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Life's Journeys

Living a blessed life

By Rosemary Stephens, Editor-in-Chief

She sits in her brightly lit apartment, sometimes laughing, sometimes crying, as she reflects on the journey of her life, the places she has seen and the people she has loved.

Through it all, Erma Jean Wallace Brown has always known one thing for sure, "I love the Creator and I know that the Creator loves me ... everybody has a story and I have had my own valleys and peaks, but I have had a blessed life through it all."

Born on her grandmother's farm March 23, 1933 in Geary, Okla., Erma learned early on about the

value of hard work as she, her grandmother and her uncles worked the land.

"My mother was Kathryn Wallace and my father was Leslie Gould ... we came from the North family and I have brothers and sisters on the Northern Arapaho side and the Southern Arapaho side," Erma said. "My grandparents on my mother's side were Bill and Clara Thunder and on my father's side, Jay Gould and Fannie Pedro ... but I was raised by Clara, my grandma."

Erma's mother, just 16 years old when Erma was born, was very pretty remembers Erma, "but my grandmother really raised me, she was my anchor, one of the biggest influences in my life and really she was a woman before her time ... she had vision and she had guts."

"I can remember the farmers would come around because we had a big farm and she

didn't think twice about grabbing her shotgun and standing on the front porch ordering people to get off her land," Erma laughs.

Day-to-day life on the farm involved milking cows, slopping the hogs, hitching the horses to the plow, plowing the fields in her overalls and playing barefoot in the fields.

"We just lived as a regular Indian family back then, we all worked and my grandma, she was such a go getter ... I know that's where I got my work ethics that has gone with me through my life and has been handed down to my children. I remember other Indians would come to our house and my grandma would go to the Agency with them to interpret ... you know ... talk for them," Erma said. "We did the usual things that most Native families did. I don't remember powwows being called powwows back then, I remember them as being 'doings'. We would go to the Pedro's house and would have dinners and go to Campbell's grandmother's house, Old Lady Singing After, and play hand games."

Erma stretches and laughs as she recalls memories of her grandma.

"I remember Old Lady Singing After smoked and she would come to our house wearing moccasins, not dressy moccasins, what we used to call a squaw dress and she always had a blanket and her tobacco. I would look down the road and yell to my grandma 'here comes Old Lady Singing After'. They would sit for hours and talk in Arapaho ... never in English ... and I would sometimes say what are you talking about. Well ... my grandma would look at me and say 'oh be quiet, don't be so nosey, we are trying to talk and you need to go play', I wish I had listened more now ... I wish I had

See *Blessed life*, page 5



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One man's fight to prevent suicide

By Rebecka Lyman, Reporter

Three years after Shiloh Pierce took his own life at age 21, his best friend presses on to prevent suicide in Indian country.

William Hawk Birdshead, Cheyenne, born March 8, 1987 in Rapid City, S.D., spent his childhood on Pine Ridge Indian Reservation in a small community known as Red Shirt Village.

"We were just children when Shiloh and I were brought together at Sundance one year and from that day we could not be seperated," Birdshead said. "I grew up learning the Lakota way. Cheyenne and Lakota heritages are one of the same really."

As the young boys grew they would sing and pray, go to ceremonies, sweats and play basketball together.

"Basketball is what drove our people, it was kind of like the back bone, everyone wanted to be on the school basketball team and Shiloh was," Birdshead said. "He became most valuable player and all the other state basketball teams knew of him. He was basketto to everyone that was just the kind of guy he was."

Then in August 2009 Birdshead received news that would forever change his life.

"It was early in the morning and my brother Chuck came into my room and told me that Shiloh had killed himself



Courtesy photo

Shiloh Pierce, number 34, was making a name for himself in the world of basketball prior to his suicide at the age of 21.

sometime through out the night," Birdshead said. "I was in disbelief so I called my mentor and brother Nick Tilsen, all I said was is it true. Nick told me it was true and I began crying ... I felt spiritless, I felt empty. The whole world stopped spinning in that very moment. I did not move for over an hour."

Birdshead gathered himself together and reported to work.

"I sat down at my desk and checked my messages, I see a message

from Shiloh and it read, I need your help ... please call ... I need to talk to you. That message really affected me. I felt even more empty," Birdshead said.

At that time Birdshead was employed at the South Dakota Coalition against Domestic Violence and Sexual Assault (SDCADVSA) as an IT Tech.

"We held a ceremony for Shiloh and over 3,000 people attended, he was loved and cared by many people,

See *One man's fight*, page 7

Continuing the Doyle Lonelodge Memorial tournament tradition

Submitted article

The Cheyenne and arapaho R.E.Sp.E.C.T. Program held the fifth annual Doyle Lonelodge Memorial Tournament Jan. 7-8, 2012. The tournament was comprised of seven men's teams competing for the right to be crowned champions.

The team SIW's were crowned champions after the two day event.

SIW's team members included, Parry RomanNose, J.R. RomanNose, Chris RomanNose, Jeremy Littlebird, Matt Blackowl, Steven Blackowl, Doyle Lonelodge Jr. and Trent Lonelodge.

They beat the Tropics 86-84 in overtime to claim the championship.

Team Members of the Tropics were A.J. Reyes, Wayne Runnels, Andre Runnels, Reggie Island, Tyler Elledge, Ira Ellis and Caleb Gilbert.

Matt Blackowl of
See *Tournament*, page 6

GEORGE HAWKINS MEMORIAL TRMT CENTER



Photo by Rosemary Stephens

A place for new beginnings

By Rosemary Stephens, Editor-in-Chief

When arriving at the George Hawkins Memorial Treatment Center (GHMTC) in Clinton, Okla., clients are given the opportunity and the tools to begin to change their lives.

“When clients first arrive here they are extremely anxious, going through heavy withdrawals, suffering panic attacks and we first just work to calm them and balance them out,” Leah Logan, counselor said. “We abide by all of their cultural beliefs and incorporate their Native American traditions into the treatment plan in hopes of helping as many as we can to achieve sobriety, to know the freedom of recovery.”

The GHMTC provides a 60-day residential alcohol and drug addiction treatment program to any American Indian possessing a CDIB card from their tribe. The primary residential treatment is offered on a 24-hour, seven days a week basis and is operated by the Cheyenne and Arapaho Tribes Substance Abuse Program. It is currently funded under a grant with the Clinton Indian Health Services. The treatment center staff not only utilizes the 12 steps of Alcoholics Anonymous, but they also emphasize the clients’ Native American cultures and heritage as part of their recovery process.

“One thing that has hit me recently about alcoholism and drug addiction are the statistics for recovering ... for instance in 1986 it was noted that three out of ten individuals would stay clean and sober and those statistics remain the same today,” Ercel Brian, counselor supervisor said. “The fact that after all these years those statistics have not gotten any better is sad and scary ... in fact the statistics of recovery

are actually down a little from even that number.”

History

In the summer of 1970, the Cheyenne and Arapaho Business Committee asked Bernard Albaugh, social worker at the Clinton Indian Hospital, to analyze the problem of alcoholism and alcohol abuse in the Clinton Service unit. Albaugh developed a study group made up of the tribal health committee, tribal health staff and community citizens interested in the problem of alcoholism and its impact on tribal members. A system of counseling outpatient programs and community education was developed to offer services to tribal members.

In 1971 Art Rowledge was hired by the Indian Health Services (IHS) as a mental health technician to work with Albaugh developing alcohol outreach programs. Albaugh and Rowledge spent the summer and fall of 1971 developing an alcoholism recovery program that incorporated traditional Cheyenne and Arapaho treatment along with non-Indian counseling and medical methods. The study group included Albaugh, Rowledge, Leonard Yellow Eagle, Ed Burns, Sam Buffalo, Lawrence Hart, Winifred Franklin, Virgil Franklin, Harvey Twins, Gus Yellow Hair, Willie Fletcher and Bertha Little Coyote.

Albaugh and Rowledge wrote a grant during the fall of 1971 and in January 1972 a grant was awarded to see if the Cheyenne and Arapaho tribes could actually start a program that had never been done before.

A professional advisory board was developed that included Albaugh, Robert Standingwater and George Hawkins.

In June 1972, the program was incorporated as a non-profit and Hawkins was employed in July of that year as the first actual director of the program. Hawkins stayed for the first eight months and then resigned to work as director for a regional alcohol program. He returned to Bessie, Okla. as director again in 1976 and remained until his death.

The treatment facility was relocated to Concho, Okla. before moving to its current location in Clinton, Okla.

In February 2002 the new building for the GHMTC was completed where the facility continues to operate.

“My concern is for our people who are dying from alcoholism and drug addiction ... the high suicide rates that continue to climb as a result of the disease of addiction. Somehow there has to be change and it starts with an individual,” Brian said. “I try to teach our clients that when you leave here and you go back home, if you feel like you are going to relapse or if you need more help than come back. There is a difference between a relapse and a slip ... a relapse is falling all the way back into your old way of living, drinking, using behavior. A slip, to me, is a one time thing that the person immediately regrets and gets right back on the wagon, so to speak and takes hold of recovery.”

Currently there is a six-week waiting list for one of the 12 beds available at the George Hawkins Memorial Treatment Center. For more information about the treatment center or to place a name on the waiting list contact Intake Specialist, Wanda Morgan at (580) 323-2375.

Filmmaker, Chris Eyre appointed chair at Santa Fe University



Photo by Rosemary Stephens
Filmmaker, Chris Eyre

SANTA FE, N.M. – Award winning filmmaker, Chris Eyre has been appointed chair of Santa Fe University of Art and Design’s Moving Image Arts Department (film/video), effective Feb. 1, 2012.

Eyre, Cheyenne and Arapaho, directed the highly acclaimed *Smoke Signals*, which won a coveted Sundance Audience Award and the Sundance Filmmakers Trophy. Eyre and his films have amassed numerous other awards, including a Peabody and an Emmy. His latest film, *Hideaway*, starring Josh Lucas and James Cromwell, is due for release in May 2012.

After graduating from New York University’s film school, Eyre was invited to participate as a fellow in the Sundance Institute’s Directors Lab under the mentorship of Robert Redford. His relationship with Redford was instrumental in helping Eyre produce his early films, *Smoke Signals* (1998), which was the first feature length film directed by a Native American to receive national theatrical release by Miramax Films; *Skinwalkers* (2002); and *A Thief of Time* (2003). Eyre’s 2004 film *Edge of America* was selected to show on opening night at the 2004 Sundance Film Festival, and it garnered Eyre the highly prestigious DGA Award for Outstanding Directorial Achievement

from the Directors Guild of America. He later directed *A Thousand Roads* (2005) for the Smithsonian’s National Museum of the American Indian, followed by *Imprint* (2007), for which he served as producer.

“I am thrilled to hear of this inspired appointment,” said Robert Redford. “Chris Eyre is a successful and authentic voice in cinema and perfect for this position. His vision and imprimatur on this program will be profoundly valuable in ways that Chris, alone, is uniquely positioned to fill,” continued Redford. “His influence on a new generation of storytellers will be significant.”

Eyre’s work for television includes three episodes of the PBS miniseries, *We Shall Remain*, *After the Mayflower*, *Tecumseh’s Vision* and *Trail of Tears*. He also directed episodes of the critically acclaimed NBC show *Friday Night Lights* (2009 and 2011).

Eyre has received a Rockefeller Foundation Intercultural Film Fellowship, an NHK/Sundance Cinema 100 Award, the Martin Scorsese Post-Production Award, a Humanitas Prize, the Warner Brothers Post-Production Award, a United States Artists fellowship, an Independent Spirit Award, multiple First Americans in the Arts awards and multiple Best Film awards at the American Indian Film Festival.

“We are thrilled to have one of the most charismatic and successful storytellers of our time directing our film program,” said Larry Hinz, president of Santa Fe University. “Chris will be a powerful inspiration for our students.”

Eyre spoke passionately about his decision to join the faculty. “I am thrilled that I can remain active in the film industry while mentoring and inspiring a new generation of filmmakers,” he said. “My goal as department chair is to transform the Moving Image Arts Department into a world-class film school where students understand the power of telling a story in film and making the world a better place through it.”

The school’s location was also a key element in Eyre’s decision.

“Santa Fe is a flagship destination for artists,” he said, “a place where all forms and expressions of creativity are nurtured by the community as a whole. Santa Fe University is a school with an outstanding faculty and unparalleled resources, from Garson Studios to the sound stages, the Garson Theater and The Screen, which are outstanding on their own.”

Eyre holds a BA in Media Arts from the University of Arizona and an MFA in Film and Television from New York University’s Graduate Film program. He is a member of the Cheyenne and Arapaho Tribes of Oklahoma.

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Elders Day Out

Inviting Cheyenne & Arapaho Elders!
Tuesday, February 14, 2012
Frisco Center—Clinton, Oklahoma
Registration: 9:30 a.m.
Program: 10:00 a.m.—3:00 p.m.

Transportation Schedule

El Reno-Walmart	8:30 am
Geary-North Store	9:00 am
Kingsfisher-Walmart	8:30 am
Watonga-Food Dist.	9:00 am
Selling-Shell	9:00 am
Canton-Shell	8:30 am
OKC-Walmart-MacArthur	9:00 am
Hammon-Cowboy Junct.	9:00 am
Elk City-Love's	9:30 am
Thomas-Terrier Express	9:00 am
W'ford-Old Homeland	9:30 am
Woodward-Walmart	8:30 am

For more information or to Register contact the R.E.Sp.E.C.T. Program at 405-422-7570 or 580-323-2601.

Building better communication between schools and parents

By Rebecka Lyman, Reporter



Photo by Rebecka Lyman

Parent Michael Cooke holds his daughter, Miklahea as he listens and learns of different solutions to current school/parent communication problems.

During an education meeting, concerned parents share ideas and thoughts regarding their children.

The Cheyenne and Arapaho tribes' Education program held a community outreach meeting for tribal members and their families on Jan. 19, 2012 at the Etta Dale Junior High cafeteria in El Reno, Okla.

"Thank you all for coming this evening, I wanted to go over a few topics that are important about the students that attend El Reno Public Schools," Teresa Dorsett, Cheyenne and Arapaho Education, executive director said.

Dorsett spoke of the upcoming television station and the new After School Program that began on Jan. 17, 2012.

"The TV Station will be up and running by April of this year. The first year will be a learning process for us, since this will be our first TV station," Dorsett chuckled. "We are offering an awesome new opportunity for our students in grades eight through tenth by providing students a safe place to go after school, an after school program that will be an opportunity for them to get help with their homework and studies along with other activities for them to be involved with."

Dorsett began introducing programs and staff members that attended the meeting to the parents and explained what each program could offer them and their families.

"The second annual Youth conference will be held in June 2012...for ages seventh through 12th. Last year we had around 100 students attend and it was such a great success," Dorsett said. "We will have the information you need to get your child registered very soon. Get your child signed up and allow them to be a part of this great opportunity."

Dorsett said the language department is doing a lot of great things and for parents to be on the look out for upcoming events.

After going over the topics Dorsett addressed the parents and said the outreach meeting was about getting input from them.

"We are all here tonight so that the tribes' educational department and El Reno Public schools can better help you with concerns you may have for your child or children," Dorsett said.

Dorsett asked Matt Goucher, Principal of El Reno High School to speak to the parents and their families.

"If you ever have any questions regarding your children please contact me or the principal of the school or schools your child may go to. I personally would love to sit down with you," Goucher said. "Me and my staff are hear to help in anyway we can."

Jennifer Green a participating parent voiced some of her concerns.

"For me there really does not seem to be much of any change within this school district, things that occur with the teachers, between them and my children, some of the teach-

ers will not help or listen to my children, seems they favor certain children," Green said. "I push my children to get an education ... but it seems they are fighting a system that is not fair."

Goucher stood and spoke directly to Green.

"I am not familiar with the school your children may attend, but I assure you we can solve the issues you may be having with the teacher or teachers ... we will get a hold of the princial of the school and call a meeting," Goucher said.

In between an awkward silence Dorsett shared a solution she experienced with a parent.

"Our relationship between the schools have really progressed since we began these meeting and we are working together on closing the achievement gaps and communication breakdowns," Dorsett said. "I personally had a parent come to me and ask for help for their child, we wrote a letter to the school, and had a meeting with the staff of the school and the issue was taken care of."

The Director of Indian Education at El Reno Public Schools, Mary Monetathchi stood up to speak.

"The parent committee of the past two years have been really involved and I am proud to be working with them," Monetathchi said. "Get involved with the parent committee, it is another way to help resolve any concerns that any of you may have."

A different parent discussed some of her concerns.

"I have attended all the meetings and I don't see much of a change either... the only way I know how my child is doing is that I utilize power school, it is online and a way to track their grades, attendance and email the teachers. I rarely get a response from my children's teachers about concerns and just general questions I may have about them," Virginia Richey said.

Goucher responded to Richey's statement by saying, "You not getting a response from your child's teacher is unacceptable ... I am here to help in anyway I can."

Dorsett said attendance was a great issue to bring up referencing Richey's concerns.

"When a student has poor attendance it reflects on their grades and drive to even go to school ... we as parents have to do a better job of getting our children to school on time," Dorsett said.

Dorsett changed up the conversation by going over the *No Child Left Behind Act* Annual Report Card for 2009 and 2010 for Academic Performance Index (API) and Accountability Data.

"We handed the report out as you came in, if you will look at it, it shows the progress of the Native American students for the years listed. This report allows schools and districts to gauge the students progress towards improving their achievements," Dorsett said.

The report stated, in part, "*El Reno Public School has a total API of 899. The scale for the API scores range from 0-1500 with 1092 as the current state average for regular education students. Mathematics API 1074, Reading API 1060, percent of students tested 95 percent Attendance rate 648, Graduation rate 842. El Reno Public Schools has not made adequate year-ly progress. Schools in need of improvement are Lincoln Elementary School and Etta Dale Junior High School.*"

Goucher spoke up and said they were very proud of their Native American graduation rate.

"I want every child to be a success, does not matter race, color or creed. We are here for every child," Goucher said.

A series of education community meetings have been held in January. Future

meetings will be held on Feb. 1 at Clinton High School cafeteria, Feb. 8 at Watonga Middle School, Feb. 15 at Weatherford/Thomas Middle School cafeteria, Feb. 22 at the Seiling School cafeteria, Feb. 29 at the Oklahoma City Administrative Building Auditorium, 900 N. Klein, Oklahoma City and March 7 at the Kingfisher High School cafeteria.

For more information about the Cheyenne and Arapaho Department of Education Community Outreach meetings call (405) 422-7568.

Cheyenne and Arapaho Tribes 2012 Department of Education Community Outreach Meetings

"WIN A BIG SCREEN TV"

ALL MEETINGS BEGIN AT 6 P.M.

- Feb. 1-Clinton High School Cafeteria
- Feb. 8-Watonga Middle School Cafeteria
- Feb. 15-Weatherford/Thomas Middle School Cafeteria
- Feb. 22-Seiling School Cafeteria
- Feb. 29-OKCPS Administration Building Auditorium, 900 N. Klein, Oklahoma City
- March 7-Kingfisher High School Cafeteria

In an effort to promote these Education meetings and get parents involved each adult attending the meeting in your community will receive one ticket for a chance to win a big screen TV. The drawing will be held in March after the final Education community meeting and the winner will be notified.

HEATING BILL ASSISTANCE FOR CHEYENNE & ARAPAHO ELDERS

Effective January 2012 the Cheyenne and Arapaho tribes' Elder Care Program will be assisting Elders (55+) with their heating sources that includes, electric, natural gas, propane or wood. This assistance will be available for the months of **January, February and March 2012 ONLY.** The amount of assistance will be up to **\$300 per month.** All requests must be accompanied by an application with your utility bill for the CURRENT AMOUNT ONLY. *Example: If natural gas is your heating source then we will pay only the current amount up to \$300 only. NO PAST DUE AMOUNTS.* The heating source payment assistance is a separate benefit from the monthly Elder care assistance. For more information or questions, please contact the Elder Care Program at (800) 247-4612 ext. 27411 or (405) 422-7411.

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FIRST & SECOND PLACE WINNERS OF THE 2011 NATIVE AMERICAN JOURNALISTS ASSOCIATION MEDIA AWARDS

TRIBAL TIDBITS



Courtesy Photos

The Cheyenne and Arapaho Clinton Head Start provides the children, throughout the year, early care and education. The Head Start program prepares the children through reading, mathematics assessments and fine motor skill assessments before entering into kindergarten.



Left: Golden Eagle of the Western Plains



Below: William Voelker, Sia, founder and director.



Above: Augur Buzzard of Africa

Photos by Rebecka Lyman

On Jan. 25, 2012 the Cheyenne and Arapaho Concho Head Start and Child Development Center students welcomed the Comanche Nation repository called Sia. (Sia is the Comanche name for feather.)

Gordon Yelllowan, Cheyenne and Arapho Language Program director demonstrated to the children the Cheyenne Chief's Headdress and Eagle feathers that make up the headdress.

"How do you say Eagle in Cheyenne?" Yellowan asked the children.

Netse the children replied.

"How do you say Eagle in Arapaho?" Yellowman asked.

Nii'éihii na the children answered.

"We came here today to share with you the importance of the Eagle," William Voelker, Sia founder and director said.

Hauli Gray, Cheyenne and Arapaho Vocational Rehab Program and Native American Fancy dancer shared the meaning of the Eagle feathers she wears when she dances.

"See these feathers in my fans, they are Eagle feathers. When a girl Jingle Dancer dances, she will hold her fan up and ask for a blessing form Maheo. You have to have a special permit to even own Eagle feathers ... so if you ever get some keep them safe and take good care of them, my feathers are eight and ten years old," Gray said.

The children took turns, one by one, petting the Augur Buzzard from Africa and viewing the Golden Eagle of the Western Plains.

Hand Game songs and the Ghost Dance

Written by Cheyenne Chief John L. Sipe Jr. (2005)
Submitted by Dolores Subia BigFoot, PhD, wife of John L. Sipe Jr.

About the Author-From his young days of listening closely to family elders' stories at ceremonial camps he was attentive. At Red Moon or at Sun Dance camps or just around home, Cheyenne Chief and Tribal Historian John L. Sipe Jr. built a career of preserving family, Cheyenne history and culture.

As a historian and keeper of stories, he meticulously kept and preserved those historical records and generously provided many Cheyenne people with information about their family lineage. As part of the Berthrong/Sipes Archives, his home office and library in Norman, Okla. contains significant research records on the Cheyenne people. Still, a lot of historical knowledge undoubtedly died, too, when John took his spirit journey at the early age of 56.

The son of Cleo (Wilson) and John Lafayette Sipe Sr., he was born March 23, 1951, in Clinton, where he grew up. He is buried on his beloved Turtle

Creek on the Cut Arm allotment. Always honored by rich heritage of his family's warrior roles, he served in the U.S. Army and participated with the Honor Guard to place veteran headstones for those who served in the 1800s.

In 1998, he was seated as a Chief in the position formerly held by Bear Tusk at the request of Northern Cheyenne warrior societies. Before becoming a Northern Cheyenne Chief, Sipe had been a member of the Cheyenne Bow-string Warrior Society.

Chief Sipe was a contributing feature writer to the Watonga Republican newspaper for several years. He wrote many stories, most published but some he did not publish. In 2004-2005, he researched and wrote on the hand game songs and the Ghost Dance.

To commemorate his life and to acknowledge the anniversary of his death, this unpublished story is being presented to the Cheyenne and Arapaho people.

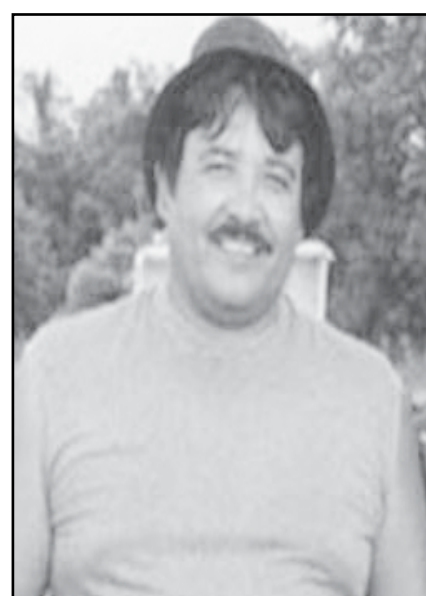


Photo by Dolores Bigfoot
Cheyenne Chief John L. Sipe Jr.
(Ah-in-nist)
March 23, 1951-Jan. 24, 2008

In 1890, it was rumored among the Cheyenne people that a Messiah had appeared to an Indian person somewhere in the mountains of Paiute country in present-day Nevada. According to the prophecy, it was told that all the ancient ones who had passed on and the buffalo that was no longer here would return and then the white people who were taking over the land, would all disappear.

The story which was told amongst the ragged camps and broken lodges was that this Paiute Indian had died and his people laid him out on the top of a high mountain. After he had lain for four days, alone and apart from everyone; it was told that he was revived. How it happen and why is what inspired the people. It was told upon his revival, he came down from the mountain. He came back to his people and told them that while he was on the mountain his spirit had traveled to a strange and beautiful country. On his journey, he crossed a small stream of clear water, and then came to a cedar tree where he saw cloths of every color and all sorts of bird feathers tied in the branches. At the base of the tree he saw several ceremonial pipes and different kinds of sacred paints.

He took a white cloth from the tree and some of the red earth paint, somehow knowing that this was only a part of his journey. He continued onward. Soon he came upon an earthen mound; there he saw a figure of someone standing on the mound clad in a white and purple covering like a robe. What he saw was the spirit of a man standing with long hair, parted in the middle. As the Paiute man looked, the figure of the man on the mound held out his hands showing there were cuts upon them. The spirit never once looked up, and always kept his

head bowed. The Paiute man saw that this person was someone he had heard about, someone that others called the Messiah, the white mans Jesus, the Son of the Father in the Heavens. The Paiute man noted by the personage's manner that he wanted him, the mortal man, to pass by on the left, the correct way to pass. Still he did not speak, so the Paiute man passed on his left and went on.

As he traveled on his journey, the Paiute man saw in a valley, an Indian encampment, which extended along the entire bottom of the valley. It was a huge camp. When he came nearer to the encampment of lodges he saw a man approaching. When the man came closer to the Paiute, he discovered that it was his deceased father who came to meet him. His father embraced him and led him to the village.

On the edge of the village he saw several men playing a game with big hoops and sticks and the boys playing with rings and sticks. He saw several women playing with baskets and plum seeds. Other women were playing with small decorated bones and staves (sticks) in a game. He felt to be among familiar people yet he could not comprehend their speech. They soon came to a tipi in which they entered and there the spirit of the Paiute man saw his deceased relatives, his mother, aunts, uncles, brothers and sisters. Somehow he understood that the old people sitting near the entrance of the tipi were his grandparents.

He was given food and after he ate, he understood to watch closely the people who were dancing about. His father took him to the dance area and there his spirit saw the people were dancing in a circle. The dancers were all painted and each of them wore feathers.

He joined in the dance and learned some of the songs they were singing. As he was dancing he noticed some of the people were acting strangely as if they were possessed with some kind of a spirit. There were seven singers with two more men holding long poles appearing to be sentries or soldiers. These two men took no part in the dancing.

Several men in the dance ring ran from one individual to another, downing (dropping) some of the dancers, and mesmerizing others.

One man came up to him and blew his breath on his chest. Then blew his breath toward his mouth. This caused the newcomer (Paiute) to fall into a trance with the others who had already fallen into trances.

However, he rose quickly from the trance to continue in the dance for a long time. Finally the man who had put him into a trance took him to one side. Now the Paiute could understand the speech, and was told, "Brother, you are now possessed with this power. You must return to your people and teach them this dance. Explain to them what you have witnessed, that you have seen the Messiah, who is the Son of the Father in the Heavens, and that he is leading us to all your people. You are to instruct your people they must dance so they can receive this power and be led to more of your people. We know you are in the world of the living. What you witnessed at the tree is yours. Use the red earth you found in the mountain and give it to your people. Let them paint their faces red before they dance. Explain to them that you seen the Messiah. Let them mourn as you see these people mourning. They are mourning for you. Your people must also mourn. Once you

See *Hand game songs*, page 8

First Indian aviator

By Dick Trotten, University of Wyoming



Courtesy photo
Eddie "Tall Feather"
DeLarm

After World War I he spent a few years barnstorming and instructing. After flying for several pioneer airlines, DeLarm became a test pilot for the Ford Motor Company, flying the famous Ford Trimotor planes. This led to a job as a pilot with the old N.Y.R.B.A. Airline where he flew the famous Commodore Flying Boats from New York to Rio de Janiero and Buenos Aires.

Pan American Airways absorbed this company and DeLarm stayed with the Panagra Division flying all through Argentina and Chile.

During this time he took a charter trip over the Andes and was arrested in Chile because some of his passen-

gers were carrying guns and ammunition. After spending 43 days in jail, waiting for the firing squad, he escaped and spent 13 days crossing the Andes on foot living off bugs, nuts and berries.

When World War II came along, DeLarm spent 39 months ferrying bombers across the North Atlantic and also serving as a flight Lieutenant in the Royal Canadian Air Force.

In 1945 DeLarm, still going strong, became a pilot for Avensa, Pan American's Venezuelan subsidiary. In 1948 some sharp-eyed insurance doctor noted that DeLarm was 60 years old and the Company was forced to retire him.

Too old? Not Eddie DeLarm. Right back to Venezuela he went where he parlayed a one-plane freight operation into a large airline known as Lansa.

When Jimenez took over as present of Venezuela, DeLarm was arrested and thrown into jail on charges of smuggling Americans out of Venezuela to avoid paying income taxes. These charges were trumped up, DeLarm said.

Jimenez took his airline away from him and DeLarm returned to the states broke but still ready for more.

At 71 years of age, DeLarm ran a bait, tackle and boat business in Hialeah, Fla. along with several other import and export enterprises while he marked time waiting for Jimenez to give him back his airline, so he could get back in the air again.

Those are the highlights and only known information of the career and life of an amazing man, the first American Indian pilot. Holder of F.A.I. License 4901, Transport License 28944, A&E 5200, member of Quiet Birdmen and the OX-5 Club.

Blessed life

continued from page 1



Erma Jean Wallace Brown with her daughter Sonja.

listened to them talk in Arapaho a lot more now that I am older," Erma reflects.

Erma's life as she knew it abruptly changed at the age of 6 when a man by the name of Matlock came to Erma's home and told her grandma she had to go to school.

"I remember crying and I didn't want to go ... I don't know if someone had reported us or what but I remember 'they' came and told my grandma I had to be sent to school ... a lot of Indian children were taken from their families back then to go to school. I kicked and screamed and I really didn't want to go ... my grandma was all I had and the farm was all I had ever known," Erma said softly, tears flowing as she remembers that day as a little girl. "I remember I was yelling at my grandma this one day as she was buying me some clothes and trying to get me to try on a dress ... I yelled at her 'why do you want me to go to that school' and I was crying and carrying on. I remember she sat me down, looked at me in the eyes and quietly said to me that it was very important that I get an education if I wanted to live in the white man's world and get along with them. She said she didn't want me to leave but that I had to go and for me to try and understand that. As she sat there talking to me in Arapaho about her feelings I realized how wise and loving my grandma was and I knew it would be okay."

So in September 1939, Erma arrived at the

Concho Boarding School. To this day Erma said whenever she visits Concho and sees that tower she gets a sick feeling in her gut, "because when I was little and they were taking me to the school whenever I saw that tower I knew we were almost there and it made me very sad."

The first day of school Erma said they cut her hair in a little buster brown looking cut and off came her overalls, what they called 'home clothes' and into her government issued uniform.

"That first day I went, I can remember it as clear as crystal ... they gave me government issued underwear, socks and these old ugly leather shoes. I hated those leather shoes, they were made at Ft. Leavenworth and I can remember my friend, Laurie Hoof, whose dad was in Ft. Leavenworth for shooting her mother over in Canton, used to say look in the box and see if there is something in there from my dad because he helped make those shoes," Erma said. "We got a number, a uniform and a toothbrush and there were all kinds of rules, like a certain time we ate, an assigned room ... there are so many things about Concho School I will never forget, it's like stepping back into time to talk about it."

Erma stares off into space, tears finding their way down her cheeks, "they gave us sheets and showed us how they wanted the beds made and we couldn't use pillows be-

cause they told us using a pillow made you hump backed. In the summer time we would wear little white Muslim gowns with blue piping around the sleeves and collars and in the wintertime we would wear flannel pajamas ... I spent all my years at Concho, I lived there year round. I don't know what happened but my mother and my grandma had gotten into a big fight and my mother ordered my grandma to stay away from me and that's when I basically became homeless, so I just lived at Concho year round ... I never left."

Erma said she must have been around 9 or 10 years old when that happened, but said she remembers something told her, in her soul, that she would be better off staying at that school because of some things that had happened to her at her grandma's house, "I don't know, I just knew I would be better off so from there I just lived there year round."

As time went on life became routine for Erma at Concho School up until a time when there was talk about closing the school.

"There were four or five of us that wouldn't have anywhere to go if they closed the school and they didn't know what to do with us ... so we had a dorm mother, Minnie Garrett that we called mom Garrett," Erma paused and said, "She was so good to me and she was another big influence in my life ... it was like she was my grandmother, aunt, mother all wrapped up together and I learned a lot of good things from her. She was a Delaware Indian and she taught me what kindness was and what giving was."

For that one summer, Erma and four of her classmates went to live in the 'cottages' and mom Garrett took care of them.

"When those cottages were first built they were beautiful, they were like nothing I had ever seen before. They had shiny dining room furniture, varnished and it was just like living in a castle to me. They had wood floors, not the old concrete floors like at the main school and a playground ... anyway we got to stay there that summer and it was decided they would not shut the school down, so back to the old campus with the concrete floors I went that fall."

Erma said that was the time they brought busloads of Navajo kids in.

"I can remember seeing Grey Hound bus after Grey Hound bus bringing all those Navajo kids. They wore cowboy hats and cowboy boots and some of them didn't speak a word of English."

After a short time a new pilot program was implemented at Concho School and they built two new dorms called Cottage A and Cottage B.

"The plan was for 12 boys and 12 girls to live in each cottage in a family style and that's what the boarding schools were supposed to go to. Some school was the model school for that and I was really happy I got

picked to go live in those cottages ... that's around the time I can remember Moses Starr came to Concho School and we would all hang out together," Erma laughs and her eyes sparkled as she continued, "Moses teases me now and says yeah I used to look at you in school but you were always looking at those other boys. I laugh and tease back saying yeah Moses I saw you hanging out with the big girls in school and he winks and says you know why I hung out with the big girls ... because they gave me candy bars. Moses and I go way back and I remember when he had to leave the school and that's when he joined the military."

Erma leans back in her chair and looks ahead as she says, "I have had a blessed life, you know."

Spending all her high school years at Concho School Erma said the experience at Concho helped her in her later life, though she didn't know it at the time.

"I'll be honest with you there were good times at Concho, but there are those times I don't like to remember ... the dark memories ... and if you told it was always the child's fault not the employee's fault ... but it was my home and though there were bad times there were lots and lots of good times too and people I will never forget that had a lot of influence in my life."

Erma said one such person was a teacher named Ms. Weide. "She was such a good teacher and I don't know what kept her at that little Indian school but she had it going on. She was another role model and I loved the way she taught. She would start out talking about Arizona and before you knew it she was carrying you to the Middle East, Germany and she used to talk about something called Hummel figurines. I would just nod and say 'uh-huh' ... well you know what ... the first time I went to Germany I started my collection of Hummel figures. You know I thought isn't it odd I learned about these figurines in a little old classroom in an Indian school ... it was just amazing. When I got out there in the world I already knew a lot of things from Ms. Weidi."

Erma graduated in 1951 and ended up working in the tourism business at Pike's Peak in Colorado with her mother.

"After graduating I just kind of hung around and if I had not left I probably would have gotten into trouble because I had started to hang around a group that was kind of wild," Erma remembers.

She said going to Colorado kicked off her adult life as she worked as a fry cook and her mother as a cook.

"Jack Bohan owned the business and I just fell in love with him, his wife and his family," Erma said.

Taking a moment, Erma pauses and said, "It's funny

See Blessed life, page 8

The tenth annual Oklahoma Native American Youth Language Fair

We are pleased to announce the tenth annual Oklahoma Native American Youth Language Fair (ONAYLF) April 2-3, 2012 at the Sam Noble Museum in Norman, Okla.

Any student from grades pre-Kindergarten through 12th, who is learning a Native American language at any skill level is invited to participate.

Students present spoken language and songs in Native American languages

to their peers, the public and a panel of judges made up of elders and language teachers. Student books, videos and poster art are displayed and language advocacy essays are read.

Categories and age divisions for the 2012 ONAYLF are as follows, Spoken Language (Group and Individual)-PreK-2nd, 3rd-5th, 6th-8th and 9th-12th.

Song in Native Language (Group and Individual)-PreK-2nd, 3rd-5th, 6th-8th and

9th-12th.

Language with Power-Point 6th-8th, 9th-12th.

Language Masters, 3rd-5th, 6th-8th, 9th-12th.

Poster Art, 3rd-5th, 6th-8th, 9th-12th (theme is I Am My Language).

Book, PreK-2nd, 3rd-5th, 6th-8th and 9th-12th.

Film/Video, 6th-8th, 9th-12th

Advocacy Essay, 9th-12th.

REGISTRATION CLOS-ES MONDAY, MARCH 12, 2012

To register, a teacher, program coordinator or parent must complete and submit the following:

Cover Sheet

List of students

Performance Entry

Form(s) - 1 for each individual or group performance

Other appropriate lists

All materials are included in the Registration Packet available at www.onaylf@snomnh.ou.edu.

For more information contact Fair Coordinator, Christine Armer at (405) 325-7588.

Learn the Cheyenne language and Arapaho language ONLINE. PHRASE OF THE WEEK
The Cheyenne and Arapaho tribes' Language Program posts a phrase each week at www.c-a-tribes.org. An audio recording assists with pronunciation of each phrase, making it easier than ever to learn. Give it a try today! VISIT WWW.C-A-TRIBES.ORG Keep the Cheyenne and Arapaho languages alive.



2012 OKLAHOMA INDIAN NATIONS PRINCESS CONTEST

Oklahoma Indian Nation Powwow Committee announces the 2012 Princess contest.

The OIN Committee is now accepting applications for the 2012 Princess contest. Age Categories are Senior Miss, ages 14-19, Junior Miss, ages 7-13 and Little Miss, ages 1-6.

Applicants must be of American Indian Descent. The Princess contest will be judged by penny-a-vote.

Tentative date the OIN Committee will count penny votes is 7 p.m., April 26, 2012 at the Darlington School in El Reno, Okla. Princess Candidates are requested to convert change to bills.

The Princess Coronation Dance is scheduled for May 2012, date and location to be announced.

Applications can be obtained and submitted to: Dara Franklin, (405) 361-8945 or Christine Morton, (405) 422-3477.

Stories from the Elders

Winter was the time for story-telling among the Cheyenne and Arapaho tribes. Because there was no written language, the only way that the tribes' cultures and legends could be passed down to the next generation was through the words of a story teller.

Their stories were meant for teaching and enjoyment and usually told during the cold winter evenings.

Washita Battlefield National Historic Site will host three educational programs at the park's visitor center during the month of the Snow Moon (February).

Old man winter may be howling outside but inside, around the campfire, from 3:30 p.m. until 5 p.m., it will be a time for fun, warmth, hot chocolate and cookies. Come join us for Stories from the Elders.

Schedule of story times:

Feb. 10 Pre K - 3rd Grade

Listen to a story/play the Plumb stone game and win a feather!

Feb. 17

4th - 6th Grade
 Listen to a story/ make your own Warrior shield

Feb. 24 7th - 8th Grade

Listen to a story/make a winter count or Warrior mask

Washita Battlefield National Historic Site protects and interprets the setting along the Washita River where Lt. Col. George A. Custer led the 7th U.S. Cavalry on a surprise dawn attack against the southern Cheyenne village of PeaceChiefBlack Kettle on Nov. 27, 1868. The attack was an important event in the tragic clash of cultures of the Indian Wars era.

The site is located in western Oklahoma near the town of Cheyenne, halfway between Oklahoma City and Amarillo, Texas. The park's new visitor center is located one mile west of Cheyenne on Highway 47A.

For more information, call (580) 497-2742 or visit www.nps.gov/waba.

Helping bring the latest technology to western Oklahoma

By Rebecka Lyman, Reporter

On Jan. 19, 2012 the Cheyenne and Arapaho tribes teamed up with Pioneer Long Distance, Inc. (PLDI) to create a community survey. The survey will be distributed within the Cheyenne and Arapaho communities and the surrounding rural areas to identify current needs and local broadband demands.

“We met with Teresa about a year ago and wanted to add the Cheyenne and Arapaho tribes to the application for a grant we are working on,” Gary Coy, PLDI, Senior Systems Analyst said. “We are collecting data and looking for where services may be needed so that we may meet the needs of the tribes’ communities.”

Coy said that PLDI wants to reach the rural areas. “We want to build a better broadband services for rural areas of central western parts of Oklahoma and the survey is a list of questions to be answered so that we may be able to find out what the tribal members needs are for broadband services are,” Coy said.

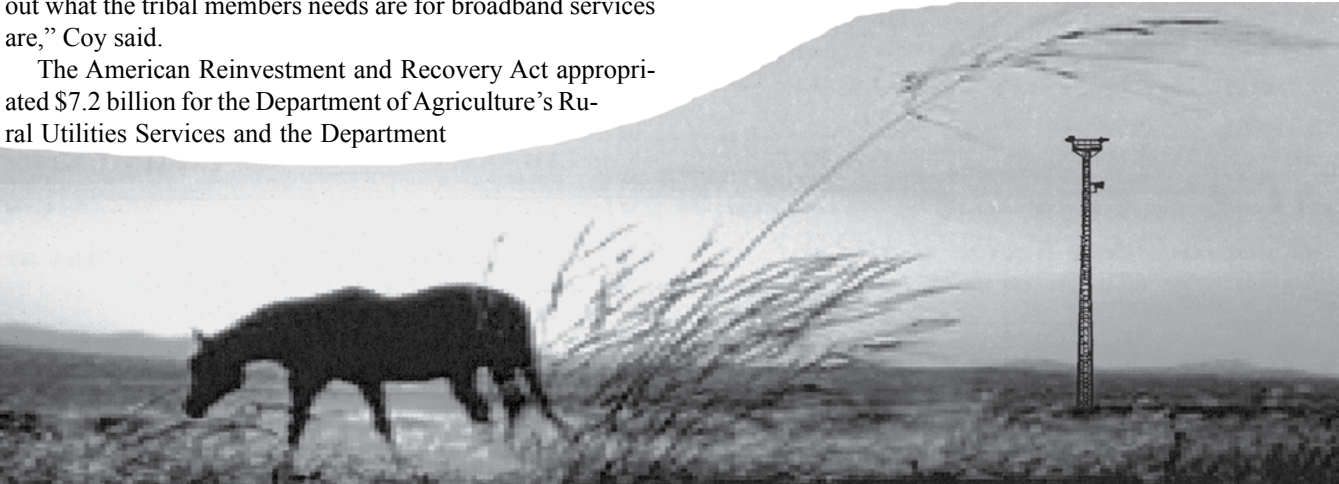
The American Reinvestment and Recovery Act appropriated \$7.2 billion for the Department of Agriculture’s Rural Utilities Services and the Department

of Commerce’s National Telecommunications Information Administration to expand broadband services to rural areas across the United States.

PLDI is one of the telecommunication companies awarded some of the grant funding.

“This project will provide long-term technology for customers in rural areas, we will be constructing a fixed wireless system that will extend from Kansas to the Texas border along the Western quarter of the state,” Coy said.

A drawing will be held on March 9, 2012 for those who fill out and take the survey for a chance to win one of four \$50 Wal-Mart cards or a grand prize of an Amazon Kindle Fire. For more information about taking the survey contact the Cheyenne and Arapaho Education Department at (405) 422-7568 or P.O. Box 167, 200 Wolf Robe Circle, Concho, Okla. 73022



LABOR DAY POW-WOW PRINCESS CONTEST
PENNY A VOTE
 Sponsored By
 Labor Day Pow-Wow Committee

Download Contest Form at www.c-a-tribes.org

Contest Schedule
 Kick off – Saturday, January 28, 2012
 Deadline – Friday, May 4, 2012
 Announce Winner – Friday, May 11, 2012
 Coronation – Saturday, May 26, 2012

CONTEST RULES

- Competition Open to all Enrolled Cheyenne and Arapaho Tribal Members
- Age 16 to 22 years old
- Single, no children, no marriage
- Proof of Age
- Proof of Enrolled Tribal Member
- Submit Contest Form and Penny Vote by Deadline Date of May 4, 2012
- Submit Photo in Tribal Regalia
- Submit Essay on “Why I want to be Miss Labor Day Pow-wow Princess”

CHEYENNE-ARAPAHO LABOR DAY POW-WOW COMMITTEE
CALLING ALL YOUNG LADIES TO RUN FOR THE 2012-2013 LABOR DAY PRINCESS

For Information Contact:
 Virgil Franklin, Jr., (405) 245-2335
 Louella Oldbear, (405) 426-2278
 Diane Willis, (580) 791-2859
 Mack Sittingbull

Contest Form

Day Pow-wow Committee
 ay Princess Competition – Penny A Vote

Contestant Information (please print or type)

Name _____
 Address _____
 City, State, Zip _____
 Home Telephone _____
 Cell Number _____
 Date of Birth _____
 Tribe _____
 Education _____
 Parent or Guardian _____

Contest Rules

Eligibility Contest open to all enrolled Cheyenne and Arapaho tribal young ladies, who must be of the age 16 to 22 years old.

Requirements Contestant must submit contest form to the Labor Day Pow-wow Committee by the deadline date of Friday, May 4, 2012. Contestant must have no children and cannot be married or living with a boyfriend. Must show proof of age and tribal affiliation. Must submit photo in tribal regalia. Must submit a typed or written essay on the topic of “Why I want to be Miss Labor Day Pow-wow Princess”, no required number of words or pages.

Guidelines Penny A Vote Contest starts on Saturday, January 28, 2012. The contest will run for 97 days, only one form per entry during the contest. Contest ends on Friday, May 4, 2012. Winner announced on Friday, May 11, 2012. No ties; should amount of the penny a vote are equal, the essay will determine the winner. Contestant winner will represent the Cheyenne-Arapaho Tribes Labor Day Pow-wow for the time period of May 2012 to May 2013.

Winner The contestant who submits the most votes (Penny A Vote) will be the winner. The announcement of the winner will be on Friday, May 11, 2012 via telephone and posted in the tribal newspaper. Crowning of the winner will be on Saturday, May 26, 2012 at the Labor Day Coronation Dance.

Release of Information
 Please use the following acknowledgement:
 I hereby release and hold harmless the Sponsor and their respective representatives from any and all claims, demands, losses and liabilities arising out of my participation in the Labor Day contest.

Signature(s) _____
 Date _____

For information contact: Labor Day Pow-wow Committee
 Virgil Franklin, Jr., Chairman
 2804 Charles Drive
 El Reno, OK
 Telephone: (405) 245-2335

EATING
 well
 for **DIABETES**

By Jennifer Southard, MS, RD/LD
 C&A Diabetes Wellness Program

Whole Grain vs. Fiber

Fiber plays an important role in weight loss, weight management and blood glucose control. Many people find the difference between whole grain and fiber to be a little confusing.

What is all the buzz surrounding whole grains?
 Simply put, whole grains are important to your health because they contain fiber as well as vitamins, minerals and antioxidants. Eating more whole grains can help reduce the risk of heart disease, cancer and diabetes. Whole grains are also involved in lowering triglycerides, improving insulin control, helping with weight management and slowing the build-up of plaque in the arteries.

Why is fiber important?
 Fiber helps to keep food moving efficiently throughout your body. High fiber diets provide bulk, are more satiating, and have been linked to lower body weights. By consuming the recommended 25-35 grams of fiber daily, you can reduce your risk of heart disease, constipation, gastrointestinal disorders, weight gain and diabetes.

So how do you know if a food contains whole grain?
 Check the ingredient list. Choose foods which list whole wheat, whole oats, brown rice, etc. on the ingredient list first. “Made with whole grains” means that the product contains some whole grain, but the product is not 100 percent whole grain. Whole grain products include brown rice, bulgur, oatmeal, whole-grain corn, whole oats, whole rye, whole wheat, and wild rice.

How do you find which foods are high in fiber?
 Look at the nutrition label and choose items that contain 3 grams of fiber per 100 calories of bread and 5 grams of fiber per 15-20 grams of carbohydrates. Fiber is found in whole grains, beans, fruits, and vegetables.

Tournament
 continued from page 1

S1W’s was awarded MVP. Ira Ellis of Tropics was given the Sportsmanship award. AJ Reyes and Wayne Runnels of the Tropics, Steven Blackowl and Trent Lonelodge of the S1W’s and Chris Rednose of the Thunder were all awarded all tournament team.

The R.E.Sp.E.C.T. Program would like to thank all the teams, players and fans who came out and helped make the event a special one. We look forward to making it bigger and better for next year’s tournament.

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Classic Meat Loaf
Cooking with USDA Foods
 Recipes furnished by the
 Cheyenne & Arapaho Food Distribution Program

Ingredients:

- 2 Tbsp ketchup
- 1 Tbsp brown sugar
- 1 can diced tomatoes
- 1 bell pepper, chopped
- 2 large eggs
- 2 Tbsp tomato paste
- 1 Tbsp Worcestershire sauce
- 1 tsp dry oregano
- ½ tsp parsley flakes
- salt and pepper
- 1/2 cup dry bread crumbs
- 1 small onion, finely chopped
- 2 lb ground beef

Directions:

1. Heat oven to 375°F. Line a rimmed baking sheet with foil. In a bowl, combine the ketchup and brown sugar.
2. In a large bowl, whisk together the diced tomatoes, bell pepper, eggs, tomato paste, Worcestershire, oregano, 3/4 tsp salt and 1/2 tsp pepper; stir in the bread crumbs. Add the onion and parsley and mix to combine.
3. Add the beef and mix just until incorporated. Transfer the mixture to the prepared baking sheet and shape into a 9 x 3 1/2-in. loaf. Bake until the internal temperature registers 150°F, 40 to 45 minutes. Let rest for 5 minutes before slicing.

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BRIEFS

The 15th annual National Indian Education Association’s Legislative Session
 Feb. 13-15, 2012 in Washington, D.C. Host hotel is the Holiday Inn Capitol, 550 C Street S.W., Washington D.C. For more information or to register visit www.niea.org.

Introduction to Indian Housing Management
 Feb. 21-23, 2012 in Albuquerque, N.M. For more information or to register visit www.falmouthinstitute.com.

Basic Indian Law
 March 14-15, 2012 in Las Vegas, Nev. For more information or to register visit www.dciamerica.com.

Construction Project Management for Tribal Organizations
 Feb. 21-22, 2012 at the Hard Rock Hotel in Las Vegas, Nev. For more information or to register visit www.falmouthinstitute.com.

The 35th annual Conference on American Indian Education-Turning Vision

into Action
 March 15-17, 2012 at the Humboldt State University in Arcata, Calif. For more information or to register visit www.humboldt.edu.

The 11th annual Native Women and Men’s Wellness Conference
 March 18-22, 2012 at the Rancho Bernardo Inn in San Diego, Calif. For more information or to register visit www.aio.org.

Officers Association Conference
 March 20-21, 2012 at the Roosevelt Hotel in New Orleans, LA. Indian Country’s leading economic and financial gathering. For more information or to register visit www.nafoa.org.

Progressive Governance for Tribal Council and Board Members
 March 27-28, 2012 in Phoenix, Ariz. For more information or to register visit www.dciamerica.com.

The 30th annual Native American Financial Of-

The 2012 Indian Gaming Tradeshow and Convention
 April 1-4, 2012 at the San Diego Convention Center in San Diego, Calif. For more information or to register visit www.indiangaming.org.

The 33rd annual National Indian and Native American Employment and Training Conference
 April 22-27, 2012 at the Paragon Casino Resort in Marsville, LA. For more information visit www.ninaetc.net.

The third annual Native American Health Care Conference
 April 16-17, 2012 at the Cosmopolitan in Las Vegas, Nev. For more information or to register visit www.nativenationevents.org.

The 2012 National Forum on Dropout Prevention for Native and Tribal Communities
 April 15-18, 2012 at the Sheraton Crescent Hotel in Phoenix, Ariz. For more information or to register visit www.dropoutprevention.org.

One man's fight

continued from page 1

loosing someone like him really affected me, he is missed," Birdhead said. "Through ceremonies, prayer and sweats I began to try to heal myself, after two months I realized that I needed to get on with my life. I found out that after Shiloh's death, there were 32 more suicides on the reservation."

One day Birdhead was sitting with the tribes' Health Board when an idea came to light.

"They told me, I should start a suicide task force, they said something for the kids, something to get them motivated and give them hope," Birdhead said. "So I did."

Birdhead said he and Shiloh were very involved within their community, being teachers for the smaller children.

"It was November 2009 that I decided to make a facebook page, it is called Native American Suicide Prevention Organization (NASPO), we began as an organization in South Dakota," Birdhead said. "I began volunteering, and got involved with other organizations such as Front Porch Coalition, it is a suicide task force and the Center for Equality group a lot of suicides have to do with sexuality. I also reached out to other tribes in and around New York City, N.Y."

According to a report from Indian Health Services (IHS) from 2008 the rate of suicide for American Indian and Alaska Natives is far higher than that of any other ethnic group in the United States, 70 percent higher than the rate for the general population of the United States. American Indian and Alaska Native youth are among the hardest hit. They have the highest rate of suicide for males and females, ages 10 to 24, of any racial group.

Birdhead said the community gave him great support.

"When I made the facebook page, NASPO got worldwide support. We went from the first day up and running with four users to today with over 17,000 users," Birdhead said. "I was excited about helping my people and others across the world,

Nick, my mentor encouraged me, now NASPO has a Website," Birdhead said.

The NASPO aims to educate the youth, parents, schools and Native American tribes about the prevalence of suicide among the Native American people, the warning signs indicating a person is at increased risk for attempting suicide, strategies for intervening with those at risk for attempting suicide and the availability of resources on and off the reservations, in order to reduce the risk of suicide.

Kara Hernandez, New York NASPO, representative said Birdhead is an inspiration.

"I hope William inspires the people of his tribe as he has inspired us and thousands of people around the world," Hernandez said.

Birdhead said the organization hit a road block in 2011.

"I was excited moving forward and got a little ahead of myself, then I started getting phone calls and being asked questions, such as is our volunteers certified in certain states? I did not realize the qualifications someone must have to just help another person," Birdhead said "Now if someone calls one of our numbers it will have a message that we are not available at this time. I am working on that. I want to change the message to say call the National Hotline, which is posted on our Website."

NASPO is looking for volunteers who are willing to get trained and



Photo by Rebecka Lyman

William Hawk Birdhead founder of Native American Suicide Prevention Organization (NASPO).

certified to answer phones and help those in need, that are having suicidal thoughts. These volunteers can be anywhere in the United States, just set aside a few hours to answer the phone calls coming in, Birdhead said.

Today Birdhead said he is living his spiritual life and going forward.

"I decided to move to Oklahoma to help my Cheyenne people. I was not here for very long and landed a job with the Cheyenne and Arapaho tribes working in the security department," Birdhead said. "I have a lot of projects going on. I also enjoy filming and will be working on a big project this summer. My health is not that good right now, but I have hope and faith that I will be fine. NASPO has a really great foundation and I just want to rebuild the board of directors with good spiritual people who care about other people."

For more information NASPO or to volunteer call (347) 443-9848 or (505) 221-6309.

40 years after Wounded Knee, trial judge reflects

By Kevin Abouezk

Reprinted with permission, Lincoln Journal Star

As the old judge spoke, the 17-year-old girl's eyes watered.

Bianca White thought of her great-great-grandmother lying on that frozen ground, a victim of a massacre of more than 300 of her tribe's men, women and children. She remembered visiting the Wounded Knee Cemetery in South Dakota and seeing her grandmother's name etched on the gray stone marker.

In January 2012, years after her grandmother died at Wounded Knee, White sat in a federal courtroom listening to senior U.S. District Judge Warren K. Urbom talk about the massacre and about his role overseeing the trials of Native activists who took over Wounded Knee in 1973.

"It made me think a lot about my ancestors and what they went through," said White of the Santee Sioux Tribe.

Urbom spoke to students involved in the Native Sovereignty Youth Project, a yearlong leadership project organized by the Nebraska Commission on Indian Affairs with financial support from the U.S. Department of Health and Human Services.

The project is introducing nearly a dozen students from each of Nebraska's tribes -- Omaha, Ponca, Santee and Winnebago -- to professionals and leaders, including university professors, attorneys, state senators and football coaches.

On Wednesday, the students met Rep. Jeff Fortenberry, R-1st District, and had lunch at the Governor's Mansion with First Lady Sally Ganem and several state senators.

Appointed as a district judge in 1970 by then-President Richard M. Nixon, Urbom presided over the trials of nearly 150 Native activists in 1974. They faced charges over their involvement in the 1973 siege of Wounded Knee, which began after members of the American Indian Movement took over the village to gain attention for their concerns about corruption in the Oglala Sioux Tribe's government.

The activists held off federal officers for 71 days, and the siege resulted in one FBI agent being paralyzed and later dying, as well as two activists killed. After it ended, the trials of about 150 activists were consolidated, with Ur-

bom overseeing all of them.

He began his talk Wednesday describing the Wounded Knee massacre. He said AIM chose the village because of its historical significance and asked the students how many had visited Wounded Knee. Four raised their hands.

Urbom said it made sense for one judge to preside over all of the trials since many of the facts of the individual cases were similar. The trials began in Sioux Falls, S.D., but Urbom asked that they be moved to Lincoln after three months, and they were.

He said he eventually dismissed charges against about 100 of the activists for lack of evidence.

"I said, 'That's not enough.'"

Of the 49 remaining defendants, he found six guilty, and the Eighth Circuit Court of Appeals later overturned four of those convictions, citing insufficient evidence. Charges against two of assaulting a federal officer and interfering with a federal officer stuck, and both got probation.

Urbom said he tried to respect the activists and even agreed to allow many of them to be sworn in using a Native medicine pipe rather than the Bible. He ignored a warning from a U.S. marshall that accommodating the activists' wishes would lead to chaos in the courtroom and allowed them to remain seated when he entered the courtroom.

"Nothing they did signaled to me that they were there to cause trouble," he said. "They didn't cause trouble."

He also allowed some Native witnesses to offer testimony in the Lakota language and allowed some tribal leaders to sit in the jury box during the trials.

Urbom said his autobiography, "Called to Justice: A Life of a Federal Trial Judge," likely will be published by the University of Nebraska Press this fall and includes information about the AIM trials.

Cherish Mallory, a 16-year-old from Winnebago, said she was impressed by Urbom's willingness to accommodate the Native activists' cultural requests.

"He was understanding about the traditions," she said. "It's just interesting."



Powwows & Events CALENDAR

Lucky Star Casino presents Toni Braxton

Feb. 4, 2012 at the Lucky Star Event Center in Concho, Okla. Doors open at 7 p.m. Show begins at 8 p.m. Tickets are available at the casino box office. Call (405) 262-7612 or visit www.luckystarcasino.org.

Native Open Hand Games-Southern Style

Feb. 4, 2012 at 1950 Beaumont Dr. in Norman, Okla. Hosted by the Norman First American UMC. Everyone is welcome. For more information contact Alan Yeahquo, Coordinator at (405) 321-5640. Lunch will be provided after games.

Richard D. Roubedeaux Birthday Dance

Feb. 4, 2012 at the Otoe Cultural Building in Red Rock, Okla. Dance begins at 2 p.m. Supper at 5 p.m. Gourd dance following supper. Please bring covered dish.

Dorothy Heap-of-Birds Memorial Gourd Dance

Feb. 4, 2012 at the Clinton Fairgrounds in Clinton, Okla. Painting ceremony begins at 2 p.m. Gourd dance at 3 p.m. Supper at 5 p.m. Contact Choya Hammond at (580) 309-1992 or Ruth Bearshield at (580) 303-8378 for more information.

Tulsa Indian Art Festival

Feb. 16-18, 2012 at the Glenpool Conference Center, Hwy. 75 and 121st Street in Tulsa, Okla. Entry forms can be found at www.indianartfestival.com.

Thunder on the Beach Powwow

Feb. 17, 2012 at the Indian Rivery County Fairgrounds in Vero Beach, Fla. For more information call (772) 567-1579, email deedee1579@aol.com or visit www.thunderonthebeachpowwow.net.

Lucky Star Casino presents Loretta Lynn

Feb. 18, 2012 at the Lucky Star Event Center in Concho, Okla. Doors open at 7 p.m. Show begins at 8 p.m. Tickets are available at the casino box office. Call (405) 262-7612 or visit www.luckystarcasino.org.

The Arrington -McSpadden All Indian Rodeo

Feb. 18, 2012 in Tahlequah, Okla. Sponsored by the Arrington-McSpadden All Indian Rodeo Association. For more information email dwrshirley@aol.com.

The 14th annual United San Antonio Powwow

Feb. 18-19, 2012 at the Alzafar Shrine Temple, 901 N Loop 1604 West in San Antonio, Texas. For more information contact Erwin DeLuna at (210) 736-3702 or email NativeAmerican@netscape.net. Vendor applications available.

Cheyenne and Arapaho Housing Authority Mandatory Community Meetings

ATTENTION ALL HOMEBUYERS: Each homebuyer is required to attend at least one of the following meetings listed below. All meetings begin at 6 p.m.

Feb. 7-Seiling, Woodward, Canton
Seiling Community Hall

Feb. 9-Yukon, Calumet, Kingfisher, El Reno
Concho Community Hall

Feb. 21-Thomas, Weatherford
Pioneer Center

Feb. 23-Watonga, Geary
Watonga Community Hall

Feb. 28-Elk City, Hammon
Elk City Clarion Inn Conference Room

Feb. 29-Clinton

Clinton Housing Conference Room

The purpose of these informational meetings is to benefit the participants in the homeownership program. Home maintenance issues will be covered as well as various other topics to help you as the homebuyer to become more knowledgeable regarding your home, programs and policies pertaining to the housing authority.

For more information call (580) 331-2400.

NEEDED: Foster Homes for our Cheyenne & Arapaho children! You may be the one to change a child's life!

Preserve Their Future Become a Foster Parent or Adoptive Parent TODAY!



Foster Care means I Care What Child is Waiting on You to Care Cheyenne and Arapaho Tribes Foster Care Program (405) 422-7495

Blessed life

continued from page 5



Grandma Clara Thunder

how life happens. When we were there awhile I guess Mr. Bohan finally took notice we were Indian so he asked me to go into where they sold materials and stuff ... well word got passed around that I was Indian so when the tourists would come from all the foreign countries they always wanted to take my picture.”

Erma said she worked and on her days off she would head down the mountain to Colorado Springs to

the dances.

“Ft. Carson was right next door so to speak and there were plenty of guys around,” Erma laughs, “and yes, that’s where I met my husband, Armor. He was 21 and I was 19 ... just kids ... he was nice looking, very nice, a military man. He asked I said yes and away we went to Ft. Knox in Kentucky. The military literally took us all over the world ... so when I say I am blessed, I mean that I am truly blessed. I have four wonderful kids, all college educated, David is 58, Mark Allen is 51, Robert is 55 and Sonja is 50. They all went to Haskell when it was a junior college and Haskell helped them with a higher education from there. My sons graduated from the University of Kansas and my daughter left Haskell and entered the Army for eight years ... yes I am truly blessed.”

Embarking on her married life, Erma and Armor would remain married for 33 years before their divorce.

“You know we really had a great life, not to say times sometimes wasn’t hard, but you had to just work through it and move on. I loved being a military wife ... I loved Germany ... I loved all of it,” Erma said. “When we were first sent to Germany it was in 1955 and the war hadn’t been over that long so there was a lot of damage, a lot of damaged buildings. We only had David at that time, but soon after we were in Germany my son Robert was born.”

Erma thrived as a military wife she said, as she embarked on adventure after adventure.

“I was a Red Cross Volunteer logging thousands and thousands of hours, Armor and I were involved with the American Youth Association ... the AYA ... I was the director and we did all kinds of things for and with the kids. There were dinners and parties and we lived in the beautiful huge apartment. All the furniture was German made and in those days when you moved into the military housing you had silver, crystal, beautiful linens ... oh it was a wonderful life.”

Erma said she missed the closeness of the military communities ... how everybody pitched in to help each other.

“My husband retired in 1971 ... he would always say he was tired of the “new” Army,” Erma sits back with closed eyes, “we came back to the states, ended up at Ft. Benning, Georgia and that’s when hell broke out ... I don’t know what happened ... I just know that when Armor came back from his two tours in Viet Nam he was very different. Sometimes I feel guilty because I didn’t speak out or do something ... it was horrible and very, very different. Everything changes and you have to move with change or you are just left sitting there. Anyway our marriage fell apart after 33 years and along with it my life.”

Struggling through a divorce and all the changes in her life, Erma started to attend counseling and to throw herself into her job. She said she fell back on what has always gotten her through ... working hard and praying.

“After my divorce I would work sometimes around the clock to keep my mind off of things. It was like a healer for me. I worked as a manager at a newspaper and it really helped me to keep my thoughts off of what was going on,” Erma said.

Needing a change, Erma set off to visit her mother one year in Oregon. Some time after her divorce Erma said she had gotten it into her head that she wanted to work at an Indian boarding school, but that’s as far as it had gone ... a thought.

“This one year I went to see my mother in Oregon she said to me, ‘you know Erma there is an opening here at the local boarding school ... you should go out there and apply’. So I went out there with my sister and met the director, Miquel Reyes and I just fell in love with him and his wife and that family ... and believe it or not they loved me and they ended up hiring me,” Erma said.

Erma returned to Georgia, sold everything she owned except what would fit in her small Toyota Tercel and off to work at the Chemawa (which means Home) Boarding School in Oregon.

“You know I guess you could say that was one of the passions of my life working in a Tribal Indian school. I worked there for 20 years and retired when I was 74 years old. It was a high school and we had 69 different tribes from Alaska, the southwest, the northwest and the plains,” Erma said ... then laughing, “You know when I left Concho I thought the only Indians were the Cheyenne and the Arapaho, but there are all kinds of Indians out in the world.”

Erma said it was a day on top of Mount St. Helen’s that she remembers as a breakthrough in her life.

“When I was 58 years old the students and I hiked up Mount St. Helen’s and I got to the top and I just burst out crying ... I could never figure out why I just burst into tears like that but it was kind of a breakthrough for me because I had carried all that stuff inside for so long and it just all came out and I thought to myself, ‘you know I am not a bad person, I am a good person and it was a revelation for me,’”



Erma Brown stands in front of the Tummy Hut, Concho Indian School.

Erma said through the tears but a smile on her face. “I was really a student advocate and I drew from my experience in boarding school and knew what I didn’t want to happen to those kids and what I did want to bring to them was a positive experience ... they loved me and I loved them and with a little love they all blossomed.”

Erma currently resides at the Independent Living Center in Clinton, Okla. and said she calls it the Shangri-La.

“I came back to Oklahoma because it’s my home and I love Oklahoma, I love living at the Independent Living Center and I wanted to come back to get back into touch with my culture and my heritage.”

Erma became quiet as she once again reflected on the journey of her life and tearfully said, “Oklahoma is my home, there were so many memories and my roots are here. When I lived here growing up we were so poor and I remember looking out over some hills and I said to myself I am going to leave this place and I am going to go beyond those hills. I made a pact with myself that I would leave and sure enough I did. I was an Army wife, but I was also an urban Indian because I wanted to learn and to be a better person than what I was ... I can say thank you Creator because I am a better person. I remember my counselor asked me one time ‘Erma are you running away from something or are you running towards something?’ Well today I am running straight towards life and I know I am truly blessed.”

Hand game songs

continued from page 4

have taught this dance to your people you can come to us at anytime and we will teach you more of these ways. People will come to you from all over the country; they will want to see you. This must be taught to them as you have seen here. This religion is for all the Indian people. The spirit will be sent to you and now it is time for you to return to the world of the living.”

The Paiute was brought back from this spirit world and left the valley to return to his people. Night overtook him on his journey back so he went into some bushes to find him a bed. While looking for a place to sleep in the brush he noticed again a man coming toward him. The man was riding a mule and noticed it was the same individual that was called the Messiah that came to him while in a trance.

The man on the mule said, “All what you have seen is true, my son. Tell your people that I have sent you to them, and my spirit will be with them also.” Then the man disappeared and the Paiute made a bed in the brushes and went to sleep. In the morning he continued on to his home and to his people.

Upon his return, the people were afraid of him because they had prepared him to go to the spirit world but not to return. However when he told his story they immediately rejoiced. For many days he prepared and instructed them in preparation for the dance. Then he had them stand in a circle with hands joined and retold his story. Soon he began to sing, as the people moved in a circle they began to have different sensations and shivering throughout their bodies.

When the prophet shouted, they accepted that the Paiute man was a prophet, and the weaker ones started to fall to the ground in a trance. When he waved the white cotton cloth at others they would fall to the ground while the remaining upright ones kept dancing. Some began to mourn and cry, holding their hands toward the sky. They could not control their crying.

The people performed this dance many times over. Eventually the story was told to others. This dance was carried on in this manner until the prophet received a visitor from a northern tribe.

According to the visitor, this northern Indian had been wondering aimlessly since the lost of his child. It was not until he came to the dance and in the trance from the dance, was he able to see his dead child. This dance allowed him to do that. It was through this Paiute prophet in Nevada, who was named, Wovoka, (English name, Jack Wilson) that this happened.

This northern Indian saw their strange doings and got the story of the dance from the prophet Wovoka (Jack Wilson). Wovoka told the northern Indian that he had prior knowledge this person was coming from the north..

This northern Indian returned to his people to tell them of this new religion. He claimed he had seen the Messiah in the mountains. The Messiah had talked to him and through the Messiah had seen his dead relatives and also seen the world of the dead people.

Upon hearing this story, a party of four men, Badger, a Sioux, Sitting Bull, a northern Arapaho, and two others went to Nevada to visit the prophet. When these men arrived at Walker Lake, they found Jack Wilson and his people dancing, singing, and in trances.

They made presents to give him while asking to see the Messiah and their dead relatives. Wovoka (Jack Wilson) replied, “Go and dance with my people and you will see all you want to see.” These men joined the dancing and in a few days

of dancing they went into a trance and saw the Messiah and their dead relatives.

Badger, the Sioux, went to the Standing Rock Agency to teach the dance there. It was received by people who had little to hope for and demoralized by their confinement to the reservation. Unfortunately, the dance was misunderstood by the federal government and military personnel and thought to be a rallying point to overthrow the restrictions imposed by the government. This led to the infamous Wounded Knee Massacre in 1890 when the military soldiers feared that the dance would lead to an outbreak from the reservation and increase Indian hostilities. Here the U.S. Army Seventh Cavalry massacred men, women, and children of the Miniconjous Band of Sioux lead by Big Foot. This happened because they were holding dances and when told to stop, they refused. When faced with the possibility of conflict with the soldiers, they fled. They hoped that the Wounded Knee area in South Dakota would be a haven, but the military easily overtook them in the cold of December. The military use of a gatling gun and their weapons left all dead with only one infant surviving. Big Foot’s band was defenseless against this level of weaponry.

The second person, Sitting Bull, the northern Arapaho, traveled to Oklahoma instead of his reservation in Wyoming. In 1890, he taught the Ghost Dance among the Cheyenne and Arapahoe. Soon the dance spread, with the hope and anticipation of its promise of freedom and prosperity, among the Wichita, Caddo, Kiowa and Comanche.

In that same year, O.C. Painter, Agent for the Indian Rights Association, spent September to mid-November among the Cheyenne and Arapahoe at the Darlington Agency, Indian Territory. He was interviewed by the Kansas City Times about the Ghost Dance that was increasing becoming more known outside the confines of the reservations.

He explained that he witnessed 200 Indians dancing the Ghost Dance at Darlington. According to his account, no drums were used in the dances or bright colors, nor splendid robes. He stated that the Indians believed they were commanded to wait for fire, floods, and earthquakes to destroy the white people. Also he described that there was the use of a wand in their dance, which had significance but was not explained. They believed that when the Messiah came before the white men killed him, now the Messiah would come to the Indians.

In June of 1892, Charles F. Ashley, Indian Agent at Darlington Agency, wrote to the Commissioner of the Indian Affairs, requesting permission for the Cheyenne and Arapaho to visit Jack Wilson, prophet of the Ghost Dance. Cloud Chief, Little Chief, Wolf Robe, Starving Elk, and Little Medicine, Chiefs and Headsmen of the Cheyenne, and Little Hand and Row of Lodges with other Arapahoe Chiefs and Headsmen, determined which individuals were to seek this Messiah and report back what they learned.

Those chosen to go were Bull Tongue, Magpie, Black Bear, Horse Back, Heap of Crows, and Little Chief., Indian Police, Captain Black Coyote, and Private Medicine Pipe with Jesse Bent as Interpreter. Little Chief and Bark, Cheyennes, wanted to go to the Pine Ridge Reservation and Tongue River Agency, to investigate this second coming of Jesus. Captain Black Coyote, Arapaho, of the Agency Indian Police, and Sergt. Washee, Arapaho, of the Indian Scouts from Ft. Reno, were granted permission to go to the Shoshone Agency, Wyoming, to see about this second coming of Jesus. Both were granted

two months leave of absence. The Indians raised two hundred dollars to pay their expenses for the trip. Those who went to Nevada did not see prosperity or support in Wovoka’s community, but disorder and illness. The report they gave upon their return was that the Ghost Dance was a fabrication of this man’s attempt to gain fame.

It was around this time, a young Pawnee named Frank White, who was living among the Wichitas, joined the dance. In his dance trance, he witnessed the stream, the tree, the Messiah and the village of the dead people. He joined the dance and learned the songs in the village of the dead because he understood the songs in the Pawnee language. The first song White learned was this: “Wey rey hey iri si ra (Now we are coming). Weyti ku wa tura wa hey (I am looking for the village [Kingdom]) Wey rey hey iri si ra (Now you are coming). A sick y wey ta tu ta hi (And now I place my spirit upon you).

Upon awaking from the trance he told what he had seen; this led to White becoming the next prophet. He possessed the same power as Sitting Bull, the northern Arapaho.

After the death of White in 1893 the unity of this religion among the Pawnee began to fade. In response to this, three Pawnees traveled to Walker Lake, Nevada, in 1904. Their intent was to seek instruction from Jack Wilson, still the recognized leader of the Ghost Dance. He instructed them in the original ceremonies of the Ghost Dance but the adherence to the original dance began to shift as different tribes began their own incorporation of the Dance.

The guidance given was that a painted tipi is set up off center in the camp to serve as the temple. Originally, the Pawnee did not use the camp circle but after given this instruction, those involved with the Ghost dance followed this pattern. So the modern Ghost Dance camp was pitched in a circle where the ceremonial tipi was set off center to the north or to the south according to the host.

After 1904, the Ghost Dance religion flourished while slowly engulfing Christian beliefs and practices. Eventually little remained of the rituals and ceremonies as originally given. The trance and the intensity of the dancing faded away. The anticipated dreams and visions associated with the original Ghost Dance were still valued but the methods to bring the dreams and visions changed.

While the Ghost Dance was flourishing as an evolving religion, the military was highly discouraging of it participation by the Indians. Their concern was that the Ghost Dance brought Indians together for the purpose of hoping to rid the land of whites which created the potential for conflict. Sometime around this same period, there was a dream interpreted by a devotee of the Ghost Dance that introduced an additional ritual that quickly merged into the Indian hand game. The Ghost Dance went underground and the hand game songs, once ceremonial, emerged as gaming songs. Eventually only the hand games songs remain of the single ritual linked to the Ghost Dance of 1890.

References-Sipe, J (Oct, 2004) “1890 Newspaper Article Written on C&A Ghost Dance,” Watonga Republican Grant Foreman Interview Collection, WPA Project (1937) “Interview with Jim Murie,” Oklahoma Historical Society Standing Bird Family Oral Histories (1983-1985), Sipe Cheyenne Collection, Norman, Okla., Berthrong Cheyenne Collection, Ghost Dance among the Cheyenne and Arapaho.

Jim Thorpe Native American games coming to OKC

An exciting week of athletic competition is coming to Oklahoma City in honor of one of Oklahoma's greatest athletes. The Jim Thorpe Native American Games will take place June 10-17, 2012 at different venues throughout Oklahoma City including ASA Softball Hall of Fame, Remington Park, Oklahoma City Tennis Center, Oklahoma City University, Lincoln Park Golf Course, Millwood High School and Bishop McGuinness High School.

Athletes representing Indian nations, bands and tribes from across the United States will gather to share their talents in the spirit of the 'World's Greatest Athlete' and Native American legend ... Jim Thorpe. The games will celebrate the 100th anniversary of Jim Thorpe's record setting Olympic performance in Sweden.

Over 3,000 Native American athletes are expected to participate in 11 different sports throughout the week that will include basketball, softball, baseball, tennis, wrestling, track and field, cross country, golf, martial arts, stickball and beach volleyball. Entry forms for all sports can be downloaded from the Jim Thorpe games website.

In addition to these 11 sports, a Jim Thorpe Native American All-Star Football Game will take place on Friday, June 15, 2012. This game will showcase Native American high school seniors from across Oklahoma. If you are interested in participating in the All-Star Game or if you are a high school coach who would like to nominate one of your players, contact the Jim Thorpe Native American Games office.

Remington Park will be the host site for the opening and closing ceremonies, Native American Art exhibit, Health

Fair, College and Career Fair and traditional cultural exhibitions throughout the week. Remington Park will also be the site of an NFL Punt, Pass and Kick competition and a 5K Run.

Proceeds from the games will benefit the Jim Thorpe Bright Path Youth Programs that include Jim Thorpe All-Star Games, Children's Challenge, Artfest and the statewide Red Ribbon Week. In addition, a portion of the proceeds will benefit the "Awakening the Spirit" Native American Diabetes Awareness and Prevention program of the American Diabetes Association.

Thousand of Native American athletes, primarily young people, will participate in the Jim Thorpe Native American games, making it one of the largest events of its kind. In addition to the sporting events, cultural activities associated with the games will include art show, traditional entertainment and sporting exhibitions.

"The Native American communities know the importance and value of supporting healthy lifestyle choices for their youth. Some of the many benefits of the games will include promoting leadership development, increasing cultural awareness and most importantly, motivating young people to achieve great things," said Annetta Abbott (Choc-taw), executive director. "Our young people are not only the leaders of the future; they are the leaders of today."

For additional information on the games contact Executive Director, Annetta Abbott at (405) 208-9253 or aabbott@jimthorpegames.com or visit www.jimthorpegames.com.



Courtesy photo
James "Jim" Thorpe (1888-1953) shown in his football gear was one of the first Native American Olympic winners.

Cancer-riddled Wind River Reservation fights EPA over uranium contamination

By Tristan Ahtone

Kenny Slattery has lived on the Wind River Reservation for 51 years, and just across the street from the old Susquehanna-Western uranium mill tailings pile for that entire period of time. "They say there's a cancer cluster in this area," says Slattery. "I don't know, but my mother died of lung cancer, and my father died of prostate cancer. My cousin's husband died of esophageal cancer just a half-mile from here and other people have died from cancer around this area too. Dogs have died of cancer. It's strange."

The site is just a few miles southwest of Riverton, the ninth-most-populated city in Wyoming. It has a long history of contamination, as well as a cloud of rumors. "People say there's a one-eyed fish over here," said Slattery as he points to the pond in question. "Just one eye," he said again, then laughs.

It sounds funny, but over the years, officials have begun taking these kinds of stories very seriously. "We know of some of our tribal members down there who have suffered some real serious cancers," says Wes Martel, Shoshone and Arapaho Joint Business Council co-chair. "Thyroid disorders and nerve disorders and respiratory disorders and babies being born with deformities and things like that."

It's stories like these that prompted tribal officials to contact Folo Akintan, senior epidemiologist for the Montana-Wyoming Tribal Leaders Council and acting director of the Rocky Mountain Tribal Epidemiology Center and ask her to lead an epidemiological study of the area. "One community member told me about seeing creatures with defects," she says. "They saw a frog with more than four legs, they saw a snake with two heads, and so I had to tell them, 'Scientifically, you have to take pictures to get this.' So I gave them cameras and said, 'Start taking pictures.'"

Akintan also took a tour of the area. "By the time we went around that neighborhood, I could count on one finger how many [of the deceased] didn't die of cancer," says Akintan. "Practically all of them [who are over 50] had died of cancer or have cancer right now, and that was quite alarming."

Over the next two years Akintan will collect scientific data to prove or disprove the stories that go back over 50 years. In 1958 Susquehanna-Western started processing uranium and vanadium ore in the Wind River Reservation using sulfuric acid to extract the elements from rock. The mill closed in 1963 but its sulfuric acid plant is still in production. But when the Susquehanna-Western mill closed, they left behind massive piles of contaminated materials commonly known as tailings. "Those tailings sat uncapped and unlined from the early 1960s until they were removed in the late 1980s in an uncontrolled manner," said Sam Vance, an environmental scientist and tribal program manager with the Environmental Protection Agency (EPA). "During that time, with the natural processes of rainfall, snow accumulation and snow melt, water percolated through those tailings and drove contaminants—uranium included—down into the ground and ultimately into the water table in that area."

This happened at dozens of sites across the nation, with a good portion of them on Indian land. In 1988 the Department of Energy (DOE), the regulatory agency responsible for the site, found that soils, surface water and shallow groundwater were all contaminated with uranium, radium and thorium and started removing the materials from Wind River to a new storage location about 60 miles away in the Gas Hills area of Wyoming. The DOE then announced that its job was done and that the site would clean itself up naturally. "We chose flushing—or natural attenuation—as the remediation strategy at Riverton," explains April Gil, Riverton site manager for the DOE. "I've got no doubt that that area is safe to live in. The surface aquifer is contaminated, but I believe that the flushing strategy the DOE has adopted will eventually result in the contamination going back [down]."

Slattery believes the cancer cluster is caused by the uranium.

In other words, the DOE expects that the site will be contamination-free 100 years from now.

In 2010, floods hit the reservation and the DOE recorded tremendous spikes in their monitoring wells, some as high as 100 times the maximum contaminant levels set by law. Art Shoutis, a consultant and macro-invertebrates scientist with

the Wind River Environmental Quality Commission, says those sudden spikes pose a serious problem to the DOE's expectation that the site will clean itself up in 100 years. "We just saw that after 20 or 30 years of monitoring, levels that the flood brought were higher than the initial ones," says Shoutis. "Even a nonscientist can look at these graphs and understand that there's no way [the DOE is] going to meet that 100-year natural-attenuation plan."

That data is available on the DOE Website but to give a better sense of how some of the graphs look, imagine a heart-rate monitor on which the patient has flat-lined for a few minutes and then suddenly come back to life. Some are that dramatic. "In September after the flood last year, we had the highest levels [of uranium] ever measured in the lake: .522 milligrams per liter," says David Haire, a consultant and water-quality scientist with the Wind River Environmental Quality Commission. "The [EPA's maximum contaminant level for uranium] is .03 mg/L—so that's several orders of magnitude over the maximum contaminant level for the Safe Drinking Water Act."

However, Gil counters that the flood has actually increased the flushing rate. "What we've seen since then is what we expect: that the levels are again going back down," she says. "Our understanding of what that flood did was mobilize some of the contaminants and actually accelerate the flushing that's going on at the site."

This outlook has done little to assuage community fears. Take for example the issue of the community's water pipeline: It runs right through the uranium plume. "The Department of Energy acknowledged that the surficial aquifer was contaminated," Haire says. "And they said 'in order to prevent people from drawing this water up through a well, we're going to provide a water system.'"

And they did. That was in 1998, and the pipe that was put in the ground was made of hard PVC plastic, which has raised new concerns for tribal officials should the pipeline break. "When you're in the pipeline, you're a water molecule, you're under pressure, you're moving this way and it's hard for that [contaminated] water to get in there," Haire says. "The [radioactive contaminants] can come in, but they're not under pressure like the pipeline is, so the pressure pushes out."

In other words, with pressure, radiation has a hard time getting into the pipe—which is good, but if the pipe breaks, the pressure drops, and those contaminants can seep in. But while tribal officials are worried about this, the DOE says it's not an issue. "The water would have to actually enter the pipe," Gil said. "It's not like the radiation would enter the pipe, it has to come in on a particle."

"The concern is if that pipeline breaks and that water gets in there," Haire says. "If that happens, there is a potential for someone to turn on their tap and get nothing but pure, contaminated ground water."

"Yes," Gil says. "But there are methods whereby they would go in—just like if you break a line in your front yard, and you got sand and stuff in your water—and they would flush the system before people would use the water from their taps."

Wind River Environmental Quality Commission officials say the pipe has broken several times in the area over the last year, including the reservation's water supply runs right through the contaminated area.

a split down the middle that required a 20-foot section to be replaced, and it's unclear if residents were notified of the break after it happened.

Then there's another problem. "These [flood] data were not shared with the tribes or anyone [when they were released]," Shoutis says. "On October 27, 2010, we had a very important meeting with not only Department of Energy, but other agencies that we are asking for help with this site. So at this October 27 meeting, we still didn't know about this flood data, and it wasn't until the next morning, October 28, that the Department of Energy pulled out this report that showed these spikes and this data and told us that 'we were afraid [the Wind River Environmental Quality Commission] would run to the press with this information and create a public panic.'"

The meeting in question was held to work out a new agreement with the EPA and United States Geological Survey



(USGS) to provide independent analysis of the site's contamination levels. However, the DOE denies the allegation that information was withheld. "There was never any intent on the part of Department of Energy to withhold any information from them at any time," Gil says. "What I did was deliver the report to them about a month early, and that report contained information from the flood. So this is a kind of misunderstanding on the part of the Wind River Environmental Quality Commission which I have tried to clarify on a number of occasions."

But this sentiment isn't just harbored by scientists at the Wind River Environmental Quality Commission; it seems to have filtered all the way up to the highest levels of tribal government. "[The Department of Energy wasn't] really forthcoming, it was kind of forced out of them by some questioning and some discussions that were occurring between the Department of Energy and the Wind River Environmental Quality Commission," says Martel. "That's when they finally said, 'Well, the spikes occurred in contaminants, but we didn't want to release it because we didn't want to create a panic.' You know, that's very disturbing and really gives the trust factor a black eye when you're dealing with federal agencies that are supposed to be working in our best interest and with our concerns and needs in tune."

In an e-mail from the EPA, officials state, "Having this data would not have significantly changed the meeting goals and discussions about the technical investigation. However, the impression that DOE was not immediately forthcoming about the data is clearly an issue for the tribes."

As of September 30, the cooperative agreement to test and monitor the site between the Wind River Tribes and the DOE ended, but at this point, there's no clear sense of when a second agreement will be signed in light of differences between the two entities.

"Well in the next six months, the short term, I hope we've got a meaningful cooperative agreement fully negotiated with the Department of Energy that upholds our concerns and the questions we have about this site and the contaminants that are in that area," Martel says. "Ten years down the road I'd like to be able to assure everybody that the tribes have done everything in our power to evaluate the health and safety and contaminant levels on this, and that this community is a safe area to live and raise your children and have a family in. Right now I'm not sure we can say that."

But that sentiment doesn't sit well with community members at the site, like Slattery. "My mom died within a month and a half of when she found out she had cancer, maybe two months, and my dad, he went faster than my mom," He says. "He was funny, very funny guy: He would say, 'Oh, I don't have cancer! What the hell you talking about!?' and he was full of cancer. He went fast. I thought he'd be here a little longer than he was."

According to tribal officials, at this moment the DOE, EPA, Nuclear Regulatory Commission, Indian Health Service, USGS, Bureau of Indian Affairs, U.S. Fish and Wildlife Service, Bureau of Reclamation—and a host of other federal agencies with enough acronyms to fill a gigantic bowl of alphabet soup are involved in the investigation. However, with studies, analysis and reports not due for up to two years, residents of the area will remain in the dark.

"It's sad," says Slattery. "It's disgusting. And somebody is making those decisions. 'We ain't living here, we ain't breathing this air.' Why isn't [that guy] over here sucking the air, drinking that water? He's letting these Indians, the most precious people on the earth, do it, and it's killing them."

In Memoriam

IN HONOR AND REMEMBRANCE OF CHEYENNE AND ARAPAHO TRIBAL MEMBERS-2011

Cecilia Anne Anthony, Age 56
 Corey William Barber, Age 18
 Cordelia Bearbow, Age 84
 Christopher John Bell, Age 41
 Herschel Herbert Benton Jr., Age 38
 Joyce Marie Benton, Age 41
 Walter George Black Owl, Age 86
 Linda May Bliss, Age 60
 Ruth Ann Buchanan, Age 56
 Waylon Bullcoming, Age 28
 Elsie H. Bushyhead, Age 93
 William Ray Chamberlin, Age 86
 Tony Raydean Cline, Age 39
 Marcellus Harold Conn, Age 36
 Gerald Wayne Coyote, Age 58
 Teresa Ann Fletcher, Age 40
 Samuel A. Flying Out Sr., Age 72
 Daniel Robert George, Age 70
 Lowell Patrick Goff, Age 46
 Claird E. Haag, Age 89
 Gordon Jaymz Hamilton, Age 17
 Dorothy Heap Of Birds, Age 46
 Georgia Etta Henderson, Age 73
 Howard Francis Hicks, Age 55
 Melinda Hicks, Age 60
 Theodora Gail Hill, Age 34
 Katheryn Hoffman, Age 94
 Jerome Howling Water Sr., Age 60

George Howling Water, Age 62
 Gwynn Edwina Jim, Age 61
 David Kauley, Age 65
 Tony Michael Kemp, Age 46
 Calvin Prentiss Killnight, Age 32
 Nannie Esther Lamebull, Age 91
 Christine Little Raven, Age 71
 Linda Grace Loar, Age 51
 Mary Louise Lonebear, Age 52
 Vivian Delores Madbull, Age 52
 Vernon T. Magpie, Age 75
 Alice Louise Martin, Age 89
 Ursula Joy Mc Donald, Age 46
 Nakita Renea McCoy, Age 25
 Gregory Joseph Mikolajczak, Age 54
 Ramona Joanne Miles, Age 61
 Laura Ann Morin, Age 58
 Moses, Minnie A. Age 72
 Mabel Ogden, Age 74
 Timothy Shawn Orange, Age 39
 Tina Marie Palma, Age 44
 Virgil M. Pedro Sr., Age 59
 Wesley D. Pedro Sr., Age 64
 Clarence Leroy Poisal, Age 72
 Charles L. Prairie Chief, Age 41
 Mack Allen Prairie Chief, Age 53
 Martin Daniel Prairie Chief, Age 50
 Freeman Ramirez, Age 55

Paul Harvey Rhoads, 51
 Ransel Rhoads, Age 64
 Alfred Vernon Roman Nose, Age 57
 Ramona Lynn Romans, Age 53
 Arthur Rowledge Jr., Age 63
 Tonita Sankey, Age 64
 Jordan Lee Soap, Age 18
 Ella Newakis Spottedbird, Age 60
 Raymond R. Standing Water Jr., Age 45
 Patrick Louis Stitman, Age 59
 Pearlene Thunderbull, Age 72
 Angela Eliza Trevino, Age 70
 Noble Aaron Two Lances, Age 64
 Harold Joe Washa Sr., Age 62
 Michael Dean Washa, Age 57
 Orlando Waters, Age 37
 Thomas Welbourne, Age 34
 Edward Truman Whiteshield, Age 49
 Gladys Linda Whitlow, Age 81
 Roberta Dawn Whitlow, Age 47
 Billy Ray Willis Jr., Age 36
 Ruth E. Woolworth, Age 84
 Christy Sue Wright, Age 26
 Lucille Pearl Yazzie, Age 43
 Eli Yellow Eagle, Age 62
 Charles Yellow Eyes, Age 77
 J-Shon Leann Young Bear, Age 28

Life after death

Submitted article

As a hospice harpist, I hear stories and see things almost every day that most people would consider incredible. I believe if you could hear the stories I have heard your perspective on life and death would be enhanced and if you could witness what I have seen in the presence of hundreds of people at the point of death, your perspective on death and dying would definitely be changed. Following is just one of over one hundred stories I have recorded.

I played and sang for a family from California and I had a long, interesting conversation with the grown son of the man near death. The son's name is Dan. In the midst of the conversation he told me his sister, Carry, had drowned when she was 19 years old, swimming off the coast of Hawaii.

They believe she was caught in a rip tide. After this happened, Dan commented, he began having very vivid dreams at night. A few nights after his sister's death, she came to him in a dream and told him, "Tell everyone not to be afraid of dying. It is so joyful and beautiful here."

When he returned to school Dan became closer to a friend, Mark, whose Dad drowned the year before. One day Dan's friend

Mark was swimming, alone, off the coast of northern California. He found himself caught in a rip tide that was dragging him toward some jagged rocks. The waves were crashing against the rocks and he was sure he would be killed. He swam with all his might to break free, but his muscles began to cramp. He started to go under and swallow water.

Suddenly an "apparition" appeared to him and told him to let himself be swept to the rocks: he would not be injured. He allowed himself to be swept into the dangerous rocks, because he had no other choice and, miraculously, escaped with only a few minor cuts and bruises.

Back at school Mark excitedly reported this incident to Dan. "I should have been killed, the way those waves were crashing onto the jagged rocks! Can I see a picture of your sister?" Mark asked.

As Dan pulled a picture of his sister, Carry, from his wallet, Mark professed, "That is the person who appeared to me!"

This is only a short, but true story, yet it has a huge message: this life is not all there is. There is life after death. Not only that, the next life is better than this one.



In Memoriam



Lester Black Bear
May 28, 1956
Jan. 11, 2012

A wake service was held Jan. 16, 2012 for Lester Black Bear at the Kingfisher Indian Baptist Church in Kingfisher, Okla.

Funeral services were held Jan. 17, 2012, also at the Kingfisher Indian Baptist Church followed by an interment at the Kingfisher Cemetery.



Deforest "Mock" Earl Tallbear Sr.
Aug. 17, 1952
Jan. 19, 2012

An all night wake service was held on Jan. 21, 2012 at the Concho Community Center in Concho, Okla.

A funeral service was held Jan. 23, 2012 at the Trinity Lutheran Church in El Reno, Okla., followed by an interment at the Concho Cemetery.



Carl Keith Lone Bear
April 4, 1980
Jan. 20, 2012

Funeral Services for Carl Keith-Lone Bear, 31, Clinton resident were held Jan. 25, 2012 in the First Christian Church officiated by Rev. Ramus Hicks and Rev. So-

phia Big Goose followed by a burial at the Mound Valley Cemetery in Thomas, Okla. under the direction of the Kiesau-Lee Funeral Home.

Carl Bryce Keith-Lone Bear (Indian name Hoi Haw "Flying Out") was born April 4, 1980 to Brian D. Keith and Laquita Lone Bear in Clinton, Okla. and passed away Friday, Jan. 20, 2012 in El Reno, Okla.

Carl was raised in Clinton and attended Clinton School, he enjoyed art and loved to draw, he was an outdoorsman and liked sports and especially basketball.

He is preceded in death by his Uncle Robert Lone Bear who passed away approximately two weeks ago.

He is survived by his

mother, Laquita Lone Bear of Union City and his dad, Brian Keith of Oklahoma City; his companion, Jackie Beard of El Reno; four sisters, Montoya Rutledge of El Reno, Sydney Raveon Keith of Warr Acres, Raveon Nicole Keith of Reno, Nev. and Michelle Kieth of Woodward. He is also survived by six brothers, Francis Lone Bear of Clinton, Marcel Sankey of Union City, Taos Sankey of El Reno, Robert Rutledge of Clinton, Cee-lo Jason Keith of Warr Acres and Brian Jai Keith of Polacca, Ariz.

His maternal grandmother, Mary Belle Lone Bear, Caroline Curtis and Robert Harrison, all of Clinton, also survives him.



Raymond Herbert Kent
Aug. 22, 1967
Jan. 20, 2012

Raymond Herbert Kent,

age 44, passed away on Friday, Jan. 20, 2012 in Lone Grove, Okla. Graveside services were held Jan. 25, 2012 at the McAllister Cemetery in Carter County, Okla. with Reverend Randy Baptiste officiating.

Raymond was born Aug. 22, 1967 to Cecil Herbert Kent and Anita Louise (YellowEagle) Kent in Atoka, Okla. Raymond was a carpenter by trade. He worked as a roofer for Erick Brawley Roofing and other local construction companies. He had a great love of family and, in recent years, took care of his grandmother. Raymond

enjoyed fishing, hunting, and he greeted everyone with a smile. He was the perpetual joker and loved listening to music.

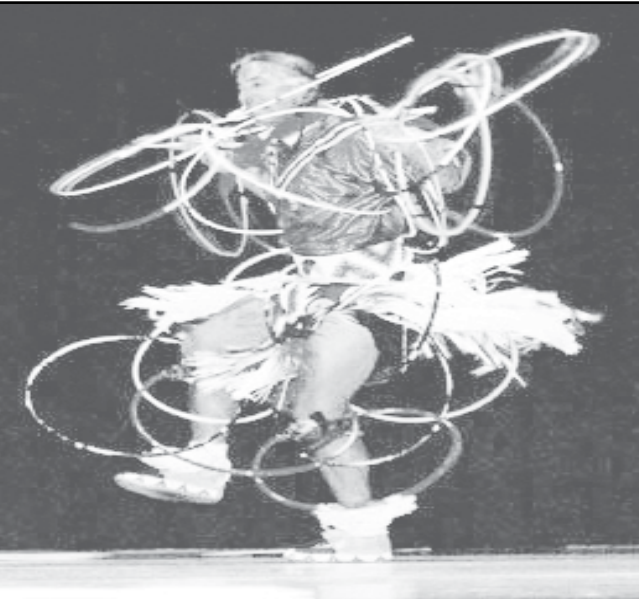
He was preceded in death by his parents and sister, Janis Johnson. Raymond is survived by his grandmother, Lela Mae Cooper of the home, children; Lyndsie Kent and Christopher Kent, both of Moore, Okla., three grandchildren and four siblings; Robin Kent of Albuquerque, N.M., Cecil Kent Jr. of Ardmore, Okla., James Paul Johnson of Ardmore, Okla., and Yolanda Johnson of Lone Grove, Okla.



Lorraine Lee Armstrong
Oct. 1, 1933
Jan. 15, 2012

A wake service was held for Lorraine Lee Armstrong on Jan. 18, 2012 at the Indian Baptist Church in Weatherford, Okla.

A funeral service was held Jan. 19, 2012 at the Presbyterian Church in Colony, Okla. followed by an interment at the Colony Indian Cemetery.



Courtesy photo

Celebrating world religions

Submitted article

Native American artist, Kevin Locke, Lakota name, Thokéya Iná i, meaning The First to Arise), performed at the World Religion Day celebration on Sat., Jan. 21, 2012 at the Edmond Baha'i Center in Edmond, Okla.

Locke, an award-winning Native American artist, hoop dancer, flute player, as well as an educator and speaker, has performed in more than 80 countries in the world, often representing the United States as a cultural ambassador. Locke is considered a main force in the revival of the indigenous flute traditions, which was near extinction at one point. He has also made numerous appearances in the United States at different universities, cultural and arts centers or events. The majority of his performances, which are numbered in the hundreds, are shared with children internationally.

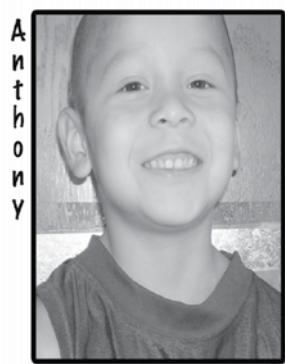
Locke demonstrates the unity of humankind by his traditional hoop dance, which illustrates "the roles and responsibilities that all human beings have within the hoops (or circles) of life." He has toured many states including Oklahoma over the past two

decades carrying the message of unity through his art. He has recorded 13 albums over that time period and garnered many awards for his work including Record of the Year in 2008 for his album *Earth Gift* at the 11th annual Native American Music Awards (the Nammys).

In addition to Locke's presentation, the program included readings from many of the world's religions including Hinduism, Judaism, Buddhism, Baha'i Faith, Christianity and Islam. Dr. Toby Hamilton, an Edmond Baha'i, served as the master of ceremonies for this year's special program. Social time and refreshments followed the program.

In Edmond, the annual celebration has been attended by hundreds from different religious backgrounds. The purpose of World Religion Day is to call attention to the harmony of spiritual principles and the oneness of the world's religions. As stated in Baha'i scripture: "religion should be the cause of love and agreement, a bond to unify all mankind for it is a message of peace and goodwill to man from God."

Happy Birthday



Happy Birthday Anthony M.
From all your friends and teachers at Clinton Head Start.



Look who's over the hill!
We would like to wish our mother, Leatrice a very Happy Birthday and many more on Feb. 2!
With love from your daughters.

Happy Birthday Wishes!!!

Jennifer "Poo" Hatten
Feb. 7, 15 yrs. old.

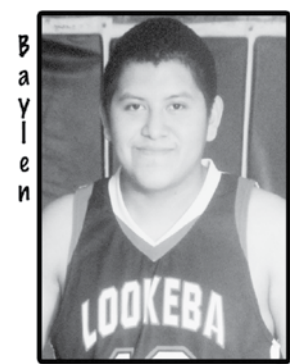
Larissa Rhae Walker
Feb. 8, 25 yrs. old.

Love you much!
Mom, Rick, Cameron and Bryce

Wishing my twin sisters, Rosemary Armendariz and Roselyn Nolasquez a very Happy Birthday!
Jan. 22. We love you both, from all your sisters, Ruth Costilla and family from Lame Deer, Montana, Carol Standingwater and family from Clinton, brother Richard and Heather, mom Elaine Bird, Kids, Sergio, Orlando, Raven, Stacy and family from Hobbs, New Mexico. uncles James, Walter, Rudy Miles, aunts, Esther Seger, Cheryl Carter, Mary Miles, countless nieces, nephews and cousins too many to mention, hope you both have a wonderful Birthday and many more!



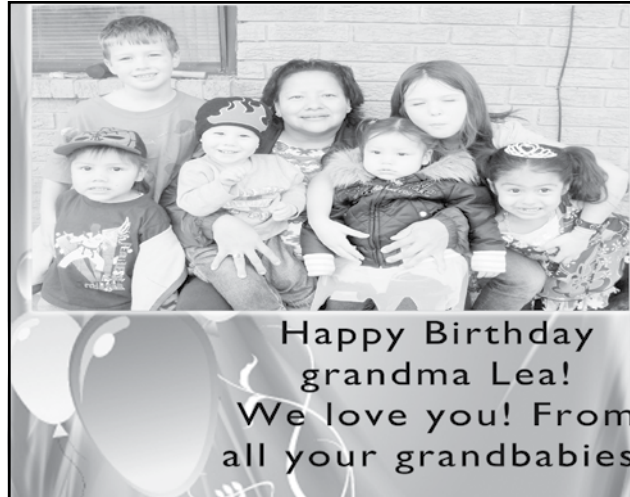
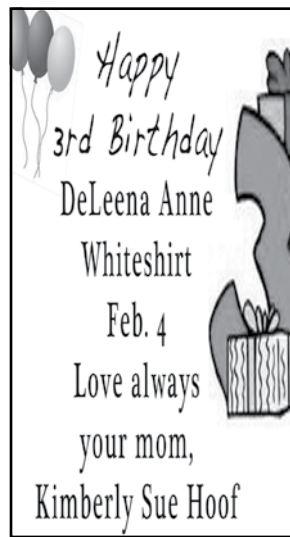
Shannon Blackwolf aka Duke My Dearest Son,
I just want you too know that I did not forget to wish you a Happy Birthday on Dec. 26th, we would have celebrated your 29th. Even though it is still hard to comprehend that you no longer walk this place we call Mother Earth, but that you are in the spirit world with our Creator Maheo-God. Please know that you are always in our thoughts and forever in our hearts. We miss that beautiful smile and your humor and most of all the love and laughter that we shared. May you Rest in Peace my son, I love you. Always your mom...Vida



Happy Birthday Baylen!
Sixteen years old look at the size of you! Now you are taller than me and take a bigger size shoe.
I knew this day would come when I lost the child and found the man. That day is now commencing and I will help you all I can.
I am so proud to have a son as wonderful as you. I have watched you make mistakes but watched your achievements too.
So today as we celebrate your birth I wish you happiness and joy.
On your 16th Birthday and forever my wonderful boy. We Love You, Mom, Morgan, Cheyne, Skye, grandma, grandpa, auntie, Maxine Johnna and Jose.



Happy 25th Birthday Dillon Lane!
Feb. 14
We are so proud of you and love you more and more each day that passes.
Remember to keep your head low while you are in Afghanistan and your faith high.
All our love, your family.

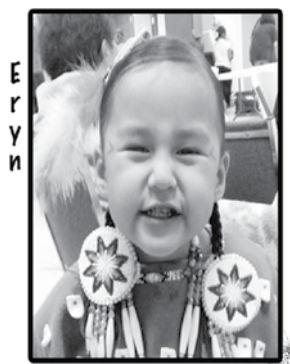


Congratulations to Heather Mauritz and Kendrick Sweezy on their wedding.
Heather and Kendrick were married on Dec. 30, 2011. A reception was held on Dec. 31, 2011 at the Chief Cornerstone Church in Geary, Okla. with friends and family.
We would like to congratulate Heather and Kendrick and may God bless you both. Love all your family.



Shannon Blackwolf
I only have a picture now, a frozen piece of time, to remind me of how it was, when you were here, and mine. I see your smiling eyes each morning when I wake. I talk to you and place a kiss upon your lovely face. How much I miss you being here I really cannot say. The ache is deep inside my heart and never goes away. I feel your presence constantly through out the day. Your children are getting big and your son is identical to you, your little daughter is gorgeous, both still down in the Grand Canyon and they both have a love for horses like you. You should have had so many years to watch your life unfold and it in the mist of this watch over me. I miss your well wishes on my birthday and on Mother's day, all your kind thoughts. You will forever be in my heart Shannon Blackwolf, May you continue to soar with the Angels. God's promise is that we shall gather in the Heavens. Love you Always...Mom

NOLES
2012 ALL INDIAN MENS BASKETBALL TOURNAMENT
1ST & 2ND PLACE AWARDS
FEB. 11-12, 2012 at the MEKUSUKEY MISSION
DEADLINE TO ENTER
6 P.M. THURSDAY FEB. 9, 2012
Must have a CDIB to Register
For more information contact Mr. Vince at (405) 380-6389 or (580) 371-8416-after 6 p.m.



Happy 4th Birthday to our little Princess Eryn Violet Ruth Roman Nose
You are growing up so fast you make every day interesting and fun.
We love you. Mommy, daddy, Chelle, Evan and Carter.

Happy Belated Birthday
Lil Brady 21 yrs. Jan. 22
Nig Brady 23 yrs. Jan. 16
We miss you hurry home.
Ranelle Stonecalf ?? Jan. 29
We love you, all your families the Stonecalfs, the Ruizs and the Fires.



Happy 2nd Birthday to grama's precious "Me'eo'e" - Stands in Sight Cameron "Hamster" Lee Watan
Feb. 8. Love you with all my heart, grama Quoint.



Happy Birthday Markie
Feb. 29
From Nauna.



Happy Birthday Jacob Y.
From all your friends and teachers at Clinton Head Start.



Happy 11th Birthday Milan Ethan Brooks!
Jan 16.
You handsome man you!
We love you son!
Love, mom, dad, Marlon Don, and William.

Happy Birthday Eugene Blackbear Jr.
Feb. 2
I hope everything will go good for you on your day. I want you to know that I love you and miss you very, very much, everybody else too.
Can't wait to get back there with you guys.
Much love your son, Freddy.

Happy Birthday Doni Two Babies
Feb. 7
We're proud of the man you have become, taking care of your family and always being there for us.
Love and respect you lots.
All your family at "The Lil' Coyote Den"

Happy Birthday Peanut
Feb. 6



Happy 1st Birthday Feb. 9
Jaylen Soldier
Love you, daddy.



Happy Belated Birthday Lindsey K. Sankey
Jan. 21.

Leonard Keith Parker II
May 31, 1975
Jan. 1, 2000
Have you ever wondered why it was he? The boy who was nice, was good, was sweet. The one who would honor, forgive and forget. Why him, he was such a delight. Why him, he did not deserve pain. His strength, grace and smile. His compassion and joy will forever be remembered.
His suffering, pain, his fear and his doubts, he will feel no longer. We will be together one day walking side by side with Maheo.
We love you and miss you, your family.



Tribute to Ransel Rhoads
Raised in the countryside of Turtle Creek, northeast of the Clinton Airport, Ransel loved to hunt and fish as a young boy. His grandfather Paul Rhodes taught him these traits.
Ransel grew up learning the Cheyenne culture and was fluent in the Cheyenne language as his mother Josephine Lumpmouth and grandfather Paul Rhoades spoke Cheyenne to him and his siblings.
Native American Church ways were taught to him by his father Homer Lumpmouth as well as by Paul Rhoades. Ransel sang peyote songs and knew religion well.
As a young man of 21 years, he met a young 18-

year-old girl named Nancy A. Haury of the Arapaho tribe. She was to become his life-long companion. Once they met, they knew they would be together forever. Nancy was the love of Ransel's life.
In 1967 during Vietnam era, Ransel was drafted into the U.S. Army and was stationed at Ft. Bliss, TX for his basic training and was then stationed at Ft. Ord, Ca for his advanced training in the signal corps. Due to a military mishap, Ransel lost most of his hearing and was honorably discharged from the Army.
He returned home to Clinton, Okla. and married Nancy and they made their home on Turtle Creek. They never moved away from Ransel's beloved home, and Nancy still lives there. Ransel and Nancy were married for 43 happy years.
They loved cats and dogs, had many throughout the years. These animals were lucky as they were treated like royalty by the two.
As a young couple, they traveled for leisure and enjoyment all over the United States. For many years they attended the San Geronimo

Festival in Taos, NM.
Ransel had a variety of job skills, one of which was working at the Cheyenne and Arapaho Head Start program in Clinton. He enjoyed and was enjoyed by all the little children there.
He went to work at the Lucky Star Casino in Clinton, Okla. transporting customers to the casino. He had many friends there and during his time of need, all of his coworkers and friends supported and lived him. They gave financially and also showed great love from their hearts.
Ransel and Nancy traveled to many gun shows and flea markets, which they both enjoyed. During his last days, Ransel enjoyed recalling all of the gun shows he had attended and spoke of his gun show buddies with affection.
Ransel will be remembered by his friends and acquaintances with love and affection. On Dec. 24, 2011, Ransel went to be with his maker and his family members who have passed on.
Happy Birthday love your wife,
Nancy A. Rhoads.

Submitted by Mary Monetatchi, El Reno Indian Education Director

CATC



CORNER



Students from El Reno High School Indian Education Program visits the Cheyenne and Arapaho Tribal College on the campus of Southwestern Oklahoma State University in Weatherford, Okla.

Through the cooperative efforts of the Cheyenne and Arapaho Tribal College (CATC), Cheyenne and Arapaho Education Outreach, and El Reno Public Schools (EHS) Indian Education Program, native students from El Reno High School visited the tribal college in Weatherford, Okla. on Jan. 18, 2012. The Tribal College Visitation Day assisted the El Reno Indian Education Program in its efforts to provide college prep information and activities for native students, as well as promoting the recruiting efforts of the CATC. The group of 30 EHS students, members of the Cheyenne and Arapaho tribes and other tribes, participated in a day filled with the information every prospective college student needs in order to plan for and pursue a higher education.

Alden Whiteman, CATC Development and Planning, and CATC President, Dr. Henrietta Mann, who graciously welcomed the EHS GROUP to the CATC campus, greet-

ed the student group at the Wellness Center. Dr. Mann's words of wisdom and encouragement to the students were endearing and well received by the students who later commented that their favorite part of the day was hearing the words of Dr. Mann.

Whiteman and Gail Wilcox of the CATC provided information about the CATC application and financial aid processes and ACT testing requirements. Students were encouraged to take the ACT at least one time during their junior year of high school, and it was suggested that prior to high school graduation, a student may want to take the ACT three or four times. The students then toured the library where they learned of the wealth of academic and technological services available to CATC students.

After lunch at the college cafeteria, which was hosted by the CATC, the group visited the CATC offices. Here the students were informed about the degree programs and courses available to students who opt to attend CATC. In addition to associate degree programs in Native Studies, Language and History, a student can obtain an associate degree in general studies as well.

The walking tour also included the administration building and bookstore, and the group returned to the Wellness Center before return-

ing home. Upon learning that the group was visiting the campus, one of the professors of the Southwestern Oklahoma State University (SWOSU) Education Department met with the group to encourage them to consider a college career at SWOSU/CATC and asked that the students consider a career as educators or in the educational field.

The El Reno Indian Education Program and EHS students would like to thank Dr. Mann and the tribal college staff for their hospitality, generosity and interest in their educational endeavors. The successful Tribal College Visitation Day was made possible through the planning and collaborative efforts of Whiteman, CATC, James Bates Jr., CADOE Outreach Program and Mary Joan Monetatchi, ERPS Indian Education Program.



Submitted photos

William Birdshead thanks Dr. Henrietta Mann for spending time with students from El Reno High School during a field trip to the Cheyenne and Arapaho Tribal College.

SPORTS SPOTLIGHT



Morgan Bullcoming, junior at Lookeba-Sickles High School was named to the All-Tournament Team at the 2012 Caddo County High School Basketball Tournament held in Anadarko, Okla.

"It has been my pleasure to coach Morgan Bullcoming for the past three years. Morgan has been a starter for the Lookeba-Sickles Lady Panthers basketball team since her freshman year and in that time she has demonstrated outstanding leadership skills as well as developing her basketball skills to a very high level," Tim Callison, head basketball coach said. "Morgan has developed a never say die attitude on the basketball court as well in the classroom. She has recently been selected to the All-Tournament Team for the Caddo County tournament. Morgan has great things

ahead of her and I look forward to watching her continuing development on and out the basketball court."

Bullcoming maintains a 3.96 GPA and is the starting point guard for the Lookeba-Sickles High School's Panthers basketball team.

She is the daughter of Angela Silago of Lookeba, Okla. Bullcoming has two brothers and one sister and enjoys going to movies and hanging out with friends.

She plans to attend college after high school and hopes to attain a basketball scholarship. Her family said they are proud of her and all her accomplishments.



Submitted photos

Morgan Bullcoming is a starting point guard for Lookeba Panthers

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Native American Pre-Law Day

Saturday, March 3, 2012 • 8:15 a.m. - 5:30 p.m.

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Thinking about a Career in Law?

Come see whether law school is for you & learn how you can prepare for law school. Prominent Native American attorneys will discuss their backgrounds and careers, law school representatives will provide information about the law school admissions process and how to finance a legal education, and current Indian law students will talk about what law school is really like!

The workshop, sponsored by The Law School Admissions Council and DiscoverLaw.org, is co-hosted by Oklahoma City University School of Law, the University of Oklahoma College of Law, and the University of Tulsa College of Law, is open to all American Indian college and senior high school students. A limited number of scholarships are available to assist with travel costs for students outside easy driving distance of Tulsa.

Space is limited, and registration is on a first come first serve basis. Please register in advance. Walk-ins are available only as space permits. To register, please contact University of Tulsa College of Law, at lawadmissions@utulsa.edu or 918-631-2406 by February 21, 2012.

Following the Native American Pre-Law Day, all attendees of the pre-law event are invited to a private tour of the Enduring Spirit Exhibit of Native American art and artifacts at The Gilcrease Museum from 4:40-5:30 p.m.

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Native American athlete to be named offensive player of the year

By Rosemary Stephens, Editor-in-Chief



Photo by Rosemary Stephens

Sheldon Wilson, senior running back for Anadarko High School will be named Offensive Player of the Year Feb. 7, 2012 in Oklahoma City.

For the first time in Anadarko High School's history the Warriors walked away with the 2011-2012 Football 3A State Championship. The Warrior leading that walk has been senior running back, Sheldon Wilson.

During the 3A state title game against Cascia Hall, Wilson had 286 total yards and five touchdowns giving the Warriors a 35-18 victory. This topped off Wilson's senior year in which he set state records for rushing (57) and total touchdowns (64) and was Oklahoma's rushing leader with 3,335 yards for the year.

Wilson will begin his college football career at Northeastern Oklahoma A&M Junior College (NEO) in Miami, Okla. but said it won't be long until he transfers to a NCAA Division I school.

"NEO coaches are telling me I will have

plenty of options after I am done there ... my dream is to play at the Division I level, hopefully at the University of Oklahoma (OU) so I can be close to my home," Wilson said. "My freshman and sophomore years I goofed around with my grades and that has hurt me. I finally got on the right path, buckled down with my class work and started receiving principal's honor roll ... mainly with the support and help from my coaches, my mom, who is the main person who steered me towards focusing on my grades so I can go on and do what I love to do ... play football."

Wilson, Comanche, lives in Anadarko with his mother, Lacrete Vasquez, sister, Christina Vasquez and step-father Jose Gutierrez. Wilson's father, Clifton is incarcerated, but Wilson said he talks to him every week and his father is proud of him.

"He wishes he could see me play and maybe someday he will be able to watch me play on television," Wilson said.

Assistant football coach, Keith Schaul said he has known Wilson since he was in the seventh grade.

"You can just tell he is more focused and that he realizes there is more out there for him beyond high school," Schaul said. "Sheldon is a leader and when he speaks the kids listen. I started driving a bus after football season, for the younger kids, and when they get really rowdy all I have to say is if you guys settle down I might be able to convince Sheldon Wilson to come over and say hi to you guys and it works every time."

Sheldon said he wants to be a role model for the younger kids.

"I tell them to keep up their grades. Grades first and then sports. I see some of these younger kids who are really good in sports and fast like I was, but I tell them they have to keep their grades up and concentrate on their academics and then sports ... if I had done that in the beginning I would probably already be going to a Division I school," Wilson said. "I just want to reach my dreams and play football, make my family happy and the people of Anadarko happy. You know people have made it out (of Anadarko) like Austin Haywood, but I just want to be remembered as someone who made it out of Anadarko and did something good."

Wilson said people tell him he is doing



Courtesy photo

Sheldon Wilson

good for all the Indians and doing good for the Comanches, "and I like that."

Wilson will be honored as Oklahoma's Offensive Player of the Year during an awards banquet on Feb. 7, 2012 at the Western Heritage Hall of Fame in Oklahoma City.

"Ever since I was growing up people would say this town is too little for someone to go play Division I ball, to be looked at and I want to say to them, that it doesn't matter where you are, people are going to notice talent, so keep working hard and keep focused," Wilson said.

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