Quapaw Ag Program Leads Nation

WASHINGTON – The Quapaw Tribe’s development and accomplishments in agricultural endeavors have gained national notoriety. Chairman John Berrey served as the invited keynote speaker at the United States Department of Agriculture’s 2017 American Indian/Alaska Native Heritage Month in Washington, DC in November.

The Quapaw Tribe has made innovative and impactful investments in agriculture with the Quapaw Cattle Company, Quapaw Processing Plant, Quapaw Honey, O-Gah-Pah Coffee, and O-Gah-Pah Bison programs and businesses - and the Ag world has taken notice.

“It’s exciting for me. I like talking to people about it,” he said.

“We’re really trying to get tribes around the country to create a new cooperative that adopts tribes that maybe they have the land, but they need help to get started.”

Most of the Quapaw Tribe’s agricultural programs were the first, or are the only programs of their kind in Indian Country.

Berrey said, “We have a very solid tribal government. We have responsibilities to our people, and to the community. You know when we think of ourselves; we don’t just think of the Quapaw Tribe, we think of Ottawa County of Oklahoma, and we think of Oklahoma, Missouri, and Arkansas. We’re concerned, and we want to be part of uplifting everyone.”

See Quapaw AG, page 4
I am so excited to reach out and say hello to you all today. It's about spring and, and I am so optimistic about the future of the Quapaw Tribe, the youth of our Tribe, and the wonderful elders that guide us.

Where do I start? Our young people are getting more and more educated. We are all able to get better health care. The future is bright! Led by Eddie Rodgers, our EPA cleanup work continues. Eddie does such a great job at QSA in helping with the cleanup of far reach, which keeps so many Tribal members employed. Our agricultural work is growing exponentially, thanks to the hard work of Mitch Albright, who manages the Agriculture program at the Quapaw Cattle Company (QCC). Mitch has a degree from Pittsburg State University, and he has really developed a skill in keeping our agriculture businesses growing and is an asset at QCC.

I am so happy we were able to refinance the debt at Downstream and lessen our cost of capital in doing so. We have reduced our debt by over $100 million dollars while returning more that $100 million dollars to the Tribe.

What a great asset the casino has been to our growth. I love Downstream Casino Resort and how it has been the engine to serve our People.

The Quapaw Tribe's Goodlead and Bear lawsuits are getting close to the end. I feel like I have been saying this for so long, but I really feel like we are getting close. Hallelujah and thank you for all those that have dedicated time to this 15+ year effort. I feel like my baby is about to move out! Arkansas is becoming a playground of opportunity for Quapaw. I want to thank Jean Ann Lambert, Ardina Moore, Anna McKibben, Everett Bandy, Billy Proctor, Stacia Mouser, Russ Garber and all the great Ogahpah people that have been involved in celebrating our wonderful history in Arkansas.

I hope and pray y'all are showered with blessings and love. Please vote and get your absentee ballot today!

John L. Berrey
Chairman, Quapaw Business Committee

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**Correction**

The photo above is Amanda Longan with her dad, Mike Longan after he received her LPN diploma from Northeast Technology Center in Atoka, Okla. The Quapaw Tribal News erroneously captured the photo of Amanda's sister, Christina Longan.

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**Quapaw Tribe Business Committee**

John Berrey, Chairman
Vacant, Vice Chairman
Tamara Reeves, Secretary-Treasurer
Marilyn Rogers, Member
Ranny McWatters, Member
T.C. Bear, Member
Zack Turley, Member
Hanan Mathews, B.C. Clerk
Donna Mercer, Tribal Administrator

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**2018: A Look Ahead to Protect Tribal Sovereignty and Rights**

by *Levi Rickert*

Quapaw Tribe

Business Committee Chairman
John L. Berrey

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Article used with permission from Levi Rickert and Native News Online.Net.

When 2017 was run in there was apprehension among American Indians because of the Trump administration assuming the presidency on January 20. Given the Trump presidential campaign virtually ignored American Indian tribes during the 2016 presidential campaign, all that was known about the newly elected president on last New Year’s Day concerning American Indians and Alaska Natives were his words that dated back to the 1990s Congress hearing on Indian gaming where he testified. American Indians have long memories of his negative rhetoric back then when he accused tribes to be under the control of mobsters and, in some, cases “not looking very Indian” to him. He did not take long for the new president to show his current regard for tribal concerns. Four days into his presidency he signed a presidential memorandum calling for the approval by the U.S. Army Corps of Engineers for a permit to complete the Dakota Access oil pipeline. This after several months of resistance during several months in 2016 at Standing Rock because of the fear of a rupture under the Missouri River close to the Standing Rock Indian Reservation. After completion the pipeline, the president flew to Bis- marck and made reference to the resistance and said those opposed to the pipeline could not even say why they objected to it.

Apparently, his administration was not listening. The Standing Rock re- sistance became the largest Amer- ican Indian story since the 1973 takeover of Wounded Knee by the American Indian Movement and the “Min Wiconi” – “Water is Life” mantras was widely publicized by the media. By year’s end, the Trump administration worked on opening up the Arctic Circle to new drilling. In De- cember, the president flew to Salt Lake City to sign a proclamation that unprotects 85 percent of the Bear Ears National Monument to the dismay of tribes located in the region. Within 24 hours, five tribes led by the Navajo Nation filed a lawsuit to keep the bound- aries set forth by the Obama admin- istration to protect these c..entral tribal lands from energy development. As we welcome the New Year, there is a concern in Indian Coun- try about what new federal poli- cies loom during 2018 by the Trump administration. American Indians and Alaska Native lead- ers understand there are balancing of opinions when it comes to economic development – protecting the environment and preservation of tribal lands and water rights. Undoubtedly, during 2018 there will continue to be re- sistance to lessening of tribal sov- ereignty and continued insistence in tribal consultation as decisions are made about tribal lands and water.

It is incumbent on every Indian Country leader to work hard to protect sovereignty and tribal rights as we look to preserve Mother Earth for our next generations.

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**Photos Wanted**

The Quapaw Tribe’s Cultural Com- mittee continually strives to make improvements to our museum. We are requesting that tribal mem- bers bring pictures and allotment numbers of any of your relatives that were original allottees to display. Copies will be made of these pictures for display; the originals will be returned. *Pictures may be dropped off at the museum, emailed to khildreth@quapaw-tribe.com, or mailed to:

Quapaw Tribal Museum
P.O. Box 765
Quapaw, OK 74363

*Photos will be scanned and re- turned to you as soon as possible.*
It’s just not about drugs and alcohol, it’s about healthy families. Helping Josh Lewis, chief of the Quapaw Tribal Marshals.

“Basically, we’re trying to get all of our programs under one roof,” said to address the first phase of creating a justice center to provide a more responsive to crime, while expanding services to meet their communities’ needs.

The largest award for the tribe was $3.9 million for corrections and correctional alternatives, children’s justice act partnerships, services for victims of crime, violence against women, juvenile justice, and tribal youth programs. Numerous awards were distributed throughout the day. The tribe was also given $232,929 for its public safety and community services, and general counseling.

Which we deal with right now on a regular basis. It’s prevalent not just only in the Indian community but in the general public, and we serve the general public in our counseling services.”

Downstream Casino Makes Food Donation

Downstream Casino – In December, Downstream Casino had a second semi-annual regional food bank donations. The center will partner with local court systems to offer alternatives to incarceration for first-time drug offenders.

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It was an honor for me and the tribe. What’s interesting is the Secretary of Agriculture Sonny Perdue in his office in Washington DC. After the event, Berrey got to spend substantial time with the Secretary of Agriculture and heard about you,” Berrey said. “It was an awesome opportunity. I spend a lot of time in DC, and I go to a lot of federal agencies, the EPA, the Department of the Interior, but when you walk into the Department of Agriculture, there’s a different environment there,” said Berrey. “Everybody from the people from the guard desk to the people cleaning the bathrooms to the secretaries, the assistants, everybody seems happy and seems like they’re busy. It’s refreshing, and it’s exciting.”

“The Dept. of Agriculture wants to feed people — that’s the mission of the Secretary, and what he now believes is Native Americans should be very much a part of that because we are some of the largest landowners in America. The Secretary contended that the best food comes from the secretary and also true interest in including tribes in effort to feed all of America.”

The Quapaw Tribe’s hope is that their own Ag programs and political relationships bring renewed interest and a focus on the long well-established relationships between and among Native American and national and international food security. We think of Kansas, Missouri, and Arkansas. Of course, we don’t just think of the Quapaw Tribe; we think of tribes in the Joplin area, everyone is going to benefit from, not just us.

At the event, Berrey was not only able to encourage and inspire others, but he was able to make connections and network with others in Native American and national Ag.

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Lower Ed Sponsors Successful STEM Fair

In December, tribal member Dr. Tomlin of Arlington, Tex., received his Ph.D. in Mathematics from Texas Christian University. He holds degrees from Hendrix College in mathematics and Spanish (BA) and a M.S. from the University of North Texas.

Tomlin is currently an mathematics instructor at TCU. After years of hard work, I completed one of my biggest life goals: earning my Ph.D. in Mathematics. I could not have done it without the tremendous amount of support I received over the years, including both encouragement and monetary assistance from the Quapaw Tribe. I am extremely grateful for the Tribe’s investment in me and my career goals. The educational funding provided by the Tribe made a significant difference in easing the burden of many years of expensive schooling. Moreover, in every interaction I had with tribal members about my education, I was met with unwavering words of encouragement that helped me to feel that my goal was attainable. That support helped me to finish my degree and to start my career with an Instruction position in Mathematics at Texas Christian University. I owe my deepest thanks to the Quapaw Tribe, and I look forward to seeing what other young members of the tribe accomplish thanks to Quapaw support.

Veteran Benefits Available

Veteran: Take a Break, Timeout, & Relax

The Quapaw Tribe and the Quapaw Tribe CHR Program is proud to partner with the Cherokee Nation Outreach Station and Tulsa Vet Center for readjustment counseling and Vet services!!!

Readjustment counseling is a wide range of services offered to eligible VETERANS and their families in the effort to make a successful transition from the military to civilian life.

SERVICES OFFERED AT VET CENTERS NATIONALWIDE INCLUDE:
  * Individual & group counseling for VETERANS and their family
  * Family counseling for military related issues
  * Bereavement counseling
  * Military sexual trauma counseling and referral
  * Employment referral
  * Referral to other VA services
  * Community education
  * Education on VA benefits and resources

MISSION STATEMENT: VETERANS SERVICES

“We are the people in VA who welcome home war VETERANS with honor by providing readjustment counseling in a caring manner. Vet Centers understand and appreciate VETERANS’ war experiences while assisting them and their family members toward a successful post-war adjustment in or near their community”

ELIGIBILITY

Any VETERAN or active-duty Service member, including federally-activated members of the National Guard and Reserve components, who:
  * Has served on active military duty in any combat theater or area of hostility.
  * Experienced a military sexual trauma while serving on active military duty.
  * Provided direct emergent medical care or mortuary services, while serving on active military duty, to the casualties of war;
  * Served as a member of an unmanned aerial vehicle crew that provided direct support to operations in a combat zone or area of hostility.
  * All readjustment counseling services available at Vet Centers are at no charge to the eligible individual or their family and are also available without time limitation.
  * Service members and VETERANS are not required to enroll in the VA health care system or have received a service condition caused by military service.

These services are also provided regardless of the nature of the VETERAN’S discharge. This includes service provision to those individuals with problematic discharges.

For more information:
  * WEBSITE: www.vetcenter.va.gov
  * HOTLINE: 877-WAR-VETS (927-8397)
  * EMAIL: Vetcenteroutreach@va.gov
  * FEEDBACK: Provide direct emergent medical care or mortuary services, while serving on active military duty, to the casualties of war; provided direct support to operations in a combat zone or area of hostility.

The Quapaw Tribe Breast Cancer Awareness Committee would like to thank everyone who supported all of our October breast cancer awareness events! We would also like to thank Chairman John Berrey and all B.C. members for the support and generous donations for the raffle. We would also like to extend a special “thank you” to Downstream Casino Resort for sponsoring the Zombie Walk for Breast Cancer, designing, and donating the T-shirts. The Quapaw Tribe staff/employees for donating their time, money, and support.

Donations that were raised were donated to several Quapaw Tribal members who are currently fighting breast cancer. We are praying for their healing and recovery!!! Photos from events are on the tribe’s website.

Route 66 Dancers

John L. Berrey Fitness Center Director Sheree Nida recently organized a roadside drink station with powwow dancers for the Route 66 Mother Road marathon. Pictured, left, are the participants.
The reception will be held at the Quapaw Tribal Museum. Address and contact information are below.

Quapawtribe.com/museum  905 Whitebird St., Quapaw, OK 74363  918.238.3157

SAHLE at Peace Medals: Spanish 1773; Jefferson 1801; Washington 1902

ddivision and business sustainability.

The tribe was in-

Regional Chamber of Commerce. The tribe was in-

Country of the Year by the Miami (Okla.)

Thur- dof

We are invited to a reception

and other Tall Chief Descendants

the 100th Year Memorial for

THURSDAY, JULY 5, 2018

All Golden Age categories are combined.

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For more information please visit:

www.quapawtribe.org

Welcome to Chief Supernaw's Team Wins League

TahNahKe EhKah Supernaw’s basketball team won first place overall for the best record in the

Pawhuska/Collinsville (Okla.) area. TahNahKe EhKah is the only fifth grader on the sixth grade

team. Supernaw attends Pawhuska Grade School. His mother, Scottie Supernaw wanted to share his accomplishment with the tribe. She said, “I am so proud of my son.”

A direct descendent of Tall Chief and Maryaud “Grandma” Supernaw, TahNahKe and Maryaud is the grandson of Charles and Jane Supernaw.

Johnson-Serrano Earns Master’s Degree

Miranda Johnson-Serrano earned her Master’s in Educational Leadership from Henderson State University in Arkadelphia, Ark. She also has a Bachelor’s degree in English from HSU. She is also a recipient of Arkansas Challenge’s Presidential Scholar-

ship. Currently a 6th grade English/Language Arts teacher at Nashville (Ark.) Elementary School, Miranda said, “I am so thankful

Grounds Committee Sets 2018 PowWow Camper Registration Times

The Grounds Committee announced the camper registration times for 2018’s 146th Annual Quapaw PowWow. Registration will open on Tues-

day, July 3 at 8:30 a.m. until 2:30 p.m. To allow everyone to attend Gener-

al Council, registration won’t open until 1:00 p.m. on July 4 and will close at 3:30 p.m. July 5 campers may register beginning at 8:30 a.m. Camper registration closes for 2018 at 2:30 p.m. on July 5.

Please direct any questions to a Grounds Committee member: Jeremy Olsen, Blayden Stand, Everett Bandy, Anna McKibben, or Gavin McCarty at 918.542.1853.

Welcome Corinne Clark

Meet one of our newest tribal members--Corinne Rene Clark. She was born January 20 at 6:52 p.m. The beautiful baby girl weighed 6.9

pounds and was 20 inches long. Proud parents are Zach and Miran-

da Clark. Corinne’s grandparents are Tamara and Jeff Reeves, and her grand
ther is Carol Crane-Smiley. She is the great-great-grand- daughter of the late Charles and Irma Crane.

Corinne is Quapaw, Tonkawa, and Potawatomi.

Supernaw’s Team Wins League

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Please direct any questions to a Grounds Committee member: Jeremy Olsen, Blayden Stand, Everett Bandy, Anna McKibben, or Gavin McCarty at 918.542.1853.
Greetings Quapaw Tribal Members, I would like to take this opportuni-
ty to introduce myself. My name is Mitchell Albright, and I am running for the position of Vice Chairman of the Quapaw Business Committee. You may know many of my family members, past and present. I am the son of Ray and Tracy Albright. In my Qua-
paw family, I am the grandson of Bil-
ly Albright, great-grandson of William and Ernest Woodard, the son of Ethel May Crawford, the 1st daughter of Harry Crawford, the son of Widow Crawford, who are our original Allot-
tees. I received a Bachelor of Science in Technology in Construction Management with an emphasis in Field Management and Safety from Pitts-
burg State University. For the past 3 years, I have been working for the County Medical Complex in Milwaukee, WI on behalf of the Quapaw Tribe to join the Indigenous Food and Agriculture Initiative. The Initiative’s main focus is the 2018 Farm Bill and its lack of tribal producer engagement. The Quapaw Tribe is now a member of the National Farm Bill Coalition, Inter-Tribal Timber Council, National Bison Association, Inter-Tribal Bison Council, and we participate in various United States Department of Agri-
culture (USDA), National Resources Conservation Service (NRCS) and Farm Service Agency (FSA) pro-
grams. I believe, if elected to the Quapaw Business Committee, I can play an important role in promoting our Tribe and our businesses. I am respectfully asking for your support and vote for Vice Chairman of the Quapaw Business Committee. Your vote is important. Please consider voting for me on or before April 14, 2018. Should you wish to contact me, please feel free to do so. I want to hear your thoughts and welcome your support.

Sincerely,
Mitchell Albright

Olsen, from 2 center-Sovereignty: Promote understanding, respect and exercise of tribal sovereignty. Students: Promote American Indian student success and graduation, and Partnerships: Increase the number and quality of partnerships between OSU and the 39 federally recog-
nized tribal nations in Oklahoma. So far the center has two tribal partners—the Chickasaw Tribe and the Choctaw Tribe. Each week, the center features a different Native student to help other Native students get to know and identify one another.

Above, Dr. Thomas E. Wyatt

Dr. Wyatt Standout Among Native Doctors, Mentors, & Volunteers MINNEAPOLIS - As reported in the Fall 2017 issue of Qua-
paw Tribal News, tribal member Dr. Thomas E. Wyatt recently became director of the Emergency Department at Hennepin County Medical Center (HCMC). This marks the first time a Native American has headed a department at the large Min-
neapolis medical complex and makes him one of the few, if not the first Native American, to head emergency services for large hospitals and in the country. No one actually keeps track of such records, Wyatt said in a recent interview. But only three participants identify them-
theselves as American Indians when they attend meetings of the American College of Emergency Physicians. At the same time, the national Association of American In-
dian Physicians estimates there are only about 500 to 600 American medical doctors in the entire country. That isn’t a huge number given the size of the medical profession in America. “We have more [total] physicians than that here in Hennepin County,” Wyatt said.

There is nothing about Wyatt’s rise to leadership at HCMC specific to outreach to the Native community. Rather, credentials and experience account for that. But it is another indication that this major medical and emergency services center for Hennepin County

See Dr. Wyatt, page 8
Quapaw Tribe or Quapaw Nation?

A Proposal for 2018 General Council

Why a change to Quapaw Nation? As early as the 1970’s the United States government created what they call Government to Gov-
ernment contracts and grants. We as “tribes” became accustomed to these documents versus the cen-
tury old “Treaties” that were put upon us in earlier years.

The word Nation makes a more professional/formal statement just using that one singular word. By using the word NATION, it speaks volumes without having to go into details that the tribe is united, edu-
cated, professional, and well organ-
nized. It also lends itself to a more presti-
gious name, well earned and well deserv-
ed. It allows the Tribe’s actions and words more truly dedicated to accomplish a govern-
ment-to-government relationship. Having worked with Native Ameri-
can Programs since the early 1970’s I guess I never gave it the right kind of thought as to the whys’ and hows’ of the Governments think-
ing. Giving thought to my motion of July 4, 2017 to change the of-
cial name of our Tribe, the Quapaw Tribe of Oklahoma to Quapaw Na-
tion, was something that I, as well as others, should have thought of sooner.

We were moved from our original reservation, to our current loca-
tion in Northeast Oklahoma, and we eventually became one of the eight Northeast Tribes. As time pro-
gressed as well as the availability of Government funded programs, when is a complete new concept was created and the Government, in their great wisdom, wanted to do business with Tribes on a Gov-
ernment to Government basis. That is when we should have real-
ized we were a Nation of peoples and not just the Quapaw Tribe of Oklahoma. I know some of you feel we should be proud, and I am, that we are the Quapaw of Okla-
home, however, over the decades we have become a powerful Na-
tion, expanding our last roll from around 2000 members to almost 5000 members to date. We have also expanded our households to cover most all of the United States and some foreign countries, so we are not just in Oklahoma but a Nation among many other Native American Nations.

I was and am a proud member of the Quapaw Tribe of Oklahoma, but moving forward for our fu-
ger future generations I want to be a proud member of a strong Qua-
paw Nation. Some have asked will we have to have new legal docu-
ments, enrollment cards, car tags, etc. Yes, but not all at once. Legal counsel can and will take care of all of the legalities and as time pro-
gresses tags, cards, etc. can gradual-
ly change.

Although this is not how we, as Quapaw, looked at ourselves as a Tribe but let me give you a lit-
tle history on the definitions of “Tribe” and “Nation” that is how others may perceive us. At its most basic root definition, a “Tribe” is a social division or a subset of a larger group. “Tribe” comes from the Latin tribeus, referring to social divisions.

Since the very beginning of the United States, the word “Tribe” has been a constitutional, statu-
tory, and bureaucratic term with explicit legal meanings. Article I of the Constitution, delegates to Congress the power “to regulate Commerce with foreign Nations, and among the several States, and with the Indian Tribes.” The U.S. Constitution thus recognizes in-
dian “Tribes” as sovereign legal entities by enumerating them alongside foreign countries and American states. Congressional power over Indian affairs, as this constitutional clause would come to be interpreted, introduced the concept of “federal recognition” into the U.S. definition of “Tribe.” This meant that indigenous groups within the United States were (and continue to be) dependent upon formal recognition by the federal government in order to meet the definition of “Tribe” eligible for the enforcement of their rights under the treaties and laws of the United States, and to gain access to federal programs.

As such, First Nations people submitted themselves to being “Tribes” long ago. Today, the word is solidified in the American consciousness as the natural and expected term used to describe the sovereign inde-
pendent peoples of the United States, with the term having specific legal meanings in both federal statute and common law.

What is Wrong with the “Tribe”?

In our area, with the North-
east Tribes, most are more knowl-
edgeable about Native Americans and our way of life. However, in some areas of this United States the Euro-American tradition of the word “Tribe” is universally associ-
ated with the word “primitive”. The word “tribal” is used in a simple, unsophis-
ticated, and unrefined condition. Sadly, there are some Native communities that are economically challenged and are generally considered by most Americans to be underdevel-
opped compared to the rest of the United States. As a result, main-

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Tribal Members Recognized at AARP Annual Indian Elder Honors

OKLAHOMA CITY – The ninth annual AARP Indian Elder Honors was held in Oklahoma City in October. One by one, the names and accomplishments of 50 Indian Elders were shared with an audience of more than 800. Presenting the medallions to the honorees were Joe Ann Vermillion, AARP National President, and Jean Ann Lambert, OK AARP State President.

AARP’s OK state director, Jean Volkuh, said, “This event celebrates a lifetime of service from these distinguished elders who have positively impacted their community, family, tribe and nation. Whether they are well-known or exhibit quiet devotion to family and community, this year’s AARP Oklahoma Indian Elder honorees represent what is best about Native American people: love of family, dedication to culture and respect for all people.”

During his remarks, AARP National President Eric Schneidewind said, “Tribal elders are the guardians of legacy, and younger generations are mentored by them in their community, family, tribe and nation. Whether they are well-known or exhibit quiet devotion to family and community, this year’s AARP Oklahoma Indian Elder honorees represent what is best about Native American people: love of family, dedication to culture and respect for all people.”

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Jean Ann Lambert, AARP Oklahoma State Director Outreach, Jean Ann Lambert, Eric Schneidewind, AARP National President, and Jean Ann Vermillion, OK AARP State President.

To view the ninth annual Indian Elder Honors program which includes biographies of each honoree, visit www.aarp.org/ok.

Jean Ann Lambert

Lambert expressed her commitment to the Quapaw Tribe’s historic preservation and heritage and has been instrumental in developing the tribe’s historic preservation plan and program. She is employed by the Quapaw Tribe as the cultural preservation coordinator. She is also very involved with the Quapaw Tribal Historical Committee and classes. Through her work, she strives to promote, seek, maintain, and retain the customs, traditions and beliefs of the Quapaw Tribe through language classes, pottery classes, language classes, Native American history movies, and Native American art programs. Lambert supervised the tribe’s participation in the American Indian Art, and cultural interaction in the Central Arkansas River Valley project, a unique collaboration between members of the tribe and local cultural committee and agencies.

Voskuhl also noted that AARP Oklahoma continues to expand its work on issues affecting Native Americans in the state, particularly working to address health disparities, transportation needs, and cultural preservation. To view the ninth annual Indian Elder Honors program which includes biographies of each honoree, visit www.aarp.org/ok.

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Quapaw Tribal News

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stream American society often assumes that tribal communities have not changed much over time. The persistent use of the word "Tribe" thus reinforces historic Western views towards indigenous societies and perpetuates a stereotype that is inherent in the notion of Native people. The truth is that Native people, including the Quapaw, have as much history as any other people, and have endured enormous changes in human society, political organization, and government, espe-

cially in the 20th Century. For the Quapaw to continue to identify itself as a "Tribe" thus invites incorrect stereotypical assumptions about the Qua-

paw People and serves to reinforce long-standing beliefs that indigenous societies have no identity beyond a physical space.

Additionally, the foundational roots of the word "Tribe", as a descriptive title applied to the Quapaw, is not supported by the Quapaw's name in the Dhegihan language. The name for themselves is Oká (O-gahn-pah), meaning "People who went downstream." Accepted history, Qua-
paw oral tradition, and the Dhegihan language itself all indicate that the Quapaw were once consolidated with other Dhegihan-speaking peoples, including those today of the Osage, Ponca, and Iowa. However, the time came when the Quapaw chose independence, self-determination, and the forging of their own destiny - not as a subdivision or contingent of a larger group of peoples, but as an independent and unified People that identi-
fied itself as such. Okáoka shows that the Quapaw viewed themselves first and principally as a distinct "People", not as a social division. Were this not true, the Quapaw might instead have called themselves "the part of the People", "the People", or perhaps simply "Quapaw", like the Oká, by its literal meaning, repudiates the foundational concept of "Tribe" and its characterization of inherently fragmented and disunited people.

A similar problem with the term "Tribe" is that it has no meaning in the modern day. Notwithstanding the definition of "Tribe" under federal law, "Tribe" is used to describe a broad variety of dissimilar things. Considering the vastly inconsistent application of the term, it must be acknowledged that the word "Tribe", as a descriptive title for a modern sovereign indigenous people like the Quapaw, the word "Tribe" really has no coherent descriptive meaning. Moreover, the generic word "Tribe" is used to define political entities that are obscure and ambiguous in the broad differences in political and social organization, culture, lan-
guage, religion, history, and way of life among the many, many sovereign indigenous groups in the United States. To identify the present-day Quapaw People must be a term that accurately represents the true nature of the Quapaw People, their culture, their community, their beliefs, and the way they view themselves.

The word "Nation" signifies a political organization of people. While there are numerous words in the Dhegihan language that speak to the nature and character of the modern-day Quapaw - words like "peo-

ple," "clan," "family," "camp," "land," "leader," "diligence," and "commu-
nity" - none of these words are easily compatible with the Euro-American meaning of the word "Tribe". These concepts are, however, consistent and readily compatible with the word "Nation". The word "Nation" en-
capsulates the concepts that are central to a "tribe" - including what is considered "communi-
ty," not as fragmented and disassociate components of a loosely bonded population, but as integrally related units of a united society. Similarly, "Nation" accommodates the Quapaw concept of "camp". The Quapaw People understand a "camp" to mean more than simply a physical and temporal space. The cultural unity embodied in the concept of camp is engrained in com-
bined awareness of the Quapaw People. Thus, "camp" carries powerful

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