

Cheyenne & Arapaho TRIBAL TRIBUNE

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Meetings of the Cheyenne and Arapaho Tribal Council Step Into 21st Century Technology

(CONCHO, OK) Electronic voting will be used at this year's annual Tribal Council meeting Oct. 1, 2022

Exciting changes will be present at the annual Tribal Council meeting this year. There will be a change in how tribal citizens vote ... electronic voting. This change will mean no more raising hands to be counted, no more controversy about who may or may not have been counted and no more long periods of time waiting for a result tally on any specific resolution.

At an April 2022 special Tribal Council meeting, the Tribal Council passed an amendment to the Tribal Council Policy and Procedures to include electronic voting. All voting will be done via an electronic voting device at the annual Tribal Council meeting to be held Saturday Oct. 1, 2022.

It is anticipated electronic voting will make the annual Tribal Council meetings run more efficiently and provide more accuracy in the voting.

"The meeting should go a lot quicker due to not having to wait around for votes to be counted and recounted like past meetings. There will also be privacy for how people are

voting," Tribal Council Coordinator Jennifer Bailey said.

The company chosen to be used for the electronic voting is Option Technologies. This company provided the most features for the meetings and their devices are user friendly.

"The electronic voting device is an OptionFinderK5 audience response device. It has exceptional functionality with two-way radio communication and long range technology," Bailey said.

When tribal citizens arrive at the meeting they will sign in, get their wristband and then be directed to the electronic voting table. No device will be given without a wristband. Once roll call is complete and a quorum of 75 people is established, a demonstration will begin of how to use the electronic devices with first time user questions to get the Tribal Council familiar and comfortable with their electronic voting device.

Election for chairman, secretary and coordinator will also be done with the electronic voting device and will be numbered for each name. Voting on resolutions will be press 1 for yes,

ELECTRONIC VOTING / pg. 9



New Supreme Court Justice Takes Seat on Cheyenne and Arapaho Tribes Supreme Court

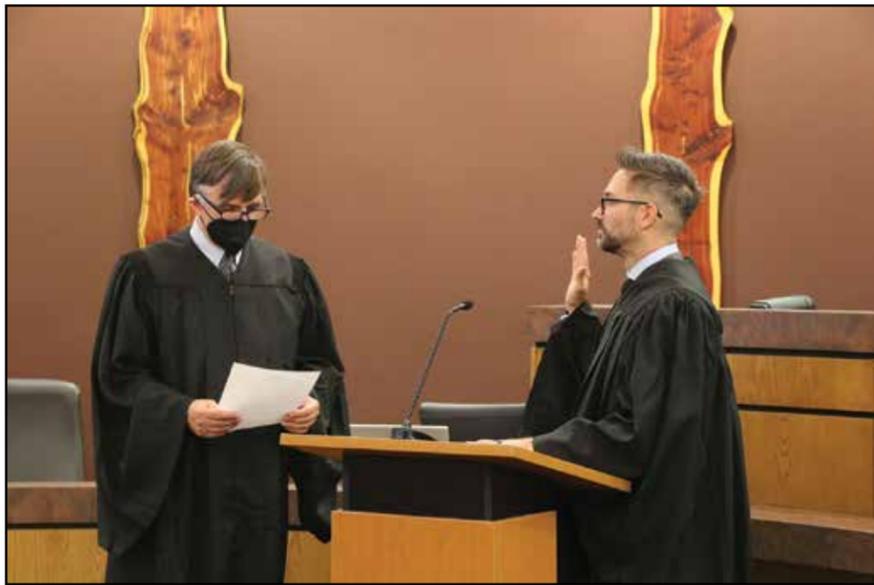
Rosemary Stephens
Editor-in-Chief

On Aug. 18, 2022, a new Supreme Court justice officially takes his seat on the Cheyenne and Arapaho Tribes Supreme Court.

M. Alexander Pearl was sworn in as a new associate Supreme Court justice, replacing former Supreme Court Justice Dennis Arrow, whose term ended Aug. 16, 2022.

According to the 2006 Constitution of the Cheyenne and Arapaho Tribes, Art. VIII-Judicial Branch, Sec. 1(b)-Composition, it states, "The Supreme Court shall be comprised of one Chief Justice and four Associate Justices."

Each judge or justice is selected by nomination by the sitting governor and is subject to confirmation by the Legislature and approval by the Tribal Council, as stated in the Constitution, Art. VIII, Sec. 2, which states, in part, "...provided that if the Legislature fails to approve or disapprove a nominee for Judge or Justice within thirty days of nomination by the governor, then the nominee shall be deemed confirmed by the Legislature, provided, further that if the Tribal Council fails to approve or disapprove a nominee who has been confirmed the Legislature or who has been deemed confirmed by the Legislature, within sixty days of confirmation by the Legislature, then the Judge or Justice shall be deemed approved by the Tribal



Alexander Pearl takes the oath office, administered by Supreme Court Associate Justice Lindsey Robertson. Pearl is the new Associate Justice of the Supreme Court, (Photos / Latoya Lonelodge)

Council."

The Chief Justice and Associate Justices of the Supreme Court serve a four-year staggered term or until a successor is sworn into office.

During a June 10, 2022, Special Session of the 9th Legislature, Pearl was confirmed by the Legislature, along with Justices Ryland Rivas Sr. and Lindsey Robertson whose first terms had expired and were being reconfirmed by the Legislature for a second term.

The sitting Supreme Court now consists of Acting Chief Justice Enid Boles, and four Associate Justices, Rivas, Robertson, Pearl and John J. Kocher.

About Alexander Pearl

Pearl, an enrolled citizen of the Chickasaw Nation, is a law professor at the University of Oklahoma

College of Law. He began at OU in June 2020, and prior to coming to OU, was a Professor of Law at Texas Tech University School of Law from 2014-2020.

Pearl received his Juris Doctorate degree from the University of California, Berkeley-School of Law in 2007, and his bachelor's degree in Philosophy from the University of Oklahoma in 2002.

Pearl is national recognized as a scholar in the fields of water law, climate change law and policy, Indigenous legal/social issues and statutory interpretation.

He is licensed to practice law in Oklahoma, the District of Columbia, the United States Court of Appeals for the Tenth Circuit and D.C. Circuit and the United States Supreme Court.

U.S. Supreme Court Set to Consider Fate Of Indian Child Welfare Act in November

By Nancy Marie Spears

A date has been set for the Supreme Court to consider the most significant legal challenge to Native American families in generations. Oral arguments begin Nov. 9 in *Brackeen v. Haaland* — a case which aims to overturn the historic federal law known as the Indian Child Welfare Act, or ICWA.

Chad and Jennifer Brackeen, a white, evangelical couple from Fort Worth, Texas, are backed by a high-powered legal team in their battle over the adoption of a Navajo boy and his sister.

The couple wants the nation's highest court to decide if ICWA — which prioritizes keeping American Indian children who enter foster care with their families and tribal communities — violates equal protection laws and has discriminated against them because they are white. They want ICWA overturned so other white adoptive couples can more easily adopt Indigenous children from foster care.

States including Texas, Indiana, Louisiana, and more recently Oklahoma and Ohio have sided with the Brackeens in court filings. Some proponents of the Brackeens argue that ICWA's "active efforts" standards — which require social workers to take additional steps to ensure an Indigenous family has every opportunity and resource available to remain together — is too much of a burden on

states. When child welfare agencies serve non-Indigenous families, agencies are bound to a lesser standard of "reasonable efforts" to ensure that all steps are taken to keep kids home with their families.

More than 25 states and Washington, D.C., oppose the challenge to ICWA, along with 180 tribes and 35 Indigenous organizations who have filed amicus briefs with the Supreme Court to date. They argue that the 1978 law — passed in response to centuries of forced assimilation, brutality and oppression — is not based on race, but on the treaty relationship between tribes as sovereign political entities and the U.S. government.

In an interview after the Supreme Court date was set yesterday, Claudette Grinnell-Davis, a social work professor at the University of Oklahoma, highlighted the expansive stakes of the Brackeen case.

"Protecting children in state courts is a fundamental act of external sovereignty for tribes. Active efforts and qualified expert witnesses are core vehicles to do that," Grinnell-Davis told *The Imprint*. "If tribes no longer have the right to protect their citizens, or have the tools taken away that are important in that protection, other acts of external sovereignty

ICWA / pg. 9

Short Documentary, “Restoring Néške’emāne” Debuts at the 2022 Brownfields Training Conference in OKC



Rosemary Stephens
Editor-in-Chief

The award-winning short documentary, “Restoring Néške’emāne” (Restoring Tribal Lands), directed by filmmaker Loren Waters, Cherokee/Kiowa, debuted at the Environmental Protection Agency’s (EPA) 2022 Brownfields Training Conference in Oklahoma City. The week-long conference attracted thousands as one of the largest events in the nation focused on environmental revitalization and economic redevelopment.

The documentary is centered around the Concho Indian Boarding School located on the land of the Cheyenne and Arapaho Tribes’ main headquarters in Concho, Okla. It takes you on a journey through history to present day as it follows environmentalist Damon Dunbar, a citizen of the Cheyenne and Arapaho Tribes, whose dream it was to restore the land, preserving tribal history and honoring the attendees of the Concho Indian School. The documentary is narrated by Cheyenne Chief Gordon Yellowman, and includes scenes

with Chieko Buffalo, citizen of the Cheyenne and Arapaho Tribes and water coordinator and EPA Brownfields grant project officer for the Cheyenne and Arapaho Tribes’ EPA Program.

For Dunbar, it’s been a journey of over two decades and a project he has vowed to stick with to the very end.

“It was always my personal goal to stay with this project until we actually had it demoed or saved,” Dunbar said.

Dunbar has worked for the tribes since 2000, and when he started in the tribes’ EPA Program in 2001 he went out to the old school buildings to walk through them in order to ascertain what kind of condition the buildings were in.

“In the beginning when I first started I was wanting to reuse it, but over the years it just came to where we just couldn’t use these buildings anymore,” Dunbar said.

Dunbar explained an EPA Brownfields site is a contaminated site with pollutants and hazardous materials.

“This is asbestos in the buildings ... how are you going to clean it up? You apply to the EPA for a Brownfields

grant, but you can’t just get the grant without proving you have hazardous materials,” Dunbar said.

It was then Dunbar approached the tribes’ planner and asked about getting the school on a grant to assess to see if it had hazardous materials. The planner knew there was something inside those schools because of tribal citizens whose health was affected that attended the school.

“The light bulb lit up and Concho is now a Brownfields Site,” Dunbar said.

The documentary opens with the quiet voice of Cheyenne Chief Yellowman narrating as you are taken inside the old Concho Boarding School, “There were a lot of tribes that come here (Concho) to go to boarding school. In the beginning it was not good, but as we expanded it got better and it changed our way of life. We always had our traditional life ways as our learning institution, the way we live, the way we hunt, the way we go out and protect our people, the way we encounter enemies ... that was our education.”

“Boarding schools con-



tributed a lot to the loss of our language. The generation before us, their first language was Cheyenne, but then when they talked Cheyenne at these boarding schools they got punished and they would get beaten and they would get soap put into their mouths and told don’t speak your language, you are to speak English,” Yellowman said.

He said it hurt him because of the emotional pain, “And we deal with this through generations ... it’s called Historical Trauma and it began with atrocities our people faced.”

DOCUMENTARY / pg. 5



A discussion panel follows the showing of the short documentary, “Restoring Tribal Land,” with panelists Damon Dunbar, acting Executive Director of Housing for the Cheyenne and Arapaho Tribes, Cheyenne Chief Gordon Yellowman and filmmaker/producer Loren Waters. (Photos / Rosemary Stephens)

Spirits of children buried at boarding school provoke reckoning in Oklahoma and beyond

By Mary Annette Pember, Indian Country Today

(EL RENO, OK) The remains of the Concho Indian Boarding School have an aura of a long-past apocalypse that mysteriously snuffed out an ancient civilization.

Outlines of sidewalks and streets are barely visible through the densely wooded forest floor, and an old pedestrian bridge with rusty railings crosses a stream that leads to the abandoned site along the North Canadian River.

Built in 1903, the school served children from the Cheyenne and Arapaho tribes whose lands are centered in the town of El Reno in central Oklahoma.

Many of them never went home.

“They tell us that’s where the children are buried,” said Rachel Mowatt, a special project manager for the Cheyenne and Arapaho Tribes, pursing her lips, Native-style, in a gesture toward a small hill.

“Sometimes we hear the voices of children playing there.”

The tree-covered hill sits about a quarter mile away from the old school. Located near the wide fields of cut grass that surround the tribe’s administration buildings, it stands alone like a tiny, wild island.

“We’re instructed not to disturb that area,” said Mowatt, of the Comanche

and Delaware tribes, who took ICT on a tour of the site in July.

Although unmarked, the little hill commands attention. According to traditional Cheyenne and Arapaho beliefs, spirits of the dead require certain rights and ceremonies in order to be put to rest properly.

“No one ever performed traditional burial rights for these children; they deserve that today,” said Gordon Yellowman, director of the Cheyenne and Arapaho Tribes’ language and culture program.

“Not all of the schools had formal cemeteries but they all had some place where they buried their dead,” he said.

Oklahoma — which had

“Sometimes we hear the voices of children playing there.”

Rachel Mowatt

more Indigenous boarding schools than any other state — stands as a microcosm for the U.S., where more than 400 Indian boarding schools

Some of the 76 Indian boarding schools in Oklahoma operated for 10 years or less, closing in the late 19th or early 20th centuries. Most were originally founded by Christian missionaries and were later taken over by the federal government.



Erma Jean Brown, 89, Cheyenne, graduated in 1951 from the old Concho Indian Boarding School in El Reno, Okla. She said her experience was mixed but she was determined to make something of herself. (Photo by Mary Annette Pember)

Indeed, the spirits of generations of children, many unnamed, are buried on the grounds of Oklahoma’s boarding schools, lost and endlessly traveling the earth in search of rest, Yellowman said.

It is a ghostly history that continues to haunt the U.S., calling out for recognition and reckoning.

Life at Concho Walking through the dense underbrush was slow going in the oppressive July heat, and the sound of insects thrummed loudly in a place that seemed nearly wholly subsumed by nature.

But Concho Indian Boarding School is not part of an ancient civilization. There are people alive today who attended the

school, people who still hold memories of their lives there.

It was not so long ago that Native children of the 39 tribes that were moved to Oklahoma by the federal government with the enactment of the 1830 Indian Relocation Act were coerced into attending boarding schools.

Erma Jean Brown of the Arapaho tribe graduated from the Concho school in 1951. She is now 89 years old and lives in Clinton, Oklahoma, about 50 miles west of the school.

“I’d say it was 50 percent good and 50 percent not-so-good,” Brown said, in describing her years at Concho.

At age 6, she was dropped off at the school by her grandmother. She remained there, off and on, for 12 years

BOARDING SCHOOL / pg. 9

CHEYENNE and ARAPAHO TRIBES

FOOD PANTRY LOCATIONS

Watonga 1309 S. Clarence Blvd. 405-276-6049	Concho 230 E. Black Kettle Blvd 405-422-7908	Clinton 2009 Dogpatch Rd. 405-331-2572
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FOOD PANTRY HOURS OF OPERATION

Monday thru Friday
9 AM – 3 PM

Food boxes, toiletries, adult and children diapers will be available to all Cheyenne and Arapaho tribal members.

- One per household.
- Once every three months.
- Must present a Cheyenne and Arapaho CDIB.

To check your next eligibility date or for more information, please contact any of the numbers listed above.

CHEYENNE and ARAPAHO TRIBES

FOOD PANTRY PROGRAM

PANTRY OUTREACH

SEPTEMBER 15-ANADARKO

Behind McDonald’s | 714 W. Petree Rd.
11 AM-2 PM

SEPTEMBER 29-PONCA CITY

Walmart Parking Lot | 1101 E. Prospect Ave.
11 AM-2 PM

PANTRY/MOBILE MEDICAL OUTREACH

SEPTEMBER 8-KINGFISHER

Kingfisher ERC | 400 West Erwin
10 AM-2 PM

SEPTEMBER 22-KINGFISHER

Kingfisher ERC | 400 West Erwin
10 AM-2 PM

Food boxes will be available to all Cheyenne and Arapaho tribal members. One per household. Must present a Cheyenne and Arapaho CDIB. For more information, call the Concho Food Pantry: (405) 422-7908.

First Native American woman to travel to space

By Esme Stallard

Next month Nasa will send a new crew into space. And for the first time there will be a Native American woman aboard.

Astronaut Nicole Aunapu Mann, citizen of the Wailacki of the Round Valley Indian Tribe, will be mission commander - responsible for all phases of flight.

She will go to the International Space Station on Sept. 29, NASA stated.

"It's very exciting," she said.

"I think it's important that we communicate this to our community, so that other Native kids... realize that some of those barriers that used to be there are really starting to get broken down," she added.

Mann says that in her allocated 3.3 lb (1.4kg) for personal items she will take "a dreamcatcher that my mother gave me when I was very young".

Mann will be with three colleagues on the SpaceX Dragon spacecraft as part of the Crew-5 mission.

She could also go to the Moon. In 2020 she was selected to be in a pool of astronauts eligible for Nasa's Artemis programme that will send humans to the Moon.

Mann, originally from California, studied mechanical engineering at Stanford university.

She became a Colonel in the Marine Corps, flying various fighter aircrafts.

She has been deployed twice on aircraft carriers supporting combat operations in Iraq and Afghanistan, and was awarded six medals for her service in the U.S. military.

This expedition will be Mann's first spaceflight since she became an astronaut in 2013.

She is one of eight members of the 21st NASA astronaut class, formed for space station operations and potential future assignments to the Moon and Mars.

She will be joined by astronaut and pilot Josh Cassada, astronaut Koichi Wakata from the Japan Aerospace Exploration Agency, and Russian cosmonaut Anna Kikina.

This is the fifth rotational mission to the International Space Station where the team will conduct 250 scientific ex-



Astronaut Nicole Aunapu Mann, citizen of the Wailacki of Round Valley Indian Tribe.

periments which NASA says will help benefit life on Earth and prepare for human exploration beyond the planet.

In 2002, John Herrington, an enrolled citizen of the Chickasaw Nation, was the first Native American man to fly into space. He carried the Nation's flag and a traditional flute on his 13-day voyage.

DREAMS: Encouraging Dreams of Tribal Youth

Latoya Lonelodge
Staff Reporter

The Cheyenne and Arapaho Tribes DREAMS program stands for Developing Responsible Employees Aptitude and Marketing Success.

For DREAMS Developer Kassie Cross, her goal has always been to create career paths for tribal citizens through the program.

When an opportunity arose to make connections for a group of tribal youth who were interested in the armed services, Cross jumped on it.

On Aug. 6 Cross, along with five tribal youth, reported to the Tinker Air Force Base in Oklahoma City for an overall Air Force base experience and outing.

Cross said what sparked interest in the outing was when one of her clients from the summer youth program acknowledged that one of their goals was to enlist in the armed services. The summer youth employment program had allowed qualified youth ages 14-21 paid employment to offer special life skills training to prepare them for the job market.

"We had our summer youth program that we just completed, it was an eight-week course and this is really where I kind of jumped into our program with the Air Force ... I was able to partner with Technical Sergeant Nick Charles, he's a friend of mine that's on the Tinker Air Force Base, he said why don't you bring them on base and let's give them a day of drill," Cross said.

For the summer youth

program, Cross conducted pre-interviews and asked youth for their top three career choices in order to find them specific jobs.

"That's how I find their jobs, where they work two weeks one place, two weeks another place, I said if you don't like kids don't work at a daycare because everything on here I'm going to target and so one of them in particular said, 'I don't care what I do I just want to go into the Army, I want to join the Air Force,'" Cross said.

It was then Cross said her brain started spinning on how to get the youth on base and get a feel for the U.S. Air Force. Within a week, Cross was approved to take five tribal youth with her on the Tinker Air Force Base.

"It just took one to tell me, 'that's what I want to do,'" Cross said.

Limited spots were available for youth ages 17-25 to apply, with qualifications they had to specifically meet in order to attend the outing, which included having a clear background, a high school diploma or transcript and if they were still in school to have good academic standing.

As a developer, Cross said when clients come to her they sometimes come with nothing so they have to start from the beginning with a resume, conduct a skills and interest assessment and a questionnaire that is based on their skills and interests.

"It pretty much personalizes them on that aspect, from there I go through and use that for their employment. I could use that for their careers, our program



Tribal youth Paegan Lee experiences what it would feel like to fly an aircraft while visiting on Tinker Air Force Base as part of a DREAMS program outing. (Courtesy photo)

pays for vocational school and so if there's a possibility for them to enter into a trade school then that's where I step in and I say here's your career path and I'll set that path for them," Cross said.

Out of the four youth that attended, Cross said some were going into the HVAC mechanic field and some were interested in the medical field.

"We were able to tour the whole facility and specifically target their career choices and so that kind of filters into my part of the program and I develop the career paths from it," Cross said.

Upon arriving at the Air Force base, Cross said while it was a drill weekend it wasn't quite what she expected.

"I was thinking only because I seen it on TV, that when we go to drills you're going to work out, you're going to learn marching, you're going to learn all the above ... it was different. I was told that the Army would be physical, but the Air Force is more career based," Cross said.

Cross said the group was able to attend a retirement ceremony where they listened to a speech given about

DREAMS PROGRAM / pg. 8

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Mutual-Help Waiting List Program

The Mutual Help Waiting List is a low income housing program for tribal members to acquire a home through HUD's Mutual Help program. Who's Eligible? First preference: C&A Tribal Members 18 & older, Second preference: C&A Tribal minors, with non-enrolled custodial parents or guardians, Third preference: All other Tribal members (only served when there are no longer any C&A Tribal members needing housing).

Qualifications:

- 18 years of age
- Cheyenne and Arapaho tribal member
- Income required
- Must update application on a yearly basis.

If you have any questions or concerns, please contact Eileen Pedro, Housing Specialist/HUD VASH Tech, at 580.331.2403 or email epedro@cheyenneandrapaho-nsn.gov.

TRIBAL HUD VASH
Helping Tribal Homeless Veterans

This is a program that was developed in partnership with the Department of Housing and Urban Development (HUD), the Department of Veterans Affairs, and the Cheyenne & Arapaho Tribes. "VASH" stands for "VA Supported Housing." It was designed to assist homeless Veteran families. The VA will provide case management and community support services to keep Veterans in permanent quality housing in the community.

If you are a homeless tribal veteran and you're interested in receiving housing through the HUD VASH Program, please contact Katie Poole with the VA clinic at 405.249.1554. For further questions please contact the CAHA Housing Authority at 580.551.2400 and ask for Eileen Pedro.

HUD-VASH VA Supportive Housing

DOWN PAYMENT ASSISTANCE PROGRAM

Providing safe, affordable housing for Native American families living within the service area of the Cheyenne and Arapaho Housing Authority

If you are interested in purchasing your own home and have the financial stability needed to acquire a home loan from a bank or mortgage company but need assistance for the DOWN PAYMENT and/or CLOSING COSTS then this program may be for you if you meet the following eligibility requirements:

- ENROLLED TRIBAL MEMBER 18+ (C&A FIRST PRIORITY)
- MUST BE ON THE C&A HOUSING WAITING LIST
- MEET HUD INCOME LIMITS (NOTICE PIH 2014-02)
- LENDER PREAPPROVAL

CAHA provides DPA assistance as a grant to eligible tribal families as follows:

"FIRST COME, FIRST SERVE"

\$10,000 for Head of Household under age of 55
\$15,000 for applicants 55 years and over

Funds must be used to purchase a single family dwelling within the State of Oklahoma that does not exceed the HUD Total Development Cost. This is a one-time assistance and applicant cannot own another home. In addition, other grant requirements apply.

If you would like more information, please contact Crystal Wilson, Development Specialist, at (580) 331-2409 or email cwilson@cheyenneandrapaho-nsn.gov

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New Axe Throwing Venue in El Reno Brings Axecitement into the Community

Rosemary Stephens
Editor-in-Chief

(EL RENO, OK) Regardless of who you are, most everyone likes a little "axecitement" in their life, and John and Coby Andrews believe they have just the venue ... Red Dirt Axecitement.

Red Dirt Axecitement is a new axe throwing venue located in El Reno, Okla. Coby believes it is the place to have fun, relieve stress, relax and enjoy a new kind of sport that is quickly spreading across the U.S.

"We had a friend who came to us with this idea after they took their daughter to one in Oklahoma City for her birthday. They said it wasn't family friendly for kids and thought El Reno could use something like this ... so we said why not," Coby said.

Unlike most ax throwing venues, Red Dirt Axecitement allows kids to participate, and caters more towards the youth than the adults.

"We didn't join the National Federation of Axe Throwers when we opened up because it is not kid friendly. We wanted something that was going to be kid and family friendly, where you could bring your whole family, no matter the ages, and enjoy as a family," Coby said.

Coby said axe throwing is a new kind of sport he and his father John wanted to introduce to El Reno, and in his heart feels like they are not like any other axe throwing place.

"We are truly all about kids and want them to have fun with their families and just relax," Coby said.



Coby (l) and John Andrews opens new axe throwing venue in El Reno called Red Dirt Axecitement, located at the intersection of Country Club Drive and Sunset Blvd. (Photos / Rosemary Stephens)

John Andrews agreed with his son and shared a little background on Coby's big heart for kids. He said Coby's older sister was born handicapped.

"She doesn't talk, she doesn't walk but she has a giant personality and Coby has always put all his love into her and we do everything we can to just make her happy and see her smile. So, for us to see kids having a good time, smiling, laughing, that's what we are all about and what we've always been about," John said.

Another unique attribute to Red Dirt Axecitement is the décor is all from the country life, a lifestyle John and Coby have lived their entire lives.

"Everything you see in our place is legit from the country. Old barn tins, barn walls and the trees were cut out by Cogar. The wood on the targets is actually made from cottonwoods because cottonwoods are one of the



Coby Andrews demonstrates the art of axe throwing.

softest woods in Oklahoma," John said.

Axe throwing has become a popular sport throughout the U.S. in recent years. Studies show a steady growth over the past three years for axe throwing businesses, growing more than 500%. It is a sport where the competitor throws an axe at a target, attempting to hit the bullseye as near as possible, like that of archery.

For the father/son duo, axe throwing is just another avenue to give kids an outlet they can go to, to have fun. And in El Reno, those types of kid related outlets are very few and far between.

"Not every kid wants to play basketball, football or baseball, but they come in here and they fall in love with this sport. It's another venue for kids to have fun and try something new," Coby said.

Coby said in addition to having large axes, they also offer several different kinds of knives, smaller axes and knives shaped like batman.

"We have a lot of variety so that anyone can partici-

pate, even if they can't lift one of the large axes, they can still play with the smaller items," John said.

Since opening June 1, Red Dirt Axecitement has quickly become a popular spot for large and small gatherings. Popularity has grown so quickly, that Coby said starting in September they would be hosting adult and youth tournaments for anyone interested in signing up. And the father/son duo are already in the stages of expansion.

"We have so much more coming ... a little sneak peek, we will be at the Honey Festival in December in Minco, Okla., and it's going to be pretty cool," Coby said while smiling at his dad. For John, who is retired from El Reno's Federal Prison, however far his son wants to take the axe throwing business, he's on board for the full ride.

For more information or to book a session visit their website at www.reddirtaxe.com or call 405-774-1864. Red Dirt Axecitement is open 7 days a week.



Father / son duo, Coby and John Andrews said they try to always bring a little fun to everything they do.

Children of White Thunder
Legacy of a Cheyenne Family 1830-2020
By Dee Cordry

Available on Amazon: <https://www.amazon.com/dp/B09WPZSJY>

\$29.99

Detailed biography of the descendants of White Thunder, Cheyenne holy man, including Owl Woman, Julia Bent, and Edmund Guerrier. 444 pages.

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- Education Services:**
 - General Education Diploma
 - Literacy Education
 - Adult Basic Education
- Employment:**
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 - Summer Youth Services
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 - Workplace Readiness Skills
 - Direct Employment
 - Career Development
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Elder's Meeting

THURSDAY
SEPTEMBER 20th,
2022

TIME 6 - 8 PM

CHEYENNE and ARAPAHO TRIBES

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- Clinton Community Hall
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Foot Care Do's

- Check daily for cuts, cracks, bruises, blisters, sores, infections, unusual markings.
- Use a mirror to see the bottom of your feet, if unable to lift them up.
- Check the color of your legs and feet. Seek help if there is swelling, warmth, or redness.
- Wash and dry your feet every day, especially between the toes.
- Apply a good skin lotion every day on your heels and soles. Wipe off excess.
- Avoid extreme cold and heat (including the sun).
- See a foot care specialist if you need advice or treatment.
- Clean a cut or scratch with mild soap and water and cover with a dry dressing.
- Wear good, supportive shoes or professionally fitted shoes with low heels (under 5 cm).
- Buy shoes in the late afternoon since your feet swell by then.
- Change your socks every day.
- Trim your nails straight across.

Foot Care Don'ts

- Cut your own corns or calluses.
- Treat your own in-grown toenails or slivers with a razor or scissors. See your doctor or foot care specialist.
- Use over-the-counter medications to treat corns or warts.
- Apply heat with a hot water bottle or electric blanket – may cause burns, unknowingly.
- Soak your feet.
- Take very hot baths.
- Use lotion between your toes.
- Walk barefoot inside OR outside.
- Wear tight socks, garter or elastic, or knee highs.
- Wear over-the-counter insoles – may cause blisters if not right for your feet.
- Sit for long periods of time.
- Smoke.

You Are Invited to Participate in a Community Session

The Cheyenne and Arapaho Tribes invite you to participate in a Community Session to share your thoughts on key elements that will guide land use and economic development opportunities on our Tribal lands.

This effort is part of the Comprehensive Economic Development Strategy (CEDS) Plan and long-range Master Plans that aim to identify the best locations and ways to invest money and resources to increase the number of jobs, manage land holdings, and provide services to tribal members. This project started in May 2021 and has so far received over 1,000 community comments. Many thanks to everyone that has participated so far and contributed to shaping our Tribes' future! For a copy of the engagement

summaries, please visit the project website below.

CALL TO ACTION: SEPTEMBER COMMUNITY SESSIONS

Join us at one or more Community Session for a chance to learn more about our Tribes' opportunities and to share your input on the draft Plans. **FOOD AND DOOR PRIZES WILL BE OFFERED AT THE SESSIONS!**

Note: To be informed on potential venue changes, please visit our Facebook Page or website.

If you are unable to attend a community session, you can still share your input via a questionnaire that will become available on Sept. 15. Keep an eye out for the next issue of the *Tribal Tribune* or visit www.bit.ly/PDPwebsite.

Monday, Sept. 12	Tuesday, Sept. 13	Wednesday, Sept. 14	Thursday, Sept. 15
		CLINTON 10 AM-12 PM C&A Housing @ 2100 Dogpatch Rd	WATONGA 10 AM-12 PM Watonga ERC @ 257210 E. 820 Rd
		ELK CITY 2-4 PM Convention Center @ 1016 E. Airport Industrial Rd	CANTON 2-4 PM Canton ERC @ 205 N. Jefferson St.
CONCHO 6-8 PM Concho ERC @ 102 Wolf Robe Circle	WOODWARD 6-8 PM Woodward ERC @ 43554 S. County Rd. 206	HAMMON 6-8 PM Hammon ERC @ 20415 Hwy 33	SEILING 6-8 PM Seiling ERC @ 411 N. Main
			



A group photo l-r: Chieko Buffalo, Cheyenne and Arapaho Tribes EPA program's water coordinator and project officer for the Brownfields grant, Damon Dunbar, acting Executive Director of Housing for the Cheyenne and Arapaho Tribes, Jennifer Clancey, Kansas State University TAB services coordinator for EPA Region 7, Cheyenne and Arapaho Tribes Chief of Staff Teresa Dorsett, filmmaker/producer Loren Waters and Cheyenne Peace Chief Gordon Yellowman.

DOCUMENTARY

continued from pg. 1

Yellowman said when the school closed in 1984, they said, 'we're going to eventually give these buildings, give title to the Cheyenne and Arapaho people,' and then they laid vacant, started to get vandalized and now what is left to see is the despair of these old buildings.

The original Concho Indian Boarding School was built in 1903 along the North Canadian River. It was later closed and a new Concho Indian School was built in 1968 located about a quarter-mile from the school's original site. The newly rebuilt school was touted as "a new exemplary Indian school" in a 1968 Bureau of Indian Affairs press release. The new Concho school would eventually close with the last graduating class of 1983. In 1985 the tribes' received title to the buildings, where they have sat for decades, full of asbestos, deteriorating inside and out.

In 2014, artist Steven Grounds, Navajo/Yuichee, started painting larger than life murals on the exterior walls of the old Concho Indian School to honor the chiefs and leaders of the Cheyenne and Arapaho Tribes, and to try and bring life back to the dilapidated buildings.

Filmmaker Loren Waters described the documentary as her passion project, "And really close to my heart. I think all of us as a team really worded to collaborate not really knowing where it would go but it's been accepted into several film fes-

tivals across the country, it has gotten an award and it's really exciting for me to see the voices of Damon, Gordon, Chieko and the community uplifted in this really complex and heartfelt inspiring story," Waters said.

Growing up in Norman, Okla. Waters said she had cousins who grew up in Concho and she spent a lot of summers running through the building of the old Concho school when attending powwows, not knowing she would someday be telling a story about it.

"Both my grandparents went to boarding schools, to Chilocco, I think when we were doing this film last year in the middle of production, the news had come out about Canada and the residential schools and they had discovered hundreds of bodies of Native children ... it really kind of shook me. Whenever you are looking to tell a story, it's like why you and why now," Waters said. "And that was the moment for me where I was like this is why we are doing this right now. This is why we are telling this story because there is just a lot to unpack with a boarding school and everything behind that. It's not just a Brownfields site but there is a lot of history behind that."

She said it was really hard to make the film because of the questions she would ask of what do we include because, "there was a lot more we could've included in this film, but my goal was to cre-

ate something that was inspirational to the community and highlighting the work that Damon had put into it without diminishing the history of what had already happened on that land ... and I'm really grateful to be here sharing it with you all."

For Dunbar, it is watching his dream of over 20 years begin to manifest into reality. To memorialize all those who attended the Concho school and to bring the land back to reuse for his fellow tribal citizens.

"It's been a challenge over the years, after all this time, all our struggles, and all my "staying with it," to me is exciting, it was satisfying that I could get to this point because some people know I've been working on this since 2001. The tribes have always been resilient. We've always faced hardships and we bounce right back and we learn to adapt, to me that's resilience. Learning and the ability to accept things, learning and the ability to bounce back and keep going forward. I never gave up, I never gave up, I always kept going to get this project where it's at, that's the resiliency in me. Part of the resiliency with the tribes is never giving up. They tried to kill us, they tried to kill the buffalo but guess what, we're both still here, that's resiliency to me."

About the EPA & Brownfields Grant Program

The Environmental Protection Agency's main mission is to protect human

health and the environment. It was created with the purpose to ensure that all Americans are protected from significant risks to human health and the environment where they live, learn and work. The EPA works to implement environmental laws created by Congress by writing regulations that set national standards that are then enforced by states and tribes through their own regulations. The EPA also provides grants and makes partnerships to state environmental programs, non-profits, educational institutions, and others to support scientific studies to community clean-ups.

The EPA's Office of Brownfields and Land Revitalization provides grants and technical assistance to communities, states, tribes, and other stakeholders, to prevent, assess, safely clean up, and sustainably reuse formerly contaminated properties. Cleaning up and reinvesting in these properties protects the environment, reduces blight, and takes development pressures off greenspaces and working lands. EPA's Land Revitalization program works with communities, states, non-profits and other stakeholders to develop and test sustainable approaches for the reuse of formerly contaminated properties.

The Bipartisan Infrastructure Law includes \$1.5 billion investment in EPA's Brownfields program over the next two years.

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NATIONAL SUICIDE PREVENTION LIFELINE

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suicidepreventionlifeline.org

988 SUICIDE & CRISIS LIFELINE

The National Suicide Prevention Lifeline is now: **988 Suicide and Crisis Lifeline**

988 has been designated as the new three-digit dialing code that will route callers to the National Suicide Prevention Lifeline. While some areas may be currently able to connect to the Lifeline by dialing 988, this dialing code will be available to everyone across the United States starting on July 16, 2022.

DREAMS will be conducting a

GED Pre-Test Day

In Concho on

WEDNESDAY, Sept 7th

9:00 AM - 3:30 PM

@ DOL Conference Room

(Inside tan trailer with green trim just North of softball fields.)

OPEN TO ALL NATIVE AMERICANS WHO RESIDE WITHIN CHEYENNE AND ARAPAHO SERVICE AREA.

If you are not a current DREAMS participant, please complete application prior to Pre-Test Day!

Must Bring: Bring copy of Tribal Membership card or CDIB, DL, SSN Proof of Residency & Income.

****NOTE:** Official GED® Pretest Days allows for the full four subject GED pretests to be taken during the six hour time period, only once per month to ensure successful completion of GED Ready Pre-tests.

Please be present and on time at 8:30AM.

For more information, please contact the DREAMS Program @ 1.800.247.4612 x.27918 Marianne or x.27492 Adelia

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Cheyenne and Arapaho

Master of Ceremonies:

Alan Fletcher, Arapaho

Ivit-hit-shive... Whoo-kie-wha-ha-maughts, Greetings my Cheyenne name is White Antelope. My English name is Alan Fletcher. It's an honor to serve as your Master of Ceremonies and I'd like to welcome each and everyone of you to this year's 31st annual Oklahoma Indian Nations Powwow. I have had the pleasure to serve as a Master of Ceremonies for over 20 years at various powwows, traditional gatherings, as well as community events.

As your Master of Ceremonies I will do my best to briefly explain the different dance categories and the protocol of the powwow.

Once again, welcome to our Cheyenne and Arapaho community and one of the best powwows in the world. Please make yourself at home and enjoy a blessed day of fellowship love and laughter. If you have any questions, please feel free to ask one of the powwow committee members or reach out and meet a new friend, anyone would be happy to help you.

May the Creator continue to bless you and your family with Piv-caught/Ethete/Good Health and Happiness.



Burl BuffaloMeat Cheyenne

Hello everyone out there in powwow country. I'm happy to help with this year's Labor Day Powwow as MC. I've held this position a couple of times for our Cheyenne and Arapaho people, and it's always a great opportunity to visit everyone and relatives who make the trip to Colony, Oklahoma.

I have relatives who would reunite at Colony in the past and I still remember them camping and helping.

Come on out for an outstanding powwow.

Thank you for the honor of being your MC this year.

Head Man Dancers:

Dwight White Buffalo, Cheyenne

Dwight WhiteBuffalo Sr. was born May 9, 1967 to Herbert WhiteBuffalo Jr. and Nelly Marie Turtle WhiteBuffalo. Paternal Grandparents are Herbert WhiteBuffalo Sr. and Susie Sandhill RomanNose. His maternal grandparents are Susie YellowMan Turtle and her husband Grover Alex Turtle.

Dwight first start Fancy dancing at the age of 7 years old. His very first time dancing he placed first in Junior Boys Fancy. At the age of 16 he won Gathering of the Nations 16 times in a row and then went on to win all over in the United States and Canada. Dwight went on and helped open the doors for other dancers to showcase their talent in the American Indian Dance Theatre in 1988 and was on tour in Paris France. He lived in Paris for a month then went on to perform in Japan, Australia, Italy, United Arab Emirates in Du Bai where he met the Founder of Du Bai and got to dance for the Sheikh in the Richest Horse Race in the World.

Him and his friends who toured with him danced all over the World three times over.

Dwight has three children, his daughter Diana WhiteBuffalo currently serves in the National Guard. His son Silas WhiteBuffalo who is also a Men's Fancy champion and attends college at Minnesota State University of Moorhead and his youngest son Dwight WhiteBuffalo Jr is also a Fancy Dancer. His Wife Paula WhiteBuffalo is also a champion Southern Cloth Dancer. He and his wife currently reside in Canton, Okla. and both work for the Cheyenne and Arapaho Tribes of Oklahoma. Dwight would like to thank the Labor Day Powwow committee for asking him to serve as this year's Head Man Dancer. Aho.



Head Singers:

Jesse Hamilton Arapaho

Heebee, Nenee'eesihinoow Woteen Noo'o (Hello my name is Black Kettle) also Jesse Hamilton. I am the Neisii (grandson) of the late Thomas Jr. and Aline (Bates) Shakespeare of Arapahoe, Wyo. The late Glen & Mildred (Tsoodle) Hamilton of Hobart, Okla., and my late grandmother Madeline (Wolf) Hamilton of Gracemont, Okla. My Neniheii (parents) are Delmar and Ava Hamilton of Boulder, Colo. My Netesih'e (wife) Jamelyn Hamilton (Tossee) and I reside in Anadarko with our Notoone (daughter) Hisei Nookhooose Niibeii (Singing Sage Woman) Kendal Montana Hamilton. I also have a Neih'e (son) Beetee Yookuu (Medicine Stand) Bow Grant Hamilton of Ft. Duschene, Utah.

I am a U.S. Army veteran having served from 1990-1994. I am very honored to be asked to help with this year's Ceensibeit Betooot (Colony Dance). From my family to yours welcome to the 2022 Colony Powwow, we hope you make new friends, visit old friends and dance, sing until you're filled with happiness!



Sheldon White Thunder Cheyenne

Hello friends and relatives, my name is Sheldon White Thunder. I am half Cheyenne and half Absentee Shawnee. I reside in Shawnee, Okla. I grew up in a small community called Little Axe, that's where I call home. My parents are Tommy White Thunder and Sandra Blanchard. I have a son named Naki-aus, which we have a close bond but he can be a handful sometimes, along with my four sisters Shelby, Shelsie, Pamela and Jennifer.

I started learning both my Cheyenne and Shawnee ceremonies at a very young age. Learning my Cheyenne way did bring a responsibility to which the Elk Scraper Society took notice of my hard work. The society came and got me to join them and eventually become a Headsman after the passing of my Cheyenne ceremonial grandpa, Sambo Black. My Cheyenne grandparents are Eugene White Thunder and Donna Mae Wheeler and my great-grandfather is Cheyenne Chief Edward White Thunder and my great grandmother Jane Blackburn.

Just a small explanation of my blood line, where I come from on my dad side of the family. My biggest passion is singing; the day I could walk was also when I was taught to sing. I'm really thankful for all my teachers and the songs they shared with me growing up at the center drum. Singing has taken and given me lots of opportunities, especially traveling throughout North America. The singing brothers that I have now is due to the opportunity of visiting many tribes in the United States. I have sung with many drum groups but I currently travel with a group called Blazing Bear. My brothers and I have enjoyed taking this group to powwow communities and doing what we love. I appreciate the Cheyenne and Arapaho Labor Day powwow committee for asking me to serve as Head Singer for the 2022 celebration. Hope to see everyone there enjoying themselves for this year's festivities. Aho.



Patrick Spottedwolf Arapaho

I will be serving as your 2022 Arapaho Head Dance for this year's Cheyenne and Arapaho Labor Day Celebration. I have traveled across the U.S. and Canada throughout my powwow years. I have won world champion in Connecticut 1994, first at Gathering of Nations 1994, won first at Indio, Calif., and many Canadian powwows.

I was made Arapaho Chief in 1994 and have been doing my best for my people as I can. I was also the Arapaho District 3 Legislator for our tribal government from 2008 to 2019. Before I was a legislator, I was a truck driver and still, to this day, hold my CDL.

I hope to continue dancing and traveling as much as I can and look forward to this year's Labor Day powwow.



Arena Directors:

Adeas Old Crow, Cheyenne

My name is Adeas Jaughn Old Crow. Little Big Man is my Cheyenne name given to me at birth, after my late grandfather David Fanman Sr.

It is an honor to be asked by the Cheyenne and Arapaho Labor Day Powwow committee to be the Cheyenne arena director.

My late great-grandfather is John Old Crow and great-grandmother is Happy Calf Old Crow. Happy spoke highly of the powwow and enjoyed camping. She told her children many stories of the owls that visited the arena late at night when people slept. Of course, in the old days, the campers were early arrivals so they could enjoy fellowship with friends and relatives.

My grandfather is the late John Old Crow Jr., and my grandmother is Wilma Redbird, the daughter of Bill Red Bird and Irene Yellow Hawk, avid powwow people who followed the powwow trail every summer.



The Labor Day Powwow was always their last powwow for the season, as my grandmother Wilma told me that they camped and went to school from there the day following Labor Day.

My father is the late Gaylon Old Crow and my mother is Angela French. I graduated from Weatherford High School in 2015, and my future plans are to complete my studies at a university. My hobbies include traveling to out of state basketball tournaments, watching OSU games, camping and attending powwows throughout Oklahoma.

Scott Redbird, Arapaho

My name is Scott Red Bird, 37 years old. I live in El Reno and am the son of the late late Emmett Redbird Sr. and Stella Redbird. My late grandparents are Allen Redbird Sr. and Vivian L. Tall-bull-Redbird of Kingfisher, Okla., and Annabelle Morton-Marques of El Reno. I graduated from El Reno High School in 2004.

I am an enrolled citizen of the Cheyenne and Arapaho Tribes and have worked for the tribes for many years. I, also like to help out during SunDance Ceremonies every year and singing at the Center Drum at dances and powwows.

My six half-brothers are, Emmett Jr., James "Alfie", the late Bruce Lee Redbird, Joseph Morton, Ronnie Morton, William Redbird, my two half-sisters are the late Della M. Redbird-Taylor, Tisha K. Tallbear and my sister is Vivian L. Redbird-Clark.



Indian of the Year:

Joan Swallow

Joan Swallow is Director, and Founder of Joan Swallow Ministries, Inc. She also Co-Founded Everlasting Gospel Tabernacle, a ministry which alongside her husband Dr. Jay Swallow, ministered the Kingdom of God to the Native peoples of North America and beyond. Joan was raised by her grandmother on the Southern Cheyenne-Arapaho Indian Reservation in Western Oklahoma. At the age of 16, she said yes to Jesus Christ as her Lord and Savior and had an empowering encounter with the Holy Ghost soon after. Mrs. Swallow's ministry spans over five decades, impacting and transforming lives across generations, cultures, and Nations. Joan enjoys spending time with her children, grandchildren and great grandchildren, as well as with many of the Swallow's spiritual sons and daughters.



Labor Day Powwow

Head Lady Dancers:

Jandra Levi, Cheyenne



purple. I can remember her always wearing purple everything.

I am honoring her memory at this year's powwow, by sponsoring a Women's "Purple Dress" Jingle Dress Special contest. I am asking all Women's Jingle 18+, to help me honor her memory by wearing a purple Jingle Dress, during the contest that my family is sponsoring during my special, which will be held on Sunday, Sept. 4, 2022. We will also be feeding breakfast that morning at 8 a.m. in the arena.

I know the past two and half years have been hard on everyone. With our tribe losing many of our people to the pandemic. I would like to invite everyone to join me and the rest of the Head Staff of the annual powwow over Labor Day weekend. I would also like to encourage everyone to continue to take precautions to keep each other safe. Especially washing your hands and wearing a mask if you haven't been vaccinated. If you haven't, please consider getting vaccinated to slow the spread in our tribal communities.

I would once again like to thank the Cheyenne and Arapaho Labor Day committee for asking me to serve as the Cheyenne Head Lady Dancer for this year's powwow. I am very honored and look forward to getting back into the arena with our people. I would like to thank all of my family, friends and extended family for always supporting me in all of my endeavors in and out of the arena. I look forward to seeing everyone over the Labor Day weekend.

Epeveeseeva, my name is Jandra Alisia Levi. I am very honored to serve as the Cheyenne Head Lady Dancer for this year's annual Cheyenne and Arapaho Labor Day Powwow. I am a proud citizen of the Cheyenne and Arapaho Tribes of Oklahoma. My Cheyenne name is White Buffalo Calf Woman and my Crow name is Always Owns a White Teepee, given to me by my adopted Crow grandma Ruth Backbone Alden.

I am originally from El Reno, Okla. I reside in Noman, Okla. and I graduated from Norman High School. I am currently pursuing my bachelor's degree online in environmental science at Haskell Indian Nations University in Lawrence, Kansas. I am also currently a Junior Cheyenne Apprentice for our Cheyenne and Arapaho Language Program.

My mother is Christine Levi. My grandparents are the late Curtis and Carolyn (Tall Bear) Levi of El Reno. I come from the Levi, Whitebird, Greany and Tall Bear families. My adopted grandparents are Moses and the late LaVonne (Alden) Tall Bear of Lodge Grass, Mont. I am very blessed to come from very big families who have been there for me since my beginnings through today.

I have grown up in the powwow arena since I could walk. My style of dance is Jingle Dress. I also dance traditional (Crow Style), wearing my Elk Tooth dress. I was dressed by my late grandmothers, LaVonne Tall Bear and Ruth Backbone Alden. I have also danced fancy shawl and have danced in many all-around contests. I am very blessed to have my mom, aunts, uncles and grandmothers that have made most of my outfits, dresses and beadwork.

Growing up I also played many different sports and ran track. But my love has always been basketball. I have traveled the state of Oklahoma and the United States playing and competing against the very best teams and players in the nation. I played for the Haskell Women's Basketball team. I recently had the chance to start giving back to our people on the court. I started helping coach the R.E.Sp.E.C.T. 7th and 8th grade girls basketball team this past summer. It has been a rewarding experience to get to see the growth of the girls over the short period of time that I have been coaching.

My late grandmother LaVada Howlingwater Gould made my very first Jingle Dress for me. She also made my first cloth dresses for me as well. She was a very influential part of my life growing up. She was always there watching me dance, helping with all my fundraisers for basketball and was always there when my family needed help with anything. She loved the color

Princesses:

Senior Arapaho-Kaylianne Sleeper

My name is Kaylianne Angel Sleeper. I am 19 years old and an enrolled citizen of the Cheyenne and Arapaho Tribes. I am also Blackfeet, Wichita, Apache, Comanche and Sioux.

I currently reside in El Reno, Okla., with my siblings, father and stepmother Sierra Shadaram. My paternal great-grandparents are Stanley and Pearl Tallbull-Sleeper. My paternal grandparents are Angelo and Susan Nimsey-Sleeper, and my biological parents are Kendrick Sleeper and Deanna Gardipee.

My maternal great-grandmother is the late Georgia Chavez Gnetting. My maternal grandparents are Angelina and Melvin Bates, my biological grandfather's name is Gilbert Gardipee. My maternal great-grandparents are Richard Gardipee and Lorraine 'Dimples' TakesGun-Gardipee of Browning, Mont.

I graduated El Reno High School in 2021 and currently attend Oklahoma City Community College. I enjoy being around our Cheyenne and Arapaho community and have taken part in various events and participated with many different programs. I have continued to dance with my family, friends and relatives at many benefit dances and powwows, post COVID. I wish we could have had attended more but the safety of our people comes first. Nevertheless, I look forward to seeing everyone at the Labor Day celebration.

It has been an honor serving as the Senior Princess for the Colony Powwow committee. I am immensely thankful to have the opportunity to serve and to have this role.

Junior Arapaho-Leeann Pratt

LeeAnn Pratt, "hi3e 'hi3eih" meaning Pretty Wing, has been blessed to be named after her great-grandmother Ann Shadlow. LeeAnn is the 8-year-old daughter of Christopher Pratt Sr., and Renae Pedro.

LeeAnn attends Darlington School. She enjoys playing on her IPAD, dressing in her regalia and participating in the powwow arena. LeeAnn has been enrolled in the OKC Swimming Club and enjoys swimming classes every week. She loves to play with her puppy Ore and enjoys roller skating. In the past, LeAnn enjoyed playing on the 'Thunder' basketball league.

The Pratt family appreciates the Labor Day Powwow committee for asking LeeAnn to be the 2022 Junior Arapaho Princess, it is such an honor and privilege.

Senior Cheyenne-Malaina Jo Byrd

My name is Malaina Jo Byrd. My Cheyenne name is Ame'Ha'E (Flying Woman). I am named after my paternal great-grandma Sharon Byrd. I am 14 years old and in the 8th grade in Hammon, Okla.

My parents are Byron and Michelle Byrd. My maternal grandparents are Bill and Leatrice Weaselbear and my paternal grandparents are Terry and Jolene Byrd. I have three siblings, two sisters and one brother.

I enjoy playing basketball, dancing and spending time with my sisters and cousins. I will be having a Teen's Southern Cloth Special contest at Colony on Sunday, Sept. 4, with prizes for first place, \$300, second place \$200 and third place \$100.

Not Pictured: Junior Cheyenne Princess Rakayah Davis

Arianna Long, Arapaho

Tous! My name is Arianna Niito'bee'sei' Long. I am from El Reno and currently a sophomore at Haskell Indian Nations. I am working on my Associate Degree of Liberal Arts. After that I plan to get my Bachelor's Degree in American Indian Studies.

I am an enrolled citizen of the Cheyenne and Arapaho Tribes and I am also Mississippi Choctaw. My parents are Leah Davis of El Reno and Bruce Long Jr of Norman, Okla. My maternal grandparents are Beverly and AJ Brown of Oklahoma City and Myron Davis from Kingfisher, Okla. My pa-

ternal grandparents are Bruce Long and the late Norma Denson Long of Carthage, MS.

I am currently working part time with the Cheyenne and Arapaho Language Program as a Junior Arapaho Language Apprentice. Learning and saving our traditional language means so much to me. I am honored to work with tribal citizens who participate with our program. I love conversing in Arapaho with the fluent tribal elders. I am honored to serve as Head Lady dancer this year at Colony Powwow, come dance with us!



FLAGS:

Friday-Moses Starr

Moses Starr was born Jan. 17, 1932 to Moses and Helen Starr. His grandfather was Alfred Heap-of-Birds, a Baptist preacher and agent of the Bureau of Indian Affairs, and his grandmother was Soar Woman, who raised Moses until her death.

Moses enlisted in the U.S. Army in 1950 and attended basic training in Ft. Riley, Kansas. From there he was sent to Ft. Benning, Georgia for Airborne training, where he found himself headed to Ft. Bragg, North Carolina with the 82nd Airborne Division. He later became part of the Korean War Rangers, 14th Airborne Ranger Company in 1951.

Starr was deployed to Korea with the 14th Airborne Ranger Company where he fought in the Korean war. Following the Korean battles of 1950-1951, the Airborne Rangers were dispersed because of a lack of volunteers and Starr became a member of the 187th Airborne Regimental Combat Unit. The 187th Airborne Regimental Combat Unit was in charge of the stockade where North Korean prisoners were being held.

After fighting on the front lines in the Korean War for one year and three months, Starr was sent back to Presidio, California and received an honorable discharge in 1954.

Saturday-Ruby Jean Birdshhead Rishel

She was the last of her sibling group to pass away.

Ruby Jean, along with four other female tribal members, whom she considered sisters, all enlisted in the United States Navy. She signed Sept. 10, 1956 and served as a Hospital Corpsman. She earned an Honorable Discharge December 1961.

Ruby Jean comes from a long family of highly respected, honorable military service members who served our great nation. Her father and all her brothers proudly served. She and her little sister, Sue Ann, and several extended family members, in-laws, and nieces and nephews have all served.

While at Great Lakes, Mich., she married George Allison Rishel on June 16, 1961. Five children were born to this union, Donna Lynn, Pamela Kay, Renee Ann, Tina Louise and George Anthony Rishel. In May 1976, their marriage ended, and Ruby along with her five children returned home to Oklahoma in August 1976.

Ruby loved her Arapaho people and was very proud to be a full blood Arapaho. She enjoyed her time as a dorm

matron at Concho Indian Boarding School. She also was a caregiver for many elderly people. She enjoyed traveling, powwows, going to the casino and watching Wheel of Fortune. She enjoyed her family very much and had a deep love for all of them.

Ruby Jean was preceded in death by her parents, all her brothers and sisters, two daughters, Tina Louise and Pamela Kay, as well as several other relatives.

She is survived by daughters Donna Lynn Rishel Sandoval of El Reno and Renee Ann Rishel Island of Calumet, and one son George Anthony Rishel of Geary. At the time of her death she had 20 grandchildren and 44 great-grandchildren.

We, her family, feel she lived a long fruitful and beautiful life of 82 years. Her family is very proud and honored to carry on her respectful, honorable and loving legacy.

We want to thank the Labor Day Powwow committee for the opportunity to fly her flag. We wish the best of blessings upon the Cheyenne and Arapaho Colony Labor Day powwow committee.

Monday-Johnny White Shirt

and was Head singer for many years.

When WWII broke out, he left school, as many other Americans did and proudly served in the United States Navy from 1944 to 1946. He was assigned to the amphibious landing ship transport division, on which he operated a .50 caliber machine gun. His landing ship and several other landing ships had the task of dropping off Marines on the beaches during the first and second wave. On the third wave his ship went back to the beach to pick up the wounded while under heavy gunfire and rocket fire. It was a horrible and traumatic experience for Seaman First Class Johnny Whiteshirt who was only 17 years old. ("God had spared his life.") Johnny's ship and another ship had orders to go to Pearl Harbor, while enroute they encountered a typhoon which sank the other ship, many sailors lost their lives. ("God

had spared his life again.") Later in life Johnny understood God's message. He understood the power of cedar and prayer. He was a very active member of the Native American Church and continually practiced his traditional ways all throughout his life. His handshake was sincere, his greeting was polite, respectful and cheerful. He created memories through his songs, prayers and laughter. When he was talking one got the impression that he was describing a vision in his mind, his words flowed from his heart and his message touched others in the hearts, mind and spirit.

He left a legacy of love for his children, his grandchildren, great grandchildren, all his relatives and friends. He wanted the world to know that he tried to teach his family values and tradition which would last for more than a lifetime. Johnny Whiteshirt, left our world a little less traditional and a little less Indian.



Ruby Jean Birdshhead Rishel, Hisei 3iok, Sitting Woman was born July 26, 1936 in Clinton, Okla. to Susie Bull aka Sitting Bull and Arapaho Chief Saul Birdshhead Sr., aka Army Armstrong. She passed away June 9, 2019.

Ruby came from a sibling group of 10, Steve, Lorenda, Adelia, Jennie, Donna Mae, Saul, Ruby Jean, Ethelynn, Freddie and Sue Ann. Her family enjoyed traveling the country and performing Cheyenne and Arapaho dances while she danced Buckskin. She attended Concho and Chilocco Indian Boarding Schools, graduating from Chilocco in 1955.



Johnny Whiteshirt was born in Calumet, Okla. on June 9, 1927 to Earl Whiteshirt Jr. and Lura (Littlebird) Whiteshirt and his grandparents were Francis Whiteshirt and Rebecca (Garcia, Littlebird) Whiteshirt.

Johnny was a proud member of the Arapaho tribe and a descendant of the SandCreek Massacre. He was very proud of his Arapaho culture and was fluent in his Arapaho language. He was a fancy dancer, a traditional dancer, traditional Sun dancer, Gourd dancer

DREAMS PROGRAM

continued from pg. 3

gratitude.

“One saying that stuck out to me was what does gratitude mean to you and how do you show gratitude, with life, with your work, you can be the best employee there everyday but if you don’t have the gratitude it weighs you down and so we were able to discuss what gratitude meant,” Cross said.

From there, Cross said they were escorted into an aircraft on the base where Sgt. Charles answered any questions the youth had.

“It was a really amazing experience just to see the youth plugged in and the questions they had,” Cross said.

Cross said they got to hear the different aspects of commanders and the benefits with being a reserved airman and being an active airman.

“It was really astonishing to be honest with you and hopefully we’ll be doing this quarterly, so in the next three months I’ll put it in the newspaper to see if we have any more youth interested,” Cross said.

Cross said she’s allowed to take five people with her on base and the first five that turn in complete applications to her within the ages 17-25, that’s who she’s going to target.

“If I can get an age group between ages 25-37, because 37 is the age cap due to retirement, I can take that age cap as well but I’m really trying to specify and

keep it in groups, ages 17-25 and 25-37 just because different benefits and the different career paths in that aspect,” Cross said.

From the Air Force base outing, Cross said she has two students that are taking their ASVAB pre-tests and are aware they could be going to basic training within the coming months.

“It was a really big success on the four students that I had with me,” Cross said.

In hopes of conducting the Air Force base outing quarterly, Cross said it’ll be bigger and better.

“I gave them a little quiz for what I can do to improve where other people could benefit from it. It was a very good experience, hearing them on the ride home just talk about different career paths and how they’re going to accomplish them,” Cross said.

Through the outing experience, Cross said what she wanted to accomplish the most is to see her clients succeed.

“That’s an accomplishment to me is to see their success and to make sure that I provided a clear path for them as much as I could ... I did everything I could to help them in their path and I hope they can be able to pour that into their communities,” Cross said.

For more information on the DREAMS program, contact Cross at 580-331-2412.



Tribal youth are given a first hand look at what a career in the U.S. Air Force would look on Tinker Air Force Base. Pictured l-r: Cyera Warledo, Fredro Warledo, Technical Sergeant Nick Charles, Paegan Lee and Angel Lee.



Technical Sargeant Nick Charles speaking with youth and answering questions on the Tinker Air Force Base outing.

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ATHLETES' SPOTLIGHT

Tina Ortiz, Calumet High School

By Latoya Lonelodge, Staff Reporter

Looking to make her junior year of softball a hit season, Tina Ortiza, 16, prides herself on stepping up to the plate.

Ortiz plays shortstop for the Calumet Chieftains softball team. A sport she's competed in since she was 4 years old.

"I started off with t-ball and I went into machine pitch and it just went on from there," Ortiz said.

Over time, Ortiz said she's grown to love softball and how it has helped her relax when playing.

"Especially if I have anger built up that I've kept in, I can get that out and also I love working with people and so the team work is

including basketball, cheer, dance, Calumet Student Council, Cheyenne and Arapaho Youth Council and also takes college courses at Redlands Community College.

Ever since she was little Ortiz said she has always kept herself busy.

"I just learned how to handle everything and just learned that I am very appreciative to be able to do that," Ortiz said.

For the previous school year, Ortiz ended her sophomore year with a 4.18 GPA.

In looking ahead to her junior year on the field, Ortiz said she wants her team to do better than in the past few years as they've had to transition with a new coach and incoming teammates.

"Just to have a better record under our belt and I want to hit a homerun this season," she said.

And along with striving for a homerun, Ortiz said her goals for the season will be to get three or more double plays and help her team build its confidence.

"I definitely am like one of the bubbly persons ... the happy person who tries to stay positive as long as I possibly can," Ortiz said.

As a team player, Ortiz said she would be best described as being positive.

"I think my team would say I'm a hard worker and a leader. I am a junior so I kind of have to step up," Ortiz said.

For Ortiz, having a good mentality, attitude and perseverance are qualities that are needed for softball.

"Hard work is definitely at the top, if you

put in the effort and the hard work and you have a really good head on your shoulders, if you have a good mentality and attitude you can go far and especially when you're very approachable, you'll go far," Ortiz said.

Ortiz prioritizes hitting up her local batting cages at the school barn when she can during her busy schedule.

"I go hit and get some reps in there and I also will have my mom or my coach hit with me, like hit me balls and then I'll play catch with Zay or Angel, which are my siblings," Ortiz said.

While maintaining a busy schedule with school and other activities, Ortiz said the support from her parents have inspired her the most.

"My parents really do help push me and inspire me to do my best. So like my dad, he helps inspire me because he played ball a lot and I just want to play ball like him too," Ortiz said.

Looking toward the future, Ortiz said what she wants to accomplish the most through playing softball is getting the opportunity to play college ball.

"I'll go play college ball and then come back and put a team together, I just want to play in college," Ortiz said.

Ortiz is on track to graduate in 2024, and she hopes to become a traveling nurse after attending college.

Through her years of playing softball, Or-



tiz said what softball has taught her the most is that hard work will pay off in the end.

"If you put in the time and the work it helps a lot and just having a very good attitude and being able to listen and be very coachable," Ortiz said.

Ortiz's parents are Evan Ortiz and Sofia Sandoval. Her paternal grandfather is Bruce Whiteman and her maternal grandparents are Jaime and Donna Sandoval. She has two siblings, Xavier and Angel.



what I really like about it," Ortiz said.

Along with playing softball, Ortiz participates in various extra curricular activities

Welcome!

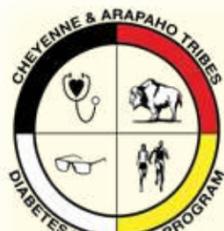
Sabrina Norris,
Acting Executive Director,
Department of Administration

Experience:

- Bachelor of Science, Kansas State University
- More than 7 years of project and program management
- Background in Family Studies and Human Services

Contact: (405) 422-7658
snorris@cheyenneandapaho-nsn.gov
Tribal Complex Administration Building

www.cheyenneandapaho-nsn.gov



Making those plates at family gatherings, not knowing what to get? To make things easy we get a little of everything. Couple plates, a bowl of soup, some bread and dessert later ... we are all set.

This could be one example of portion distortion. An amount of food we are given that exceeds what our body needs. What is the last item you got, where you read the nutrition label and it was exactly one serving size? Many times, what we eat in one serving is actually three or more servings.

When is the last time you cooked a meal and served out the exact recommended portion of said meal? I have meal prepped repeatedly but even then, never really measure it out to the exact serving. How do we know the exact serving? Lemme tell you, counting macros and calories is hard, as I am sure many of you already

Portions

Marcos Baros
Fitness Trainer
Diabetes Wellness Program

know. It is a lot of math and many numbers to keep up. Knowing what food has what and what foods do not.

How do we tie all this back in together, this counting of macros and getting out of this portion distortion? Let us go to the basics of portion and serving sizes. The basics of both of these are with you all day, every day, 24/7. Your hands.

What else than our body can tell us what is ideal for it? Right? So let us break it down. One palm of your hand is the ideal portion size for your protein. One fist is the portion size for your vegetables. A cupped hand for carbs and your thumb is for your fats. Now I know some of you are saying I do not need this or I do not need that. However, your body needs everything from proteins to fats. We need proteins to maintain tissues, to function and to grow, and carbs to fuel

some of our organ systems. Fats add fuel for energy. Lastly, the nutrients in our veggies are vital for health and maintenance. We will discuss this further at another time.

We have not discussed serving sizes. Honestly, the basics of this is really to read the label. However, sticking to the label that is the hard part. Tips and tricks: use zip lock baggies or something along those lines. Set the proper serving size of your favorite snack in there and bam! You are on your way.

To tie it all up, when in doubt look at your hand for clues. Remember you can eat whatever you want, whenever you want. It is how much of it you eat that is important. Moderation is important!

For any questions regarding physical activity or basic nutrition, contact Marcos Baros at 405-422-7683 or mbaros@cheyenneandapaho-nsn.gov.

ELECTRONIC VOTING

continued from pg. 1

press 2 for no and press 3 to abstain. Each resolution will have a 60 second timeframe for tribal citizens to vote. Tribal citizens will be able to change their vote within that 60 second time period. Once the 60 seconds is over then voting becomes closed for that resolution and results are instantaneous.

At the close of the meeting, tribal citizens will be instructed to return their electronic voting device by placing in one of the bins positioned throughout the room. Electronic voting devices not returned will be charged back to the Tribal Council office and company will be reimbursed from the Tribal Council office budget.

“Be sure to arrive early and on time or you may miss the whole meeting! Electronic voting will allow a faster more efficient meeting and tribal citizens will still have enough time to watch football,” Bailey said.

For more information contact Bailey at 405-422-7430 or 405-422-7916.

ICWA

continued from pg. 1

such as environmental and cultural protections, mineral rights and gaming contracts will be challenged next, and sovereignty will be sovereignty in name only.”

ICWA was originally enacted with the express intention to keep history from repeating itself during a time when, according to studies in 1969 and 1974 by the Association of American Indian Affairs, 25% to 35% of American Indian children were taken from their homes and families and put in either government-run institutions, or foster or adoptive homes. Ninety percent of those removals were into non-Indigenous homes.

Native American rights activists, youth advocates and child welfare experts tout ICWA as not just “the gold standard” in child welfare practice and policy, but a necessary tenet to Federal Indian Law in that it has helped protect Indigenous families from family separation and cultural genocide. The forced removal of children to non-Native homes and boarding schools was central to the government’s failed attempts to strip Indigenous people of their culture and languages, in order to indoctrinate them with Western ideals.

Before ICWA became federal law, between 75% and 85% of Indigenous families who lived on a reservation had at least one of their children taken into foster care, according to Montana’s Department of Public Health and Human Services.

The multigenerational impacts of colonization are still far-reaching today. Last month, Interior Secretary Deb Haaland launched a national listening tour in Oklahoma, where many survivors of local boarding schools and foster care recounted living with the devastating and lingering trauma of their forced family separation.

Access to the audio and transcripts from the oral arguments in the Brackeen case proceedings can be found on the Supreme Court’s website.

This story was first published by *The Imprint* on Aug. 4, 2022.

BOARDING SCHOOL

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until she graduated.

“There were over 200 kids there and I didn’t know a single one; kids cried when their parents dropped them off but the parents didn’t come back,” Brown said.

She recalled her friend Edith, a pretty girl, who was raped by the school’s baker.

Brown encouraged Edith to report the assault. “They (school administrators) said she just made it up; there was a lot of cruelty there. That’s the honest-to-God truth,” she said.

“They just talked awful to you there. You didn’t get a feeling of love or caring. It was just cold.”

But as bad as it was, Concho was better than home where her mother’s drinking and revolving door of predatory boyfriends made life impossible.

“As I got older, I decided it was better to stay there but I thought, ‘I’m going to get out of here and do something with my life,’” Brown said.

A gym teacher at the school recognized Brown’s athleticism and encouraged her to compete in sports, which improved her confidence.

After Concho, Brown earned training as a drug and alcohol counselor, later working at Chemawa School in Oregon.

“I just loved the kids there and I think they loved me, too, because I treated them like humans,” she said.

Demanding acknowledgement

By the second half of the 20th century, Indian boarding schools had become ingrained, for better or worse, in the Native experience in the U.S.

In later years, the schools began placing less emphasis on destroying Native culture and assimilating students into mainstream America and more on supporting them where they were.

But a vestige of the inhumanity underlying the original destructive blueprint guiding boarding school policies lingers on, even for those who value their days at contemporary schools.

For Mowatt, who graduated as valedictorian from Riverside Indian School in Anadarko, Oklahoma, in



Rachel Mowatt, special project manager for the Cheyenne and Arapaho Tribes, tours the grounds of the old Concho Indian Boarding School in July 2022, including the remnants of an old bridge built in the early 1900s. The school, in El Reno, Oklahoma, was built in the 1903 and closed in 1983. It was one of more than 75 Indian boarding schools that operated in Oklahoma.

1997, the experience was transformative.

It was at Riverside that she connected with her culture and gained a sense of community among other Native students.

“I wasn’t brought up in my culture,” she said. “Riverside opened doors to my Native identity.”

Even in such a positive environment, however, Mowatt was compelled to explore the grounds of the school, in search of something she couldn’t name.

Mowatt recalled an incident when she was walking behind the school’s gym building. A little boy appeared out of nowhere, running past her and a group of friends.

“We didn’t recognize him,” she said. “He was wearing leggings and had long hair, unlike the other boys at the school. He ran into our dorm building.”

Entering the dorm, she asked the matron if she’d seen the little boy; she hadn’t. All the children were accounted for.

“I believe he was a spirit,” Mowatt said. “It haunts me to know he was running for his life from the school.”

A new Concho school was built in 1968; its buildings are located about a quarter-mile from the school’s original site.

The rebuilt school was described as “a new exem-

plary Indian school” in a 1968 Bureau of Indian Affairs press release. In addition to preparing students for “a productive and self-sustaining life in American society,” the school was intended to support the role Native culture can play in providing students with a sense of “personal identification and belonging.”

The new Concho school, however, closed in 1983, due to a decrease in enrollment and federal funding.

The buildings from that era remain. The old campus – its dorms and classrooms – stands in the middle of large fields of grass, strangely isolated from nearby tribal buildings.

The original construction included the use of asbestos, so the campus is officially off-limits to the public until it can be safely razed, Mowatt said.

In 2014, Steven Grounds, an artist of the Navajo and Yuchee tribes, painted murals on the school’s decaying walls.

The work is a series of huge portraits, some depicting famous Indigenous people such as Chief Black Kettle and Suzan Shown Harjo, both citizens of the Northern Cheyenne tribe.

Other portrayals are unknown, but all share a poignant quality, at once elegiac and celebratory.

Bold and unapologetic,

the images seem to demand acknowledgement.

A reckoning
So far, efforts to commemorate and reconcile Oklahoma’s boarding school past have been scattered, Yellowman said.

In 2021, the Catholic Diocese of Tulsa and Eastern Oklahoma launched the Oklahoma Native Schools project. Catholic entities operated 11 of the Indian boarding schools in the state from 1880 to 1965. The Diocese, according to its website, is working to create a report that “seeks to understand the history of Catholic Indian boarding schools in Oklahoma.”

Bryan Rindfleisch, associate professor of history at Marquette University, a Catholic school in Milwaukee, is conducting research into the Diocese’s archives kept in the university’s special collection.

At the former site of the Chilocco Indian School in Newkirk, Oklahoma, the Chilocco National Alumni Association has maintained the school’s cemetery since the late 1990s in efforts to honor students who died there.

Jim and Charmain Baker, former students at Chilocco, told Enid News that they have found dozens of graves dating between 1884 and 1937 at the school through research and use of

ground-penetrating radar. The Chilocco school closed in 1980.

In an interview with ICT, Max Bear, the tribal historic preservation officer for the Cheyenne Arapaho Tribes, said that the tribes purchased a ground-penetrating radar unit in 2018 in order to search for graves at several boarding school locations in the region near the tribe’s headquarters in El Reno.

The pandemic, however, stalled plans for staff training on the machine. Bear hopes to get started on finding and identifying graves again soon.

Yellowman would like to see denominations that operated schools create an educational fund for tribes.

“Reparations are needed; this would be something Native people could use as a tangible resource,” he said.

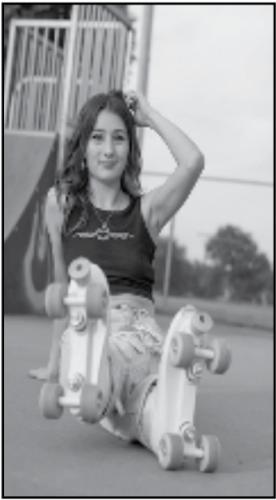
Yellowman also envisions a traditional ceremony for the children who died at the schools.

“All of these decisions about reparations and ceremonies will have to be made collectively by the tribes,” he said.

As of now, Yellowman said, “Those children’s spirits are lost; they don’t know where to go.”

The National Indian Residential School Crisis Hotline in Canada can be reached at 1-866-925-4419.

HAPPY BIRTHDAY!



Happy 21st Birthday MaKayla Tru I love you and so proud of you Love, mom



Happy Birthday Aaliyah Sevenstar 2yrs old Sept. 8 We love you baby! From momma and daddy Love you from all your sisters, memaw and the Lonelodges!

The Life of a Man is a Circle From Childhood to Childhood

One of the cultural elements we have adopted that is not our own is the concept of time. Time is believed to have a beginning and an ending and to move in a linear direction - forward progress. The promise of this idea of forward progress is the belief in making tomorrow better than yesterday. The premise of this idea requires the fundamental rejection of the past, the practice of this idea is the devaluation and discredit of the past, through the procedures of banning books, removing and replacing statues, redefining and renaming people, places and things, re-educating the current generations and indoctrinating the next.

and respect we showed our ancestors and elders.

Our elders today speak to us, urging us to remember, remember what? Remember who we are. What we are, where we are, and why we are. Remember yesterday ... why? Because today is always yesterday's tomorrow and tomorrow's yesterday. It means time is connected and we are those connection points. Times is not a straight line; it is a circle.

When we walk in a straight line we get further away from our past. This is not honoring our ancestors; it is devaluing all they did for us. We simply cannot hold onto the past while walking away from it. At some point we'll have to choose between the certainty of our past and an uncertainty about our future and because perception depends on perspective, we will "progress" so far

away from our cultural identity that we will no longer see it. If there are those who don't believe this then for them, it has already happened.

Until we exist only in museums, until the hearts of our women are on the ground, we must affirm our existence by demonstrating that we are not here today because our ancestors died for their beliefs ... they lived from them. They fought for their children. We must do the same. Now.

Respectfully submitted, but not in submission.

Michael L. Coyote El Dorado, Kansas

SEPTEMBER



FOOD DISTRIBUTION

Table with columns for days of the week (Sunday to Saturday) and rows for food distribution locations: Watonga Food Distribution, Clinton Food Distribution, and Concho Food Pantry. Includes notes on office closures and updated hours.

Watonga Food Distribution 1300 S Clarence Nash Blvd PO Box 58 Watonga, OK 73772 Main phone: 405-276-0040 Fax: 405-422-8261

Thank You

We would like to express our sincerest appreciation for all the prayers, monetary gifts, food, words of comfort and just being there for us during the loss of our loved ones. Nephew Lester Levi Four Horns Jr. 1979 - 2022 Sister Kathy Ann Williams 1951 - 2022 Cousin Robert Neil Buckman 1969 - 2022 Many Ha'Hous, Richard Williams, Karen Williams, Koreen Williams-Gaines, Gail Williams, Seger Williams, Sr., Kenny Ray Williams & Anna Jean Williams

Court document: CHEYENNE & ARAPAHO TRIBES OF OKLAHOMA FILED AUG 9 2022 IN THE TRIAL COURT CHEYENNE AND ARAPAHO TRIBES OF OKLAHOMA P.O. BOX 102 CONCHO, OKLAHOMA 73022. In The Matter of: NICHOLAS BEGAYE vs. MAEGAN TURLEY. NOTICE OF HEARING BY PUBLICATION.

Court document: CHEYENNE & ARAPAHO TRIBES OF OKLAHOMA FILED AUG 18 2022 IN THE TRIAL COURT CHEYENNE AND ARAPAHO TRIBES OF OKLAHOMA P.O. BOX 102 CONCHO, OKLAHOMA 73022. In The Matter of the Guardianship of: A.L.W. vs. AMANDA DULCIE WHITE ARIN BURGESS. NOTICE OF HEARING BY PUBLICATION.

Court document: CHEYENNE & ARAPAHO TRIBES OF OKLAHOMA FILED JUL 26 2022 IN THE DISTRICT COURT OF THE CHEYENNE AND ARAPAHO TRIBES CONCHO, OKLAHOMA. TRIBAL CHILD SUPPORT SERVICES, EX. REL., MICHAEL CASTELL SR., vs. MELISSA WHITESHIRT. NOTICE BY PUBLICATION.

Court document: CHEYENNE & ARAPAHO TRIBES OF OKLAHOMA FILED JUL 26 2022 IN THE DISTRICT COURT OF THE CHEYENNE AND ARAPAHO TRIBES CONCHO, OKLAHOMA. TRIBAL CHILD SUPPORT SERVICES, EX. REL., SIERRA FAIMAHMIE, vs. MARCUS FRYE. NOTICE BY PUBLICATION.

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Court document: CHEYENNE & ARAPAHO TRIBES OF OKLAHOMA FILED AUG 0 1 2022 IN THE DISTRICT COURT OF THE CHEYENNE AND ARAPAHO TRIBES CONCHO, OKLAHOMA. TRIBAL CHILD SUPPORT SERVICES, EX. REL., LUCY NIBBS, vs. ANTHONY SAGE. NOTICE BY PUBLICATION.

OBITUARIES

OBITUARIES

Lois G. Akeen

Lois G. Akeen, 59, passed away on Aug. 10, 2022 in Lawton, Okla. She was born on Dec. 15, 1962 in Lawton to Ella Dencie (WhiteEagle) and George Akeen.

She grew up in the Gracemont area and attended Gracemont Schools. She was an artist in featherworks. Her greatest joy in life was spending time with her family, especially the grandchildren. Holidays were her favorite time of the year. She was a member of the Native American Church, the Cheyenne-Arapaho Tribes and a descendant of the Wichita and Affiliated Tribe.

She is survived by five sons; James Mitchell Black, Oklahoma City, Braun Allen Black, El Reno, Dake

Black, Oklahoma City, Clarence Clay Black, Gracemont, and Anthony Akeen, Washington, two daughters, Darcell Jo Akeen, Gracemont, and Florence Pauline Ochoa, Oklahoma City. Two brothers, Braun Akeen, Gracemont, and Newton Ralph Akeen, Gracemont, one sister Patricia Jean Akeen Pewo, Anadarko and grandchildren, Alejandro J. Ochoa, Jayden Ochoa, Libby N. Ochoa, Lorenzo Oliver Ochoa, Braun Black Jr., Isaiah Erwin Black, Darrell Rueben Clay Black, Henry Joseph Black, James Terre-Allen Littlebear, James Dennis Black, Eagle Joell Black, Starlett Audrey Karty, and Savaya Ellaina Black.



She was preceded in death by her parents, three brothers, George Akeen Jr., Rueben Dale Akeen and John Adrian Akeen and two sisters, Ladema Swift and Georgia Ada Akeen.

A wake service was held Aug. 12 at the Rock Spring Baptist Church in Anadarko, Okla. Funeral services were held Aug. 13 at the same venue.

Carlene D. Montoya

Carlene D. Montoya was born in Concho, Okla. on May 16, 1938 and returned home to her Lord and Savior in Colorado Springs, Colo. on Aug. 7, 2022. She was 84 years old.

She is survived by her loving husband of 63 years, Santiago Montoya, daughter Brenda, son Santiago,

five grandchildren and 11 great-grandchildren.

Visitation was held Aug. 14 at the Springs Funeral Services in Colorado Springs, Colo. Funeral services were held Aug. 15, followed by a burial at the Pikes Peak National Cemetery in Colorado Springs, Colo.

*Trini Wade White Buffalo*

Trini Wade White Buffalo was born in Clinton, Oklahoma on February 20, 1991, and made his journey home in Oklahoma City on August 14, 2022, at the age of 31 years.

Trini grew up in Seiling, OK and the Oklahoma City area and attended Riverside Indian School. After working various different jobs, he decided on a career in the culinary arts, but health issues prevented him from completing his training.

Trini departed this life just a day after his older brother Tristan had ended his earthly life. In honor of his younger sister Rain, who is a recent recipient of a kidney transplant, Trini's kidneys were donated to other fami-

lies will benefit from his selfless gesture.

Others preceding Trini in death are his baby brother Carlos Jacob Ochoa, his Great-Grandmother Evelyn White Crane, Great-Grandfather Cheyenne Chief Raymond White Crane, and Grandfather Patrick Gray.

Those left behind to honor his life are: Mother Patricia Ann (White Buffalo) Ochoa, Oklahoma City, sister Rain Jenny Ochoa, Oklahoma City, brother Juan Antonio Ochoa Jr, Springfield, MO, Grandmother Mary Ann Gray, Seiling, OK, and Grandfather Cheyenne Chief Rayford Gray, Oklahoma City, OK. There will be many other relatives and friends who will miss his



presence on this earth.

Wake services were held Aug. 19 at the Seiling Emergency Response Center in Seiling, Okla. Funeral services were held Aug. 20 at the Redinger Funeral Home Chapel, followed by a burial at the Cantonment Cemetery in Canton, Okla., under the direction of Redinger Funeral Home.

Paul Neal Bent

Paul Neal Bent, age 79, of Rockford, Illinois passed away peacefully Aug. 7, 2022. Paul was born in El Reno, Okla. on Oct. 8, 1942 to Hazel Masquat. Proud of his Native American heritage, Paul was a devoted Cheyenne and Arapaho tribal member.

He drove a truck for many years until retirement, and truly enjoyed spending time with family, playing slots, playing 8 ball pool and rooting for the Kansas City Chiefs. He was a beloved father, grandfather, great-grandfather, brother and dear friend and will re-

main forever in our hearts.

He is survived by his children, Joseph (Natalie) Bent, John Bent & Angela Bent; grandchildren, Keith, Phillip, Anthony, Matthew, Angelica, Monica, Alejandra, Sergio Jr., Jack, Julian, Rena, Paul, Samantha, Isiah, Angelina, Isaac and many more grandchildren; great-grandchildren, Aliyana, Lorenzo, Jonah, Leo, Ivyana and Nirvana; sisters, Virginia and Patricia; many nieces and nephews; and beloved dog Snoopy.

He is predeceased by his children, Rebecca and Paul; sisters, Marlene, Joann, and



Mary, significant other, Margaret; his mother; and beloved dog Curly.

Funeral Services were held Aug. 15, 2022 at the Christenson Funeral Home in Rockford, Ill., followed by an interment at the Arlington Memorial Park Cemetery.

Robert Neil Buckman

Robert Neil Buckman was born in Watonga, Okla. on Sept. 4, 1969. Robert's parents were Anna Jane (Williams) Buckman and William Henry Buckman.

Robert was a proud citizen of the Northern Arapaho and Gros Ventre Tribes. In the past Robert was employed with the Economic Development Program at the Cheyenne-Arapaho Tribes.

Robert lived in Wyoming with his parents until the passing of his father. At that time Robert, his mother and his two girls relocated back to Oklahoma.

Robert graduated from Riverside Indian School

with the Class of 1988. He enjoyed listening to music, playing video games and watching movies. His favorite football team was the Oakland Raiders.

Roberts parents preceded him in death. His daughters are Marissa Lynn Howell, Taylynn Buckman and Ann Buckman all of El Reno, Okla. Robert's grandchildren were a blessing in his life. Robert leaves behind Alessandro and Wesley Jr., and Mia Jane Antelope, Kaye'B Howell, McClain Twins, III, Lorenzo Acosta, William Acosta and Adan Acosta.

A traditional all-night



wake service was held Aug. 12 at the Concho Emergency Response Center with Pastor Sophia Big Goose officiating. Funeral services were held Aug. 13, at the same venue, followed by an interment at the Canton Cemetery in Canton, Okla.

Marlon Dale Fixico

Marlon Dale Fixico passed away on Aug. 13, 2022 in Oklahoma City, at the age of 65. Marlon was born on May 13, 1957 in Oklahoma City to Thomas Jefferson Fixico and Katie (Haag) Fixico.

He spent most of his childhood in Oklahoma City and attended high school in Seminole, Okla. and spent most of his adulthood in Washington, D.C.

Marlon wasn't defined by how he got money. He had many jobs but his life's work was being a grandpa. Secondary was his membership and lifelong advocacy of Alcoholics Anonymous. He sponsored over 100 people on their journey to sobriety. He was also a founding member of the Two Spirit LGBT+ Center of Equity. He had a passion for bringing healing to the Native American community.

Marlon enjoyed writing,

photography, reading, mentoring and being a grandpa. Marlon was also a huge nerd and liked Sci-Fi fandoms, especially Star Trek and Star Wars.

Marlon is survived by his son Alden Brewster of Fort Hall, Idaho; two daughters, Katie Fixico and husband, Jared of Fort Hall and Kelli Fixico and husband, Sean of Fort Hall, four brothers, Edmond Fixico and wife, Mariam, TJ Fixico and wife, Lisa, Jerrald Fixico and Milo Harjo; sister Beverly Mason and husband Russell; five grandchildren, Tristan Olin-Fixico, Amber Olin, Seth Fixico, Aurn Fixico and Sirray Wellington and many other family and friends.

Marlon was preceded in death by his mother Katie (Haag) Fixico, father Thomas Jefferson Fixico, sister Maurine Fixico, brother Lorne Fixico, son Ivan Garfield and life partner Lynne



Alvarez.

A wake service was held Aug. 17 at the Swearingen Funeral Home in Seminole, Okla. Funeral services were held Aug. 18, at the Snake Creek #2 Baptist Church in Seminole, with Rev. Bill Hobbia Jr. officiating.

Those who served as casket bearers were Sean Fixico, Darren Fixico, Devon Fixico, Nick Fixico, Anthony Fixico and Milo Harjo. Honorary casket bearers were Jared Wheeler, Tristan Olin Fixico, Aurn Fixico and Seth Fixico.

Tristan Patrick White Buffalo

Tristan Patrick White Buffalo was born in Clinton, OK, on January 23, 1989, and made his journey home in Oklahoma City on August 13, 2022, at the age of 33 years.

Tristan was a Cheyenne Eagle Sundancer completing his vow and pledge in the summer of 2018. He was also a proud member of the Native American Church and was Pledged to join the Dog Soldier Society in recent years.

Tristan preceded his younger brother, Trini, in death by one day. Also preceding him in death are his baby brother Carlos Jacob Ochoa, his Great-Grand-

mother Evelyn White Crane, his Great-Grandfather Cheyenne Chief Raymond White Crane, and his Grandfather Patrick Gray, which was Tristan's namesake.

Tristan is leaving family member behind to keep and honor his life. Those left are his mother, Patricia Ann (White Buffalo) Ochoa, Oklahoma City, Sister Rain Jenny Ochoa, Oklahoma City, Brother Juan Antonio Ochoa Jr., Springfield, MO, Grandmother Mary Ann Gray, Seiling, and Grandfather Cheyenne Chief Rayford Gray, Oklahoma City. Many other family members and friends will mourn his passing.



Wake services were held Aug. 19 at the Seiling Emergency Response Center in Seiling, Okla. Funeral services were held Aug. 20 at the Redinger Funeral Home Chapel, followed by a burial at the Cantonment Cemetery in Canton, Okla., under the direction of Redinger Funeral Home.

Bobby Leon Whitebird

Bobby Leon Whitebird passed away Aug. 8, 2022 at his home in Fresno, Calif. at the age of 62. Bobby was born Sept. 16, 1959 in McAlester, Okla. to Lavern Whitebird and Lillie Mae (Foster) Whitebird.

Bobby graduated from Tecumseh High School. He later received his Bachelor of Science degree in Addiction Counseling and worked for the VA Medical Clinic in Fresno, Calif. He served as a fire fighter in the U.S. Air Force during the Gulf War. Bobby was a proud veteran and still continued to serve the VA. He enjoyed

participating in competition at the California powwows. Bobby dedicated his life to his dog Rocky. Bobby is preceded in death by his parents, Lavern & Lillie Whitebird, son Bobby Leon Whitebird Jr., and sister Iwannah Jones.

He is survived by his siblings; Kenny Whitebird of Oklahoma City, Evetta Whitebird and husband Chris Preddy of Lindale, Texas, Stephen Whitebird of Muskogee, Okla., niece Sasha Ballew of Rusk, Texas, nephew Ty Whitebird of Muskogee, nieces; Shelby Whitebird



of Cushing, Okla. and Tiffany Lee of Tulsa, Okla. Funeral services were held Aug. 27 at the Hudson-Phillips Funeral Home Chapel in Holdenville, Okla., with Pastor Jimmy Anderson officiating.

Lois Gena Spencer

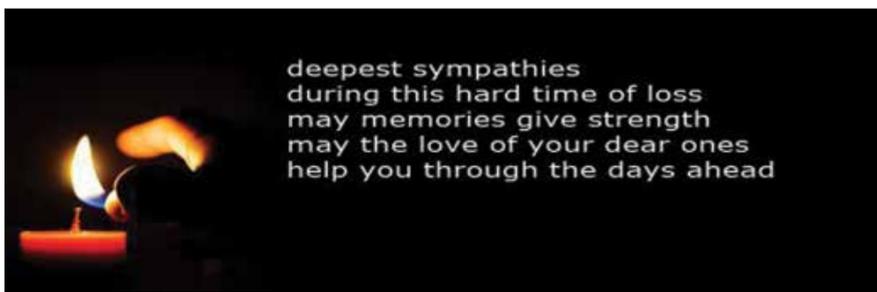
Lois Gena Spencer was born Dec. 15, 1962. She passed away Aug. 10, 2022.

Wake services were held Aug. 12 at the Rock Springs Baptist Church in Anadarko, Okla. Funeral services were held at the Rock Springs Baptist Church, followed by an interment at the Rock Springs Cemetery.



deepest sympathies during this hard time of loss may memories give strength may the love of your dear ones help you through the days ahead

Rest In Peace



LOAD UP!

It's Cheyenne and Arapaho Day at the

STATE FAIR

THURSDAY, SEPTEMBER 15, 2022
Between 10:00 am and 8:30 pm

NEW PICK-UP LOCATION
Modern Living Building—Free Parking at Gate #1

PAY \$5 TO GET IN THE GATE AND WE'LL TAKE CARE OF UP TO 6 "UNLIMITED CARNIVAL RIDE WRISTBANDS" FOR YOU AND YOUR KIDS!

WRISTBANDS CAN BE USED ANY DAY OF THE WEEK!

- Adults must present your tribal ID and have your kids with you!
- You must be the parent/ guardian of the kids with you!
- Wristband vouchers will ONLY be provided for those who will be riding the rides!
- You will not be able to pick up wristband vouchers for others!

THE MIDWAY OPENS AT 1:00 PM

For More Information Contact the Department of Administration at (405) 422-7531

StarHawk Society Powwow

SEPTEMBER 16, 17, 18 2022
CONCHO, OKLAHOMA
CHEYENNE AND ARAPAHO POW
WOW GROUNDS
100 RED MOON CIRCLE, CONCHO, OK

Head Staff

MASTER OF CEREMONY..... EUGENE BLACKBEAR JR.
 HEAD SINGER..... ERNETT RECORD JR.
 HEAD MAN GOURD DANCER..... KENDRICK SWEETZ
 HEAD MAN DANCER..... DWIGHT WHITE BUFFALO
 HEAD LADY DANCER..... PAULA WHITE BUFFALO
 HEAD TEEN BOY..... JEREN FINGERHILL
 HEAD TEEN GIRL..... DANMAN LITTLE RAVEN
 HEAD LITTLE BOY..... BLUEBERRY WHITECLOUD
 HEAD LITTLE GIRL..... LEEANN PRATT
 INVITED DRUM..... SHAPING NATION
 ARENA DIRECTORS..... CRYSTEN GOODBLANKET & DELAND NELSON

Flags

STANLEY SLEEPER
US ARMY

VIRGIL FRANKLIN SR.
US NAVY/ARMY

NELSON SAGE
US ARMY

AN INVITATION IS EXTENDED TO ALL GOURD CLANS, CHIEFS, AND PRINCESSES



Joselyn Kay Jones
2022-2023 StarHawk Society Princess

Cash prizes in all dance categories!

STARHAWK SOCIETY COMMITTEE

James Sleeper Vice President	Kendricks Sleeper President	Sierra Shadaram Secretary
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Lucky Star CASINO

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CONCHO TRAVEL CENTER • HAMMON • TRAVEL CENTER



RUSHING RICHES

\$500

CASH DRAWINGS EVERY HOUR EVERY SATURDAY IN SEPTEMBER

AN ENTERPRISE OF CHEYENNE AND ARAPAHO TRIBES
LuckyStarCasino.org

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