
NUMU TEKWAPUHA NOMENEEKATU NEWSLETTER

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The Comanche Language & Cultural Preservation Committee

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Editor: Barbara Goodin

“Letter From The President”

Soobesukę tsa tę pębetę. Numę nanatarę pu?ekatu. Sęsę tuibitsi surę suka usę kia naibitę suka punika. Surę watukanusę kwęhęaitui. Usę suka urę kahni pitę. Suka usę urę u katękanai surę ikan. Suka usę naibi suka nimai bęnę u watsi tekwanę. Hakai ęnę? Mę yękwitękę. Hini upakatu na hakani nanakanę. [Ahahsha] Nę yękwitę. [Ahahsha] Hakai ęnę? Hakai ęnę? Upakatu suka nanakan hakai ęnę hakai ęnę? Kee, surę urę huutsu eka kwinaı uruin uruin uruin surę suni yękwi. [Ahahh sha] Yękwi. Hakai ęnę? Hakai ęnę? Yękwitę ę kęmakę na surę eka suka mubi totsin. Tęsę tuibitsi tühübę suka urę huutsu u pabi tsakan. Si nuking. Pesęku nę pesęku surę uka naibi tai naręmęnę. Yee! Hakani! Hakani! Taa huutsu naiyę pabiwatę. Sęmę u pabi tsakai mę yękwitę. Surę u kwęhęaitę urę kwękęaitui surę tuibitsi mę mubi pia na kętsipę suka węnęnin suniku tęasę naramui.

COMMUNITY LANGUAGE CLASSES

The Community Comanche language classes begun in January concluded at the end of May. During those five months, we had a total of 859 people sign in to attend those classes. We are proud of that number! That tells us Comanches want to learn their language of heritage.

Many of those 859 signatures were the same, which also tells us people

kept coming back to learn more of their language. But nonetheless, the numbers are impressive, and tells us we need to provide this service to the Comanche community as long as there is a need for it.

We plan to start up the classes again in the Fall, when school takes up again. We hope to see even more new faces at that time. We have some excellent speakers who are willing to teach the classes, and everyone should take advantage of their knowledge. We pay the speakers for their time (although we can never pay them what they are really worth!), but the students attend at no charge. What better deal can you find? You gain so much, and all it costs is some of your time.

We will use local newspapers in addition to the Comanche Language Newsletter to notify everyone when the classes will start. Watch for it!

HISTORICAL NOTE

by Deloris Karty & Sam DeVenney

The Comanche people were once a part of the Shoshone Nation, and all of the people together were known as Numęnę. After separation from the Shoshone, the name of “Comanche” was given to the people who migrated to the south of the Rockies.

The Shoshone and Comanche language is the same, with very few exceptions. It is found that both groups of Numęnę can understand each other when speaking in their native language.

SHOSHONE REUNION

Journey to Fort Hall, Idaho, June 14-19, 2000

by Deloris Karty

The long-awaited and planned-for trip to Fort Hall, Idaho, began at 4:00 a.m. on Wednesday, June 14, from the Comanche Complex, on a chartered bus, carrying 39 Comanches and two bus drivers. There were many sleepy, but eager, people ready for the two day journey to reunite with the Shoshone people.

Among those traveling from the Complex were: Ron and Frances Red Elk, Bud and Barbara Yackeschi, Gloria and Vernon Cable, Billie and Ken Kreger and Josie and Penny, Ray Nieto, Henry Mihesuah, Edele Mihesuah Kemp, Lucille McClung, Theresa and Mycah Saupitty, Betty Pete, Margaret Poahway, Marie Haumpy, Edith Gordon, Sallie and Nadine Tonips, Janette Jenkins, and myself, Deloris Karty. From the Walters' J.O.M. program was Susan Johnson, Lola and Tim Ototivo and grandchildren Benjamin, T.C., Brandy, Kristen, Terrance, Britney and Baby Girl Ototivo, plus Matt Chaat, Nicole and Keifer Kopaddy, Sam DeVenney and one mother, Ann Scott. Carney Saupitty Sr. and Carney Jr. traveled in their own vehicle.

Our first stop was in Amarillo, Texas, at one of the smallest McDonalds, but we were served in record time and were soon on our way again. The children were great little travelers and took some time to practice on their songs. They also brought videos, which everyone enjoyed watching. We had a picnic lunch at Santa Rosa, NM, at a beautiful little park, with a swimming pool and playground swings for the kids. It was hard to keep our kids from jumping into the pond; it was so tempting. After a quick lunch of sandwiches with fresh

tomatoes and lettuce, plus apples and grapes, we were soon on our way again.

LaDonna Harris' home was our next stop in Bernalillo, NM. It took some driving around before we found the right road to her house, which was near a large tribal casino. Her home is located out in the country, overlooking Albuquerque and the Sandia Mountain range to the east. We were greeted by LaDonna and her family and served an outstanding meal. The kids did get a change to play in her pool before having their lunch.

Geneva Navarro, granddaughter Autumn Gomez, and Hope Taylor, plus LaDonna, her grandson Sam Fred and daughters Kathryn Tijirena and Laura Harris, and sister Billie Hooper were all there ready to join us on the trip. Too soon we had to get everyone loaded on the bus and headed out on our journey North. Just outside of Bernalillo, Kathryn told us a little about each Pueblo as we passed by. It was very interesting and informative. We appreciate her telling about the people in those areas.

We arrived at the Super 8 Motel in Farmington, NM, about 8 p.m., where we were to spend our first night. Of course, we had to eat a big supper at a local Steak House before heading back to the motel. We tried to reach some of our Comanche people in the area (James Lookingglass and Wellington Mihecoby Jr.) but evidently they were away from home. The children had ordered some pizza so they had a good time. Everyone had to set their alarm clocks to get up before 4:00 a.m. in order to get started again, but we made it. We all promptly went back to sleep on the bus, in spite of Sam's constant chattering!

Later in the morning, we began to see beautiful mountains. Some of the most beautifully colored layers of rock in

the mountains of Canyonland. About 20 miles outside of Moab, Utah, we came across a road sign entitled "Lookingglass Road," which pointed off to the west. (Would have been great to see where the trail led!) Our breakfast stop was at a McDonalds in Moab, which is located just below a huge mountain range. There was outstanding scenery in this area. Our group also stopped just outside of town to take a group picture at a scenic rest stop, where some also picked up rocks to take home.

As we began to make our way through this area of Canyonland Park, we saw spectacular views of all kinds and shapes of mountains and cliffs, which every once in a while opened up to a wide panorama of valleys and mountains in the distance. Everyone was taking pictures to capture this scenery to show their folks back home. Sam was trying to impress everyone with his knowledge of everything we saw!

Our bus was having a hard time pulling through this mountainous area and the driver decided to pull off onto one of the scenic rest stops. And what to our pleasant surprise should we find but a group of Navajos – selling their jewelry! They had their blankets spread on the side of the road – way out in the middle of nowhere, at one of the highest points in this range! Of course, they became our focal point – forgetting all about the spectacular panorama in front of us, we eagerly began bartering for a better price on the jewelry and making our purchases!!

After this shopping stop, we traveled through terrain which became quite different, in that the soil was now gray clay rock formations and mountains. The area is known as Gray Canyon, Desolation Canyon and San Rafael Valley. It wasn't too long, however,

before we came to the Fishlake National Forest and more green valleys, water and trees, traveling through Provo, Salt Lake City and then Ogden, Utah, where Ron's sister Carmelita lives. As we approached the area where she lives, we saw "Nuvuuuu" signs, pointing the way to her home. That was really neat!

Carmelita and her family and neighbors were on hand to greet us! What a warm welcome we received. Their place is in a cul-de-sac and the whole area was opened to our group. After such a long and weary ride, everyone was happy to walk around and visit with this wonderful bunch of people. The kids sang their songs for the group, which they really enjoyed. The meal planned for our group was great! Carmelita had a plum desert, which had been prepared especially for us. It was very good. One of the neighbors had built small little wooden boxes, filled with candies for each of us, with printed tabs which read "Welcome to Utah and Idaho." During the meal, we were also treated to flute music, played by one of Carmelita's friends. After a restful visit, we were soon on our way again, traveling through beautiful green canyons, with steep canyon walls along the road. This time our destination was the Fort Hall Indian Reservation and the Shoshone people and to Econo Lodge in Pocatello, Idaho.

After a restful night, we were up and raring to go to the Reunion, where we began our day with a light breakfast at the new Shoshone-Bannock High School. Members of their group were waiting to greet us and welcome us to their reservation. The Caribou National Forest and mountain range surrounds the area, which they say contains many streams teeming with fish and the mountains with wild game. The Shoshone-Bannock also own beautiful riding horses and have many cattle on

their range. Although this area is the shipper/grower of world famous Idaho potatoes, we did not get to see the Wada Farms where they are grown.

Joining us at Fort Hall was Reaves and Clydia Nahwooks and Susan and Clyde Nahwooksy, all from the Lawton area, Walter Bigbee and family and Don and Terry Gomez and family from NM, Mr. and Mrs. George Hunt from near Seattle, Washington, and Machel Monenerkit from Washington D.C.

The Shoshone-Bannock also host a festival in August on their reservation, and this year will be the 37th Annual Festival. They have a drum contest with \$7,500 prize money, as well as dance contests, including senior categories, fancy dance, a traditional contest, jingle dance special, and a new category of Men's Chicken Dance. The outgoing Miss Shoshone-Bannock princess is Dustina Abrahamson. The men and women have elaborately beaded dance regalia, with outstanding beadwork, for which this area is widely known. They put beadwork across the top of the ladies dresses, their large purses, crowns, moccasins and leggings, checkbook covers, wallets, as well as on the horse bridles and saddles. Shoshone beadwork is quite outstanding and beautiful to behold. It is also very costly.

After breakfast, everyone gathered in the gymnasium to begin the activities, which included a warm welcome by the Coordinator of the Reunion, Delbert Farmer, followed by a response by Dr. Reaves Nahwooks (Comanche Liaison) and John Washakie, Chairman of the Shoshones in Wyoming. We were welcomed by the Shoshone-Bannock Tribal Chairman, Lionel Q. Boyer, and Miss Sho-Ban XXXVI, Marquette Bagley. Mr. Farmer introduced his Reunion Committee members, then introduced the Comanches. Dr.

Nahwooks spoke briefly on behalf of our group. The Comanche gathered in front of the assembly and sang several Indian hymns, followed by Lucille McClung, who sang a solo in English.

After Ron Red Elk, president of the Comanche Language and Cultural Preservation Committee, addressed the assembly, he introduced our children, who were to sing together under the leadership of Susan Johnson and Sam DeVenney. They were excited as they climbed upon the stage and were so cute in their new blue Comanche Nation tee-shirts. They sang their songs in Comanche very well, ending with "Jesus Loves Me." They are all terrific little Ambassadors for the Comanche Nation AND the Comanche Language Committee.

Five members of our group told stories in Comanche. They were: Margaret Poahway, who was dressed in her tribal regalia, Edith Gordon, Ray Niedo, Marie Haumpy and Carney Saupitty, Sr. They did a fine job in making their presentations. We were very proud of all of them.

Following the lunch break, several participants went to tour the Shoshone-Bannock Tribal Museum, to see the Casino and another local store which carries a supply of the tribe's beadwork. In the meantime, there were several Shoshones and Comanches who held an impromptu round-table discussion on their versions of why and when the Comanche separated from the Shoshone. The stories the Shoshones heard from their elders were about the same as what the Comanches had also heard – such as disease causing the people to scatter, an accident involving a Chief's son which caused a division among the people; the need for food and the hunting of the migrating buffalo herds. There was one story about the people being scattered during a raid by

soldiers. These discussions and stories were taped for future use.

After everyone returned to the gym, Darla Morgan introduced the start of the Indian games and requested volunteers to play. Billie, Sallie, Nadine, Susan and Adele joined in. One of the first games played was the Stick Game. Each player was given a long stick which they were to use to hit a small buckskin ball, on a connecting buckskin strap, to make a goal on either side of the playing area. We couldn't tell which side won the most points, but there was a lot of pushing and shoving, and someone said they were getting hit on the legs pretty hard. The next game involved juggling three small stones while moving across the room. There were four women who tried their hand at this game, but they didn't seem to be able to keep the stones moving. It was fun to watch! There was another game using stones, which was played outside. A ring of cloth or some type of material was placed in a circle several yards away from the players. A player would throw a stone to try to hit the middle of the ring. The stone had to stay in the ring, and not roll out. All of the children tried their hand at this game.

During the afternoon, the Shoshones and Comanches had a chance to visit and tell about their family members and older relatives. The Shoshones talked about their reservation and the kind of activities they have, including benefits they have because of their reservation status, and about their new school building. Many of the Shoshones speak their language, which is very similar to our language. We could understand each other. This was a time to get acquainted with the local people, including the Law Enforcement Officers of the Shoshone-Bannock Police Force.

Everyone had an opportunity to get acquainted with Daisy St. Clair, who at

93 years of age is said to be the oldest living tribal member. She is quite alert and loves to tell about the time in history that she has lived through. She stayed at the Reunion all day and brought albums of pictures for everyone to see. She was a very beautiful young lady in her youth, and is still a beautiful person and a joy to talk with. Needless to say, the afternoon passed quickly.

In the evening we were treated to a fashion show, where the local young women modeled their beautiful tribal dresses, and the men modeled their dance regalia. Geneva Navarro modeled and described the Comanche dance dress she wore, and Nicole Kopaddy modeled her buckskin dress. During the dance that followed, Geneva danced and twirled around as light on her feet as a young girl!

We were also treated to the Shoshone Traditional 49 dance. They have the drummers gather in a circle, holding a large piece of buckskin on which they beat as they sang. The women followed along behind the men, singing along with them. They sang and moved slowly around the circle and stopped when they came to the place where they started. The songs sounded more like war dance songs. We told them about the Oklahoma "49" dance where the young people come together in a close circle with men and women linking arms, swaying side to side as they dance and sign with the singers. Much laughter occurred as some of the singers said they were acquainted with our "49," and in fact, one person said he met his girlfriend at a "49."

Saturday morning activities began with a Flag Song and Victory Song, and an invocation by a tribal elder. Jeanette Wolfley gave a historical overview of the Fort Hall Indian Reservation and the people. There was a presentation on

the necessity of preserving the genealogy of families.

There was a gift exchange beginning with the Comanches, honoring all those who had been instrumental in bringing this reunion together, and to Mrs. St. Clair and other dignitaries. The Shoshones then presented tee-shirts, together with a new gold Sacajawea coin for each of us. The gift giving was impressive and done well.

There was a discussion about the Power of Prayer, led by Dr. Nahwooks. Edith Gordon and a Shoshone lady also participated in this segment, which was moving and appreciated by everyone there.

The Final Traditional 49 and pow-wow was led by Tribal Chairman Boyer, who was dressed for the occasion. He is a figured Emcee and kept the activities going from one specific dance to the next. At one point, he called for all attending Royalty to come to the front to be recognized. All princesses and former princess came forward, including our own Marie Haumpy who was the 1946 Comanche Nation Princess. We danced and danced, until it was announced that our Coach (bus) was ready to leave. As we departed the gymnasium, even as the singers continued on with the pow-wow, members of the Shoshone Nation lined up all the way to the outside door – to shake hands with us and to wish us well and to have a safe journey home. And with hoped that we would see other again next year at the next Shoshone Reunion.

There was a young man who followed our group out towards the bus, giving each of us an Eagle feather. He was moved by talking with the Comanches and wanted to remain in touch, and he wanted to do something to make this a special time. The eagle feather was very special.

Our children were so excited that they sang all kinds of songs on the way back to the motel – some of which we questioned where they learned their lyrics. They were giving chants and responses of all kinds. We couldn't tell whether they were happy to have the gathering over, or whether they were just happy to be going home. Either way, we think everyone was pretty happy about this whole event and were laughing and making jokes all the way back to Econo Lodge in Pocatello.

Our journey home began quite early again on Sunday morning, but everyone was ready to start back. Vernon Cable served as our Prayer and song leader. He and Gloria were as energetic and enthusiastic as their grandchildren! It seemed our travel back went swiftly. We even had time for a quick stop at the Ute Mountain Pottery shop near Cortez, Colorado, where we picked many pieces of pottery for a reasonable price (our kind of shopping).

The weather began to get cloudy near Shiprock and we spotted a dust devil moving quite rapidly across the main highway as we traveled toward Gallup, NM. We had our evening meal at Denny's (The Grand Slam) around 8:00 p.m. and then traveled on to Albuquerque. We ran into some heavy rain along the way, but were weren't worried, we had two of the best bus drivers. They kept us safe all the way on our journey. They delivered us right to our motel in Bernalillo and then took LaDonna, Geneva and their families to LaDonna's home.

Bright and early Monday morning, we were standing on the curb ready and waiting to board our bus for home. We started right at 8:00 a.m. and were so happy and relaxed that we were almost home from our long trip. It was during this time on our trip that Vernon and Ron suggested we take some time to

express our thoughts about the trip, over the microphone. Several took this opportunity to tell everyone how much they enjoyed the trip and how much they enjoyed the fellowship we had all experienced. There was singing of beautiful Comanche hymns. We sang many songs that we hadn't thought of in a long time. There were several recorders on at this time, so we can share these songs with others later.

We had our noon meal at Denny's in Santa Rosa, and by now we knew what was on the menu and could make our selection before the waitress came. Very good food! Sallie and Adele volunteered to treat everyone at this stop. We are very appreciative of these young ladies' generosity.

We arrived in Amarillo around 2:00 p.m. and made a quick stop at the Texas Visitor's Center, where we picked up brochures and travel guides. (By now we considered ourselves seasoned travelers, looking for other places to visit! A-a-a)

Along the way south of Amarillo, Vernon suddenly yelled out "Stop!" and the driver slammed on the brakes and we stopped on a dime! When we picked ourselves up, we asked what happened and Vernon said, "There's a fruit stand with fresh peaches!" Well, everyone piled out of the bus and ran for the fruit stand like it was going to get away. The effort was worth it. The peaches were delicious, very fresh and tasty. It was at this stop that we saw several old tractors and farm equipment, and took picture to bring home to Kenneth Goodin!

We finally make it back home to Comanche Country, where our families and friends were waiting. It was great to see everyone and to learn that they had received several inches of rain while we were gone. We needed rain so much.

Everyone, after locating their luggage, their boxes of pottery, fruit and rocks, loaded up their cars and parted for home.

A wonderful time was had by all and we look forward to the next reunion with the Shoshone people. So I guess this means we'll have to continue with our fund raising so we will be ready when the next reunion date is announced! Ura.

THE TRIP TO FORT HALL, IDAHO

by Carmilita Red Elk Thomas

(From leaving the Comanche Complex, to the Farmington NM motel stay, to shopping for Navajo jewelry and the drivers getting free gifts because there had never been a bus load stop before; to resting, swimming and eating at LaDonna's beautiful home, to eating at McDonald's; to having a picnic lunch at a Selina, Utah, park; to the slowing down for road construction; the speedy ride down Sardine Canyon on the way to Logan and the sighting of bright "Numu Inawu" signs leading to my home; I don now know of. So let me begin with the huge luxurious tour bus coming right up to my front door as it were a mere car.)

The winds were with us, but it did not stop me from having my husband, four daughters, and a crew of volunteers ready to help the travel-weary visitors go to the bathrooms, listen to hymns, and be interviewed by a local newspaper reporter, as well as having their picture taken by the accompanying photographer. Soon a Numu prayer was given over the food and a hot meal of Dutch oven barbeque and potatoes, salads, onion/cheese buns, drinks, and stewed plums was served. Everyone had a chance to view the "tawiwoo" and "numu kahni" decorated cake before it was cut. Brownies were served before

the cake, but that didn't keep anyone away from eating the homemade raspberry-filled cake. The little ones led the way in getting the fruit leather apple teepees. It was interesting that the buffalo park of the cake was the first to be eaten! I think that goes along with the fact that there was a lot of left over buns, Salads, and potatoes, but the meat was eaten up! The salt water taffy boxes were given as a remembrance of us Logan (Utah) Numu. I think everyone had enough to eat.

After the little ones performed, a school teacher neighbor of mine took them to her house to play on her trampoline. Since the bus was so near, it was a good idea for the older ones to get out of the cool wind and rest on the bus. I was so excited to get some genealogy done with Barbara Yackeschi, Billie Kreger, LaDonna, Kathryn and Laura Harris, I let everyone else do whatever they wanted to do. The volunteer flute player hopefully kept them entertained while the reporter was still interviewing.

Lucille gave one of my granddaughters her Numu name, and it really does suit her. Thank you all for being receptive to my idea of getting names for my grandchildren. The others had ideas, but I didn't get to follow up on them.

It was very evident that the Comanche Language group had their act together for the conference the next day at Fort Hall. Their presentation was done very effectively on the opening day of the conference. Ronald, Reaves and all the other presenters/singers did a good job. I know that the Fort Hall bunch would not have had a conference if it wasn't for the Comanche in attendance. Nevertheless, the Shoshone displays were informative and nice. Gifts of the new Sacqagawea coin and Sho/Ban shirt was given to every

Comanche there. Ronald and I got some new information on our Shoshone grandfather, Sam got some pictures, and Deloris and her helpers almost had a sell out of Comanche language products.

In closing, let me say how much I enjoyed meeting everyone, and you all really are my relatives! I hope you all felt our friendship and hospitality. Come again! Respectively written, Carmilita (Some still call me "Cheese!")

SHOSHONE NATION REUNION

by Reaves F. Nahwooks

This could be one of the most important events in tribal histories. The event was conceived by Delbert Farmer and Darla Morgan, and took some effort to initiate. Fortunately, the Shoshone-Bannock Business Council saw value in the event and authorized plans to proceed. The planning had been in progress for more than two years.

Now that it is completed, it appears to have been a success. Strong consideration is being made by the leaders for a follow-up event.

The most significant attitude, which was prevalent in all events, was a genuine sense of pride and the desire to share. Of the many tribes represented, the most tell factor was the language. The speakers spoke in the native language and also explained for the others. Prayers were led in the language, and the similarities of the tribes, even though being many miles apart and not much time to be together, was surprisingly cohesive. There was an attitude of love and a spirit of friendliness and the participation was for the fun and joy of sharing and no ulterior motives to gain anything more than friendship and education. The games were fun, the stories were interesting and the histories opened some new

insights. All groups had a lot to share and our Comanche delegation carried their share of the Reunion. We have a better perspective of the types of information and thought that can only improve future reunion programs. It was with a lot of pride that I commend our Comanche group for their class, their sharing, and for their participation. I believe that is what reunions are about. It substantiated the fact that we can communicate and were together at some point in our past history. Thanks for this opportunity of a lifetime.

SACAJAWEA COIN

Sallie Tonips and daughter Nadine posed with Miss Randy'l Teton, the model for the gold Sacajawea coin, who was present during the Shoshone Nation Reunion.

M-A PROJECT NEARING COMPLETION

The third and final year of the Lannan Master-Apprentice Team Project is within four weeks of its conclusion.

Each of the two preceding years has had something come up unexpectedly, and this year was no exception. First, one of our masters became ill and had to have surgery. So during the interim, we placed her apprentice with another master who had taken the training, but did not participate in the project during year three. Within two weeks the apprentice was hospitalized with a serious illness and then had to go into a rehabilitation center for a number of weeks.

We are happy to announce both are out of the hospital and on their way to a full recovery, and hopefully will be able to finish out the final six weeks of the project.

The M-A Tem Project will end on August 6th, and the Final Evaluation will be given the following Saturday, August 12th. We are anxious to see the progress that each team has made, as we know they have worked very hard during this project.

COMANCHES TRAIN CREEK NATION

by Billie Kreger
(vice-president, CLCPC)

Marꞩawe! The Creek Nation held a Language Immersion Training Seminar on June 26th and 27th in Okmulgee, sponsored by the Muskoke Language Institute and the Creek Nation Cultural Preservation Office. Members of our group who have participated in the Lannan Master-Apprentice Team project were recruited as trainers. Attending were Ronald Red Elk (along with his wife Frances, who is Creek), Carney Saupitty Sr., (along with son Carney Jr.), Richard Codopony Jr., my mother Gloria Cable, along with my dad Vernon, and myself.

We arrived just in time to eat a traditional potluck supper. Good timing, I would say!

Everyone who participated in this training had a much broader view of how to immerse themselves in their own language. There were also representatives from the Euchee Tribe, Omaha Tribe of Nebraska and Pawnee Tribe.

Mother and I demonstrated our immersion method just before lunch, showing how to set the table using our Comanche language. Afterwards everyone teamed up with a Creek speaker. It was a lot of fun to see some of the non-speakers trying so hard to talk in their own language. I know this is very hard to do, but it is very rewarding to learn when using this method.

After this demonstration we went to lunch. After lunch Richard and Carney Sr. gave a demonstration using Comanche commands. I think Richard got a "brain lock" because he forgot what mawinǽ was, so I gave a push to remind him.

I truly believe that the immersion method is the way to teach native languages. In Ron's words – "Revitalizing Our Language."

Good luck to the Creek Nation! Oh, I almost forgot! Frances participated in this training. Isn't that wonderful? She wants to learn her language.

URA

Ǫra to the Comanche Little Ponies Association for allowing the Comanche Language Committee to set up a booth at their Annual Pow-Wow, held on May 13 & 14 on the grounds of the Museum of the Great Plains in Lawton. We had a very successful two days, enjoying the pow-wow tremendously, and were able to make people aware of our efforts to preserve our language.

ANOTHER URA

Another ǹra to the Motah Family, who allowed us to set up at their Annual Pow-wow at Tia Piah Park, north of Lawton on May 26-28th. The pow-wow was very enjoyable and again, we were able to make people aware of our efforts to preserve our language.

SUMMER CAMP

The Comanche Tribe's Alcohol and Substance Abuse Program sponsored a summer camp this year for children ages 8 through 13. We were pleased that they asked us to help again.

Two camps were set up, one for 8-10 year olds, and the second for 11-13

year olds. We provided speakers for each session, in addition to handing out language learning products for them to take home. The speakers seem to enjoy spending time with our youngsters, and we hope the youngsters learned more about their language and culture from our speakers.

As I understand, the main purpose of the summer program is to make our youth aware of the dangers of drug and alcohol abuse. And by teaming that with language and culture, it will make our youth stronger and able to make good choices in their lives.

We look forward to working with the program again next year. Ǫra.

"Sumǹ Oyetǹ Tanǹ Nananumunǹǹ"

Ronald Red Elk

CALENDAR OF EVENTS LISTED

PRODUCTS FOR SALE LISTED
