Historic October Ice Storm Slides Across Oklahoma

(CONCHO, OK) Hundreds of thousands of Oklahomans are sidelined by a rare October ice storm throughout the state on Monday and Tuesday Oct. 26-27. So rare in fact it was the first time the National Weather Service in Norman or Tulsa, Okla., has ever issued an ice storm warning in the month of Oklahoma.

Starting on Monday, Oct. 26, rainfall quickly formed into falling icicles as temperatures hovered in the high 20s. Trees, still covered in leaves waiting for the fall season, quickly became giant weights, breaking giant branch- es and bending towering trees, breaking power lines across the state as ice accumulations ranged from a quarter to one inch thick.

It did not take long before power outages reached upward to over 300,000 homes and businesses, and before long families were in need of heat, water, and losing refrigerated food.

Along with the massive ice event, the tribes have also been combatting coronavirus outbreaks among tribal families and tribal employees for months, and now faced with both a natural disaster and a pandemic, Gov. Wassana issued a public statement with plans to disperse food cards to tribal citizens and reminding people to remain safe and vigilant when it comes to the coronavirus.

“While we deal with this ice storm, we cannot forget our responsibility to remain safe and vigilant in regards to the coronavirus outbreak within our communities,” Gov. Wassana’s statement read, in part.
Oklahoma’s authority to regulate oil and gas activity in question after McGirt decision

A question of whether Oklahoma can regulate oil and gas activities inside its reservation.

By Jack Money

In the Montana case, Barnes argued the tribe didn’t own the land. In the Alaska case, he argued justices found Alaska didn’t have any existing Indian reservations. And in the Oneida case, he argued the tribe actually owned the land in question, plus the land was inside its recognized reservation.

As for the McGirt case, Barnes stated, “the majority in McGirt was very clear and precise in its wording that its decision involved a criminal matter and a person, not a civil case involving property.”

The journey through court...

Ferate said the Creeks removed to Indian Territory (some forcibly, some through agreement) from Alabama in 1836 and 1The journey through court...

Ferate said the Creeks removed to Indian Territory (some forcibly, some through agreement) from Alabama in 1836 and 1839. Over time, they were subjected to various acts of Congress, including the Curtis Act of 1898, which allotted to members, and the Dawes Act, prescribed the patents after the U.S. Civil War ended.

The Oneida Nation v. United States (1998) to help with the conclusion they don’t.

Darrell Flyingman enjoys attending powwows, dances and cultural events. (Photo via Facebook)

Darrell Flyingman is working its way through the Oklahoma Corporation Commission’s administrative judicial process.

The debate is part of continued judicial actions taken by the U.S. Supreme Court in McGirt v. Oklahoma.

While the McGirt case evaluates reservations’ relationships to the U.S. Major Crimes Act of 1885 in criminal law, a separate case involving property rights over lands held by the U.S. government or by non-Native Americans in cases where the regulated conduct could threaten or have a direct effect on the political integrity, economic security and health of welfare of the tribe. The tribe further argued jurisdiction concluded in the case that hunting and fishing didn’t rise to that level.

In Alaska, the Supreme Court ruled a tribe couldn’t tax land it owned because it was outside its reservation, but Ferate argued that justices noted civil jurisdiction in Indian Country follows criminal jurisdiction and that a tribe may control land uses such as commercial development that intrude on tribal self-rule.

Another case he uses as part of his argument, Osceola Nation v. Village of Hobart, was decided recently by the U.S. Seventh Circuit Court of Appeals.

Ferate argued the appeals court ruled July 30 a municipality couldn’t require a tribe to obtain a permit for a festival it holds on land partially inside the town’s city limits because it involved property that is part of a reservation that never was disestablished by Congress.

“McGirt stated, as a primary point, that the Muscogee (Creek) reservation was not extinguished, and in fact exists. It exists not just for criminal, but civil and regulatory purposes as well.”

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The journey through court...

Ferate said the Creeks were removed to Indian Territory (some forcibly, some through agreement) from their homes in Georgia and Alabama in 1836 and 1839. The U.S. government and the tribes entered into new treaties in 1866 that changed the boundaries of their reservations in eastern and part of southern Oklahoma through agreements made after the U.S. Civil War.

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2020 can be described with one word ... unprecedented. The highly contagious and deadly coronavirus caused the COVID-19 pandemic throughout the U.S. and the world, to record setting hurricanes in Louisiana, ice storms in Oklahoma, and last but certainly not least, the record breaking wildfires raging through Colorado, California, Arizona and Washington.

On Oct. 20, five Colorado counties closed due to “unprecedented and historic fire conditions, according to federal officials. With over 442,000 acres of land affected by wildfires across Colorado and southern Wyoming, over 3,000 firefighters have been assigned to fight these fires. In California, over 8,000 firefighters remain on the frontlines of raging wildfires.

There have been over 8.3 million acres of land burned, thus far, nationwide in the year 2020. And some of the experts fighting the fires on the frontlines are hotshot firefighters. As Phillip Daw Jr., Cheyenne and Arapaho tribal citizen, will tell you, hotshot firefighters are deployed to combat blazing fires in the wilderness where equipment cannot reach. Daw, who is also a member of the Cheyenne and Arapaho Tribes Fire Prevention Program, has been fighting fires for 22 years and advocates for prescribed burns as a preventive measure to reduce wildfires.

“I have a lot of respect for fire. In my early days it was daunting, adrenaline

PUBLIC ANNOUNCEMENT
ATTENTION CHEYENNE DISTRICT-4 VOTERS
3rd and Final Notice
Oct. 20, 2020

The Cheyenne and Arapaho Tribal Election Law 6L-RS-2017-02-006 in accordance with the Cheyenne and Arapaho Constitution Article IX, Section 2 (a) states: “Cheyenne voters shall register to vote in the Cheyenne District in which they reside. Cheyenne voters who do not reside within a Cheyenne District shall register to vote in any Cheyenne District provided that once registered in such District, the voter shall not be permitted to change Districts unless by or she establishes residency in another Cheyenne District.”

According to the Cheyenne District 4 records, the following individuals have either been found to NOT RESIDE in the Cheyenne District 4 voting area, you have an INVALID district address on file, or need to update your voter registration. The following voters WILL BE REMOVED from voter list for Cheyenne District 4.

Oscar Dominguez
Tommy Dale Bullcromin
Michael Whiteskunk
Lizzia Jonell Cable
Clarice S. Zotigh
Stephanie Rose Carley
Melvina Rose Osage
Nellie Rae Zogih
Carin Minnie Mitchell
Jennifer Alyssa Higgins
Jerome Koskiowy
Kruti Keith Kauley
Randall Benson
Whitman
Jason D. White Eagle
Reuben Wesley
Sirmynar
Kelli Sharp
Benny Highwalker Jr.
Carla Geniel Standingswater
Julia Kauley
Anthony Kauley
Shannon Tapia
The Cheyenne and Arapaho Tribal Election Law 6L-RS-2017-02-006 2.2 (a) states—eligible voters are required to register in accordance with Article IX, Section 2 of the Constitution. Only those persons duly registered will be permitted to vote. Voter Registrations are available on the Cheyenne Arapaho Tribes Website or you may contact the Election Office at 405-422-7619.

You may also update your address or voter registration with Sarah Orange by calling 405-637-0036.

Are you an Enrolled member of the Cheyenne and Arapaho Tribes living out of state or out of district?

Do you feel you are not represented in our government and left out of the benefits and services in district tribal members receive?

Do you feel it’s unfair you are counted for grants & funds, yet receive little to no benefit from these government funds?

Are you going through tough times and asked the tribes for assistance only to be ignored or denied assistance?

If you answered YES to any of these questions, please consider joining the Cheyenne-Arapaho Out of District Facebook Group. We are organizing, getting our out of district members registered to vote and preparing now for the 2021 upcoming Tribal Government elections. We want to support candidates who will support us ... out of district tribal members.

TOGETHER WE CAN MAKE A DIFFERENCE
Reach out via Facebook to request to join by searching: Cheyenne-Arapaho Out of District Tribal Members Group

To register to vote you can also email okiendn43@yahoo.com

Paid Advertising
Traveling across state lines and entering lands of what was once the grounds where Native Americans made their homes, one photographer and four jingle dress dancers are making their presence known using art, culture and dance.

Like many artists suffering from the affects of COVID-19, longtime Navajo artist and photographer Eugene Tapahe found himself in the midst of the pandemic without work. It was having no motivation during an unprecedented time that first made Eugene want to begin a project that came from a dream he had. And from his dream came Art Heals: The Jingle Dress Project.

While visiting several locations rich in Native American culture and history, Eugene used his love of photography to capture images featuring four jingle dress dancers doing what they love … healing the land through dancing.

Having kept the project a secret for months, Eugene was invited to hold a reveal gallery show on Oct. 16-17 at the Alpine Art and Frame in Salt Lake City, Utah, where 15 images from the project are displayed for one month.

Earlier in the year, in March, Eugene said he and his wife attended an Indian Market in Phoenix, Ariz., and had done really well, as attending markets were a source of their income.

“It was one of our best markets that we’ve had in the Phoenix area and I remember telling my wife when we were coming home that this year was going to be our year,” Eugene said.

Eugene said they had already been accepted to other markets and were excited about the year in the sense of being able to go to art shows.

But soon after, when COVID-19 became more widespread, public events, cities and states were being shut down.

“I started trying to figure out what’s going to happen now; it’s getting really dismal, there’s not much going on and that’s my money maker, doing these markets and so it was tough for me to see what the future was going to be,” Eugene said.

With more and more art galleries closing due to the Eugene found himself pondering his next move. That was when he had a dream. Sitting in a grassy field while watching the horizon, with a herd of bison grazing nearby as the sun set, Eugene could see himself at Yellowstone National Park.

Bringing awareness to Native American issues, the Art Heals: Jingle Dress Project features jingle dress dancers JoAnni Begay, Erin Tapahe, Dion Tapahe and Sunni Begay advocating for Missing and Murdered Indigenous Women at the Grand Tetons National Park in Wyoming. (Photography by Eugene Tapahe)
sound of metal cones clanging and moving in rhythm with one another could be heard. Together, the sounds created the jingle dress dance, a dance that was originally made to heal.

The origin of the dress comes from the Ojibwe tribe over 100 years ago when a Mille Lacs Ojibwe man had a dream of four women dancing in dresses featuring metal cones. The man had a daughter who was sick and at the sound and sight of jingle dancers, the girl began to dance alongside the women dancers.

“I saw jingle dress dancers coming into the grass and started dancing right in front of the bison and it was just really peaceful and beautiful, it was a really cool feeling,” Eugene said.

Eugene said, “I felt like I was healing and I felt like there was hope,” and when he woke, he shared the dream with his daughters and wife. Together as a family, they started thinking about how they could make their dream a reality.

“A lot of people don’t realize that 100 years ago was also the Spanish flu pandemic back in 1918,” Eugene said. And like today, there were a lot of similarities amid a worldwide pandemic with people wearing masks, people dying of the disease and Native tribes being affected by it.

“We wanted the project to be a reclamation of the land for Native people,” Eugene said. “It’s been really eye opening just because I get to watch Eugene and all the other people that he’s worked with do their work and be passionate about the things that they’re doing.”

Sunni said the project has helped her to be empowered as a Native person, and to share perspectives and narratives for others to learn that there is space for native people in all types of fields, like photography and art.

“We worked with different people like Brenda Child, who is a historian and an academic, and then we worked with other photographers in San Francisco, it’s been really empowering to see other Native people out there doing their own thing and see some of the things that they’re passionate about,” Sunni said.

And with her experience, Sunni said it’s given her a lot of confidence in herself as a Native person compared to where she was when taking pictures.

“Look at the land and you find out how beautiful it is, and Native people have been here for centuries before colonization,” Sunni said.

With the project gaining momentum in different communities, Sunni said people have begun to share stories with them and are seeing how the jingle dress has motivated others to dance and go back to school.

“I’ve met people who approached me and said they were going through the pandemic and the whole pandemic started really to me realizing the healing power of the jingle dress dance,” Sunni said. “It’s a lot, I feel like I could write a whole book about this experience.”

In continuing the journey with the Jingle Dress Project, Eugene said TikTok had become a great avenue to be able to do a short concise message about the project. One video she posted about the project has gained over a quarter of a million views.

“Every comment is so positive, which is very different, people are getting to see something new and they’re all tuned in to the project towards the purpose,” Sunni said.

Before the project and throughout his years as a photographer, Eugene has always tried to bring more awareness to native issues, such as the missing and murdered Indigenous Women (MMIW) movement, and other issues.

“When we first started the project we wanted to bring hope to people and we wanted to bring awareness to Native issues and so we have our scarves, and our scarves have different Native issues that are printed on the scarves, scarves every MMIW, the mascot issue, and also the land, NDAPL,” Eugene said.

While staying in tune with the issues of Native people today, the Jingle Dress Project has advocated for MMIW with Tapahoe capturing images of the jingle dress dancers wearing red masks and holding the red scarves.

“With the recent passing of the Savanna’s Act and Not Invisible Act being signed into law, the MMIW movement had begun to gain more worldwide attention. “With MMIW there’s such a high rate, we all know a relative or we have been victims of sexual assault, violence, domestic abuse, things like that, and it’s very real to us,” Sunni said.

One of the biggest things we really wanted to do is make the project the more they introduced it on social media and to the public.

“Through the jingle dress dance, Eugene said the people and the land needed to be healed, and the more they started doing the project the more they introduced it on social media and to the public.”

For Erin, who has been dancing since she was a child, she said it’s been eye opening seeing the project start small and not really knowing where the project would end up.

“The purpose of the project is really just bringing unity and bringing healing to others in a time of uncertainty, especially with COVID-19 now that we’re seeing the lasting results of it,” Erin said.

Eugene said it redefined the need for unity and the need for healing.

“One of the biggest things we really wanted to do is make sure the project is really not only for unity and for the land, but also for our community,” Sunni said.

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pumping, but being in those situations now I have developed a callous approach, a systematic approach to how to capture that fire,” Daw said.

Daw began his firefighting career as a member of the 1995 Cherokee Nation Dancers, a firefighting team out of Tahlequah, Okla. He conducted his rookie training at Bull Hollow in Jay, Okla.

“Back 1998 and ‘99 Florida was having bad fires, like what you’re seeing in California now and three days after I completed training I was sent to Florida for three months,” Daw said.

Being naive and new, Daw said he began to learn the process and putting his training into action. An average assignment, he said, used to be to 21 days on, and then that moved down to 14 days due to fatigue and two days off.

“As the years past, Daw’s began to learn more about prescribed burns, developed a new and deeper understanding of fires and he began to consider joining an elite hotshot crew.

“In 2005 I got on the Flagstaff Hotshot crew and man, an Oklahoma boy going out to Arizona’s elevation and not fully realizing the rigorous physical training and how hard and rough the PTs were, but as a rookie on that hotshot crew I can honestly say those guys made me the firefighter I am today,” Daw said.

Daw has noticed changes in the fires over his many years on the frontlines. The fires are getting bigger and burning a lot longer and with more intensity than in years past. He said climate change does contribute to fires, and the firefighters, they look for weather pattern changes.

“Summers are getting warmer and staying warmer longer … and that’s why I am advocating for prescribed burns,” Daw said.

Daw used the example of Florida, who now has one of the largest number of prescribed burns in the U.S. and 20 years later it’s working. Florida, the state which at one time experienced massive wildfires have none, while California, who have strict environmental laws and cannot conduct prescribed burns, is burning out of control.

“I am a huge advocate for prescribed burns and see it as one of the biggest ways to do field management. A lot of landowners and conservation groups just don’t understand it. A prescribed burn will help alleviate out of control fires,” Daw said.

With that knowledge, Daw has implemented more prescribed burns on Cheyenne and Arapaho tribal lands throughout western Oklahoma in his role as the tribes’ Fire Prevention specialist.

“We clear the fields for the buffalos, which brings back the Native grass buffalos are used to eating, as well as preparing the land for future plantings and ensuring any loss of property of homes in the future by an out of control fire,” Daw said.

Long term goals Daw sees in his work with the tribes is building up the fire management program, conducting more prescribed burns with the tribes’ own firefighting crew and eventually taking it one step further to create the tribes’ first Native American Oklahoma Hotshot firefighting crew.

“With Oklahoma droughts, we need a fire management crew here at the tribes. I don’t sugar coat it in any way and it’s a lot of sacrifice and with the right attitude I would encourage any young person to pursue a career in firefighting,” Daw said.

Daw said his biggest pride is being able to say all his brothers have also been a part of fighting fires at some point in their lives … making firefighting a “family tradition.”

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Update on the bill “Amending the Cheyenne and Arapaho Tribal Enrollment Requirements.”

As of right now I am speaking with the other district legislators concerning the narrowing down of two choices:

1) With restrictions of non-federally funded services.

2) Without restrictions of non-federally funded services.

The tribal government official realizes that grand parents and parents want their grandchildren and children to be recognized and enrolled as tribal members. We have come to the conclusion that we must take lowering the blood quantum a step at a time to ensure tribal programs that are not federally funded will not be overwhelmed.

Here are the next steps:

- The final version of the bill will be placed on the legislative calendar.
- A vote by the Legislature will take place.
- SHOULd the legislation pass this action to hold a Special Election to lower the blood quantum, then a Special Election will be held within 90 days. The Tribal Council (every tribal member 18 years and older) will decide this issue.

Please contact your legislator to let them know which option you would like to support in this bill.

It would be wise to make sure that you are eligible to vote, don’t assume. If you have not voted in two consecutive elections, you are no longer registered. Check also the Election Commission has your current address.

The coronavirus has definitely impacted the original timeline and I thank everyone for their patience. Stay safe!

Hahah! Billie Sutton

Cheyenne & Arapaho 8th Legislature

A1 Billie Sutton – bsutton@cheyenneandarapaho-nsn.gov – 405-422-7619
A2 Kendricks Sleeper – ksleeper@cheyenneandarapaho-nsn.gov – 405-401-2583
A3 Travis Ratzi – trratzi@cheyenneandarapaho-nsn.gov – 405-388-7654
A4 Bruce Whitman, Jr. – bwhitman@cheyenneandarapaho-nsn.gov – 405-498-4104
C1 Darrell Flynnman – dflynnman@cheyenneandarapaho-nsn.gov – 405-593-2289
C2 George Woods – gwoods@cheyenneandarapaho-nsn.gov – 405-593-2289
C3 Carolynn Black, Administration Assistant 405-799-9196
C4 Byron Byrd – bbyrd@cheyenneandarapaho-nsn.gov – 405-799-9196

Cheyenne & Arapaho Election Commission

405-422-7619 / 1-800-247-4612

For More Information Call 405-422-7619

Happy Birthday to the October Girls: Kynadee & Michelle Hamilton

We love you - your family & friends
**Minerva Joyce Limpy**

Minerva Joyce Limpy, 30, passed from this life on Oct. 22, 2020 in Billings, Mont. Minerva was born in Mike and Edwina Limpy in Crow Agency, Mont. on Aug. 17, 1990. She graduated from Lone Deer High School in Mike, and then attended South Dakota State University and later Dull Knife College with a basketball scholarship.

Minerva worked as a pharmacy technician and had recently obtained her C.L. She loved basketball, traveling, cruises, and listening to music. She could also be found fishing, hiking, or swimming, especially with her friends. She was a proud member of the Cheyenne and Arapaho Tribe and the Church of Jesus Christ of Latter-Day Saints. She was preceded in death by her parents, James and Jacqueline (Todd) Warner, her brothers, Darrell Hamilton, and her uncle, Roger Todd.

Minerva is survived by her five children, interesting stories, and dear memories about her childhood with her siblings. She loved to visit, loved to share memories about her life. She asked the Lord to help her through the pain and take care of her. She loved music and playing guitar. He was a proud member of the Cheyenne and Arapaho Tribe and he was a direct descendent of Cheyenne Chief Sant Hill and Cheyenne Chief White Wolf.

**The Cheyenne and Arapaho Tribune was also recognized this year by the 2020 Society of Professional Journalists Association (SPJ) Oklahoma Pro Chapter. Under the category Newspaper B (circulation of 10,000 or less), the newspaper was awarded first place for Sports Feature, “Sage ‘Tha Rage ‘Long Bear: Middle School football player catching the eye of America,” and first place Feature Writing, “In a Sea of Red They March.”**

The Cheyenne and Arapaho Tribune also earned first place for Sports Feature, “Sage ‘Tha Rage ‘Long Bear: Middle School football player catching the eye of America,” and first place Feature Writing, “In a Sea of Red They March.”

**Reba Jo Cross Solomon**

Reba Jo Cross Solomon, age 68, of Norman, Okla., passed away Oct. 16, 2020. Born March 14, 1952, at the Indian Hospital in Laton, Okla., Reba Jo was raised in Colony, Okla., by Ruth and Alphonso Cross, Kawa, and Thurman Cross, Cheyenne/Caddo, in the most happy and wonderful family. After attending Chilocco Indian High School, Reba went on to study at the University of Oklahoma and Colony College in a basketball scholarship. She was a loving mother, wife, daughter, sister, aunt, and grandmother to many nieces and nephews.

Reba is survived by her loving family, father Frederick Cross, mother Joan Cross, brothers, Mike Limpy, sister Jeanie Cross, brothers Michael (Juni), Tony and wife Trudy, sons, Michael (Junior), Tony and wife Trudy, and Frank, aunts, Donna, Corrine, Frankie Jo, Betty Jo, and Amy Loe, nieces and nephews Kara, Jonathan, Isiah, Zacharias, and Kaden as well as other relatives, and a lifetime of friends, including special friend Cem Tang.

A wake service was held on Oct. 29 at the Redinger Funeral Home Chapel. Funeral services was held Oct. 30 at the same venue. Due to inclement weather, services will conclude at the chapel.

**Alisha Emma (Warner) McCleary**

Alisha Emma (Warner) McCleary was born on June 22, 1949 in Colorado Springs, Colo., to Frank and Jacquetta Elzen (Todd) Warner. She passed away on Oct. 17, 2020 at her home in Oklahoma City, at the age of 71. Alisha was raised in Oklahoma City. She is the mother of five children, Raycefhile, Hailey, Angel, Kaelin, and Jena. Alisha was always fan to be around. She was very loving, beautiful, very opinionated, never shy to let you know what she was thinking. She really loved to tell stories and short memories about her childhood with her siblings. She loved to visit, loved to take pictures of family when they were all together and go through all the pictures when they got together again later. Alisha loved to go camping and be at the lake, as well as other relatives, and a lifetime of friends, including special friend Cem Tang.

A wake service was held on Oct. 29 at the Redinger Funeral Home Chapel. Funeral services was held Oct. 30 at the same venue. Due to inclement weather, services will conclude at the chapel.

**Brian Anthony Tiger**

Brian Anthony Tiger was born Feb. 24, 1969 to Charles Harjo and Sophia Ann, in Oklahoma City, and passed away on Oct. 20, 2020 in El Reno home. Brian was raised in Moore, Okla., where he graduated high school. He continued on to study his guitar at the Canadian County Vo-Tech School and received his associates degree in 2006. He most recently was the grounds keeper at the Cim- mon Creek Golf Course. He was a member of the Baptist Church. He loved music and enjoyed playing his guitar. He was a proud member of the Cheyenne and Arapaho Tribe and he was a direct descendent of Cheyenne Chief Sant Hill and Cheyenne Chief White Wolf.

He was preceded in death by his father, and two brothers, Charles Michael Tiger and Matthew Wayne Tiger. He is survived by his mother Sophia Tiger, two sons, Stephen Tiger and Chad Tiger, sister Cynthia Elizabeth Paddyacker, all of El Reno and a brother, Scott

**Due to inclement weather, services will conclude at the chapel.**

**Reba was a member of the Satepuahoule family in Campagnie and the wonderful and Cross family in Colony. In 2019, she was pleased to give wonderful time of her life. After attending Chilocco Indian High School, Reba went on to study at the University of Oklahoma and Colony College in a basketball scholarship. She was a loving mother, wife, daughter, sister, aunt, and grandmother to many nieces and nephews.**

**Reba is survived by her loving family, father Frederick Cross, mother Joan Cross, brothers, Mike Limpy, sister Jeanie Cross, brothers Michael (Junior), Tony and wife Trudy, sons, Michael (Junior), Tony and wife Trudy, and Frank, aunts, Donna, Corrine, Frankie Jo, Betty Jo, and Amy Loe, nieces and nephews Kara, Jonathan, Isiah, Zacharias, and Kaden as well as other relatives, and a lifetime of friends, including special friend Cem Tang.**

Alisha loved her family and loved Reba. She always loved to be at the lake, as well as other relatives, and a lifetime of friends, including special friend Cem Tang.
Smithsonian’s National Museum of the American Indian To Open National Native American Veterans Memorial Nov. 11

Smithsonian’s National Museum of the American Indian (Washington, D.C.) The National Museum of the American Indian will open the new National Native American Veterans Memorial, Nov. 11. This memorial will serve as a reminder to the nation and the world of the service and sacrifice of Native Americans in the United States since the Revolution. Americans have served in every major military conflict in the U.S. since the Revolution. For veterans, family members, tribal leaders and others can tie cloths and offer prayers and healing. The memorial design is by Harvey Pratt (Cheyenne and Arapaho Tribes of Oklahoma), a multimedia artist, retired fencenick artist and Marine Corps Vietnam veteran. The design features an elevated stainless steel circle resting on a curved stone drum. It also incorporates water for sacred ceremonies, benches for gatherings and four lances where veterans, family members, tribal leaders and others can tie cloths for prayers and healing. The museum planned to host a dedication ceremony at the memorial’s completion but postponed those events due to current health and safety guidelines. The ceremony and veterans’ presence will mark the completion of the National Native American Veterans Memorial, the museum has published Why We Serve: Native Americans in the United States Armed Forces, a 240-page book that commemorates the history of Native American military service. Native Americans serve in the military at one of the highest rates of any ethnic group, and the book explores the many reasons why—from love of home to the expression of warrior traditions. The book is co-authored by Alexandria Harris and Mark Hirsch, National Museum of the American Indian, respectively, at the National Museum of the American Indian. Other contributors include Sen. Ben Nighthorse Campbell (Northern Cheyenne), Rep. Deb Haaland (Pueblo of Laguna), Rep. Markwayne Mullin (Cherokee Nation), Gover (Pawnee), Jefferson Keel (Chickasaw) and Herman Viola. The museum will host a virtual discussion with Harris about identity and the warrior stereotype of Native people serving in the military, as well as actual, and remarkable traditions of peace and war within American Indian communities. The event takes place at 12 p.m., EST, Nov. 12. Details for registering for this Zoom event are available at www.americanindian.si.edu. This exhibition “Why We Serve” tells poignant, personal stories of Native American veterans. It details the history of more than 250 Native American participation in the military, from colonial times to the present day. The exhibition will be on online and on view to the public. The opening ceremonies, benches for prayers and healing, and other events will be on online. More than 85 tribes, individuals, corporations and other organizations have contributed to the memorial through donations. The Native American Veteran Memorial, the museum’s permanent exhibition “Why We Serve: Native Americans in the United States Armed Forces,” has been provided by the Cheyenne and Arapaho Tribes of Oklahoma; Margaret A. Cargill Philanthropies; Poarch Band of Creek Indians; Shakopee Mdewakanton Sioux Community. The memorial has also been significantly aided Allied victories during World Wars I and II. The Veterans History Project The Library of Congresses American Folklife Center collects, preserves and makes accessible the personal accounts of American war veterans so future generations may hear their stories and better understand the realities of war. In partnership with the museum, the project is preserving the stories of Native men and women who have served in the military through interviews, correspondence and photographs.