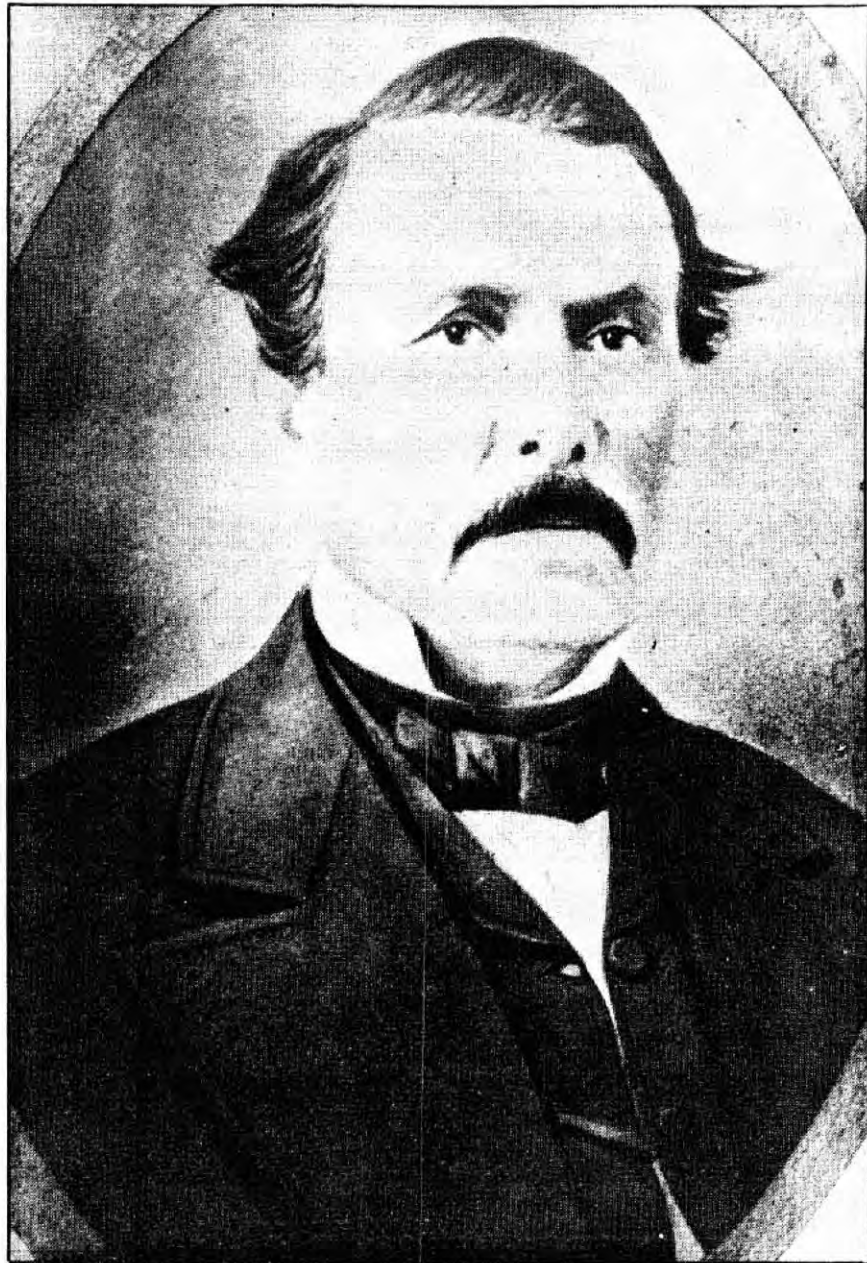
Museum murals completed

The Citizen Band Potawatomi Museum and Archives has four new paintings and a half-dozen pastel illustrations that will be exhibited in conjunction with stories and artifacts gathered from the oral history project conducted last fall.

Art historian, Prof. Robert York from Fort Myers, Florida, and area artist Neil Owens created the abstract paintings over the Christmas

holidays. The four panels represent the Michigan, Kansas and Oklahoma stages of Potawatomi history and a large map will be used to illustrate the relocation trail. The smaller pastels illustrate traditional dress and lodging and, a series of three recreate in abstract expressionistic terms the love story of Pokagon and Lonidaw.

Potawatomi Scrapbook



Joseph Napoleon Bourassa, tribal leader, whose signature (along with B. H. Bertrand, M. B. Beaubien and George S. Young) approved the original Kansas allotment rolls. Picture courtesy of the Kansas State Historical Society in Topeka.

General (Council) Advice

The following is reprinted from the February 13, 1915 edition of *The Indian Scout*, a publication printed 10 times a year by the old Shawnee Indian School and Agency. The words of O.J. Green, Agency Superintendent at that time, hold special meaning as the June General Council meeting of the Tribe draws closer and closer.

THE POTTAWATOMIE COUNCIL A Few Suggestions.

On the 20th the Citizen Pottawatomi Indians will meet in a general Council at the Shawnee Indian School, as announced in our last issue. There are something like 1800 names on the tribal rolls, many of these with the best education — plenty with business ability and a large number who have already been given full control of their lands and funds. In fact the Citizen Pottawatomies have long been recognized as among the most progressive Indians in the United States.

Your trust period expires within a couple of years, and it is very probable that with very few exceptions you will soon be compelled to look out for yourselves with no assistance from Uncle Sam. Notwithstanding the number of competent and energetic men and women among you, still it is well known that there are yet too many who drink whiskey, gamble, and in other ways show their incompetency, and who need assistance from some source.

Now in your coming council these facts and conditions should be kept in mind. You should come to your council with your minds open—with plans thought out, but with a willingness to give up your hobby-horse if the majority do not agree with you.

One or two persons should not attempt to do all the talking. Say your say, and sit down, and give everyone a chance. This is to be a council, not a debating society. Don't try to convince the whole tribe that you are right, and the rest of the folks are wrong. They will not believe you.

You are all proud of your Indian blood, and you should be. If you are, then show respect to the Indian blood by listening to those members of your tribe, who have considerable Indian blood in their veins. Give the Indian blood a chance.

But don't forget the main and principal idea, which you should keep in mind, which is that the advice of one man or woman among you who has lived a clean and successful life before you all, should have more weight in your councils than all the whiskey-soaks and bums in the whole tribe. Listen to the advice of your best men and women and vote with them.

Your principal business is to elect a good committee to look after your affairs. Elect your best people on this committee. Give this matter careful consideration. If you fail in this your whole council will be a failure, and your entire tribe may in the end lose large sums of money, because of an incompetent committee. Elect men and women who have Indian blood—the more the better—and who will have good sense and judgment as well as intelligence and ability to meet the Honorable Commissioner of Indian Affairs, and the various committees in Congress before whom you will expect them to appear.

Now just another word, when you have a good committee, don't turn and tie them all up, hand and foot, by trying to decide everything in this council. You do not know what they will come up against. Give them a free hand, especially so since their acts are to be approved by the Honorable Commissioner before they become binding.

The main thing is to get a good clean, intelligent, committee. Then get behind them and push. Don't call the other fellow a kicker just because he doesn't agree with you. You might be wrong yourself. Be friends. Work for harmony and good will. Be brothers and sisters in the same blood. Pull together and put something over the hill this time.

Potawatomi Dictionary

THE POTTAWATOMI HAVE A TENDENCY TO ELUDE VOWELS AND SYLLABLES, DUE TO THE RAPIDITY WITH WHICH THE DIALECT IS SPOKEN, AS COMPARED WITH THAT OF THE OTTAWA AND CHIPPEWA SAME AS (OJIBWE).

THE VOWELS ARE—A, E, I, AND O:

THE ALPHABETS NOT USED IN THIS WRITING ARE AS FOLLOWS: C, D, F, G, J, L, P, R, U, V, X, AND Z.

ALTHOUGH SOME POTTAWATOMIES USE FEW OF THE ALPHABETS ABOVE:

(T) IS USED IN PLACE OF LETTER (D).

(TT) IS PRONOUNCED LIKE (CH).

(B) IS USED IN PLACE OF LETTER (P).

VOWELS:

A, E, I, O;
BA BE BI BO;
TA TE TI TO;
KA KE KI KO;
SHA, SHE, SHI, SHO;
MA ME MI MO;
QA QE QI QO;
SA SE SI SO;
WA WE WI WO;
YA YE YI YO;
SA SE SI SO;
WA WE WI WO;
YA YE YI YO;

FOODS

ENGLISH	POTAWATOMI
SALT	SEIN TA KEN
SUGAR	SES BAH QET
MILK	NO NAK NE YA BO
PEPPER	WAS KAK
STRAWBERRIES	TE ME NEN
APPLES	MSHIM NAK
APPLE	MSHI MEN
POTATO	BEN
CUCUMBER	KO KO BE
PLUM	BOK MA
EGGS	WA WEN
PEAR	BOK TO

Vote! Vote! Vote! Vote!

SOUP	MBOB
BREAD	BQESH KEN
CORN—PLURAL	NTAM NAK
MEAT	WI YAS
GRAPES	SEIW NWEN
CHERRIES	SES WEM NEN
WATER	MBISH
FRIED BREAD	SAS KO QE TEK BQESH KEN
POP	WISHK BA BO
GOOSEBERRIES	BESHK ME NAK
BLUEBERRIES	MI NEN
BACON	WE SA WAK SOT KO KOSH
BLACKBERRIES	MKE TE ME NAK
CRANBERRIES	BOK ME NE SEN
RASPBERRIES	MSKO ME NAK