

NATIVE

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MAGAZINE



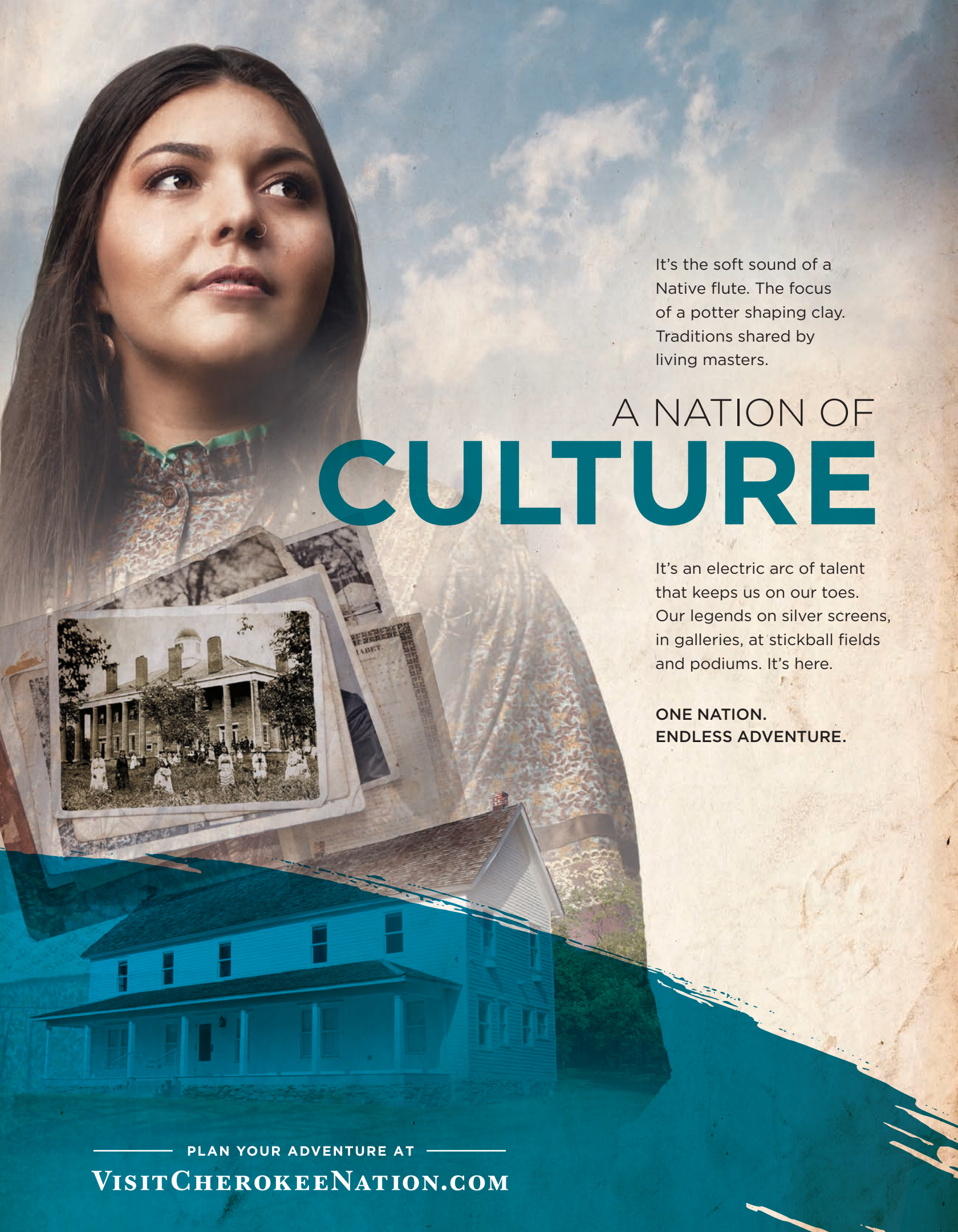
SEPTEMBER 2023



To ensure that Cherokee culture thrives for generations to come, we must stay true to our values and never lose sight of building strong economic growth with great employment opportunities for the people of Cherokee Nation.

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NATIVE *oklahoma* MAGAZINE

NATIVE OKLAHOMA MAGAZINE | SEPTEMBER 2023

P.O. Box 1151 | Jenks, OK 74037 | 918.409.7252 | adam@nativeoklahoma.us

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CONTRIBUTING WRITERS: Fus Yvhik, Brittany Harlow, Justin Coats

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ADAM PROCTOR

Founder | Editor-In-Chief

adam@nativeoklahoma.us

918.409.7252

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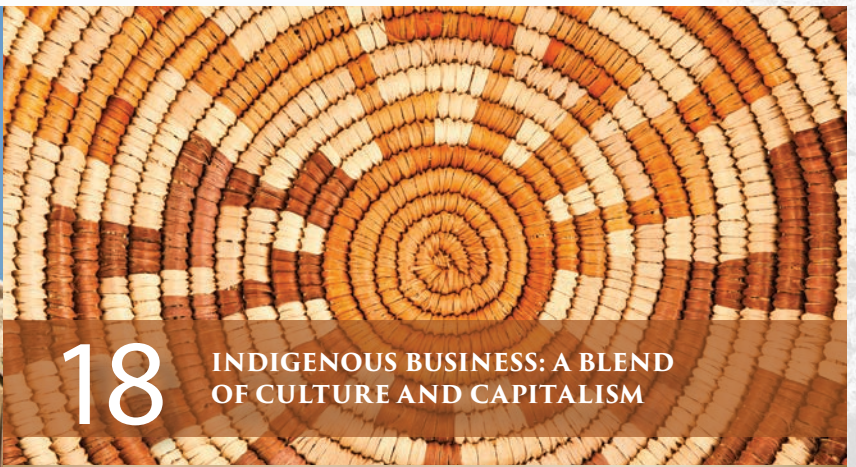
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Featured is a photograph of three horses against a sunset taken by Eberhard Grossgasteiger

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30th Annual Comanche Nation Fair

Since 1991, the Comanche Nation Fair has been bringing people, families, and new friends together in the heart of Comanche country. It is held in the Fall along the East side of the Wichita Mountains at the Comanche Nation Tribal Headquarters in Lawton, OK.

Visitors from all directions come to celebrate and take part in our family friendly activities and entertainment. Some of the main attractions include a Powwow, Music Festival, Bull Riding, Great Food, Native Arts and Crafts, and a Carnival. We invite you and your family out to this years fair. We look forward to seeing you! Ura.

Each night at the Pow-wow, they will honor a Tribal Veteran that served:

Friday night – U.S. Army Captain Ronald Parker

Saturday night – U.S.M.C. Corporal Lewis M Chasenah

Sunday night – U.S. Army/OK National Guard Staff Sergeant George "Gerald" Red Elk

Also on Saturday night, the family of the princess will host a Royalty reception at the Patriot room in the main complex. This year's princess is Mckenzi Sovo.

History of the Comanche Nation Fair

How the fair began is best told by its originator, former Chairman of the Comanche Nation, Wallace Coffey:

"I became Chairman in 1991 and I moved home from Denver, CO to assume that post. At the beginning of my term, I realized there was a low self-esteem amongst our people. It was evident. People were discouraged with regard to unemployment and their well-being. According to our constitution, it must improve the environment, the health, the overall well-being of our people. After praying about it for a period of time, the Comanche Fair came to me. I asked my mother, who was living at the time, if she would like to go back to Craterville Park. She said that would be wonderful. I remember being there when I was a kid." said Coffey.

"so I began talking to Major General Fred Marty at the time. We started visiting: he came to us and we went to him. Essentially he said 'no' because if he allowed us to have it, then other tribes (Kiowa's) would want it. I said 'It's historically ours and that it's where our winter encampment used to be'. I kept talking to him and he was very negative.

I wrote a letter to Dick Cheney, who was the secretary of defense at the time. They were starting to close military bases and I told him to close Ft. Sill down and give it back to the Comanche's, and we will heal it. Instead of bombing this land, we will heal it. Two weeks later, I got a call from Major General Fred Marty. He said 'Wallace we need to talk', and that is when we got the okay for the fair. That was up until June 1992. At the Comanche Homecoming, we passed out flyers, Comanche Fair. 1992. Craterville Park north of Cache." said Coffey. "It (the fair) had all the events, horse races, food, parade, and camping church service. That Wednesday of the fair, we had a peyote meeting, and prayed people would come, and good feelings would be abundant, and have weather good intentions, and when they leave. They will feel good about their selves. People started moving in on Thursday and the camp site was packed. There was a thivah lady from Texas who wanted to be so much Comanche. She camped at the fair. I told her that

she could be Comanche all she wanted but, I couldn't put her on the roll. When she passed away, she donated all her belongings to the Comanche Nation college." said Coffey.

"My brother Woogie was living and we had him to do an exposition dance. We had a special fancy dance contest on his behalf and it was an amazing thing. We chose September because July and August were too hot, and the end of September the seasons are just changing and it wouldn't be too hot in the day or too cold in the night. So, it was just perfect. We had pageant Sunday evening, and after the pageant the fair was over." said Coffey.

"I chose that time because the moon was full, and when it is full, it won't rain. That was one of the old teachings I remembered. That one evening, the moon came over the east side of the mountains, and everyone was in awe." he said.

"We dedicated the RH Comanche helicopter, which was being constructed at the time, at the Comanche Fair. We did the Thuwee dance and we touched with our weapons that it would be a good weapon" said Coffey.

"the Shoshone leadership came to be with us. Edgar Monetathchi was pleased the employees were running the fair, cooking in the back that Sunday afternoon. When we got through, Tommy Wahnee prayed over the food.

I didn't think it would be as big. It has come to the point where it had really outdone itself. I think the Comanche people needed it at the time, and they are the ones who I remember. Many specials taking place at the fair, many dances. We even had a switch dance.

We all met out there that morning. We had to pick up every piece of trash, every cigarette butt. And we gave it back the way we found it. They (Ft. Sill) couldn't believe how well we took care of it. I told them we have not lost our environmental sense about us. We treasure Mother Earth; we pray for her and she blessed us all."

The people who helped put the first fair together included Johnny Wauqua and Ozzie Red Elk, who met with Ft. Sill representatives numerous times to iron out the details of the Comanche Fair being at Craterville Park.

The first Comanche Fair committee was:

Arts and Crafts - Carlotta Nowell
Pageant - Elton Yellow-Fish
Camp Coordinator - Stephanie Harrison
Parade - Kenneth-Goodin
Carnival - Bill Shoemate
Parking - U.S. Army
Church Service - George Wallace Jr.

Powwow - Jerome Tahhahwah, Bobby Wallace, Bill Fodder
Daily Programs-Bobby Wallace

Powwow Contest - Dink Nauni
Exhibits - Carlotta Nowell
Publicity - Bill Southard
Facilities - Butch Pahdocony
First Aid - Comanche Nation CHR
Run - Ken Karty
Food - Harold Pewewardy
Security - U.S. Army and Comanche Nation
Fund Raising - Romelia Kassanaviod
Souvenir Book - Barbara Goodin
Games Sunday - June Sovo
Information - Francine Monenerkit
Youth Programs - Therese Lopez

The 1992 Comanche Business Committee:

Wallace Coffey-Chairman
Francine Monenerkit-Vice Chairman;
Jackie L. Codopony Jr.-Secretary/Treasurer
Elton Yellowfish-Committeeman No. 1
Carol Cizek- Committeeman No 2
George Wallace Jr.-Committeeman No. 3
Bill Shoemate- Committeeman No. 4.





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labisowa ' ishtalakchi ' (Garters) were worn below the knee and were an essential part of Chickasaw men's regalia during the eighteenth and nineteenth centuries. Beaded designs, most likely created by an artist removed from a Great Lakes tribe, or Potawatomi, due to their shared northern border with the Chickasaw Nation in Indian Territory, were worn by Chickasaws. The design is taken from the garters and placed in an ascending motif, named in tribute to a dear friend of the Potawatomi Tribe.

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Fellowship of Christian Athletes Coach Spotlight

Name: Joseph McClure and Roger McClure (twins)

Sport Played in High School: Basketball

Sports Coached:

Joseph-Girls’s Basketball, Football and Girls Track
Roger-Football, Track, Softball and Cross Country

Years Coaching/Teaching:

Joseph - 5 years
Roger - 6 years

High School: Hulbert High School

Hometown: Hulbert, Ok

Q & A

Favorite Bible verse:

Joseph-“Jesus replied, “I assure you: Unless someone is born again, he cannot see the kingdom of God.” —John 3:3

Roger-“but those who trust in the Lord will renew their strength; they will soar on wings like eagles; they will run and not grow weary; they will walk and not faint.” -Isaiah 40:31

Tribe Affiliation: Cherokee Nation

Favorite food:

Joseph-Bacon Cheeseburger and Fries
Roger-Cheeseburger and Fries

Favorite walk-up song:

Joseph-“Seven Nation Army” by The White Stripes
Roger-“Lights Out” by P.O.D.

Favorite Coach growing up:

Joseph-“Coach John Sly pushed us in the gym and on the field. Coach Rhett Bynum taught me X’s and O’s, and I still use them to this day in coaching.”

Roger-“Coach John Sly for showing us that hard work is part of the process. He was a great guy away from sports as well.”

Favorite part of being a coach:

Joseph-“Watching young students grow and improve as athletes and students.”

Roger-“Being around student athletes and seeing that light bulb come on when they grasp or understand the concept, play or fundamentals of a sport that I am coaching.”

Who I look up to: Our parents, our life models!

Favorite part about being a Fellowship of Christian Athlete Coach:

Joseph-“Being able to share my testimony with my athletes.”



Roger-“Being in a position to be a good role model for my student athletes.”

Words from Coaches:

Joseph-“Life will knock you down sometimes, but you always have to get back up.”

Roger-“Life is full of highs and lows, but we can’t dwell on things that we can not control. We have to keep moving forwards and leave everything in God’s hands.”

FCA-WHO IS IT ALL FOR? What is our PURPOSE?

In John 17, Jesus was a few days away from being crucified, buried in a tomb and raised from the dead. He knew He had limited time with His followers. That’s why Jesus spent a lot of His remaining time on earth praying for the disciples and all people who would one day believe and commit their lives to telling the world about Him.

Jesus wanted to make sure they had no question about their greater purpose:

“They are not of the world, just as I am not of the world. Sanctify them by the truth; your word is truth. As you sent me into the world, I also have sent them into the world.” — John 17:16–18

Jesus also wanted to redefine what success and winning are all about. Life’s greater purpose has much more to do with God and others than it does with you:

“Love the Lord your God with all your heart, with all your soul, and with all your mind. This is the greatest and most important command. The second is like it: Love your neighbor as yourself.” — Matthew 22:37–39

John Morris is currently serving with Oklahoma Fellowship of Christian Athletes in Cherokee, Adair and Delaware Counties and is supported financially by faith partners. If you are interested in more information on FCA or being a faith partner go to this link <https://my.fca.org/johnmorris>. John can be contacted through email: johnmorris@fca.org or by cell number (785-760-1627).

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“Book Review: The Fus Yvhikv Letters: A Mvskoke Creek Humorist in Modern Oklahoma”

Sour Sofkee #45

By Fus Yvhikv

At long last J.D. Colbert’s columns, titled Sour Sofkee, written under the pen name Fus Yvhikv and published in the Native Oklahoma Magazine, are available in a well-annotated and indexed collection. His new book, *The Fus Yvhikv Letters: A Mvskoke Creek Humorist in Modern Oklahoma* is a joy to read. The author’s columns offer a fresh, Native, and humorous perspective on divisive political issues in Oklahoma and natioxnally.

Colbert/Yvhikv’s columns have been enjoyed across Indian Country since he began writing in late 2019. Now the public gets the opportunity to see what all the Fus is about (sorry, I couldn’t help myself). His monthly columns offer biting and hilarious political satire and immerse the reader into the contemporary world of the Muscogee-Creek culture and Indian Country generally.

As a prime example, check out the excerpt below from Sour Sofkee #5, *King Twit*, where the fictional Creek character and Native rapper Yahola skewers Oklahoma Governor Kevin Stitt to the tune of Steve Martin’s *King Tut*.

King Twit! King Twit!

Now when he was a Beta,
He never thought he’d see,
King Twit!

People stand in line to play the slots,
King Twit!

How tribes doin’ great?
King Twit!

I want Top Ten State!
Born in Oklahoma,
His mortgage biz a ho’ma.
King Twit! King Twit!

Now if he’d known,
They’d line up just to play you,

King Twit!

He’d trade his governorship
And bought himself a casino,
King Twit!

Burdened like a donkey,
Dances like a honkey!

Born in Oklahoma,
His mortgage biz a ho’ma,
King Twit! King Twit!

Prancin’ by on guile,
Budget broke a mile,
The tribes he did rile,

King Twit is so vile,
Cherokee broke Injun’ treaty,
King Twit!

Imagine That!
King Twit!

He’s Cherokee Twit.
King Twit!

Cherokee Twit!

Colbert is a worthy successor to Native writers at the turn of the 20th century. Writers such as Alexander Posey (Muscogee-Creek), Charles Gibson (Muscogee-Creek), Thomas Moore (Muscogee-Creek), and Acee Blue Eagle (Muscogee-Creek/Pawnee) invented a new genre of narrative known as the Muscogee Dialectical Writings. As an inheritor of this prominent tradition, it is no surprise that Colbert is also Muscogee-Creek.

Indeed, the title of Colbert’s book, *The Fus Yvhikv Letters: A Mvskoke Creek Humorist in Modern Oklahoma* is a nod to Posey’s best-known work *The Fus Fixico Letters: A Creek Humorist in Early Oklahoma*. Colbert’s works stand solidly in the rich tradition of the Muscogee Dialectical Writings. Colbert has publicly stated his admiration for the Muscogee Dialectical genre and his goal to revive that tradition in a modern context. Colbert stands solidly on the shoulders of Posey, Gibson, and Blue Eagle.

Colbert also pays homage to Thomas Moore in naming his columns *Sour Sofkee*. Moore also wrote a column called *Sour Sofkee*, under the pen name William Harjo, that appeared weekly in the *Tulsa World* newspaper from 1937-41 and again in 1964-65. Moore himself had revived the Muscogee Dialectical genre as that literature had largely died out after Posey’s untimely death in 1906.

Satirizing national, state, and tribal leaders in a humorous

manner that exposes their foibles, greed, self-dealing, and their misguided political stances is a hallmark of the genre. So too is relating commentary from the point of view of traditionalists and full-bloods. Having been raised among that group, Colbert is adept at looking at the world through a red Native lens.

A frequent target of Colbert's sharp ridicule is Oklahoma Governor Kevin Stitt, a nominal Cherokee. The Stitt administration is infamous for its inexplicable hostility toward tribal nations in Oklahoma. Fus Yvhikv says that Stitt has declared jihad on the tribes. These issues include the tribal-state gaming compacts, hunting and fishing, motor vehicle registration, law enforcement, taxation, zoning, and the U.S. Supreme Court's hallmark McGirt decision.

Like Posey, Colbert has invented a charming, if bumbling, cast of characters to convey his sharp political commentary. The loveable Fixico stands out among the cast. Fixico has a marked tendency to shoot himself in the foot, oftentimes at political events, but manages to win the day against Stitt. Fixico's close friends include Yahola, Tarpalechee, and the gruff but soft-hearted Harjo, owner of the REZ bar. These surnames are well-known among Creek traditionalists.

The Colbert/Yvhikv columns are quite topical as they provide a humorous Native commentary on the hot political issues of the day. However, the Sour Sofkee columns do not merely address pressing political issues. Humorous anecdotes are the subject of many columns. These hilarious stories shine a bright light on the everyday lives of Fixico, Tarpalechee, Yahola, and Harjo as they strive to adapt to the ways of the dominant society while vigorously protecting their nativeness. Their behaviors are equally poignant and comical.

The collection also includes thought-provoking op/eds. These include pieces on Does DNA Mean D.O.A. for Dawes (#25), the insightful and prescient The Coming Third Dynasty in America (#23), and calling for justice in Reparations for the Theft of Indian Land Allotments (#18).

The Fus Fixico Letters: A Mvskoke Creek Humorist in Modern Oklahoma is a hilarious and thought-provoking joy to read. It is an outstanding reincarnation of the Muscogee Dialectical genre. Look for it soon on Amazon or on Colbert's website at www.jdcolbert.com.

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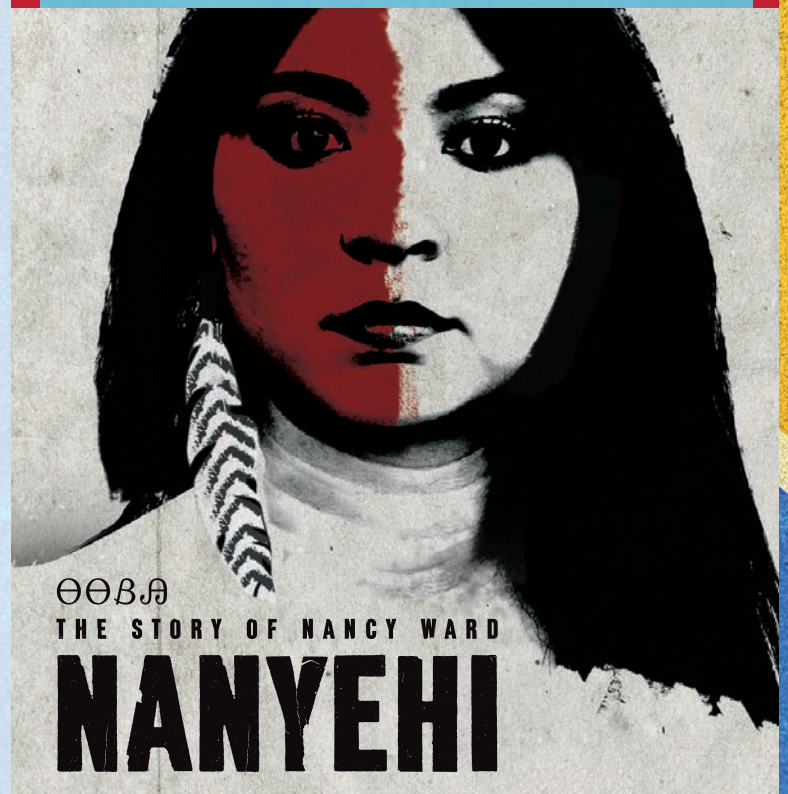
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The Battle of Ackia or Aahíkki'ya' as the Chickasaw call the event, was a battle between the French and Chickasaw. d'Arteguette launched the assault of Chokkilissa' (Ogoula Tchetoka in French), about 4 miles north of the town we call Tupelo, Mississippi today. The French military leader attacked on March 24, 1736. As they entered the area, Chickasaw women began singing loudly, and the French troops became disoriented. The singing women wielding hatchets advanced into the battle of Chickasaw warriors and French soldiers, frightening the French and forcing them to retreat. The singing, warring Chickasaw women became known as Hatchet Women. They are revered in Chickasaw history as part of the unconquered and unconquerable.

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Indigenous Business:

A Blend of Culture and Capitalism

By Brittany Harlow

Native Commerce News is sponsored by the American Indian Chamber of Commerce of Oklahoma (AICCO), dedicated to expanding Indian Country commerce across the globe.

(OKLAHOMA CITY, Okla.) Capitalism, the system in which goods are owned privately by people and businesses, is believed to have been born sometime between the 16th and 18th centuries. As white settlers came to the land which would later be known as the United States of America, the global movement toward capitalism came with them, thrust upon the Indigenous people they found (whether they liked it or not). As modern people, the capitalist system is now widely embraced by many American Indians who own businesses in the U.S.

American Indian Chamber of Commerce of Oklahoma (AICCO) State Board President Bailey Walker currently operates three businesses: Tribal Diagnostics, LLC., Pureheart Ice, LLC. and Four Winds Strategy, LLC.

"The idea of being a businessman has been with me since the day I was able to cut my first yard with my first gallon of gas and a mower," Walker said. "I began that early on, knowing that a service creates money, which money creates the opportunity to buy something. And as a very poor kid, I realized that yeah, hard work pays. That's how I began to understand it."

But while American Indian businesspeople like Walker have adopted many of capitalism's elements, such as generating profits, engaging in competition, prioritizing consumer needs, and maximizing efficiency, there are many cultural elements they have refused to let go.

These cultural elements, collectively known as "Indigenous perspective", include recognizing and respecting the importance of sustainability, community need, and traditions and customs.

"Being a citizen of Chickasaw Nation, having grown

up ceremonially and traditionally, has ingrained that cultural aspect in me and everything I do," Walker said. "That's the number one thing that we begin to have respect for. We pray to the Creator, for example, at our (AICCO) dinners and other events."

Walker said he also values and appreciates the concept of interconnectedness that is often associated with Indigenous perspective.

"Living in Indian country, the heart of Indian country, Oklahoma, home to 39 robust nations, working together," Walker said. "Embracing that connection often translates into increased benefits for all, beyond Oklahoma's reservations and even the state's borders. Other states and other nations like Australia and Canada, they're reaching and looking into what we are doing and how we're doing it. And we love to share what we're doing, to help and maybe create some more opportunity."

Officially formed in Tulsa in October 1991 through a grant to the Indian Health Care Resource Center, AICCO promotes American Indian commerce in both the public and private sectors. Membership is open to Native and non-Native businesses and individuals as well as tribal entities, and benefits are available to all through chamber resources, training, and networking opportunities.

AICCO has set a goal to surpass 500 members by the year's end. Membership currently stands at 472.

Serving as AICCO State Board president since 2018, Walker said one of the things he loves most about the chamber is being around smart people that help him grow as a professional and as a person.

"The main things I've learned throughout my career is to always listen, listen and listen," Walker said. "Take good notes. Get around people smarter people than me. Educate myself from the past and be proactive about the future. Always stand up during an advocacy moment or supportive moment. Always stand for something. There's a cliché that if you don't stand for something, you will fall for everything. And I believe that. We need to usher in opportunities to enhance the overall quality of life for others."

To learn more about AICCO, visit <https://aicco.org/>

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In Oklahoma, Native Americans are About 50% more likely to die of an Overdose than non-natives. ¹ Stop opioid overdose. Prevent a death.

Source ¹: Center for Disease Control and Prevention

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8 Myths About VA Loans - Debunked

By Justin Coats

Regional mortgage operations manager for BOK Financial Mortgage®



Military veterans are buying homes in record numbers, but many are still unsure about how the loan process works and the purchasing power it gives them, according to a recent survey of 1,001 veterans.

Last year, VA processed 410,000 mortgage loans, smashing the previous record set at the end of World War II. This year is only slightly off that pace, even with higher interest rates. But understanding the process can still be tough.

The goal of the VA loan process is to put eligible veterans, military members and spouses into a home.

A lot of the work we do is educating the borrower so that they understand what that process entails.

The U.S. Department of Veterans Affairs Veteran's Administration has guaranteed more than 28 million VA home loans, with 3.7 million active home loans in the program. Coats outlined some of the most common misconceptions about the VA loan process:

Myth 1: You must put down 20% of the home value.

Why it's false: Only one in three survey respondents knew that down payments are not required for VA loans. About half believe they must put down 20%, and 37% of respondents believe a 30% or more down payment is required.

In reality, a VA loan allows active-duty service members, veterans and eligible

surviving spouses to finance a home with no down payment, no mortgage insurance and typically more lenient credit requirements.

There is such misinformation out there about entitlement calculations and the veteran's purchasing power, so it's best to consult with an experienced mortgage consultant.

Myth 2: There's a limit to how much I can borrow.

Why it's false: The VA recently removed the entitlement limits placed on VA loans. Now, first-time home buyers are eligible to borrow the amount set within the limits of their lender. If you're using the loan for the second time, as long as you sell the first home you bought with the VA loan, your entitlement will be restored.

The VA benefit is not structured for a borrower to obtain a real estate portfolio.

This calculator can help determine the amount that might be available to a veteran borrower.

Myth 3: You can only use a VA loan once.

Why it's false: The survey found that about half of active-duty military and 31% of veterans believe they can only use a VA loan once. Not true—borrowers can use the VA loan as many times as they'd like, but there are caveats. For example, a veteran can only have up to two active VA loans at one time.

Myth 4: If I'm rejected by one lender, I will be rejected by them all.

Why it's false: One of the most misunderstood points about the VA loan process is that if you're denied by one lender, you can't get a loan—and that's just not true.



In some cases, lenders might have more stringent criteria for borrowers, but it might not be the same across the board. Borrowers should talk to another lender that may have different requirements, he said. If you're still denied, there might be other options.

In most cases, the VA considers re-established credit after 12 months, so it's important to learn why you were denied so you're able to fix it.

Myth 5: VA loans have higher interest rates.

Why it's false: The survey also showed that half of active-duty military and 22% of veterans believe VA loans carry higher interest rates than conventional loans do. The kinds of things that can affect interest rates are credit scores, debt-to-income ratios, the Federal Reserve's monetary policy and the state of the bond and housing markets.

Myth 6: Home inspections are mandatory with a VA loan.

Why it's false: Home inspections are not required, but they are recommended—especially for first-time buyers. There's nothing in the VA loan paperwork that requires a home inspection, but in many instances, the home inspection becomes an important way to protect borrowers. As a first-time homebuyer, it's a good exercise for understanding home maintenance and repairs.

More seasoned homebuyers might better grasp what's needed without an inspection.

Myth No. 7: You must have a high credit score.

Why it's false: Traditional loans are very credit-score driven, while VA loans rely on additional factors to determine a borrower's eligibility. The bottom line is: Don't give up if your credit score is less than ideal.

Myth 8: The appraisal process on a VA loan takes forever.

Why it's false: The notion that the VA appraisal process takes longer than a traditional loan is by and large false. If your property is in an urban or suburban area, there's plenty of VA appraisal coverage, but more rural areas tend to have fewer people who can legally provide that service. This can mean longer wait times, but it's not because of the VA loan process. In fact, the requirement for a VA loan appraisal is 10 days.

18TH ANNUAL

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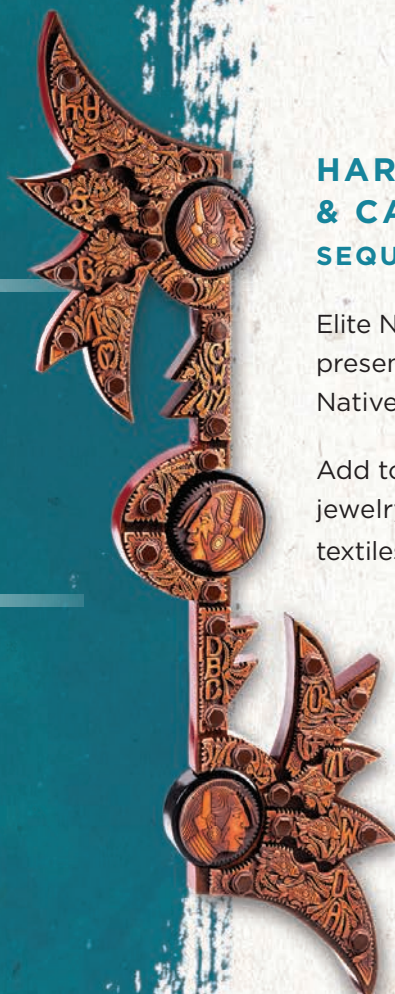
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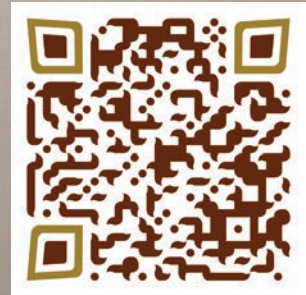


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2023 Annual Tribal Festival Guide

September

Annual Choctaw Nation Labor Day Festival

September 1st-3rd, 2023

Tvshka Homma, capital of the Choctaw Nation.

The Choctaw Nation invites all visitors to enjoy tribal heritage activities, Choctaw cultural exhibitions, stickball games, arts and crafts, free concerts and carnival rides. A great way to begin any day of the festival is by visiting the Choctaw Nation Museum. The museum holds many historical artifacts and information about the Choctaw culture and past, including actual objects that were carried across the Trail of Tears and interactive exhibits.

Log on to www.choctawnation.com for more information on this event.

60th Annual Ottawa Pow Wow and Celebration

September 1st-3rd, 2023

Adawe Park in Miami, Oklahoma.

This Labor Day weekend powwow includes a variety of activities such as gourd dancing, war dancing, stomp dancing and other social dances.

The Ottawa Pow Wow and Celebration, hosted by the Ottawa Tribe of Oklahoma is a family-friendly event. The celebration continues the tradition of holding no-contest dancing and offers participants ample opportunities to relax, dance and have fun. The Ottawa Tribal Powwow includes a variety of activities including gourd dancing, war dancing, stomp dancing and other social dances. This event charges no

admission and is open to the public. Adawe Indian Park also offers plenty of camping space and RV electrical hook-ups.

For More Information: 918-540-1536 Contact Kalisha Dixon @ kalisha.oto@gmail.com

Cheyenne and Arapaho Tribes Labor Day Powwow

Sept. 1-4, 2023 at the Colony Powwow Grounds in Colony, Okla.

Vendors Welcomed

For more information call 580-574-0165, 580-791-0351 or 580-445-0932

The Cheyenne Arapaho Labor Day Celebration Powwow, first held in 1942, will be at Colony, about 15 miles south of Weatherford. Arts and crafts, food booths and musical and dancing entertainment will be offered throughout the event.

Admission is free. Campsites also will be available. Join others from across the nation who are drawn to the annual Cheyenne Arapaho Labor Day Powwow. The Cheyenne and Arapaho Tribes are eager to share the wealth and origin of their culture with you. Point System in place for all Grand Entries; 2 Grand Entries required. Dances start at 8pm each evening.

For more information, go to www.c-a-tribes.org

33rd Annual Wyandotte Pow Wow

September 8th-10th, 2023

Wyandotte Nation Pow Wow Grounds, Wyandotte, Oklahoma

Witness traditions come to life at the Wyandotte Powwow, a tribal celebration featuring a variety of dance contests. Watch as all ages, dressed in traditional regalia, compete for cash prizes in categories including women's buckskin, cloth, fancy shawl and jingle dress, as well as men's grass dance, traditional, straight and fancy dance. The Wyandotte Nation Tribal Powwow will also feature Grandparent's Day events and activities for the entire family.

Must be registered and participate in two Grand Entries and two Exhibitions to qualify for contests. Must be registered in only one category. Must be in Full Dress to receive contest monies. All decisions by Committee are final.

For more information contact Sherri Clemons at (918) 678-2297

30th Annual Comanche Nation Fair Powwow

Sept. 29, 30, and Oct. 1, 2023

Comanche Nation Complex, Lawton, Oklahoma

Comanche Nation Fair is the largest event of the Comanche Nation. This celebration features an array of events and activities that include: a powwow, parade, free concert, games and an art show. Other activities include basketball and softball

tournaments, a horseshoe tournament, quilt show, teen dance, fun run and spirit walk. Arts and craft vendors from around the country will be present, as well as a variety of food vendors. A children's carnival featuring free rides will also be on-site. While the Comanche Nation Fair lasts all week; the Comanche Fair Powwow is the last three days of the fair on Friday – Sunday.

This annual fall event, Comanche Nation Fair Powwow, brings together tribes from all across the nation. The much-anticipated powwow part of the Fair will feature traditional forms of dance such as gourd dancing, as well as intertribal dancing for all. Photography is allowed during the dance competition, so don't forget your camera. Take in the vivid colors of dancers decked out in elaborate beadwork and their finest regalia as they compete in categories from Tiny Tots to Golden Age.

Attend this three-day event and immerse yourself in the historic traditions of the Comanche tribe. Activities including horse racing, hand games and storytelling will all be represented. Visitors to this year's Comanche Nation Fair will also enjoy bull riding and a car show.

Celebrate Comanche culture at the largest American Indian gathering in southwest Oklahoma. Free camping near the powwow grounds will also be available.

For information visit www.comanchenationfair.com

27th Annual Standing Bear Powwow

September 29th -30th , 2023

Standing Bear Park, Ponca City, OK

The powwow is hosted by the six north-central tribes of Oklahoma the last Friday and Saturday of September each year. Standing Bear Powwow features inter-tribal dancing, exhibition dancing, contest dancing, tiny tot contests and the crowning of the Standing Bear Princess. Visitors will also find a variety of arts and craft vendors, along with a wide variety of food vendors.

This free event in Ponca City is open to the public and often considered one of the most significant American Indian events in the US. Experience the Standing Bear Powwow and witness as the Kaw, Osage, Otoe-Missouria, Pawnee, Ponca and Tonkawa tribes gather to celebrate their tribal heritage with contest dancing, singing, drumming and more.

For More Information: Standing Bear Park: Call 580-762-1514; Email tl@standingbearpark.com

CALL TO ACTION

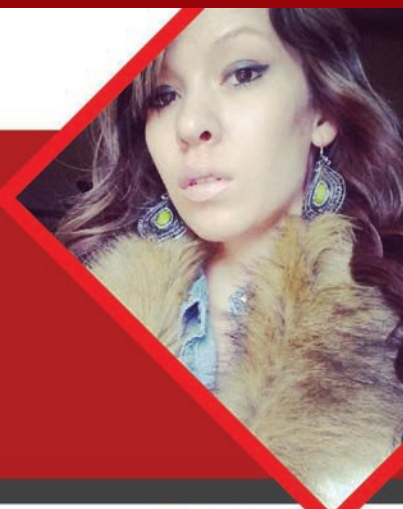
SEVEN YEARS WITH NO JUSTICE FOR EMILY MORGAN WHO WAS MURDERED IN BACHE, OKLAHOMA IN 2016. TEXT BIAMMU AT 847411 TO DEMAND THAT THE OSBI TURN THIS CASE OVER TO THE FEDS. IT'S TIME TO TAKE REAL STEPS IN MAKING INDIAN COUNTRY SAFE FROM PREDATORS. AS LONG AS HER KILLER IS FREE, NO ONE IS SAFE.



2016

DOUBLE MURDER

BACHE, OKLAHOMA STILL UNSOLVED



**Emily Morgan
Choctaw MMIW**

On August 26, 2016, the bodies of Emily Morgan and Totinika Elix were found murdered and left at an abandoned house. Emily had gone to meet someone the night before and never returned home. Emily's cell phone was all that was missing from the car. The person who arranged for the murder is still walking free and living his life. It's time for justice.

The murder took place within the boundaries of the Choctaw Reservation. We need the federal authorities to take this case from the state.

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LOCAL NEWS & CULTURE | 25



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We invite you to “Come Grow With Us” this year as we continue to expand our programs, re-invigorate our local chapters, and provide more benefits to our members. Our goal is to **EDUCATE, EMPOWER** and **ENGAGE** the Native American business community. We look forward to having you join us as we make a difference in Indian Country! We are dedicated to working with all members of the community to advance the educational and economic opportunities for Native Americans throughout Oklahoma.