



HOWNIKAN

Dé'mengises | June 2022

A *mémégé* (butterfly) works hard pollinating flowers on CPN tribal grounds near Shawnee, Oklahoma.

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Then and now: 50 years of Festival

This month, thousands of Citizen Potawatomi will gather on Tribal grounds just south of Shawnee, Oklahoma, to connect with relatives, participate in festivities and games, vote on Tribal business, and engage in cultural learning through language classes, dance lessons, and arts and crafts. The annual Family Reunion Festival is part of a 50-year history of celebrations held at CPN grounds — but the Festival of today looks much different than when it began in 1972.



Powwow

Before the Family Reunion Festival, the Nation held the Potawatomi Intertribal Powwow each year following the CPN General Council. What began as a celebration of Native culture swiftly rose to preeminence among powwows in the United States. The event boasted large prize offerings and attendance between 5,000-6,000 people a night, with Natives from across the country travelling to participate in the festivities and dance in the competitions.

However, the popularity of the Intertribal Powwow also proved its shortcoming as a means of connecting Potawatomi with each other and with their culture. It required a significant number of resources but with relatively little benefit to Citizen Potawatomi tribal members. Few Citizen Potawatomi participated in the dance competitions, with only one placing in more than 18 categories in 1998.

Vice-Chairman Linda Capps told the *Hownikan* in 2013, “Our Tribe didn’t have a lot of dancers like others who were coming to compete here. This kind of reinforced itself, resulting in our people not wanting to dance in the competitions.”

Tribal members also reported having difficulty identifying and connecting with other Citizen Potawatomi at the event.

The Business Committee grew concerned that, in all its years, the event had not succeeded in its mission to connect Potawatomi with their culture. Tribal leaders made necessary changes so that the annual festivities could better serve the Nation’s members.

Festival

On the Friday night of the 1998 Intertribal Powwow, CPN held an all-Potawatomi powwow. The event was popular with Tribal members, and the following year, CPN announced an entirely new format. The “Nation’s first Heritage Festival,” now called Family Reunion Festival, would “replace the Intertribal Powwow” in June 1999, the *Hownikan* reported.

Open specifically to CPN tribal members and their families, the new Festival focused on cultivating Potawatomi connections, culture and tradition.

Chairman John “Rocky” Barrett addressed the change in his column in the April 1999 edition of the *Hownikan*: “I was on the Business Committee when we had our first intertribal powwow back in 1972. The thought at the time was ... to get us started in our own traditions — since we had no drums, no singers and no dancers. We were supposed to learn our own ways, after we learned from other tribes, and then teach our own people... Here we are 27 years later, and we have yet to have more than five Citizen Potawatomi competition dancers enter a contest at our own powwow.”

Today, the Saturday evening powwow remains the centerpiece of the event, now with hundreds of Potawatomi dancing. Cultural demonstrations and lessons have also been built up as a core part of the Festival to teach CPN members about their heritage. Classes on ribbon shirt making, beading, language, dancing and more are offered throughout the weekend. General Council also

continues as a cornerstone of Festival, where members address important decisions for the benefit of the Tribe.

The first Citizen Potawatomi Heritage Festival received an overwhelming response, with an estimated 2,500-3,000 Tribal members in attendance — more than had ever previously travelled to the Nation’s headquarters.

Family

Honoring several founding families each year with the help of staff from Tribal Rolls and the Cultural Heritage Center remains another key element of the redesigned Family Reunion Festival.

Cultivating familial ties has been central for Tribal leadership from the beginning.

In discussing the inaugural all-Potawatomi Festival, Vice-Chairman Capps noted that “the orientation of the Potawatomi Festival is multi-generational.” Activities and learning opportunities for young Tribal members help to pass Potawatomi traditions on to the next generation.

Chairman Barrett wrote before the 2000 Festival, “the essence of tribe is family. A tribe is a group of interrelated families that share a common language, art, culture, history and territory who grew as an independent community until the need for a government became necessary. The families that make up the modern Citizen Potawatomi Nation share a common destiny as unique as their dual citizenship. Their history and their blood give them their Tribe; their Tribe works for their future security and prosperity. As long as the families survive, the Tribe survives.”

This year

This year, the Tribe gathers together in person for the first time since 2019. Instead of the regular schedule of honored families, Family Reunion Festival will be held in remembrance of all those relatives who have walked on due to COVID-19.

Find more information about this year’s Family Reunion Festival at cpn.news/festival.

Strawberry Moon signals heart health

Nishnabé referred to June as the *Démen Gises* (Strawberry Moon). It also signified the beginning of *niben* (summer), which translates to “the time of plenty.”

“Strawberries, in particular, ripen a little bit later in the Great Lakes region than they do here in Oklahoma,” said Citizen Potawatomi Nation’s Cultural Heritage Center Director Dr. Kelli Mosteller. “Recognizing June, the height of berry season, is nice because it’s a time where they’re everywhere. By June, you have strawberries all over.”

Citizen Potawatomi Language Department Director Justin Neely pointed out Potawatomi ancestors chose *démen* to represent *niben* for a reason.

“Obviously, they were an important enough item to our diets or to our lives to where people were like, ‘Hey, that’s the month that we do that.’ ... The strawberry has always been an important fruit for us,” he said.

Culture

Potawatomi hold strawberries in high regard, and *Bodéwadmimwen* (Potawatomi language) expresses it. *Démen* translates to “heart berry.”

“That ‘*dé*’ is ‘heart,’ and that ‘*dé*’ is in other words, too. It’s in the word ‘*déwégen*’ or drum — the sound of that heartbeat. But that strawberry, that *démen*, it’s one of our central fruits,” Neely said.

Potawatomi often use them to break a fast, in ceremonies or to celebrate a woman’s Moon Time. Bears also covet strawberries and come out of winter hibernation to feast on them. For Dr. Mosteller, that adds up to many layers of meaning.

“The strawberry is in the shape of a heart. It has a great importance for women.

The importance that it has goes back to some of our clan animals like bears. I think it is that visual cue that everything’s alive again and everything is growing, and abundance is everywhere and that the Creator’s providing,” she said.

Different berries were also one of the few natural, sweet foods Potawatomi enjoyed hundreds of years ago, along with maple syrup and honey. Neely called them “a deserved treat,” especially during celebrations.

“The summertime was when we would get together and have a lot of feasts ... between different clans and different groups of people. And I’m sure it was a central part of those dishes that we would eat when we met with different folks from different areas,” he said.

Wellness

Nishnabé people ate several types of berries because they knew their positive health effects.

Harvard Medical School professor Dr. Eric Rimm led a study about the health effects of strawberries for the Harvard School of Public Health. He told *Harvard Health Publishing* in 2013 that the research showed, “The sooner people start the type of diet that includes a higher intake of blueberries and strawberries, the better.”

Nishnabé people have been eating them for those benefits for centuries. Neely notes they played an essential role in a much more rounded and healthy diet Potawatomi ate in the Great Lakes, comprised of fruits, nuts, fish, vegetables and wild game.

“(Strawberries) are filled with good nutrients and things like that. I think the more fruits and natural game



Tribal member Prestynn Neely spends the weekend picking strawberries with her family at a farm in Oklahoma.

and nuts and things that we can add to our diet, I think the better off we are to get away from some of that processed food,” Neely said.

Démen not only show the shape of the human heart, but they hold nutrients essential to the organ itself. Dr. Rimm’s research followed nearly 95,000 women ages 25 to 42 and their various food intakes for 18 years. As a low-risk segment of the population for heart attacks, they made an ideal sample set.

In the end, “women who ate the fewest blueberries and strawberries were at increased risk of heart attack. Those who ate the most were 34% less likely to have suffered a heart attack than

were women who ate the least of these fruits,” *Harvard Health* reported.

In 2011, the United States Department of Agriculture database noted strawberries’ heightened levels of vitamins, minerals and phytochemicals, or plant compounds good for the human body. That includes a group of metabolites called flavonoids, according to *Harvard Health*.

“These berries are particularly rich in chemical compounds called anthocyanins,” the journal reported. “Research suggests that anthocyanins have several effects on the body. They lower blood pressure, and they make blood vessels more elastic.”

While Johns Hopkins Medicine also agrees with the health benefits of strawberries, they point out the importance of ingesting them at a reasonable level as part of a rounded diet — about 2 to 3 cups a week. Fresh is always better.

Registered dietitian Kathleen Johnson, M.A., R.D., L.D.N., told Johns Hopkins Medicine, “Antioxidants work everywhere in the body, including the heart. ... They’re best consumed in real, whole foods — not supplements — especially colorful fruits and vegetables.”

To maintain a healthy lifestyle, the *Nishnabé* people “ate the rainbow,” including strawberries.

“I definitely think that *démen* are a tribute to that *mnobmadzewen* — that good life, that good health — that our people would have had pre-contact,” Neely said.

Explore the Cultural Heritage Center’s online encyclopedia at cpn.news/encyclopedia. ♡

Activities abound for youngest Tribal members

The youngest Citizen Potawatomi tribal members will have numerous activities to choose from as the 2022 Family Reunion Festival gets underway in Shawnee, Oklahoma. First time attendees may not be aware of the variety of activities offered, said CPN Child Development Center Director Donnette Littlehead.

Friday

Friday kicks off with arts and crafts at the South Reunion Hall from 9-11:30 a.m.

“We’ll have painted necklaces, God’s eyes, dream catchers,” Littlehead said. “We make it age appropriate so even the littlest ones can do it.”

If any parents or grandparents feel like joining in, Littlehead encourages family participation.

“Anybody’s welcome to come,” she said. “We even have the elders that come

and like to make the arts and crafts themselves. So, it’s for everybody.”

Swimmers will be able to cool off at the pool, located at the Child Development Center, from 10 a.m. to 7 p.m. CPN employees as well as lifeguards will be on hand to watch over the swimmers.

“We would like all the younger children to use the swimming pool at the powwow grounds. We’d like the older children to use the (larger pool at the) daycare because it’s 9 feet deep,” she said.

New this year is a splash pad, located on the powwow grounds, something Littlehead believes will be popular among both the young and young-at-heart.

After a lunch break from noon to 1 p.m., arts and crafts re-open from 1-4 p.m. at the South Reunion Hall.

The South Reunion Hall will host chess and checkers tournaments at 1 p.m.

The coloring contest gets underway at the same time. Registration for the coloring contest closes at 2 p.m.

Participants 16 years and up can enter the pool tournament, which starts at 1 p.m. Registration is located south of FireLake Discount Foods, and ends at 12:30 p.m.

The all-ages Dance Under the Stars event also features a dance contest from 7-11 p.m. Registration is located south of FireLake Discount Foods.

Saturday

Saturday features arts and crafts at the South Reunion Hall from 9 a.m. to noon.

The pool located at the Child Development Center is open from 10 a.m. to 5 p.m.

After a lunch break from noon to 1 p.m., arts and crafts re-open from 1-4 p.m. at the South Reunion Hall.

The 3-on-3 basketball tournament tips off at 9 a.m. at the Child Development Center. Both boys and girls aged from 7 to 14 years may compete.

Sunday

As the final day of the 2022 Festival begins, arts and crafts will be open from 9-11:30 a.m. at the South Reunion Hall.

Littlehead and her employees are excited to welcome Tribal members home. They’ve missed catching up with familiar faces and meeting new people these past two years.

“I tell you, my employees and myself, we all love it,” she said. “We love to just enjoy the festival with the children that come from all over. We meet so many people, and it’s just so wonderful. We enjoy it so much. We really do.”

Schedule subject to change. A complete schedule of activities will be included in the Festival registration packet. ♡

RE-ELECT MARK JOHNSON

KEEP A TRUSTED AND PROVEN LEGISLATOR

Paid for by Mark Johnson

Extend your stay for Family Reunion Festival!

Extending a trip to Citizen Potawatomi Nation's Family Reunion Festival presents the perfect opportunity to explore the greater Oklahoma City metro area, and CPN is close to it all.

Museums

First Americans Museum - Oklahoma City

The First Americans Museum opened in September 2021, featuring two floors of museum space and interactive exhibits along with a restaurant, theater, family activities and gift shop. Everything from the architecture to the restaurant menu holds significance in Indigenous culture and highlights the lifeways of the 39 tribes in Oklahoma. Visit famok.org for more information.



See items from the 39 tribes located in Oklahoma, including Citizen Potawatomi Nation, at the First Americans Museum in Oklahoma City.

Mabee-Gerrer Museum of Art - Shawnee



The Mabee-Gerrer Museum offers a wide variety of artifacts, historical objects and art that satisfy almost any curiosity or interest.

Located on the Oklahoma Baptist University Green Campus, the Mabee-Gerrer Museum of Art displays art and objects that cover 6,000 years of history. It is one of Oklahoma's oldest museums and houses the state's only Egyptian mummies. The collection of Native American art includes regalia from different tribes dating back to the 1890s. Find more details at mgmoa.org.

Pottawatomie County Museum - Shawnee

The Pottawatomie County Historical Society reopened the Pottawatomie County Museum inside the Milburn Center in 2021. On the same property as the Santa Fe Depot and Beard Cabin, it explores the area's history with an emphasis on railroad development and local tribes, including Citizen Potawatomi Nation. Visit the museum's website at pottcountymuseum.org.

Sam Noble Oklahoma Museum of Natural History - Norman

The family-friendly Sam Noble Oklahoma Museum of Natural History includes life-size dioramas,

Native American artifacts, prehistoric bugs, a Discovery Room for kids and most importantly — dinosaurs. It displays a Guinness World Record-holding Pentaceratops skull, Jurassic era giants that once roamed the plains and much more. See more at samnoblemuseum.ou.edu.

Outdoors

Six Flags Hurricane Harbor - Oklahoma City

June is hot, and Six Flags Hurricane Harbor right off I-40 provides 25 acres of pools, water slides and soaking rides as the perfect place to cool down. Relax and float along Castaway Creek or fill the need for a thrill on the Big Kahuna, a 542-foot flume slide. Hurricane Harbor features 17 total attractions and dining options throughout the park. Buy tickets at sixflags.com/hurricaneharborokc.

Scissortail Park - Oklahoma City

Scissortail Park in downtown Oklahoma City features 36 acres of walking trails, native plants, outdoor event space, a dog park, playgrounds and more. Cool

off at the splash pad, rent skates at the outdoor roller rink, paddleboat around the lake and walk across the Skydance Bridge that passes over I-40. The park is only one great stop along the Oklahoma City Streetcar route. Find out more at scissortailpark.org.

Shawnee Splash Water Park - Shawnee

For a water park feel closer to the CPN powwow grounds, visit Shawnee Splash Water Park. Enjoy three pools, spray grounds with a 28-gallon bucket, giant slide and water depths down to 8 feet. The grounds also include a concession stand with a covered seating area, showers, a climbing wall, diving boards, a basketball goal and more. Check it out online at cpn.news/shawneesplash.

Lake Thunderbird State Park - Norman

Summer means time at the lake in Oklahoma, and Shawnee's closest state park is only a short drive away. Lake Thunderbird is perfect for camping, featuring 200 RV sites and plenty of tent spots. Enjoy Calypso Cove and Little River Marinas with boat ramps and beaches as well as playgrounds, picnic areas, an archery range, hiking

trails, mountain biking and the Discovery Cove Nature Center.

Family Fun

Route 66 - Across the state

Many Festival attendees come from out of state, and Route 66 has plenty of stops along the way. The Oklahoma Route 66 Museum in Clinton, Pop's giant soda bottle and diner in Arcadia, Blue Whale in Catoosa and Admiral Twin Drive-In in Tulsa are only a few of its iconic attractions along with plenty of delicious food. Check out a map and plan a trip at travelok.com/route_66.

Adventure District - Oklahoma City

Northeast Oklahoma City's Adventure District offers a wide array of museums, outdoor attractions and dining options. Trip Advisor lists Science Museum Oklahoma as one of the best in the state, while Attractions of America listed the OKC Zoo and Botanical Gardens as one of the 30 best zoos in the country to visit in 2022. Read about the area's history museums and golf course at okcadventure.com.

Downtown Shawnee - Shawnee

Find great local restaurants and plenty of family-friendly activities in downtown Shawnee. Try a new activity at Lumberjack Johnson's Axe Throwing, Nerfed Shawnee or Coffee N' Crafts before eating at the original Van's Pig Stand, 90-year-old Hamburger King or Comma coffee shop. Other antique retailers, comic books stores and specialty boutiques line the streets. Read more at visitshawnee.com.

Brickopolis - Oklahoma City

Located along the Bricktown Canal in downtown OKC, Brickopolis boasts three stories of attractions and dining. Play laser tag, mini golf and arcade games as well as mine for gemstones, rock wall climb and take on the bungee trampoline — all in one spot. The first floor bar and grill includes an extensive menu with something to satisfy any craving. Check out menus and activity prices at brickopolisu.com. 🔥



Downtown Shawnee showcases some of the best restaurants and shops the city has to offer.

"BROWNING IS WELL-VERSED IN THE POTAWATOMI TRADITIONS AND CEREMONIES."

- JENNIFER PORTER (POTAWATOMI FAMILY NAME: PELTIER/BOURBONNAISE)

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Powwow etiquette refresher

As the main event of Citizen Potawatomi Nation's Family Reunion Festival each June, the Saturday evening powwow brings everyone together for traditional dancing, music and more.

With Tribal enrollment expanding, some will honor their ancestry and relatives at the powwow for the first time. Now is a good opportunity for a refresher on powwow etiquette. Rules regarding clothing, personal space and dancing make participating comfortable and fun.

Clothing

Tribal members are encouraged to wear regalia. Flip-flops, tank tops and shorts are not permitted in the arena; keeping legs and shoulders covered shows respect for tradition in the sacred space. Those not following the dress code should remain in the stands and not enter the arena.

Women should dress in a long skirt that reaches down to the ankles and a top that covers the shoulders as well as carry a shawl. Men should wear slacks and a ribbon shirt that covers the shoulders. Purchasing a button-up shirt and sewing the ribbons onto it is acceptable. Everyone should wear close-toed shoes at all times.

Boundaries

Those staying in the stands should not cross the boundary line on the outer edge of the dance circle. There is a walkway behind the row of benches for the dancers. Move around the outside of the seating, and respect others' personal space.

Parents should watch their children during the powwow to ensure

they do not overstep important boundaries, including the drum circle, dance arena and more.

Dancers often mark their spots on the benches with a blanket or piece of cloth. Move past these areas, and find a section that remains untouched. They also often place pieces of regalia not currently in use at their seat. Do not handle another Tribal member's regalia unless invited to do so; it is highly disrespectful. Families pass many pieces down between generations, especially ones that hold family legacy and special meaning.

Dogs should remain outside the arena borders at all times. No eating, drinking or smoking in the arena.

Cell phones

Obtain permission to photograph and video dancers and those inside the arena, including posting those images to social media. If someone declines a photo request, respect their wishes. Listen to the event emcee for times to put phones away.

Do not step down into the arena to video others or livestream the event. Those seated in the stands should remain there for any photographs or videos. Respect others' privacy.

The dance arena is a sacred space, and dancers often equate powwow participation with praying. Do not disrupt the momentum of the dance circle to capture photos or videos, and be mindful of personal space. Allow others the chance to connect and reflect. It is also frowned upon to take photographs of dancers preparing for competition.

Dancing



Citizen Potawatomi Nation families gather to dance and honor ancestors in a sacred space every summer during Grand Entry at the Family Reunion Festival powwow.

Grand Entry begins at 8 p.m. Be present and prepared at that time. Keep in mind that it requires a significant number of people to coordinate Grand Entry; please be patient and flexible as well.

Those arriving after dancing has started should wait for their chance to join. Do not push or work past others to join a particular group; wait for an intertribal song if necessary.

First-time dancers should watch head dancers or others in regalia to learn the steps and get in the rhythm of Grand Entry. An individual's family song is also an ideal spot to begin.

After stepping into the dance arena, always move clockwise in a circular motion, even if it is the

long way around. When dancing in groups, women precede men.

Everyone stands during the opening songs to honor traditions and ancestors together.

The emcee provides instructions throughout the entire event, especially during unforeseen circumstances. Look for an up-to-date schedule for powwow dance demonstrations at the arena.

Questions regarding protocol are always welcome. An information booth will be located near the arena, and other Tribal members who have attended and danced before will gladly provide instructions or suggestions.

Read more about Family Reunion Festival at cpn.news/festival. 📖

Competitions open for every skill set

When people visit the Citizen Potawatomi Nation headquarters for the 2022 Annual Family Reunion Festival, friendly competition is part of the tradition. All contests are open to Tribal members and their spouses, and whether they compete in modern games like softball or traditional handgames, opportunities are everywhere.

The premier competition is the annual art contest, including youth and adult divisions. Previous submissions have included paintings, photography, beadwork, moccasins and sculpture.

Children's art contests

Tribal members age 15 and younger may compete in the art contest by entering up to three pieces in one of four age groups: age 5 and younger, ages 6-9, 10-12 and 13-15. Art may be submitted starting at 9 a.m. Saturday in the youth tent, located just south of the FireLake water tower. All submissions must have been created before Festival and within the past three years. First, second and third place will be recognized.

Adult art contest

The adult art contest has professional and amateur divisions for Tribal members and their spouses, age 16

and up. Submissions do not have to include Indigenous themes, and the contests include all types and styles of art. Registration begins at 9 a.m. Saturday inside the FireLake Arena lobby.

The professional division is for artists who previously have been paid for the same type of work they have submitted. One overall prize is awarded, with the winner chosen by a vote of the Potawatomi people taking place inside the foyer of FireLake Arena.

The amateur division is for artists not paid for the piece or for other pieces made in the same medium. The winners

are decided by a judge, and three places will be awarded in the categories of *photography/painting* and *other mediums*.

Other competitions

The weekend also includes opportunities to showcase prowess in athletics as well as games of skill and chance. Traditional handgames, softball, golf, chess, 3-on-3 basketball, archery and horseshoes are just a few of the events scheduled.

A full schedule of contests will be printed in the Festival registration packet. Learn more about Festival and traditional handgames at cpn.news/handgames. 📖



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CPN Care is giving away an Apple Watch and other prizes! All members who activated their CPN Care benefit before June 24, 2022 will be entered to win.



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District 7 election candidates

Incumbent - Mark Johnson



Bozho nikanek / Hello Friends,

Election Day for the Citizen Potawatomi Nation District 7 Legislator, the last Saturday in June, is rapidly approaching. When I first ran for the position 12 years ago and was elected, I took the oath of office and made the promise that I would carry out the duties of this office

and represent you, all the members of District 7, to the best of my abilities and do what was right for you now, and the generations yet to come. It is a duty that I take very seriously, and one that requires serious thought and discussion. In my opening statement for this year's election, I spoke of how the Citizen Potawatomi Nation has faced unprecedented challenges and amazing opportunities over the last couple of years, and how we have been able to provide over \$84 million dollars in direct economic support to our members impacted by the COVID-19 pandemic in various programs, first through the 2020 Coronavirus Aid, Relief, and Economic Security Act (CARES) and then the 2021 American Rescue Plan Act (ARPA), including the \$1,400 direct payment to every eligible member. I told you that as your Representative, I have fought to expand benefits for our members outside of Oklahoma, and how I am especially proud of the CPN Care program that has been launched this year to provide our members and their

families with 24/7/365 access to quality Health Care, over the phone or online. We have built a world class Cultural Heritage Center, Language Department and Education Department to keep you connected with your heritage and make sure that you have the tools you need to succeed. Not only is the Tribe the largest employer in the County, but we also have the best employees who take great pride in serving you daily.

You know I have written and spoken during my service to you, about the attacks on our Tribal Sovereignty from outside our Tribal government and the concerted efforts to fend off those attacks. While we can hope that at some point they stop, it is likely that they will not as new state and local leaders get elected, the success of our Tribal Nation makes it an attractive target. I have worked in every way I can to solidify our Tribes financial position and grow our Tribal businesses to meet the needs not only today, but into the future, as our membership has

grown past 37,000 members, so that our children and their children, and their children's children have a Tribe and a place on earth to call home.

I am proud to carry on the traditions of my Great-great Grandfather Louis Vieux, who was also in service to you when he was chosen to represent the Tribe. I am proud to have the support of Chairman John "Rocky" Barrett and Vice-Chairman Linda Capps, and several other Legislators. In my 41-year career in the Fire Service, I found that Honor, Integrity and Cooperation were the hallmarks of great leadership, I believe that I have lived up to those standards and I hope I have earned your trust and your vote. Please take the time to return your ballot or go to the polls in Shawnee and vote. Experience Matters.

Igwien / Heartfelt Thanks

Mark Johnson / *Wisk Mtek* (Strong as a Tree)

Representative, District 7

Challenger - Browning Neddeau



Chi migwetch/Many thanks to the Tribal citizens who reached out and shared your stories, experiences, and hopes for our Tribe and District 7. King (2005), a Native author, wrote that the truth about stories is that is all we really are – a collection of stories. Our Tribe's (1984) publication, *Grandfather, tell me a story*,

echoes the role stories play in our lives. We understand the world in which we live through stories. District 7 citizens' stories help me understand their perspectives and experiences. I am honored that citizens share stories with me as we keep the fire burning for the seven generations before and after our time. I invite you to connect with me via my website to share stories: browningneddeaucpnd7.com. You may join the Facebook group "Ni Je Na Ginwa District 7 from Browning Neddeau."

Tribal citizens requested me to run for the District 7 legislative seat. Citizens contributed financially and with their time to share about our collective work, igwien/a heartfelt thanks. Additionally, they expressed grave concerns over the current lack of presence within District 7. We currently do not have regularly planned opportunities in District 7 further perpetuating a lack of belonging, opportunity to hear stories, and relationship building. As a community organizer and published Potawatomi scholar, I am excited about

servicing as the District 7 legislator to build our community that so anxiously awaits the attention we deserve.

Tribal citizens are encouraged to be active in our Tribe, yet leadership engages in divisive political advertisements instead of celebrating the assets of all candidates. When incumbents who frequently agree with leadership are challenged in Tribal elections, Tribal leaders promote a culture of power (Delpit, 1988) which is a reactionary approach to maintaining power. This Eurocentric practice is not what it means to be *Bodéwadmí ndaw*/Potawatomi Indian. When citizens seek involvement in our Tribal government, it is met with fear and practices designed for those in power to remain in power. I, however, advocate for *equity, diversity, and inclusion* amplified over exclusion. How can we hear, learn, and grow from our collective stories if the only story Tribal leadership wants to hear is their own? I look forward to a Tribal government

that centers the Seven Grandfather Teachings which includes the gift of truth.

I humbly ask for your vote as the District 7 legislator. Our collective stories feed the fire of what it means to be *Bodéwadmí ndaw*/Potawatomi Indian. Cultural survivance (Vizenor, 2009) is tied not only to stories we are told, but the stories we tell. *Jagenaganon*/All my relations.

Citizen Band Potawatomi Tribe (1984). *Grandfather, tell me a story*. The National Endowment for the Humanities.

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King, T. (2005). *The truth about stories: A Native narrative*. University of Minnesota Press.

Vizenor, G. (2009). *Native liberty: Natural reason and cultural survivance*. UNP - Nebraska Paperback. ♡

Health screenings offered during Festival

Citizen Potawatomi Nation Health Services will be offering health screenings and other services on Friday, June 24 and Saturday, June 25 during the 2022 Family Reunion Festival.

Carotid artery screenings, blood pressure checks, behavioral health information, and diabetes nutrition and prevention are available on Friday and Saturday. Check the schedule included in each registration packet for details.

The Tribe's Behavioral Health Department also plans to hold a mental health session on navigating life after the pandemic.

"Our staff is very excited," said CPNHS Director Dr. Adam Vascellaro. "We're all ready to participate in Festival again and get to see some of the patients who only come to CPNHS during Festival."

In addition to the health screenings, health services staff welcomes attendees to attend a course on CPR, automatic external defibrillators and naloxone, a medication to reverse opioid overdoses, at Mission Hill. The course meets Friday from 9-11 a.m., 1-3 p.m. and 3-5 p.m.; and Saturday from 9-11 a.m. and 1-3 p.m. Each session is limited to the first eight participants.

While Tribal members attend Festival, four first aid tents will be available from 8 a.m. to 10 p.m. to assist with any minor medical issues. One medical provider will be stationed at the main first aid tent to assist with any other medical emergencies.

Tribal members may also schedule an appointment at the health clinic during their visit to Shawnee. Federal statutes still require CPNHS to minimize any potential COVID-19 transmission within its health system, and door screenings and masks are necessary when visiting the clinic. Only parents, guardians and spouses will be allowed in

with the patient. Unfortunately, clinic tours will not take place this year, due to the ongoing coronavirus pandemic.

Free coronavirus vaccines will be available to anyone eligible.

"If Tribal members are planning on making an appointment during Festival, they should bring any list of medical history and medications," Dr. Vascellaro said. "It would be helpful to bring their up-to-date immunization record as well."

To schedule an appointment, call 405-878-4693. ♡

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Summer Potawatomi traditions

The official start of summer — *niben* (time of plenty) — begins Tuesday, June 21. Before the invention of grocery stores, it was a key time to harvest and procure food as well as celebrate. During *niben*, Potawatomi continue age-old traditions of the season that strengthen cultural and personal connections.

“When the crops came, it was a time of plenty to come together and feast and hang out with one another and have dances, things like that,” said Citizen Potawatomi Language Director Justin Neely.

Each clan lived in separate villages across the same region, and the bitter winters around the Great Lakes made visiting neighboring villages more difficult. As the cold began to fade, Potawatomi moved camp, settling near water sources, and warm summers served as a great time for travel and fellowship.

“You don’t want to deplete the resources in one area,” Neely explained. “In fact, the style of the *wigwams* that we had in the summer were different. They were oftentimes reed or cattail mats where you could actually roll up the corners and let the wind flow through versus the birch bark ones, which are a little sturdier and better for the harsh winter conditions.”

Growing and securing

In Potawatomi culture, each moon indicates important events and activities. Summer meant having fun as well as procuring food for the long, harsh winters. Some of the moons recognized



Celebrate niben by cooking a special meal on the summer equinox, playing games, enjoying fresh produce, spending time outside and more.

across Potawatomi communities during *niben*, include *démengises* (strawberry moon), *abtenibnegises* (midsummer moon), *minkégises* (blueberry picking moon) and the beginning of *mnomnekegises* (ricing moon) or *zawbogyagises* (leaves turn yellow moon).

Potawatomi gardens included the Three Sisters: corn, beans and squash, among other traditional crops. Today, many continue the companion

planting growing technique as well as use heirloom Potawatomi seeds.

While women tended to the gardens and harvested food before colonization, men hunted game like venison, duck, fish and more.

“There’s evidence that sturgeon was a really important fish to our people. They used to grow quite large, and they’re still a pretty good-sized fish,” Neely said.

“You could kill a sturgeon, and it could feed your family for a week or so.”

Dehydrating meat keeps it fresh for months to come. Summer is also the only time harvesting some key medicines can occur.

“You want to stockpile the medicines that you have and dry them out and have them available when winter comes and you really need them,” Neely said.

Citizen Potawatomi traditions today

After the Potawatomi were forcibly removed from the Great Lakes region westward, the Tribe had to become acclimated to shorter winters and hotter summers.

“I can imagine that was pretty brutal on some of our people, especially the older people that lived their whole lives where it was cold,” Neely said.

While many of the plants found west of the Mississippi River varied from

those in the Great Lakes region, the Potawatomi have adapted. Today, many celebrate finding crops local to them, like the dewberries and sand plums found in Oklahoma.

During the summer, Citizen Potawatomi attend the Nation’s annual Family Reunion Festival as well as continue upholding ties with other Potawatomi across Turtle Island through the Potawatomi Gathering.

“Our powwow or Festival in June is a nice way to celebrate and come together as a people and give thanks for who we are,” Neely said. “There’s something nice about knowing that you’re at an event, you’re learning your language and culture, things like that. Then you look around, and all these people are your relatives in some way.”

Other ways to continue *niben* traditions include making a special meal on the summer equinox, tending to a fire, holding a talking circle, playing games like *pegnegeuwen* (stickball) and more.

“I think just getting together, however that is, is a good, positive thing for people,” Neely said.

Learn more about Potawatomi language, traditions and culture at potawatomiheritage.com. ♪

Squirrel Creek Singers lead dancers with Nation’s heartbeat

The 2022 Citizen Potawatomi Nation Family Reunion Festival powwow marks the first time it includes drumming by an all-Potawatomi men’s group in its 50-year history. CPN Language Department Director and drum group leader Justin Neely saw it as a goal since the group began in 2007.

“It’s kind of evolved over the years, and eventually, we got to that point where we were good enough and knew enough songs, where we did the hand games,” the Navarre and DeGraff family descendant said. “And that was just a chance to really sing. And we’ve been doing those for the last four or five years. But we’ve always been kind of pushing towards that eventual shift into doing (the powwow).”

The *Sengo Zibiwes Ngemojek* (Squirrel Creek Singers) welcome men of all ages to sit at the drum and learn songs. A group of four to six gather on Monday and Thursday afternoons at the Citizen Potawatomi Nation Cultural Heritage Center. They each hold a different level of skill and reason for attending.

Peltier and Vieux family descendant Dwight Scott began practicing with the group more than a year ago in preparation for this opportunity.

“When I found out that it wasn’t Potawatomi men drumming all the time (at Festival), it broke my heart,” he said. “I know it’s not up to me, by myself, but I want to see 10 Potawatomi men on this drum, singing their heart out.”

New drummer and CHC employee Chris Lenggenhager first came to practice in March after Neely invited

him as they passed in the hall. He is a descendant of the Weldfelt family.

“(Justin) said, ‘Your people need you.’ And I said, ‘Okay, I’m there,’” Lenggenhager said.

“I’m pretty happy with trying not to mess up too much. I’m learning words and trying to stay with the beat. And not mess up everyone else.”

Cole Rattan, a 28-year-old Marine veteran, looks forward to playing the Tribe’s flag song and warriors’ honor songs at Grand Entry someday. The Wilmette family descendant has been attending practice off and on almost his entire life.

“I’ve always kind of had a yearning and a desire to learn more. I feel like I’m still learning, and I don’t know enough yet. I just want to keep learning, and I love singing and playing the drum. It’s definitely something to be proud about, especially with my other *Nishnabé* and Potawatomi family,” Rattan said.

Neely encourages Tribal members to participate or learn songs in any way possible. The group now streams its practices for those who want to join across the country. Drummers have rotated in and out throughout the years, whether they moved or worked for the Tribe.

“I’m hoping to see some of them even come back around Festival time, maybe just jump in and start singing with us,” he said.

The group’s repertoire grows with each practice, and they know approximately



The Sengo Zibiwes Ngemojek (Squirrel Creek Singers) perform at many Tribal gatherings and celebrations throughout the year.

20 songs. They also took the initiative to write some songs in *Bodéwadmimwen*, comprising about half of their collection.

“We wanted to sing Potawatomi songs, so we’ve written a lot of songs. Some of the melodies are similar. ... Melodies are kind of hard for me, but words are really easy, and I can get words into things and make them work out,” Neely said.

The *Sengo Zibiwes Ngemojek* look forward to Festival and watching other Tribal members dance to the music. For Scott, participating as part of the group at CPN’s biggest annual event for members holds a special meaning.

“The drum is our Nation’s heartbeat. If we’re not playing the drum, and

we have other tribes playing the drum — I respect them; I thank them for coming and helping us — but now it’s time for us to step up and take our turn and do it,” he said.

Neely anticipates the group’s growth continuing in the future, with some elementary and middle school-aged Tribal members also beginning to attend practice.

“My hope is that we’ll have to sit sideways because there will be so many people around the drum,” he said.

Read more about the Citizen Potawatomi Nation Family Reunion Festival at cpn.news/festival. ♪

Language department introduces children's books among Festival gifts

This year, Family Reunion Festival attendees will find something in their gift bags they never have before — a set of four children's books from the Citizen Potawatomi Language Department. The staff worked on them after receiving a \$200,000 grant from the United States Department of the Interior's Office of Indian Energy and Economic Development as part of its Living Languages Grant Program in 2021.

The chance to offer a learning tool to parents and children excites Language Department Director Justin Neely.

"The way our legends and stories were passed on was through stories. So I think storytelling is just a natural part of being Potawatomi, if you will, and the fact that we now have some stories that kids can listen to and hear in the language, maybe about people that they might be able to relate to a little more, I think is important," he said.

Language aid and Tribal member Ragan Marsee worked on a Potawatomi telling of the classic fable, *Chicken Little*, included in the bag. She brought the language into the story and hand-crafted the book's artwork. She holds her responsibility to Tribal members close to her heart.

"I couldn't tell you how excited I would have been to have something that had the language in it that I could keep on the shelf and have throughout my life," Marsee said.

The Language Department has also produced a Potawatomi version of *The Red Raincoat* (*Mskwa gmowen biskowagen*) by Kiran Kasturia and translated by Neely; *Wéni je o nam' edit?*



(*Who's Dancing?*) by Robert Collins; and a book based off the language department's puppet show *Mtek Wigwam* (*Tree House*), translated by Justin Neely with illustrations by Michael Kelehar.

Each book teaches the readers vocabulary applied to cultural values, animals, weather and other subjects.

"It's nice to have your own cultural aspects put into books, seeing things from more of a traditional perspective, more of a Potawatomi perspective," Neely said. "We have characters like *Bgoj Nene*, the Bigfoot, in one of them. Another story talks about how we offer tobacco and things like that. So, I think being able to incorporate some of our views into the books is nice."

Neely and the department worked to provide an interactive way to spread the vocabulary and stories through generations and plant seeds to make

Bodéwadmimwen something more Tribal members use all the time.

"Potawatomi doesn't just equal dancing. It doesn't just equal ceremony. It doesn't just equal talking about medicine. The language talks about everything. It talks about day-to-day life. Talks about having a raincoat, the weather. It talks about dance, but it also talks about hanging out with your friends at a tree house. ... The language can talk about all those concepts because our language is very descriptive in nature," Neely said.

He wanted to serve a wide age range and ability level with the books, and the grant provided the department's first opportunity to create something like them for children. However, any adults beginning to learn *Bodéwadmimwen* can memorize the vocabulary along with their kids as they read together.

"The nice thing about a lot of these stories is we've kind of kept it clean by putting the Potawatomi only on the pages. But then, the back will have the pages with the actual English on them so that people can make sure they understand what's going on with each page," Neely said.

Each book includes a QR code on the back, allowing the reader to use their phone and access an audio file of a department staff member reading the entire book in Potawatomi. Marsee hopes it all comes together and lights a fire in the next generation to learn the language. She remembers receiving a bag full of gifts as one of the best parts of Festival. The coloring pages with *Bodéwadmimwen* on them inspired her to learn the language, and she hopes the books do the same for others.

"I just hope that this book brings a spark to the young people — or to any of the people who read it — to begin their knowledge journey in the language. Because this language brings so much healing, and it brings our people home," she said.

Neely agreed.

"I think it's just going to be a nice, enjoyable thing that I foresee hopefully making a lot more books as we go forward," he said.

After the 2022 Family Reunion Festival, the CPN Language Department plans to make the books available to all Tribal members. Information on how to order the books will be published online and in the *Hownikan*. Find more language resources at cpn.news/language. 🔥

Language update

By Justin Neely, CPN Language Department Director

Bozho Jayek
(Hello everyone),

As we move into June, we will have a number of events and opportunities for learning the language at Festival. Friday at 10 a.m. Festival weekend, we will have an update on various language tools at the Cultural Heritage Center preliminarily planned for the library. Friday at 5 p.m. in the North Reunion Hall, we will be doing Potawatomi bingo. Then we will be having another bingo session Saturday at noon. Saturday at 11 a.m. will be a beginner Potawatomi class. Something new we are doing this year is putting QR codes on all our signs in Potawatomi. In years past, we have had signs like store, admin building, etc. in the language. This year, there will also be a QR code on the signs that will allow you to listen to how the sign is pronounced. We also plan on having some additional QR code signs set up along the nature walk. This year in your Festival bag, we plan on having four children's books in the language. On the back of each book will also be a QR code that will read the book to your child. We also plan on doing our scavenger hunt in the language. This will be done on site but could even be done for those who don't travel home for the Festival. The questions will be in Potawatomi, so you will have to translate the question and then answer it. For example, if it said, "What year did the Potawatomi arrive in Oklahoma?" You could translate this, then travel to the Cultural Heritage Center and discover the

answer, use the Cultural Heritage Center's virtual tour or simply search Google.

As for tools for learning the language, there are quite a few. Our online dictionary at potawatomidictionary.com is very popular and has over 10,000 words, with audio recordings for close to 80 percent of the words. There are also example sentences as well as links to cultural information and, occasionally, videos. You can download an app version of the dictionary on the app store. We are currently offering the language in five high schools in Oklahoma where the course counts toward a world language credit required for graduation. So instead of taking two years of Spanish or French, a student can take two years of Potawatomi. The language is certified anywhere in Oklahoma. All it requires is a district showing interest and getting in contact with us — there is no cost to the district. The only requirement is that kids have devices for getting on the internet and also a teacher who can sit in the classroom to make sure the students are on task. The high schools that currently offer the Potawatomi language are Tecumseh, Wannette, Shawnee, Maud and Seminole. We started a 9-week exploratory middle school course at the request of Shawnee Middle School. We are currently working with the CPN Department of Education to get the language into several colleges where there are large numbers of Potawatomi students.

We currently have a couple of courses on Memrise at memrise.com. We also will soon be making available a new course using the same platform as our high school

courses. We look to have a beginner course up some time in early summer. Finally, I would like to share some language that could be used at Festival. I will also place a QR code on this so that folks will be able to listen to the words and practice.

Bozho — Hello

Bozho Jayek — Hello everyone

Ni je na? — How are you?

Anwe she shena. — I am fine.

Gbekte ne? — Are you hungry?

Ehe mbekte. — Yes, I am hungry.

Gbektém ne? — Are you all hungry?

Ni pi je ezhyayen? — Where are you going?

Cho ngoji — Nowhere

Wegni je wa zzechkeyen ngom? — What are you going to do today?

Nwi-moshwe ke. — I am going to make a shawl.

Gshate mget. — It's hot.

Mno gishget — It's a nice/ beautiful day.

Wegni je ewisneyen? — What are you eating?

Zaskokwetek pkweshgen mine ngeshen nde-mijnen. — I am eating fry bread and a hot dog.

Ggashknabegwe ne? — Are you thirsty?

Ehe ngashknabegwe. — Yes, I am thirsty.

Ni je ezh ne kasyen? — What is your name?

Justin ndezhnekas. — My name is Justin.

Ni pi je wech bya yen? — Where are you from?

Ggekendan ne eje ték I mizigemek? — Do you know where the bathroom is?

Nago ngi-bgemse. — I arrived yesterday.

Ngom ngi-bgemse. — I arrived today.

Wabek ne gwi-giwe? — Are you going home tomorrow?

Ni jetso dbegnak? — What time is it?

Wijeweshen — Come with me

Bama pi — Later on

Migwetch — Thank you

Ahow — Ok (can be used as a reply to thank you)

John zhenkazo. — His name is John.

Nmeshomes yawe. — He is my grandpa.

Iw
End 🔥



Scan to listen to the June language lesson

House of Hope helps children manage emotion and communicate

By Kayla Woody, House of Hope Prevention Specialist

The CPN House of Hope had the opportunity during the month of April to talk to children of the local community about how to respond in a healthy manner to big emotions. Staff introduced some great book titles to the students of Shawnee Early Childhood Center and read to the kids about how words are not for hurting and also about not responding in a physical way to anger and frustration. Students learned different ways to respond to big emotions like breathing techniques and using their words well.

Too often, children are witnesses to domestic violence in the home or victims themselves of child abuse and neglect. It is important that these children are receiving information on how to communicate and handle situations in a non-violent way. This can help break the intergenerational cycle of trauma that follows victims of abuse.



House of Hope Prevention Specialist Kayla Woody reads to students at Shawnee Early Childhood Center.

In a 2018 article from *Psychology Today*, professor and psychotherapist Teresa Gil said, “Patterns of communicating

and relating can be passed down across generations horizontally and vertically from one generation to the

next. Some of these patterns are positive such as having the ability to form strong bonds with other people, other patterns can be toxic and continue to cause harm in our lives and the lives of the people we are close to.”

The House of Hope offers many ways to bring awareness about domestic violence, sexual assault and stalking to communities. To set up a book reading for your classroom or youth program, please reach out to our prevention specialist, Kayla Woody, at 405-275-3176 or by email at kayla.woody@potawatomi.org. This is a free service that can provide education and resources to your students.

If you or someone you know is experiencing stalking, intimate partner violence, and/or sexual assault and would like more information, please contact the House of Hope at 405-275-3176 or visit us online at facebook.com/cpnhouseofhope. ♡

Heritage interviews record priceless family history

During the 2022 Citizen Potawatomi Nation Family Reunion Festival, the Tribe’s Cultural Heritage Center hopes to collect many family heritage interviews during the celebration. The process to schedule family heritage interviews has changed slightly but remains quick and convenient.

In prior years, the honored families had a pre-scheduled time to participate in interviews. This year, all families may use the Festival Interview link on the Potawatomi portal to schedule an interview time.

“We had to think about how we could still encourage people to come up and make sure that we’re capturing interviews. In the last year, especially with the pandemic, the IT department has developed the portal system,” said CHC Director Dr. Kelli Mosteller.

Tribal members may already be familiar with the portal as the one-stop location to manage everything from scholarship applications to address changes.

“I think a lot of our Tribal members know the portal is the place where they signed up for their CARES (Act) and ARPA money and the same place they go to enroll a new child,” Dr. Mosteller said. “It’s sort of the hub of everything.”

She said a new section of the portal allows Tribal members to log in and select a 30-minute time slot for an interview.

“You can do an individual interview, or if you want to, get your grandma and aunts and uncles and all go to a big family interview,” she said.

Dr. Mosteller and the CHC staff envision the online scheduling as an annual Festival feature, with its ease, convenience and ability to schedule interviews around various Festival activities.

“Let’s say someone signed up for a class, and they’re in the class making moccasins during the time when their family interviews slot is supposed to happen,” Dr. Mosteller said. “This lets people schedule the rest of their Festival activities — games they want to play, activities they want to participate in — and then slot the interview in at a time that is the most convenient for them.”

No matter what time people select, preparation for the family history interviews is easy, she said.

“After they sign up, we will reach out to them via email, giving them a questionnaire,” Dr. Mosteller said. “These are not the only questions that will be



asked, but I think it helps people have conversations among their family ahead of time to talk about family history.”

CHC staff encourages Tribal members to bring family heirlooms and include those during the interview as well.

Scheduling through the portal also reduces the wait time usually associated with the interview process.

Participants can complete the paperwork

ahead of time, allowing CHC staff to jump right into interviews.

“You’ll already be familiar with the kinds of questions we’re going to ask,” Dr. Mosteller said. “We start with those core questions that we use to spur people’s memories and get them talking. Then the interview sort of takes on a life of its own.”

After the interview is complete, Tribal members then decide how the information is maintained.

“They will be able to access a copy if they so choose. It will also be stored at the Heritage Center where they get to choose whether or not it is (publicly) viewable,” Dr. Mosteller said. “They will have full control over what level of access other people have.”

Mosteller said the CHC staff understands not all families want their information widely shared and are prepared to observe any privacy restrictions.

To schedule your family interview, visit the portal at portal.potawatomi.org. For more information, call the CHC at 405-878-5830. ♡

RE-ELECT MARK JOHNSON

A MEMBER OF THE VIEUX AND JOHNSON FAMILIES

ENDORSED BY JOHN “ROCKY” BARRETT AND LINDA CAPPS

Paid for by Mark Johnson

“IN THE LAST FEW YEARS, BROWNING HAS KEPT ME
CONNECTED TO WHAT WAS HAPPENING NOT ONLY
WITHIN CPN BUT OTHER NATIVE COMMUNITIES AS WELL.”

- DAWNIELL BLACK (POTAWATOMI FAMILY NAME: PAPPAN)

VOTE
BROWNING NEDDEAU

FOR CITIZEN POTAWATOMI
NATION DISTRICT 7

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Veterans report



Bozho
(Hello),

With these trying times many people are wanting to enter employment or change occupations. That usually means facing interviews. Interviews can be rather scary for most people, even if it's not your first time. The questions they ask you do have a purpose and are designed to evaluate your suitability for the position available. There are three main questions you may be asked and here are some examples and how to answer them:

1. What is your biggest weakness?

This question is asked to show the interviewer that you are honest and aware of your limitations and are committed to improving.

2. Tell me about yourself.

This question will give you the opportunity to show your personality. Your answers should be professional. Go beyond the information you gave in your application or resume. Highlight things



SORRY, SIR, MY MOM KNEW MY SIZES!

you feel are important, talk about your past and your plans for the future.

3. Why do you want to work here?

This will tell them what you bring to the job you are applying for and can show your interest in the company.

Think about what the interviewer is really asking you and what they may need to know that would benefit the position you are applying for and the company. Good luck.

At the June CPN Family Reunion Festival, the CPN Veterans Organization will have an all-veterans meeting at a place and time to be announced.

Remember, our monthly Citizen Potawatomi Nation Veterans Organization meetings are on the 4th Tuesday of each month. In July, it will be on the 26th in the North Reunion Hall on CPN Powwow Grounds in Shawnee, Oklahoma, at 6 p.m. (or as soon as you can get there). All CPN Veterans and spouses and their families are welcome. You don't have to be a member to attend. Come check us out and visit.

Migwetch
(Thank you),

Daryl Talbot, Commander
daryl.talbot75@outlook.com
405-275-1054 ♡

Veterans organization ready to welcome new members

Once part of a brotherhood on the battlefield, members of the Citizen Potawatomi Nation Veterans Organization remain a source of support and pride for each other and the community.

The group is excited about the 2022 Citizen Potawatomi Annual Family Reunion Festival's return to an in-person event as well as the chance to reconnect with current members and welcome new ones into the fold, said Commander Daryl Talbot.

Their most visible role is during Saturday's powwow Grand Entry, where they lead the procession with the Nation's eagle staff, CPN flag and the U.S. flag.

"We invite all veterans, whether they're members or of our group or not, to join in the Grand Entry," Talbot said. "We

veterans have a brotherhood. If you're a veteran, you know you're one of our kin, and we all share similar experiences."

That sense of brotherhood brings group members together on the fourth Tuesday of each month to share food and fellowship. Group members are also there to provide understanding when its needed.

"Especially those of us who've been through similar experiences," the Marine veteran said. "And we don't (force people to) share their experiences, although we like to hear them. It's a part of the healing."

Talbot said that shared understanding remains the best benefit he has received since becoming active with the organization.

The coronavirus pandemic curtailed some of the group's monthly meetings,

and Talbot said they are eager to make up for lost time, starting at the Family Reunion Festival. Talbot hopes younger vets will take the initiative to join. Veterans of all branches of service are welcome. Talbot himself has served in four branches of the U.S. military: the Marines, Navy, Air Force and Army.

"Just start by attending our meetings, and from there, find out if it's something that they would like to be a part of," Talbot said. "It was originally formed as a social organization."

During Festival, all veterans are encouraged to stop by the organization's booth to receive their red ribbon designating them as a veteran of the U.S. Armed Forces.

Talbot is looking forward to meeting new people and participating in the

Festival archery competition, something he's missed for the last two years.

The group does not perform any fundraising or collect membership dues. They are often asked to present the U.S. flag at community events or gatherings, or to honor a CPN veteran who has walked on.

"The active part that we do is our color guard and our honor guard. We represent the Tribe at various functions across the state," Talbot said.

Anyone interested in attending may contact Talbot at daryl.talbot@outlook.com or 405-275-1054. ♡

"I HAVE SEEN HIS **COMMUNITY-BUILDING** AND **DISTRICT-STRENGTHENING** EFFORTS FOR YEARS AND I CONSIDER HIM A FRIEND."

- KATHRYN OLSEN (POTAWATOMI FAMILY NAME: MOORE)

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VOTE

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FOR CITIZEN POTAWATOMI NATION
DISTRICT 7

PAID FOR BY BROWNING NEDDEAU

RE-ELECT MARK JOHNSON

A MEMBER OF THE VIEUX AND JOHNSON FAMILIES

HONOR, INTEGRITY AND COOPERATION

Paid for by Mark Johnson

CPN Eagle Aviary celebrates 10-year anniversary

The Citizen Potawatomi Nation Eagle Aviary received its U.S. Fish and Wildlife permit and opened its doors one decade ago this June. Aviary managers Jennifer Randell and Bree Dunham are excited and honored to celebrate the milestone in the company of family and friends at this year's Family Reunion Festival, just as they did in 2012.

The Festival remains the highlight of the year for Randell and Dunham, and connecting Tribal members with the living eagle is a central part of their mission. The sisters sat down with the *Hownikan* to reflect on the last decade of caring for these sacred animals and what the next 10 years may bring.

Following the eagles

Randell and Dunham came by their current role quite personally. Their mother walked on suddenly and unexpectedly in 2008, and the loss devastated them. In their grief, they set out on a series of eagle watches across the U.S., inspired by the eagle feather the Tribe presented to their family in honor of their mother.

"It was a very healing time to be outside," Randell said. "And we had some experiences with eagles and things I don't think I can explain."

During the course of their travels following the eagles, Randell and Dunham attended a presentation about Native American eagle aviaries at Kaw Lake Eagle Watch by Iowa tribal veteran Gary Siftar. He told the group that eagles were losing their lives due to a lack of placements for injured and non-releasable birds.

Randell and Dunham knew immediately they needed to get CPN involved in helping to protect these birds' lives. Their grandmother, former CPN Secretary-Treasurer Beverly Hughes, set up a meeting for them with Chairman John "Rocky" Barrett, and he tasked them with finding out the requisites for opening a Tribal aviary.

The next two years were filled with research and training. Construction on the two enclosures and indoor viewing area began in 2010, funded



Wadasé Zhabwé (Brave Breakthrough) returns to a favorite perch in front of the Aviary. She visits the property nearly every year since her successful release in 2013.

by a U.S. Fish and Wildlife grant with matching investment from the Tribe.

The CPN Eagle Aviary is constructed with a mesh netting at the top so that eagles residing there can see and connect with eagles flying overhead. Each aspect of the Aviary's structure is carefully designed to reflect the important role the eagle holds as the Potawatomi's messenger to Creator.

The CPN Aviary officially opened during Family Reunion Festival in 2012, providing a home to eight eagles.

The Aviary and its staff revolve entirely around the schedule and needs of the birds. Though they try to keep consistent routines, different seasons have different requirements, and the nature of work in wildlife care means that Dunham and Randell rarely live the same day twice.

In the summertime especially, the routines around the aviary shift to accommodate the Oklahoma heat, which the birds show less tolerance for than the cold in the wintertime. Randell and Dunham rise at dawn to feed the eagles and clean the enclosures, then wait until the heat breaks in the evening to return to any remaining tasks that might cause the birds' body temperature to rise.

"We've learned how to live in seasons here," Randell told the *Hownikan*. "And every season's a little different here with these eagles. It took me a couple of years to get out of that 9-to-5 rhythm. ... But it's all about what (the birds) need."

Milestones

Beyond day-to-day operations, the eagles also guide Randell and Dunham with their remarkable stories and personalities.

"Honestly, I would have to say the biggest thing for me is an overall sense of getting out of our way and letting these eagles, letting that energy and that connectedness kind of just do its own thing," Dunham reflected. "There are just so many instances where I can tell you the healing aspect of these birds is just really incredible, and we can't take credit for that."

Wadasé Zhabwé

One of the first eagles to come to the CPN Aviary was the widely known and beloved *Wadasé Zhabwé* (Brave Breakthrough), who, after recovering from a wingtip fracture, was the first to be released from the CPN Eagle Aviary in 2013 — and the first among all Native American aviaries to be released outfitted with telemetry technology.

The CPN aviary was not initially permitted to rehabilitate and release birds, but as the team got to know *Wadasé*, it became clear that this was the right path for her.

"She basically rehabbed herself," said Randell. "She was doing figure eights

in the enclosure one morning and she never quit. ... So, after some conversation with (the U.S. Fish and

eggs. But Kyla became depressed and agitated when, for the fourth year, her eggs did not hatch.



Wildlife Service), ... we did receive special permission to release her back to the wild."

The type of telemetry backpack on *Wadasé Zhabwé* usually stays on about six months before the fabric breaks down, as it is designed to do. *Wadasé*, however, continued to forge her own path, transmitting seven and a half years' worth of data. She's been all over Oklahoma and visits the CPN Aviary almost every September now that she is firmly established in the wild. *Wadasé* did not return to CPN last fall, and Randell and Dunham believe that she most likely nested in an area she frequents just northwest of Chickasha, Oklahoma — near where the sisters themselves used to live.

Foster family

Another remarkable phenomenon that continues to capture the attention of aviary staff and community members alike is the nesting pair currently residing at CPN, Kyla and Charlie.

They make quite the couple, with Kyla being the largest eagle on the property at 14 pounds, and little 5-pound Charlie also known around the Aviary as "nervous man" because of his anxiety — that is, until Kyla arrived just a few months after him in September 2012. He followed her around from day one, and the pair made their first nest that winter, a rarity among birds in captivity.

Due to each bird's injuries, the aviary staff did not expect any fertilized

Randell and Dunham knew that Kyla needed to be a mother if she was going to live a healthy and thriving life. They partnered with the Comanche Nation aviary, which had a tawny eagle chick whose parents had rejected it, and brought the tawny chick to Kyla and Charlie as a foster. The pair took to their new roles as parents perfectly, and for the first time in known history, bald eagles raised a tawny eagle chick, which are native to the African continent. The chick grew strong and was sent to Natural Encounters in Florida with hopes his future offspring will return to the wild in Africa.

Mko Kno

In 2017, Randell and Dunham prepared to bring in another chick for Kyla and Charlie to foster. However, on the very day they planned to pick it up, one of Kyla's eggs hatched. Tiny and deemed unlikely to survive the night, *Mko Kno* (Bear Eagle) not only survived but surpassed his dad in size at just 9 weeks old. After again receiving special permission from Fish and Wildlife, Randell and Dunham prepared the chick for release. He, too, was fitted with a telemetry device but shed it after just five and a half months. He is believed to be doing well, with data showing travels to Nebraska, Missouri and Kansas.

Connection

Beyond providing the best care for eagles and other wildlife that may

Continued on next page



Naturally molted feathers are an important way Aviary staff connect CPN members with the living eagle.

Aviary continued...

need it, the Aviary staff are committed to and motivated by connecting with their community, both in the surrounding areas in Oklahoma and with Tribal members across the world.

Randell said the outpouring of support from the community has been far beyond anything she could have imagined when the Aviary first opened.

“I am so happy with our Tribe’s progression, and we have incredible enterprises,” she said. “But to be able to kind of sit down with people and let them sit in front of an eagle and share our cultural ways, it really has been eye-opening for people. You see almost their whole body language change.”

One way that the Aviary helps connect Tribal members with the eagle is through feather requests. The CPN Eagle Aviary provides Tribal members with feathers for religious and ceremonial purposes from those naturally molted by the eagles in their care. The waiting list for feather requests is only about a year at CPN, compared to a 4 to 6 year period for requests to the National Eagle Repository. Additionally, the Aviary is in a unique position to connect Tribal members with eagles who are still living.

Randell and Dunham take the process of filling feather requests seriously and personally, allowing the feathers to speak to them and matching them carefully with Tribal members.

“When we are able to hand over these naturally molted feathers to our Tribal members, it’s super important because that feather changed our entire lives,”



Kyla and Charlie, a rare nesting pair at CPN’s Eagle Aviary. Kyla and Charlie fostered a tawny eagle chick in 2016 and raised Mko Kno (Bear Eagle) the following year.

said Randell. “It truly is a blessing to be able to give back, and to be able to give that to our Tribal members.”

Looking ahead

Since its opening 10 years ago, the Aviary has undergone many changes and improvements. Dunham and Randell no longer live in a Federal Emergency Management Agency trailer next to the enclosure, but in a house up on the hill; bridge repairs provide improved access to what is now named Aviary Lane; and the staff just hired their third employee, the first besides Randell and Dunham. Sixteen birds currently call the CPN Aviary home, including 12 bald eagles, two golden eagles, one

Harris’s hawk and an augur buzzard. With the help of the CPN Department of Environmental Protections, flood waters have been diverted, and a conservation area full of diverse wildlife is burgeoning on the property.

As they look forward, Randell and Dunham point to a new, permanent entrance currently under construction and dream of a pond with fish for the birds in the distant future. They would also like to develop the Aviary into a site for rehabilitation and release over the next 10 to 15 years.

For the Potawatomi, releasing eagles when possible is incredibly important.

“We have the story that Eagle helped save mankind,” Randell told the *Hownikan*. “And so, we would always want to release our eagles because they’re our messengers. The Zuni tribe would never release an eagle because of how they do ceremonies. So it’s nothing right or wrong; it’s just that we’re all a little different in our cultural ways.”

Each release so far, while incredible, has been under special dispensation from the U.S. Fish and Wildlife Service. Believing that CPN is uniquely situated to provide such care, Dunham hopes to invest in the expansions, training and permits necessary to regularly rehabilitate and release birds.

Whether caring for birds that will not be released or advocating for those who can and should be released, Randell and Dunham feel honored to hold such a special role.

“You know, he (Eagle) intervened for us, and I think it’s important that we

intervene on their behalf when they’re injured,” Dunham said. “They’re like our veterans coming home, and it’s time for us to take care of them. And so, for us to have the opportunity to do that is really so much more than what I thought we would be doing when we were sitting in that eagle watch. It’s so much more.”

Festival 2022

As the story of the CPN Eagle Aviary comes full circle this June, Randell and Dunham look forward to marking the exciting occasion with family and friends during this year’s Family Reunion Festival.

“What better way to celebrate than to have all of our Tribal members here? We really love that,” Randell said.

Tours of the Aviary will be available during this year’s Festival. Tribal members should sign up at the Cultural Heritage Center and will be bussed to the Aviary from the Heritage Center. Tours run during the mornings Friday through Sunday and are approximately one hour long.

In the afternoons, the Aviary staff hopes to bring *Nikan*, the friendly and comic augur buzzard, to the Cultural Heritage Center for Tribal members who want to meet him and ask questions about the Aviary.

Tribal members near Shawnee, Oklahoma, area may find it easier to come to the Aviary at other times of year due to the volume of visitors during Festival weekend. Reserve tours for Thursdays, Fridays and Saturdays at potawatomiheritage.com/aviary. ♡

Vote for and support Mark Johnson

Over the years, Mark Johnson has been a trusted leader, and shaper of our culture and Tribe. His Legislative leadership and abilities have helped us through hard times. Now with the way clear for great things to happen, Mark stands ready to serve the people of District 7.

A good man, a great leader and trusted friend.

Paid for by Cora and Andrew Walters

Hownikan

1601 S. Gordon Cooper Drive, Shawnee, Oklahoma

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The *Hownikan* is published by the Citizen Potawatomi Nation and is mailed free to enrolled Tribal members. Subscriptions for nonmembers are \$10 a year in the United States and \$12 in foreign countries. The *Hownikan* is a member of the Native American Journalists Association. Reprint permission is granted with publication credit to the *Hownikan*. Editorials/letters are subject to editing and must contain a traceable address.

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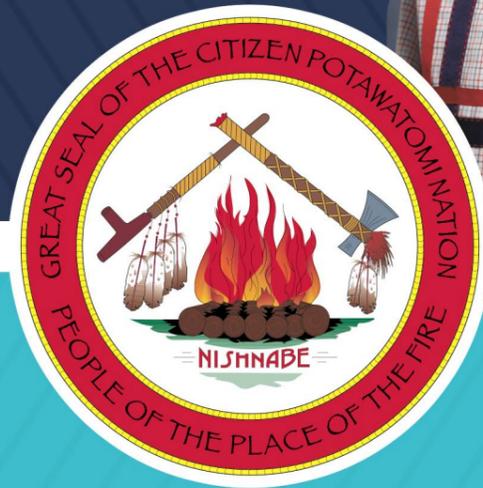
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RE-ELECT

MARK JOHNSON

VIEUX AND JOHNSON FAMILY MEMBER

FOR DISTRICT 7 LEGISLATOR

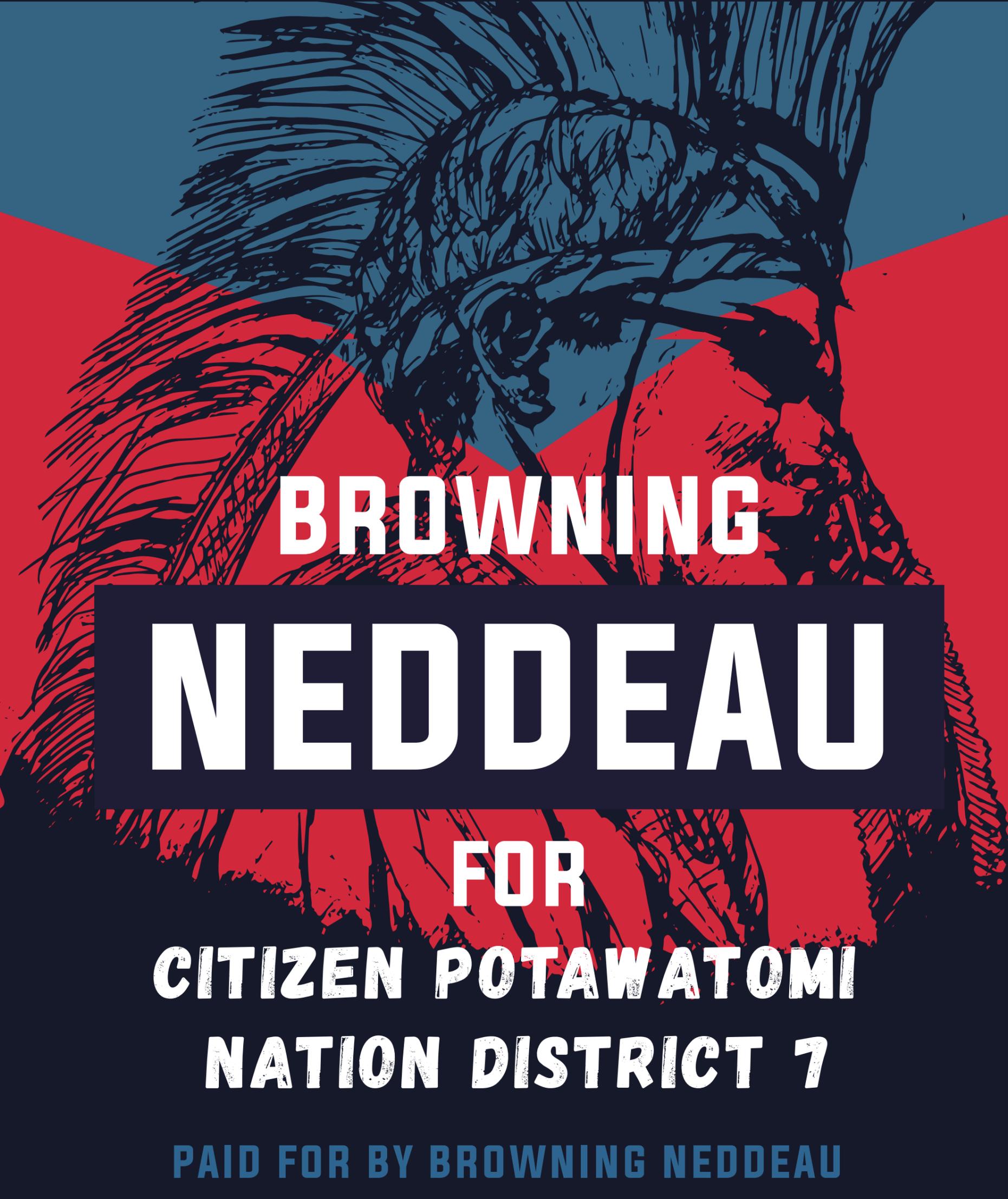


It has been my honor to serve as the District 7 Legislator since 2010. I am proud of my voting record and the work I've done on behalf of our members. I am asking for your continued trust and your vote in the upcoming election. Standing together, we are strong. Our Nation now has more than 37,000 members and through hard work, we have maintained a strong financial position and protected and expanded benefits that so many of our members depend on. I hope to continue this work on behalf of the members I represent in District 7.

HONOR, INTEGRITY AND COOPERATION

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Honoring the arena: proper regalia for Grand Entry, powwow

Tribal member Coby Lehman serves as Arena Director for CPN Family Reunion Festival Grand Entry and powwow with assistance from Daniel LeClaire.

Lehman began serving in this capacity after many years of high-level competition both at CPN, frequently winning the men's contest, and at powwows across Turtle Island. His job involves constant communication with the drummers, dancers and emcee alike to orchestrate the flow of the evening; he also oversees Grand Entry.

CPN's powwow is different from most other powwows, Lehman explained, as participants are all Citizen Potawatomi. In the late 1990s, Tribal leadership decided to exchange the prominent Intertribal Powwow for a Festival focused specifically on preserving and teaching Potawatomi heritage to Potawatomi people.

Lehman believes dancing is a critical way culture, tradition and Tribal sovereignty are exercised and passed down for generations to come. He grew up dancing and is encouraged to see young people at Family Reunion Festival learning the ways of their Tribe and keeping traditions alive and thriving.

He takes seriously his role in helping to pass on knowledge of Potawatomi ways.

"We've got to have that," Lehman said. "We've got to start teaching our young people the language, the culture, and the old ceremony traditions. We've got to keep them alive. For us to be considered a sovereign nation ... we must carry on these teachings and traditions."

Proper attire honors the sacred space of the dance arena, ancestors, tradition and fellow Tribal members. As such, it is mandatory for entering the arena.

Women should wear a long skirt that reaches the ankles and a top that covers the shoulders and carry a shawl. Men should wear slacks and a ribbon shirt that covers the shoulders. Purchasing a button-up shirt and sewing the ribbons onto it is acceptable.

Everyone should wear closed-toe shoes at all times. Flip flops, tank tops and shorts are not permitted in the arena. Those not following the dress code will be asked by Lehman and LeClaire to remain in the stands and not enter the arena to dance.

Just as dancing takes a devoted regimen of training built on respect, so does the entire process of preparing regalia, which requires great attention and care.

"Everything's handmade. ... Everything we make is very spiritual to us. It has a meaning," Lehman said.

Northern Traditional, the style that Lehman dances in, is a northern plains war dance, and the regalia worn for it has particular significance in that context.

"In the past, the warriors would dress in their best before they would go to battle or before they would go on a hunt, because if they were to die that day, they would want to go to the heavens or to the Creator looking their best," Lehman told the *Hownikan*. "And it's the same way with a lot of other dances."

Regalia colors, patterns and motifs also hold great significance.

"In the old days, you could tell what tribe someone belongs to by the pattern of their regalia," Lehman explained.

As tribal styles have influenced each other, it's harder to identify someone's tribal affiliation based on design alone in the present day. Nevertheless, the woodlands floral design remains a hallmark of Potawatomi regalia.

Colors also used to be more distinctly associated with particular tribes, but today, colors are one way that Tribal members reflect their individual personality in their regalia.

As Tribal members look forward to this year's Festival and powwow, Lehman

reminds them that the dancing, the songs and the structure of the event reflect hundreds of years of traditions and hundreds of years of survival. The requirement for proper attire within the arena is out of respect for this important heritage — and essential to carrying that heritage forward into the future.

The Nation's Cultural Heritage Center will host classes on Friday and Saturday of Family Reunion Festival for making ribbon shirts, applique skirts, shawls, moccasins and more. Participants should register for the classes ahead of time at the CHC. Classes fill up quickly, and some require a charge to cover the cost of supplies.

Festival attendees may also purchase regalia from the Cultural Heritage Center gift shop, either in person during the Festival or online ahead of time at potawatomigifts.com. Tribal members also set up booths on Festival grounds to sell regalia and other items.

Staff recommend those attending Family Reunion Festival make arrangements early to ensure that they have all the proper attire for Saturday's Grand Entry and powwow. ♠

Heritage Center ready for crafting classroom to return

Artisans of all skill levels are welcome to attend the crafts classes at the Cultural Heritage Center during the 2022 Annual Family Reunion Festival. This year, in-person instruction returns to the CHC and will be offered for: bandolier making; beaded Tribal pins and bolo ties; hand drum making; shawl applique and fringe; beaded lanyards; moccasin making; chokers; and beaded bracelets.

Seats are limited, so attendance is on a first-come, first-served basis. For the classes on making hand drums, moccasins and shawls, individuals who purchase the kits at the CHC are guaranteed a seat.

"There are several of the classes where we have a three-hour time period slated for it. But the actual activity only takes about an hour," said CHC Director

Dr. Kelli Mosteller. "As people finish up and leave an empty seat, others are able to come in and fill a seat."

This format allows both experienced artisans and first-time crafters to complete the project on their own schedule.

"For example, a bandolier, depending on how fast you string (beads) and how decisive you are in your colors, you could do that in an hour or an hour and 20 minutes," she said. "Or someone else who takes more time with it could spend two or three hours making changes, fine tuning, perfecting."

The CHC opened in 2006 as a place dedicated to preserving CPN history. Time spent creating cultural items is instrumental in helping Tribal members understand their history, establish a lasting connection to their culture and celebrate their Tribal heritage.

Whatever the skill level, teachers are always available to answer any questions or offer input.

"We have enough help that if you have never (crafted) anything in your life, you'll have enough help there to get you through," Mosteller said. "If you're more experienced, then you may just need to take the space and use the supplies and get a few pointers, and you can move ahead on your own."

She said combining both beginners and experienced crafters and allowing people to work at their own pace has been successful.

"That's why we're really big on having so many seats and we try to keep those seats filled, so if one person has done this kind of thing before, they can breeze through the project and leave with a pair of earrings that they're going to

wear during grand entry that night," she said. "If someone else has never done this in their life, it might take the whole three hours to get one pair of earrings. It's very much open to any level of skill, any level of exposure to craft. And there will be someone there to help."

With the return of in-person instruction this year following a two-year pandemic interruption, Mosteller expects high demand for classes.

The sessions are free, except for the moccasin, drum and shawl making. A charge of \$40 covers the cost of moccasin making supplies. Shawl and drum making supplies are \$35. Supplies may be purchased at the CHC gift shop.

For more information, check the schedule of events included with each Festival registration packet. ♠



ELECTION COMMITTEE NOTICE APPENDIX FORM 4 – PUBLICATION OF CANDIDACY

The below individuals have lawfully filled an application declaring themselves to be candidate for the 2022 election:

Linda Capps
Vice-Chairman

Darrell W. Trousdale
Secretary Treasurer

Eunice Lambert
District 5 Legislator

Randy Payne
District 6 Legislator

Mark Johnson
District 7 Legislator Incumbent

David Carney
District 8 Legislator

Angela Riley
Supreme Court Justice

Robert Coulter
Supreme Court Justice

Phillip Lujan
Chief Judge

Browning Neddeau
District 7 Legislator Challenger

A background check through NCIC has the following information listed: No information requiring disclosure for the above named candidates.

A background check through the Citizen Potawatomi Tribal Court has the following information listed: No information requiring disclosure for the above named candidates.

A background check of Tribal records limited to tribal employment history relating to personal behavior that has been addressed by formal disciplinary action for misconduct or dishonesty has the following information listed: No information requiring disclosure for the above named candidates.

To view the full reports, visit cpn.news/22candidacy

Tribal Chairman – John “Rocky” Barrett



*Bozho nikan
(Hello friend),*

In a 2007 column, I wrote that we will soon have the money resources to do those things we have talked and dreamed about for years. I said that your Tribal economic growth has been averaging more than 20 percent per year for the past 10 years and that we must maintain that growth to make our promises real. The payback to all of you, I said, will be cultural, medical, housing, education, banking and job creation.

I hope that many of you will come to our Family Reunion Festival at the end of this month

and see these promises fulfilled. We are looking forward to having Tribal members back for the first time since 2019. For those who can't make it, I'd like to reflect on those promises made in 2007 and offer a glimpse of what we've achieved together.

Culture

We opened the doors to the Citizen Potawatomi Nation Cultural Heritage Center in January 2006. Since then, the museum has undergone numerous renovations, the latest one completed in January 2018 after the City of Shawnee flooded the building. This month, we'll celebrate the 10-year anniversary of the CPN Eagle Aviary — a home to eagles who can no longer survive on their own and an opportunity to provide or Tribal members with eagle feathers. Our language program is taught in-person and online. The increased use of technology has made many of these resources available to Tribal citizens nationwide.

Medical

We have increased our medical services locally to

offer two health clinics, a specialty clinic with imaging and behavioral health. We have also expanded our mail-order pharmacy program and health aids program. CPN Health Services has guided us through the coronavirus pandemic, offering testing and vaccines before most state governments even had a plan together. Most recently, we have expanded telehealth benefits to every Tribal household. I encourage you to enroll in the free CPN Care program

Housing

We have expanded the number of rental housing units to more than 150 in recent years. We also have programs to assist Tribal members with their down payment, regardless of where they are purchasing a home. Our newest program allows people to lease a property with the option to purchase it within a certain timeframe.

Education

Education and scholarships are areas where we've seen a tremendous amount of growth. We provide more than \$6

million in scholarships each year. This is nearly double the number of scholarships we had in 2007. Those scholarships are available to students no matter where they live or go to school.

Banking

Our banking operation continues to grow. With the most recent acquisition we are now the largest Tribally owned bank in United States. Banking accounts are available for all Tribal citizens and the bank will be rolling out more Tribal banking options over the next year.

Jobs

We are the largest employer in Pottawatomie County. In fact, we've created 70 percent of the new jobs locally for more than a decade. As we expand our services and enterprises, we hope that more Tribal members will choose to work for the Nation.

For those who are going to make it to Shawnee for the Family Reunion Festival, I encourage you to attend as many events and classes as possible. We won't have our traditional

honored families this year but will be honoring those we lost to COVID-19. We will have a ceremony in the Roundhouse in which the 58 Citizen Potawatomi who were lost to COVID-19 will be honored and special prayers that include the families of the departed will have a part. We will then share a breakfast to honor those Tribal citizens, opened by the immediate family of those lost. Registration will be required.

Many have asked what we will do about honored families in the future. The legislators will discuss that, and we will publish an honored families schedule so that you can prepare for next year.

As always, it is an honor to serve as your Tribal Chairman.

*Migwetch
(Thank you),*

John “Rocky” Barrett
*Keuwege
(He Leads Them Home)*
Tribal Chairman

Vice-Chairman – Linda Capps



*Bozho
(Hello),*

Chairman John Barrett and I had the honor of being invited to the Fleet Air Reconnaissance Squadron FOUR Change of Command on May 5, 2022, at Tinker Air Force Base. The event was Commander Christopher M. Seguine being relieved by Commander Brooke H. Desrochers. Commander Desrochers is our own Citizen Potawatomi Nation Tribal member, daughter of Craig and Kim Anderson of Allen, Texas, and granddaughter of Johnny Vin and Jo Laverne Anderson, of Crescent, Oklahoma. The distinguished Change of Command Ceremony agenda contained an array of actions including: Arrival of Honors; Parade the Colors; National Anthem; Invocation; Introduction of Guest Speaker, Commander Christopher M. Seguine, United States Navy; Change of Command Address, Lieutenant General Stephen L. Davis, United States Air Force; Award

Presentations and Remarks, Captain Cedrick L. Jessup, United States Navy; Remarks and Reading of Orders, Commander Christopher M. Seguine, United States Navy; Reading of Orders and Remarks, Commander Brooke H. Desrochers, United States Navy; and the Benediction. In all, over 200 officers took part in the ceremony.

Friends and family members of those participating in the ceremony were excited to attend the event, yet the numbers were somewhat limited due to the protocol for attending events at Tinker Air Force Base. Several of Brooke's family were there, including her husband, Max Desrochers, and their three young children, David, Avery and Elliot Grace. Brooke and Max have a lovely family. They met at the Naval Academy, and the rest is history. Max, too, remains in the Navy. He is a Commander for Deputy

Readiness and Assessments. He also is stationed at Tinker Air Force Base. Both the Chairman and I are very proud of Brooke. We have known Brooke's parents, grandparents, and many of her relatives for years.

On September 27, 2014, I had the honor of naming Brooke, her children, her sisters, her father, and nieces and nephews. In fact, we had a huge naming ceremony on that Saturday at the CPN Sharp property for nearly 30 members of the Anderson family. The Chairman named the lion's share of those present that day, and I named Craig Anderson, his daughters, and grandchildren. We had a wonderful day of visiting, conducting the naming ceremony and sharing a meal together. It is a day that I shall never forget.

Brooke's Potawatomi name is *Mno Mikas Kwe*, Good Path Woman. It is a name that is

fitting for the lovely Brooke. She has been an inspiration to many. She has honored her family, her Tribe and her country in being the accomplished Commander Brooke H. Desrochers, Commanding Officer of Fleet Air Reconnaissance Squadron FOUR. Commander Desrochers has accumulated over 2,200 flight hours in the E-6B Mercury aircraft. Her awards include the Defense Meritorious Service Medal, Strike/Flight Air Medal, Joint Service Commendation Medal, Navy Commendation Medal, Joint Service Achievement Medal, Navy/Marine Corps Achievement Medal, and various other unit and personal awards.

There is one other thing I want to mention about Brooke. You always see her name as Brooke H. Desrochers, but mostly only family members know what the H. stands for in her middle name. Just over 40 years ago when Brooke was born, Craig and Kim Anderson chose the name Honor for Brooke's middle name. I marvel at how she has lived up to that name! What a blessing she has been to her family and

all who know her. A salute is certainly in order for Brooke Honor Anderson Desrochers.

As the Vice-Chairman of the Tribe, I appreciate the opportunity to share good news about our Potawatomi Tribal members. Thank you for allowing me to do so.

My best to each of you,

Linda Capps
*Segenakwe
(Black Bird Woman)*
Vice-Chairman
405-275-3121 work
405-650-1238 cell
lcapps@potawatomi.org



Chairman John “Rocky” Barrett and U.S. Navy Commander Brooke H. Desrochers



(Left to right) Johnny Anderson, Chairman John “Rocky” Barrett, Brooke H. Desrochers and Craig Anderson

District 1 – Alan Melot



Bozho jayék
(Hello everyone),

It's June, and I hope you are making plans to come to CPN for our Family Reunion Festival. I'm certainly looking forward to meeting friends, old and new. Find me and introduce yourself!

I have heard and read a lot about the tension between traditional Native spirituality and non-Native religious belief systems. Many I have visited with have lamented the loss of Native spiritual traditions, and I wonder what era they are referring to when they talk

about this. CPN, for example, has always been predominantly Christian, whether Catholic or Protestant. Previous to the CPN becoming a distinct entity, our Potawatomi ancestors had close relationships with Catholic leaders, and previous to our removal from the Great Lakes woodlands, our Potawatomi ancestors had unique spiritual belief systems, which are mostly lost to history. What we are now is largely individualized with CPN citizens falling into every imaginable system of belief from Pan-Indian to atheism to devout adherents of the world's major faiths. Whatever you believe, you are Potawatomi. I choose to be Christian and would like to tell you why.

The Melot family has a rich history of adherence to Christianity. To my knowledge, the first Catholic Mass held in our CPN territory was held at Joe Melot's cabin, and much of our family has been involved in the Christian community ever since. I was introduced to church as a child, and my dad, Jerry Melot, was my pastor throughout most of

my growing-up years. On one side or another, my family has been involved in ministry for as many generations as I know about. None of these are the reason I am a Christian.

Native Americans have long put a lot of stock in visions, and I am no different. What I am sharing now is the most treasured experience of my life and one I have never shared publicly.

I was about 4 years old and lived with my family in the Oklahoma City area. Life was good. My sister Cheryl is a few years older than me and had already started school, so it was my mom and I home alone most of the time. Mom would sew while Dad went to work and Cheryl was at school, and I would play around the house doing things that 4-year-old boys did back then. Tonka trucks, record players and dirt were my favorites. One morning, I was playing in my room and felt drawn to our living room, which was down a short connecting hall. I remember putting my toys down and

getting up to walk down the hall and having the distinct feeling of time slowing down. As I got to the end of the hall, I could tell that the living room was very bright. It felt warm and comforting, drawing me in, and as I entered the room, I was bathed in brilliant white light that was coming from a man standing at the front of the room. I knew immediately and instinctively who it was. For reasons I cannot explain and do not understand, Jesus Christ was waiting for me in my living room. He looked at me and I at Him. There we were... me and Jesus checking each other out.

I remember Him standing on that brown carpet just a few feet away, and I remember soaking Him in. The room was warm and full, with light filling out all of the space and leaving no room for shadows. The light was brilliant but not blinding, bright but not overwhelming. His clothes were loose cloth and white as new snow. His eyes were kind and full of love.

Then He was gone. I walked back to my room and carried on

with my toys with the simple acceptance that only a child can have. I have been a Christian, a follower of Christ, ever since.

I am not perfect and have had my share of mistakes and failures. I have learned to ask forgiveness from God and man. I have relentlessly pursued God since that day, though, and am spending my life learning all I can about following The One who came to me on that one good morning when I was just a little boy. I am devoutly Christian and truly struggle to be the best that I can be as I serve others and represent God.

When we meet, I hope and pray that above all else you can see and feel the Love of God in my life, and hope that perhaps the light that shone on me will also shine on you.

With love,

Alan Melot
Legislator, District 1
608 S. Sergeant
Joplin, MO 64801
417-312-3307
alan.melot@potawatomi.org

District 2 – Eva Marie Carney



Bozho nikanek
(Hello friends),

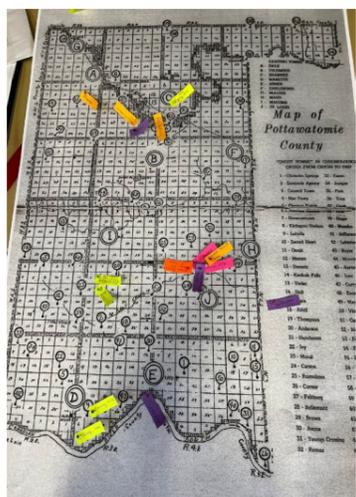
In-person meeting, with photos to share!

Again, this month I have a short-written column. This time I am excited to share lots of photos, since we gathered, finally, for our first in-person District 2 meeting since late 2019. The gathering took place in Clearwater, Florida, with superb advance planning by CPN citizen Dennis

Johnson/*Nawgishgok*. We met in the middle of the 51-acre Moccasin Lake Nature Park.

Among the highlights:

- The Nature Park is home to several eagles, one of whom, Bolt, visited us during the meeting.
- Dennis Johnson (Clardy and Bertrand families) provided allotment maps and books that permitted attendees to literally map their CPN founding families and find connections among others present at the meeting. He provided each family a packet of genealogical references and assisted several folks with their genealogy questions. He also agreed to follow up with research to address others. Everyone appreciated his time and effort!
- Twenty-four of our CPN founding families were represented at the meeting.
- Ina Francis (Rhodd family) exhibited her lovely art and answered questions about it. She is a retired teacher who



Map showing family allotments.



Six month old Allison was the youngest in attendance.

CPN District 2 Family Meeting and Lunch

July 9, 2022
11am-2pm



Morrison Hall
Trinity Episcopal Cathedral
310 West 17th Street, Little Rock, AR

with Rep.
Eva Marie
Carney

Please join us to share Tribal history and traditions, get an update on CPN developments, learn about Tribal programs available to you as citizens, and enjoy time with fellow Citizen Potawatomi and our families. A lunch will be served, so please RSVP!

RSVP by July 2 to evamariecarney@gmail.com
or by calling 1-888-844-7484

recently relocated to Florida from Texas to be with her daughter Lisa White (Rhodd). She only recently started watercolor painting. Toward the end of the meeting, she received a Pendleton blanket as the wisest attendee (beating Dennis out by months)!

- Ted Welfelt/*Mkede neka* (Ogee family) brought crafting materials and his finished work, including his eagle staff, and shared crafting knowledge with the group. Park volunteers joined us for Ted's presentation. After the meeting ended, Ted smoked off and gifted eagle feathers to some attendees who accepted the responsibility of caring for them.
- Attendees were able to take home our four sacred medicines: sage, cedar, sweetgrass and tobacco.

- Six-month old Allison (Anderson family) was awarded a baby blanket as our youngest attendee, and 21-year-old Alanis (Juneau, Vieux, Yott families) received a travel bag,

since she came the farthest (from California) to join us.

- Gregory George, a Kettle & Stony Point (Ontario, CN) Potawatomi living in



Dennis Johnson (right) looking up information for David Walter during our Clearwater meeting



Ina Francis with some of her watercolors

Florida, was able to join us with his wife — this was their first Potawatomi gathering outside his homeland.

- The wildlife, trails, roving peacocks and playground got the attention of many of our youngest attendees.



Introductions to Bolt, the juvenile bald eagle, by his handler, Scott

Migwetch (thank you) to everyone who took time out to attend on a warm and sunny Saturday. *Migwetch* to Dennis and many of his family members who assisted with obtaining the venue, set-up, registration and clean-up. You made my work, and putting on a District meeting, look easy!

Our next meeting

We will meet Saturday, July 9 in Little Rock, Arkansas. All details are in the postcard invitation. You don't need to receive a mailed postcard to attend, but please do RSVP to me by the deadline so we are able to have food for

all. I am looking forward to seeing relatives in person!

Communication

Please keep in touch. My 800 number currently is not operational (CPN is working on that), but email and mail still works! I look forward to hearing from you and to helping you, as needed, and celebrating with you, whenever possible.

Migwetch (thank you) for the honor of representing you.

Eva Marie Carney
Ojindiskwe (Blue Bird Woman)
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District 3 – Bob Whistler



Bozho nikanek
 (Hello friends),

The month of *Zisbaktokégises*, April, was an interesting month for me. I had the opportunity to become involved in several Native American events. But before getting to that, let me apologize for a typo in my April *Hownikan* article.

ARPA

In the last section of my article, it dealt with the ARPA fund eligibility for the \$1,400. I advised that to be eligible for that check, you had to be enrolled Tribal citizen by the last day of Jan. 2022. That was incorrect! The correct date is that you must be an enrolled CPN citizen on or before Jan. 31, 2021. My focus in that area instead of the eligibility date was to advise that in the USA, we still have roughly 5,000 plus Tribal members who are eligible to receive the \$1,400. So, if you were a Tribal member before Feb. 1, 2021 and have not applied for your \$1,400, please apply now. If you are uncertain on how to apply, simply call our administrative office at 1-800-880-9880 and ask them to put you in touch with the department handling this program.

Powwow April 1-3

What a way to start the month! The Carrollton Santa Fe Days group changed both the name of their annual event and location

to Cleburne, Texas. This event that the Indigenous Institute of Americas put together had a wonderful three-day powwow program. On the first day starting around 4 p.m. and lasting until roughly 8 p.m., the time was spent in gourd dancing. This cultural dance is by men only, and the men may wear a special red-and-blue type wide sash that is draped over the neck and hangs down in the front almost to the ground. The sash is made of the normal red and blue trade cloth and is about 12 inches wide. The sash may have some veteran items on the front side of the sash. In some cases, it was the chevrons of their rank and the medals they had received while on active duty in the armed services. My gourd rattle was not finished being created, so I sat and watched as the dances were held.

On the second day, it began as a regular powwow with the Grand Entry at noon and then a number of recognition honor dances for several groups or individuals. As I have mentioned in the past, I try to bring you information on various Native American tribes that occupied Texas long before it became a state. What many of us forget is that Texas — along with most of the West Coast, plus Arizona, Nevada, and New Mexico — was initially part of Mexico. We had the honor of having a group of over 30 Aztec Nation dancers perform different dances for us. It began with them making a grand entry from the east and then they became a circle. Several of the dancers, in the beginning, carried what I would call a smudge pot since I could see that smoke was coming out of the container. They danced as a group, including both males and females dancing in the same circle for around an hour. When in the circle, they are roughly three to four feet apart. They are led by a single leader, and the one that I saw most was a female. She carried



Aztec group with drum

a dance staff that is roughly 42 inches long so it may be seen by everyone in the circle. After leading for a while, she then proceeded around the ring and stopped at another female and offered that dancer the dance staff. The original leader took the spot in the circle of the person she had transferred the dance staff to. It was accepted, and the second female became the leader. After maybe five to 10 minutes, the second leader returned the dance staff to the original leader and resumed her initial place. The original leader then led a few more dances and then did the same thing, but in this case, gave the dance staff to a male. The male dancer then led the group again for some time.

I was in awe of the Aztec regalia. No two dancers had the same clothing design. However, all of them have three things in common. They wear leggings that rattle when they dance or move their feet. They all carry gourd rattles generally in their right hand. They all carried feathers that matched their headdress in their left hand. The leggings are made from a special hard-shell nut native to the area the Aztecs come from in Mexico. It is similar to a pecan and is called an *ayoyotes*. They drill a hole in the shell and put small pebbles

or bearings inside and then use lace to attach the shells in rows to the leggings. The gourd rattles are made by the dancer and are a good match for the rest of their regalia. The headdress is beautiful and may be made from pheasant, turkey or macaw feathers. The feathers are dyed to match their loin cloth area and chest piece. The female headdress consists of a headband with the feather area attached so when worn it is at the back of their head. Elder males wear a full headdress that may look like a roman helmet with feather plums standing up from the top. The different styles of these headdresses are based upon different chiefs in their past. Some of the elders' headdress style could be for their historical leader Moctezuma. Younger males had a headband that had simply a couple of feathers. A couple of the very young boys had a headdress similar to that of the females. It was interesting to see that the dancers start to learn the moves at a fairly early age. I guessed the youngest was probably around 6 or 7 years old.

The regalia that each has may be a design from the area they are from in Mexico or based upon their birthday. Their calendar has 20-day months, and it is based upon a totem

that includes water and fire. As an example of what I saw, there was a female whose loin cloth and chest piece were designed in orange, white and black, and the design looked just like I was seeing a monarch butterfly. Her feathers were dyed in orange and black and were from a pheasant. She, like the others, had wrist and ankle cuffs that were a match to the rest of her regalia. Each dancer's regalia was elegant and beautiful to see.

The dancing included many moves, with kicks and twirls along with one instance where they all knelt down. The primary leader of the entire group, Evelio Flores, and I spoke after the event, and he provided me with all of this information. His regalia included carrying a small shield.

He also provided me with several photos, one of which I have submitted with this article. It is of several members of their group. The leader said that they dance very actively, sometimes up to 4 straight hours. I felt very privileged to see them perform their various dances and how they followed the leader of the moment in complete unison to some very complex moves.

Our emcee for the event, who happens to be a Kiowa, made note of the fact that the Aztecs

as well as numerous other Indigenous tribal nations in Mexico are also Native Americans since they are a part of the North American continent. I was very pleased to hear that comment being made.

The third day was short and involved holding a prayer service with each member encouraged to pray in their own tribal language with a personal tribal prayer. Due to the distance to drive and short powwow period planned, I didn't attend the third day.

The decision to move this annual powwow from Carrollton to Cleburne is planned to continue, and in 2023, it will be held at the same location about this same time of year. I will send out an email announcement at that time.

Artwork unveiling

On April 11, I had the fortune of attending an artwork unveiling at Texas Christian University. Approximately two years ago, TCU administration made the decision to purchase some Native American artwork. This college has a very active student Native American club, and I have attended several meetings held there. Once the decision was made for a purchase, meetings were held with some of TCU's Native American employees and alumni. The Chancellor of the University asked to be provided with three artwork options. Research was initiated by Sarah Tonemah, a Comanche/Kiowa, who at the time was working at TCU in the Theatre Department and had a background in art. Three options were found and provided to the Chancellor, and he selected the work of J. NiCole Hatfield, who is a self-taught contemporary painter. Two of her works were purchased, *Based on Mrs. Jack Treetop-Standing Rock 1908* and *Based on Quanah Parker, Kwahadi Band of Comanche*. A TCU committee selected the wall in a meeting room with

a very large set of windows in which to hang the two artworks. When you enter their administration building, the two paintings are very visible. I have included a photo of the two paintings with Mrs. Hatfield standing between them. As you can see, the two paintings are very large. This site was chosen because the school wished to remind administrators, faculty, students and visitors every day of their responsibilities and relationships to Native Americans. Mrs. Hatfield is Comanche and Kiowa. A nice bio on her may be viewed on jnicolehatfieldart.com/about. She has created several murals, one of which is on the E. Sheridan underpass in Oklahoma City titled *See the Woman*. If you're driving in that area and wonder who created the mural, now you know who as well as the title.

TCU, as already mentioned, is very active in honoring Native Americans and has many on-going programs that might interest you. That information may be found at cpn.news/TCUNAIIP. A later meeting in April with the American Indian Native Studies program brings me to the next subject in which TCU also plays an active role.

Land acknowledgement

After our April 27 meeting to create a high school Native American history class for the state of Texas, our facilitator, Lanette Aguero from the Grand Prairie School District, asked us our thoughts on Native American land acknowledgements. Lanette was looking for comments on ways non-Natives can create/practice respectful/authentic land acknowledgements and the appropriate situations/uses for them. She received some very good replies from several in this group. It so happened that one of the members mentioned that the Stem Advisory Institute had issued a very nice virtual



UTA Native American paintings with artist J. NiCole Hatfield

land acknowledgement, which you can see at cpn.news/SAI.

As part of their acknowledgement, they recommended supporting Native American businesses and provided information on other areas where support could be provided.

The next person to reply was Professor Kenneth Roemer, a professor at the University of Texas in Arlington. He forwarded the PDF file on the land acknowledgement UTA created, and a picture of the round house built in 1927 for the school. Their land acknowledgement states that the land they sit upon had been taken from the Wichita and Affiliated Tribes. The UTA statement is a living document. It acknowledges the past and the Dallas-Fort Worth communities fostered by relocation and also the contributions of current Native students, staff, faculty and alumni. It recognizes the

presence of the Caddo Nation and other nations in the region. The UTA site of recognition will be in the roundhouse area, which will be enhanced with native plants and signage. This school has a very active student Native American club, and they hold their own powwow on school property each year. I have attended their powwows over the years. This year, it will be held on June 25, which unfortunately I will miss since we will be in Shawnee.

For my comment about TCU on this area, I only had to recall that several months ago I viewed a photo of the 2018 Native American monument at TCU. It is a large boulder with a bronze plate measuring possibly 24 inches in diameter that contains their land acknowledgement. It states that the school sits on land that originally belonged to the Wichita and Affiliated Tribes. This school continues to honor our culture and history. This example as well as the

purchase of the two paintings previously mentioned clearly shows it is not tokenism but comes from their heart. In 2020, the school's provost, Teresa Abi-Nader Dahlberg, appointed Dr. Scott Langston as the school's liaison for Native American Nations and Communities. Dr. Langston is a religion instructor and leader of Native American programs at TCU.

In June, Dr. Les Riding-in (UTA) and Dr. Langston will be giving a session on developing land acknowledgments at the Native American Student Advocacy Institute conference in Phoenix at the Wild Horse Pass Sheraton Grand Hotel. They will draw on the experience at UTA and TCU in developing the respective acknowledgments. Dr. Kelli Mosteller, the director of our Cultural Heritage Center, will represent CPN at this conference in June.

I have had the privilege of being at numerous meetings with Dr. Langston in the Native American community. We are fortunate that these schools are taking the lead in acknowledging that our land was taken from us, and I thank them for this commitment.

In closing this month, let me say that I am honored to be your representative in District 3 and am here to be your voice as needed. I hope to see many of you at Family Reunion Festival June 24 through 26. Please make it a point if you see me to walk up and say *bozho*. I would enjoy talking to you.

Nagech
(Later),

Bob Whistler
Bmashi (He Soars)
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District 4 – Jon Boursaw



Bozho
(Hello),

Episcopal Bishop from Indiana walks the Potawatomi Trail of Death

What a day! Have you ever had one of those days when it was over you

were extremely pleased that you participated in it? That is how I feel about Sunday, May 1. Welcoming an Episcopal Bishop from Indiana at Sugar Creek upon his completion of walking the Potawatomi Trail of Death was one of those days.

Bishop Douglas Sparks of the Archdiocese for Northern Indiana began his 660-mile walk on March 21 and arrived at Sugar Creek in Linn County, Kansas, on May 1. That morning my brother, Lyman, and I drove over to Sugar Creek specifically to meet him. I was only with him for less than two hours, but I feel like I have known him forever. He was so easy to converse with and expressed a sincere interest in the history of the Tribe. There were several individuals in the group accompanying him on



(Left to right) Lyman, Kathy, Jon, Richie, Rich and David Steel, Curator and Board of Directors Members touring St. Marys Historical Museum and Potawatomi Pay Station

his final day of the walk. We were asked to inform the group about the significance of Sugar

Creek and the important role it played in the Tribe's history, and then we answered dozens

of questions. Lyman was given the opportunity to smoke the group while a Lakota Sioux sang a Lakota song.

I asked Bishop Sparks why he felt the need to make the walk. He said that a few years ago, he was on the highway on his way to Logansport, Indiana, when he passed a highway marker for the Potawatomi Trail of Death, which he had never heard of before, and it piqued his interest. Following that, he researched and read everything he could find about the removal of the Potawatomi from northern Indiana. The more he learned and discovered convinced him that he needed to do something to make people aware of the way Native Americans were mistreated during the period of forced removals, and doing

the walk was a good way to draw attention to the removals.

Before we left, Bishop Sparks assured us that he plans to participate in the next Potawatomi Trail of Death Caravan scheduled for September 2023.

I want to acknowledge and thank Lyman's daughter and my niece, Nicole Lux, who first made us aware of the Bishop's walk and then kept us apprised of his progress through Johnson County and his expected arrival time at Sugar Creek.

CPN National Guardsman receives award

In late March, CPN member Nickolas Decker was recognized by Kansas Governor Laura Kelly and Kansas Adjutant General David Weishaar at the Capitol building for his achievements in the Kansas National Guard. Nickolas was presented the Kansas Army National Guard Soldier of the Year Award (Best Warrior Soldier) by Governor Kelly. "I congratulate those being recognized today and salute them for their service to Kansas and the nation," Gov. Kelly said. "These men and women earned this distinction because of their hard work and commitment. Our service members are the backbone of our Kansas communities."

The Best Warrior is a four-day competition including fitness tests, weapon assembly races, marksmanship challenges and exercises to test medical knowledge and navigation skills. This is the second time Decker has received recognition

for his military performance. In November 2019 upon completion of boot training, he received the Distinguished Honor Graduate Award out of over 200 soldiers.

At the present time, Nickolas is a full-time sophomore at Kansas State University, majoring in Mechanical Engineering. Nickolas, a descendant of the Ogee family, is the son of Bryce and Tricia Decker of Topeka, Kansas.

Not to be overlooked, Nickolas' younger brother, Issak, graduated from Washburn Rural High School last month. He had already graduated in December from Washburn Tech in Topeka with his Foundations of Health Certificate. He will attend Haskell University next fall. Congratulations to both Nickolas and Issak.

Number of CPN students in Kansas receiving CPN scholarships

Tesia Zientek, the director of the CPN Department of Education, has released the 2022 annual report on the CPN scholarship program, and I am pleased to report that the total number of scholarships in Kansas ranks second in the Nation, with 408 students receiving CPN scholarships. Only Oklahoma, with 1,341 scholarships, ranked higher than Kansas. Kansas State University had the highest number of CPN scholarship students outside of the state of Oklahoma with 79 recipients, and the University of Kansas was next with 61. The following is a breakdown showing the number of students at each of



Nickolas in Capitol Rotunda

the major schools in Kansas receiving CPN scholarships:

- Kansas State University: 79
- Haskell Indian Nations University: 17
- University of Kansas: 61
- Pittsburg State University: 13
- Ft. Hays State University: 37
- Emporia State University: 10
- Wichita State University: 28
- Washburn Institute of Technology: 4
- Washburn University: 20

For more information about the CPN scholarship program, contact the CPN Department of Education by email at

college@potawatomi.org or by phone at 405-695-6028 or 1-800-880-9880.

2022 CPN Family Reunion Festival

Plans are well underway to hold the Family Reunion Festival as scheduled. The dates are Friday, June 24 to Sunday, June 26. A decision has been made not to recognize honored families this year, but rather to recognize those Tribal members who were lost as victims of COVID.

Upcoming CPN Elders' Potlucks

The dates for the next two Elder Potlucks held in CPN Community Center in Rossville are:

- June 10: BBQ Burgers and Hot Dogs (RSVP by June 7)
- July 8: Goulash (RSVP by July 5)

Come join us and bring your favorite side dish or dessert. If you plan to attend, please RSVP to Tracy or Brenda at 785-584-6171.

Visit to the St. Marys (KS) Historical Museum and Potawatomi Pay Station

On April 26 my brother, Lyman, and I joined a group of about 25 men and women from the Wamego United Methodist Church for a tour of the St. Marys Historical Museum and Potawatomi Pay Station. Prior to touring the museum, we received a very nice introductory presentation recapping how the Potawatomi from Indiana ended up in Kansas and eventually

how the St. Marys Academy was established. Included in the group from Wamego were three CPN members: Richard Flanary (Bertrand), Kathy Douglas (Bourbonnais/Petticord) and Richie Chrest (Bourbonnais). Following the tour, the group gathered for lunch at a country store/sandwich shop in St. Marys appropriately named Sugar Creek, the site in eastern Kansas that was the final destination of the Potawatomi Trail of Death in 1838.

Honored to serve you

It is an honor to serve you as your district legislator. I appreciate hearing from CPN members in Kansas, whether in the form of a letter, email, phone call or in the office. Please let me know how I can be of assistance to you. If you are not receiving emails from me, it is because I do not have your current email address or what I have is incorrect. All you need to do is send me your email address, and I will enter you into my District 4 information file. My contact information is listed below.

Migwetch
(Thank you),

Jon Boursaw,
Wetase Mkoh (Brave Bear)
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Office hours:
9-11 a.m. Tuesdays
3-5 p.m. Thursdays
Other times: please call

District 7 – Mark Johnson



Bozho nikanek
(Hello friends),

Remember to return your mail-in ballot for this year's Tribal election, if you haven't already returned it. Do it now; it's not too late.

Citizen Potawatomi Nation students in California

graduating from high school and considering enrolling or are currently enrolled in the University of California system received some great news during the week of April 28. The University of California president announced the Native American Opportunity Plan. It starts this fall and ensures that in-state systemwide tuition and student services fees are fully covered for California students who are also enrolled in federally recognized Native American and Alaska Native tribes. Currently, these students make up about 0.5 percent of enrolled students in the University of California system. These fees would amount to around \$14,500 per year. This plan applies to undergraduate and graduate students. Students with greater financial need can qualify for even more grant support to help pay other educational

expenses, such as books, housing, transportation, etc. Campus fees and professional degree supplemental tuition are not part of the Native American Opportunity Plan.

To be eligible for the Native American Opportunity Plan, students must meet all the following criteria:

1. Must be a current or newly admitted University of California undergraduate, graduate or professional school student.
2. Must be a California resident.
3. Must be an enrolled member in a federally recognized Native and/or Alaska Native tribe.
4. Must be enrolled in a qualifying UC degree program.

The goal of the UC Native American Opportunity Plan is to make college more affordable and accessible for California's Native American students. The plan applies to new and continuing undergraduate, graduate and professional school students in state-funded degree programs who don't already qualify for financial aid that covers their tuition. Students may contact the financial aid office, graduate division or Native resource center on their selected campus for additional information.

Schools in the University of California system include UC Berkeley, UC Davis, UC Irvine, UCLA, UC Merced, UC Riverside, UC San Diego, UC Santa Barbara and UC Santa Cruz.

Once again, I would like to say what an honor it is to

serve you as your District 7 legislator. As always, give me a call, and I will be happy to work with you on any questions you may have or provide you with additional information you may need to access Tribal benefits. Please also take the time to give me a call or send me an email with your contact information so that I can keep you informed of the happenings within the Nation and district.

Migwetch
(Thank you),

Mark Johnson
Wisk Mtek (Strong as a Tree)
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THE Hownikan PODCAST







District 8 – Dave Carney



Bohzo nikan
(Hello friend),

Recently I celebrated a birthday of a long-time friend. It was one of those milestone birthdays, his 60th. While I am only about 18 months younger, that celebration made me feel old. Now, I know that the alternative to getting older is “walking on,” but it just seems to have come too quickly.

The Citizen Potawatomi Nation has enjoyed a long tradition of celebrating the oldest Tribal member at a gathering with a “Wisest” award of a Pendleton blanket. It makes sense that a person does indeed get wiser as their experience base becomes larger and they have seen more of this life — both the good and bad. I can say that I have seen this become true in many cases; however, I’ve also seen the opposite. People obsessed with silly pursuits as a young or middle-aged person sometimes just carry that through to old age and beyond. In my work as a realtor, I meet a lot of older clients hoping to effect a change in their lifestyle. Those I respect the most are the realists. Shedding curio cases of Hummel ceramic figures and reducing the number of stairs and maintenance chores definitely seems like the correct path to take. One of my favorite sayings is “I’ve never seen a hearse towing a U-Haul.” In other words, you can’t take it with you.

What is an elder? Of course, we all have our own ideas. The Webster Dictionary says that it is both an adjective (she was his elder sister) and a noun (one living in an earlier period, one who is senior or an aged person). Of course, blurry the idea of a specific age making someone an elder is the idea of 60 being the new 40, 80 being the new 60, etc., etc.

According to a 2020 *Hownikan* article: “The Citizen Potawatomi Nation serves Native American elders through numerous departments and programs, including Title VI, Workforce & Social Services and the CPN Housing Department.” Some of the programs that serve elders throughout the United States are the mail order pharmacy and the health aid programs.

On the softer side of the elder question, there is a quote from our Language Director Justin Neely: “A lot of times, the elders tend to be the fabric that holds



Josette V Schwartz (1872-1950)

the family together.” That is very true. In my own Potawatomi family history, there are stories about my great-grandmother, Josette Juneau Scwhartz, meticulously documenting/re-typing lineage and allotment records and writing letters ensuring that her family would continue to be part of the larger Citizen Potawatomi family.

In Oklahoma, the Nation has a Elder Center near Tribal headquarters that serves as a gathering place, provides a daily meal, and a place to craft,

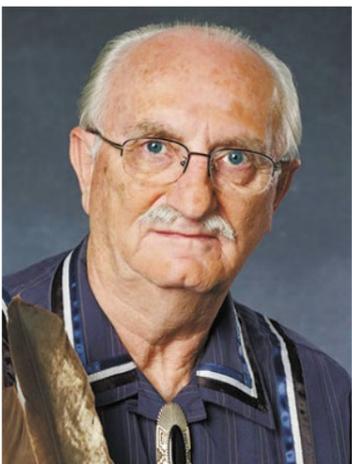
watch TV or use a computer. Other programs accessed by our local elders are the Wellness Center and diabetes program.

In many circumstances, the benchmark for becoming an elder is either 55 or 60 years of age. At all gatherings throughout District 8 over the years, we have recognized our elders and treated them with deference — generally providing the best seat in the house and always making sure they are fed first. If you are fortunate enough to have elders in your life, please continue to check on them as we pull through the end of the pandemic.

As always, it is my pleasure to serve you as your legislator,

Dave Carney
Kagasghi (Raven)
Legislator, District 8
520 Lilly Road, Building 1
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District 9 – Paul Wesselhöft



Bozho nikan
(Hello friend),

This month, I decided to share with you a poem I wrote.

BISON

Bison,
Buffalo, Bovine,
Big, black, brown, broad
Stand tall, stand muscular.
These created creatures,
The largest animal on
American soil,
Are sacred to Native Americans.
The survival of
Indigenous people
Depended upon them

Traveling in herds,
These nomadic beasts
kicked up dust clouds
With their thundering hoofs.
Medicine men prayed to
find them.

Plains tribes would migrate
along with them.
First hunted by Indians
for daily food,
Their skin for teepees,
Their hides for water
bags, beds, blankets,
Coats and drums.
Their horns were crafted
into tools, spoons,
Their hoofs into baby toys,
Their skulls into
ceremonial regalia,
Their bones into knives,
their sinews into bowstrings.
Around fire pits, Indians
would dance, sing,
Celebrating their
very existence.

Bison were sacred to the Indian.

Then white men conquered
the Great Plains
Killing over 50 million bison
in a century for mostly sport,
And to deprive Indians
of meat for survival,
Driving Indians onto
controlled reservations.
The federal government paid
bounty to have bison killed.
Buffalo Bill alone killed over
four thousand in a year.

In train cars, men fired rifles
from roofs and windows.
From horseback the
bison were shot,

If not killed, they were
wounded to suffer.
Bloody bison were left on the
prairie to rot in the hot sun.
Their foul stench filled the air.
Their spoiled meat
fed flies, vultures.
Only a few hundred
survived the onslaught.
Bison were not sacred
to the white man.

Migwetch
(Thank you),

Paul Wesselhöft
Naganit (Leader)
Legislator, District 9
reppaul@gmail.com
pwesselhoft@potawatomi.org

District 11 – Andrew Walters



Bozho
(Hello),

I didn't post a May article for the *Hownikan*, for those that noticed. Actually, I did write one. And no, the dog didn't eat it. I turned it in dutifully on time. After I turned it in, Cora saw it. Normally she reads my articles and gives me her opinion. Cora knows how I am and can nudge me and prod me in the right direction most of the time. I tease her about being

my “emotional support animal.” So Cora read the article, I think several times, and said, “Boy... You sounded really mad.”

I don't know if mad was a good description. Ticked, upset, hacked off, p'd off, scornful perhaps. But mad, yeah, that'll work. She told me that I was being hateful and ugly toward some of the folks who are critical of everything the Tribe does. She thought that was the wrong tack to take. I have learned many lessons in my life, but the most important one is... listen to your wife.

I admit I had been critical of the folks who always, no matter what, denigrate the efforts of Tribal leaders, make waves when the seas should be calm, and post stupid stuff on Facebook. I was upset that folks want all kinds of things from the Tribe, mostly money, but they don't want to participate. It's like an entitlement instead of a responsibility. Unless, of course, you consider uninformed innuendo, snarky comments,

quotes from old Native American chiefs, and gossip participation. Last election only 7.5 percent of the Tribe voted. Now, the argument I hear to that is, “Not all the members are old enough to vote.” Well, touché. You're right. So let's suppose that 50 percent of the Tribe is underage. That's still only 15 percent that voted. That means 85 percent of the members didn't care enough to send in their absentee ballot or vote in person. But as the old joke goes... “that's not what made me mad.” What upset me was the fact that 96 percent of the members applied for CARES money and got it.

If I see a Potawatomi license plate I try to stop and talk with the folks, give them a card and explain some about the Tribe. I stopped two weeks ago at a Valero station to gas up my luxurious 1987 Suzuki Samurai (Samurai means “sometimes it won't start”). I spied a Potawatomi plate, grabbed a business card, and like a born again 1960s Jesus freak, went

forth to spread the good word about Potawatomis. I approached the car with some trepidation as I was wearing shorts, a greasy t-shirt, and sandals, which it seems in Oklahoma is probable cause to use deadly force, but opportunity knocks, and one must answer. I introduced myself to the two young folks in the car, explained who I was, and apologized for not dressing better. After listening to me briefly, the young lady asked, “What's a Legislator?” Surprised, but undaunted, I explained the government structure and where Legislators were on the food chain. Her response... “I didn't know that.” I asked what family they were part of, and they didn't know that either. So in parting, I asked, “Did you get the college money?” Both smiled... yes, they had.

I heard it once called “Feeding the Bears.” Once they get fed, they always want more.

So, with that explanation, you can see where Cora was right. I

got it out of my system. I kicked back, downed some brews, and I'm good again. But, let me ask. Let me solicit. Let me request. It's June again. The election is at the end of the month. Please, please, please, vote. Participate as much as you can. You don't have to live in a wigwam, hunt for food, wear a loincloth or distrust the federal government... OK, that last one you can. You don't need to learn to speak a new language (although that would be pretty dadgum cool). You just need to belong, to participate. Be proud of your heritage. Be kind to each other and work toward a common goal. Being Potawatomi is a responsibility we were given by our ancestors. A responsibility we will pass to our children.

Migwetch
(Thank you),

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