
NUMU TEKWAPUHA NOMNEEKATU NEWSLETTER

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The Comanche Language & Cultural Preservation Committee

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Editor: Barbara Goodin

“Letter From The President”

The Comanche Nation Housing Authority Drug Elimination Program asked if I could help them with their summer camp this year and I gladly accepted. I was so happy to have been asked because I do have a few things to teach these youngsters.

The elders who helped were Bea Saupitty, Edith Gordon, Geneva Navarro, Ray Niedo, and Rita and Kenneth Coosewoon. Chad Yackeschi and family helped with the horses.

The first week involved learning:

- how to take care of your pony;
- how to make medicine bags and take care of them;
- the Comanche alphabet, numbers, and body parts;
- the songs that went along with the above topics;
- how to set up a teepee;
- and listening to stories told by our elders.

Taa numu tekwapu nanusuwukai.

The second week started out the same way as the first week, but it changed after the second day. The campers were taken out to the Wichita Mountains and we hiked to the waterfalls and saw many plants and learned a little about how to use them. Taa numu natsu.

After that hike I was ready for lunch! We had lunch right by Lake Buford, where it was cool and shady. I know I had fun and hope the children enjoyed themselves as well.

Billie Kreger

was brought up and debated. The bill authorizes gold medals of honor be presented to 18 Choctaw Code Talkers from World War I, and 14 Comanche Code Talkers and 11 Sioux Code Talkers from World War II.

Late Monday I received two phone calls from the Washington, D.C., office of Texas Congresswoman Kay Granger, and later one from Ben Tahmahkera (now living in Cache) that told me the proceedings would be on CSPAN Tuesday morning. I tried to call as many of the Code Talkers family members living in this area that I could reach Monday evening. Unfortunately, some weren't at home, and others didn't have access to CSPAN. I do know that Marion Kassanavoid (widow of Forrest Kassanavoid) was able to see the proceedings. Ben was in the process of having CSPAN installed on his television as the proceedings began.

I watched at approximately 11:20 a.m. as the bill was introduced by Rep. Frank Lucas (D-OK) who spoke of the need to honor the Indian code talkers. He was followed by Rep. Carolyn Maloney (D-NY) who gave an eloquent speech in support of the bill. Rep. John Thune (R-South Dakota), who authored the final bill brought before the House, spoke two different times during the proceedings. What I especially liked is that he is the representative of the area the Sioux Code Talkers are from, and named each and every one of the men who served. If I recall, he said he personally was acquainted with the two surviving men. Next Rep. Kay Granger (R-TX) spoke. She was the original author of the bill to support recognition of the Comanche Code Talkers. I was disappointed she didn't name each of the 14 Comanche Code Talkers. She did mention the last surviving code talker, and Ben Tahmahkera, fellow Comanche and her constituent in Texas. She was followed by Rep. Wes Watkins (R-OK)

COMANCHE CODE TALKERS MEDALS OF HONOR UPDATE

by Barbara Goodin

On Tuesday, June 18, 2002, in the House of Representatives in Washington, D.C., HR 3250

who represents the area the Choctaw Code Talkers are from in OK. I believe it was Congressman Watkins who recognized Congressman Michael G. Oxley, chairman of the House Financial Services Committee, for his work in getting the bill out of committee.

At approximately 11:47 a.m. a vote was taken and the bill passed the House of Representatives by a 2/3 majority. (Lulu trill!)

Next the bill proceeds to the Senate, where we hope it passes as easily as it did in the House.

We thank Congressman Oxley, his committee members, and all our other representatives mentioned previously who have supported and helped this dream of the Comanche people to become a reality. We still have a way to go, but we will persevere. We are Numānuū!

“THE GUARDIAN”

by Barbara Goodin

On Friday, June 7th, 2002, a group of 18 members of the Comanche Language and Cultural Preservation Committee (CLCPC) traveled to Oklahoma City to view an historic event. There, we watched as “The Guardian” was placed atop the Oklahoma State Capitol Building.

“The Guardian” is a 17 foot tall bronze statue of an American Indian warrior, weighing 6,000 pounds. With complete lance included, the statue measures 22 feet and 9 inches tall.

It is significant that the first dome ever to grace the Oklahoma Capitol Building is an Indian, and even more significant that the artist is a Seminole Indian, Enoch Kelly Haney, a State Senator from Seminole, Oklahoma.

Speaking as the voice for the statue he created, Haney said, “Thousands and thousands of us were marched halfway across this country. Thousands died along the way. But we rebuilt our lives, our families and our nations here. Soon I will be raised to the top of this Capitol Building. Inside are many guardians of this state — our governor, our legislators, our judges. They all are charged with a very sacred task of being guardians of Oklahoma, a state that is nearing its first centennial. And I will stand guard here, over our great state, over our majestic land, over our

values. My lance pierces my legging and is planted in the ground. I will not be moved from my duty, from my love of Oklahoma and all of its people.”

The crowd, estimated at 4,500, watched in awe as dancers in beautiful colored dance regalia gave them an exhibition of different dances. The Cozad Family Singers sat at the drum during the exhibition, and later Edmond Nevaquaya (Comanche) played an original song, “Standing His Ground” on his handcrafted flute. Another Comanche tribal member, Kevin Connywerdy, performed with the dance group.

The people who came from all over the state to witness the “crowning” of our capitol building was as diverse as the state itself. Many Indian tribes were represented, and their pride was obvious as they watched the statue lifted to its permanent home. One could hear many lulus throughout the entire ceremony, as pride swelled in all of us. It was a moving experience. Those of us who attended will long remember the events of that bright, warm Friday morning.

THE SHOSHONE, BANNOCK, and THE FORT HALL RESERVATION

provided by Fort Hall

The Fort Hall Reservation, home of the Shoshone-Bannock Tribes, is located in southeastern Idaho, within the counties of Bannock, Bingham, Caribou and Power. The cities of Blackfoot and Pocatello are on the northern and southern ends of the Reservation.

There are approximately 3,528 enrolled members in the tribes and the Reservation land now consists of 544,000 acres of land. At one time, the Reservation consisted of 1.8 million acres of land, but land cessions greatly reduced that amount when Congress introduced the General Allotment Act in the 1880's. An 1888 Executive Order originated the city of Pocatello when 1,840 acres of land was ceded.

The Shoshone and Bannock people originally roamed the areas of what is now the states of Wyoming, Utah, Nevada and Idaho. The Northern Shoshone included bands from the Lemhi mountain range to the Weiser area. Others

lived in the southeast corner of Idaho and the present site of Fort Hall.

The Bannocks, culturally similar to the Shoshone (but with language differences), originally were Northern Paiutes who left Nevada and Utah for the prairies and mountains of southern Idaho. There they acquired horses and began to travel with bands of Shoshones pursuing buffalo across the Plains and became known as Bannocks.

Before the appearance of the horse, extended family groups moved throughout southern Idaho. They fished for salmon in the Snake River and hunted deer, antelope and mountain sheep. The tribes gathered camas, bitterroot and bisquitroot bulbs, along with berries and seeds.

The Comanche, a Shoshone band, were among the first to get horses through their early dealings with the Spanish in New Mexico. The Northern Shoshone then acquired them through their ties with them and other Great Plains Shoshone and introduced the animal into Idaho in the early 1700's.

The first whites to appear in the area were Lewis and Clark, who in 1805, stopped among the Lemhi with Sacajawea. She was a Lemhi who had been captured by Plains Indians before she was allowed to join the explorers. She persuaded her people to lend Lewis and Clark horses.

The first whites to arrive were the early trappers in about 1810. In 1834, Nathaniel Wyeth founded Fort Hall as a trading post. During this period, Fort Hall also became a way station for travelers on the Oregon and California Trails that cut through the homeland of the Shoshone and Bannock groups. In 1843, more than 1,000 people passed through Fort Hall. By 1845, the number had increased to 3,000 people a year. By 1863, there was a permanent white settlement in Bear Valley in southeastern Idaho, and settlers were moving closer to Fort Hall at a steady pace.

Indian-white tensions began to build as the hunting and gathering people ran into barbed wire fences. The settlers' fear of the Indians, although unprovoked, was mounting.

As a result, Idaho's Territorial Governor, Caleb Lyon, attempted to draw up treaties with the tribes that would contain them. Although

many were negotiated, they were not ratified, and it was an Executive Order in 1867 that established the Fort Hall Reservation. The Fort Bridger Treaty of 1868 confirmed the arrangement. The government convinced the Bannocks to give up their territory and reserve for themselves 1.8 million acres of their homelands where they would be left in peace.

The treaty stipulated that there would be a separate reservation for the Bannocks, but in the end, they remained at Fort Hall. White settlement in the area continued and in 1872, the reservation lands were decreased to 1.2 million acres by a surveying error.

Initially, the Tribes were allowed to leave the reservation in the summer to hunt and gather camas on "unoccupied" government lands, but white fears soon ended it. The Bannock Wars of 1878 were the final attempt of some independent hunters to fight for their traditional existence. When they were finally rounded up by the military, they were sent to Fort Hall.

As Northern Shoshone throughout the regions were displaced, they too were sent to the eastern Idaho reservation, further swelling the number of people on the Fort Hall site.

No longer able to hunt for their food, hunger became a serious problem. Government rations were meager. Poverty and disease swept the reservation.

In the late 1880's, the Shoshone-Bannock felt the effects of the allotment process that divided reservation lands into 160-acre parcels for each adult, 80 acres per child. After the land had been allotted among tribal members, the "surplus" was turned back to the government, in this case the growing city of Pocatello. The policy allowed no Indians to buy land within the reservation, resulting in the checkerboard land ownership pattern today.

The private ownership of land was to encourage Indian people to become farmers, but neither training nor equipment was provided to support the aim. Not surprisingly, it failed.

by Dr. Reaves Nahwooks

Plans for the basic Shoshone speaking tribes continue to build into an interesting program for the Third Annual Shoshone Reunion - 2002. Invitations were sent, and two meetings with tribes were held in Reno and Albuquerque. Locally, the committees continue to form and responsibilities are taking form. Another planning meeting was held the week of June 24th. An update of plans was discussed along with contacts and advertising needs. Some of the basic needs have taken form. Members of the communities will be invited to chair aspects of the reunion.

As of this time the following people are working as the Steering Committee:

Rev. Dr. Reaves F. Nahwooks - Chair
Delphine Nelson - Housing & Local Logistics
Bill Southard - Charge of Food
Billie Kreger - Volunteers
Jim Arteberry & Clydia Nahwooksy -

publicity

Ron Red Elk - Technical Arrangements
Susan Nahwooksy - Booths & Displays

There will be others working on the plans and more information will be forthcoming. Presently we are anticipating four or more busloads of participants for the reunion. This is an important meeting and will have an impact on our tribal activities.

The work is now beginning and we encourage all Comanches to come and meet tribes from other states. More reports will be forthcoming.

**TENTATIVE SCHEDULE
SHOSHONE REUNION #3
October 10-11-12, 2002**

Day I — 6:00 p.m. Registration, Reception and
Get Acquainted Session

Day II — 7:00 a.m. Sunrise Blessings

8:00 a.m. Breakfast

9:00 a.m. Welcome

Introductions

Purpose

10:00 a.m. Keynote Address

10:45 a.m. Panel Response

12:00 p.m. LUNCH

1:00 p.m. Workshops:

- Language Exchange

- Music
- Storytelling
- Religion

4:00 p.m. Demonstrations:

- Horse Hair Braiding
- Buckskin Fringing
- Hide Tanning

6:00 p.m. DINNER

7:30 p.m. Games

Dances

DISPLAYS

Genealogy, History, etc.

TOURS

4:00 p.m. each day

Day III Same schedule as Day II, but with different subjects, keynote speaker & panel responders.

(*Editor's Note: A complete and final Schedule will be published in the September 2002 issue of the CLCPC Newsletter.)

TITCHYWY/WISSISCHE REUNION

The Fourth Annual Family Reunion for the Titchywy & Wissische families will be held Saturday, July 20, 2002, at the Comanche Community Center in Walters. A reaffirmation of Wedding Vows between Willie and Lillie Red Elk (descendants of Titchyway) will take place at 11:00 a.m. Everyone is asked to bring eating utensils and food to share during the noon meal. Charts and pictures will be available during the event. At 3:00 p.m. a mini fashion show featuring the oldest Numu made buckskin dress will take place. If you plan to attend please call Zona Red Elk Suminski at 580-355-8453.

CALENDAR OF EVENTS

JULY 2002

2nd - Tuesday: CLCPC Monthly Business Meeting, 6:30 p.m., 511 Monroe, Lawton.

19th - 21st - Friday thru Sunday: Comanche Homecoming, Sultan Park, Walters OK.

20th - Saturday: Titchywy/Wissische 4th Annual Family Reunion, 11:00 a.m. to 5:00 p.m., Comanche Community Center in Walters.

AUGUST 2002

6th - Tuesday: CLCPC Monthly Business Meeting, 6:30 p.m., 511 Monroe, Lawton.

5th - 10th - Monday thru Saturday: American Indian Expo, Caddo Co. Fairgrounds, Anadarko OK

SEPTEMBER 2002

27th - 29th - Comanche Nation Fair

OCTOBER 2002

11th & 12th - Shoshone/Comanche Reunion

PRODUCTS FOR SALE

Comanche Lessons, set #1. A set of four Comanche Lessons, complete with a word list for each lesson and an audio tape. \$25 includes s&h.

Comanche Dictionary. A 133 page soft bound dictionary begins with an introduction of the spelling system and the alphabet sounds. Offers a Comanche to English section, followed by an English to Comanche section. \$22 plus \$3.50 s&h.

Picture Dictionary. A primer for learning the language explains the Comanche alphabet and the sound of each letter. Examples of many simple words and brief sentences. Includes worksheet/coloring pages and an English to Comanche vocabulary list. \$10 include s&h.

Comanche Song Book. Collection of 116 songs written in Comanche with an English translation for each song. \$10 plus \$3 s&h. "Coming Soon! An audio tape to accompany song book!

Comanche Flash Cards. A set of 48 cards showing a picture and the spelling of simple Comanche words. \$5 plus \$1 s&h.

Comanche Language Tee-Shirts. Comanche Language logo in full color on left chest. Available in solid red or royal blue. Children's sizes small (6-8), medium (10-12), and large (12-14), \$10 plus \$3.50 s&h; Adult sizes small through XL \$12 plus \$3.50 s&h; Adult sizes 2X and 3X \$15 plus \$3.50 s&h. Specify color and size when ordering.

Bumper Stickers. NUMU TEKWAPE in large letters, with Comanche Language Preservation on the second line. \$2 each includes s&h.

Authentic Handmade Comanche Dolls.* Beautiful 20" soft bodied dolls, dressed in traditional clothing. Both girl and boy dolls available. \$40 each plus \$3.50 s&h. (*Special Orders Only, 6-8 weeks delivery)

Tote Bags. Navy with red trim. 16"x12"x5" with back pocket. Front has the Comanche Language logo. \$12 plus \$3.50 s&h.

Ball Caps. Three styles: Men's royal blue with red bill; Men's turquoise with southwest design on bill; and Lady's solid royal blue, all with

Language Logo on front. \$10 plus \$3.50 s&h.

Collar/Hat Pins. Language logo complete with feathers, 3/4" long. \$4 includes s&h.

Earrings. Same design as collar/hat pins. \$8 total

Lapel Pins. 1 inch Cloisonne pin. \$5 includes s&h.

Buttons. Two styles. #1: "NUMU TEKWAPE" and #2: "Ihka Niha, NUMU TEKWAPE". \$2 each includes s&h. Specify button style number.

**If you have an e-mail address, please include it in case we need to contact you about your order*