

HOWNIKAN

PEOPLE OF THE FIRE

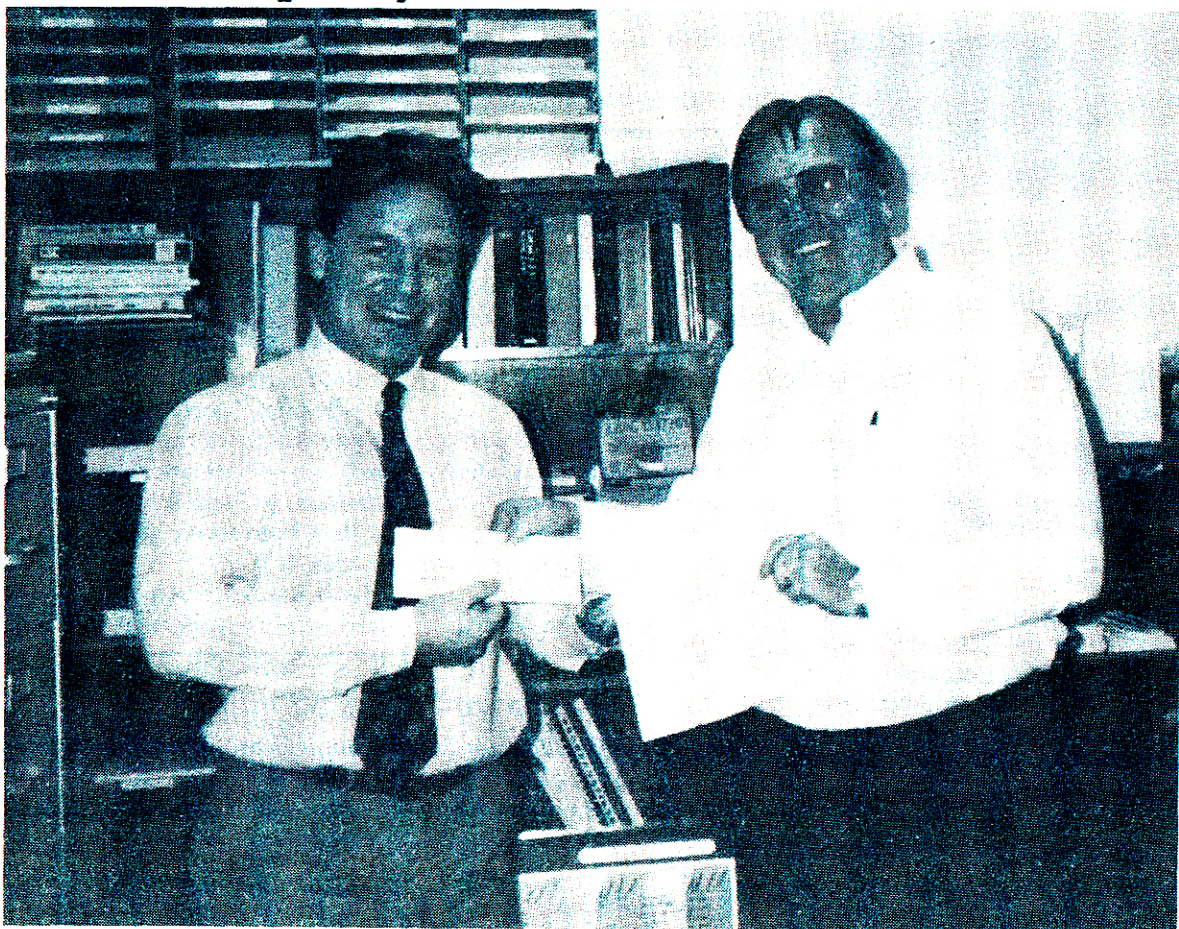


Vol. 14, No. 1

Citizen Band Potawatomi Tribe

January, 1992

Tribe pays off BIA bank loan in 35 months



BIA Credit Officer Mike Luger accepts payoff check from Tribal Administrator Bob Davis

The Citizen Band Potawatomi Tribe made history again this month when it paid off the \$1.2 million Bureau of Indian Affairs (BIA) loan with which it purchased First Oklahoma Bank in Shawnee.

Tribal Administrator Bob Davis traveled to Anadarko early this month to present the BIA office with a check for \$408,396.43, the balance due on the loan made to the tribe less than three years earlier.

Davis, jubilant at having paid off the 12-year note in only 35 months, said that the funds came from tribal enterprises. "No general account money was used," he said. The tribe decided to pay off the note after studying current interest rates, he said. "If your rate with the Bureau is 8.48 percent but you can only draw 4.6 percent, it's time to take something out," he explained.

The check was presented to Mike Luger, head of the credit office at the BIA in Anadarko. The event — paying off a loan — was so unusual that the staff there took pictures to send to Washington, Davis said.

The tribe now owns virtually all of the bank — 96.4 percent — outright. The remaining shares are held by the directors, as required by law, and a few other stockholders. "We picked up \$20 million in assets (the bank) and now we're back to debt-free," said the proud administrator.

FCB THE FIRST OKLAHOMA BANK		14226
REMITTER CBPT	January 2, 1992	99-345/1031
PAY TO THE ORDER OF Bureau of Indian Affairs		\$ 408,396.43
408,396.43		DOLLARS
CASHIER'S CHECK		
Agreement #CF-556 Contract #800C14208X18		
SIGNATURES REQUIRED OVER \$5,000.00 <i>[Signature]</i> <i>[Signature]</i>		
00014226 1031034510 0010101672*		

A copy of the check that paid off the BIA loan

First worship service held in Mission Hill Church

By Rev. Norman Kiker,
Tribal Chaplain

On January 5th at 10:30 a.m., the doors of Mission Hill Church (the Old Friends Mission) were opened for worship services. More than sixty individuals were in attendance. Among the worshipers were Potawatomis, Sac & Fox and the great-granddaughter of Thomas "Wildcat" Alford, who helped build the Old Mission building and worshiped there with his family. He was a leader in the Absentee Shawnee Tribe for many years.

The church is still primarily an Indian church and will serve all tribes and others who enter its doors. The nature of worship is interdenominational and respectful of Indian ways.

There will be a formal dedication to be announced at a later date. We will attempt to give everyone ample notice so

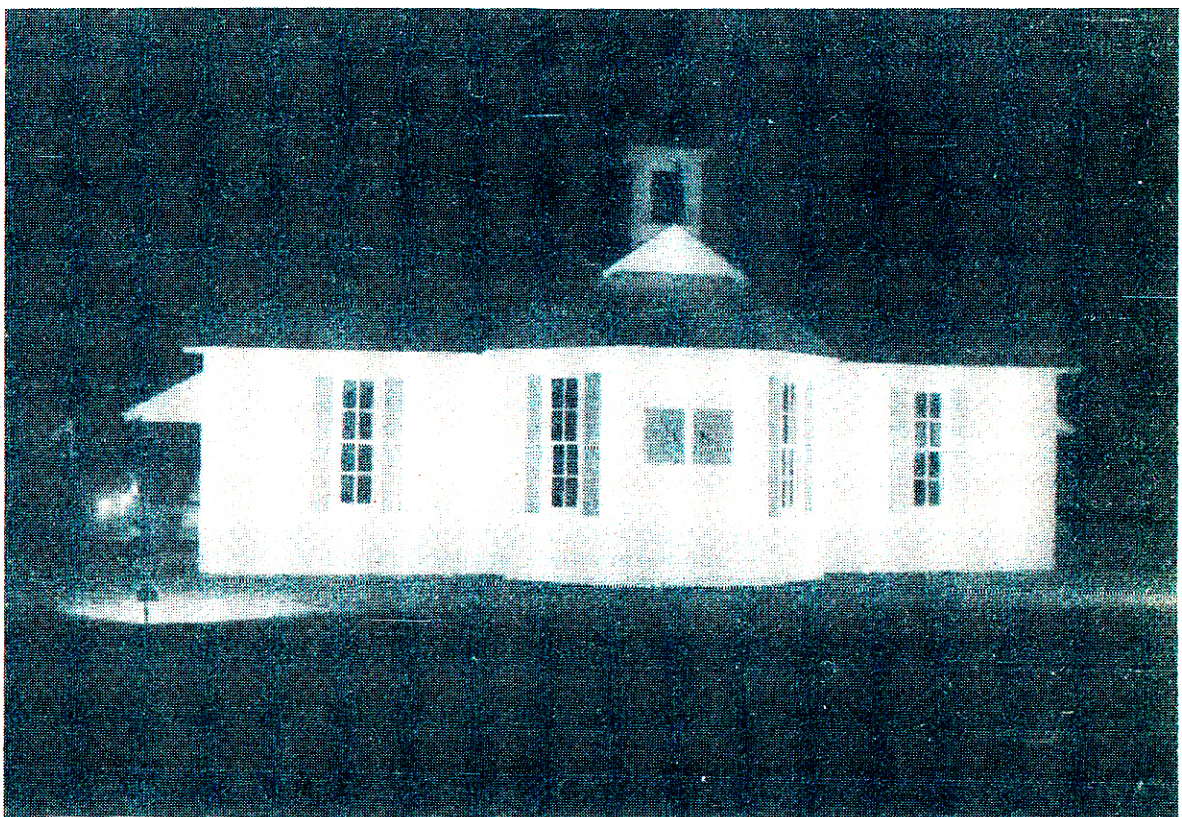
you can make arrangements to be here if you wish.

The services held on January 5th were a long awaited pleasure, to say the least. Afterward we went directly to the Potawatomi Community Center, which is located approximately 300 feet southeast of the church, where we enjoyed one of the best pot-luck dinners I've ever had.

This old church building is once again a place of life and guidance, but equally importantly, it is a place where many Indian people can, in a sense, come home.

Services are held each week at 10:30 a.m. with a pot-luck dinner each first Sunday.

If there are any questions concerning worship services or any other business connected to chaplaincy, please feel free to contact us at the tribal complex, 1-800-880-9880 or write to 1901 S. Gordon Cooper Dr., Shawnee Okla. 74101, attention Chaplain.



The like new church sits on the hill near tribal headquarters bathed in light each night

TRIBAL TRACTS

Carpet delivery delays opening of restaurant

A delay in the delivery of carpet has postponed the opening of the tribe's new restaurant over Fire Lake Golf Course, but in the meantime, a manager has been hired and preparations are continuing.

Kay Karnes has already begun work, ordering supplies, planning menus and so forth, and is eager to actually open the doors of the new facility. She brings a wide experience in restaurant supervision, bartending and retail sales to the tribal operation.

Administrator Bob Davis said the carpet is expected around the end of January and he hopes to be able to open the restaurant in mid-February.

Irrigation work finally completed

All irrigation work has been completed at Fire Lake Golf Course, according to Tribal Administrator Bob Davis. Work on the underground watering system has been in progress for several months.

"We paid for all the work with interest money," Davis emphasized. "It didn't cost us a nickel. We're ready for spring."

Davis added that the tribe is purchasing 20 new Yamaha golf carts, bringing the course's fleet to 70. "We were losing business with only 50," he said, "and we got a great deal."

Donations received for HowNiKan

Ingram H. Bazhaw, GA - \$40
Norma J. Meece, NC - \$10
D.R. Wistos, CA - \$50
Harvey Curtis, OK - \$10
Linda Nelson, KS - \$10
Mary Jane Van Duren, NV - \$25
J.W. Whitlow, AZ - \$10
Mike E. McCurtain, KS - \$10
Lana Bazhaw, CA - \$20
Ernest B. or Charlie L. Wright, TX. - \$25

Daniels seeks Florida members

Mr. I.L. Daniels of 9127 E. River Drive, Navarre, Florida 32566 would like to hear from Tribal members living in Florida. Mr. Daniels would like for all Tribal members in Florida to get together and have a meeting, get acquainted with each other and exchange ideas for having regular meetings.



Davis Honored

Tribal Administrator Bob Davis was recently honored by the Bethel P.E.O.P.L.E. Drug Task Force for his help with the group's golf tournament. Davis, left, was presented with a plaque by Gary Bourbonnais, a tribal member who is principal of Bethel Elementary School. Bourbonnais was director of the tournament which was a fundraiser for the group. P.E.O.P.L.E., which works with students in drug prevention programs. The plaque thanks Davis for his "commitment and support to this program."

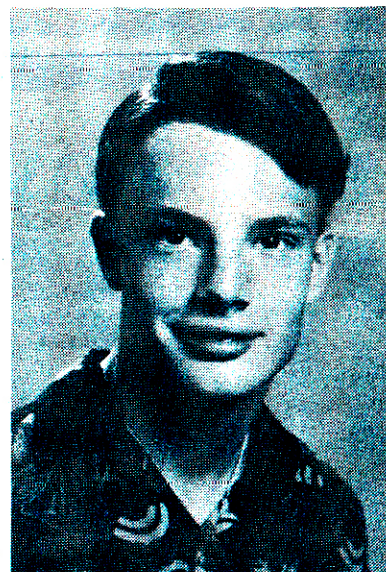
Tribal member helps team win championship

Jesse Mitchell, a registered Potawatomi member, helped the La Crescenta California Babe Ruth Team win the 1991 Babe Ruth World Championship in Millville, New Jersey.

Jesse is the son of Jack Mitchell Jr., grandson of Jack Mitchell Sr. and nephew of Jerry Mitchell, all registered Citizen Band Potawatomis.

The La Crescenta team won three tournaments on the way to the World Series defeating teams from all regions of the United States and finally eliminating Oregon, Kentucky, Alabama, Missouri, New York, New Jersey, Arkansas and finally Pennsylvania 2-0 to win it.

Jesse, picked as All Tournament Shortstop in the Western Regionals, led his team in batting average in the District and State Tournaments and was honored with the Mizuno Outstanding Fielding Award



for the Shortstop Position in the World Series Tournament. He is also on the honor roll for academic performance at Rosemont Jr. High School and excels in both soccer and basketball.

Jesse is a descendant of Harriet Tessier Mitchell.

Tribal payroll nears \$2 million

Tribal Accounting Director Carolyn Sullivan announced recently that the tribe's gross payroll for 1991 totalled \$1,870,189.12.

"That's a substantial impact on the surrounding community," she noted.

Tribal member has big plans for West Coast harbor

(This article first appeared in a West Coast newspaper and is reprinted with permission. It concerns tribal member Rony Dike, who was born in Shawnee, Okla., and is the son of tribal member Delbert Dike.)

Things are getting a little uncomfortable in Snug Cove.

People are spying on one another.

They are levelling, privately and publicly, accusations of political manipulation — and they are holding suspicions of even worse things.

Lawyers are writing stiff letters demanding apologies. Or else.

All this over a cosy harbor, on an idyllic island just north of Vancouver on what — and this is a point agreed on by everyone — is one of the most beautiful coastlines in Canada.

If Snug Cove isn't paradise, it's no more than a short boat ride away.

Few people know that better than Rony Dike, a Seattle developer who saw the potential of Snug Cove the moment he laid eyes on it six years ago.

All it needed to be perfect, he thought, was a lovely new marina.

So, now he's building one, for about \$2.6 million — including about \$1.6 million in government largesse — with the help of a local resident who not only shares his vision, but who also understands the intricate complexities of Bowen Island politics.

Dike knows marinas. And Gail Taylor, ex-Greater Vancouver regional district director, knows Bowen Island, where she has been a resident for 20 years.

Taylor has been a strong booster of Dike's plan, which almost perfectly mirrors the proposal for revitalization of Snug Cove report she presented in October 1988, while

she was a Bowen Island representative on the GVRD board.

As political architect of the revitalization plan, Taylor argued the harbor had to be redeveloped to save it from becoming "a suburb of Vancouver." She started to push for changes in 1986, when she served on the GVRD's Bowen Island special committee.

Bowen Islander John Pearce says Taylor promoted the project in such a manner that the public never got a clear look at the total proposal until it was too late.

Was the public permitted to discuss it in its totality? "No they were not," said Pearce, who describes himself as "a critic of the political method by which it occurred."

Taylor said the plans were public and people have only themselves to blame if it caught them by surprise.

Those who object, she said, are just stick-in-the-muds who are against change.

She rejects any suggestion there's some sort of sinister collusion between herself and Dike.

Taylor said she had been thinking for a long time that the harbor needed to be cleaned up and improved, but it wasn't until she met Dike that she found someone who "not only shared my vision, but also had the money to do the job."

She jumped at the chance to support him because she thought it would be good for Bowen Island.

Dike had been looking all over the world for a small harbor he could develop into a marina resort. When his search brought him to Snug Cove he was thrilled by the potential, and Taylor was knocked out by his plan, which called for a development that maintained the harbor's quaint character.

And Taylor didn't just talk support. She

steered the project through a tortuous political process. And after all the paperwork was done she delivered support in a more concrete form, providing what one resident described as "about 700 truckloads of granite — at an unknown cost per truckload."

In a letter to the editor of *The Undercurrent*, a Bowen Island weekly, Pearce raised the issue of Taylor's rocks, saying it "seems to be a conflict of interest" because Taylor was apparently profiting from a development she had pushed through while in public office.

Taylor scoffs at the suggestion.

Yes, she says, Dike did take some rock from her property, but it came from a road right-of-way under construction, and it was free of charge. The granite, which forms a curving rip-rap wall in the harbor, did not come from a quarry on her property — it was barged in from off-island.

She said she is not working for Dike in any capacity and is not personally profiting from the Snug Cove development.

And Taylor said she's had enough innuendo.

Her lawyer has been in contact with Pearce and the editor of *The Undercurrent*, to put them on notice that any more letters like that may result in libel actions.

Some have described Snug Cove as Peyton Place with a moat around it, in reference to a 1960s television series about a small community consumed by its own dark secrets.

"I'm just tired of it," says Taylor of all the gossip. "It gets personally vindictive. Innuendo becomes fact. It's very sad."

To help with the Snug Cove project, Dike obtained a \$600,000 low-interest loan under a joint federal-provincial tourism development program.

Social Credit MLA John Reynolds, who

had been seen visiting "the quarry site" on Taylor's property, was environment minister when the loan was approved. He had influence in cabinet — but his ministry was not in charge of tourism development.

"There were many levels of government involved (in granting the loan) — and he directly wasn't involved," said Taylor, rejecting any suggestion Reynolds lobbied for the loan.

Among those supporting Taylor when she was pushing for Snug Cove redevelopment was John McLeod, a Bowen Island representative on the Islands Trust.

McLeod is married to Taylor's sister, Elaine.

Elaine worked on the campaign of Progressive Conservative MP Mary Collins. It was Collins who, in March 1989, announced a federal contribution of about \$1 million toward the Snug Cove revitalization.

By raising Taylor's political connections, Bowen Islanders implicitly raise this question: Did Dike's harbor plan win financial support on the basis of merit or because of Taylor's political connections?

The bureaucrats who administer funds say the project got financial support for just one reason — it had great merit.

Federally, it qualified for a grant under the department of fisheries and oceans Harbor Revitalization Program, a program for which Collins is not responsible.

And it qualified for a low-interest loan under the federal-provincial Tourist Industry Development Subsidiary Agreement, for which neither Reynolds nor Collins have any responsibility.

"No intermediaries or lobbyists were used," said Peter Mondreil of the B.C. tourism development branch.

TRIBAL TRACTS

Tribal member's doll collection spans the years

(From an Associated Press story in *The Sunday Oklahoman*, Dec. 29, 1991) — A dainty Japanese doll stared straight ahead as longtime Shawnee teacher Florence Royster, 88, placed varied wigs on its head.

The glass and hand-painted eyes of 30 more dolls seemed to watch the change in appearance with each wig.

"This is an interesting doll I bought at the YWCA in Oklahoma City in 1940," Royster said.

The little doll is part of a collection of dolls Royster began as a young woman. As she pursued a career in teaching, students and friends brought her gifts of dolls, and she collected others in her travels.

Each of the dolls has a story and Royster easily recalls the details of each of the doll's addition to her collection.

There are no Fairy Godmother, organdy extravaganza types, protected by glass. It's not a frilly, "don't touch" collection. Many of the dolls are Indian dolls, reflecting Royster's Pottawatomí heritage. The newest dolls are Seminole Indian dolls from Kelly Haney's Shawnee Art Gallery.

The oldest doll is her first doll, a china baby doll.

"I was 10 years old when I was given this doll," she said. "We had a big old house in Wanette, and I remember sitting out there on the porch with Mom and Dad. We had a swing on rollers and I would rock my doll.

"I would let my baby sisters hold my china doll to get them to take their medicine. My mother told me not to because they would drop it, and sure enough



Florence Royster of Shawnee is almost covered up by some of the Indian dolls in her extensive collection. The doll at far right is one of her newest and came from the Kelly Haney Gallery. It is dressed in traditional Seminole patchwork garments. Most of the other dolls pictured are in Potawatomi dress and were made by Mrs. O. D. Lewis. Miss Royster is an enrolled member of the Citizen Band Potawatomi Tribe. She is Potawatomi on her mother's side (she was a LaReau). Her granddaughter was a French-Canadian who "came to Chicago the day Lincoln was shot or buried," she said.

they did."

A box holds the remnants of the black-haired baby doll.

Her father was a doctor in Wanette, and she remembers hearing the telephone ring and her father's footsteps leaving the house. He had a partnership at the hardware store below his office and one of the dolls was ordered from the store for a younger sister. When the doll

arrived, Mrs. Royster's mother gave it to her instead, because it was too expensive and fragile for the younger girl.

"I was spoiled," Royster said, "because my sister born before me died. I was the oldest, my brother Ralph, was next, then four girls and a boy. Ralph was a doctor in Purcell."

A gray-garbed nun doll with rosary beads was a gift from one

of her Shawnee students. A few days after the girl brought the doll, she died in a car wreck.

Dionne Quintuplet dolls dressed in rompers sat lined up in a perfect row on Royster's couch. They, too, were a gift from students. She wishes now that she had kept the green and white awning swing that came with them. The set would have had a high value if the swing was

included.

A properly-dressed Girl Scout doll is a reminder of a visit to a Girl Scout troop, where she gave a talk. The history of dolls has always interested Royster. She had a collection of books and scrapbooks about dolls.

In Maine and New Hampshire, the sea captains were our fishing during the winter. While they were away, they carved dolls for their children, Royster said.

She held a small, simple doll dressed in a blue and white striped dress as an example of their work.

Nearby Kewpie Kissing Cousins smiled. They were purchased in Washington, D.C., where Royster worked for two years with the Federal Communications Commission.

"I wasn't much of a typist," she said with a laugh. "I got up to 35 words a minute.

"Missionary friends sent me this doll from China. He is a Chinese man. Years ago, I passed it around my home room at school, and when he came back to my desk his long, black braid had been cut off."

A small Indian baby was a gift from a young nephew. The mailing tag with a 1-cent stamp is still attached to the doll. The thoughtful nephew also gave his aunt a Carmen Miranda doll.

"French designers dressed dolls and sent them to the Colonists to look at," Royster said. They picked out the dresses they wanted made for themselves by looking at the doll dresses."

The bits of information make her collection lively.

Two more regional offices open



Two new regional offices have been opened in Arizona and California. Belva Fincher, left, is managing the Phoenix, Arizona, office, and JoReesa Mullins, right, is in charge of the Norwalk, California, office. Residents of those areas should make a note of the following addresses and telephone numbers for the office near them:

2301 W. Dunlap, Suite 37
PHOENIX, ARIZ. 85021
(602) 395-9446

13031 San Antonio Dr. #106
NORWALK, CALIF. 90650
(310) 863-4640

Phoenix Regional Council

The Pointe — Jan. 11, 1992



Tribal Chairman John A. Barrett tells the story of tobacco, cedar, sage, and sweet grass as tribal members "listen in."



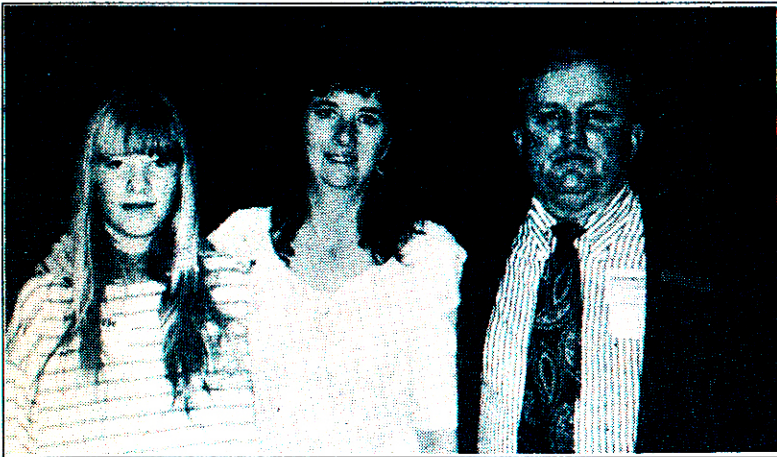
Tribal Accounting Director Carolyn Sullivan, left, visits with Belva Fincher, who manages the new Phoenix regional office



Youngest enrolled tribal member was 11-month-old Ashleigh Holterman, pictured with her mother Gayle.



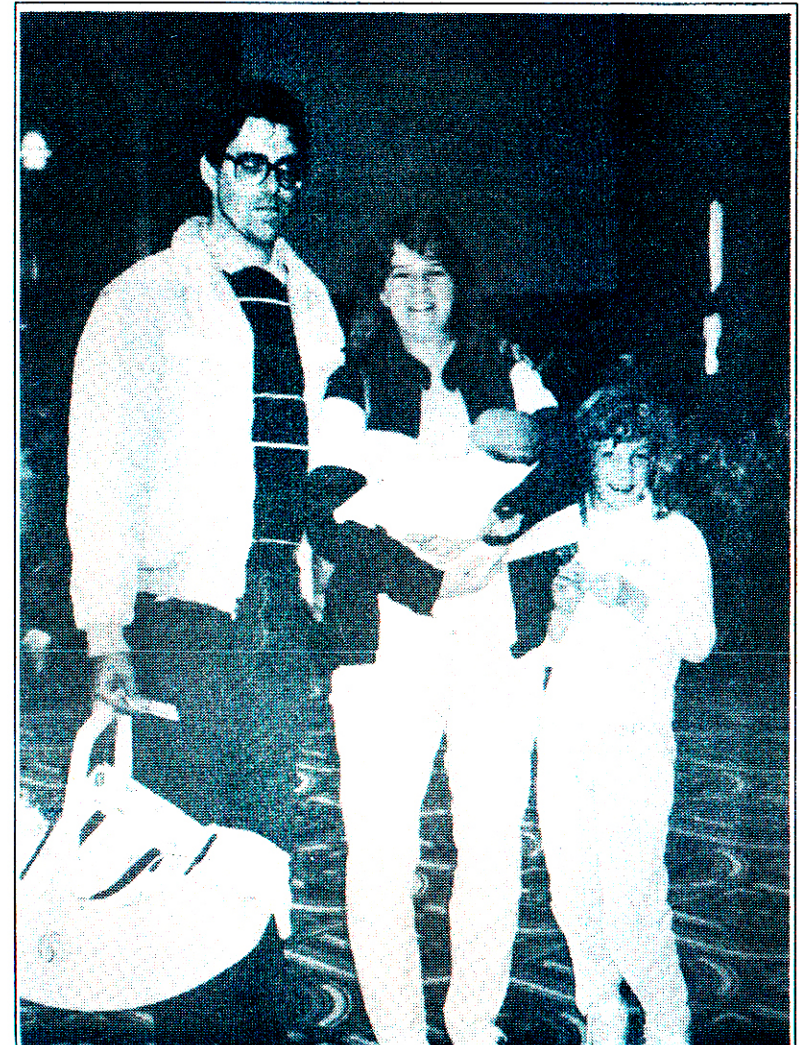
Fannie Long of Napa, Calif., was honored for both traveling the farthest and being the "wisest" member present.



Committeeman Hilton Melot, right, poses with Maureen Christensen, center, and daughter Kelly, left, from Brannigan Park, Arizona



Deborah Lechlitter, Tucson, attended school on a tribal scholarship and is now working as a veterinary assistant.



Four-week-old Megan Elizabeth is pictured with parents DeAnna and Bill Penn, and cousin Portia Kamps



Gene Lambert of Tempe attended her first regional.



Pictured above are Bonnie Stefanich and children from Fountain Hills



Catherine (Kate) Tessier
B. ca 1875, St. Mary's, Kansas;
M. Frank Nearn, 2nd John Pitts.
Daughter of Anthony and Clarissa
Grimard, Sister of Rosalie.



Rosalie Tessier
B. April 16, 1877, St. Mary's, Kan-
sas; D. Dec. 18, 1918 at home,
north of Choctaw, Okla. M. to Rufus
Goyer, sister of Catherine, Minnie
and Nellie.

Writer seeks family history

Editor, HowNiKan
Citizen Band Potawatomi
CIRCA 1885

The photographs are of sisters Catherine (Kate) and Rosalie Tessier, who were daughters of Antoine (Anthony) Tessier and Clarissa Grimard. They were older sisters of Nellie Tessier Schmidtkofer and Minnie Tessier Gardom. Rosalie was the mother of Minnie Anthony Goyer Ellis who passed away January 10, 1990. We are especially interested

in learning more about Anthony and Clarissa's parents. Anthony's father was also Antoine (Anthony) Tessier, and his mother was Catherine Elizabeth Bourbonnais. The other photograph is Rosalie Tessier as a young woman. Please let me hear from those doing the same family history search. Thank you.

Doris Ellis
628 Hisel Road
Del City, OK 73115

Thank you for scholarship

Dear HowNiKan,

I would like to extend a big "Thank You" to all tribal members that help make the Potawatomi scholarship program available to students. As a wife and mother to two sons and foster parent to many children throughout a year, I knew it would be difficult to attend school full-time. I decided that it was necessary for me to continue my education and appreciate the scholarship I received from the tribe.

I would like you to know that

after a 12-year lapse in my education, I was nervous about starting over, but through the prayers of friends and determination to succeed, I am proud to say that I took 19 hours of credit and received a cumulative grade point of 4.0 (straight A's). I feel that many tribal members should be proud of themselves for giving me a chance at a college education.

Thank you and God bless!
Sincerely,

Loretta May Bruno Oden
Lyons, Kansas

She's looking for a friend

Dear HowNiKan,

My name is Wilma Bearden. I'm trying to locate a lady friend from 22 years ago. In the recent past, I have discovered that the husband to my friend is Potawatomi also and his first name I don't know, but the last name is Vieux.

Terry (Van) Vieux - where are you? Terry, my name is Wilma Watts Bearden. You and I went to school together and in 1968, we went to Hawaii together

because your husband was in the Navy and stationed there. I know your folks lived in Choctaw, Oklahoma, in the early 70's and that you have a brother named Gary whom also was in the Navy.

You and I were close friends at one time and I hope somehow we can be again.

Please contact:

Wilma Bearden
Box 326
Harrah, OK 73045

Financial help is appreciated

Dear Mr. Herndon,

I would like to thank you and the tribe for your help in paying for my college expenses. I graduated from University of Texas at Austin this December with a 3.0 grade point average in Civil Engineering. The tribe and your efforts have helped to provide me

with the opportunity to reach this goal. Your financial assistance is greatly appreciated and I hope that someday I can repay my debt to my tribe and the Indian community.

Thomas Harrison, E.I.T.
Austin, Texas



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	People of the Fire Caps		7.25	
	People of the Fire T-Shirt		8.00	
	XXL-People of the Fire T-shirt		9.00	
	Youth People of the Fire T-shirt		7.50	
	Seal T-Shirt		8.00	
	XXL SEAL T-SHIRT		9.00	
	Youth Seal T-shirt		7.50	
	Potawatomi Pow-Wow T-Shirt		10.00	
	XXL POW-WOW T-SHIRT		11.00	
	Youth Pow-Wow T-Shirt		8.00	
	Satin Jackets w/logo		39.95	
	Youth Satin Jackets w/logo		29.95	
	Book-Keepers of the Fire		16.00	
	Book-Potawatomi of the West		17.95	
	The Potawatomi (book)		11.00	
	Scarlet Ribbons (book)		15.95	
	Seal Suncatcher		18.00	
	People of the Fire Suncatcher		14.00	
	People of the Fire Tote Bag		6.95	
	Seal Coffee Mugs		3.50	
	People of the Fire Coffee Mugs		3.50	
	Seal Patches		5.00	
	Decals		1.00	
	Seal Key Chains		4.00	
	People of the Fire Playing Cards		5.00	
	Suede Address Book w/seal		8.00	
	Suede Address Book w/seal small		4.00	
	Suede Photo Album		4.00	
	Suede Date Book		6.00	
	Suede Check Book		4.00	
	Beaded Earrings (various prices)			
	Beading Supplies (various prices)			

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Year

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State:

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postage &
handling - \$2 for Total
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If paying by check, please
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Potawatomi Museum Trading Post
1901 Gordon Cooper Drive
Shawnee, Oklahoma 74801

Text Of The 1990 Election Ordinance

(Editor's Note: This is the current version of the tribal Election Ordinance. It is reprinted here for the information of both candidates and voters interested in the upcoming tribal election.)

1990 ELECTION ORDINANCE OF THE CITIZEN BAND POTAWATOMI INDIAN TRIBE
BE IT ENACTED BY THE CITIZEN BAND POTAWATOMI INDIAN TRIBE OF OKLAHOMA:

ARTICLE I CITATION AND PURPOSE

S1-101: Citation

This enactment may be cited as the 1990 Election Ordinance of the Citizen Band Potawatomi Indian tribe.

S1-102: Purpose

The purpose of this ordinance is to repeal the Citizen Band Potawatomi Indian Tribe Election Ordinance of 1983 and to establish the rules and procedures for conducting elections authorized in Article 12, Section 1 of the Tribal Constitution.

ARTICLE II WORDS AND PHRASES

S2-101: Definitions

The following definitions shall control the meanings of the following terms:

a. "Tribal Court" shall mean the Potawatomi Tribal Court sitting at the Potawatomi Tribal complex in Shawnee, Oklahoma.

b. "General Council Resolution" shall mean the official document, and its adoption by the Business Committee, by which the General Council acts on behalf of its membership under the authority reserved to it by the Tribal Constitution.

c. "Tribe" and all derivatives thereof (e.g. "tribal") shall mean the Citizen Band Potawatomi Indian Tribe.

S2-102: Time Periods

Unless otherwise provided herein, all of the time periods established herein for filing, challenges, contests, or appeals are jurisdictional and cannot be waived.

ARTICLE III ELECTION COMMITTEE

S3-101: Creation

An Election Committee is hereby created and established having the duties and powers hereinafter set forth. The Election Committee shall conduct all elections and referendum votes in accordance with the Tribal Constitution, Tribal By-Laws, and with this ordinance.

S3-102: Composition

The Election Committee shall consist of five person: a Chairman, Vice-Chairman, Secretary, Assistant Secretary, and a Marshal.

S3-102: Appointment

The Business Committee shall appoint the members of the Election Committee and designate the Chairman of the Committee:

a. Not later than one hundred fifty (150) days prior to an election.

b. By resolution in substantially as set forth in Appendix Form I. (Resolution Format)

c. If a vacancy occurs on the Election Committee, the Business Committee shall fill the vacancy within five (5) days.

S3-104: Oath

Prior to entering into the duties of office, each Election Committee member shall take the following oath of office to be administered by a member of the Business Committee or a Tribal Court Judge:

I, _____, do hereby solemnly swear, or affirm, that I will support, protect and defend the Constitution and laws of the Citizen Band Potawatomi Indian tribe, and will cause the elections of the Citizen Band Potawatomi Tribe to be conducted fairly, impartially, and in accordance with the laws of the Citizen Band Potawatomi Indian tribe, so help me God.

S3-105: Officer Selection

The Business Committee shall select from among the Election Committee members, a Chairman, A Vice-Chairman, Secretary, Assistant Secretary, and a Marshal shall be selected by the Election Committee, who shall certify in writing to the Business Committee the names of the persons so selected.

S3-106: Sub-Appointments

The Election Committee may appoint such observers, clerks, counters, marshals, and alternates, as necessary to conduct the election and shall certify such appointments in writing to the Business Committee.

S3-107: Filing Certifications

Copies of all certified appointments and sub-appointments shall be filed in the tribal secretary's office and be open for public inspection.

S3-108: Eligibility

No person may be appointed to the Election Committee unless eligible and qualified.

a. A person is eligible if:

1. A member of the Tribe.

2. 21 years of age or older.

b. A person is not qualified for appointment if:

1. Under any court-ordered guardianship due to mental incapacity,

2. The natural or adopted brother, sister, parent, child, or spouse to a current candidate,

3. A current candidate for election to any tribal office to be decided by that election,

4. Ever convicted of a felony,

5. Ever convicted of a non-felonious crime involving the election laws of the tribe, or

6. Ever found civilly or criminally liable for breaching a fiduciary or contractual duty to the tribe.

S3-109: Term

Each Election Committee member shall serve from appointment until the election results for all election offices have been certified.

S3-110: Compensation

Members of the Election Committee are to receive only such compensation, traveling expenses, or stipend, as may be authorized by the Business Committee.

S3-111: Records

The Election Committee shall maintain complete and accurate minutes of meetings and retain all documents pertaining to an election. These records shall be filed in the tribal

Secretary's office within forty-eight (48) hours after each meeting and shall be open for public inspection during normal office hours at the Potawatomi Tribal Complex.

S3-112: Duties

Each Election Committee member has the duty to become thoroughly familiar with this ordinance and the Tribal Constitution and By-Laws, to see that these laws are rigorously followed, and to immediately document and report any violations to the marshal or other law enforcement personnel. In addition:

a. Chairman: The Chairman shall be the presiding member and responsible for the overall activities of the Election Committee, including safekeeping of the ballots and ballot box (s).

b. Vice-Chairman: The Vice-Chairman shall assist the Chairman, preside in his absence and assist in the conduct of the election.

c. Secretary: The Secretary shall record and maintain accurate minutes of meetings and records pertaining to an election. The Secretary shall verify the authenticity of these records and be responsible for providing all Election Committee certifications except where otherwise provided herein after each Election Committee meeting. All records shall be filed with the Secretary-Treasurer of the Tribe within two (2) working days after each meeting.

d. Assistant Secretary: The Assistant Secretary shall assist the Secretary and serve in the Secretary's absence, and assist in the conduct of the elections.

3. Clerks: The Clerks shall assist in the conduct of the elections, and shall check off the voters on the list of qualified voters. Each clerk shall keep a separate record of the members voting which shall be cross-checked frequently by the Chairman or his designate, to insure accuracy.

f. Marshal: The Marshal shall maintain order at the polls, and enforce the election laws. The Marshal shall have these powers from the time the polls open until the declaration of all election results are final.

S3-113: Procedure

The Election Committee acts only by majority vote of a quorum at a properly called and noticed meeting.

a. Quorum. A quorum of the Election Committee shall consist of any three members.

b. Meeting. Meetings may be called at any time by the Chairman, or by request of a majority of the Election Committee and shall notify the Secretary-Treasurer of the tribe two (2) working days prior to the meeting. In the event the Chairman fails to call a meeting as requested, the other members of the Election Committee who request a meeting may convene one upon prior registered mail notification to all members of the Election committee and Secretary-Treasurer of the Tribe. The Secretary-Treasurer of the tribe shall receive prior notice of all meetings.

c. Where. All meetings shall be at the tribal office unless notice of the place and time of the meeting is conspicuously posted in the tribal office at least forty-eight (48) hours prior to the meeting.

S3-114: Rules

The Election Committee shall have the authority to recommend such rules, not inconsistent with this Ordinance, as may be necessary and proper for the conduct of tribal elections. Such rules shall be approved by the Business Committee. Copies should also be posted in prominent places in the tribal offices and such other places as the Election Committee may deem advisable. A copy of the rules should be promptly delivered to the tribal newsletter for publication.

ARTICLE IV GENERAL ADMINISTRATION

S4-101: Election Days

All tribal elections and referendum votes, unless otherwise specifically provided by law, shall be held on a Saturday. Regular elections of members of the Business Committee and Grievance committee shall be held on the last Saturday in June of each election year. All other required tribal elections or referendum voted shall be held upon call of the Business Committee or the Election Committee as provided by the tribal Constitution and By-Laws.

S4-102: Forms

The forms contained in the Appendix of Forms are sufficient under this ordinance and are intended to indicate the simplicity and brevity of statement which this ordinance contemplates. Except as provided herein, all forms needed for tribal elections and referendum votes shall be prescribed and provided by the Election Committee. The Tribe shall be responsible for the cost of producing all forms.

S4-103: Instructions to Voters

Instructions to voters describing the manner of casting one's vote shall be posted as the polling place and issued upon request to all eligible voters with a ballot.

S4-104: Public Information

The Election Committee shall widely disseminate to the tribe information about the dates and times of election, locations of polling places and other election-related data. The Election Committee is authorized to publish in the tribal newsletter and in other newsprint media names of candidates, election dates, polling places, election results, and other information as necessary to discharge its duties.

S4-105: Polling Place

Polling places shall be designated for each election on the tribal grounds, and for an absentee ballot mailing address.

S4-106: Ballot Box

Locked empty ballot box(s) shall be provided and shown at the polling places prior to voting. Each ballot box shall be constructed of substantial material and shall be equipped with a lock so that the keys of one lock will not unlock others. Each box shall be equipped with a slot or opening in the top through which a ballot may be inserted, but so the box must be unlocked before the ballots can be removed.

S4-107: Access to Ballots

The Election Committee Chairman and Secretary shall retain ballot box keys in their custody until all election results are finally certified. Only those authorized by this ordinance shall have access to the ballot boxes at specific times designated by the Election Committee.

S4-108: Voting Booths

At least two voting booths shall be provided at the polling place. The booths shall be constructed with a counter shelf so that:

a. No more than one person is in the booth, and

b. Voters can mark their ballots in secrecy.

S4-109: Poll Watchers

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activities at the polls. Such designation must be presented to Election Committee Officials one week prior to the election. Poll watchers may not interfere in any way with the conduct of the election, but may observe only. Any poll watcher interfering with the election or attempting to electioneer in any way may be ejected from the poll area by a marshal or law enforcement officer.

S4-110: Electioneering and Loitering

No person shall be allowed to electioneer inside or within one hundred (100) feet of the polling place where and when the election is in progress. Neither will any loitering be permitted in the polling places during voting hours. Election officials at the polling place have the duty to obtain such assistance as may be required to maintain order about the building during the progress of the election.

S4-111: Voter Conduct

No intoxicated person will be permitted in the polling place. No person will be permitted to conduct himself in such a manner which may interfere with the election progress. No person shall engage in any activity which serves as a detriment to the election progress or which inhibits the rights of another to vote.

S4-112: Anonymous Election Material

It shall be unlawful for any person, firm, corporation, partnership, organization, or association to write, print, post, or distribute or cause to be written, printed, posted or distributed a statement, circular, poster, advertisement which is designed to influence the voters on the nomination or election of a candidate or to influence the voters on any constitutional or statutory amendment or on any other issued in a Potawatomi tribal election, or to influence the vote of any member of the Business Committee or Tribal Council, unless there appears in a conspicuous place upon such circular, poster or advertisement, either the name and address of the person, if an individual, or the name and address of the president, chairman, or secretary, of the two officers of the organization, if an organization. Persons violating this act shall be guilty of a crime punishable by the maximum incarceration and fine allowed by law.

S4-113: Application

The provisions of this section shall not be construed to apply to any matter published in any newspaper, magazine, or journal recognized and circulating as such, which matter is published upon its own responsibility and for which it shall not charge or receive any compensation whatsoever, nor shall the provisions of this section apply to any publication issued by any legally-constituted election officials in the performance of their duties. For purposes of this provision only, a newspaper, magazine or journal is a publication which is published at intervals of either one month or less, on a continuous basis, and has been so published on said continuous basis for the six months prior to the date when ballots can first be requested by tribal members for elections of Business Committee members at the General Council. The newspaper, magazine or journal must also bear the address of the business office where the publisher or legal representative is located.

S4-114: Public Disclosure of Campaign Contributions

Each candidate for elective offices in the Citizen Band Potawatomi Indian Tribe shall file a public disclosure statement that identifies all persons, corporations, groups, etc., contributing in excess of \$50.00 to that individual's campaign. This disclosure must be made to the Secretary-Treasurer of the Tribe no later than four (4) weeks after the day of the election. If no contribution has been received, a statement must be filed so stating. Failure to file a public disclosure under this section is punishable by a fine of \$500.00 and possible disqualification from the election if the individual falsifies or refuses to file the required reports.

ARTICLE V CHAPTER ONE ELIGIBLE VOTERS

S5-101: Eligibility

Every tribal member 18 years of age and older in accordance with Article 5, Section 1 of the tribal Constitution shall be eligible and entitled to vote in all tribal elections.

S5-102: Voter Lists

The tribal secretary shall have the duty to compile from the tribal membership rolls a voter list of all persons who will be eligible voters on the date scheduled for the election and shall certify the voter list and:

- Present a certified copy to the Election Committee no later than ninety (90) days prior to the election (if possible).
- Maintain at least one certified copy in the tribal office for public inspection during regular business hours no later than one hundred twenty (120) days prior to the election.
- Maintain at least one certified copy at each polling place on election day to check the eligibility of those presenting themselves to vote.

CHAPTER TWO CHALLENGES

S5-201: Who May Challenge

Any person may challenge the eligibility of anyone whose name appears on the voter list, or may apply to have his name added to the voter list.

S5-202: How To Challenge

A voter list challenge is initiated by filing a written petition with the Election Committee. No special form of petition shall be required although the petition shall:

- Clearly indicate the substance of the challenge,
- Specify the name, or names challenged,
- Set forth the relief requested,
- To add a name, or
- To delete a name, and
- Include supporting evidence.

S5-203: Time For Challenge

A challenge must be initiated no later than ten (10) days after the Tribal Secretary deposits the certified voter list in the tribal office.

S5-204: Decision

The Election Committee should render a decision on a challenge within ten (10) days of filing. Failure to timely act will be considered a denial of the challenge.

S5-205: Appeal

Any party aggrieved by the action or inaction of the Election Committee may thereafter appeal to Tribal Court.

S5-206: Appeal Time

An appeal must be filed within two (2) days of the de facto or de jure decision by the Election Committee.

S5-207: Appeal Parties

The individual members of the Election Committee and Business committee shall not

be named as defendants in an appeal. The tribal attorney shall represent the Election Committee and/or Business Committee and the court shall expedite such cases so as to reach a final decision prior to election day. No election shall be postponed because of a pending voter list challenge.

ARTICLE VI CANDIDATES

S6-101: Eligibility To File

In order to file for any office, a candidate must be eligible and qualified:

a. A person is eligible if:

- Twenty-one (21) years of age or older,
- A member of the Tribe, and
- Physically residing within Pottawatomie, Seminole, Pontotoc, McClain, Oklahoma, Lincoln, Cleveland and Okfuskee counties of Oklahoma.

b. A person is not qualified if:

- Ever convicted of a felony,
- Ever found civilly or criminally liable for a breach of fiduciary duty to the Tribe, or
- Ever impeached or recalled by the Tribe.

S6-102: Ballot Eligibility

To be eligible to seek election and be placed on the ballot, a person must timely file for that office.

S6-103: Filed Candidate

To be a filed candidate, one must:

- Be eligible to file,
- Timely file a declaration of candidacy with:
 - The Tribal Secretary-Treasurer or his designate, and
 - The Election Committee or their designate.
- Timely pay a filing fee of one-hundred and fifty dollars (150.00) upon filing by cashier's check, which is refundable if the candidate is declared ineligible or withdraws.

S6-104: Filing Period

A candidate must file during regular business hours 8 a.m. to 5 p.m. no earlier than ninety (90) and no later than eighty-seven (87) days prior to the date of the election. The filing period is for a total of three working days.

S6-105: Form Of Declaration

Although no particular form is required, the declaration of candidacy must be by affidavit and contain sufficient information for the Election Committee to determine that the candidate is eligible to file, is seeking a particular office and has complied with this ordinance. The declaration should be substantially as shown in Appendix Form 2.

S6-106: Nicknames

Each candidate may specify one (1) nickname to be placed on the ballot alongside the candidate's true name. No nicknames may be used if identical or substantially similar to the name or nickname of another candidate. Should a dispute over the use of a name arise, the Election Committee's decision shall be final unappealable. To specify a nickname, a candidate must affirm in the declaration of candidacy that:

- The candidate is known by the nickname, and
- The nickname is not being used for any other purpose than to accurately identify the candidate.

S6-107: Acceptance

The Election Committee shall accept any filing by a person which, on its face, appears valid; that is, shows the candidate filing is eligible, qualified and has timely filed, and tendered the filing fee. Acceptance shall entitle the candidate to have his name appear on the ballot unless the candidate withdraws as hereinafter set forth or unless a contest to his candidacy is sustained in the manner hereinafter described.

S6-108: Certification Of Slate

As soon as practicable after the filing period closes, the Election Committee shall file a written certification of the slate of candidates for the election with the Tribal Secretary.

The certification shall also indicate all filings not accepted and the reasons for non-acceptance.

S6-109: Use of Tribal Newspaper

After filing closes, the tribal newspaper will provide an equal amount of free space in the next edition for all candidates appearing on the certified slate. The purpose of allowing the free space is to allow the candidates to identify themselves to the voters. All other space in the tribal newspaper shall be available to candidates on a fee basis established by the Business Committee to reflect publication and distribution cost only.

HowNiKan Editor shall have final approval on contents of free and paid advertisements and shall review their contents for libel, slander, and inaccuracy of facts with the tribal attorney. Deadlines for receiving advertisement copy are set by editor and published in the newspaper.

S6-110: Filing For More Than One Office Prohibited

No person shall be a candidate for more than one office during any one election, nor may a tribal office holder seek another office except when the office holder's term expires contemporaneously with the election. Each candidate must specify which office is being sought; Chairman, Vice-Chairman, Secretary-Treasurer, Councilman 1, Councilman 2, Grievance Committee 1, Grievance Committee 2, Grievance Committee 3.

CHAPTER TWO WITHDRAWALS

S6-201: Withdrawals

Any candidate for office may withdraw a declaration of candidacy by filing a written notice of withdrawal with the Election Committee at any time not less than sixty (60) days prior to the election. The withdrawal notice shall contain the candidate's name, the office sought, and shall be notarized or sworn to before a person authorized to administer oaths. A timely withdrawal is final.

S6-202: 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 or otherwise obliterate the candidate's name from the ballots. Any votes cast for a withdrawn candidate shall be rejected.

CHAPTER THREE CHALLENGES

S6-301: Kinds

The certified slate may be challenged either because a candidacy was allegedly wrongfully certified or because a person's attempted filing was allegedly wrongfully rejected.

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S6-302: Who May Challenge

Any candidate may challenge the eligibility of any other candidate for the same office. If only one candidate has filed for an office, any person on the voter list may challenge the eligibility of that candidate.

Only the person whose filing is not accepted may challenge the non-acceptance.

S6-303: How To Challenge

A challenge must be initiated by filing a written petition with the Election Committee. Each petition shall state with particularity the reasons for the challenge.

S6-304: Hearing

Upon receiving a candidacy challenge, the Election Committee shall immediately deliver copies to the challenged candidate and all other candidates for that office. A hearing on the challenge must be held within five (5) days of receipt of challenge. The Election Committee must render a decision on the challenge within seventy-two (72) hours of commencing a hearing. No formal pleadings are required. The Election Committee may subpoena witnesses and take testimony under oath. The challenger has the burden of proof.

CHAPTER FOUR APPEAL

S6-401: Appeal

Any proper party to a candidacy challenge aggrieved by the Election Committee decision may appeal to the Tribal Court.

S6-402: Appeal Time

An appeal must be filed with the Tribal Court on or before the expiration of two (2) business days following announcement of the Election Committee decision.

S6-403: Relief

The appellant shall have the burden of proof. The Tribal Court shall either:

- Affirm the Election Committee decision.
- Reverse the Election Committee decision, and, depending upon which is appropriate, add or strike a candidate's name from the slate certification.

S6-404: Time For Decision

The Tribal Court has ten (10) days to act on the appeal preceding election day. Failure of the Tribal Court to render a decision with twenty (20) days is an affirmation of the Election Committee's decision.

ARTICLE VII BALLOTS

S7-101: Candidate's Names

The name of any candidate for office shall be printed on the official ballot as set forth in the declaration of candidacy without any prefix, suffix, or title. A nickname may be included if properly requested. Position on ballot will be determined by order of filing for a particular office. As soon as the candidates filing period closed and period for challenges expires without a timely challenge, the Election Committee will prepare a ballot. If a candidacy challenge is filed, the ballot will be prepared as soon as the challenge is resolved.

S7-102: Unopposed Candidates

Any candidate who is unopposed for an office shall:

- Appear on the ballot with the designation "unopposed" printed next to his name, and
- On election day be deemed elected to that office.

S7-103: Ballot Care

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.

- Only one ballot shall be cast by each eligible voter.
- A ballot shall be cast only after the voter has signed the poll register unless voting by absentee ballot.
- Election Committee officials shall account for all "ballots."
- A ballot shall be issued to each eligible voter by mail or through distribution at the tribal offices by the Election Committee.

ARTICLE VII ABSENTEE VOTING

S8-101: Eligibility

Any voter can vote by absentee ballot.

S8-102: Application

Requests for absentee ballots may be written, printed or typed and must include the correct mailing address, roll number, and legal signature of the person making the request.

S8-103: When To Apply

Requests to vote an absentee ballot must be made not less than twenty (20) days prior to the election.

S8-104: Receiving Ballot and Absentee Voter List

After final certification of slate the election committee will have ten (10) working days to print ballots. Ballots will be mailed immediately after final certification of slate and upon receipt of an appropriate and timely request. The Election Committee shall maintain an accurate written record ("Absentee Ballot List") of all ballots so issued, including the name, address, roll number, and legal signature of the voter to whom the absentee ballot was issued, and the date of the issue immediately after final certification of the slate at a timely or appropriate request.

S8-105: Voting

Those voting by absentee ballot shall mark their ballots, seal them in an inner envelope, and see that the absentee ballot is timely delivered. Only the outer envelope shall have the voter's name, return address, roll number and legal signature written upon it.

S8-106: Delivering Completed Ballot

Those wishing to vote by absentee ballot must see that their outer envelope with enclosed inner envelope and absentee ballot are delivered to the designated post office box not later than 10:00 a.m. of the last Saturday in June.

S8-107: Handling

All absentee ballots received by the Election Committee shall remain in a locked post office box provided for that purpose in Tecumseh, Oklahoma Post Office until 8:00 a.m. on election day, at which time the Election Committee Chairman, or an election official designated by the Chairman, and at least one other election official shall:

- Receive the ballots from the post office,
- Personally transport them to the polling place,
- Deliver them immediately, still sealed, to the remaining members of the Election Committee.

d. Deposit them unopened in a special locked ballot box.

e. The same procedure shall be followed at 10 a.m., and

f. Tabulate them immediately upon delivery by election officials in the presence of candidates poll watchers.

S8-108: Procedure Mandatory

No absentee ballot will be received at any time or by other means than provided for herein.

ARTICLE IX CONDUCT OF ELECTIONS CHAPTER ONE VOTING

S9-101: Voting Period

The polls shall be opened at each polling place from 7:00 a.m. until 2:00 p.m. Saturday the day of General Council meeting. Any voter in line at the polling place at 2:00 p.m. but unable to cast a ballot before 2:00 p.m. shall be allowed to cast a vote.

S9-102: Voting

All voting is by secret ballot. Upon being identified as being on the official voters' list and not having previously received a ballot, each prospective voter shall:

- Be handed an unused ballot by an election official,
- Sign his name on a voter register, kept for that purpose, to acknowledge receipt of the ballot.
- Vote in privacy, in a voting booth, by marking the box opposite the name of the candidate supported by the voter.
- Fold the ballot so the choice cannot be seen by others, and
- Personally deposit the ballot in the ballot box.

S9-103: Voter Assistance

The election officials may allow a voter to obtain the assistance of any person in casting a vote if the voter is physically unable to cast a ballot and assistance, without previous suggestion, is requested. The Election Committee shall decide whether assistance may be rendered which decision shall be final and unappealable.

S9-104: Marking The Ballot

A ballot shall show only the marking of the voter's choice and shall not show more choices than the election calls for. A person may choose not to vote for any candidate for a particular office. However, if a voter marks a ballot so that the vote is apparently for more than one candidate for a single office or for a candidate not properly listed, or bearing any other such material errors, the ballot will not be counted, but will be marked by official, and retained as hereinafter provided.

S9-105: Mutilated Ballots

If a voter mutilates a ballot or renders the ballot unusable another may be obtained, 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 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.

S9-106: 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.

CHAPTER TWO COUNTING THE VOTE

S9-201: The Tally

All election material shall be transported to the counting room. Thereafter, the Election Committee shall:

- Unlock the ballot box(s).
- Remove the regular ballots and
- Tabulate the vote.

S9-202: Verifying The Absentee 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 outer envelope and affidavit is a qualified voter.
- Whether the voter is on the absentee ballot list.

S9-203: Counting Ballots

The Election committee shall count the absentee ballots.

S9-204: Observing Tally

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, not a candidate, who shall not interfere with the tally process, but can observe and keep a separate record of the tally of the ballots.

S9-205: 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 a voter, the ballot shall be rejected. A rejected ballot shall be marked "rejected" in ink. Each members 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.

S9-206: Certified Abstract

At the close of the tally, the Election Committee members shall:

- Open the ballot boxes and display the empty box to all persons present to insure that no ballots are contained therein,
- Determine the total vote cast including the absentee ballots for each candidate for each office,
- Write down these totals, together with the number of rejected ballots, spoiled ballots, unused ballots and total ballots printed,
- Sign the written totals as a certified abstract of the election results,
- Read the certified abstract aloud to the public,
- Deliver copies of the certified abstract to:

- The Business Committee
- The Tribal Court Clerk, and
- The Election Committee files in the tribal Secretary's Office.

S9-207: 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 vote cast for that office,

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the Election Committee shall recount the vote for that office on all the unmutated, unrejected ballots, rejecting any 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.

S9-208: 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 two (2) working days after the election.

Such request must be accompanied by a non-refundable cashier's check of \$250.00 made payable to the Citizen Band Potawatomi Indian Tribe of Oklahoma. 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 five (5) days of 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 \$250.00 is refunded.

S9-209: 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 highest number of votes 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.

S9-210: Retention Of Ballots

Upon completion of the election and announcement of the certified abstract, the Election Committee shall lock all ballots and records in the ballot box and deposit the ballot box in the vault of the designated bank, post office, or other secure area as approved by the Election Committee, to be held for safekeeping until final certification of the election results and installation of all officers. Only the Chairman and Secretary of the Election Committee shall have access to these records for a period of five (5) years. The documents will not be available for public viewing in order to preserve the confidentiality of the persons voting in the election. From and after the date of final installation of all elected officials and after the five-year period is completed, the tribal Secretary 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.

S9-211: Election Certification

The Election Committee shall certify the election results for all uncontested offices immediately after the two (2) working day period for filing an election contest expires. If an election office is timely contested, then no certificate of election for contested office shall be issued until, if appropriate, after the election contest is finally decided.

S9-212: Finality

The Election Committee's certification of uncontested election results or the Election Committee's certification of the election results following an election contest provided for herein shall be final unappealable.

ARTICLE X INSTALLMENT

S10-101: Installment

In order to provide for an orderly transition of power, all newly-elected officers shown on the certificate of election shall be installed immediately following the election.

S10-102: Effect Of Installment

Once an officer is installed, removal is only by impeachment, recall or some other procedure authorized by the tribal constitution or recount certification.

S10-103: Incumbents

Consistent with article 12, section 1 of the Tribal Constitution, the term of an incumbent officer holder shall not expire until installation of his successor.

ARTICLE XI ELECTION CONTESTS CHAPTER ONE ELECTION COMMITTEE REVIEW

S11-101: Who Can Contest

Only a candidate for the disputed office may contest the election results for that office.

S11-102: Grounds

Only two (2) grounds may be asserted for contesting an election. The grounds are that the Election Committee erroneously counted or failed to count ballots, which failures were of such a magnitude that:

- Either the contestant is entitled to be elected to the office, or
- It is impossible to determine with mathematical certainty which candidate is entitled to be elected to the office.

S11-103: When To Contest

Any candidate desiring to contest a tribal election for an office must do so within two (2) business days after announcement of the certified abstract of election results.

S11-104: How To Contest

A contest can only be initiated by:

- Timely filing with the Election Committee a verified statement setting forth the particular grounds for the contest, and
- Depositing \$250.00 in cash with the Election Committee to cover costs of the hearing (if the contest is unsuccessful, the cash deposit shall be refunded).

S11-105: Election Committee Hearing

The Election Committee shall set a hearing of the contest no later than five (5) days after the contest is 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 Election Committee Chairman in the tribal offices. Any party to the protest or a tribal member shall be entitled to copies of the ballots from 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

reviewing the election materials. After hearing the proofs and allegations of the contestants, the Election Committee shall make factual findings and one of the following conclusions.

- That the contested election should be confirmed, or
- The contestant should be declared the winner of the election, or
- The contested election should be set aside and a new election held.

CHAPTER TWO APPEAL

S11-201: Appeal

Any proper party to an election contest aggrieved by the findings and decisions of the Election Committee may appeal to the Tribal Court.

S11-201: Time

Any appeal must be filed within five (5) days of receipt of notification of the decision of the Election Committee.

S11-203: Parties

The Election Committee and the person whose election is challenged are indispensable parties to the appeal. Any other candidate for that office may intervene. The individual Election Committee members are not necessary or proper parties to such action. The tribal attorney shall represent the Election Committee.

S11-204: Relief

The Tribal Court whose decision is final may only:

- Confirm with Election committee decision,
- Order a new election for the contested office, or
- Reverse the Election Committee decision and order the Election Committee to certify the election of the contestant to the office.

S11-205: Standard

Neither the Election Committee nor the Tribal Court shall invalidate any certified abstract of election results and order a new election for an office unless clear and convincing evidence shows that the person receiving the most votes for the contested office as shown on the certified abstract cannot be mathematically determined to be the clear winner.

ARTICLE XII REFERENDUM

S12-101: General Council Resolutions

Because they relate to claims or rights growing out of treaties only, all general Council Resolution shall be voted on in a referendum vote.

S12-102: Absentee Votes

All absentee votes shall be handled by the Committee in the same manner as that prescribed for casting tribal election ballots. All absentee ballots must be distributed at least twenty (20) days prior to any General Council Meeting and received by the Election Committee by 10:00 a.m. on the day of any General Council Meeting. These ballots will be received for counting and counted on the day of the General Council Meeting and the results certified to the Business Committee. The issues to be voted on must receive a majority vote for adoption. Results of the vote will be published in the tribal newspaper.

S12-103: Resolution Preparation

Preparation of Resolutions for referendum vote shall be by the Business Committee or by provisions provided for under Article X of the Tribal Constitution.

ARTICLE XIII SPECIAL ELECTIONS

S13-101: Election Board

When a special election is properly called, The Business Committee by resolution shall establish an independent election board to conduct the special election.

S13-102: Composition

The independent election board shall have the same composition as that of the Election Committee provided for herein.

S13-103: Powers Of The Election Board

The independent election board shall have the same powers and duties as set forth herein for the Election Committee and shall have such further powers as are necessary to carry out the duties imposed by the Tribal Constitution and By-laws. Further, the independent election board will have the power to establish different time periods for filing, challenges, contests and appeals, but shall not have power to change the other substantive and procedural rules provided for herein including, by way of example only, the eligibility to vote and the eligibility and qualifications of a candidate.

ARTICLE XIV VIOLATIONS

S14-101: Misdemeanor

In addition to any other penalties (civil or criminal) provided by law, any person willfully violating the duties and obligations imposed by this ordinance is guilty of a misdemeanor and, upon conviction, may be punished up to the maximum allowed for misdemeanors.

S14-102: Venue And Jurisdiction

The venue and jurisdiction for all violations is exclusively in the Tribal Courts.

ARTICLE XV QUO WARRANTO

S15-102: What Is Quo Warranto

Quo warranto is the name of the writ by which title to an office is resolved. It is not a substitute for or an alternate to the election challenges or appeals provided herein before.

S15-102: Who May Seek

Only a person claiming a better right to the office may bring a quo warranto action.

S15-103: Who Is The Proper Party Defendant

The only proper party defendant is the person who holds title to the office.

Support Your HowNikan

The once and future Native American movie

By Peggy Langrall
Smithsonian News Service

After 1938, when the Lone Ranger and his faithful Indian friend, Tonto, rode out of radio and onto the silver screen, they rode into popular fantasy worldwide. The image of the friendly Indian sidekick is mirrored by the equally familiar one of ferocious Indian warriors riding their horses back and forth across the screen, letting loose with arrows and blood-curdling war whoops. But what does either image convey about real Indians?

Not much. But in the ever-shifting entertainment scene, a trend toward portraying Indians more realistically has begun to set in. The sweeping success of Kevin Costner's film "Dances With Wolves" and, now, mounting interest in Robert Redford's film production of the Tony Hillerman mystery novel *The Dark Wind* indicate that American curiosity about real-life Indians has been piqued.

Even considering this advancement, "The image of Indians has been so erroneous for so many years that the only way it can be changed is for Native Americans to produce films themselves," said George Burdeau, of the Blackfeet Tribe, one of the commentators in the 1991 Native American Film and Video Festival, sponsored by the Smithsonian's National Museum of the American Indian in New York City.

"In this event," says Elizabeth Weatherford, head of the festival, "we offer greater understanding to people who share an interest in the indigenous peoples of all the Americas. Independent film and video makers give a window into worlds that are widely unknown."

However, in the world of commercial entertainment, fantasy still reigns.

"Film and theater seem stuck in the 1930s as they relate to American Indians," says Rudy Martin, an actor and playwright whose tribal affiliation is Tewa/Navajo-Apache. Martin, public relations and information director for the American Indian Community House in New York, is involved in a casting service for Indian actors, run by the organization that gives cultural reinforcement and other support to Indians who have moved to the city.

Contrary to popular belief, Martin says, recent statistics show that 70 percent of all Indian people live in urban areas. In a performance series given in the Community House Circle—an off-off Broadway theater—native actors, musicians and writers can be seen and heard. Their contemporary themes go a long way to help educate and to break age-old stereotypes.

"The struggle to be seen has been a long and arduous one for Native American actors," Martin says. "Here in New York, there is a long-standing belief among producers, directors, casting directors and agents that there are no American Indians east of the Mississippi," he quips. If producers visit Indian communities, which is rare, they may hire the first person they see who has the look they want, Martin says. "Then, when they find out that not all Indians can act—right after it hits them that not every Indian acts or speaks like Tonto—they hire a non-Indian, dress him up in beads, feathers and a horsehair wig, and presto, instant Indian."

"Indians are hot now," Martin continues. After "Dances With Wolves" garnered 12 Oscar nominations, the American Indian Community House received casting calls for three feature films and

one TV pilot related to Indians. "Producers do seem to be making a sincere effort to cast Indian people in Indian parts, but, ironically, even if Indian actors are found, union rules require that they compete with non-Indian actors for Indian roles."

In the midst of such problems, Martin says he looks forward to the day when he will receive a phone call from a casting director who says, "I have a part—a dentist—and the race is not specified. Do you have anyone you can suggest?"

As director of the Communications Arts Department at the Institute of American Indian Arts in Santa Fe, N.M., Burdeau says, "It's a difficult road for filmmakers with vision." The institute offers Indian students a unique opportunity for hands-on training as writers, directors and producers.

"We've felt for a long time that the system was not geared to the cultural perspective of Native Americans," Burdeau said in a recent Los Angeles Times interview. He believes that Indian filmmakers, who come from a long performance tradition, will bring a fresh viewpoint to both historical and contemporary issues. They will not simply make films that tell Indian stories, he said, but can contribute "a cultural perspective that has something different to offer in the way of communication."

Burdeau stresses the importance of understanding the technical side of film and video work. A 20-year veteran of public and commercial television production, Burdeau notes that when he got started in the business "there were only five Native Americans in the whole country involved in video work of any kind." Now, he estimates, "there are more than 200 Native American writers, technicians and performers." Burdeau and co-producers Avery Crounce and Jed Riffe have raised funding for "Ishi," the first full-length feature film produced with a Native American production staff. The film, set during the turn of the century, is about the life of a Yahi Indian, the sole survivor of his tribe, in California. In addition, a two-house special, "Surviving Columbus," co-produced by Burdeau and Larry Walsh of Albuquerque's KNMETB/Colores, will air nationally in 1992 on PBS.

Although Hollywood is still largely blind to Indian acting talent, Gary Farmer of the Six Nations Reserve at Ohsweken, Ontario, Canada, landed the part of Hopi Deputy Sheriff Albert (Cowboy) Dashee in "The Dark Wind." "I don't fit the impression of what most Americans think of as a typical Hollywood Indian," Farmer says, "I have a round face. I'm tall—a large, hairy man, not sleek or hawk-nosed like a warrior."

Dashee works with Navajo Tribal Police Sgt. Jim Chee, played by Lou Diamond Phillips, to solve a bizarre mystery involving a missing shipment of cocaine on Hopi land. Dashee also helps interpret Hopi ways to Chee. The film is no rehash of ancient history.

"I am interested in contemporary film and act in a contemporary sense," Farmer says. In theater since 1974, Farmer played the lead in the 1988 film "Powwow Highway," which takes a lighthearted look at the serious subject of life on the reservation, from poor housing and bad job conditions to deprivation of tribal cultures and history.

Although "Dances with Wolves" used

indigenous languages, it was a period film. "The Dark Wind," Farmer points out, is a contemporary movie. "For me, the most poignant thing about 'The Dark Wind' is that it will be the first time American audiences will hear Navajo and Hopi spoken in a movie theater."

Phillips, often cast in Hispanic roles, said in an interview that he is one-eighth Cherokee. "Obviously," Farmer says, "the native filmmaking community strongly hoped the role of Jim Chee would go to a native actor. But Lou does a commendable job with the language. He somehow captures what the huge, complex realm of Navajo culture is about."

Shot in and around Tuba City, Ariz., on the Navajo Reservation, the film gives audiences a good sense of the place. The plot is not stereotypical. "It's about a crime of today," Farmer says. "But the strength of the story is in the community itself. While our going there to make the movie was disruptive, the community embraced us."

Farmer says he took his role seriously. "My character tries to steer Chee away from bothering the Hopi and, as an Indian, I tried to protect the Hopi culture during the filming as well."

Making films is an economic business; cost the bottom line, Farmer points out. "The creative elements and sometimes, the honor, seem to go a little out the window when it comes to finance. That's in direct conflict with the way indigenous peoples see things. We just don't have the same



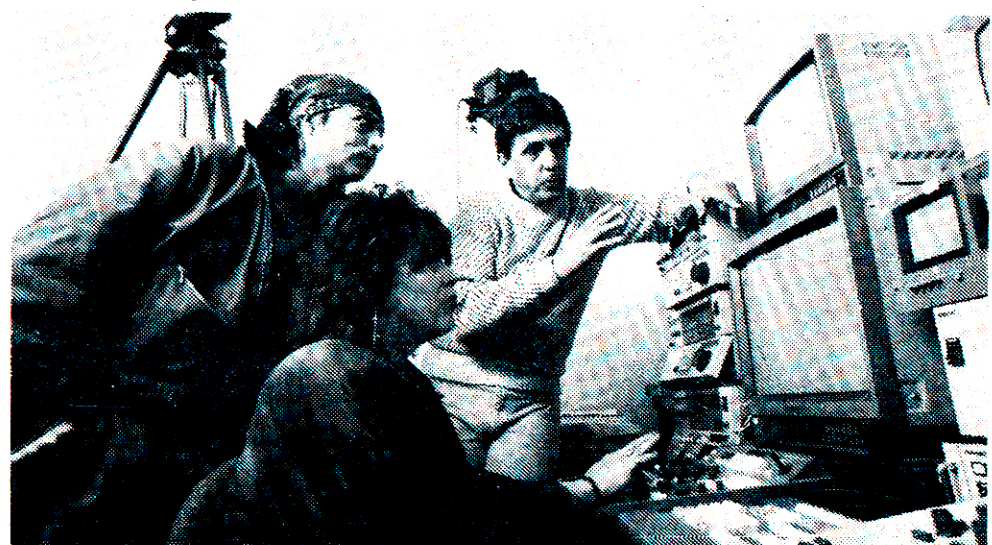
Rudy Martin, actor and playwright, handles public relations for the American Indian Community House in New York City. Among other support services for urban Indians, the organization helps cast Native American actors in theater, film and TV roles.

priorities.

"But there are some amazing native image makers out there," Farmer adds. "They have embraced the new technology and bring a whole new approach to filmmaking. There's a lot of future for Indian films—a lot being done to create our own."



On the set of "The Dark Wind," cast members (from left to right) John Karlen and Gary Farmer, a member of the Six Nations Reserve, listen as Lou Diamond Phillips makes a point. Phillips has the coveted role of Navajo Tribal Police Sgt. Jim Chee. The movie is based on Tony Hillerman's novel.



Students Tyrone Headman, left, and Lind Jones get pointers from George Burdeau at the Institute of American Indian Arts in Santa Fe, N.M. Burdeau, a 20-year veteran of television production, stresses the importance of training Native Americans in the technical side of film and video work.

Tribes in Oklahoma...

Great American Indian Dance Company to appear at the OKC Civic Center

The internationally acclaimed Oklahoma City based Great American Indian Dance company will appear before a home audience 8 p.m. Thursday, Feb. 27 at the Oklahoma City Civic Center Music Hall.

"We look forward to helping Oklahomans rediscover one of their greatest cultural assets — the American Indian," said Artistic Director Shoshana Wasserman, a member of the Seminole and Creek tribes and Oklahoma City resident.

Wasserman said the professional Indian dance company has performed in England, Germany, Switzerland, Mexico, Italy and Poland. Their latest European tour was to help bring awareness of the American Indian in light of the upcoming quincentenary, or 500th anniversary of Columbus' arrival to the New World.

The Oklahoma City performance is one of the first official events connected with Year of the Indian, a 12-month commemoration honoring Oklahoma's Native Americans — and a counterpoint to celebrations surrounding the quincentenary.

A special Year of the Indian piece will premier during this performance,

Wasserman said.

Dance Company Director Dennis Zotigh said The Great American Dance Company was formed to promote understanding between Indian and non-Indian people. Song, narrative and dance are used to educate student and adult audiences about the Indian way of life, historically and in modern society.

"Many stereotypes surround the Native American," Wasserman said. "These stereotypes are detrimental because they encourage people to view Native Americans as figures in the past or even worse, as characters Hollywood created."

"We try to dispel these views through humorous stories and scenarios that encourage audiences to recognize Indian culture in itself is unique, with different customs and beliefs among different tribes."

Tickets are \$10 for adults and \$5 for children 18 and younger and include admission to a reception following the performance. Tickets are available in Oklahoma City at Ticket Source outlets, the Myriad or Civic Center box offices or any Sight 'n Sound location.

Iowa Tribe receives grant for revision

The Iowa Tribe has received an \$80,000 federal grant from the Administration for Native Americans. The grant will support two objectives proposed by the Tribe — revision of the Tribal Constitution and development of a Tribal court at the headquarters location.

Revision of the Tribal Constitution will comprise the major activity in this project. The delicate nature of such an endeavor will require community input and much technical assistance.

The first step is the formation of a Constitutional Review Committee, to be selected by the Business Committee. The latter has the general power of review of the Constitution and will be open to the suggestions of interested Tribal members. At this writing, participating members of the Review Committee include Tom Lincoln, Wallace Murray, Edgar Kent, and Eugene BigSolkier. A fifth member is yet to be selected.

The Review Committee has held two meetings and done public hearing to date. The public is invited to attend each meeting of the committee and to offer any suggestions or comments during this revision process.

Much confusion has surrounded the activity of revision. The committee was established to review the Constitution, and to recommend to the Business Committee any revisions or amendments they feel best reflect the intent of the Tribal members. The Business Committee will have the ultimate authority to accept or reject all, some, or none of the Review Committee's recommendations. Before any changes can be made to the Constitution, a secretarial election will have to be authorized. Once the Tribe receives authorization, a special election can be called. Thus, all Tribal members will have a chance to vote on any proposed changes.

Fife named chief of Creek Nation

Bill Fife says he is both awed and ready to assume the highest office of the Muscogee (Creek) Nation.

"Being chief is a tremendous responsibility," said Fife. "I'm aware of the sacrifice it takes to be a good chief, but I'm also ready to begin in a new direction."

Nearly 60 percent of the voters chose Fife, over current Second Chief Perry Beaver, in the Dec. 7 general election. Fife becomes only the second elected Creek chief since 1971.

Fife said his support came from the strength of the local voters. He won 16 of 17 of the local precincts.

"I think this election demonstrated that people want to get involved," said the chief. "I'm looking forward to working with the tribal people and professionals involved."

People are getting more educated to what the tribal government is about."

Fife said he is very pleased with the margin of victory. "I am glad (the victory) was so decisive," Fife said. "To me, this says people are ready for some new direction."

The victory celebration was far shorter than the campaign. Fife began work on the transition for his new administration the Monday following the election.

He said he had the assurances of outgoing Principal Chief Claude Cox that the transition period would not be made difficult. Of course, there has never been a transition for a new administration.

Fife said his plans are basic for now. "I'm looking forward to working with the tribal people and professionals involved."

Choctaw Nation makes resolution

The Choctaw Nation Tribal Council voted December 14, 1991 to unanimously approve a resolution condemning the use of Choctaw lands for waste disposal sites. Many firms, companies and individuals engaged in the waste disposal business are seeking to avoid state and federal regulation by disposing of the waste on Indian lands. The reason for the resolution by the Council is that individual tribal members have been contacted by firms or persons trying to use these Indian lands for waste disposal purposes.

The Council also voted unanimously to provide financial support of \$5,000 to the White House Conference on Indian Education. This conference is an opportunity for Indian people to shape a national Indian education agenda for the next ten to fifteen years.

It is expected that Tribal governments will play a major role in the Conference, which is scheduled for January 22-24, 1992. Financial support from Indian tribes across the nation was given to supplement the federal appropriation. Some topics to be covered at the conference include goals for all Native children by the year 2000 of making early childhood education programs available; to maintain Native languages and cultures; to help with literacy in language skills; to demonstrate mastery of English, mathematics, science, history, geography and other challenging academic skills; to have high quality Native and non-Native school personnel; and to have safe, alcohol free and drug free schools.

The vote was split 10-2 to approve the Criminal Code. This is an integral part of the Law Enforcement Program contracted earlier this year from the Bureau of Indian Affairs. Voting not to approve were Leslie James of So. LeFlore County and Billy Paul Baker of No. McCurtain county.

Additional funds were approved by the Council for expansion and improvement on the Choctaw Nation Travel Plaza. Improvements to be constructed includes directional signs, storage, showers, laundry facilities. Travel Plaza profits will be utilized for this project.

Vote was unanimous from the Council members to approve purchasing land for a Community Center for Pittsburg County, paving of parking lots for the Choctaw Nation Day Care Center in Durant and Hospitality House in Tahleah, as well as completion of paving the parking lot at the Tahleah Community Center and the parking lot of the Antlers Community Center.

The Council approved funding for the First Annual Choctaw Nation Swine Show to be held in Hugo. This is a part of a project initiated by Jones Academy with an overall goal of providing Native American students with the experience of participating in activities to improve their social life and technical skills in areas such as leadership, agriculture, citizenship and public speaking.

Jess Mitchell, the director of the special project, informed the Tribal Council that portions of the overall goal have been met. A Soil and Land seminar was held at Broken Bow, a Fishing Tournament has been held at Jones Academy, a Nutrition

Seminar was held at Durant and a Speech Workshop was held this month at Jones Academy.

Tribal Council Committee reports included comments from Council-members Bertram Bobb and Charlotte Jackson, who met with other committee members to discuss Insurance policy renewal for the tribe and the financial status of the Choctaw Nation. According to Jackson, the General Fund has \$2,876,965.71 and the Tribal Trust has 7,674,206.77. North LeFlore County Tribal Councilman Dale Cox reported that the Health Committee had met and discussed misunderstandings of the Contract Health Service the hospital and clinics provide. According to Cox, Contract Health has a set of guidelines to follow to determine if services are to be paid by the hospital or by the individual when a patient is sent to an outside hospital for treatment.

Speaker of the Council, Randle Durant, stated that a recent inventory at the hospital showed a stock of \$60,000 worth of medication. Durant said that to receive medicines from the hospital pharmacy, the patient must have a prescription from one of the doctors working in the facility.

Durant informed the Council that staff members from U.S. Senator Don Nickles' office had visited to tour the Tahleah hospital a few days earlier.

A problem mentioned by Durant concerning the health facilities was the fact that the clinics are becoming overcrowded, with patient load continually increasing.

"We are going to enlarge the Hugo clinic with eight more rooms and we need to enlarge the McAlester Clinic so the staff can see more patients each day," said Durant. "Families are moving back to the Choctaw Nation. Chief Roberts is trying to take care of the people by seeing they get what they need."

Absentee Shawnee Tribe scheduled to vote January 25

Members of the Absentee Shawnee Tribe were scheduled to go to the polls Jan. 25 to decide whether or not to establish a Commission on Ethics and Government.

If approved by tribal voters, the new commission would have broad powers over the elected officers of the tribe, including access to all records, authority to write rules and regulations, power to create a code of conduct, and more. The vote was called after a group called the Committee for Better Tribal Government proposed the commission at the tribe's semi-annual General Council meeting Oct. 19, 1991.

**Support Your
HowNiKan!**

Native American Men's Clothing

As the French and the British fought for control of the allegiance of the various Indian tribes by offering presents to them, the Indian men still preferred their own simple mode of dress. Breechclout, leggings, moccasins and a blanket obtained from the traders was given over and over as the basic outfit of a warrior (Jacobs 1967: pp. 50-51).

In contrast, on ceremonial occasions the male Indian attire was greatly changed. Some of the young men wore as many as twelve gorgets around their neck and down the front of a fancy coat of fine scarlet cloth. Under this coat often was a flowery chintz or linen shirt with ruffles. Iroquois sachems prized elaborate silk waistcoats trimmed with lace and gold that were worn over the shirts.

The French were in competition with the English in giving native leaders the finest suits of clothes available. During the 1750s, the Indians desired French fabrics because they were of better quality than the British merchandise. French blankets and ratteen, which was used for stockings, were in particular demand and at times the French gave the Indian men a complete outfit, called the Aduapou, which consisted of a blanket, shirt, leggings, shoes, and a breechclout. The British took advantage of the desire for French goods by confiscating French woolens. William Johnson was able to purchase French woolens, captured by British war vessels, at almost the same price as English blankets (Jacobs 1967: pp. 69-70).

Edmond Atkins, superintendent of the southern fur trade in the mid-18th century, included waistcoats of scarlet, blue or green trimmed with cheap, gaudy lace, and yellow, silver or gold buttons. The shirts, some of which were ruffled, were ordered of Scotch or Irish linen. For the Indian man, who seldom wore a chapeau, gaudy hats were a special treat - especially those laced with gold and silver tinsel. Gartering and ribbons of the most striking hues were in great demand for lacing jackets and other clothing. The Indians often specified a desire for goods of particular colors and designs. It is of interest to observe that their tastes were catered to even in those cases where they demanded a special kind of stripe or print (Jacobs 1967: pp. 51-52).

In order to influence the Miami confederacy to the British side in 1749, the Miami sachem, Old Britain (or Le Damoiselle, as he was known to the French), distributed secret flags, belts, pipes, strings of red-painted wampum, and blankets of red and black cloth to all of the tribes under his leadership. British traders were supplying some 80 Ohio and Lake Erie villages with

40 horse loads of goods at a time. To counteract this influence by the British, the French Governor General again resorted to the use of presents giving the leaders of the Miami confederacy Le Gris, Le Pied Froid, or Le Demoiselle, "a complete chief's ensemble" (New York Colonial Documents, X, 139).

John Heckewelder was very interested in the clothing of the Indians that he stayed with, particularly the Delaware on the Muskingum River. He noted that the wealthy adorn themselves with blankets, plain or ruffled shirts and leggings trimmed with ribbons or gartering of various colors, beads and silver brooches. The trimming was arranged by the women, who, as well as the men, knew how to dress themselves in style. He also noted, "... their moccasins, are embroidered in the neatest manner, with coloured porcupine quills, and ... almost entirely covered with various trinkets; they have, moreover, a number of little bells and brass thimbles fixed round their ankles, which when they walk, make a tinkling noise ..." (Wallace 1985: pp. 52-53).

Thus, for a single night's frolic, a whole day was spent in what they called dressing, in which each participant strives to outdo the others with elaborate paints, bells, trims, brightly colored shirts and leggings. When the men paint their thighs, legs and breast, they generally, after laying on a thin coat of a dark color and sometimes of a white clay, dip their fingers in black or red paint, and drawing it on the outspread fingers, bring the streaks to a serpentine form. Neither are they all alike in taste, every one dressing himself according to his fancy, or the custom of the tribe to which he belongs (Wallace 1985: pp. 53-54).

Among the Chippewa, men's clothing was basically the same as above. Additionally, the leggings were rather tight and did not lap far at the sides and extended from mid-thigh to the ankle and were held in place by a thong tied to the belt. A band or thong was tied below the knee.

Winter coats and pointed hoods were made from old blankets. The coats were belted and the pointed hoods were often made to extend down to the waist. A muskrat skin or deerskin was tanned with the hair on and worn as a "chest protector" by men on hunting expeditions and was occasionally worn by women. Rabbit skins with the hair on were placed inside the moccasins to make them warmer in winter (Densmore 1979: p. 31).

Further descriptions of men's clothing came from George Winter when he visited the Miami village on the Wabash in the 1830s. Jean Baptiste Brouillette, who was of French and Indian descent, was de-

scribed by Winter in this manner: "His tout ensemble was unique as his aboriginal costume was expensive and showy. He wore round his head a rich figured crimson shawl a' la turban, with long and flowing ends gracefully falling over the shoulders; silver ornaments or clusters of ear bobs, testified their weight by a partial elongation of the ears. He wore a fine frock coat of the latest fashion ... His pesmokin or shirt was white, spotted with small red figures overhanging very handsome blue leggings, "winged" with very rich silk ribbons of prismatic hues, exhibiting the squaw's skillful needle work. A handsome red silk sash was thrown gracefully over his left shoulder, and passing over his breast and under the right arm, with clusters of knots, and fringed masses, gave point a style to Brouillette's tall and majestic figure" (Lafayette Courier, July 1867).

As a final tribute to the Indians of the Great Lakes, just prior to their forced removal from there, one more description of men's clothing comes from Thomas Roche who participated in an adoption ceremony among the Miami in the early 1840s. "The young Indian fops would appear in their best, which was usually a fine frock coat with vest to match; leggings, upon which some artistic woman had spend many an hour to ornament in diamonds, stripes and blocks (all ribbonwork), the edges trimmed with beads. This ornamental work was always upon the flap or seam. Whole width of three-fourths cassimer was used for each legging, which were made to fit as tight as a dude's trowsers, which would leave quite a field for ornamental work.

"The shirt was also quite a prominent part of the dress of fancy young Indians. This must always be calico of fine quality, usually a light color with small set figures, made with ruffled front; it was long enough to come to the knees. All below the vest was in plain view if the coat was unbuttoned. For footwear, moccasins were the proper thing, trimmed to match the leggings. When he had each cheek striped with vermilion, like bars in a jail window, and small dots in each square, a stripe down the center of his nose, a tinge around the eyes, a good supply of rings in his ears and done in his nose, he was in a presentable condition and ready to be seen." (Brandt and Fuller 1887: p. 318).

MEN'S CLOTHING AND ADORNMENT

HAIRSTYLES

18th century illustrations show that eastern Indian men wore a hairstyle requiring the pulling or plucking out of most of the hair except for a scalplock which was about 4" square or round on the crown of the head. According to

FIGURE 59



This article is reprinted from "Clothing Of The Great Lakes:1740-1840," Eagles View Publishing Co., Ogden, Utah. The book is available at the Tribal Museum and Gift Shop for \$9.95.

the Journal of James Smith, or Scoouwa, who was a captive of the Delaware Indians in 1755: "... a number of Indians collected about me, and one of them began to pull the hair out of my head. He had some ashes on a piece of bark, in which he frequently dipped his fingers in order to take the firmer hold ... as if he were plucking a turkey, until he had all the hair clean out of my head, except a small spot about three or four inches square on my crown; this they cut off with a pair of scissors, excepting three locks, which they dressed up in their own mode. Two of these they wrapped round with a narrow beaded garter made by themselves for that purpose, and the other they plaited at full length, and then stuck it full of silver brooches ..." (Drimmer 1961: p.31).

Some eastern warriors chose to wear two long braids, but before battle they selected a large tuft on

the top of their head and braided half of it. They then wound it with bark to make it stand up. Often, the top braid was then decorated with feathers, brooches, ribbons, beads or quills (Bender 1980: pp. 15-17).

EAR MUTILATION

The ears were sometimes cut at the time of birth or shortly thereafter during a special ceremony and a roll of birchbark placed into the perforation to both absorb the blood and hold the slit open until it could heal and ornamental beads could replace the bark (Echert 1971: p. 13).

Distended earlobes or the cutting of the warrior's earlobes was practiced eagerly and was much more common before the time of the French and Indian War. John Heckewelder noted that the reasons for laying this custom aside were that the

Continued on page 13

Men's clothing continued

operation was painful, not only when performed, but until the ears were perfectly healed. Even more importantly, the warriors often lost that part of their ear which was separated from the solid part, when it was torn off by the bushes or fell off due to frostbite.

OKIMA-CHIEF 18th CENTURY

Figure 59. Often treaty negotiations required the presence of tribal leaders who were gifted with silver brooches, pipe tomahawks, linen trade shirts, waistcoats, and wool fabric among the many items given for their part in getting members of the tribe to sign the agreement. HEADGEAR - Round or oval porcupine hair roach was often used as a symbol of leadership or past accomplishments as a warrior and then surrounded by a finger-woven sash wrapped turban fashion on the outside of

the head

EAR BOBS - Four separate ball and cone ear bobs are worn dangling from each ear

TRADE SHIRT - Silk or linen trade shirt with ruffled front and cuffs give the wearer a certain status

WAISTCOAT - Or vest, was an item of the fur trade from as early as the French and Indian War Period. Decorated with silver brooches

FINGER-WOVEN SASH - A second finger-woven sash was often worn around the waist tied beneath the waistcoat

BREECHCLOUT - Wool fabric decorated with silk ribbons worn between the legs and held at the waist with a thong

LEGGINGS - Center seam leggings of wool fabric sewn into tubes that have contrasting color trim on both sides of seam and edge beaded on both sides as well

GARTERS - Finger woven garters tied just below the knee

MOCCASINS - The center seam moccasins have flaps or ears hidden beneath the leggings that rest over the top of the moccasins

OKIMA 1790-1845

KASKASKIA - PEORIA - MIAMI - POTAWATOMI - ILLINI

Figure 62. Village leaders (Okima) received influence from ceremonial deference, but had little effective power. The person occupying this position was a man of proper character who was a senior member of the clan that owned the office, yet the occupant was selected from several possible candidates by the

village; he did not acquire the office by birthright.

Okima were obligated to repeat to his council of warriors all questions he was asked and his responses and there were things he could not speak about without first securing their permission. Powers of the chief depended on his personal influence because he held no formal authority. A large part of the leader's influence rested on the degree of supernatural power he controlled, that is, his own "manito" or spirit power as measured by his successes.

The chief was aided in government tasks by a council of adult males who expressed public

opinion and validated decisions. There was also a specialized council composed of the more successful warriors with their own songs and dances, who exercised police functions.

ALANYA - Miami Man
OKIMA - Chief
WIWISAKWADSIONI - Turban
From Silk Scarf
WAPIKISOLIA - Silver Ring
NAPINAKANI - shirt
PIITENIKOC - Coat
PWAHKAHNAH - Pipe
APWAKANIMOTAI - Leather Pouch
AKOTAM - Breechclout
ATASIMA - Leggings
NIPITAWISEOETO - Ribbonwork
MAKISSINI - Moccasin

FIGURE 62



Lakota Times goes nationwide

A vision of building the *Lakota Times* into a national voice for Native Americans was fueled with a partnership agreement between the *Times* and former *USA Today* publisher and founder Allen Neuharth.

The first Native American newspaper to meet the needs of 1.5 million Native Americans in the United States will be launched with a \$100,000 loan from the Freedom Forum, formerly the Gannett Foundation.

Mr. Neuharth, chairman of the Freedom Forum, announced the loan agreement while visiting the *Times* while visiting the *Times* office. Freedom Forum is the largest media-related organization to invest in the project to expand the *Lakota Times*.

"It has been said that freedom of the press belongs only to those who own one," said Tim Giago, editor-in chief and publisher of the *Lakota Times*. He said the *Times* intends to exercise that freedom in much broader terms in coming months.

The newspaper's first step will be to establish a news bureau with a full-time correspondent in Washington, D.C. Bunty Anquoe, an Onondaga, from New York State and a graduate of the School of Journalism at the University of Oklahoma, will be the first staff writer in the full-time bureau.

Mr. Giago said it would be the first time in the history of this country an American Indian would sit in on presidential press conferences and ask question of the President of the United States on issues as they pertain to Native Americans.

The next effort will be to open a bureau in Pierre and produce a section of the paper to serve the four tribes on the river - the Lower Brule Sioux, the Crow Creek Sioux, the Cheyenne River Sioux and the Standing Rock Sioux. He said

the special section will be inserted into the front section of the *Lakota Times*.

Mr. Giago added that the *Times* will take on more of a national focus and eventually the front section would contain all national Indian news. Special sections will follow to cover every area of Indian country with possible news bureaus in the Pacific Northwest, the Southwest, and Oklahoma.

Mr. Neuharth explained the \$100,000 loan was "seed money" contributed by the foundation because "the Freedom Forum believes that free press and free speech must be for all Americans."

Mr. Neuharth called Mr. Giago by his Indian name, *Nanwica Keiji*, which means Stands up For Them, in Lakota. He said it fits Mr. Giago who has covered a lot of ground by exposing racial strife and challenging people to correct this with race reconciliation.

Mr. Neuharth told a press conference he was tremendously impressed by the way Mr. Giago had come from modest beginnings 10 years ago when he "begged borrowed and stole" \$4,000 to start the *Lakota Times*.

From these humble beginnings the growth of the *Times* was phenomenal and inspiring. "He has built this into a terrifically respected newspaper."

"Hopefully all of you have read the feature in the *New York Times* which I think is an indication that he really has credibility."

"It's a natural achievement to take this base and turn it into a national publication like he has planned."

Charles L. Overby, president and chief executive officer of the Freedom forum, said, "The Freedom Forum, in connection with the *Lakota Times*, will initiate new programs designed to improve journalism education and the professional training of journalists."

Mr. Giago said the *Times* was ripe for expansion because it

already is widely read by native Americans across the country. The *Times* prints 12,000 papers a week and with expansion that number could grow to 50,000 to 100,000, he said.

Mr. Giago also said major investors are being sought for the sale of up to \$1 million in stock in Native American Publishing, Inc., which publishes the *Lakota Times*. The stock sale, he said, would help finance training and equipment to solidify the paper's nationwide expansion.

Mr. Giago told the group, "It has always been my vision that given a hand up, Indian people could do anything."

"Indian people have always been looked upon as wards. People who needed to be taken care of. We have never been given the opportunity to take care of ourselves."

"I think, given the opportunity to build a business from scratch, like we did here at the *Lakota Times*, become the largest weekly in south Dakota ... voted the best weekly in the state four consecutive years, and take it to a national status, proves that as Indian people we can do anything we set our minds to do."

The Freedom Forum has made \$253,500 in grants since 1985 to the Native American Journalism Association and its predecessors to support programs to increase opportunities in the media for Native Americans. Mr. Giago founded NAJA in 1984 and was its first president.

The Freedom Forum is a financially independent, international organization dedicated to free press, free speech, and free spirit for all people. Its headquarters, The Freedom Forum World Center in Arlington, VA., supports its priorities through programs, publications and projects that promote the understanding and exercise of freedoms and values embodied in the first Amendment.

The expanded *Times* operation was to be in place mid-November and first issue in mid-December.

A Piece Of History: Rev. Isadore Robot

Rt. Rev. Isadore Robot was born at Thorioseau, in Burgundy, France, July 18, 1837.

Father Robot was ordained to the priesthood in 1862 in the Benedictine monastery of Pierre-qui-Vire at Sens, France. His most earnest desire was for missionary duty. Due to the anti-Catholic attitude shown by Gambetta and the republican party in France, the monastic orders were seeking a new place to carry on their work. Because of this, Father Robot and Bro. Dominic Lambert were sent to the United States in 1837 to find a suitable missionary field for the Benedictine field for Pierre-qui-Vire.

Upon arrival in the U.S., Father Robot was welcomed by Archbishop Perchee of New Orleans and assigned a parish. Later he was appointed chaplain, to the Sisters of Charity at Shreveport. Father Robot still wanted to be a missionary and accomplish what he came to America to do. He had learned of the plight of the Indians who had been removed from Kansas to the Indian Territory, who had been without a resident priest and without teachers.

After he was relieved as chaplain, he explained his mission to the United States and to Bishop Edward Fitzgerald of Little Rock, who's diocese included the Indian Territory. Through him, Father Robot received jurisdiction of the entire Indian Territory with the promise of all the financial aid the bishop could give.

Father Robot and Brother Dominic left Little Rock, Ark., and arrived at Atoka, Indian Territory Oct. 12, 1875. Here they found a few Catholics and an unfinished church that had been built three years earlier.

Father Robot was making a study of the Indians and the needs and requests of the different tribes to establish a mission on their reservations. The Indians were poor as well as the few whites living among them. He also knew he couldn't expect help from his Mother Monastery in France.

Father Robot and Brother Dominic made their first trip to Sacred Heart riding horses and without guides, taking two days and three nights to make the trip from Atoka to the Pottawatomie reservation, where they were greeted by the Anderson, Bourbonnais, and Millot families, who had recently moved here from St. Mary's, KS.

Father Robot said the first mass ever to be said on the Pottawatomie reservation in the home of the Bourbonnais family, who lived near the present town of Wanette. From there he went east to the famous Violet Springs, where he camped for the night. The following day he came to the home of Colonel Young, where he was introduced to tom Nona, Steve Negahanquet, Tom Lazelle, George Whitehead, their chief Peter Pamaketack, and many other important members of the tribe. These men were enthusiastic about having a permanent mission established among them. They promoted all possible co-operation.

Father Robot, still included to speak partially in french, appreciated the tribesmen's knowledge of both the French and English languages. After remaining several days at Colonel Young's home, saying mass, baptizing many children and blessing Steve Negahanquet's father's grave, Father Robot and Brother Dominic returned to Atoka. In January 1876, the first building which the Benedictines in Oklahoma could call their home was built

at Atoka, and Father Robot hired a Catholic lady to open a day school there the same year. Father Robot and Brother Dominic made several trips of inspection during the year 1876. The father calculated he had traveled a total of 1,065 miles.

When he returned to Atoka, he found news which caused him to go to the Pottawatomie reservation and make an agreement with the Pottawatomie tribe.

The tribe offered a section of land of Father Robot's own choice on condition that he would build a mission and a school for its use. The proposition was accepted, and contract signed by the chief, Peter the Great, and Tom Lazelle, W. Anderson, and George Young Sr. Father Robot selected the site of Sacred Heart, including Bald Hill, later known as Mission Hill.

On July 9, 1876, Pope Pius IX issued two decrees, one erecting the prefecture apostolic which was separated from the diocese of Little Rock and appointing Father Robot as first perfect apostolic. Father Robot had decided upon the Pottawatomie reservation and while plans were being completed, the priests were joined by Bernard Murphy and Joseph Shea, only survivors of a yellow fever epidemic that wiped out their entire community at Savannah, Georgia.

The little party made their trip from Atoka to the Pottawatomie nation and located the site, for building a monastery at Sacred Heart. The work started during February 1877, and was completed by late summer.

In April, five more people including two priests, joined the community. One of the priests was Father Thomas.

In June, by decree of the propaganda, a novitiate was established. A day school for Indian children was opened in September, taught by Bernard Murphy.

By the decree of a new pontiff, Leo XII, Father Robot was raised to the titular dignity of an abbot in 1878. Sacred Heart became an abbey in 1896.

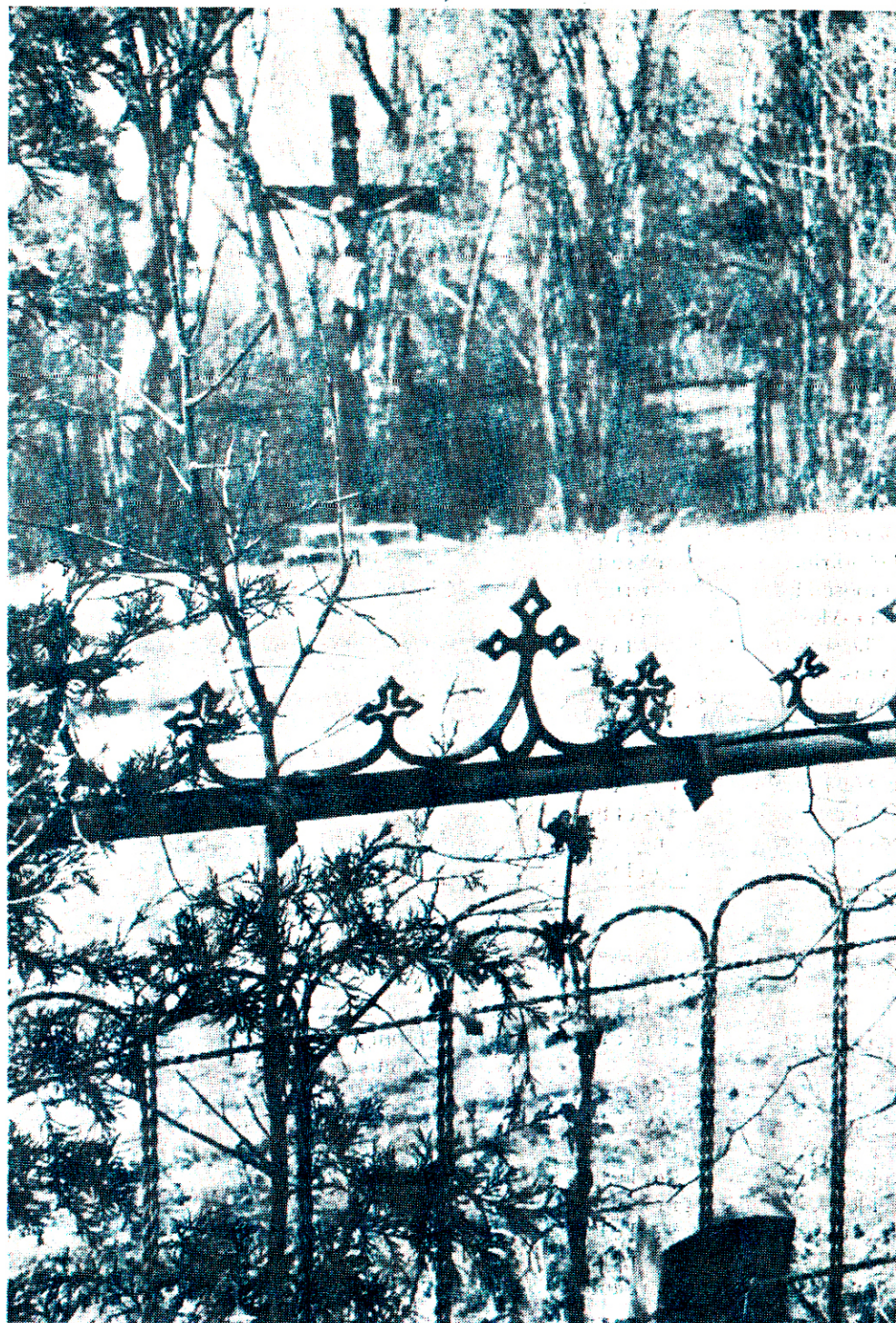
The government established a post office on the mission property and Father Robot was named first postmaster in 1878.

Since the boys' day school was successful Father Robot decided to build a school for girls an place it under the care of a community of sisters. St. Mary's academy was completed in 1880, and in August of that year six sisters of Perpetual Adoration arrived from New Orleans. Another came later. They continued in charge of the school until 1884, when they were replaced by the Sisters of Mercy, this being the mother house of the latter organization in Oklahoma.

Rev. Mother Mary Joseph Shields was the mother superior in charge of the little group of five sisters. Her story of her arrival at Sacred Heart will be told in another article.

Father Robot chalked up a lot of firsts to his credit in building the foundation of the Catholic religion in Oklahoma and the molding and the making of early day history:

1. He caused the issuance of the decree erecting the first prefecture apostolic in Indian territory.
2. He was appointed the first prefect apostolic here.
3. He built the first monastery in Oklahoma at Sacred Heart.
4. The first novitiate was established here through him.
5. He was the first titular at Sacred heart, serving before the institution



formally became an abbey.

6. The first annual retreat in Oklahoma was held here and Father Robot conducted the exercises.

7. He was appointed first postmaster at Sacred heart, now the second oldest active post office in Oklahoma, giving precedent only to Fort Gibson.

8. He established the first day school in Indian territory and the first girls' academy on the Pottawatomie reservation.

9. He influenced Brother John Laracy of Paterson, N.J., who came to Sacred heart in December, 1878, to build and teach the first school for the Negro race in Oklahoma.

10. Father Robot in 1882 translated from the French of the Abbey Brulee the life of the Rev. Mary John Baptist Muard, founder of the missionary priests of the Benedictine monastery of Saint Mary of Pierre-qui-Vire. This was the first printed account of the foundation of the Benedictine father of Sacred Heart.

Many other first were the outgrowth of his foundation of Sacred Heart.

In 1884, after the necessary hardships and privations he had suffered, his constitution having been already feeble when he came to America, Father Robot accompanied by Brother Dominic, left for Rome to lay before the pope an account of the church in the prefecture and to present his resignation. It was almost a year before his successor, Father Ignatius Jean was appointed. He arrived at Sacred Heart in October, 1886.

Father Robot took charge of the parish at Krebs, where he died Feb. 15, 1887. His burial place was at McAlester.

A tribute paid by those who knew him well was: "He lived and died for the good of this country. May his soul rest in peace."

McCurdy ask for audit for KCA Water Park

U.S. Representative Dave McCurdy along with Oklahoma Senators David Boren and Don Nickles are asking the Interior Department's Inspector General to expedite a comprehensive financial audit of the troubled Kiowa-Comanche-Apache (KCA) business, Native Sun Water Park.

"A comprehensive audit will more clearly define the true breadth and scope of these problems", says McCurdy.

Areas of concentration are: the land use committee has been unable to meet its financial obligations to local business vendors; the BIA has guaranteed almost \$5 million in economic development loans; and allegations have been made about possible illegal diversions of tribal trust and federal funds in connection with the finance crisis.

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NATIONAL NEWS

American Indian actress Tantoo Cardinal to host radio series

The first radio documentary series about Native American history and culture, "Spirits of the Present: The Legacy from Native America," comes to public radio stations nationwide beginning January 1992. The 13 half-hour programs will air on more than 180 public radio stations, including 12 stations in the top 20 markets.

The series is hosted by American Indian actress Tantoo Cardinal, best known for her performance as the wife of Kicking Bird in the Academy Award-winning film "Dances with Wolves." Original music for the "Spirits of the Present" series was composed by singer-songwriter Buffy Sainte-Marie, a Canadian Cree.

The series is a co-production of Radio Smithsonian at the Smithsonian Institution in Washington, DC and the Native American Public Broadcasting Consortium in Lincoln, Neb. It is distributed nationwide by American Public Radio (APR).

"The creation of 'Spirits of the Present' presented us with a daunting challenge—how to look at 500 years of history of more than 500 tribes with over 500 different languages," says coordinating producer Peggy Berryhill, a member of the Muskogee Nation. The "Spirits" production team began by consulting a group of advisors from Native American communities.

The advisory group suggested that the series offer an exploration of different topics as told from the viewpoint of contemporary Indian people. It was decided that each program would contain the voices of elders, share the history of lesser-known tribes, and emphasize the accomplishments of Indians today. The

nature of oral traditions and their importance within Indian culture made the medium of radio especially appropriate for revealing the Indian historical record.

Twelve independent radio producers travelled to locations throughout the United States, Canada, and the Caribbean to gather material for the series. They collected field recordings from over 40 different tribal groups. Because producers bring their unique brand of creativity to a subject, each program reflects the style and vision of its producer.

The 13 programs in the series are:
* "Messages from the Grandparents" - Ginger Miles, producer

The centuries-old unbroken chain of oral traditions which are passed on to each new generation.

* "America's Heritage: Preserving Our History" - Njemile Rollins, producer

A look at several ways Native people are preserving their cultural and tribal history.

* "Rebuilding Our Nations" - Jyl Hoyt, producer

Creative solutions to the problems of economic development in several Native Nations.

* "Education: Becoming a Whole Person" - Karen Michel, producer

From curriculum design to preservation of language, Native Americans are taking control of their own educational systems.

* "Through Carib Eyes: The Columbus Encounter in the Caribbean" - Jose Barreiro, producer

The perceptions of Carib and Taino Indians whose ancestors encountered Columbus.

* "Traditional Caring: Non-traditional

Health Issues" - Cathy Chapman, producer

Urban Indian clinics combine traditional healing practices with Western medicine in a unique approach to health care.

* "New Cultures for Ancient Peoples" - Nick Spitzer, producer

The cultural and social bases for contemporary Indian identity among the Houma, Lumbee, and Yaqui.

* "Responding to the Quincentennial" - Alex Van Oss, producer

A mosaic of Indian views on the Columbus Quincentenary.

* "Shared Visions" - Donna Carter, producer

The changing world of Native art as reflected by a graphic artist, composer, and installation artist.

* "Sustaining Our Communities: natural Resource Management" - Richard Two Elk, producer

An examination of traditional Indian farming techniques for growing corn, and the revitalization of the buffalo and salmon population within various tribal communities.

* "Battle Lines: Pressures on the Land" - Dick Brooks, producer

Modern-day struggles over issues of sovereignty.

* "Religious Freedom in America: A Question of Faith" - Peggy Berryhill, producer

A look at the legal challenges to American Indian religious freedom.

* "The Indian in the Global Mind" - Peggy Berryhill, producer

The global fascination with Indians, including the use of Indian mascots for

non-Indian sports teams.

Because so few Native Americans are currently working in radio, Berryhill designed a mentor program to train Native Americans in radio production. "The mentor program provided the opportunity for three Native American journalists to work with experienced national producers both in the field and in Radio Smithsonian's studio in Washington, DC," Berryhill says.

The series will be available on five audio cassettes through the "Wireless" catalog for \$29.95 plus shipping and handling. People who wish to purchase the cassettes may call 1-800-736-3044.

"Spirits of the Present" was made possible in part by major grants from the Corporation for Public Broadcasting and the Ford Foundation, with additional support from the Ruth Mott Fund and the Smithsonian Institution's Educational Outreach Fund.

Errors cause problems for Albuquerque BIA in recent audit

A \$4,000 computer disk drive was accidentally listed as worth millions because of a typographical error, a spokeswoman for the Albuquerque Bureau of Indian Affairs area office said Monday.

The disk drive was among numerous items whose value was overstated by BIA offices nationwide, an Interior Department audit found.

The audit found that a television set in Muskogee, OK, was valued at \$96 million and a \$157 computer monitor in Anadarko, OK, was tallied at more than \$2 million, the Albuquerque Journal reported.

In all, department inspector general James Richards reported \$37,129 worth of BIA equipment was tagged at more than \$536 million. The audit also said about 45,000 items worth nearly \$24 million were missing and BIA officials didn't know some of them were gone.

Concerning the disk drive, "I'm told that the item cost \$4,318 and it was incorrectly listed as \$4.318 million," said Patricia Gerard, staff assistant to the BIA area director.

"I'm also told that the paperwork to correct that error had been submitted" by the Southern Pueblos Agency office, which has the disk drive, she said. That office is one of nine that fall under the Albuquerque BIA.

Gerard said the Albuquerque area office was aware of the error, so the amount came as no surprise.

"We were surprised that the correction had not been reflected," she said.

The audit, reported Sunday by the Albuquerque Journal, also listed items with inflated values in the BIA's Gallup office.

The audit said a \$1,000 computer in Gallup was valued at \$2 million and a \$280 Gallup vacuum cleaner was recorded at \$635,283.

Officials at the Window Rock, Ariz., office of Navajo area director Walter Mills said he was out of the office Monday afternoon. The acting assistant director was out of the Gallup office, a spokeswoman said.

Kaw Nation adopts law and order code

On September 13, 1991, the Kaw Nation Executive Committee officially approved and adopted the Law and Order Code of the Kaw Nation.

The Code was enacted for the purposes of strengthening Tribal self-government, providing for the judicial needs of the Indian Country subject to the jurisdiction of the Kaw Nation, thereby assuring the adequate maintenance of law and order within the Indian Country subject to the jurisdiction of the Kaw Nation.

Included within the body of the Code were provisions which allow the Kaw Nation the ability to make effective Article V of the Constitution, the establishment of the Courts of the Kaw Nation.

The tribal administration is currently in the process of contracting tribal court services from the Bureau of Indian Affairs which will place Kaw Nation court services at the Administration building in Kaw City during early 1992. Details on this historic activity will be forth-coming.

Act of 1991.

8-8-91, #91-33: A Resolution authorizing the payment for legal fees for services of G. William Rice, Attorney at Law.

8-15-91, #91-34: A resolution authorizing the payment for legal fees for services of G. William Rice, P.C.

8-15-91, #91-35: A resolution to establish Financial Assistance to Enrolled Members of the tribe, for Purchasing Head Stones.

8-15-91, #91-36: A resolution establishing an Academic Scholarship Program

from Kaw Tribal Funds, for the purpose of funding academe ...

8-15-91, #91-37: A resolution to appoint members to the Kaw Nation Health Committee.

8-23-91, #91-38: A resolution executing an Executive Order concerning Employees working in designated food preparation areas.

8-30-91, #91-39: A resolution to contract for BIA - Pawnee Agency provided operations and services beginning 19-1-92 and henceforth.

9-13-91, #91-40: A Resolution to approve 12 applications for Enrollment as members of the Kaw Nation of Oklahoma.

#91-41: NOT USED

9-20-91, #91-42: A Resolution to raise the block quantum on three (3) Tribal members.

10-4-91, #91-43: A Resolution authorizing the payment for legal fees for services of G. William Rice, P.C.

10-9-91, #91-44: A Resolution requesting to contract the Kaw nation portion of the Bureau of Indian Affairs Tribal Court.

10-10-91, #91-45: A Resolution enacting the establishment of a Tribal Court & adopting a law and order Code within the Indian Country ...

10-15-91, #91-46: Resolution to approve twenty-one (21) applications for Enrollment as members of the Kaw Nation of Oklahoma.

10-17-91, #91-47: Resolution Establishing the Kaw Nation Development Authority for the Kaw Nation.

Good News To Share

From Joyce Abel, R.N., Director of Health Service

Good health doesn't just happen. It involves personal choices. The good news is that much of the disease and disability affecting Americans is preventable. Eating the right foods, getting enough exercise and rest, not smoking, and drinking alcohol only in moderation or not at all are some of the actions that Americans can take to maintain good health. If the right choices are made, then heart disease, cancer, stroke, and traffic fatalities and other injuries-leading causes of death-can often be prevented.

What prevents good health? Delay in getting immunizations, unhealthy diet, inadequate exercise, and risky behaviors such as smoking and abuse of alcohol are major causes of poor health. Here are some facts:

* In the 1950's, before vaccines were available, measles afflicted about 500,000 children a year and caused about 500 deaths annually.

In 1952 alone, more than 21,000 cases of paralytic polio were reported. These are all now preventable.

* An unhealthy diet and an inactive life contribute to 300,000 to 400,000 deaths each year. Poor eating habits are related to five of the ten leading causes of death in the United States.

* Smoking is responsible for one out of every six deaths in America each year.

* Alcohol use contributes to one-half of all motor vehicle deaths.

HOW-NI-KAN

PEOPLE OF THE FIRE

The HowNiKan is published by the Citizen Band Potawatomi Tribe with offices at 1901 Gordon Cooper Drive, Shawnee, Oklahoma 74801.

The HowNiKan is mailed free to enrolled tribal members. Subscriptions to non-members are available for \$10 annually in the United States and \$12 for foreign countries.

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

All letters and submissions become the property of the HowNiKan. Editorials and letters are limited to 500 words and must contain a traceable address.

All correspondence should be directed to HowNiKan, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801. Address changes should be sent to Potawatomi Tribal Rolls, 1901 Gordon Cooper Drive, Shawnee, Ok. 74801.

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Tribe Helps Operation Christmas

A donation of more than \$2,000 from the Citizen Band Potawatomi tribal bingo hall was the largest single gift to Operation Christmas, the volunteer effort which provided 1,671 needy people with food just before Christmas. Dept. of Human Services county administrator Margaret Jones said Tuesday that the project also provided toys for 958 children and gifts for 223 elderly men and women. Many area clubs, businesses and individuals sponsored families for food in addition to that collected and distributed at the Operation Christmas store. Above, R. C. Rimer accepts the check from Potawatomi tribal chairman John A. Barrett Jr., while Polly Miles and Milo Oliva look on.

Citizen Band Potawatomi Tribe • Request For Ballot • 1992 Election

In order to comply with the 1992 Election Ordinance, please fill out this form and return to:
Potawatomi Election Commission, P.O. Box 310, Tecumseh, OK 74873

NAME: _____ DATE OF BIRTH: _____

ADDRESS: _____

CITY, STATE & ZIP: _____

Under penalty of perjury, I hereby declare this to be my legal signature and Potawatomi Tribal Roll Number:

SIGNATURE: _____ TRIBAL ROLL NUMBER: _____

REGIONAL OFFICE REPORTS

Dallas plans monthly meetings, Stockton and Denver say hello

DALLAS

The Dallas Regional Office wishes to extend an invitation to all area members to join us each month in an effort to explore the Potawatomi culture, past and present. We ask that you come filled with family stories, photographs, artwork or simply the desire to build a rapport with fellow People of the Fire.

When: The first Saturday of each month

Where: The Dallas Regional Office Conference Room in Irving, Texas

Time: 4:30-6 p.m.

For further information, directions, suggestions or to R.S.V.P. please call Kim Anderson (O) 399-1345 or (H) 570-7973. We look forward to seeing you there!

STOCKTON

The Stockton California Regional Office would like to take this time to say thank you to all our tribal members in the north California area and Nevada. But let me remind you, if you have not yet filled out your questionnaire, PLEASE take a few moments and do so now.

This information will help us

to better serve you. Out of 784 questionnaires sent out, only 296 have been returned filled out. So if you can help me with this, I will be forever grateful.

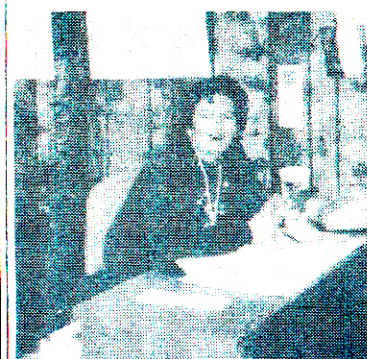
Our office hours are from 10 a.m. until 3 p.m. Monday through Friday. If you need information on available benefits or scholarship applications just call me at (209) 952-8907 or if you're in the area come on by; I'm looking forward to it. Please remember that I am here to serve you.

DENVER

The Denver staff is pleased that so many tribal members have begun to contact the office requesting information and forms for scholarships, enrollment, health aids and medical referral assistance.

We were able to refer two brothers to federal health facilities with good results. Local Native American Agencies have begun to ask about our services and to speak on behalf of the tribe at their Board of Director meetings. Our hope is to continue to build a positive place for the Citizen Band Potawatomi in this region.

Norma Whitley & Lee Hail
Denver Regional Office



Denver Volunteers Lee Hail, Left; Norma Whitley, Right