

Cheyenne and Arapaho Citizens Honor Ancestors at 150th Anniversary of the Battle at Greasy Grass

Rosemary Stephens
Editor-in-Chief

LITTLE BIGHORN BATTLEFIELD, Mont. — One hundred fifty years after Cheyenne, Arapaho and Lakota warriors united to defend their people, homeland and way of life, citizens of the Cheyenne and Arapaho Tribes have returned to the place where history was forever changed.

This past week, more than 100 Cheyenne and Arapaho elders, veterans, youth and tribal representatives traveled to southeastern Montana to commemorate the 150th anniversary of the Battle of the Greasy Grass, known federally as the Battle of the Little Bighorn. Their journey is part of a much larger gathering that has drawn thousands of Native people from across the Northern and Southern Plains to honor one of the most significant victories in Indigenous history.

While history books have long referred to the conflict as “Custer’s Last Stand,” tribal nations know the battlefield by its original name, Greasy Grass, a name rooted in the heavy morning dew that once covered the valley grasses where thousands of Lakota, Cheyenne and Arapaho people had gathered for ceremony, trade and community.

On June 25, 1876, those tribal nations stood together against Lt. Col. George Armstrong Custer and the U.S. Army’s 7th Cavalry. The battle ended with the deaths of Custer and more than 260 soldiers, marking a stunning Native victory against a military campaign intended to force tribes from lands protected under the 1868 Fort Laramie Treaty.

For the Cheyenne and Arapaho people, however, the anniversary represents far more than a military triumph.

It is a time to honor ancestors, remember sacrifices, strengthen cultural identity and ensure future generations understand the true his-



story of their people.

Throughout the week, the Cheyenne and Arapaho camp has focused on themes of remembrance, healing and cultural preservation.

Activities included prayers and ceremonies led by elders and spiritual leaders, reflections offered in Cheyenne, Arapaho and English, storytelling circles, language activities, traditional games, wellness programs and demonstrations of cultural arts.

Evenings were filled with drum groups, hand games, campfire storytelling and songs passed from one generation to the next.

The gathering has been organized in partnership with the Northern Cheyenne Tribe, with each participating Nation establishing its own camp while joining together for larger commemorative events throughout the week.

Organizers estimate the encampment covered nearly 400 acres surrounding the battlefield, creating a living



Cheyenne and Arapaho citizens begin process of erecting three tipis for the tribes’ camp. (Photos courtesy of Cheyenne and Arapaho Productions)

LITTLE BIGHORN pg. 5

Sovereignty Symposium brings tribal leaders together for critical legal discussions

Latoya Lonelodge, Senior Reporter

(OKLAHOMA CITY) Convening in its third record-breaking year at OKANA Resort in Oklahoma City, the 38th annual Sovereignty Symposium was held June 15-16 bringing tribal nations and leadership together to discuss legal matters and Indian law with over 830 in attendance.

The symposium first began as a networking opportunity, a policy making

opportunity as well as legal opportunity for discussion of legal issues.

Dean of Oklahoma City University Law and David Holt, mayor of Oklahoma City said the symposium always tried to bring special keynotes. Last year they invited secretary Deb Haaland.

“This year we have five Native American female federal judges from all across the country and I think that

was really cool, so that makes it unique but we also try to have unique panels, unique topics that are topical to the moment, and hopefully people are getting a lot out of it, educationally but also there’s a lot of value and just reconnecting with friends and colleagues,” Mayor Holt said.

Throughout the two-day symposium, various panels

SYMPOSIUM pg. 4



The session entitled More Than a Number: Blood Quantum and Tribal Legal Identity, panelists included l-r: moderator Tana Fitzpatrick, associate vice president of tribal relations at the University of Oklahoma, Heather WhiteManRunsHim, associate clinical professor and director, James E. Rogers College of Law at University of Arizona, Paul Spruhan, assistant professor of law at the University of New Mexico School of Law, Forrest Tahdooahnippah, Chairman of Comanche Nation and Cheyenne and Arapaho Tribes Lt. Gov. Hershel Gorham. (Photo / Latoya Lonelodge)

Cameras, culture, spotlight: YK Visuals Youth Media Camp strives to build next generation of media professionals

Latoya Lonelodge, Senior Reporter

Impacting youth through creativity and the endless possibilities with media, Cheyenne and Arapaho Tribes R.E.Sp.E.C.T. program and YK Visuals, owned by Dakota Wahkinney, collaborated together to bring a Youth Media Camp for tribal youth held June 17-18 at the R.E.Sp.E.C.T. Gym in Concho, Okla.

Bringing the YK Visuals Youth Media Camp back for a second time, the two-day camp focused on introducing media to youth through podcasting, journalism and interviews, photography, videography and editing.

Wahkinney and Jesse James, R.E.Sp.E.C.T. director both agreed to bring the camp back specifically for youth as an option that’s different than sports.

“She thinks it’s a great thing for our youth, just because it’s something different than just the sports, it’s still part of the piece, but it’s a different aspect of it and so being able to capture stuff, all the kids play sports here, everybody’s super into their physique and hooping,” Wahkinney said.

As youth like being a part of sports, being a part of the photography side is something that’s a little different, Wahkinney said.

“I specialize in videography, so what I like to capture is the visual part of it, I like to show emotion, I like to show the storyline of what I’m doing, a lot of behind the scenes stuff and capturing big moments in someone’s life or a big moment in life just in general, I like

to story tell, that’s my aspect of media,” Wahkinney said.

As a videographer, Wahkinney gets to create content with Luguentz Dort for the Oklahoma City Thunder, capturing his life and even to the extent of winning the NBA championship.

“So that’s the best part about it, capturing a whole season like that and showing the world, the behind the scenes, that’s the stuff that people don’t see ... and I think that’s the best part about what I do by storytelling,” Wahkinney said.

With the world of media taking over, social media outlets are becoming more favorable among youth. Wahkinney said kids can express themselves to millions of people and maybe they can inspire somebody that’s going through something similar to them. With media, users are able to broadcast across the countries, to empower and influence the next generation with culture and community.

“You can really broadcast about empowering yourself and maybe it can influence youth in a positive way is what it’s all about, and that’s what I really love about that,” Wah-

kinney said.

As someone who first started out in El Reno such as himself, Wahkinney wants others to know that in media, with hard work and consistency, goals are reachable.

“Starting in El Reno, to making it to the NBA, to being the NBA champion, to doing all this stuff with Team Canada, with the Poma player that I film with, it’s reachable and that’s what I want to tell the youth, like hey I was in ya’ll’s space five years ago, and now I’m where I’m at because of hard work

and consistency, but it was my team and my coaches that brought me together,” Wahkinney said.

Separating the youth into groups, each group focused on different media aspects such as podcasting, video and photography and then graphic design.

While Wahkinney allowed youth to get a feel for the different types of cameras and how to conduct interviews while on camera, Dylan Tiddark assisted youth with graphic designs.

Bringing iPads for youth to en-

gage with and design their own graphics, Tiddark would show the youth how he makes his own graphics and let the youth create their own designs and in the process, they would work on one big group project for the end result and would hopefully have a graphic to take home to print their own t-shirt or sticker designs.

“Everything that the kids make individually, they send to their phones, so they’re able to take them home. If they want to make posters,

MEDIA CAMP pg. 4



Aspen Moore, 11, participates in podcasting as part of the youth media camp on day two. (Photo / Latoya Lonelodge)

Public Notice

The Concho Agency is currently taking landowner nominations for mineral tracts to be presented in the agency’s Winter 2026 and Spring 2027 Oil and Gas Lease sales. Nominations will be taken year-round.

Owners may nominate up to 3 tracts.

Tracts must be without a current lease or have unleased formations.

Only the nominations submitted by August 1st, 2026, from the present will be reviewed for the December 2026 sale. The remainder will be reviewed for the following Spring 2027 lease sale.

Nomination information will be used to request a review of the tract’s eligibility and process the nominated tract(s) for the next lease sale. To nominate your tracts or retrieve the form owners can reach out through several options.

Email at IA_Concho_Agency_Realty@bia.gov

Call and request the form at 405-452-2414

Mail at 1635 East U.S. Highway 66, El, Reno, Oklahoma 73036.

Please include the following information in your request:

Name _____
Address _____
City, State, Zip Code _____
Phone _____
Email _____

Concho Agency has recently streamlined their communication channels by unifying our telephone and email services. This upgrade is designed to make it easier for everyone to connect and collaborate, ensuring faster responses and a more seamless experience when reaching out with questions or concerns.

There are several convenient options to contact the Agency.

For those who prefer phone communication, can reach the Agency directly using the soft line feature via Microsoft Teams at 405-452-2414, which offers the familiar automated choices for both Management and Realty matters.

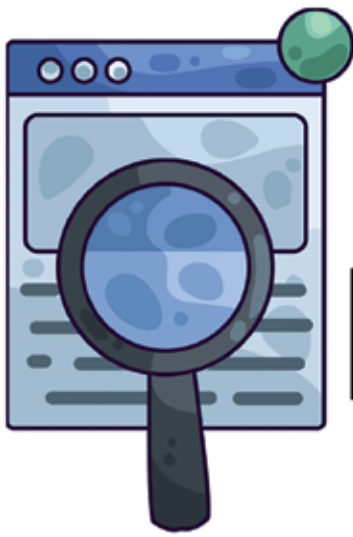
For specific inquiries, two dedicated email addresses are available: Concho_Agency_Probate_Office@BIA.GOV for Probate-related questions and Concho_Agency_Realty@BIA.GOV for Realty issues.

Our team is committed to making this transition as smooth and beneficial as possible for everyone.

For a mailing option, Concho Agency’s address is P.O. Box 68, El Reno, Oklahoma 73036 and for delivery our physical location is 1635 E. Highway 66, in the Canadian Square Shopping Center.

Should you have any questions or need assistance navigating the new system, please don’t hesitate to contact us.

DEPARTMENT OF ENROLLMENT



NOTICE REGARDING ENROLLMENT OUTREACH

To assist the BIA in addressing a backlog of probate cases, Enrollment staff may reach out to you by phone or, in some cases, through private messaging on social media (not through public posts) to request any outstanding documents needed to complete your family’s probate package. These documents are essential for your case to be reviewed and scheduled for a hearing.

If we attempt to contact you, please know that our outreach is intended to help move your case forward as efficiently as possible. We greatly appreciate your cooperation in providing any requested information.

If you have been waiting on your family’s probate and have questions--or if you prefer to submit documents directly, please contact our office at (405) 422-7600.

DEPARTMENT OF ENROLLMENT

Enrollment_Dist@cheyenneandarapaho-nsn.gov

Native Americans grapple with historic legacy as Colorado celebrates 150 years

By Olivia Doak, Daily Camera

(DENVER, Colo.) As an Oglala Lakota citizen with Cheyenne ancestry, the idea of celebrating the 150th year of Colorado’s statehood is complicated for Richard Williams.

“When we look back on those 150 years, it hasn’t been pretty for us,” Williams said. “In fact, it’s very difficult to find anything to celebrate.”

Williams is the president of People of the Sacred Land, a nonprofit working to uncover American Indian history in Colorado. The organization published the Truth, Restoration and Education Commission reports or TREC reports, two years ago that highlight and quantify the losses Colorado’s Native tribes have incurred, including valuing the taken land at \$1.17 trillion.

An exhibit at the Museum of Boulder, open through July 5, highlights key findings from the TREC reports and pairs them with artwork by local Native American artists addressing the personal impact of that history as the state marks 150 years.

“We’re all Indigenous and I think that Indigenous voices are really important to highlight, especially in terms of the history of where we’re at and the history of Colorado, exhibit artist Sage Deal said, who is a citizen of the Pyramid Lake Paiute Tribe in Nevada. “I think my pieces fit in there because I’m Indigenous and the act of creating art is an act of protest because we weren’t always allowed to do that.”

Deal, a University of Colorado of Denver art student from Colorado Springs has two oil paintings in the Museum of Bo8ulder exhibit. One is a narrative painting about colonialism, and the other is a portrayal of skin flushing, a condition where Deal lacks temperature regulation and breaks out into a red rash.

“I think the way that colonialism has impacted individuals is so vast and also continuing,” Deal said. “But it’s also cool to be in a place where we can think about it critically and think about the way that history has affected us now.”

The TREC reports include a historic economic loss assessment that articulates economic losses from land dispossession and colonial settlement for nine Native Nations in Colorado, Southern Ute Indian Tribes, Ute Mountain Ute Indian Tribe, the Indian Tribe of the Uintah and Ouray, Northern and Southern Arapaho, Northern and Southern Cheyenne, Shoshone and the Kiowa-Apache.

The value of the land taken from those Native Nations is valued at approximately \$1.17 trillion in 2021 market value, according to the report, and the mineral extraction from that land is worth more than \$546.6 billion in 2018 dollars. The loss of Indigenous life is approximated at 710 people but the

report notes that this number may be underestimated due to data limitations. The reports also analyzed the value and impact of water rights that were taken, agricultural loss and the extermination of buffalo.

“Our people are still living in poverty and we’ve never really truly recovered from the genocide that basically almost wiped us out,” Williams said.

Artis Raelene Whiteshield, a Northglenn resident who is half Kiowa and a citizen of the Cheyenne and Arapaho Tribes made clothing for the Museum of Boulder art exhibit. A woman’s dress which she created has to do with the Sand Creek Massacre, of which Whiteshield is a direct descendant. The Sand Creek Massacre happened on Nov. 29, 1864 when the U.S. Army attacked a camp of mostly women, children and elders on Big Sandy Creek in southeastern Colorado, committing atrocities and murdering more than 230 people.

A second outfit honors the Cheyenne origin story that they come from the buffalo and a third addresses the harm done by boarding schools. Whiteshield said her parents went to boarding school as did her grandma and grandpa. Her grandparents wouldn’t teach their tribal language to their kids, she said, because they didn’t want their kids to be punished in boarding school for it.

Native American boarding schools were established across the country from the 1800s to the 1960s to forcibly assimilate Indigenous children into white American culture, where children suffered physical, sexual, cultural and spiritual abuse and neglect. More than 3,000 Native American children died in the custody of the U.S. government while being forced to attend these boarding schools, according to an investigation by the Washington Post.

“We’re still feeling those negative effects, especially with losing our languages, out way of life and our traditions, because they were basically beaten out of us,” Whiteshield said.

Her clothing in the exhibit also represents Native resiliency, she said, as they reclaim their traditions and languages. Native Americans are often forgotten about in history books, Whiteshield said, and she want people to remember that the land they they’re o had people living there before Colorado became Colorado.

“As much as they tried to destroy us, we’re still here,” Whiteshield said.

Whiteshield was also a featured designer in Colorado Fashion Week, held annually in Denver.

The art exhibit, called Colorado’s People of the Sacred Land, is on display at the Museum of Boulder, located at 2205 Broadway,



Raelene Whiteshield attends the Aug. 22, 2024 open house for “We Are Still Here: The Endurance of Native Jewels” at the Golden History Museum. (Courtesy photo)

through July 5. The exhibit was developed in partnership with an undergraduate class at the University of Colorado Bolder, co-developed by Professor Michela Ardizzoni and Museum of Boulder Education Director Emily Zinn. CU Bould students worked directly with local Native American artists, the TREC reports and with the museum to co-curate the exhibit.

Ardizzoni said she hopes the exhibit helps people learn more about Native American communities in Colorado and encourages a deeper understanding of their histories and experiences. She also hopes the students gained communication, collaboration, time management and project development skills, also giving them firsthand experience with

community engaged work.

“As Colorado marks 150 years of statehood, I think it is especially important to remember and recognize Native history because Indigenous history is central to the history of the state,” Ardizzoni said. “Without that recognition, we continue the same pattern of leaving out the foundational role Indigenous communities have played, and continue to play, in Colorado This matters not only for Indigenous communities but for everyone living here because this is shared history. A fuller ad more honest understanding of Colorado’s past has to include Indigenous history at the center.”

COLORADO pg. 7

Finding Answers After 16 Years in the Dark

By Tim Yeahquo Jr.

I am a husband, a father of six, and a proud Kiowa.

My family means everything to me. They have been my motivation to keep going during some of the darkest moments of my life. I live with Obsessive Compulsive Disorder (OCD), though I didn’t know it.

For most of my adult life. It took me 16 years from the onset of my more serious symptoms to finally get a correct diagnosis. I thought OCD was about being overly neat, washing your hands all the time, or constantly checking locks—like Mr. Monk. I didn’t have any of those visible compulsions, so I had no clue that OCD was even a possibility.

I was 22 when everything went haywire. Brought on by severe physical sickness, my mind started producing thoughts I didn’t recognize—intrusive, unwanted thoughts that were violent and taboo in nature. They horrified me. I remember thinking, “What if I act on these?”

This began a constant mental rollercoaster. The thought would come, I’d panic and then I’d spend hours reassuring myself I would never do anything “crazy.” At the time, I didn’t realize that reassurance was actually a mental compulsion, and it was feeding the OCD cycle. I just knew I felt trapped in my

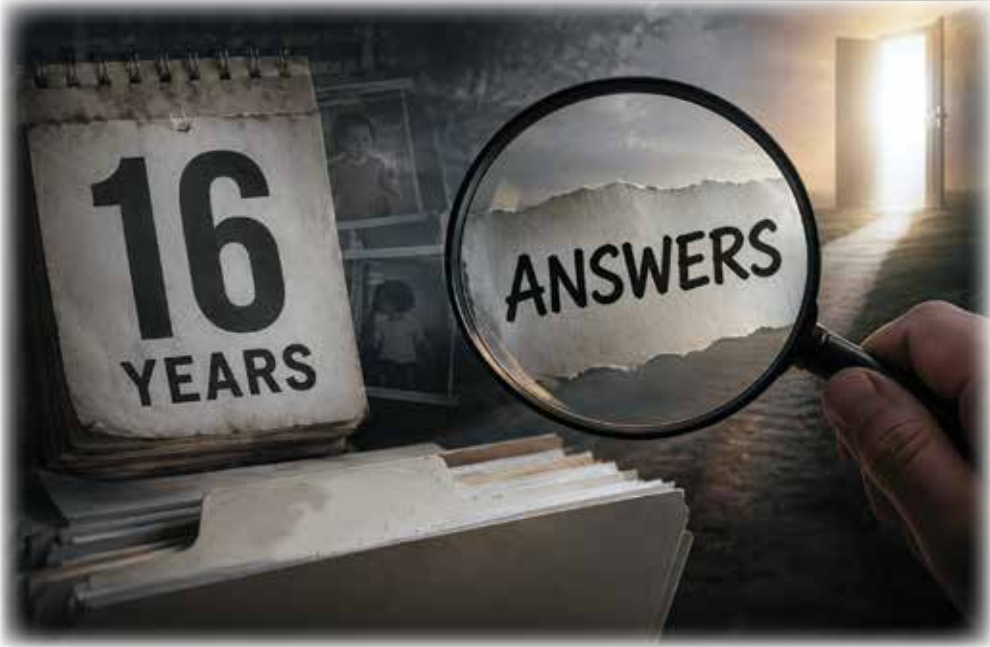
own head. Eventually, I was able to pull out of that first spiral, and life felt good again. But I didn’t realize that without treatment, the cycle could and would come back.

In 2014, the thoughts and anxiety returned as well as the cycle of mental checking and reassurance. What made this disorder brutal for me was how extreme the contrast was: when things were good, they were really good. But when I spiraled, I spiraled hard. Functioning in daily life became nearly impossible.

From 2014 onward, every two years or so, I’d go in and out of OCD episodes. Each time, it would last longer and feel more intense. The thoughts seemed sharper, the anxiety heavier. I often felt like I was losing my mind.

In 2024, as I approached my 40s, my OCD escalated into severe panic and constant anxiety about my thoughts. On August 6, I had a massive panic attack at work. I’d had enough. I was exhausted from fighting my own mind, and I thought about my wife and kids—I couldn’t keep living this way, not for me and not for them.

That night, I admitted myself into a partial hospitalization program. For two months, I stepped away from work to try to figure out



what was happening in my mind and how to fix it. During that time I remembered something from years earlier. I’m a big fan of comedy and often watch YouTube clips of stand-up comedians. One night, I saw a set by Maria Bamford, where she talked openly about her intrusive thoughts and how she

handled them. It struck me back then, those sound a lot like mine. She mentioned having OCD and getting treatment. While in the hospital program, that memory came back. I realized I was ready to stop hiding and finally find out if this was OCD.

OCD pg. 6

MEDIA CAMP

continued from pg. 2

stickers, we had a kid that’s making the logo, so whatever they make, they pretty much keep,” Tiddark said.

Interacting with the youth, Tiddark said watching the youth break through their barriers and become more comfortable throughout the camp was great.

“This has been one of the best groups that we’ve had talking with Dakota and Geordan, of just the involvement, the interaction with the kids, everyone’s open, everyone’s involved,” Tiddark said.

As youth attend the media camp, Tiddark hopes they gain more confidence and it’s never too late to accomplish a goal.

“I think all of us were in our 30s when we started picking all of this up, so it’s never too late and we just want to let them know, never give up, stay positive and you can really do whatever you want to do out here, just take the leap of faith,” Tiddark said.

Guiding the youth through the podcasting set up was Geordan Wermey, who also specializes in photography media.

“I kind of guide them on showing them how to do it, and then it gets to a point where I just let them do it themselves,” Wermey said.

Looking out into the media world, Wermey said you don’t see a whole lot of native representation in the field and it’s important to have more native youth take interest in media.

“It’s awesome to see because it’s kind of rare, so even when me and Kota run these different circuits with basketball, you don’t see very many natives doing it, it’s awesome to see and I hope that one of these kids can actually pick that up and kind of learn from it and just kind of run with it,” Wermey said.

Wermey hopes to see youth gained knowledge from the camp with the podcast setup and learning graphic designs and photography.

“They’re working with cameras and basically equipment that they probably don’t get to normally work with. I’m hoping some of these kids can pick this up and maybe, five, 10

years in the future, we’ll look around and we’ll see some of these guys doing some of the work with media,” Wermey said.

Over 13 youth ages 12 and up gathered for the camp, eager to learn firsthand the ins and outs of the media and the visual aspects of it.

Mayanna Narcomey, 17, attended the youth media camp because of her interest in photography and videography as she finally got into a photography class at high school.

“It just made me really excited and now I’m really hyped about what’s next, especially since I’m about to be a senior,” Narcomey said.

Attending the camp, what Narcomey enjoyed the most was getting to know others and their photography styles and what they were able to capture.

“How they came up and what kind of cameras they like, I really like getting to know people, especially like the equipment is just what they carry, but I think it just adds so much more to them, like when they’re in their own element and have their own styles. I just love getting to meet new people in general,” Narcomey said.

Getting to learn more about Wahkinney and his background working with the OKC Thunder, Narcomey was inspired.

“That’s insane just to take pictures with the NBA and I was just like, wow. I could totally do something like that, I know I have the passion for it and I think I’m learning more about myself too,” Narcomey said.

Feeling inspired by the media camp, Narcomey hopes to get more into vlogging as she likes to visit powwows and does a lot of singing and dancing. She hopes to network with other singers and talk to as much dancers and spectators at powwows that she can get to know.

“To really get everyone’s perspective out there, ‘cause you know, you live it, but it’s really different once you see it out online, and everybody can see and we’re in the small part of the world, somewhere off in the United States, but I really think it’s important to also push out representation for all of us,” Narcomey said.

For Sage Sankey, 15, from Lawton, Okla., what interested him the most in the youth media camp were the camer-



A group of tribal youth are discussing different topics as part of podcasting on day two of the youth media camp. (Photos / Latoya Lonelodge)

as and the culture.

As him first time taking part in the camp, Sankey found out what he liked most about the camp was podcasting, as he often likes watching talk shows and ESPN sports center.

“Just talking with people about the same interests, it’s fun,” Sankey said.

Learning the culture of media the most throughout the camp, Sankey said it’s important for youth such as himself to take part in media because it helps get the word around to others and their views.

“It helps you see what other people view about different opinions,” Sankey said.

Adrian Arteaga, 13, from El Reno always wanted to be a photographer as someone whose always taking photos wherever he goes. As a first year participant of the camp, Arteaga enjoyed podcasting the most and can see himself making a living off of media outlets.

Attending the camp was important for Arteaga as he looked forward to having fun while learning how to do different things in media.

“It’s been really fun and I like being here ... I learned how to talk to people and I learned how to draw a little bit,” Arteaga said.

As youth engaged more with media tools and equipment, they became more comfortable whether it was utilizing the podcasts, conducting interviews, learning how to use cameras or perfecting a graphic design.

Throughout the two-day youth media camp, Wahkinney hoped youth that participated in the camp gained confidence, acknowledging who they are as people and as their own individuality.

“Just being able to express themselves through their own platform because at the end of the day, their own social media is their platform to express who they are as people. So I think that’s been like the best part about it, being able to help the youth spread their wealth among themselves and maybe they can bless somebody else in the future,” Wahkinney said.



Dakota Wahkinney leads the YK Visuals Youth Media Camp

SYMPOSIUM

continued from pg. 1

were held that covered topics relating to legal matters and Indian country. Looking at the agenda, Holt said the symposium tried to stay on top of trending topics being in a post McGirt era.

“There’s still a lot of litigation, so there’s always a lot of things on the agenda these last five years that relate to that, that’s the legal side and the policy side,” Holt said.

Seeing lots of participation and engagement, with high attendance in each panel session, Holt was pleased to see the turnout of the symposium growing every year.

“I mean my session was 8:30 on a Monday morning but it was packed wall to wall so I think everybody’s having a good time, getting a lot out of it and I continue to be proud that OCU Law gets to host this and that it continues to grow every year,” Holt said.

On the first day of the symposium, one of the last panels of the day titled Panel C: More Than a Number: Blood Quantum and Tribal Legal Identity featured Cheyenne and Arapaho Lt. Gov. Hershel Gorham.

The moderator for the panel was Tana Fitzpatrick, Crow, associate vice president of tribal relations at the University of Oklahoma. The session also included panelists Forrest Tahdooahnippah, Chairman of the Comanche Nation, Paul Spruhan, assistant professor of law at the University of New Mexico and Heather WhiteManRunsHim, associate clinical professor and director at James E. Rogers College of Law at the University of Arizona.

The discussion of the panel focused on the complexity and relationship between blood quantum, tribal citizenship and tribal legal identity within Indian country.

“While blood quantum is often discussed publicly as a question of ancestry or identity, tribal citizenship is often also a matter of sovereignty, of governance, law, history and community. Tribal nations have adopted a variety of citizenship approaches each shaped by their own histories, their own constitutions, their own priorities and of course their visions for their future,” Fitzpatrick said.

The goal of the panel was not to identify a single right answer or approach, but rather to explore some of those historical foundations.

Giving an over view of his personal thoughts on blood quantum, Tahdooahnippah thought it was interesting how the debate about blood quantum in some ways is comparable on a national level to immigration.

“At the same time we’re kind of having a very intense debate on the national politics about immigration, a lot of tribal nations are having this debate about blood quantum they see a lot of parallels between them, one of which is the competition for resources and you hear a lot of immigration discussion,” Tahdooahnippah said.

Tahdooahnippah said the debate in discussion is lowering the blood quantum for his tribe and questions such as how many more people would be included and would that be diluting per capita payments.

“Is that going to be diluting the amount of services that could be provided, and then you have similar arguments too, where you have people that kind of argue well if we have more people in the country as a bigger labor force, that’s more people that are contributing to the resources of the country,” Tahdooahnippah said.

And the biggest factor heard at the immigration phase that is debatable is culture as people are coming to the United State from different countries, are they somehow altering the culture of this country, Tahdooahnippah said as he made further comments comparing blood quantum and immigration.

Cheyenne and Arapaho Tribes Lt. Gov. Hershel Gorham spoke next, suggesting one of the topics he wrote on while in law school was disenrollment and was a topic that was going on across the country with a lot of tribes, particularly out in California during the time.

“We all know where the blood quantum thing came from, it didn’t come from us, it came from non-natives, it came from the federal government, they’re the ones that instituted blood quantum upon the tribes but it’s strange how now years and years after we’ve adopted that as if it’s somehow a part of who we are, when it’s really not,” Gorham said.

With 575 federally recognized tribes, there are 575 different ways that tribes do their enrollment into their tribe, whether that

is based upon descendency or blood quantum.

Gorham stated the tribes went through a constitutional amendment six years ago, “which our blood quantum at the time was one-fourth, where you had to be one-fourth Cheyenne and Arapaho blood and one of the parents have to be enrolled in the tribe in order for the child to be enrolled.”

“A legislator took that topic on and she ran with it and after about a year of having meetings and working with other members of the legislature and members of the executive branch and community, they ultimately agreed to go with with one-eighth blood quantum, even though the legislator wanted descendency, but the majority of the legislators did not,” Gorham said.

Through discussions of lowering blood quantum, Gorham stated the reasons why tribal citizens were for it, was to be included and for their grandchildren to be included, he also stated the reasons why a lot of tribal citizens were against the lowering of blood quantum. Gorham said the reason could vary anywhere from concerns of smaller per capita payments to elder care payments and other issues.

“The issues that come along when you lower your blood quantum like we did, our membership increased by about 4,000 and one of those things that come out it is that you’re resources get stretched far beyond your means and sometimes the amount of money you have may not keep up with that enrollment,” Gorham said.

WhiteManRunsHim said there are a lot of issues with blood quantum and it was intended to erase natives, as it has caused a lot of



Cheyenne and Arapaho Tribes Lt. Gov. Hershel Gorham and Bill Tallbear, compliance officer carrying the tribal flag during the opening ceremony of the Sovereignty Symposium. (Photo / Latoya Lonelodge)

problems with record keeping on the federal and tribal side as well.

“We all in this room know, to whittle us down in numbers, that we would no longer exist as a legal matter, culturally we know we’re still here and culturally we know we need to shift away when we think about what it means to be a citizen or a legal member of a tribe if we want to continue to exist in terms of sovereignty or continue our sovereignty going forward,” WhiteManRunsHim said.

Touching on topics of benefits and services associated with lowering blood quantum, immigration parallels and continuing the discussions of various blood quantum implications, the panelists ended the session with questions from the audience.

From Hobby to Fight Night, Marlon Whitlow Chases MMA Dream

Latoya Lonelodge, Senior Reporter

Turning fear into passion, Cheyenne and Arapaho citizen, Marlon Whitlow, 22, took his opportunity to step into the cage for fight night and never looked back. Falling in love with the sport and art of Mixed Martial Arts (MMA), Whitlow grew up enjoying watching a good fight, but he never saw himself becoming an MMA fighter himself.

Born in Okeene, Okla., and raised in the El Reno and Watonga, Okla., communities Whitlow has always been a big fan of UFC fighting, playing the game, and had a joy for MMA fighting.

Beginning his MMA journey, Whitlow initially wanted to start going to an MMA gym, give it a try and see how the training would go.

“I wasn’t really interested in other sports, I mean I played football my whole life, but it wasn’t like a passion, I didn’t like playing basketball, so I just wanted to try it out,” Whitlow said.

Whitlow was referred to a trainer by the name of Manny Muro, the first native MMA fighter from Anadarko that Whitlow had ever heard of.

“I just had to meet him, and I met him and went to the gym. I just fell in love with it,” Whitlow said.

Training out of Dragon Dojo in Chickasha, Okla., Whitlow trains with Muro five days a week.

Fearful at first to take on the combative sport of MMA, the more Whitlow trained, the more he turned his fear into passion.

“I got passionate about it, fell in love with it, I didn’t plan on fighting at first,” Whitlow said as he initially began MMA as a hobby and to stay in shape.

The moment Whitlow decided he wanted to compete was when he would go toe to toe with other trained fighters.

“Other amateur fighters already had a couple fights in their career, and seeing my improvements, seeing that I can hang with those guys, I thought I might as well give it a shot, see how I perform in the cage, you only live once, you know,” Whitlow said.

Competing in the 170-weight class in the welterweight division, Whitlow said what’s most unique about MMA is that there’s nothing like the feeling it gives him while he’s in the cage.

“It’s hard to describe the feeling, there’s no other feeling, getting inside of the cage, it’s very raw, I like the feeling it gives me,” Whitlow said.

Starting his training in May 2025, Whitlow trained for his first kickboxing fight that was held in October 2025, which Whitlow ended up winning by unanimous decision. Whitlow competed in his first MMA fight in February 2026 and ended up losing by submission, but gained experience in the cage.

Feeling good for his upcoming fight on June 13, Whitlow looked forward to being back in the cage for fight night.

“I’m in the best shape of my life, I kind of already know what to expect, just stay in the present moment, I trust my training, built it up to this fight, so I feel pretty good going into it,” Whitlow said.

Whitlow ended up winning his June 13 fight that took place in El Reno, Okla.

What Whitlow has come to love the most about MMA is how it keeps him in shape and also keeps him in the present moment, as well as gives him something to look forward to.

WHITLOW pg. 6



Marlon Whitlow takes a strike during a fight as a 170 welterweight MMA fighter. (Submitted photo)

LITTLE BIGHORN

continued from pg. 1



Cheyenne Chief Gordon Yellowman assists with erecting tipi.

village where visitors experience Native history not through museum exhibits but through the people who continue to live it.

The anniversary also included memorial horseback rides, youth relay runs, victory dances, historical presentations and National Park Service programming at Little Bighorn Battlefield National Monument.

The Battle of the Greasy Grass did not occur in isolation. The conflict followed years of broken promises by the United States government. Although the Fort Laramie Treaty guaranteed the Black Hills and surrounding territory to the Lakota and their allies, the discovery of gold during Custer’s 1874 expedition brought thousands of miners into treaty lands.

Rather than remove the trespassers, the federal government launched military campaigns to force Native Nations onto reservations.

Custer, seeking military glory and reportedly eyeing future political ambitions, advanced ahead of the rest of the Army’s planned assault. He underestimated both the size of the Native encampment and the determination of the people

defending their families.

His decision proved fatal.

Warriors from the Lakota, Cheyenne and Arapaho Nations overwhelmed the divided cavalry force, achieving one of the greatest Indigenous military victories in North American history.

For Native people, the battle has always symbolized far more than the defeat of a famous military officer. It represents the defense of homeland, sovereignty, culture and the right of tribal nations to exist.

The battle also preserved stories of extraordinary Native women whose courage has often been overlooked in mainstream histories.

Among the most revered is Buffalo Calf Road Woman, remembered by Cheyenne oral tradition as a warrior whose actions helped change the course of the battle.

Buffalo Calf Road Woman confronted Custer during the fighting, taking his saber and killing him. In the aftermath, Cheyenne and Arapaho women pierced Custer’s ears with their awls while chanting that they did so “so that you will listen to our people in the next world.”

The act carried deep spiritual meaning.

To the women, Custer was known as “Attacker at Dawn,” a reminder of his role in the 1868 Washita Massacre, when Black Kettle’s peaceful Cheyenne village was attacked before sunrise and women and children were captured while their homes burned.

It is told that Buffalo Calf Road Woman later wore Custer’s saber as a symbol of honor and courage. Today, many Cheyenne women continue to wear a silver drop attached to their



Cheyenne and Arapaho Veterans line up to prepare for the opening procession. (Photo / Lydia West)

belts in remembrance of her bravery and enduring legacy.

For tribal leaders and families gathered for the anniversary it is not simply about remembering what happened in 1876.

It is about celebrating survival.

One hundred fifty years after the Battle of the Greasy Grass, the descendants of those warriors continue to speak their languages, sing their songs, raise their children in their cultures and gather once again on the same land where their ancestors defended their future.

As tipis rise across the Montana plains and songs echo through the camps once more, the Cheyenne and Arapaho people are reminding the world that their history did not end at Greasy Grass.

It continues today, in their communities, in their traditions and in every generation that carries the stories forward.

PINO NUCHE

INDIGENOUS

ARTIST MARKET & JURIED SHOW

SAVE THE DATE

AUGUST 7 • 8 • 9, 2026
at the Sky Ute Casino Resort

SOUTHERN UTE
CULTURAL CENTER & MUSEUM

503 Ouray Drive • PO Box 737 • Ignacio, CO 81137 • 970.563.9583
EMAIL | museum@southernute-nsn.gov • IG | southern ute museum_sum • WEB | southernutemuseum.org

Paid Advertising

Watonga Clinic completes Medicine Wheel honoring health, culture and community

(WATONGA, Okla.) The acting Deputy Director of the Northern Tier and long-time Chief Executive Officer of the Clinton Service Unit, Captain Joe Bryant, asked staff to reflect on the Indian Health Service (IHS) Mission and the Clinton Service Unit (CSU) vision.

IHS Mission: “To raise the physical, mental, social, and spiritual health of American Indians and Alaska Natives to the highest level.”

CSU Vision: “To provide quality health care services focusing on prevention, restoration, and collaborative relationships that are valued and exceed the needs of our patients, community, and tribal partners.”

The Watonga Clinic took this call to heart. As a team, we reviewed the various committees within the clinic and discussed what we could accomplish together that would demonstrate to the people we serve how much we care about our community. We decided that the Beautification Committee would provide the best opportunity for the entire clinic staff to come together in a meaningful way. After discussing several possibilities, we agreed that creating a Medicine Wheel in front of the clinic would be the perfect project to support Captain Bryant’s challenge and further promote the IHS Mission and CSU Vision.

The Medicine Wheel



The Medicine Wheel sits in front of the Watonga Indian Clinic in Watonga, Okla. Pictured l-r: Amber Kenrick, Kim Kidd, Hailey Compton, Lisa Kraft, Keith Lime, Susan Bedwill, Bonnie Kraft, Juan Matanane, C1 Legisaltor Bruce Whiteman Jr., Jim Ketcher, Solomon Ali, Penny Scraper, Bonnie Shaikh, Shoune Tallbird, Devon Blood, Mark TwoBabies and Santee Littlebird. Not pictured: Angie Wichert, Grace Brzozowski and Amy Gomez. (Submitted photo)

holds deep cultural and spiritual significance for many Native American tribes, including the Cheyenne and Arapaho people. Often referred to as the Sacred Hoop, the Medicine Wheel represents the interconnectedness of all life and reminds us that true wellness comes from maintaining balance in every aspect of our lives. The circle has no beginning and no end, symbolizing the continuous cycle of life, growth, learning, and renewal.

For many tribes, the four directions—North, South, East, and West—represent important teachings about life, responsibility, and per-



sonal growth. The directions are often associated with the physical, mental, emotional, and spiritual aspects of well-

ness. The Medicine Wheel teaches that when these areas are in balance, individuals,

MEDICINE WHEEL pg. 7

WHITLOW

continued from pg. 5

Whitlow’s family has been his biggest inspiration to him through his MMA journey as they have supported him.

“My grandma, my mom, or my parents, cousins, uncles, they all support me in everything that I do. My coach, seeing a native from Anadarko make it on a corporation, or a promotion that you made it to, if he could do it, I could do it. My grandpa, I’ve never even met him, but when I found out he boxed and went all over the country, that gave me a lot of inspiration too,” Whitlow said.

Whitlow’s grandfather Virgil Franklin was a boxer and an inspiration to Whitlow’s fighting career.

As part of his fighting journey, what MMA has taught Whitlow the most is discipline and staying humble.

“Staying more disciplined, staying humble and don’t worry about what the next person’s doing, just focus on yourself,” Whitlow said.

Looking forward to a career in MMA fighting, Whit-



Marlon Whitlow wins his second MMA fight June 13 at the Canadian County Expo and Event Center in El Reno, Okla. Pictured is Whitlow (center) and his trainer Manny Muro (left) and Nick Summerlin. (Submitted photo)

low will continue training and hopes to see his fighting career take him far.

“As far as I can go, I’m still young, so I like to stay in the present moment. But

I’m just going to continue to work hard, keep training as far as I can and just see how far it can take me,” Whitlow said.

OCD

continued from pg. 3

One afternoon, I called a provider to ask if they took my insurance. They didn’t—but before I hung up, the person on the phone said, “If you do therapy, make sure you look into ERP.”

I had no idea what Exposure and Response Prevention (ERP) was, but I wrote it down. I searched for a therapist who specialized in ERP and OCD. When I found one, I decided the shame and fear that had kept me silent for years would not win this time. I told them everything — every intrusive thought, every fear, every pattern I’d noticed.

My therapist didn’t hesitate, I had all the traits and symptoms of OCD. For the first time in 16 years, I had a name for what was happening. More importantly, I had a treatment plan. I’ve been doing ERP for about a year now. I haven’t mastered OCD, and I’m not cured, but something in me has shifted.

ERP was very difficult at first, leaning into the thoughts instead of running from them went against everything my anxiety wanted me to do. But with time, the weight began to lift.

Today my thoughts still come, but I don’t fight them the same way. I no longer get stuck in endless reassurance loops. My anxiety doesn’t control my day-to-day life. I truly feel like I’ve been given a second chance, like I’ve gotten my life back from the grips of OCD.

I’m still a husband, a father of six, and a proud Kiowa, but now I’m also someone who knows I can live a full life, even with OCD.

JOHN TSOODLE
Owner

1313 Van Kirk
Mtn. View, OK
73062

tel. (580) 375-9602
tel. (580) 375-9766
redtipiplumbing@yahoo.com
www.redtipiplumbing.com

RED TIPI
PLUMBING
Veteran Owned

WELLBRIETY
TALKING CIRCLE:
EVERY WEDNESDAY@
7PM

EVERYONE WELCOME, REFRESHMENTS SERVED

CHEYENNE and ARAPAHO
TRIBES

WELLBRIETY
TALKING CIRCLE:
EVERY WEDNESDAY@
7PM

COME JOIN US EVERY
WEDNESDAY

CANTON ERC

205 N JEFFERSON
CANTON, OK

405-534-0649
405-534-1351

FACILITATOR KENNY
WILLIAMS

Office of Veterans Affairs
Veterans Disability Event
Friday July 24th

ALL VETERANS ARE WELCOME

VA

Concho Oklahoma

Respect Gym 8am-5pm

Submit Disability Claims and Increases

Enroll in VA Healthcare / Get Login.gov & VA Card Info

Widows and Families of Veterans are encouraged to attend. Bring ALL Veteran related documents

Onsite Toxic Exposure Screenings

ALL Veterans Welcome, Lite Breakfast and Free Lunch Served, Door Prizes, T-Shirts for Veterans

On site VA Mobile Medical Units will be Onsite for Medical Examinations

WE SERVED. WE STAND TOGETHER.
WE SUPPORT ONE ANOTHER.

OVA
405-422-7724

DEAN'S

Drive Thru

PAWN SHOP

NATIVE AMERICAN INDIAN GOODS

Dean's Drive-Thru Pawn Shop
2617 S Robinson-OKC, OK
www.deanspawn.com
405.239.2774
"OKC's Oldest Pawn Shop"

FREE Estimates
No job too big or small!

Residential and Commercial
Interior & Exterior Painting
Drywall • Stain
Quality Craftsmanship

Competitive Rates • Over 20 Years Experience • Locally Owned

Steve's Painting
Call today! 405-421-8279

ANITA
greenwalt

NICK'S
barber shop

1515 Sunset Dr.
El Reno, OK

262-1132

NO APPOINTMENT NECESSARY

COLORADO

continued from pg. 3

Williams doesn't want Colorado residents to give up their home or their land, but he does want them to acknowledge the history and take steps to make things right.

"Let's put some plans together for the next 50 years that's going to change this dynamic, that's going to create an opportunity, a real opportunity, a Marshall plan," Williams said, referencing the large U.S. foreign aid plan in 1948 to help rebuild Western Europe after World War II. "A restoration plan for the people who homeland it is. That's what I want people to start thinking about. How do you do this? How can you do this? Is there a way this can happen? And there is."

The TREC reports outline several recommendations for action. It calls on Colorado State University to return the remaining 19,000 acres of the original 84,000-acre land grant to the tribal nations from which it was taken. It calls on the state to restore tribes' hunting and fishing rights, grant compensation, mandate a fee of .01% on all future real estate deals to support Native restoration and construct an American Indian Cultural History Center in partnership with Denver.

Denver City Councilmember Stacie Gilmore read the reports and took action on the, Williams said, helping to secure funding for an embassy. Williams is meeting with the city to help develop a vision for the embassy and the role it would play.

"I hope that (the embassy)

is an opportunity for Native Nations who are displaced to have a place to come back to and begin developing relationships and opportunities back in their homeland," Williams said.

Williams said he has not heard from CSU or the state of Colorado regarding the other recommendations. The Colorado Commission of Indian Affairs, when asked about the report's recommendations, said the state "is committed to maintaining strong government to government relationships with Tribal Nations while serving American Indian and Alaska Native (AI/AN) communities across the state."

"To support this continued commitment, the state recently published a Tribal and AI/AN Affairs Roadmap which includes recommendations meant to strengthen state-Tribal government to government relationships while increasing engagement with AI/AN communities," Colorado Commission of Indian Affairs state wrote in a statement. "This roadmap was developed through Tribal consultations as well as listening sessions with AI/AN communities across the state."

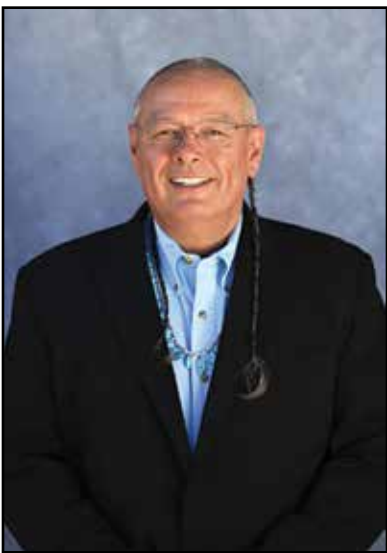
When asked about the report's recommendation that CSU return some of its land, Associate Vice President of Communications Tiana Kennedy said CSU is "focused on building relationships with tribal nations, partnering with tribal leadership, developing and supporting programs and initiatives and addressing university Native American issues." She highlighted the university's

offering of in-state tuition to qualified out of state Native American students, on campus resources for Native American students, administrative outreach with Tribal communities and a Native American Advisory Council to the president.

Under state law, the Colorado State Land Board manages CSU lands, Kennedy told the Daily Camera. Some of the lands granted to CSU generate income and a CSU policy ensures that a portion of that revenue is used for the benefit of Native American Students, faculty and staff.

For 160 years, American Indian people have suffered Williams said, and part of it has been the failure to deal with the issues of conquest and taking land without providing any meaningful way for the people to have a place in America, their original home. There aren't any American Indian reservations on the Front Range or on the Eastern plains of Colorado, Williams said, because there were all forcibly removed without any opportunity to return.

While the report does call on CSU to return some of its land, it does not call on CU to return any of its 43,000 acres of Native land granted to it through the act that made Colorado a state. But Williams does want to see more educational opportunities and resources for Native



Richard Williams (Oglala Lakota/Cheyenne) is the founder and executive director of the People of the Sacred Land, a nonprofit located in Colorado that is currently preparing a Truth Restoration and Education Commission (TREC) to study the truth of what happened to Indian people in Colorado.

students.

"Our people have struggled significantly with education issues and it would be wonderful if we had educational opportunities where the tuition is waived and room and board are provided," Williams said.

Deal recommends that people donate to organizations that support Native Americans, get in touch with their local representatives and to be invested in Native American politics.

"But also listening to Indigenous voices and making sure marginalized voices are heard is the first step to getting anything done," Deal said.

For more information the exhibit visit www.museumofboulder.org/exhibit/colorados-people-of-the-sacred-land.

MEDICINE WHEEL

continued from pg. 6

families, and communities are stronger and healthier. The larger stones within the Watonga Medicine Wheel mark the four cardinal directions of true North, South, East, and West. These directions serve as a reminder that every journey begins with understanding where we stand and where we are going. Just as the directions guide travelers, the teachings of the Medicine Wheel help guide people toward balance, healing, and respect for one another.

At an Indian Health Service facility, the Medicine Wheel carries special meaning because it closely reflects the IHS Mission to raise the physical, mental, social, and spiritual health of American Indians and Alaska Natives to the highest level. The wheel serves as a visual reminder that health care extends beyond treating illness and includes caring for the whole person.

As planning began, we quickly realized this would be a large project that would require support from many members of the community. Bruce Whiteman, Cheyenne District 1 Legislator and Cheyenne Chief, generously volunteered his tractor to remove the grass and root system from the project site. With the groundwork prepared, Santee Littlebird and Devin Blood expertly shaped and leveled the area, transforming what would have been weeks of labor into a task completed with remarkable efficiency and precision. Their combined efforts saved countless hours of manual work and allowed the project to move forward much more quickly. Bonnie Shaikh, Nutrition Education and Greenhouse Garden Project coordinator, helped organize the planting sup-

plies, flowers, and more than 40 bags of mulch needed for the project. Keith Lime, store manager for the Food Distribution Program, along with Mark Twobabies, made two separate trips to Oklahoma City to bring back approximately two tons of rock for the Medicine Wheel.

Staff members from throughout the Watonga Clinic contributed their time and effort by placing rocks, spreading mulch, planting flowers, and helping complete the final design. The project became a true team effort that extended beyond departments and job titles. After several weeks of dedicated work, the final flower was planted on June 3rd, marking the completion of the Medicine Wheel.

What makes this project especially meaningful is that people from many different programs, departments, and areas of the tribal community came together with a common purpose: to support the physical, mental, social, and spiritual health of American Indians and Alaska Natives.

The Watonga staff hopes this Medicine Wheel will serve as a lasting symbol of healing, unity, and community partnership. It stands as a reminder of our commitment to the CSU Vision and our ongoing effort to provide quality health care services focused on prevention, restoration, and collaborative relationships that are valued and exceed the needs of our patients, community, and tribal partners. Most importantly, the Medicine Wheel reflects what can be accomplished when a community comes together with a shared purpose and a commitment to improving the health and well-being of future generations.

Editorial: It is Time to Speak, Sharing the Wisdom of Our Ancestors

*BAA'NEE'AW'TH'SA,
MA'EVE'HO'KA'E'
Grandma Margaret Behan*

It's time to speak-out to share wisdom of the ages. For this generation, and for the generations

to come. Cheyenne Arapaho the oral stories of our history specially this Battle of the Little

Bighorn that is the 150 year's anniversary June 25, 2026.

Historically we have always faced the uncertain future with a faith in ourselves no meeting our challenges, yet, we're here today. Underlying symptoms of distress are a crisis of our life values at the crossroads as Native Americans. To this day

our people never talked, repeat what horrific aftermath of massive punishments from the Battle of the Little Bighorn.

We have a source of inspiration we can draw upon, a wellspring of knowledge and experience to guide us on the unfamiliar paths ahead, the wisdom of the being Indigenous who have themselves survived and flourish despite the many ways in which we have undermined traditional culture. The seeds of wisdom that had keep us together, is often with notable success.

Our history is one of change, whether it be self-imposed or thrust upon us, any circumstances we have met our challenges with courage, drawing on our sense of the glue that we helping each other in time of need as a tribe and our love

of our present homeland which sustains us.

Ho'hon'ai'vin'hk/Stoneforehead 1869,here in Oklahoma, the Washita warned General George Armstrong Custer "leave us Indians alone, or he would be no more on this earth." Smoked the peace pipe with high order of truth and honesty spiritual communication to our Creator.

Despite Custer's promise, the Sand Creek November 1864. Horrific massacre of mainly

woman, elders and children. In which we're descendants. My Oklahoma Cheyenne great grandparents parents died there on both sides of my mother's.

Washita Massacre November 1868, Custer's promise was broken. Women, elders and children were killed and this massacre was called a battle.

Custer and his Cavalry moved on up northern plains country and started skirmishes with the

Sioux and our northern relatives Cheyenne and Arapahoes. Custer set the stage for the Battle of the Little Bighorn June 25, 1876. Sitting Bull held a sacred Sun Dance, Crazy Horse brought his war tactics, Arapahoes and Cheyenne carried their scared objects into the war.

Within hours General George Armstrong Custer and the 7th Calvary were defeated. My



Northern Cheyenne grandfather Was 6 years old and his baby sister was 4 years old orphaned at that Battle. The Arapahoes took them in. Later my grandfather married my Northern Arapahoe grandmother.

Growing up I heard these stories from both sides of my tribes the Arapahoe and the Cheyenne. And I was curious about my feminine side of our traditions being a female. I would hear how the women were revealed and practice chastity, a woman is honored for her chastity, and this is reflected in the holiness of the woman's reproductive power, because that is where we came from Is'si'wun and the scared woman in the Rabbit Lodge. We come from the Mother, the female life replenishes is through her supernatural beings: Sun, Thunder, Moon, Morning Star and stars, the Whirlwind and the Badger.

Our ceremonies and celebrations are related to calling and renewing our life cycle the teaching lodge of rituals of the instructors of the body painting mandalas. Earths scared food is cooked, not to be stirring with medal utensil because warrior Roman Nose's power of dodging bullets in war. This food offerings prepared by the women and carried into the Sun Dance lodge. Her physical work of cooking the food is the ritual for the people to partake as a blessing, in turn the instructor family takes these offerngs to their camp.

There is a leather utility belt the Women wear in remembrance of the Battle of the Little Bighorn resembles metal conchos from melted medal bullets casings also attached to the belt on the right side is another thin piece resembling a saber.

CHEYENNE AND ARAPAHO
COMMUNITY HEALTH REPRESENTATIVES



FAMILY MOVIE NIGHT

July 29, 2026

6:30 - 9 PM
DEPT OF HEALTH BLDG
1950 S SHEPARD EL RENO, OK
73036

Clinton Service Unit - PHN's Dental
and Immunizations, Covid-19 bags,
Incentives, Health Screening,
Mo Hawks Popcorn and Snacks
Contact: 405-295-1749

A message from the SORNA Office
For the CHR Movie night. If you are a registered sex offender planning to attend these events, contact the Cheyenne and Arapaho Tribes SORNA Office at (405) 422-7456 or in person at the Cheyenne and Arapaho Tribes Justice Center located on 100 Black Kettle Blvd. Concho, OK 73022.



Tribal Foster Families Needed

Let's Make a difference in a child's life Today!

IN OKLAHOMA, THERE IS A NEED FOR TRIBAL FOSTER PARENTS. BECOME A TRIBAL FOSTER PARENT!

BECOMING A FOSTER PARENT IS ANOTHER WAY TO CARRY ON THIS TRADITION BY KEEPING TRIBAL HISTORY AND VALUES ALIVE FOR FUTURE GENERATIONS.

For more information contact:
The Cheyenne and Arapaho Tribes Social Services
Foster Care Program
Lakendra J. Gould
Loren Case and Burdette
405-122-6103
socialservices@cheyenneandarapaho.mt.gov

Every Child needs a Family



HAPPY BIRTHDAY



July 29th
Happy Birthday
Nina Sue
I love you oh yes it's
true!

I would like to wish
my favorite ladies a
very Happy Birthday
this month. My sister
Angie, my daughter
Troy and my beautiful
granddaughter
Myra LeRose,
my MJ
I love you all and
thank Maheo for ya'll
everyday.
Love Melvina



GEORGE HAWKINS
MEMORIAL TREATMENT CENTER

Now Accepting
Applications

APPLY NOW!

Next
treatment cycle
begins August
26th!

(580) 331-2370
10320 N. Airport Road
Clinton, OK 73601
www.cheyenneandarapaho-nsn.gov/health

Calendar of Events

Graduation & Sobriety Birthday Dance for Tay-Wisty Edmonds

July 25, 2026 at the Concho Emergency Response Center in Concho, Okla. 3 p.m. Gourd Dance and 5 p.m. supper. Sponosred by Leanna Thomas, Eric Thomas and Darien Chebahtah. For more information call 405-239-0671 or 405-219-9479.

MC Isaac Rhoads, HS Amick Birdshead, HM Earl Plumley, HL Melinda Sutton, HTG Rosemary Sleeper, HTB Sergio Pineda Jr., Honored Chief Bruce Whiteman, Honored Veteran Kyle Gilbert, Honored Family Lynn Littlehawk Family, AD Brian Felder, Co-Host All Nations Rezcovery.

36th annual Oklahoma Indian Nation Powwow

July 31 - Aug. 2, 2026 at the Concho Powwow Grounds in Concho, Okla. More information will be forthcoming.

Third annual Overdose Memorial & Cirrhosis Awareness Dance-All Nations Rezcovery Benefit Dance

Aug. 15, 2026 at the Watonga Emergency Response Center in Watonga, Okla. 2 p.m. Gourd dance, 5 p.m. supper. If you would like to submit a photo of a loved one lost to overdose/cirrhosis please email them to info@rezcovery.org.

MC Isaac Rhoads, HS Creg Hart, HM Kenny Williams, HL Janaya McIntosh, Miss Indian Oklahoma, HTB Dyson Ellis, HTG Amber Beard, AD Matias Waters, Co-Host Comanche Nation Prevention & Recovery. Vendors welcome, contact Carmello Reveles at 405-788-0703.

All Nations Rezcovery 2nd annual Powwow

Sept. 19-20, 2026 at the Concho Powwow grounds in Concho, Okla. Gourd dance 1 p.m., supper break 5 p.m., Grand Entry 7 p.m. Saturday contests Tiny Tots, Juniors Teens. Sunday contests Golden Age Men & Women, Womens and Mens, dancers must make one Grand Entry.

MC Isaac Rhoads & Carmello Reveles, HS Bullet Watan, HM John Soap Jr., HL Georgia Harjo, Miss Indian OU, HMG Derek Tofpi, HLG Lydia West, ADs Brian Felder & Bobby Cometeveh, Co-Hotst Starhawk Society, Colord Guard MCN Womens Honor Guard and Honored Flags, Saturday Manuel Knifechief, U.S. Army and Sunday Arleigh Rhoads, U.S. Marine Corps.

BE'ENOO TURTLE

The turtle is an important symbol in Arapaho culture. There are stories about the turtle that teach us about life, the earth, and why it is a respected animal. It is often used in designs for children's amulets, representing protection, strength, resilience, and growth.

"THE ARAPAHO"
KROEBER 1902

HIRING TRANSIT DRIVERS!

Cheyenne and Arapaho Department of Transportation
Tribal Transit Program

OUR MISSION:
IMPROVING SAFETY,
EVERY TRIBAL MEMBER, EVERY TIME

WE PROVIDE:
COMPETITIVE PAY & GREAT BENEFITS!

EXCELLENT BENEFITS
Medical, Dental,
Vision, and
Life Insurance

PAID TIME OFF
Vacation, Sick Leave
and Holidays

STARTING AT
\$16/HOUR

REQUIREMENTS: >>>

- 21 YEARS OF AGE OR OLDER
- VALID DRIVER'S LICENSE WITH A GOOD DRIVING RECORD
- HIGH SCHOOL DIPLOMA OR GED
- PASS A BACKGROUND CHECK
- PASS A DRUG SCREEN
- ABILITY TO LIFT 50 LBS. AND WORK FLEXIBLE HOURS

READY TO MAKE
A DIFFERENCE?
APPLY TODAY!

Visit our website to apply:
<https://www.cheyenneandarapaho-nsn.gov/>

(580) 331-2600 | transit@cheyenneandarapaho-nsn.gov

CIV-2026-0034

CHEYENNE & ARAPAH0 TRIBES
OF OKLAHOMA
IN THE TRIAL COURT
CHEYENNE AND ARAPAH0 TRIBES OF OKLAHOMA
P.O. BOX 102
CONCHO, OKLAHOMA 73022

DOCKET PAGE
FILM IMAGE
COURT CLERK
DEPUTY

In the Matter of the Application of:)
E.T.W.) Case No. CIV-2026-0034

Minor Child
To Change His/Her Name
By Next of Kin,
Duriney Sandy

**NOTICE OF HEARING
BY PUBLICATION**

The Cheyenne-Arapaho Tribes to: JALEN WILLIS
UNKNOWN ADDRESS

The above-styled case is hereby set for hearing in the Trial Court of the Cheyenne and Arapaho Tribes on the 29th day of JULY 2026, at 10:00 A.M. in the courtroom, 100 Black Kettle Boulevard, Concho, Oklahoma.

YOU ARE HEREBY NOTIFIED TO APPEAR, on the above date and time indicated for presentation of your case before the above-entitled Trial Court. You have the option to appear in person or through Zoom. To appear via Zoom, you will need a smart device such as a desktop computer, laptop, tablet, or smartphone. Your smart device will need a camera, microphone, and a stable internet connection. If you do not have access to a smart device, you can use a non-smartphone or traditional telephone.

Parties must use the following in order to log in or join the meeting.

- Video conferencing for smart device users:
 - Zoom link:
<https://us02web.zoom.us/j/4524251494?pwd=S2RCentUWDV0OFMvMnlSOjRkXzRlOT09orhttps://zoom.us/join>
 - Meeting ID: 452 425 1494
 - Passcode: Court2021
- Phone conferencing for non-smartphone or traditional telephone users:
 - Telephone number: 1 (346) 248-7799
 - Meeting ID: 452 425 1494
 - Passcode: 854454251

Dated at the Trial Court this 18th day of June, 2026.

Tawny Melendez, Deputy Court Clerk
Cheyenne and Arapaho Trial Court

JFD-2026-0007

CHEYENNE & ARAPAH0 TRIBES
OF OKLAHOMA
IN THE TRIAL COURT
CHEYENNE AND ARAPAH0 TRIBES OF OKLAHOMA
P.O. BOX 102
CONCHO, OKLAHOMA 73022

DOCKET PAGE
FILM IMAGE
COURT CLERK
DEPUTY

In the Matter of the Dissolution of Marriage of:)
RICKY ORLANDO CARRERA)
Petitioner,) Case No. JFD-2026-0007
and)
STASHA NICOLE CARRERA)
Respondent,)

**NOTICE OF HEARING
BY PUBLICATION**

The Cheyenne-Arapaho Tribes to: STASHA CARRERA
UNKNOWN ADDRESS

The above-styled case is hereby set for hearing in the Trial Court of the Cheyenne and Arapaho Tribes on the 29th day of JULY 2026, at 10:00 A.M. in the courtroom, 100 Black Kettle Boulevard, Concho, Oklahoma.

YOU ARE HEREBY NOTIFIED TO APPEAR, on the above date and time indicated for presentation of your case before the above-entitled Trial Court. You have the option to appear in person or through Zoom. To appear via Zoom, you will need a smart device such as a desktop computer, laptop, tablet, or smartphone. Your smart device will need a camera, microphone, and a stable internet connection. If you do not have access to a smart device, you can use a non-smartphone or traditional telephone.

Parties must use the following in order to log in or join the meeting.

- Video conferencing for smart device users:
 - Zoom link:
<https://us02web.zoom.us/j/4524251494?pwd=S2RCentUWDV0OFMvMnlSOjRkXzRlOT09orhttps://zoom.us/join>
 - Meeting ID: 452 425 1494
 - Passcode: Court2021
- Phone conferencing for non-smartphone or traditional telephone users:
 - Telephone number: 1 (346) 248-7799
 - Meeting ID: 452 425 1494
 - Passcode: 854454251

Dated at the Trial Court this 18th day of June, 2026.

Tawny Melendez, Deputy Court Clerk
Cheyenne and Arapaho Trial Court

JFD-2026-0009

CHEYENNE & ARAPAH0 TRIBES
OF OKLAHOMA
IN THE TRIAL COURT
CHEYENNE AND ARAPAH0 TRIBES OF OKLAHOMA
P.O. BOX 102
CONCHO, OKLAHOMA 73022

DOCKET PAGE
FILM IMAGE
COURT CLERK
DEPUTY

In the Matter of The Dissolution Of Marriage of:)
MELISSA SLEEPER)
Petitioner,)
vs.) Case No: JFD-2026-0009
JAMES SLEEPER)
Respondent,)

**CIVIL SUMMONS
BY PUBLICATION**

CHEYENNE AND ARAPAH0 TRIBES TO: JAMES SLEEPER
UNKNOWN ADDRESS

YOU ARE HEREBY SUMMONED TO FILE A FORMAL WRITTEN ANSWER to the Petition which is filed in the Office of the above-named Court. A copy of the Petition is herewith served upon you and to file your Answer with the above-named Court within twenty (20) days of service of this summons, exclusive of the day of service. Within the same time, a copy of your Answer must be delivered or mailed to the Cheyenne and Arapaho Trial Court P.O. Box 102 Concho, OK 73622.

AFTER THE TWENTY (20) days, the Cheyenne and Arapaho Trial Court shall set a date for a hearing of this cause, and you will be notified of the time and date.

IF YOU FAIL TO APPEAR before the Cheyenne and Arapaho Trial Court on the date set for hearing: a Judgment by Default can be entered and the Plaintiff shall be awarded the relief asked for, in the Petition.

YOU MAY SEEK THE ADVICE OF AN ATTORNEY on any matter connected with this suit or your Answer at your own expense. Such Attorney should be consulted immediately so that an Answer may be filed within the time stated in the summons.

Dated this 18th day of June, 2026.

Laryne Whitecrow, Chief Court Clerk
Cheyenne and Arapaho Trial Court

PETITIONER:
Melissa Sleeper

OBITUARIES

OBITUARIES

LaNessa Deane Curtis

LaNessa Deane Curtis, age 43, a lifelong resident of Clinton, Okla., was born on Sept. 26, 1982, in Clinton. She passed away peacefully on June 23, 2026, in Oklahoma City, surrounded by her loving family.

LaNessa was raised in Clinton, where she attended Clinton Public Schools and graduated with the Class of 2002. During her school years, she broke barriers by playing football, a sport she loved. Her passion and determination led her to continue playing at the professional level with the Oklahoma City Lady Lightning Women's Football Team.

A woman deeply rooted in her faith and heritage, LaNessa was a member of the Clinton Indian Methodist Church and was proud to be involved with the Military Service Club. She embraced her Cheyenne traditions and found great joy in participating in cultural activities, especially beadwork and the annual Sun Dance ceremonies, which she looked forward to each year.

LaNessa had a vibrant personality and a wide variety of interests. She was a devoted fan of the Las Vegas Raiders, enjoyed spending hours reading a good book, and loved relaxing while binge-watching her favorite television shows. She also enjoyed swimming, listening to her favorite podcasts, and,

above all, spending time with her family and friends. Those who knew LaNessa will remember her caring heart, her strength, her unwavering pride in her heritage, and the love she shared with those around her.

She was preceded in death by her biological father, Scott Sumpter, the man who lovingly raised her, Timothy Wassana, her brothers, John Paul Sumpter and Carl Lonebear, her maternal grandfather Amiel "George" Curtis Jr., her uncle Jack Curtis; and her grandmothers, Caroline Curtis and Mary Lonebear.

LaNessa leaves behind a family who will cherish her memory, including her mother Charlene Wassana of Clinton; her longtime companion Sean Frank of Clinton; her children, Anthony Frank, Stacey Frank, Randal Frank, and Olivia Frank, all of Clinton; her sisters, Brittnay Wassana and Mimi Wassana, both of Clinton, Brooke Curtis of Weatherford, Stacey Wassana and Deanna Wassana, both of Santa Rosa, Calif., Tyler Sumpter of Forks, Wash., and Laquita Ellis and Amelia "Amy" Whiteman, both of Clinton; her brothers, Shawn Spottedwolf Jr., Timothy Wassana II, and Damon Dumbar, all of Clinton, Frank Whiteman Jr. of Weatherford, and Leslie Whiteman of Clinton and Francis Lonebear of Oklahoma City, Justin Sumpter



also of Oklahoma City; her paternal grandmother Geraldine Warledo; her maternal grandmother Roslynn Curtis; her aunts Kayty Curtis, and Kim Lonebear, both of Clinton, her adopted aunt Jackie Melton; along with numerous nieces, nephews, extended family members, and many dear friends.

LaNessa's life was one of resilience, determination, and deep love for her family, culture, and community. Her memory will continue to live on in the hearts of all who were blessed to know and love her.

A traditional all-night wake service was held June 28 at the Clinton Emergency Response Center in Clinton, Okla. Funeral services were held June 29 at Cornerstone Church in Clinton, with Mona Bearshield and Gerald Panana officiating, followed by an interment at the Clinton Indian Cemetery under the direction of Lee Hometown Funeral Home.

Louise WhiteEagle

Louise WhiteEagle, age 82, of Hammon, Okla., passed away June 20, 2026, in Oklahoma City. She was born on Aug.31, 1943, in Clinton, Okla., to Pete and Martha (Swallow) Fingernail.

Louise was raised in the Whiteshield Camp north of Hammon and attended Hammon Public Schools, graduating from Hammon High School. She was married to John David WhiteEagle for more than 40 years and was a faithful member of the Hammon Indian Baptist Church.

A devoted servant to her community, Louise worked as a cook for Hammon Public Schools for 43 years. She took great pride in preparing meals for generations of children and was loved by many students and families

throughout her years of service.

Louise was deeply rooted in her Cheyenne heritage and culture. She loved to pray, attend traditional dances and ceremonies, and participate in tribal activities. She was fluent in the Cheyenne language and took great pride in preserving and sharing her traditions.

She was preceded in death by her parents, Pete and Martha Fingernail, her daughter Pamela Beaver, four sisters, Carol Joyce, Nadine, Christine, and Tonita, and one brother Martin Fingernail.

Those left to cherish her memory include her sons, Bruce Rogers and Patrick Beaver; her sister Gloria St. Clair; numerous grandchildren; and many nieces, nephews, extended family



members, and friends.

A traditional wake service was held June 23 at the Hammon Emergency Response Center in Hammon, Okla. Funeral services were held June 24 at the Hammon School Auditorium, officiated by Mona Bearshield, followed by an interment at the Hammon Mennonite Cemetery under the direction of Lee Hometown Funeral Home.

Barbara Ann Reynolds

On June 21, 2026, Barbara Ann Reynolds, 62, of Clinton, Okla., began her journey to the Spirit World from her home. Barbara was born on May 14, 1964, in Clinton, to Roger Reynolds and Janice Lou Prairie Chief Oldcrow.

Barbara was a proud full-blood Cheyenne woman whose identity, strength, and love for her people remained with her throughout her life. Barbara's traditional Cheyenne name was Ma'evotona'e. She graduated from Riverside Indian School in Anadarko, Okla., in 1985. Barbara carried herself with pride in who she was and where she came from, honoring the teachings and values passed down to her by her family and ancestors.

Barbara's greatest joy in life was her family. She was a loving mother, grandmother, great-grandmother, sister, aunt, and friend. Her home was always open, and there was always room at her table. She loved cooking fry bread and preparing meals for her children and grandchildren. Some of the best memories shared by her family were made in her kitchen, where laughter, stories, and love were always plentiful.

Barbara enjoyed traveling, taking cruises, and visiting family whenever she had the opportunity. She believed that time spent with loved ones was time well spent and cherished every visit, gathering, and family celebration.

Anyone who knew Barbara knew she loved sports. She faithfully cheered for the Oklahoma City Thunder, especially her favorite player, J-Will. She was also a devoted fan of the Oklahoma Sooners, Dallas Cowboys,

Philadelphia Eagles, and Minnesota Vikings. Whether watching a game at home or talking about sports with family and friends, Barbara always had a team to root for.

Music filled Barbara's life and brought her happiness. She loved the sounds of the 1960s, 1970s, and 1980s and could often be found listening to the Eagles, Fleetwood Mac, Queen, and Tom Petty. She also had a special appreciation for Lil Wayne, whose music she enjoyed throughout the years.

Before entering the workforce, Barbara devoted herself to raising her children. She later worked at a nursing home and bakery while living in Kentucky before returning home to Oklahoma. After moving back to Clinton, she worked at Lucky Star Casino as a technician, later worked in the fabric department at Walmart in Elk City, and eventually returned to Lucky Star Casino, where she worked in surveillance and later in maintenance. She took pride in her work and was respected by those who worked alongside her.

Barbara leaves behind a legacy of love, laughter, strength, and generosity. She taught her family the importance of staying connected, caring for one another, and never forgetting where they came from.

She is survived by her sons, Charles Fletcher and Michael Twins Jr.; her daughters, Shaelynn Reynolds, Cedrick Bighorse, Wanda Twins, and Terry Stomps; her brothers, Toby Standingbird and Sheldon Reynolds Sr. and wife Jackie; her sister, Angeline Lime and husband Gary; her grand-



children, Dhaeyonna, Gracie, Tayevion, Drake, Cade, Jace, Cambria, Paisley Ann, and Kayleigh Fletcher; her great-grandchildren, Analise and Xamara; the father of her children, Michael Twins Sr.; her great-aunt, Viola Hines; her aunt Kim Lonebear; her uncle Eugene Bearhead Jr.; her special friend Oliver Whitecrow; and many nieces, nephews, cousins, relatives, and friends.

Barbara was welcomed home by her parents, Roger Reynolds and Janice Lou Prairie Chief Oldcrow; her brothers, Alvin Reynolds and Tony Reynolds; and her sister, JoAnn Reynolds.

Though Barbara has crossed over to join her ancestors, her spirit lives on in the hearts of her children, grandchildren, great-grandchildren, and all those whose lives she touched. Her laughter, her stories, her cooking, her love, and her Cheyenne pride will never be forgotten.

Wake services were held June 25 at the Clinton Emergency Response Center in Clinton, Okla. Funeral services were held June 26, at the same venue, followed by an interment at the Clinton City Cemetery under the direction of Kiesau-Lee Funeral Home.

Mary Jane Harrison

Mary Jane Harrison, of Watonga, Okla., passed away on June 21, 2026, in Oklahoma City. She was born in Oklahoma City on Nov. 29, 1950, to Adam and Roxy Harrison.

Mary was a talented beadwork artist and a gifted author of Native American children's books. She took great pride in preserving and sharing her heritage through her creative work. She was a faithful member of Watonga Baptist Church and found great joy in her faith, family and community.

Following her graduation, Mary returned to Watonga, where she made her home. She loved to travel to New Mexico and South Padre. She especially cherished time spent with her grand-

children, creating lasting memories and sharing her love, wisdom and traditions with them.

Mary will be remembered for her creativity, devotion to her family, and the positive impact she made on those who knew and loved her.

She is survived by her husband Anthony Roy Starr; children, Tommie Dale Chapman, Charlie Chapman, Melanie Starr and Toni Starr; grandchildren, Julian Starr, Justise Galberth, Keyila Porter, Isaiah Isaac, Iviana Isaac and Angel Porter; brothers and sisters, Adam Junior Harrison, George Harrison, Louise Harrison, Scott Harrison and Janelle Harrison.

She is preceded in death by her parents and two



grandchildren, Tristan Adam and Precious Sue; brothers, George and Adam Harrison.

Wake services were held June 29 at the Concho Emergency Response Center, Concho, Okla. Funeral services was held June 30, at the same venue, followed by an interment at the Geary City Cemetery under the direction of Sanders Funeral Service.

Leading the way, Avery Aispuro represents Thomas at Girls State

Fifteen students from Weatherford, Hydro-Eakly and Thomas-Fay-Custer headed to Oklahoma City to take part in the Oklahoma Boys State and Girls State, a premier leadership and civic education program hosted by American Legion Post 91 held on the campus of University of Central Oklahoma. Organized locally by coordinator Doug Hale, the week-long experience gives high school juniors a hands-on look at government, running for office, debating legislation and building leadership skills alongside peers from across the state.

Among those 15 students was Avery Aispuro, representing Thomas-Fay-Custer. Avery is on the Superintendent's Honor roll and has received Academic Achievement awards for three years running. She is a cheerleader at Thomas-Fay-Custer High School, entering into her senior year in the coming fall.

Avery's grandparents are Dee and Charlie Howlingwater of Thomas, Okla. She has one brother, Vincent Aispuro, who is a current student of UCO and a member of the UCO golf team.





Classy Fun and Affordable Boutique
Flower Shop Tanning Salon

We do flower plants for funerals, birthdays, anniversaries, all occasions!

Mon.-Fri. 9 a.m. - 6 p.m.
Sat. 9 a.m. - 5 p.m.
504 Frisco Ave, Clinton, OK. 73601
580-747-4795
Pinkzebraok.com



FREEDOM RIDE

WIN 1 OF 19

2026 INDIAN MOTORCYCLES

DRAWINGS AT LUCKY STAR CONCHO, CLINTON, CANTON, HAMMON, WATONGA AND CONCHO TC

One (1) Motorcycle will be given away at each location on Saturday, July 11TH, 18TH and 25TH at 11pm.

DRAWINGS AT LUCKY STAR GEARY

One (1) Motorcycle will be given away at this location on Saturday, July, 25TH at 11pm.

Earn entries starting **MONDAY, JULY 6, 2026**

10 points equals 1 entry.
Five times (5x) entries on Fridays.

Motorcycle shown not actual prize. Winner must be present to win and may only win once per promotional period. Promotions valid during Players Club hours only. Management reserves all rights to cancel or modify any or all promotions without prior notice. See Players Club for full details on this promotion. © 2026 Lucky Star.

SAVE THE DATE!

••• 36TH ANNUAL •••

**OKLAHOMA
INDIAN
NATION
POWWOW**

— « 2026 » —

JULY 31 – AUGUST 2

**ROUTE 66 LARGEST
TRADITIONAL & CULTURAL
POWWOW EXPERIENCE!**

Celebrate
100
YEARS
RT 66

