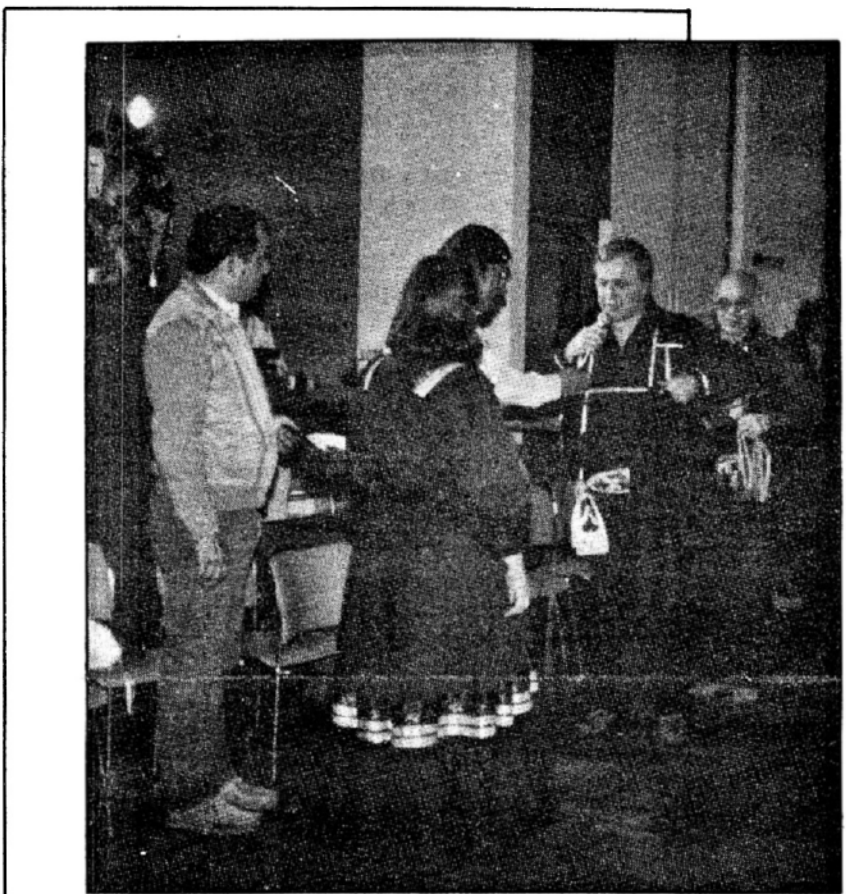


HOWNIKAN

PEOPLE OF THE FIRE

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Potawatomis honor Cherokee

Potawatomi Tribal Chairman John Barrett and Secretary-Treasurer Kenneth Peltier were among more than 3,000 well wishers attending a pow wow last month honoring Wilma Mankiller, the first female chief of the Cherokee Nation.

Mankiller (a family ancestor was an famous warrior) became Chief of the Cherokee Nation of Oklahoma when former chief Ross Swimmer was appointed Assistant Secretary of the Interior for Indian Affairs.

Chairman Barrett and Secretary

Peltier honored Ms. Mankiller with a traditional shawl and two turquoise necklaces. She, in turn, presented them with a small flag of the Cherokee Nation and a signed print by Cherokee artist Bill Rabbit.

Ginger Pawpa, the first tribal member to ever serve as both Potawatomi Tribal Princess and Pottawatomie Inter-Tribal Pow Wow Club Princess, also attended the Cherokee ceremonial pow wow held in Tahlequah, Oklahoma as a representative of the Potawatomi Tribe.

Top left: Chairman Barrett and Secretary Peltier present Chief Mankiller with Potawatomi shawl and turquoise necklaces. Bottom left: the chief of the Cherokees shakes hands with the chairman of the Potawatomis. Bottom Right: Mankiller poses with Potawatomi gifts. Top right: Ginger Pawpa, Tribal and P.I.P. Princess, leading princess parade.

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Report from the tribal archives

By Jean LaReau Miller

I will start this column with a sincere "thanks" to the individuals who have responded to the HowNiKan's requests for help in identifying people in old photographs and to the individuals who have donated material to our fledgling tribal archives.

On behalf of Citizen Band tribal members, a special thanks goes to Mr. Phil Cannon of Tecumseh, Oklahoma, who informed us of holdings at the Oklahoma State Archives—including the original survey done on the Potawatomi Reservation in Indian Territory, beginning in 1871 and continuing up to the turn of the century.

Mr. Cannon is a longtime resident of Pottawatomie County, Oklahoma and an avid history buff. He has a carefully nurtured, and not unreasonable, theory relating to Coronado's expedition across the Llano Estacado in search of the Seven Cities of Cibola. His particular historical narrative has a twist ending, however, and students of Coronada are invited to contact him at Route 4, Box 57, Tecumseh, Oklahoma 74873 to exchange ideas.

Dr. Francis Levier, tribal administrator, shared my enthusiasm over Mr. Cannon's find at the aforementioned repository and gave the go-ahead to order copies of the survey from the State Archives. The 34 plats in the collection show the location of old wagon roads, creeks, rivers and cabins. Some of the cabins are identified by family surnames, others simply as "Indian's Cabin."

Donneta Simpson, museum curatorial assistant and a Bertrand descendant, helped to list all of the surnames and identified locations marked on the surveys. Following is a listing of the names collected from the surveys: (Let us hear from you if anything in the list recalls family legends.)

McGee and Cook's Crossing
Gold Diggings
Deer Creek
Ecantucka
Lizzie Grayeyes
Terminal Corner
Penty Fay
G.R. Davis
F O Ranch
Clary's Store
S. Combs
J. Eldridge
J. Albert
J.S. Chandler
W.T. Montooth
W. Lore
N.H. Byars
Thomas and Linda Coker

Bob Deer
Tyner's Store
Osana
Santa Rosa
Box X Ranch
G. Fish
Shawnee Wagon Road
Witness Corner
Arbuckle Wagon Road
Bercheron's
Pettifer's
J. Lewis
Brown
W.L. Byars
Johnson P O
Campballs
Initial Corner
G.R. Crane

HOWNIKAN PEOPLE OF THE FIRE

The *HowNiKan* is a publication of the Citizen Band Potawatomi Tribe, with offices located at 1900 Gordon Cooper Drive, Shawnee, Oklahoma.

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

The *HowNiKan* is mailed free to all enrolled Citizen Band tribal members, with subscriptions available to non-members at the rate of \$6 annually.

The *HowNiKan* is a member of the Native American Press Association. Reprint permission is granted with credit to the *HowNiKan* or the Citizen Band Potawatomi Tribe.

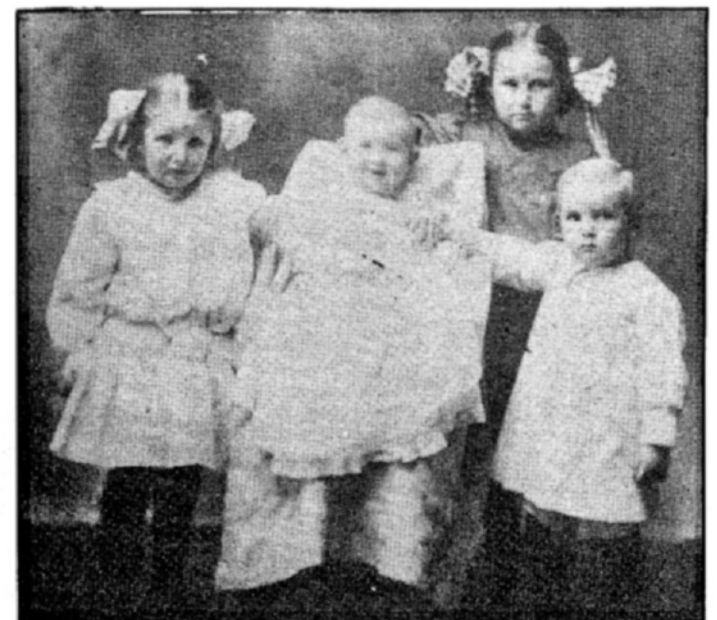
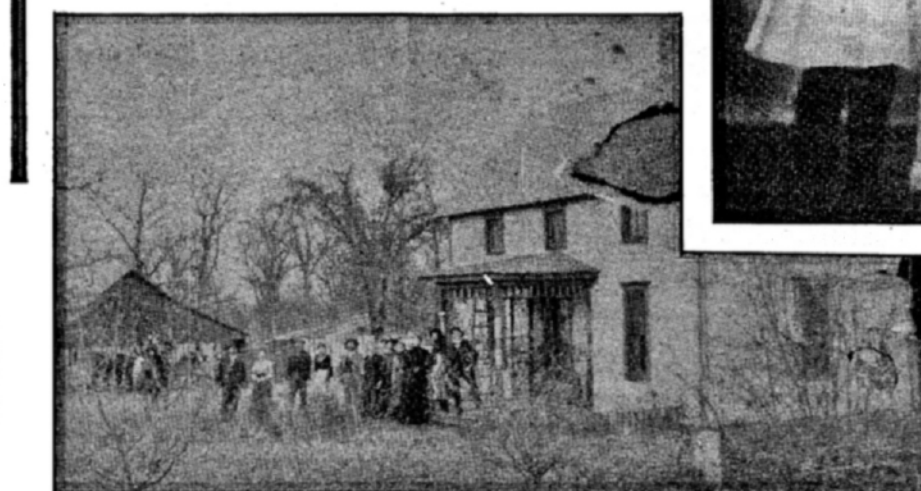
All editorials and letters become the property of the *HowNiKan*. Submissions for publication must be signed by the author and include a traceable address. Publication is at the discretion of the *HowNiKan* editor and the Citizen Band Potawatomi Business Committee.

Change of address or address corrections should be mailed to Rt. 5, Box 151, Shawnee, Oklahoma 74801.

Citizen Band Potawatomi Business Committee

Chairman — John "Rocky" Barrett
Vice Chairman — Doyle Owens
Secretary/Treasurer — Kenneth Peltier
Committeeman — Dr. Francis Levier
Committeeman — Bob F. Davis

HowNiKan Editor
Patricia Sulcer



Left top: Ralph Royster, M.D. Bottom left: Original allotment of Mary Anastasia LaReau in Wanette. Top right: Mary Alice and Helen Alta Geneleska LaReau with babies Emery Byrd and Joseph Louis. Photos courtesy of Jean LaReau Miller.

Some years ago Dorothy Stricklin, a tribal member and Shawnee resident, painted and donated to the tribal museum an acrylic portrait of Simon Pokagon. The portrait is now hanging in a place of prominence in the museum and, if somewhat late, a public "thank you" to Dorothy is in order.

The collection of research papers donated to the tribal archives by Dr. David Edmunds is in the organization process. Dr. Edmunds researched and collected his material from the National Archives, the Great Lakes states, Iowa and Kansas. From these sources, he wrote the book, "Potawatomis: Keepers of the Fire", for which he was awarded the 1978 Francis Parkman Prize for American History.

Dr. Edmunds, one-eighth Cherokee, was born and raised in Illinois. While growing up he became interested in studying Indians indigenous to his home state. His Master's thesis at Illinois State University was on "A History of the Kickapoo Indian in Illinois;" his doctoral thesis at the University of Oklahoma was "A History of the Potawatomi Indians" — which eventually expanded into the "Keepers of the Fire" book. We are flattered and pleased that Dr. Edmunds has selected the Potawatomi Tribe for extensive study. He is a frequent magazine contributor and lecturer on various aspects of the pre-removal Potawatomi Nation. I thoroughly enjoyed reading Dr. Edmund's book and recommend it to tribal members interested in learning more about Potawatomi history. (Edmund's book is available through the tribal museum; see display ad in this issue.)

More publishing news of interest to tribal members is the preparation of Father Joseph Murphy's dissertation for publication in book form.

Father Murphy, longtime history professor at St. Gregory's College in Shawnee, researched and wrote on "Potawatomi Indians of the West: Origins of the Citizen Band." Murphy's focus is primarily on the Potawatomi after their removal west, across the Mississippi, into what was soon to become the Louisiana Purchase, then further west into Kansas and, eventually, into Indian Territory.

Father Murphy will soon be teaching a night class at St. Gregory's that will cover the history of Sacred Heart Academy, the school established in southern Pottawatomie County on land donated by Potawatomi Indians. There, the Benedictine priests educated Indian children living in Indian Territory.

According to Brother Lawrence, director of non-credit classes at St. Gregory's, the Sacred Heart class will meet on Thursday evenings from February 20 through March 6. Enrollment costs \$6 and participants are asked to bring a pad and pencil to take notes.

We have begun indexing the rolls of microfilm in our archival collections. This is a time consuming step in microfilm processing, as each 100-foot roll holds from 1500 to 1700 frames of written and printed material. During the indexing process, a frame by frame search is being done for names and events relative to Potawatomi history.

Tribal members visiting the tribal complex are urged to sit down at the microfilm reader — so they can share the indescribable feeling we get upon discovering a document drawn more than 100 years ago carrying Potawatomi family surnames. Additionally, there are names that I have seen on the tribal rolls and have heard through family "oral history" all of my life. Another, personal, dimension is added when, through documentation, we can watch our ancestors going about a century or more ago, doing day to day activities. Reading the records lends a closeness, a feeling of what life was really like back in those austere times.



Letter from the Chairman

Dear Fellow Tribal Members,

There is an old saying that goes: "Isn't it amazing how time flies when you're having fun?" With a full one-third of my elected term as Tribal Chairman behind me, time has certainly flown. There have been some times that were fun and some that were not. The best times have been when we have been able to meet together and rediscover family and tribal ties. The regional council meetings in Denver, Fort Worth and Chicago were well received. When we hold them again next year, I hope that even more of you will be able to attend. There has been none of the squabbling go on at the regional meetings that used to characterize the old seated council in Shawnee. For those of you who are going to attend the Houston meeting in February, I'm sure you will find it a pleasant and rewarding afternoon.

Another experience of the last nine months that has been enjoyable is watching the tribal administration develop into a smooth running, efficient business organization. It is our hope that we will soon be in a position to increase the tribe's assets and

earnings to the point that a per capita distribution of earnings can be made to every tribal member.

Everything that we promised to do in the 1985 campaign is being done. The results that have been evident are due more to a unanimous spirit within our tribal government than anything else. Each of the five members of the Business Committee puts the interests of the tribe and their individual responsibilities ahead of personal concerns. By having a majority of the Business Committee active in administrative or direct oversight positions, the flow of information needed for correct decisions has been greatly enhanced. The situation in the past where tribal government did not know what tribal administration was doing is gone. We have elections coming up in June. If you approve of what we are doing, please help keep our team together.

On the not so positive side, our tribe is faced with some very dangerous situations in the future. The State of Oklahoma is attempting to impose taxes on tribal operations in direct violation of the Oklahoma Constitution and many federal court precedents. Even worse, the lawsuit arising out of the conditions that resulted in the impeachment of two previous tribal officials is still in court — after two years. Despite the fact that all the parties concerned were tribal officials and all alleged actions took place on

tribal territory, the Oklahoma state courts have taken jurisdiction at the request of the previously removed officials. Our tribe has its own court system. If the State of Oklahoma is allowed to take jurisdiction in a matter obviously tribal in nature, we are threatened as a sovereign government. The next step will be for the state to tax us and regulate us and, finally, eliminate us.

The Attorney General of the State of Oklahoma, Mike Turpin, has made the inference that tribes are not governments but, merely, racial affiliations. I would ask him: Would the United States government have entered into 33 treaties over the last 200 years with a "racial affiliation?" The United States government entered into 33 treaties with the Potawatomi **government**. We have existed as a sovereign government for hundreds of years longer than the State of Oklahoma's government, and are due the respect and equal treatment inherent in any government to government relationship. Oklahoma's inability to finance itself because of wasteful spending should not be blamed on the little pittance the tribes are generating through their own enterprises. The Oklahoma Tax Commission and Mike Turpin are simply looking for a scapegoat for their financial problems.

Over the next few months you will be receiving information on the various issues that will appear

on the June ballot. The last seated General Council in Shawnee voted to let only those attending the annual Shawnee meetings decide how all the set-aside monies from claims would be spent. This would let about 80 people decide for all 12,000 of you. I am asking you to vote to remove this condition and go back to what our new constitution says: **all** the members of the Council (everyone in the tribe over 18) shall vote on the matters of claims and treaties. Look for more on this issue in future HowNiKans.

The Indian Health Center in Shawnee has been awarded a Certificate of Accreditation by the Joint Commission on Accreditation of Hospitals.

The accreditation is given for outstanding efforts to provide quality care to patients.

"Our patients can be assured that their health care programs and services are on equal level of quality care for ambulatory health care programs of like size," said Floyd G. Anderson, unit director of the Shawnee service center.

Barrett refinery wins contract

The HowNiKan would like to extend a very special "congratulations!" to Tribal Chairman John "Rocky" Barrett.

Mr. Barrett's personal company, Barrett Refining Corporation, recently gained national attention as the only Native American owned and operated refinery to receive a government contract for delivery of jet fuel. The \$52 million contract was the eighth largest Department of Defense fuel contract awarded in 1985.

"1985 was a landmark year for me," says Barrett, "in that I was elected chairman of my tribe and started up my own refinery."

For Barrett, both sides of his family legacies seem to have come full circle: a member of the "Indian side" of his family has always sat on the tribal governing

board, while on the "Sooner side" he represents a third generation of oilmen.

Barrett Refining Corporation's offices are located in Shawnee; the refinery is located in Thomas, Oklahoma.

"The best thing about receiving the government contract," says Barrett, "is that through the publicity I'm receiving as the only Native American jet fuel contractor I'm also able to talk about my role as chairman of the Citizen Band. People are beginning to be aware that we're here and that our governing body is composed of businessmen. Additionally, I'm able to provide jobs in a depressed community and help other Native Americans working within the oil industry. I'm very pleased and proud to be able to do that."

Native American radio

Tribal members living in New Mexico with access to radio station KFMG, known as Rock 108, in Albuquerque, might like to tune in on Sunday mornings for a new "Native American Perspective" broadcast offered by the station.

The new program deals with national and local Indian issues and operates under a talk show / interview format. The program airs every Sunday morning on 108 FM and is simulcast on 1520 AM.

BIA can expect budget cuts

Ross Swimmer, in a telephone interview with the "Navajo Times Today" newspaper, said he expected Bureau of Indian Affairs budget cuts of three to four percent to result from the Gramm-Rudman legislation.

According to the Assistant Secretary of the Interior, he would prefer to take any required reduction by eliminating a few specific programs rather than take a cut across the board in all programs. "I would prefer to make our adjustments that way rather than nickling and dimeing everything," Swimmer stated, who also said he had no plans to reorganize the BIA or reduce the number of area offices. He said the BIA's priority would be to strengthen tribal governments and that he would like to protect

programs that serve tribes directly, such as self-determination contracts and grants and economic development programs.

Speaking about his management plans for the Bureau, Swimmer said he planned to function as the BIA's chief executive officer and not delegate the operational functions to a deputy, as previous assistant secretaries have done. He said he is seeking to create four deputy assistant secretary posts, each one responsible for a major program division. The four would be for administration and operations, Indian services, education, trust responsibilities and economic development. Each of the four deputies would report directly to Swimmer.

Support the HowNiKan!

In your opinion . . .

My Dear people,

This Potawatomi has resided in Alaska for thirty years now, and your publication has been my main thread holding me to my roots. Thank you!

When I arrived in Alaska with my green eyes and light brown hair, not to mention the freckles, I was a very uninformed "Indian" and completely unacceptable to the Tlingits here. My tribal (membership) card has helped to break many a silence toward me. But, through the years, I have learned from these people that still remember their stories and ancestral ways. As they still are able to find and use their foods and their village way of life, I wanted to learn from them — and have been fortunate enough to meet people that accepted me and taught me their ways.

Two years ago I was honored by the Hoines Eagle / Wolf Clan at a full-fledged Potlatch. They adopted me and gave me a Tlingit name — Kiin Jaa (pronounced Kin Sey).

Although the ways of the Tlingit are very different from our ways, they have put me on a "Red Path" that I will follow to the ends of my days. I have met Haida and many other representatives of other tribes and have learned from them as well. I have been asked to join a Tlingit dance group — and feel honored to have even been asked — but, as with so many other tribes, these groups are set up for the tourist trade and I feel I need to be traditional and that makes it a personal thing, and not for the general public. I do, however, do the artwork on their costumes for them. These people have taught me their ways, which only accentuates to me how little I know about my own tribal ways.

In a book, "Native American Annual," I read that my tribe is learning of the old ways from a medicine man from Kansas. How really wonderful! Now that we have mastered the white man's world — it's time we understand our roots and give our tribal members a choice.

I have, in the past two years, met a couple — she, an Oneida lady from Wisconsin and he a Haida from Alaska. They are both Ph.D.'s, he in law and she in anthropology and Native studies. These friends have shown me and taught me how to at least put my feet on the "Red Path" — and the peace I feel tells me that it has been all too long coming. It only whets my appetite, though. I want to know "the rest of the story" and then teach it to others, like me, wandering around in a world with a white face and an Indian heart.

I would like to hear my name in Potawatomi. I would like to learn it, and learn all other things — clans, dances, rituals. Therefore, I have decided to go to school. The university I want to attend is at Lethbridge, Alberta. I am enclosing a booklet on the University of Lethbridge. They have a whole department for American Native Studies and, I understand, they even have a sweat lodge set up on campus. The men wear their hair long and walk with pride! Since my friends allowed me to share their sweat lodge and my feet are firmly planted on the "Red Path", the traditional attitudes at this university are what my heart has searched for and finally found. I can either go into tribal management, art or teaching. Of course, all three hold an appeal for me so this decision will come later. If I haven't mentioned it, I am 50 years old and grandmother to four Potawatomis — even though the tribal rolls don't accept them, they are my blood and that makes them Potawatomi! I will most likely get as much knowledge as I can and teach it to others.

I will need all the funding I can muster up and would be interested in the tribal funding for education of grandmothers if there are such funds.

Alaska is beautiful and I have lived and raised my children in a mining camp in the great wilderness here. I have been so very fortunate to be so close with the natural way of life. My children played with the animals of the woods and fished in these great waters. We eat seal oil, fish eggs, sea weed and so many more foods from nature. I have purchased land from the State Lottery here — land away from cities and populations. When I am ready to settle and grow old, I will be where we should all be — close to nature — and I leave an invitation open to my people. Come visit me, my camp is always open to my people who want to see how it might have been for our ancestors. Watch the seals play, the deer run free, and the wolf in his own environment — not to leave out the mighty eagle that soars every where here. But, retirement for me is a future thought. My trail is still long and there are so many things to be learned and so many experiences and adventures yet to take place.

My family name is Peltier and I sure would love to communicate with any and all in my family, but especially an elder, as I need to know my clans, my history, my roots, whatever there is to offer.

This has become a long letter, that which was meant to be short and precise. But I feel so full of things I want to share, and there's so much more. I guess the gist of it all is — no matter, my friend, if your eyes are green or blue, no matter if your skin is light, dig deep and look to your heart and, if you are Indian, then seek and learn. For your soul won't really be happy until you understand your yearnings, the feelings deeply implanted by our ancestors that stir and rumble and sometimes explode inside of us. Yes, conquer the white world but remember and revere the Red world within.

The other day as I pondered what I should do, a big decision for me, school at my age, I walked the beach early in the morning — a night owl flew above my head, a straight path he flew from northwest to southwest, and as I looked at him an eagle called. I didn't understand if this

was a good or bad thing. I went on; the next morning I walked in the woods, still pondering my decision, and I found a white eagle feather! This can only be good to my way of thinking. My decision was made then and there. I read these signs to say "walk on and do what you must" — and I will. I will go to the sweat lodge soon, and the grandfathers will make all things clear for me. I am sure.

Anyone who would want to reach me, please do so. I look forward to any knowledge I can gather and perhaps I have some knowledge I can share. Thank you.

Respectfully,
M. Donalyn Pekovich
P.O. Box 178
Juneau, Alaska 99802

Dear Editor,

This is a story I've been desiring to share with the Bureau "of Indian Affairs" for a long time.

My mother was Eva Lena Navarre. She, with her sister Monice Navarre, was educated at the Sacred Heart Mission here in Oklahoma. Their allotment was near Harrah. My mother was very intellectual and educated woman. Her education stood out where ever she went. She was an artist, sculptress, and musician. Her spelling, English, reading and memory work — poems and songs — were outstanding. But, her favorite study — and lifelong interest — was ancient history, the history of our Bible and archaeology. She was ever searching history and her education from the Mission was, indeed, outstanding then and now.

I lived in Colorado for many years and, in Denver, we had a most unusual Nativity scene, admired by just about the entire nation. It has been attacked by the Muslims, the Jewish, the atheists, the Jehova Witnesses and others. We had a wonderful mayor who was fighting to keep the Nativity scene there; this is the story I wrote to him:

"My mother was Potawatomi Indian and if it had not been for the Catholic schools and other church schools there would have been no education. Our Indian people did not see, let alone receive, any assists or benefits from any Muslims, atheists, etc. The peace treaties were broken and the churches were

doing a great many things for Indians that the government should have been doing. Our country was founded on Freedom of religion and America was once greatly blessed — when men prayed and strove to make a Christian country here. Our Indian people were called savage but I doubt that any tribe could or would seek to tear down the morals or the traditions of prayers and religion and change and pollute our method of education such as these groups are trying to do today.

Our people survived. We were given Oklahoma; it was to be called the Indian Nation. Ha ha. What happened? If the churches had not stepped in there would not have been education. Instead of more Muslims, atheists and so forth, wanting to change our country, why don't they go back to their own countries where religion and education have already been destroyed and denied? We don't need those here who are so dirty and perverse and seek to destroy everything left here in America that is good.

I pay honor and tribute to my mother and to the Sacred Heart mission that molded her life and gave her the education that made her the outstanding person that she was."

Thank you Sacred Heart Mission for the wonderful accomplishments you achieved. The results of that education is still paying off.

Gladys Small
Shawnee, Oklahoma

HowNiKan Publishers!

Ugh! How can you put this (cigarette ad) in your paper? This advertisement is distasteful even though the money may be beneficial. I hate to see you advocate such a destructive article. They destroyed some of my family's health and I hate to see anyone smoke. Of course this is my opinion, but I always saw the paper as a tribal happening. Please consider your choice of advertisement.

Thank You,
Sheree Kouffeld Nickell
Igo, California

P.S. I have a friend who tans deer hides, elk hides, and bear hides in the natural brain cure. What would an advertisement cost for them? Something around the size of the

"correction" on page 2 of Volume 7, Number 10? I would think you could attract natural artists and add a buy and sell (want ad) in your paper. People selling Indian art or wanting it. A small suggestion. Please respond.

Editor's Note: First off, I hope that all of our HowNiKan readers recognize the fact that advertisements in any publication do not represent endorsements — no matter what the product. Secondly, I would like our readers to know that the last seated General Council held in Shawnee voted down any allocation of funds for the HowNiKan. I'm sure that tribal members remember the time when the HowNiKan came out a couple of times a year and tribal members had to pay \$1 to

receive it. The current Business Committee feels that the HowNikan is their only link with the people outside of Shawnee and that it should be a FREE and MONTHLY publication. Funds for the HowNikan come from tribal operating monies; there is a one person "staff" and the postage alone averages \$1,000 a month. Over 200 letters soliciting advertising have been sent to Oklahoma businesses and

businesses specializing in Native American merchandise —and we have had no takers. An ad the size you describe would cost \$25 and reach more than 10,000 households. I wish tribal members would utilize that market! A classified ad of 25 words or less can be had for \$10. But, until "desirable" ad revenue reaches the level of supporting the HowNikan, please be patient with us!

Dear Editor,

After having read the article in the paper written by Ozetta Bourassa Peltier, I have decided to write you of what I remember my grandmother told me when I was a child growing up.

My grandmother's maiden name was Eleanor Bourassa, she was the daughter of Joseph Bourassa and one of her brother's name was Jacob Daniel Bourassa, who was younger than she. I believe my grandmother was a sister to Mrs. Peltier's father. My grandmother was born August 13, 1853 near Topeka, Kansas. She died November 24, 1937 at Liberal, Missouri and is buried in Warsley Cemetery near Bronaugh, Missouri. She was married to Frank P. Ziegler, who was born in Pennsylvania, August 19, 1843. Her children were Frank Ziegler, Clarence Ziegler, Bonny Ziegler Hays and Flora Ziegler Adams — who was my mother.

I remember my grandmother telling about times during the Civil War (she would have been around 10 or 11 then) that the Northern Army came through where they were living in early winter and took all of the supplies that they had stored for winter. After they had gathered together what supplies and food again for the rest of the winter, the Southern Army came through and took everything again. She said they faced a very destitute winter, eating everything that was edible at all, even digging tree and plant roots, pounding them soft and cooking them as best they could and eating them. They ate many rodents and animals that we would not think of eating. She said many of their people starved before spring.

The only schooling I remember

my grandmother telling about was about three months at a Catholic school near St. Paul, Kansas, where she learned some Latin. Her mother (whose name was Mah Nees) spoke Potawatomi, her father knew French and her husband spoke German so she learned his language along with English and, by knowing some Latin, she was able to communicate with the Spanish language. Although having very little formal education, she had self-educated herself to the point of being a very well-educated person.

She also knew how her parents made some of their "medicines" using such plants as golden seal, wild digitalis, warm weed, mule tail weed, blood root, hurremints and catnip, mullin and several other wild plants. She also made sassafras tea for us in the spring. She also told us that, as a child, she, her mother and sister made arrowheads for their dad and brothers while they hunted; also how they grew corn and beans and other food and always tried to get a small fish or a part of a larger one to put in each hill of their plants.

She was a very righteous and sincere lady and I fully believe she made peace with her Saviour and God and is now in a place prepared for her.

Sincerely yours,
Kermit Adams
Nevada, Missouri

Editor's Note: Mr. Adams' letter has already helped a couple of genealogists at the tribal complex and I am sure will be of great interest to many, many HowNikan readers. This is exactly the type of recollection the tribal archives is actively seeking.

Dear Editor,

THANK YOU, and your staff, for the fine manner in which you run the HowNikan!

It is evident that you (and the others) truly care for our people.

Dear Editor:

I just finished reading the October, 1985 HowNikan and felt compelled to write and congratulate all of you on jobs extremely well done.

Committee Members: Thank you for helping those of us who do not live near Shawnee to feel included in tribal affairs, and thank you for publishing the minutes of your

meetings in the HowNikan. Keep up the good work!

Ms. Sulcer: The HowNikan seems to improve with every issue. It is informative, interesting, and professionally done.

Congratulations for a publication we can be proud of.

Sincerely,
Pamela Thompson Gomez
Deming, N.M. 88030

For your information

Special ed. training available

Assistance for teachers in earning credentials in special education will soon be available through a cooperative program of the Native American Research and Training Center (NARTC) and the Northern Arizona University (NAU) Center for Excellence in Education.

Organizers of the three year program, called Pursuing Education and Knowledge for Service (Project PEAKS), hope to minimize the high turnover of special education teachers by recruiting teachers already living and teaching on the reservations. Hiring teachers from local communities will also help eliminate the language barrier.

Teachers who enroll in the program will have the option to pursue either a master's degree in special education or certification in special education. They may also choose the area in which they would like to specialize, including learning and reading disabilities, emotional handicaps and mental retardation. They may also earn certification to teach the blind, the deaf, the severely retarded or physically handicapped. A stipend of \$6,000 to \$8,000 will be offered to cover tuition and living expenses for the academic year. Another \$1,200 to \$1,600 will be available for each summer session.

Interested teachers may contact Marilyn Johnson at NAU, Box 5630, Flagstaff, Arizona 86011 (602-523-4791).

Historical volume published

The University of Nebraska Press has issued a one-volume abridged edition of "The Great Father," a history of the United States Government and American Indians by Francis Paul Prucha.

The original two-volume set, published in 1984, was acclaimed by reviewers as "the definitive work in the subject" and "the point of departure for all those embarking on research projects in the history of government Indian policy." It received the Ray Allen Billington Prize awarded by the Organization of American Historians.

The 432 page abridged version includes all the topics discussed in the original, covering the two centuries from the Revolutionary War to 1980. Prucha, a professor of history at Marquette University, is considered a leading authority on American Indian history. The paperback abridged version is tentatively priced at \$9.95; the cloth edition is \$25. Orders should be sent to the University of Nebraska Press, 901 North 17th Street, Lincoln, Nebraska 68588 - 0520. Add \$1 for shipping costs.

Vet information

Information about Native American veterans is now available through a recently published report by the Veterans Administration in Washington D.C.

Information in the report, based on data obtained from the 1980 census, provides demographic and socioeconomic data on Native American veterans. According to the report, there were 159,900 Indian veterans in 1980. About 44.7 percent of them were under the age of 40; 49.5 percent were 40 to 64 years old and only 5 percent were at least 65 years old. The report includes statistics about the number of veterans serving during different wars, the educational attainments of veterans, employment status and income.

To obtain a copy of the report write to Betty Pasco at the Veterans Administration, 810 Vermont Ave. NW, Washington D.C. 20420 (202-389-2121).

Internships offered

The Smithsonian Institute is offering five-week internships to 40 students who will graduate from high school this year. Seniors may apply for positions in various departments and offices in the institution, including archaeology, biology, public affairs, photography, history, veterinary science, art, carpentry, library science and computer science.

Students chosen for the program will receive a living allowance of \$500. In addition to their duties as interns, the students will tour sites that many visitors to Washington D.C. do not see, such as the Organization of American States and Embassy Row. As part of the program, the interns will hold seminars to explain to the group both their assignments and the function of the host office.

Acceptance is based not as much on academic achievement as on a demonstrated interest in a particular subject area or career. The program is designed to enable students to pursue their special interests while working with museum professionals.

In addition to the living allowance, interns who come from outside the Washington area will receive housing in a nearby dormitory. The Institute will also provide their transportation to and from Washington.

The Intern 1986 program offers two separate sessions: June 8 through July 11 and July 13 through August 15.

For applications and complete information, high school seniors should telephone (202) 357-3049 or write to "Intern '86", Office of Elementary and Secondary Education, Arts and Industries Building, Room 1163, Smithsonian Institute, Washington D.C. 20560.

For the record . . .

December 1, 1985

Present: John Barrett, Doyle Owens, Kenneth Peltier, Bob Davis, Pat Sulcer

Chairman John Barrett called the meeting to order at 2 p.m. and noted Francis Levier's absence for the record.

Chairman Barrett noted for the record the attendance of Bob Davis, Kenneth Peltier and himself at a recent Tax Commission meeting where \$39,629 was allocated for purchase of the System 36 Computer system. The amount will be repaid to the Tax Commission account when the loan (currently in processing) for the computer comes through.

Chairman Barrett read the minutes of the November 10, 1985 Business Committee meeting. Bob Davis moved to accept the minutes as read; Doyle Owens seconded. Motion passed 4-0.

Chairman Barrett read the minutes of the November 17, 1985 Business Committee meeting. Doyle Owens moved to approve the minutes as read; Bob Davis seconded. Motion passed 4-0.

It was the consensus of the Business Committee to have the CHR and Food Distribution programs supervise the distribution of 3,000 new toys provided to the tribe by the Ayuda prison group in New Jersey.

The Business Committee heard a proposal from the Oklahoma Motor Sports Association on the possibility of constructing a raceway on tribal lands. The proposal will be forwarded to DAC, International, a Washington firm conducting an economic feasibility study for the tribe.

Discussion was held on prospective sites for constructing a historical park and providing a site for the original Sacred Heart buildings being turned over to the tribe. Both the Maranatha Baptist Church property and the Mormon site on South Beard Street were discussed as possible locations.

Meeting adjourned at 5 p.m.

December 8, 1985

Present: John Barrett, Doyle Owens, Kenneth Peltier, Francis Levier, Pat Sulcer

Chairman John Barrett called the meeting to order at 1:15 p.m. and noted the absence of Bob Davis for the record.

Francis Levier moved to waive the reading of the previous minutes. Kenneth Peltier seconded; passed 4-0.

Doyle Owens moved to approve Potawatomi Resolution 86 - 210, authorizing a drawdown of \$40,000 from interest accrued on the set-aside funds for the Potawatomi Scholarship Foundation. Francis Levier seconded; motion passed 4-0.

Doyle Owens moved to approve Potawatomi Resolution 86-211, authorizing a drawdown of \$40,000 from interest accrued on the set-aside funds for the Potawatomi Health Aids Committee. Francis Levier seconded; motion passed 4-0.

John Barrett gave a review of meetings held during the week with representatives of DAC, International, who are currently conducting an economic feasibility study for the tribe. Francis Levier moved to approve a recommendation by Rob Burpo, investment counselor for DAC, that will increase the tribe's accumulated interest rate by three percent by placing existing account balances in annuity policies. Doyle Owens seconded the motion; passed 4-0.

Doyle Owens moved to approve Potawatomi Resolution 86 - 212, enrolling six applicants on the tribal roll. Kenneth Peltier seconded the motion; passed 4-0.

It was the consensus of the Business Committee to authorize Dr. Levier to begin negotiations with the Bureau of Indian Affairs to certify all Citizen Band allottees as full blood. Discussion was held on the numerous blood degree inaccuracies on our tribal roll and the need to recalculate all tribal members' blood degrees to insure a Citizen Band in perpetuity. If the BIA should reject our proposal, Dr. Levier is to request the Bureau to stipulate who was not a full blood at the time of allotment.

Proposal made by Kenneth Peltier; seconded by Doyle Owens. Passed 4-0.

Doyle Owens made a motion to cancel plans for an employee Christmas party and donate \$200 for meat for the Title VI Elderly Feeding Program's Christmas luncheon which will be attended by the staff. Employees will be given December 24th off as a paid administrative leave day. Kenneth Peltier seconded the motion; passed 4-0.

PGA representative Jim Awtroy met with the Business Committee to submit his findings on the management of Fire Lake Golf Course. Doyle Owens moved to allocate \$1850 to Mr. Awtroy to design a management plan and budget for the golf course. Francis Levier seconded the motion; passed 5-0, with Bob Davis voting via telephone.

Doyle Owens moved to decline a proposal submitted for the purchase of the Talley property in Tecumseh; Kenneth Peltier seconded. Motion passed 4-0.

A representative of the Maranatha Church submitted a proposal for the purchase of the church property on South Beard Street. The Business Committee delayed action until there could be further study of the proposal.

Francis Levier made a motion to approve monthly meetings of the Potawatomi Health Aids Foundation. Doyle Owens seconded; passed 4-0.

Doyle Owens made a motion authorizing Dr. Levier to write a letter of protest to Indian Health Services protesting their limitation of services to people one-quarter Indian or more. Francis Levier seconded; motion passed 4-0.

Business Committee went into Executive Session at 4:20 p.m.

Meeting adjourned at 4:50 p.m.

January 5, 1986

Present: Chairman John Barrett, Vice Chairman Doyle Owens, Secretary-Treasurer Kenneth Peltier, Committeeman Francis Levier, Assistant Administrator Pat Sulcer, Tribal Rolls Secretary Lori Bowlan

Chairman John Barrett called the meeting to order at 1:40 p.m.

Chairman John Barrett read the minutes of the December 1, 1985 Business Committee meeting. Doyle Owens moved to approve the minutes as read; Francis Levier seconded. Motion passed 4 —0.

Chairman John Barrett read the minutes of the December 8, 1985 Business Committee meeting. A change was made for the record on the amount of money allocated to the Christmas party for the elderly. Francis Levier moved to approve the minutes as amended; Doyle Owens seconded. Motion passed 4 —0.

Meeting recessed at 1:50 p.m.

Meeting resumed at 1:55 p.m.

Francis Levier moved to amend the agenda. Committee consensus was to allow the Tribal Rolls Secretary to give her presentation ahead of other agendaed items.

Ms. Bowlan noted that the Scholarship Committee had requested Business Committee clarification as to what training schools qualified for tribal members' scholarship awards. Discussion was held, with Business Committee consensus being that the Scholarship Foundation should use the state guidelines for approval of vocational school training and that all colleges, universities, junior colleges and vocational training schools receiving tuition payments from the scholarship fund should be accredited institutions.

Doyle Owens moved to approve Potawatomi Resolution 86 — 213, approving two applications for tribal enrollment that met constitutional requirements. Kenneth Peltier seconded the motion; passed 4 —0.

Francis Levier reported on a break-in at the tribal convenience store. A total loss incurred of \$9,404.87 has been submitted to our insurance company and additional security measures are being implemented.

Discussion was held on moving Tribal Police headquarters to the

tribal warehouse development planned for Hardesty Road. Business Committee consensus was to keep security officers at the tribal complex and move the police to the new development.

Francis Levier noted that payment of \$44,000 had been received from EMCI for payment of last month's bingo profits to the tribe.

The Business Committee received a report and recommendations from PGA golf pro Jim Awtrey on the future management and development of Fire Lake Golf Course. The Business Committee will review the extensive report and meet with Awtrey at the next Committee meeting. February 1, 1986, was approved as the deadline for management implementation.

Francis Levier moved to approve Potawatomi Resolution 86 — 214, rescinding all previous resolutions designating CFR Court as the official tribal court; establishing a Citizen Band Potawatomi Tribal Court; approving all previous CFR decisions as a background of tribal law for the tribal court; authorizing the tribal attorney and other relevant consultants to complete alterations of Potawatomi Tribal Codes and Ordinances for implementation by the tribal court; also naming the Potawatomi Tribal Police an ancillary arm of the Potawatomi Tribal Court. Doyle Owens seconded the motion; passed 5 — 0 with Bob Davis voting by phone.

Francis Levier moved to approve Potawatomi Resolution 86 — 215, amending the tribal attorney contract and requesting approval of the Secretary of the Interior. Kenneth Peltier seconded the motion; passed 4 — 0.

Kenneth Peltier moved to defer further discussion of a racetrack project presented to the tribe until steps had been taken on a site selection. Doyle Owens seconded; passed 4 — 0.

Kenneth Peltier moved to approve a contract for services submitted by the tribe's computer programmer. Francis Levier seconded; motion passed 4 — 0.

Kenneth Peltier moved to approve and sign a contract with Citgo for gasoline for the Tribal Store. Citgo has been the tribe's supplier for over a year. Francis Levier seconded the motion; passed 4 — 0.

Discussion was held on appointments to the Tribal Election Committee. Appointments will be made after attorney review of the existing Tribal Election Ordinance.

Meeting adjourned at 5:25 p.m.

Swimmer vetoes jai alai

Interior Assistant Secretary Ross Swimmer has withdrawn Interior Department approval of a proposed jai alai pari-mutuel gambling project on the Gila River Reservation south of Phoenix Arizona — previously approved in January of 1985.

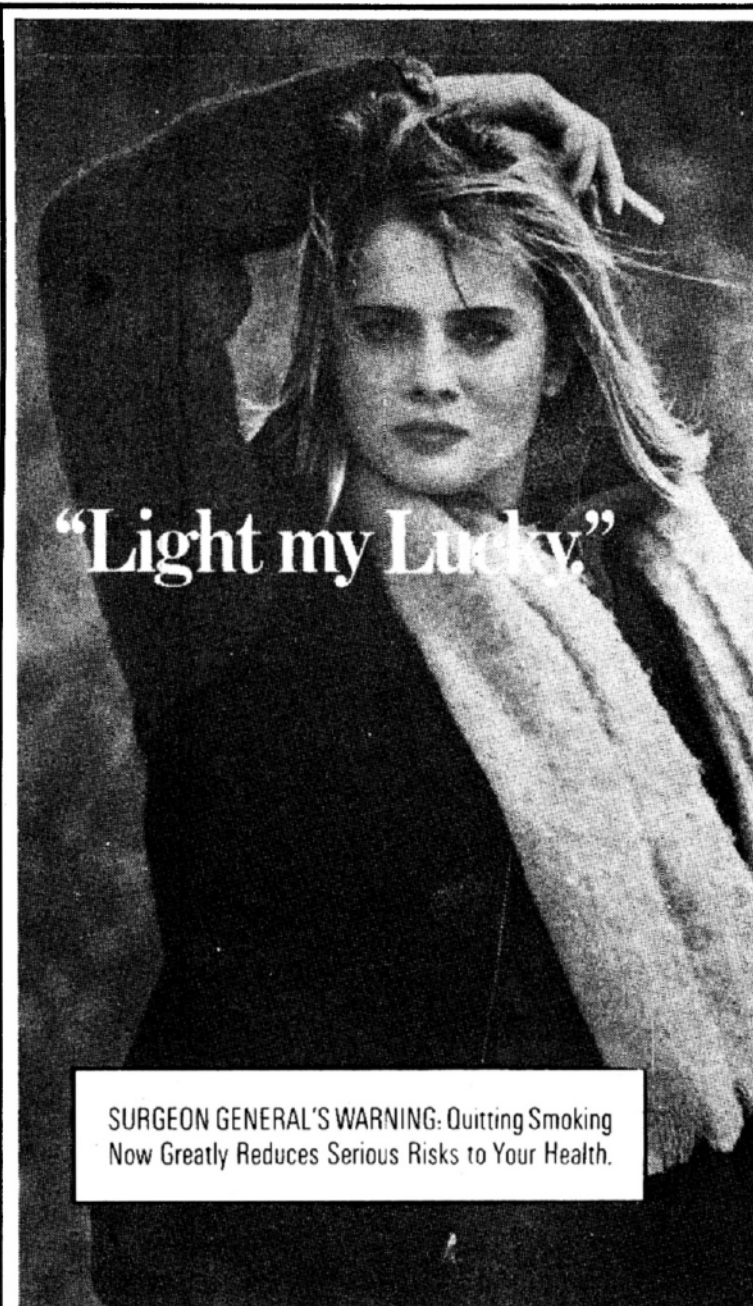
In a January 2, 1986 letter to tribal governor Donald R. Antone, Sr., Swimmer informed the tribe "of my decision to withdraw approval of the lease, management agreement and development agreement between the Gila River Indian Community and C.A.H.K., Inc., relating to a pari-mutuel jai alai enterprise." The agreements had been approved by the Bureau of Indian Affairs Phoenix area director on January 21, 1985.

"In his statement, Swimmer told Antone, "It is our view that pari-mutuel jai alai is prohibited by the laws of Arizona" and that the

proposed reservation enterprise consequently would violate the federal Assimilative Crimes Act. Swimmer also claimed the legal issues in the Gila River proposal were substantially the same as those in a proposal for pari-mutuel betting on dog racing from the Santa Ana Pueblo in New Mexico. He cited an August 6th letter to the Santa Ana governor in which Interior Secretary Donald Hodel announced a policy of "deference to State Attorney General interpretations of state gambling laws."

Arizona Attorney General Robert Corbin told the "Arizona Republic", "I've been trying to get the federal government to revoke that (jai alai) agreement for the past year."

The president of C.A.H.K. company told the "Arizona Republic" that the company will be challenging Swimmer's decision in court.



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Cost of promotion is paid for by manufacturer. Report Jan '85

Potawatomi scrapbook

The way we were

Editor's Note: The following is reprinted from the Narrative of Peter J. Vieux, discovered in the Madison, Wisconsin historical collection. The last Indian annuity payment referred to was made in 1833.

There were, I think, at this Chicago payment, five or six thousand savages of all different tribes. It had much the appearance of a fair. A curious episode now occurred. There were at this gathering two young men who were the best friends, as well as being two of the finest-looking Indians I ever saw. One was the son of Sanguanauneebee; the other, the son of another chief, Seebwasen (cornstalk). Both were courting the same young squaw, the daughter of Wampum, a Chippewa chief living at Sheboygan. They had proposed to fight a duel to decide who should have the girl. She had agreed to marry one of them at this payment, but did not care who.

This was the question being discussed at the council which was held in front of my father's shanty. The two fathers had submitted the question to the council, and it had been decided that the young fellows should fight to the death, the survivor to take the girl. The boys were brought before the wise men, and informed of the conclusion reached.

Then their ponies were brought, one a black, the other a gray. The duelists and their saddles were decked with beads, silver brooches, ribbons, and other ornaments such as the traders bartered with the Indians; the ponies' manes and tails were tricked out with ribbons, and altogether it was like one of those ancient tournaments in France, that I have read of in the old histories. First, the ponies were driven side by side one or two times in a circle around the council place, in front of the store. Then together, the duelists and their friends started out for the place of encounter, swimming their horses across the river, and drew up on an open spot on the north side. Crude flags were hung on poles, which were stuck up in the sand roundabout, an Indian sign that a fight to the death was in progress. Indian guards were placed, to clear a ring of two or three hundred yards; heading these guards, and acting as seconds, were Chepoi and Seebwasen. A little outside the ring, all along, stood the girl being fought for, apparently indifferent, her arms akimbo. The time was an hour before sundown, and there were present four or five hundred whites and Indians. I was then in Green Bay, at school; but my father and Juneau, who were there and saw everything, often described it to us children.

One of the duelists wheeled to the right, the other to the left. Then they brought their horses sideways close together, head to tail, tail to head. Either Chepoi or Seebwasen cried, in the Pottawattomie tongue, "Time is up! Ready!"

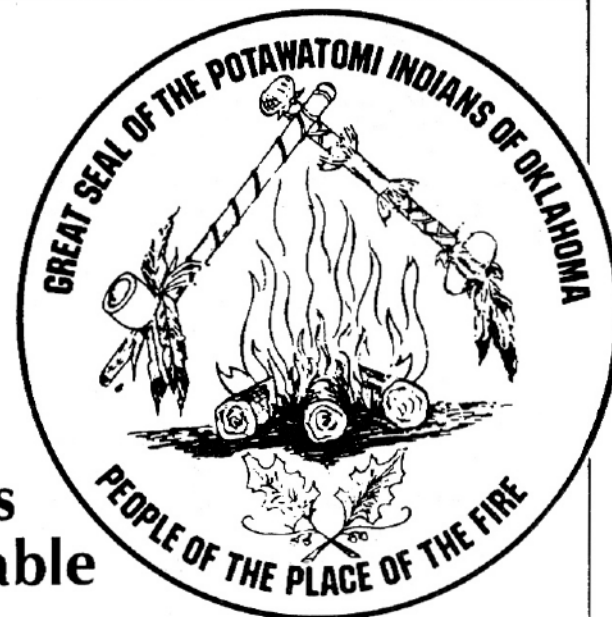
At this each fighter instantly drew his green handled bowie, full twenty inches long. As they rushed together, there was a frightful hubbub among the spectators, Juneau fainted, so did many others. The Indian women rent the air with their cries. Such thrusts as those fellows gave each other in the back! The blood spurted at each blow. Finally Sanguanauneebee's boy fell over backwards, his arm raised for a blow, but with the knife of the other in his spine. A moment later, Seebwasen's son cried out in his death agony, and also fell backwards. Both died almost simultaneously. The horses stood stock still. The girl, now with no lover left, wrung her hands in frenzy.

Thanks!



A special "thank you" to Margaret Kappus of San Carlos, California for her donation of a picture of her mother to the tribal archives. Ms. Kappus' mother's (left) name was Catherine Johnson Craig and she lived from 1882 until 1966. The picture, taken around 1901, was taken at the home of Catherine's mother — Sophie Vieux Johnson, sister of Emma Goulette and wife of Jacob Johnson — on the Johnson farm, about two miles west of Shawnee. Pictured with Catherine is her friend, (right) Pearl Wiggins.

Donations to the tribal archives are greatly appreciated. For more information contact Jean Lareau Miller at Rt. 5, Box 151, Shawnee, Ok. 74801 or contact her at the tribal museum (405) 275-3121.



Tribal seals now available

The Tribal Trading Post is now offering two varieties of tribal seals for mail order delivery.

For \$7 (which includes postage and handling) you can own a full color three and three-quarter-inch tribal seal cloth patch. Two and three-quarter inch window decals (inside application) of the tribal seal are available for \$1.

The Trading Post is still offering elementary Potawatomi language

tapes for \$6; copies of Dr. David Edmunds' book "Potawatomes: Keepers of the Fire" for \$18.50 and copies of "Grandfather Tell Me A Story: A Citizen Band Oral History Project" for \$6. All prices include postage.

Mail order requests should be directed to the Tribal Trading Post, Rt. 5 Box 151, Shawnee, Oklahoma 74801.

Potawatomi dictionary

The Potawatomi have a tendency to elude vowels and syllables due to the rapidity with which the dialect is spoken. The vowels are A, E, I, and O.

(T) is used in place of the letter (D). (TT) is pronounced like (CH). (B) is used in place of the letter (P). (-K) at the end of a word is pronounced (ka). (MNO) is pronounced (ma-no).

It's snowing. —Bonimget

It's raining. —Gmeyamget

It's cold weather. —Gsenyamget

It's hot weather. —Gzhatemget

It's a nice day. —Mno gizhget

It's cloudy. —Ngwankot

It's windy. —Noden

It's really windy. —Gche noden

Julia —Joniye

Margaret —Magnit

Denise —Tenes

Jean Baptise —Shabdis

Mary —Mani

Josie —Zoze

Suzette —Zozet

Sara —Zeni

Elizabeth —Nzebet

Angeline —Ajnik

Louis / Louise —Newi

John —Njan

Joe —Njo

Jim —Njim

Charlotte —Shenot

Beneath-the-earth lady —
Namkemgokwe

North Lady —Giwednokwe

Lightning Lady —Wawasmokwe

Prairie Lady —Mshkodekwe

Yellow-sky Lady —
Wzawgizhgokwe

Potawatomi —Bodewadmi

Menominee —Menomni

Iroquois —Nadwe

Stockbridge —Wabneki

Winnebago —Winbyego

Ottawa —Wdawa

Chippewa —Wjebwe