



Miami Nation of Indians of the State of Indiana, Inc.

801 W. 6th St. • P.O. Box 41
Peru, Indiana 46970

(765) 473-9631

Department of the Interior
Office of the Assistant Secretary - Indian Affairs
Attn: Office of Federal Acknowledgment Director Nikki Bass
Mail Stop 4071 MIB
1849 C Street NW
Washington, DC 20240

June 5, 2025

Re: Miami Nation of Indiana [petitioner #66]
Revised Request for Authority to Re-petition

Dear Ms. Bass:

Attached please find a Revised Request for Authority to Re-petition by the Miami Nation of Indiana [Nation], known to your office as petitioner #66. This Revised Request is in response to your letter of May 19, 2025, advising that the Nation's original Request, submitted on April 8, was insufficient for failure to attach documentation. The Revised Request is more specific and includes supporting documentation. The submission of this Revised Request was authorized by Council action on June 5, as stated in Attachment 1 to the Revised Request.

Please note that the supporting documentation includes uncorrected zoom transcripts of interviews conducted of present or past tribal leaders (all living). These individuals are identified in the attachments, only for the purpose of your office's ability to corroborate these individuals' knowledge of tribal events. However, it is the Nation's expectation that these individuals' privacy will be protected as the process proceeds. In particular, the Nation assumes that your office will follow its usual practice of redacting all identifying information before these documents are published on your office's website for public comment.

The Nation appreciates the cooperative, working relationship we have enjoyed with your office to get to this point. We look forward to the next stage of that working relationship as we proceed with the work on a new petition, once the Nation is authorized to submit one.

Please contact me at (765) 475-4103, or the Nation's attorney Arlinda Locklear, at (202) 237-0933, should you have any questions.

Sincerely,

Brian Buchanan

Brian Buchanan, Chief, Miami Nation of
Indiana

REVISED REQUEST FOR AUTHORITY TO RE-PETITION¹

The Miami Nation of Indiana [Miami Nation or Nation], formally known to the Department of the Interior [Department] as Petitioner #66, and as authorized by Resolution No. 2-2025, Attachment 1, hereby requests authority to re-petition for federal acknowledgment [Request] under 25 CFR 83, Subpart D. The Miami Nation was denied federal acknowledgment in 1992 and, if reconsidered under changes made to the regulations in 1994 and 2015, would obtain a different result. *See* Final Determination [FD] Notice, 57 Fed. Reg. 27312, June 18, 1992.² This qualifies the Nation as eligible to request authority to re-petition under Subpart D.

Specifically, the Miami Nation establishes that it is a previously acknowledged tribe within the meaning of amendments made to the acknowledgment regulations in 1994. 59 Fed. Reg. 9280, Feb. 25, 1994 (now found at 25 CFR § 83.12). This is a dramatic and outcome-determinative change in the regulations for the Nation. The Department has admitted that the Nation was recognized by Congress in the Treaty of 1854, 10 Stat. 1093, Attachment 2, and never terminated by Congress. Proposed Finding [PF], 55 Fed. Reg. 29423, July 19, 1990. Thus, the Nation must now demonstrate the following to achieve federal acknowledgment: the community criterion “[a]t present”; the Indian entity identification criterion; and the political authority criterion since the time of previous federal acknowledgment or 1900, whichever is

¹ The Miami Nation submitted its Request for Authority to Re-Petition on April 8, 2025. By letter dated May 19, 2025, the Office of Federal Acknowledgment [OFA] advised the Nation that its Request was insufficient due to the absence of supporting documentation. This Revised Request includes that documentation and replaces the Request submitted on April 8.

² The federal register citations to the Proposed and Final Determinations contain summaries of the Department’s findings. The more detailed analyses in support of those conclusions appear on the OFA website at <https://www.bia.gov/as-ia/ofa/66miamin.in>. These are referenced as they appear on the website.

later. 25 CFR § 83.12(b). The Nation addresses the community and political authority criteria below to demonstrate how re-examination of these criteria under the present regulations would result in a different outcome.³ As for present community, there is no negative finding in the record at all for the relevant period as a previously acknowledged tribe - the present community only, or the twenty years preceding this 2025 Request (and subsequent new petition.) Further, and importantly, new evidence indicates that an examination of the Nation's present community will produce a different result from that in 1992 for the now relevant period. As for political authority, the Nation establishes that the 2015 revised regulations clarified the proof required for political authority in ways that would alter the Department's analysis of that criterion (and present community as well) for the Nation. Finally, the Nation also establishes that there is new evidence for political authority since 1940 that would result in a different outcome (evidence that is also applicable to present community under the revised regulations). Thus, the Miami Nation has established a plausible basis for a different outcome upon reconsideration under the revised regulations. 25 CFR § 83.48.⁴

³ The Nation does not address the Indian entity criterion here since the Department has already found that the Nation meets this criterion. *See* PF, 55 Fed. Reg. at 29425; FD, 57 Fed. Reg. 27312. Subpart D is clear that, to obtain authority to re-petition, an unsuccessful petitioner need only address the criteria upon which it was originally denied acknowledgment. 25 CFR § 83.48(a); *see also* 90 Fed. Reg. at 3630 (A request for authority to re-petition "must address the deficiencies that, according to the Department, prevented the petitioner from satisfying all seven mandatory criteria.")

⁴ The evidentiary standard in Subpart D is noteworthy. The unsuccessful petitioner need not prove a different outcome with certainty, but must "plausibly allege one or both...", i.e., an outcome-determinative change in the regulations or new evidence. 25 CFR § 83.48. As the Department explained, this standard is similar to the standard for surviving a motion to dismiss. 90 Fed. Reg. at 3630, quoting *Ashcroft v. Iqbal*, 556 U.S. 662, 678 (2009) (explaining that, "[t]o survive a motion to dismiss, a complaint must contain sufficient factual matter, accepted as true, to 'state a claim for relief that is plausible on its face'").

I. Procedural Background

Since 1980, the Miami Nation has sought federal acknowledgment through the Department's administrative process. In the PF on the petition, the Department found:

Today's members of the Miami Nation of Indians are predominantly lineal descendants of the Miami Tribe which lived in this area since the early 1700's, although when first contacted by French fur traders and missionaries, the tribe's population ranged from Michigan westward across northern Indiana. Both historically and up to the present day, the petitioner has been repeatedly identified by Federal and State officials, local historians, and other Indian tribes and local non-Indians as an American Indian entity.

PF, 55 Fed. Reg. 29423. As a result, the Department concluded that the Miami Nation had demonstrated five of the seven mandatory criteria continuously since historical times⁵, that is, criteria a, d, e, f, and g. But the Department proposed to decline acknowledgment of the Miami Nation because it had, in the Department's view, presented insufficient evidence of community (criterion b) at the present time⁶ and political authority (criterion c) between 1940s and 1979. *Id.* at 24925. The Department did not directly address the Nation's legal argument that it had been federally recognized in the Treaty of 1854, 10 Stat. 1093, and terminated administratively in 1897 without authority. *See below.* Significantly, though, the historical report appended to the PF admitted these historical facts, even though it failed to address the resulting legal consequences. PF, Analysis, Historical Report at 43-44.

⁵ At the time, the federal acknowledgment regulations defined historical time as dating back to the earliest contact between the aboriginal tribe from which the petitioner descends and citizens or officials of the United States. Continuously was defined as from generation to generation essentially without interruption. *See* 25 CFR § 54.1 (l) & (m). So the Nation demonstrated all criteria for hundreds of years, falling short on the two for the brief period of 1940's to 1979.

⁶ The letter of intent was dated 1980 and, as a result, present time referred to the generation preceding 1980.

In response to the PF, the Miami Nation submitted “substantial comments and evidence” and renewed its legal argument based upon previous federal recognition. FD, Analysis at 24-25. The Department issued its FD in 1992, declining to acknowledge the Miami Nation. 57 Fed. Reg. 27312, June 18, 1992. The Department again concluded that the Miami Nation had established community and political authority up to the 1940s but presented insufficient evidence of both from the 1940s to 1979. The Department also rejected the Miami Nation’s previous federal recognition argument, insisting that the same standard requiring historical continuity applied to both previously recognized tribes and other petitioners without an earlier federal relationship. FD, Analysis at 24-25.

The Miami Nation challenged the FD in federal court, asserting a claim (among others) that the 1897 administrative termination of the Nation was *ultra vires*, without authority, entitling the Nation to immediate federal recognition. The court rejected this claim as barred by the six year statute of limitations under the Administrative Procedures Act. *Miami Nation of Indiana v. Lujan*, 832 F. Supp. 253 (ND Ind. 1993). In 1994, and while the lawsuit was still pending, the Department revised the regulations to include a different standard for previously acknowledged tribes, one that “reduced the burden of evidence for previously acknowledged tribes...” 59 Fed. Reg. 9280, 9282, Feb. 25, 1994. The Miami Nation asked the Department to reconsider its negative FD under the new regulations, the Department declined, and the Miami Nation amended its complaint to assert a right for reconsideration under the revised regulation. The court rejected this claim as well because the 1994 regulations did not provide for or allow re-petitioning. *Miami Nation of Indiana v. Babbitt*, 112 F. Supp.2d 742, 759 (ND Ind. 2000). Ultimately, the court rejected all of the Miami Nation’s claims and the Seventh Circuit affirmed. *Miami Nation*

v. US DOI, 255 F.3 342 (7th Cir. 2001).

When the Department proposed to revise its acknowledgment regulations in 2014, the Miami Nation urged the Department to allow for re-petitioning, particularly for tribes like the Nation that once enjoyed federal recognition and were administratively terminated without congressional authority. *See* 79 Fed. Reg. 30766, May 28, 2014; <https://www.regulations.gov/docket/BIA-2013-0007> (public comments on the proposed rule). The Miami Nation now has the opportunity it has sought since 1994 to make its case under the 1994 provisions regarding previously recognized tribes.⁷

II. The Miami Nation is an unambiguously federally acknowledged Indian tribe within the meaning of 25 CFR § 83.12.

Under the previously acknowledged provisions of the regulations, the first and foremost means by which a petitioner can demonstrate its eligibility for consideration under that streamlined process is through treaty relations with the United States. 25 CFR § 83.12(a)(1). As is clear from the analysis in the negative PF (and confirmed in the FD), the Miami Nation is such an Indian tribe.

The early history of the Miami Nation reflects the historical experience common to tribes with large land bases in the early American period - the constant pressure to cede territory. Beginning in 1795, the aboriginal Miami Nation entered into a series of cession treaties with the

⁷ The Miami Nation also sought and obtained the support of the Indiana congressional delegation for a federal bill that would require the Department to allow the Nation to re-petition for acknowledgment under the regulations (as revised in 1994 and 2015). *See* S. 3324, introduced Feb. 24, 2020, and S. 4777, introduced Aug. 4, 2022. But this effort did not advance while the Department went through the protracted notice and comment period on the re-petitioning provision.

United States that resulted in a dramatic diminution of its land base. Eventually, all the Miami territory in Indiana was ceded by treaty, except for 8 sections of land that were patented to individual Miami leaders, with many Miami Indians relocating to Kansas and, later, Oklahoma. PF, Historical Report at 7-20.

As is also common in federal Indian relations, the constant diminution of the land base led to pressure to remove the Miamis from Indiana altogether. This pressure led to the all-important Treaty of 1854. PF, Historical Report at 21. In this treaty, the United States formalized the division between the removed Miami and those who insisted upon remaining in Indiana. Separate delegations representing the two Miami communities negotiated the treaty and the treaty contained separate provisions for the two communities. *Id.* at 22-24. Quoting the then Commissioner of Indian Affairs, the Department detailed the federal recognition of two, distinct Miami tribes:

Still, [Commissioner] Manypenny described the treaty as an agreement ‘between the two branches of the nation’ (Manypenny 1854c), and the text of various articles of the treaty differentiates between the western Miamis and the Indiana Miami. Senate acceptance of the amendment to the treaty also indicates congressional recognition that the Indiana Miami were ‘represented in Washington by a fully authorized deputation’ during the ratification process (10 Stat. 1093). The treaty also directs payment to the families ‘of the Miami Tribe of Indians residing in Indiana’ and stipulates that additions to the roll of Indiana Miami were to be dealt with through a political process ‘according to the custom of Miami Tribe of Indians’ (10 Stat. 1093).

Id. at 24. Thereafter, the Bureau of Indian Affairs and courts continued to deal separately with the Indiana Miami leadership as a distinctly recognized Indian tribe. *Id.* at 24-42.

But the fortunes of the Indiana Miami changed abruptly in 1897. The Department had received requests for assistance from individual members to protect their remaining lands in Indiana from local taxation and referred those requests to the Department of Justice for action.

The Justice Department, charged under law with protecting recognized Indians, considered whether the Miami Nation qualified for such federal protection. Assistant Attorney General Willis Van Devanter admitted that the Nation had been recognized:

...the treaty of 1854 had denominated the Miami who did not remove west 'as the Miamis of Indiana,' and they continued to be so recognized as an organization or body in the various acts appropriating money to meet the obligations arising under treaties...

PF, Historical Report at 43. Van Devanter reasoned that this changed in 1881, when an act of Congress discharged all claims of Indiana Miami against the United States and the Miamis were made citizens with free control over their own lands. These events, he concluded, placed the Miamis remaining in Indiana beyond the federal trust relationship. *Id.* As a result of Van Devanter's erroneous interpretation of these events, the Department has since 1897 disclaimed the treaty-based recognition of the Miami Nation.

The Department acknowledged that Van Devanter's legal opinion was inconsistent with governing Supreme Court decisions and had the effect of ending federal recognition. PF, Historical Report at 44. Indeed, because the administrative decision was unauthorized by Congress, the Department concluded that Congress had not terminated the Miami Nation. As a result, the Nation was eligible for the administrative acknowledgment process. PF at 17.

Previous federal acknowledgment of the Miami Nation, then, is treaty-based, unambiguous, and admitted by the Department. As a result, the Nation must be reconsidered under the previously acknowledged provisions of the 1994 changes to the acknowledgment regulations, with the required criteria assessed in accordance with the 1994 and 2015 changes.

III. Reconsideration of the Miami Nation present day community under the revised regulations would result in a different outcome.

As noted above, the provisions governing previously acknowledged tribes require proof of community at the present time only, not continuously. As also noted above, Subpart D allows an unsuccessful petitioner to demonstrate a different outcome on a relevant criterion with reference to either a change in the regulation or new evidence as the basis for a plausible different outcome. Both bases are present here on the community criterion.

A. Relevant changes in the regulations on present community

The Department found in its FD on the Miami petition that there was insufficient evidence of community from 1940s to 1979. 57 Fed. Reg. 28312. But the relevant time period under the previously acknowledged provisions of the revised regulations is the generation preceding 2025 (assuming a new petition is submitted in 2025). There are no data or analyses thereof by the Department in the existing record on the Miami Nation's contemporary community - the now relevant period under a new petition for which the Nation seeks authority to submit.⁸ Further, the revised regulations provide that data of community and political authority are interchangeable. In the words of the regulations: "A demonstration of political influence under the criterion in § 83.11(c)(1)(political authority) will be evidence for demonstrating distinct community for that same time period." 25 CFR § 83.11(b)(2)(xi). As discussed below, there is evidence of political authority and, hence community, for the period of

⁸ Arguably, for that reason alone, there may be a different outcome if the community criterion is analyzed for the Nation as a previously acknowledged tribe. However, even if the Department's negative determination on community for the 1940s to 1979 period is considered relevant for purposes of this Request, the discussion of new evidence below demonstrates there would nonetheless be a different outcome for the Nation on the community criterion.

1940s to 1979 and since to the present day. *See* discussion below. For these reasons, there is a plausible basis for concluding that there would be a different outcome on community upon reconsideration.

B. New baseline for evidence of present day community

A community necessarily refers to a group of people that is distinct from others. In the words of the regulations, a community is an “entity with consistent interactions and significant social relationships within its membership and whose members are differentiated from and distinct from nonmembers.” 25 CFR § 83.11. As a result, evidence of a community must relate to those individuals or members only, not to nonmembers. At the time of its 1980 petition, the Miami Nation submitted a roll containing 4,381 members, of whom 86% documented descent from the Tribe acknowledged in the Treaty of 1854. PF at 29423, 29425. The present day Miami Nation community is less than half that number.⁹

This resulted directly from the turmoil following the Miami Nation’s loss in the Seventh Circuit in 2001. Up until that time, the Miami Nation had enjoyed a long-standing and close relationship with its removed kin in Oklahoma - the federally recognized Miami Tribe of Oklahoma [MTO]. *See* discussion below at 21-22. Around 2002, the MTO embarked upon an aggressive campaign to recruit both Miami Nation leaders and individual members, after having revised its own Constitution to allow for enrollment of Miami Indians resident outside of

⁹ The Miami Nation does not include a current roll in this Revised Request. There was a positive finding in the FD on the Nation’s 1980 petition for descent of tribal members from the historic, treaty-recognized tribe, FD at 3, so the Nation need not address that criterion here. When the Miami Nation submits its new petition, it will include the revised roll. This abbreviated discussion of the roll is only intended to place the discussion of new evidence of community in the context of the now smaller roll.

Oklahoma. *See* Transcripts, collected in Attachment 3.¹⁰

The Miami Nation took action to protect its independent community, separate and distinct from MTO. The Miami Nation Council explicitly rejected a motion to authorize dual membership between the two tribes. Minutes of April 16, 2005, Attachment 4. The motion stipulated that, in the event Miami Nation ever became recognized, members could then choose between the two tribes. It was defeated by a vote of 3 in favor, 11 opposed; *see also* discussion below on political authority.

But many individual members of the Miami Nation chose to enroll at MTO. Miami Nation leadership was aware it was taking place, with members choosing to enroll at MTO to become eligible for federal services (particularly health care) or for other advantages (such as ability to market crafts as Indian made). *See* Transcripts, Attachment 3. The Miami Nation took steps to remove these dual enrolled members. The Nation wrote its enrolled members, advised them of the need to confirm that the individual was not listed on another tribe's roll, and notified them of possible disenrollment if they failed to respond. After a process that extended over more than a year, nonresponsive members were advised that they were disenrolled. The final notice letter concluded with a distinction between ancestry and membership: "We acknowledge and honor your Miami heritage, and while you are no longer an enrolled member of the Miami Nation of Indiana, you remain a part of our shared history and legacy." *See* model letters

¹⁰ Two important limitations on the interview transcripts should be noted. First, these are uncorrected zoom transcripts; when corrected, the transcripts will vary from the version attached here to conform with the intent of the party. Second, these transcripts are not intended to stand alone as evidence of the events described in them. Instead, the transcripts will be part of a larger body of data subjected to a network analysis to demonstrate community. The uncorrected transcripts are offered here only to exemplify the new evidence that will be the subject of a new petition, once the Miami Nation is authorized to re-petition.

collected at Attachment 5. At the end of this process, the revised roll contained approximately 1500 members, about 1250 of whom are over the age of eighteen (18). This smaller roll is the basis of the Miami Nation's new evidence on community.

C. Outcome-determinative new evidence of present day community

There is new technology available for the analysis of data that has been employed by the Nation to adduce relevant data on community (and political authority). In its explanation of the re-petitioning provision, the Department specifically noted that the availability of new technology is relevant in assessing a request for authority to repetition:

The Department considers improved technology to be a compelling justification for allowing unsuccessful petitions to request to re-petition, particularly those denied decades ago.

90 Fed. Reg. at 3638. The Nation uses online qualitative and quantitative surveys for this purpose. Four hundred, fifty-nine (459)¹¹ enrolled members over the age of 18 completed online surveys. A sample survey instrument shows that the data solicited go directly to the probative forms of evidence identified in the regulations: participation in cultural events and participation in tribal social events. *See* Survey Instrument, Attachment 6. In addition, the Nation has accessed newly available digital databases, such newspaper archives, to compile evidence of community activity. The Department specifically noted such “user-friendly electronic databases” may provide new evidence of community. 90 Fed. Reg. at 3638. Finally, the Nation is working on a contemporary social network analysis, a method that uses large data sets, data analysis, and

¹¹ These 459 surveys represent nearly 40% of the enrolled Nation members over the age of 18. The respondents are also fairly representative of the geographic distribution of the enrolled membership. Out of the 459 respondents, 276 or 58% reside in the State of Indiana. Out of the approximately 1500 enrolled members, 54% reside in the State of Indiana.

visualization software, to show rates of interaction among Nation members. These technologies were not available to the Nation at the time of its first petition and provide a strong basis for allowing a new petition.

The Nation emphasizes that work analyzing the body of data it is gathering remains ongoing. The Nation also cautions that it is hazardous to segregate out bits of data from the body of evidence on community, in particular; a community is a seamless whole, not disconnected pieces of activity or interaction. That being said, the Nation offers the following specific data to illustrate the evidence that will be presented as a complete picture in a new petition.¹²

1. affirmative decision to maintain community ties

The Department previously complained that enrollment as Miami was not evidence of community because of the way membership was defined and there being no requirement that members maintain contact. FD, Summary at 8. The Miami Nation now has distinct evidence of community from enrollment. After 2001, the enrolled members had a clear choice: maintain their ties with the Miami Nation community or enroll at the MTO. MTO actively solicited their enrollment and the lure of enrollment with MTO was strong: members were frustrated with the failure of the Miami Nation recognition effort and MTO membership came with the benefits of federal Indian services (in particular, the availability of health care and eligibility for marketing arts and crafts as Indian made.) *See* Interview Transcripts, Attachment 3. So the Miami Nation leadership specifically inquired of their members whether they would maintain membership in the Nation. Many chose to leave. However, 1500 members chose to maintain their enrollment

¹² Neither is it necessary to fully document the modern day community at this point in the process. As noted above, a request for authority to re-petition need only “plausibly allege” data showing a criterion, not demonstrate it with certainty. *See* footnote 4, above.

and allegiance to their Miami Nation community. They were required to take affirmative steps to do so, with inaction resulting in disenrollment. This is profound evidence of a community, i.e., individuals who actively differentiate themselves from nonmembers, even related nonmembers.

2. subgroup identification

As the Department has already found, subgroup identification among the Miami is key to understanding the Nation's social structure:

The central feature of Miami social and political life has been the enduring subgroup divisions of the Meshingomesia, Godfroy, Bundy, and Richardville/LaFontaine (hereinafter RL) families.¹³ These distinctions, which reflect most directly the family groups exempted from removal, were successively reinforced in the post-removal period by differential treatment by the Federal Government and local authorities, as well as internally generated conflicts over old and new issues.

PF, Greenbaum Report at 1. In the end, though, the Department concluded that it could not be determined whether subgroup identification remained important after 1940, that evidence was limited and not systematic. FD, Summary at 11-12.

The new methods of gathering and analyzing data can provide that evidence. For example, the on-line surveys show the strong identification of contemporary Miami members to their subgroups. Out of the 459 respondents, 83% knew and identified with their subgroup. *See* Chart, Attachment 7. Thus, the new petition will provide the data that was not available for the 1980 petition to show the continuing importance of this central feature of Miami social organization.

3. evidence of discrimination

¹³ The Miami Nation counts these as five subgroups, identifying the Richardville and LaFontaine families as separate even though closely related through intermarriage.

The Miami Nation's failure in the administrative acknowledgment process also brought heightened attention of the public to the history and cause of the Miami Nation, with some negative consequences. A Miami Nation leader at the time recalled an incident around the time of the acknowledgment decision involving a historic Miami property known as the Godfroy house (named for a prominent subgroup in the Nation) and located just east of Peru, Indiana. The house had fallen into disrepair and tribal leaders were invited to tour the property, with a view toward possible purchase and restoration of the property. Very soon after the publicly known tour by Nation leadership, the house mysteriously burned down. Local fire department officials confirmed to leadership that the fire had been the result of arson but no charges were ever filed. That leader attributed the fire directly to local animus against the Nation. *See* Interview Transcripts, Attachment 3. This new evidence of discrimination is relevant to prove community. *See* FD, Technical Report at 24, noting the absence of "clear evidence of contemporary discrimination..." as contributing to the negative finding on contemporary community.

4. evidence of political authority

As indicated above, evidence of political authority can also demonstrate the Nation's modern-day community under the revised regulations. *See* 83.11(b)(2)(v). Thus, the evidence of political authority discussed below supports the contemporary community criterion as well.

These few data points, combined with the absence of a negative finding in the existing record on contemporary community, make a more than plausible case for community to justify re-petitioning under Subpart D.

IV. Reconsideration of political authority from the 1940s to the present under the revised regulations would result in a different outcome.

In the 2015 revisions to the acknowledgment regulations, the Department made three changes to the political authority criterion that indicate a nearly certain different outcome on the Miami Nation upon reconsideration. The first of these is that proof of bilateral political relations is no longer necessary to establish political authority, as it was at the time of the FD on the Nation's 1980 petition. The second of these is that proof of a continuous line of leaders is now accepted as proof of political authority; this was not the case at the time of the FD on the Miami petition. The third of these is that political authority can be demonstrated by the existence of a significant relationship between the government of a federally recognized tribe and the leaders or governing body of the petitioner; this was also not the case at the time of the FD on the Miami petition. These three changes combined alter the outcome of the political authority analysis. In addition, there is new evidence of the existence of political authority for the period 1940s to the present day.

A. Outcome-determinative changes in the regulations on political authority

As explained by the Department in its summary of the changes made in 2015, the Department redefined the political authority criterion so that evidence of a bilateral political relationship between a tribe's leaders and its membership is not necessary.¹⁴ But when it

¹⁴ As written, the regulations did not by its terms require proof of a bilateral political relationship. But as the Department's analysis of the Nation's 1980 petition (and others) shows, the regulations were interpreted by the Department to require such proof. *See* Precedent Manual 2002, at 38, available at www.bia.gov/sites/default/files/dup/assets/as-ia/ofa/admindocs/PrecedentManual2002.pdf. When the Department proposed revisions to the regulations in 2014, commenters suggested that this required proof be explicitly included in the regulation. *See* 79 Fed. Reg. 30766, 30766, May 29, 2014. But the Department rejected this proposal, reasoning that such a relationship is often not exhibited in federal and state-based

processed the Miami Nation petition in 1992, the Department *did* require proof of bilateral political relations. Indeed, the claimed absence of bilateral political relations featured prominently throughout the Department's analysis of the political authority criterion. A fresh analysis of political authority not distorted by this now irrelevant element will necessarily result in a different outcome.

The FD notice published in the federal register reveals the bilateral political relationship element as the controlling factor in the Department's conclusion on political authority:

The proposed finding concluded further, however, that the tribal political processes involving leaders or organizations with a broad following on issues of significance to the overall Indiana Miami membership did not exist after the early 1940's and that the Indiana Miami, therefore, did not meet criterion c...The extent of involvement of most Miamis with the Miami organizations was too limited to meet the requirements of the regulations for a bilateral political relationship...

The present-day Indiana Miami organization and its leadership do not have a demonstrable political relationship with most of the membership they purportedly represent...The members do not maintain a bilateral political relationship with the tribe...

FD, 57 Fed. Reg. at 27313. The Department's analysis leading up to this final conclusion shows the same heavy reliance upon this now irrelevant element.

For example, in its summary of the more detailed analysis of political authority, the Department identified the bilateral political relationship requirement as key in the negative conclusion. The Department summarized the Nation's evidentiary obligation under the regulations as follows: "It must be shown that there is a political connection between the membership and the leaders and thus that the members of the tribe maintain a bilateral political relationship." FD, Summary at 17. Again and again, the summary relied upon the claimed

political authority. 80 Fed. Reg. at 37871. Thus, a bilateral political relationship as a component of political authority has been explicitly rejected.

absence of a connection between leadership and membership broadly in rejecting the evidence as sufficient. *Id.* at 19-20. In the end, the Department complained, “Thus a bilateral political relationship with the tribe was not demonstrated.” *Id.* at 20.

The detailed report upon which the summary of the FD was based also showed the fundamental importance of the claimed absence of a bilateral political relationship to the negative conclusion. Referring to its proposed finding on the Miami petition, the Department observed, “An important element of the proposed finding was that it was not demonstrated whether there was any significant support, interest, or involvement of the membership as a whole in the activities of the council that claimed to represent them.” FD, Analysis at 108. The Department stressed the “importance of clearly documenting the nature of the Miami council’s relationship with the membership.” *Id.* at 109. After recounting the additional evidence on political authority submitted by the Miami Nation in response to the PF, the Department concluded that the Nation had not provided data “which demonstrates that a political relationship exists between the council and the families and/or subgroups they are supposed to represent.” *Id.* at 113.

Clearly, the bilateral political relationship element was the principal basis for the negative decision on the political authority criterion from 1940s to 1979. This element is now irrelevant as a result of the changes made in the 2015 regulations. If consideration of this now irrelevant element is removed, it is likely that all the evidence of political authority deemed deficient due at the time - subgroup conflict¹⁵, protection of cemeteries, the conduct of an annual reunion since

¹⁵ The Department’s analysis of subgroup conflicts within the Nation illustrates well how the bilateral political relations element undermined all positive evidence of political authority. The Department admitted the “intensity of subgroup conflict between 1961 and 1965” but discounted the evidence because of the absence of proof showing that members were broadly involved in the conflict. FD, Analysis at 87.

1903, protection of hunting and fishing rights - would suffice to establish political authority.¹⁶

In the second regulatory change on political authority relevant here, the 2015 regulations added a new form of evidence to demonstrate political authority. According to the regulations, evidence that “[t]here is a continuous line of entity leaders and a means of selection of acquiescence by a significant number of the entity’s members” is an acceptable form of proof of political authority. 25 CFR § 83.11(c)(1)(viii). The Department effectively admitted that a continuous line of Miami Nation leadership exists from the time of the 1854 treaty to 1979. FD, Analysis at 61-81. Specifically, for the period of 1940s to 1979, the Department identified a line of continuous leaders, but discounted all their political activity as lacking the requisite proof of bilateral political relations. FD, Technical Report at 30-59.¹⁷ Since 1979, the Miami Nation has continued to select its leadership in the same manner, except that now the general membership elects five at-large Council members.¹⁸ See Interview Transcripts, Attachment 3 (describing means of succession).

In the third regulatory change on the political authority criterion relevant here, the 2015 regulations added another form of new evidence to demonstrate political authority. According to the regulations, evidence of a significant relationship between the government of a federally

¹⁶ These forms of evidence are all relevant to prove political authority as demonstrating ability to mobilize members and internal conflicts. See 25 CFR § 83.11(c)(1)(i), and (v).

¹⁷ The Department’s analysis focused on intense subgroup conflict and the leaders thereof. These included Ira Godfroy and William Hale (1940s to 1964); Francis Shoemaker, Carmen Ryan, Paul Walters, Mina Brooks, and Eva Bossley (1964 to 1983).

¹⁸ The Miami Nation amended its by-laws in the middle of its lawsuit to challenge the negative FD to modify the manner in which its leaders is selected. The adoption of this amended governing body and the political processes leading up to it will be explained in full in the new petition.

recognized tribe and the leaders or governing body of the petitioner is acceptable to prove political authority. *See* § 83.11(c)(1)(vi). The Miami Nation has such a long-standing relationship with the federally recognized MTO. *See* discussion below at 21.

B. Analysis of existing record cleansed of unnecessary reference to bilateral relations

The May 19 letter from OFA asked that the Miami Nation identify specific data that might be interpreted differently under the present regulatory definition of political authority, that is, without reference to the now unnecessary proof of bilateral political relations. But all forms of data were analyzed in detail and then rejected by the Department as insufficient due to the alleged absence of bilateral political relations. So it is not possible to identify individual or groups of data already in the record that might be analyzed differently. The best discussion of the data, without regard to the alleged absence of bilateral political relations, is found in the analysis done by a contractor hired by OFA, who submitted her own report in 1990 and which report is included in the PF as Anthropological Report (Contractor) (Greenbaum 1990). [Greenbaum Report].

For example, the Greenbaum Report identifies subgroups as historically the central feature of Miami social and political life and details the political activity of the various subgroups up until modern times: Godfroy subgroup up until the 1980's; Meshingomesia subgroup up until 1983 (with "intense tribal activity" noted from 1950 to the 1960's); Bundy subgroup up until 1987; and Richardville/LaFontaine subgroup up until 1979. PF, Greenbaum Report at 104-146. There is no mention of bilateral political relations in any of this discussion. As a result, the Greenbaum Report is a detailed analysis of political activity up to modern times without regard to bilateral political relations.

C. Outcome-determinative new evidence of political authority

In addition to the evidence already in the record on political authority (as discussed in the Greenbaum Report without regard to bilateral political relations), there is also new evidence that can illustrate the full political activity that will be demonstrated in a new petition. This evidence will be integrated with other evidence and presented as a whole to present a complete picture of political authority, but these selected examples support a very likely different outcome on that criterion in the new petition.

1. refusal to disband

The Miami Nation faced an existential challenge to its distinct, political existence after the loss of the recognition case in 2001. The MTO effectively proposed dissolution of the Nation, as a separate political entity and distinct community, through dual enrollment in the federally recognized MTO. In 2005, when the threat became evident, the leadership of the Miami Nation explicitly rejected the notion that its political leadership could simultaneously maintain membership in MTO. In the words of the leadership, this represented an unacceptable “conflict of interest” and three Council members who had already enrolled at MTO (and supported the idea of dual membership) were removed from Council. The distinction between the two political entities was explained as follows in Council minutes:

It was conveyed that ALL MIAMIS are welcome and encouraged to participate in spiritual, religious, and traditional ceremonies and events, but they are incapable of voting on MNI [Miami Nation of Indiana] Tribal Issues and cannot hold seats on the governing body of MNI, which is the Tribal Council, due to conflict of interest.

Minutes dated Aug. 20, 2005 (emphasis in original); and Minutes dated Apr. 3, 2004, May 21, 2005 (removal of 2 Council members), Attachment 8. There could be no more profound

evidence of political authority, particularly when it was followed by the clear statement of 1500 enrolled members of their preference to maintain their affiliation with the Miami Nation. The Nation essentially announced that it would not be relegated to the annals of history by relinquishing its separate political leadership.

2. relations with government of a federally recognized tribe

The Department has already found that the Miami Nation and the MTO have historically maintained a close relationship, between the two governments as well as between members:

The Indiana Miami maintained close ties with the Miami who emigrated west in 1846. Delegations from both the Indiana and western Miami worked together during treaty negotiations in Washington in 1854 and 1869. In the 1950's the Indiana and Oklahoma Miami worked together again, this time on Miami claims cases before the Indian Claims Commission. Contact and visits between the councils and leaders, as well as members of both Miami organizations, have continued to the present.

PF, Summary at 3. The relationship that existed at the time of the PF in 1990 continued afterwards. In 1997, the two Miami governments executed a compact setting terms of cooperation on the revitalization of the Miami language. Attachment 9. The compact was executed by Francis Dunnagan, Acting Chief of the Miami Nation of Indians of the State of Indiana, and Floyd Leonard, Chief of the Miami Tribe of Oklahoma. *Id.* In 2000, the MTO passed a resolution in support of the Miami Nation of Indiana recognition efforts. Attachment 10. The resolution stated, in part: “the Miami Business Committee wishes to recognize its affinity for the culture they share with the ‘Miami of Indiana’...[and resolved] that the Miami Tribe of Oklahoma expresses its support for the continuing efforts taken by the ‘Miami of Indiana’ in regard to their Federal recognition effort.” *Id.*

Indeed, because of this long-standing relationship, the leadership of the Miami Nation

viewed it as a betrayal when MTO singled out individual Miami Nation leaders in its campaign to effectively merge the two entities through dual enrollment. Interview Transcripts, Attachment 3. Although the relationship is now strained, there is nonetheless a long-standing government-to-government relationship between the Miami Nation and MTO, evidencing political authority by the former.

3. continuous line of leaders

As noted above, the existing record already contains a continuous line of leaders for the Miami Nation, as identified in the lengthy discussion of subgroup leaders since 1940 in the Greenbaum Report. At that time, Ray White was the leader of the Miami Nation. PF at 29423. Upon White's death, Frances Dunnagan succeeded to the position of Acting Chief, as indicated in the language compact between MTO and Miami Nation discussed above. The post has been continuously occupied ever since and is now occupied by Brian Buchanan, as indicated in the resolution at Attachment 1.¹⁹ This evidence corroborates modern day political authority under the 2015 regulations. § 83.11c)(1)(viii). As noted above, the Interview Transcripts in Attachment 3 describe the process by which these individuals acquired their position.

Finally, as with community, the forms of evidence summarized above will be presented and analyzed as part of a broader body of evidence the Miami Nation is compiling and will present in a new petition, once it is given the authority to submit a new petition. No single piece of evidence or datum can be analyzed standing alone, but the existence of the data described above show a strong likelihood of a different outcome on the political authority criterion, from

¹⁹ In the interest of protecting these living individuals' privacy, they are not named in this document. They will obviously be identified in a new petition when the document will be fully scrubbed for privacy protection before public release.

1940 to 1979 and since.²⁰

CONCLUSION

As a previously acknowledged tribe under the 1994 revisions to the regulations, the Miami Nation is obliged only to make a streamlined showing on contemporary community and political authority since 1900 (it having already succeeded on criterion a). This now reduced burden of proof alone is sufficient basis conclude there would likely be a different outcome on the Nation's petition, if reconsidered under the present regulations. Due to new forms of evidence now acceptable under the revised regulations to prove present community, along with new data on the contemporary Miami community, there will surely be a different outcome on the community requirement. Further, due to regulatory changes on political authority and new evidence, there will also surely be different outcome on political authority since 1940.

Because of an egregious administrative error in 1897, the Nation has been obliged to survive since without benefit of the federal trust relationship. Nonetheless, the Nation has done so. The Department now has an opportunity to correct this gross injustice to the Nation by allowing it finally to re-petition under 25 CFR 83, Subpart D as a previously acknowledged tribe and establish, once and for all, its continued existence.

²⁰ It bears emphasis that there is not a negative conclusion in the existing record since 1979 up to the present.

ATTACHMENT 1



Miami Nation of Indians of the State of Indiana, Inc.

80 W. 6th St. • P.O. Box 41
Peru, Indiana 46970

(765) 473-9631

Resolution No. 2-2025

Resolution of the Miami Nation of Indians of the State of Indiana

(Revised Request for Authority to Re-Petition to the Department of the Interior, Bureau of Indian Affairs)

WHEREAS, pursuant to 25 CFR Part 83, the Miami Nation of Indians of the State of Indiana (the "Nation") has the right to seek federal acknowledgment as a recognized Indian tribe; and

WHEREAS, the Tribal Council of the Miami Nation has reviewed the process and requirements for re-petitioning under the aforementioned regulations; and

WHEREAS, the Tribal Council has determined that it is in the best interests of the Nation to pursue a re-petition for federal acknowledgment; and

WHEREAS, the Tribal Council acknowledges that a successful re-petition will enhance the Nation's ability to access federal resources and provide support for the welfare of its members; and

WHEREAS, the Council has unanimously voted to submit a revised request for authority to re-petition to the DEPARTMENT OF THE INTERIOR, Bureau of Indian Affairs, consistent with federal regulations and procedures.

NOW THEREFORE BE IT RESOLVED that the Miami Nation of Indians of the State of Indiana Tribal Council shall submit a revised request for authority to re-petition for federal acknowledgment to the DEPARTMENT OF THE INTERIOR, Bureau of Indian Affairs.

BE IT FURTHER RESOLVED that the Chief of the Tribal Council, or in his absence the Vice-Chief, is authorized to sign any and all documents necessary to effectuate the intent of this revised Resolution and to communicate with the DEPARTMENT OF THE INTERIOR, Bureau of Indian Affairs on behalf of the Miami Nation.

The foregoing resolution was, on June 4, 2025, duly adopted by a vote of 15 for and 0 against by the Tribal Council of the Miami Nation of Indians of the State of Indiana.

Brian J. Buchanan, Tribal Chief

Sarah E. Bitzel, Tribal Secretary

ATTACHMENT 2

Persons or families.	Males.	Fe- males.	To- tal.	Number of acres.
Paw-saw-kaw-kaw-maw	—	2	2	320
Ke-maw-lan-e-ah	2	3	5	800
Qua-kaw-me-kaw-trua, or J. Cox	2	2	4	640
Cow-we-shaw	2	—	2	320
Tah-wah-qua-ke-mon-ga	3	1	4	640

TREATY WITH THE MIAMI, 1854.

Articles of agreement and convention made and concluded at the city of Washington, this fifth day of June, one thousand eight hundred and fifty-four, between George W. Manypenny, commissioner on the part of the United States, and the following-named delegates representing the Miami tribe of Indians, viz: Nah-we-lan-quah, or Big Legs; Ma-cat-a-chin-quah, or Little Doctor; Lan-a-pin-cha, or Jack Hack-ley; So-ne-lan-gish-eah, or John Bowrie; and Wan-zop-e-ah; they being thereto duly authorized by said tribe—and Me-shin-go-me-zia, Po-con-ge-ah, Pim-yi-oh-te-mah, Wop-pop-pe-tah, or Bondy, and Ke-ah-cot-woh, or Buffalo, Miami Indians, residents of the State of Indiana, being present, and assenting, approving, agreeing to, and confirming said articles of agreement and convention.

June 5, 1854.

10 Stat., 1093.
Ratified Aug. 4, 1854.
Proclaimed Aug. 4,
1854.

ARTICLE 1. The said Miami Indians hereby cede and convey to the United States, all that certain tract of country set apart and assigned to the said tribe, by the article added by the Senate of the United States, by resolution of the date of February twenty-fifth, one thousand eight hundred and forty-one, to the treaty of November twenty-eighth, one thousand eight hundred and forty, and denominated among the amendments of the Senate as "Article 12," which was assented to by said Indians, on the fifteenth day of May, one thousand eight hundred and forty-one; which tract is designated in said article as "bounded on the east by the State of Missouri, and on the north by the country of the Weas and Piankeshaws, on the west by the Pottowatomies of Indiana, and on the south by the land assigned to the New York Indians, estimated to contain five hundred thousand acres," excepting and reserving therefrom seventy thousand acres for their future homes, and also a section of six hundred and forty acres for school purposes, to be selected and assigned to said tribe as hereinafter provided.

Cession to the
United States.

ARTICLE 2. The United States shall, as soon as it can conveniently be done, cause the lands herein ceded and reserved, to be surveyed, as the Government lands are surveyed, the Miamis bearing the expense of survey of the reserved lands; and within four months after the approval of such surveys, each individual or head of a family of the Miami tribe, now residing on said lands, shall select, if a single person, two hundred acres; and if the head of a family, a quantity equal to two hundred acres for each member of the family; which selections shall be so made as to include in each case, as far as practicable, the present residences and improvements of each person or family, and, where it is not practicable, the selection shall fall on lands in the same neighborhood. And if, by reason of absence or otherwise, any single person, or head of a family, entitled to lands as aforesaid, shall fail to make his or her selection within the period prescribed, the chiefs of the tribe shall proceed to select the lands for those thus in default. The chiefs shall also select the six hundred and forty acres hereinbefore reserved for their school, to include the buildings erected for school purposes, and to embrace a sufficient portion of timber-land. After all of the before-named selections shall have been made, the said chiefs shall further proceed to select, in a compact body, and contiguous to the individual reservations, the residue of the seventy thou-

Reservation for
homes and schools.

Disposition of the
ceded lands.

Sale of the reservation.

and acres accepted and reserved by the preceding article, which body of land shall be held as the common property of the tribe, but may, at any time, when the chiefs and a majority of the tribe request it, be sold by the President, in the manner that public lands of the United States are sold, and the proceeds, after deducting the expense of such sale, be paid to the tribe, under the direction of the President, and in such mode as he may prescribe: *Provided*, That if any single person or family entitled to land, shall have been overlooked, or wrongfully excluded, and shall make the fact appear to the satisfaction of the chiefs, such person or family may, with the approbation of the Commissioner of Indian Affairs, receive their quantity, by the rule prescribed in this article, out of the tract to be thus selected and held as the common property of the tribe. All the selections herein provided for, shall, as far as practicable, be made in conformity with the legal subdivisions of United States lands, and immediately reported to the agent of the tribe, with apt descriptions of the same, and the President may cause patents to issue to single persons or heads of families for the lands selected by or for them, subject to such restrictions respecting leases and alienation as the President or Congress of the United States may impose; and the lands so patented shall not be liable to levy, sale, execution, or forfeiture: *Provided*, That the legislature of a State within which the ceded country may be hereafter embraced may, with the assent of Congress, remove these restrictions. When selections are so made, or attempted to be made, as to produce injury to, or controversies between, individuals, which cannot be settled by the parties, the matters of difficulty shall be investigated and decided on equitable terms, by the chiefs of the tribe, subject to appeal to the agent, whose decision shall be final.

Payment for said cession.

ARTICLE 3. In consideration of the cession hereinbefore made, the United States agree to pay to the Miami tribe of Indians the sum of two hundred thousand dollars, in manner as follows, viz: Twenty annual instalments of seven thousand five hundred dollars each, the first payable on the first day of October, one thousand eight hundred and sixty, and the remainder to be paid respectively on the first day of October of each succeeding year, until the whole shall have been paid; and the remaining fifty thousand dollars shall be invested by the President in safe and profitable stocks, the interest thereon to be applied, under his direction, for educational purposes, or such objects of a beneficial character, for the good of the tribe, as may be considered necessary and expedient; and hereafter, whenever the President shall think proper, the sum thus provided to be invested, may be converted into money, and the same paid to the tribe in such manner as he may judge to be best for their interests. No part of the moneys in this or the preceding article mentioned shall ever be appropriated or paid to the persons, families, or bands, who, by the fourteenth article of the treaty of November sixth, one thousand eight hundred and thirty-eight, by the fifth and seventh articles of the treaty of November twenty-eight, one thousand eight hundred and forty, or by virtue of two resolutions of Congress, approved March third, one thousand eight hundred and forty-five, and May first, one thousand eight hundred and fifty, or otherwise, are permitted to draw or have drawn, in the State of Indiana, their proportion of the annuities of the Miami tribe.

Mode of payments of the remaining instalments under treaty of Nov. 28, 1840.

ARTICLE 4. It is agreed that the remaining instalments of the limited annuity of twelve thousand five hundred dollars, stipulated to be paid by the second article of the treaty of November twenty-eight, one thousand eight hundred and forty, shall be divided and paid to the said Indians hereafter as follows: to the Indiana Miamis, six thousand eight hundred and sixty-three dollars and sixty-four cents, and to the Western Miamis, five thousand six hundred and thirty-six dollars and

thirty-six cents, per annum; subject, however, to the deductions provided for in the sixth article of this instrument; and that the permanent annuity stipulated in the fifth article of the treaty of October sixth, one thousand eight hundred and eighteen, as modified by the fifth article of the treaty of October twenty-third, one thousand eight hundred and thirty-four, for a blacksmith and miller, shall be continued for the benefit of said Western Miamis; but the said Miami Indians hereby relinquish and forever absolve the United States from the payment of the permanent annuity of twenty-five thousand dollars, stipulated in the fourth article of the treaty of October twenty-third, one thousand eight hundred and twenty-six, of the permanent provisions for money in lieu of laborers, for agricultural assistance, for tobacco, iron, steel, and salt, and from the payment of any and all other annuities of every kind or description, if any there be, to which said Indians may now be entitled by virtue of the stipulations of any former treaty or treaties; and they also release and discharge the United States from all claims or damages on account of the non-fulfilment of the stipulations of any former treaties, or of injuries to, or destruction or loss of property by the wrongful acts of citizens or agents of the United States or otherwise; and in consideration of the relinquishments and releases aforesaid, the United States agree to pay to the said Miami Indians, the sum of four hundred and twenty-one thousand four hundred and thirty-eight dollars and sixty-eight cents, in manner as follows, viz: one hundred and ninety thousand four hundred and thirty-four dollars and sixty-eight cents, to the Miami Indians residing on the ceded land; and two hundred and thirty-one thousand and four dollars, to the Miami Indians in the State of Indiana; to be paid under the direction of the President, and in such manner and for such objects as he may prescribe, in six equal annual instalments, the first of which shall be paid in the month of October, one thousand eight hundred and fifty-four. And in full payment and satisfaction of a balance of eight thousand dollars and sixty-eight cents, heretofore appropriated by Congress to pay for the valuation of certain improvements, or to make others in lieu of them, but which, not having been expended, has gone to the surplus fund; and of the accumulation of the appropriations for the support of the poor and infirm, and the education of the youth of the tribe, as provided by the treaties of October twenty-third, one thousand eight hundred and twenty-six, and November sixth, one thousand eight hundred and thirty-eight, amounting to fourteen thousand two hundred and twenty-three dollars and fifty cents; and of the claims of the Miamis who live on the ceded land, for damages and loss of stock and other property, caused by their removal west, and their subsequent loss by removal from Sugar Creek—it is agreed that the United States will pay to the Miami Indians residing on said ceded lands, the sum of thirty thousand dollars, to be paid as follows, viz: fourteen thousand two hundred and twenty-three dollars and fifty cents, in three equal annual instalments, the first of which shall be paid in the month of October, one thousand eight hundred and fifty-four; and the sums of eight thousand dollars and sixty-eight cents, in lieu of the improvement money referred to, and seven thousand seven hundred and seventy-five dollars and eighty-two cents, being the residue of said amount of thirty thousand dollars, shall be paid immediately after the requisite appropriation shall have been made: *Provided*, That the said sum of eight thousand dollars and sixty-eight cents, shall be paid to the persons who are entitled to the same, as far as that may be practicable; and the seven thousand seven hundred and seventy-five dollars and eighty-two cents shall be paid to such of the Miamis west as have lost stock or other property by wrongful acts of citizens of the United States, while in the Indian country, and to those who were injured by the loss of improvements in their

Blacksmith and miller.

Ante, p. 425.

Release of claims under other treaties.

Ante, p. 278.

Payment for such release.

Ante, p. 278.

Claimants.

removal from Sugar Creek to their present home. The claimants, in all cases, to file their demands with the chiefs within six months after the ratification of this instrument; and if the aggregate sum of the lawful claims exceeds the amount of the fund, the claims shall be reduced by a uniform rule, so that each claimant shall receive his pro rata; but if it fall within the amount of said fund, the excess shall be paid to the tribe as annuities are paid. Any person aggrieved by the decision of the chiefs may appeal to the agent.

Mode of payment.

The sum of two hundred and thirty-one thousand and four dollars hereby stipulated to be paid to Miami Indians of Indiana shall be held by the United States for said last-named Indians, and by the Government invested, as the President may direct, at an interest of five per cent. per annum, and which interest shall be paid annually, for the period of twenty-five years, to the said Miami Indians of Indiana, and at the expiration of that time, or sooner if required by them and approved by the President, the principal sum to be paid in full, the United States being directly responsible therefor; said investment to be made and the interest thereon to commence accruing the first day of July, eighteen hundred and fifty-five, and thence to continue: *Provided*, That no persons other than those embraced in the corrected list agreed upon by the Miamis of Indiana, in the presence of the Commissioner of Indian Affairs, in June, eighteen hundred and fifty-four, comprising three hundred and two names as Miami Indians of Indiana, and the increase of the families of the persons embraced in said corrected list, shall be recipients of the payments, annuities, commutation moneys and interest hereby stipulated to be paid to the Miami Indians of Indiana, unless other persons shall be added to said list by the consent of the said Miami Indians of Indiana, obtained in council, according to the custom of Miami tribe of Indians: *Provided*, That the sum of nine thousand seven hundred and forty-six dollars and fourteen cents shall immediately be paid out of said sum of two hundred and thirty-one thousand and four dollars (and deducted from the same) to the following persons, who are a portion of the Miami tribe of Indians residing in Indiana, and in the following manner; seven thousand six hundred and eighty-nine dollars and twenty-two cents to the family of Jane T. Griggs, consisting of herself and six children, to wit, Warren A—, Charles F—, Anthony W—, Ann Eliza—, Martha Jane, and Maria Elizabeth Griggs, which sum may be paid to the said Jane T. Griggs, and her husband John H. Griggs, the father of said children, or to either of them; and the sum of two thousand and fifty-six dollars and ninety-two cents to Sash-o-quash and his wife, E-len-e-pish-o-quash, which may be paid to the said Sash-o-quash, it being understood that the said Griggs family have drawn but one annuity for the last eight years, the others having been paid to the balance of the tribe; which sum of nine thousand seven hundred and forty-six dollars and fourteen cents is to be in full payment and satisfaction of all sums of money that may be due, owing or coming to said two families, by virtue of this and all former treaties on account of their being of the Miami tribe of Indians or otherwise.

The Miami Indians of Indiana, being now represented in Washington by a fully authorized deputation, and having requested the foregoing amendments, the same are binding on them; but these amendments are in no way to affect or impair the stipulations in said treaty contained as to the Miamis west of the Mississippi, the said amendments being final, and not required to be submitted to the Miamis for their consent:

And the sum of two thousand two hundred dollars is hereby directed to be paid to the said Indians residing in the State of Indiana, for time employed and money expended in assisting to make this treaty, which may be paid to James T. Miller, their interpreter, and Tyn-yi-oh-te-mah, or to either of them, to be divided among said Indians according to justice and equity.

ARTICLE 5. It is hereby understood and agreed, respecting the permanent annuity of twenty-five thousand dollars, that the said Indians shall receive the same for the years eighteen hundred and fifty-four and eighteen hundred and fifty-five, but no longer. It is also understood and agreed (the Miamis west consenting) that as the Miamis of Indiana have had no share of the iron, steel, salt, tobacco, and so forth, given under treaty stipulations, and that as there is now in the Treasury under those heads of appropriation an unexpended balance of four thousand and fifty-nine dollars and eight cents, they shall have and receive said amount—and that the said annuity of twenty-five thousand dollars for said two years shall be divided between the Miamis of Indiana and those west of Missouri, in the same proportion as the annuity of twelve thousand five hundred dollars is divided in the preceding article.

The annuity of \$25,000 to be paid for 1854 and 1855, and no longer.

Division of the money.

ARTICLE 6. The United States having advanced, in pursuance of a provision of the act of Congress approved August thirtieth, one thousand eight hundred and fifty-two, entitled "An act making appropriations for the current and contingent expenses of the Indian Department," &c., the sum of twelve thousand four hundred and thirty-seven dollars and six cents to the Miami Indians, for the payment of an amount due to the Eel River band that had been erroneously paid to the "Miami Nation;" and the sum of one thousand five hundred and fifty-four dollars and sixty-three cents only, having, since said advance, been withheld by the United States, as a reimbursement in part thereof, and there being still due to the United States, on account thereof, the sum of ten thousand eight hundred and eighty-two dollars and forty-three cents, it is hereby agreed that said balance shall be reimbursed fully to the United States out of the limited annuity of twelve thousand five hundred dollars, before mentioned in this instrument, in the manner and proportions following; that is to say, out of said annuity for the year one thousand eight hundred and fifty-four, and each of the five consecutive years, there shall be retained from the portion to be paid in those years to the Miamis of Indiana, the sum of eight hundred and fifty-three dollars and sixty-three cents, and from the portion to be paid to the Miamis west, the sum of seven hundred dollars and ninety-nine cents, and in the year one thousand eight hundred and sixty, from the portion due the Miamis of Indiana, the sum of eight hundred and fifty-three dollars and sixty-eight cents, and from the portion due those west, the sum of seven hundred and one dollars and three cents.

Repayment to the United States of amount advanced under act of 1852, ch. 103.

ARTICLE 7. Citizens of the United States or other persons not members of said tribe, shall not be permitted to make locations or settlements in the ceded country, until after the selections hereinbefore provided for have been made; and the provisions of the act of Congress approved March third, one thousand eight hundred and seven, in relation to lands ceded to the United States, shall, so far as the same are applicable, be extended to the lands herein ceded.

Settlement of the ceded lands.

ARTICLE 8. The debts of Indians contracted in their private dealings as individuals, whether to traders or otherwise, shall not be paid out of the general fund. And should any of said Indians become intemperate or abandoned, and waste their property, the President may withhold any moneys due or payable to such, and cause them to be paid, expended or applied, so as to ensure the benefit thereof to their families.

Private debts not a charge on the general fund.

Provisions respecting the idle and intemperate.

ARTICLE 9. The said Indians promise to renew their efforts to prevent the introduction and use of ardent spirits in their country, to encourage industry, thrift, and morality, and by every possible means to promote their advancement in civilization. They desire to be at peace with all men, and they bind themselves not to commit depredations or wrong upon either Indians or citizens; and should difficulties at any time arise, they will abide by the laws of the United States in such cases made and provided, as they expect to be protected, and to have their rights vindicated by those laws.

Conduct of the Indians.

Construction of
roads.

ARTICLE 10. It is agreed that all roads and highways, laid out by authority of law, shall have right of way through the lands herein reserved, on the same terms as are provided by law when roads and highways are made through lands of citizens of the United States; and railroad companies, when the lines of their roads necessarily pass through the lands of the said Indians, shall have right of way on the payment of a just compensation therefor in money.

Future arrange-
ments to effectuate
the objects of this
treaty.

ARTICLE 11. The object of this instrument being to advance the interests of said Indians, it is agreed, if it prove insufficient, from causes which cannot now be foreseen, to effect these ends, that the President may, by and with the advice and consent of the Senate, adopt such policy in the management of their affairs, as, in his judgment, may be most beneficial to them; or Congress may, hereafter, make such provision by law, as experience shall prove to be necessary.

Application of the
first installment of one
of the above pay-
ments.

ARTICLE 12. It is agreed that the first instalment of the fourteen thousand two hundred and twenty-three dollars and fifty cents, mentioned in the fourth article, being the accumulation of the poor, infirm, and education fund, shall be applied, under the direction of the President, to purposes of education; and that a sufficient sum shall annually be set apart out of the payments to the Miamis west of Missouri, so long as any of the annuities herein provided for shall continue, to be expended under the direction of the chiefs, for the support of the poor and infirm, and for defraying any expenses of the tribe of a civil nature.

Application of part
of the annual pay-
ments to the Miamis
west.

ARTICLE 13. It is hereby agreed that the sum of six thousand five hundred dollars may be set apart from each of the first four annual payments to be made to the Miamis west, and applied as far as it may be necessary, to the settlement of their affairs. It is also agreed that so much as may be necessary for the repair of their mill and school-house, shall be set apart from any fund now on hand belonging to said Indians, or be taken from any of the first instalments in this instrument provided for.

Mill and school-
house.

ARTICLE 14. This instrument shall be obligatory on the contracting parties whenever the same shall be ratified by the President and the Senate of the United States.

In testimony whereof the said George W. Manypenny, Commissioner as aforesaid, and the said delegates representing the Miami tribe of Indians, and also the said Miami Indians residents of the State of Indiana, have hereunto set their hands and seals, at the place, and on the day and year first above written.

George W. Manypenny, commissioner.	[L. S.]
Nah-we-lan-quah, or Big Legs, his x mark.	[L. S.]
Ma-cat-a-chin-quah, or Little Doctor, his x mark.	[L. S.]
Lan-a-pin-chah, or Jack Hackley.	[L. S.]
So-ne-lan-gish-cah, or John Bowrie, his x mark.	[L. S.]
Wan-zop-e-ah, his x mark.	[L. S.]

Miamis of Indiana:

Me-shin-go-me-zia, his x mark.	[L. S.]
Po-con-ge-ah, his x mark.	[L. S.]
Pim-yi-oh-te-nah, his x mark.	[L. S.]
Wop-pop-pe-tah, or Bondy.	[L. S.]
Ke-ah-cot-woh, or Buffalo, his x mark.	[L. S.]

Executed in presence of—

Nathan Rice,
Joseph F. Brown,
Robert Campbell,
James T. Miller,
Wm. B. Waugh,
Ely Moore, Indian agent.
Baptiste Peoria, his x mark, U. S. interpreter.
W. B. Waugh, witness to signing of Baptiste Peoria.

ATTACHMENT 3

Dr. Maeve Kane, Interview with [REDACTED] March 17, 2025

An Institutional Review Board ethics exemption to conduct oral history without IRB oversight was obtained through University at Albany. State University of New York on February 14, 2025

BEGIN TRANSCRIPT

Maeve Kane: Setting up the recording. This is Maeve Kane. On Monday, March 17th setting up the recording for an interview with [REDACTED]

[REDACTED] Good morning, Miss Kane.

Maeve Kane: Hi, yeah, is this [REDACTED]

[REDACTED] Yes, it is

Maeve Kane: Hi, thank you for making the time this morning.

[REDACTED] My pleasure.

Maeve Kane: So to start with, do you consent to the call? We're being recorded

[REDACTED] Yes.

Maeve Kane: Okay, thank you. Could you introduce yourself? Including what your Miami family is, your clan or your band?

[REDACTED] My name is [REDACTED] my ancestors were Richardvilles.

Maeve Kane: Okay, thank you. And just for the recording, I'm Maeve Kane. This is Monday, March 17th

Maeve Kane: So to start with, I just wanted to talk about kind of general things. Your time on council. Who was chief at the time, and then your time as chief. So what what year did you start on Council

██████████ Let's see, I don't think I joined the Council until I was elected chief, and that would have been sometime around the year 2,000 between between 1998, and 2002

Maeve Kane: Who was chief immediately before you, was that Francis Dunnigan or someone else?

██████████ That was Ray White.

Maeve Kane: Okay.

██████████ And actually and actually, Frances Dunnigan was, I would say she was acting chief. Yeah, she was chief. That's right. She was chief when I took over, and before that was Ray White, and before that was Francis Shoemaker

Maeve Kane: Okay. Could you tell me about the the circumstances that you were elected like was the election contested? What was the transition like between Francis Dunnigan as acting, and you?

██████████ The transition was very amicable. She was one of probably a handful of 6 or 8 people that we were all part of that worked very diligently after Ray White's passing to update the organization's bylaws and constitution, to call out the selection of leadership by general election of all the members. And during that time, pardon me.

Maeve Kane: Oh, sorry go ahead!

██████████ And during that time Francis learned that she'd be she'd become awfully sick and when it was time to make up the ticket to, to run she decided to that I should run as chief, and she should run as vice chief

Maeve Kane: So, since Francis [Dunnegan] isn't around for me to ask, would you mind if I asked you about what was this like? What was entailed in updating the organization and the selection of leaders

██████████ Oh, there was a there was a series of you know. I've forgotten now how long, how long the process was, and how many trips we took to, or I took from my home near Monroeville down to Peru and Wabash to meet with folks, and agree on and and get the, get the council to vote to adopt the, the, the procedural changes in the bylaws and the Constitution. It, it took quite some time. And we use the, we use the organization's previous constitution and bylaws, and modified that document which, looking back, might not have been the the best way to do that, but it was satisfactory, for it was satisfactory for our purposes

Maeve Kane: What kind of discussions did Council have about that? Was there anything that was like a more difficult discussion around that

██████████ Well, surprisingly, there did not seem to be a lot of people holding out for the old method of appointing successors. It was more a matter of the, the sort of small discussions or disagreements that you would get just in the in the basic language. But ultimately, by the time the process was over everybody was on board with with the elections

Maeve Kane: So once you were chief, did you have any major goals for your time as chief

██████████ The, at, at that time, and it, it seems like, maybe the the big organizational push was for the organization to achieve federal recognition. And the the other thing, as far as as far as I was concerned, was to try to make sure that, that the organization was, let's see, was behaving ethically, and would be something that that, no matter what, no matter what, happened to get draw attention to our organization that we would look as good as possible

Maeve Kane: What would you say? Some of your biggest challenges were as chief

██████████ To be frank, the the biggest obstacle was being, was being part of a clan that was not local to Peru and Wabash

Maeve Kane: Can you tell me about why that was challenging?

██████████ I would like to ask them.

Maeve Kane: Did that feel like difficulties with council or difficulties with membership or something else?

██████████ I you know I can't put my finger on it. I have my own my own personal impressions, and I just I'm not sure. If I feel really free to comment on all that

Maeve Kane: That's absolutely fine anything that you would rather move to the side that is absolutely fine. Could we talk about the Federal recognition circumstances. There was a decision in 1998, and then the final decision in 2002, were you still chief in 2002, is that correct?

██████████ Yes.

Maeve Kane: What was

Maeve Kane: Go ahead.

██████████ Well, I, I believe so. The dates are pretty fuzzy. Let's see. I remember, I remember being in Washington, DC. For an appearance before a representative of the BIA on that topic. And I don't remember the day specifically. That was toward the end of September, and that would have been in 2001. So if the decision came, yes, I believe I was chief when the decision was handed down

Maeve Kane: How did you hear about it?

██████████ Oh, it would have been a phone call or a letter from our attorney

Maeve Kane: Okay. What was like the reaction on council? What was the reaction from general membership?

██████████ It was just really the the same old, same old. Nobody was surprised. We were working on appeals, on a decision that had been made a number of years earlier. And I don't

see. I'm not sure that I, I'm sure that no one was betting that we would win it. The organization had been had been going on as a not for profit in Indiana for for quite some time, and had had been obviously organized that way as a not for profit, and operating a bingo that was, fortunately, was able to generate the sort of revenue to maintain an office and keep a building and all that, all that sort of thing going

Maeve Kane: Did you feel that the recognition decision affected the working of the organization, or how members related to each other at all?

██████████ No.

Maeve Kane: So were there any other challenges facing Miami as a whole during your time as chief

██████████ Well, I have to say that it was somewhat of a learning experience for me, personally. I was hoping to capture any bit of goodwill in the community toward us as a native group. And was not really prepared for the for some of the hostility that still existed in in the community there. But there were those sorts of challenges, but those were not internal. Those were external

Maeve Kane: Could you tell me about that? What kind of hostility did you encounter

██████████ Let's see, we met. See, we were invited. Let me back up a little bit more. There are. There are some local properties there that are are directly connected to, to our ancestors in in the community.

██████████ There was a place called, I believe, it was called the Godfrey house, and it was located somewhat east of the the town of Peru. And, oh, we were invited by the by, the property owner to come out and tour that facility. And so there were probably 3 or 4 of us went there, including our attorney, and we were able to tour that, and in that process we were talking out loud about the possibility of getting grants to to either buy that property or move that house across the road, and with, within, I'm not sure the timeframe, but in a very short time the that house mysteriously caught fire, and and you have to remember that that property was completely abandoned or fenced off from the road, and did not show any signs of vandalism. And then, all of a sudden it turned up, burned. It turns out that the town of Amboy, Indiana responded to a fire alarm, and in talking to the owner of the property he had the owner of the property. I believe his name was ██████████ had instructed his farm hand to, to, to burn the

place, and I was, I was, I would say I would say I was fairly upset. I drove I called Indianapolis to get copies of the paperwork. I found out it was the Amboy Fire Department. I drove to Amboy and tried to get a hold of the of the, the fire marshal there, or the chief, or whatever his position is, titled and was unable to get him, and several weeks later I received a letter from the State of Indiana. It indicated that yes, it was an arson, but there were not many charges filed

Maeve Kane: Oh, wow! Do you remember around what year that was?

██████████ No, I was still chief, so that was 2001 or 2002. It was right in that vicinity somewhere, I believe

Maeve Kane: Okay, were there any other issues with hostility from the wider community that you remember

██████████ None that reached that level so, and none that I can recall prob, probably just because of that

Maeve Kane: Okay. Could you tell me, you said that you had worked on trying to build goodwill with the wider community during your time as chief. Could you tell me about what you were trying to do?

██████████ Well, we would respond. We would agree to meet and speak publicly with any organizations that that invited us and wanted to hear our story

Maeve Kane: Okay. So you had mentioned that the Godfrey House property was one of several properties associated with ancestors. I know there's also several cemeteries in the area. Were there any issues with the cemeteries during your time as chief?

██████████ No, no. Let's see, no, not not that I recall not at all with the cemeteries

Maeve Kane: Okay. What would you say were some of the most important, like decisions or discussions that Council had when you were chief?

██████████ while I was chief, the probably the most important things were we tried, and we were really racking our brain to try to come up with, with actions that the group might take to help put us in a more favorable light with the decision making process for recognition. And knowing that at some point we would need the, the support of the State, the State of Indiana political leadership, and one of the one of the big things, and looking back, I'm not sure it was the right decision. We opted to make statements that we would not pursue gaming if we were able to achieve Federal recognition. And and after a lot of this discussion we decided to take that position publicly. And I'm I'm not sure that that was the right decision.

Maeve Kane: Why? Why was that discussed as something that would improve the recognition decision

██████████ Well here in Indiana. That's the 1st question. That's the first comment you get from anybody, whether it's a member of the public, or the press or or anywhere else, just the everybody's pretty much aware of the the nationwide practice of tribes getting into Casino gaming, and that was always the assumption that that's why we were trying to pursue recognition

Maeve Kane: Was the Bingo operation going on at the time when this announcement was made

██████████ The Bingo operation had been in place for a long time before I got involved, and I believe it's still going

Maeve Kane: Yeah, so when the announcement was made, did Council pause the Bingo operation?

██████████ No.

Maeve Kane: Okay, was there any kind of pushback from membership? On the announcement

██████████ No, as I recall the discussion at council, it was. It was just a just a sort of a trying to turn the Rubik's cube over and over and over, and make sure we were seeing all the angles before we made a vote to decide

Maeve Kane: Okay, did the Council discuss any other like economic like, what economic strategies the Miami would pursue if recognition would come through, and Bingo is paused.

██████████ No in in my, in my looking back on it, it was always a matter of dignity, of having our dignity as a tribe restored

Maeve Kane: Okay. You had said earlier that you thought that the public announcement was not the right course of action. Can I ask why you feel that way?

██████████ It, it probably I don't know how to how best to put it. It might have, showed us in a position of weakness

Maeve Kane: Hmm, okay. So I'd like to circle back to the Federal recognition decision. As you may be aware, there's been shifts in Miami enrollment a decline in their numbers of enrollments since the recognition decision. Did you see any of that during your time as chief, or immediately after the recognition decision

██████████ What I noticed to be honest was there was a, there was an erosion of what I would call our, our most valuable players.

██████████ The people in the community who were most closely tied to our our, I don't know tied culturally to our heritage, particularly our elders, and and those those, if I could characterize it in a sporting, in a sports kind of a discussion there were. I would call those people were draft picks, and I noticed them early on, because they were some of the people that worked most most closely with us, and making the changes to the Constitution and bylaws. And at first I was at 1st I was a little resentful of it. Oh, and I should make clear that they were being allowed to enroll in the Federally recognized tribe in Oklahoma.

Maeve Kane: So when would you say that that erosion started? Was that right after the recognition decision was announced? Or was that at what point was that

██████████ Hmm, hmm! Isn't that a good question? You know it might have been just after, and I never. I never put 3 and 5 together, but it might have been right after

Maeve Kane: How did you start learning that people were enrolling with the Miami tribe of Oklahoma?

██████████ It was scuttlebutt. It was not it was not secret, but it was not it was not let on beforehand.

Maeve Kane: did that include folks that were on council. You said it was folks that had been involved in changing the bylaws.

██████████ Not so much, not so much the Council as it was people in the wider community who were like, I say, more culturally connected to the tribe

Maeve Kane: Did you have any feeling that it was that people were reaching out to specific members about changing their membership?

██████████ Definitely they were definitely being recruited

Maeve Kane: Do you have any idea like how that was happening? Did you hear anything about who was talking to who or anything

██████████ No, but it. It became pretty obvious when it was when it was my turn, when I was, when I was solicited. But that was after I was off the council

Maeve Kane: Could you tell me how you were approached

██████████ I remember specifically I was sitting at an event during the, during the tribes annual meeting in Oklahoma. I should point out that my wife and I and my family had been making trips out to Oklahoma since the at least the middle nineties to be become acquainted with. With the tribal leadership out there, and had been going to the meetings, and we've been welcomed and invited. We were sitting at an evening event, a public event, and the secretary, treasurer of the tribe, who, whom I had been acquainted, walked up with one of their attorneys, and she introduced me to, to their attorney and she said. She told him that this is one of the people that we're that we're trying to trying to recruit

Maeve Kane: What was that conversation like

██████████ It was me personally. I was flattered, and had sort of been wondering how that had been, how that had been going on, and it was about that time that I had learned that Oklahoma had updated their constitution to, to, for enrollment purposes. And when I saw the document, the way I interpreted it was that Oklahoma was opening their roles to allow the folks who opted to remain in Kansas and give up their travel membership. At the time that the tribe was moved from Kansas to Oklahoma, it was allowing those descendants to enroll in Oklahoma. That was my impression. And and I was not aware that of the, of the specific language and the way it was interpreted that would actually allow would actually allow any Miami person to enroll

Maeve Kane: Did you enroll in the Miami tribe of Oklahoma at that time or what was your decision like

██████████ I think my, I think my card says I, enrolled in 2002

Maeve Kane: Yeah, what was that decision like for you? What was kind of the thought process

██████████ It was, it was really it was really a no brainer. If you go back to the to the dignity of of being acknowledged as a as a travel person. It was it was. It was a no brainer and I was anxious to relay the information and the process to to my family and extended family about the process to go through, to, to become enrolled. I was anxious to pass that on

Maeve Kane: How did you do that

██████████ Oh, we got the information and directed ways to get the documents and we were actually given the the name of the individual person to claim our ancestry to in order to to become qualified

Maeve Kane: So what did you have to do? Or what did your family have? To do as far as enrolling with Mto.

██████████ We got the enrollment paperwork. A 2 page form. The second page was genealogy, and the genealogy had to, we had to show our ancestry back to a role number on a treaty. I believe in the in the 18 hundreds somewhere and show our we had to show our ancestry to a person named Snap, called Snap Richardville. And I think my, I think my my paper

went back to my to my grandfather. And we submitted it. And the next thing you know, we get a membership card in the mail

Maeve Kane: Okay. Could we step back a little bit? You said that you and your wife had been going down to the Oklahoma meetings for quite some time around. When did you start doing that? And was that like in an official capacity when you were chief? Or was that you, as private individuals.

██████████ A private individual, strictly

Maeve Kane: What kind of events did you go to

██████████ When we started going there. The the big event around that community was the Quapaw tribal powwow over the 4th of July. And and that's the same weekend that the Miami tribe would hold their annual meeting. So it was sort of a it was sort of a big time in that area, anyway. So there was a there was a lot to do locally. That was not that was not centered around the Miami tribe. So going to the Powwow was a a pretty big deal. I think it's still going on. If you've never been there, you owe it to yourself. But anyway, we were going out there and I wanted to meet Chief Leonard, and we, we got we got on pretty well. I was really interested to, to find out what their you know, what that was like, what what was a recognized tribe situation like and and we had. We all got on very well. We all had a nice time out there.

Maeve Kane: Did you have any of those meetings during your time as chief? Was he aware that you were chief of the Miami of Indiana at the time of the the Federal recognition was going through its appeals

██████████ Oh, yes, yeah, very much so

Maeve Kane: Okay, can I? I just want to circle back even further, since Francis Dunnigan isn't around anymore. I'm having trouble piecing together that period of time. Was there anything? I know you weren't on council at the time, but was there anything that stands out in your memory as like notable decisions or notable issues between. When Ray White was chief and when you were chief that she was involved in or otherwise

██████████ Well, so so let's let's pause here for a second.

██████████ and allow me to ask you where where you are. What is your role in in gathering all this information

Maeve Kane: So, as you may be aware, the Miami nation is appealing the Federal recognition decision. There was a recent decision earlier in 2025 that the Bia will reconsider petitions. My role is, I was asked by their current attorney to put together a political history of the nation. So I'm not advocating on either side, but I was asked to put this together by their attorney.

██████████ Okay.

██████████ So so now let's let's go back to the last question.

Maeve Kane: Sure.

██████████ Oh, political things going on at that time

Maeve Kane: Between Ray white and when you were chief

██████████ Well, let's see, Ray, let's see, ray White was the individual behind the the gaming, the the Bingo game in in Peru, and I think his believe his daughter was operating one somewhere in like Marysville, Kentucky, or something like that. And the the membership see, the financial activities were were never made available to the membership, the tribal membership and that became sort of a, that became a sticking point, and some of us rallied to in opposition to that sort of leadership, and try to provoke a transparent dealings with with all that and so so there became a sort of a I would say a a 2 party system going on, probably, and Francis and I, and a few others emerged as leaders of that opposition

Maeve Kane: So was this. Can you clarify the timeline for me between Ray white to you? Was Francis Donnegan ever chief in her own right. Was she acting Chief? I'm trying to just kind of clarify the timeline there

██████████ I would say that she was acting chief because Ray White became ill and passed away, and I would have to look up his obituary to see specifically when that was and when Ray White passed away. I think Tom see not Tom Lavanchure. Tom Peconge was was appointed

the the interim chief, and I was never able to learn, and he would never say what sort of what sort of things happened from from the nucleus in terms of the employees at the tribe. That repelled him. That that made him resign that position

Maeve Kane: Okay.

██████████ And Francis Francis was on the council at that time, and she emerged as the leader and was able to get those changes to the Constitution put through and I had assumed, and she and I even spoke about she would run as chief, and this was at a time when she knew that she was deathly ill, and she rejected that and said, no, that we that obviously with the short time that I have that would make you chief after. And we're not going to do this in a backhanded way. You're going to run as chief, and I'll run as second chief, so she never had the, never had the privilege of being the 1st elected chief

Maeve Kane: Okay, okay, thank you. That's very helpful. That was all my major questions. You have my email. If you need to be in touch with anything. But yeah, I wanted to thank you very much for your time this morning. This has been really helpful

██████████ It's my pleasure you could call anytime

Maeve Kane: Great thanks very much. Have a good rest of your day

██████████ Thanks you, too. Bye-bye.

Maeve Kane: Bye-bye.

Maeve Kane: Hey Shane! Im Maeve Ashley's not Gonna Be On This Call I'm the Research Collaborator for The Report so okay So it'll be you and me Sarah And Arlinda. Okay, It looks like sarah's having some trouble Getting on but she'LL Be On in a bit. She wants Me to forward email To Sara? Nope Looks Like Shes ON! Ok...So we just need wait For Arlinda Hi Sarah Good Morning How are You

Sarah Siders: I'm Hanging In There how Are You?

Meve Kane: We're Gonna wait a little bit for Arlinda to get on the call and then we'll jump in.

Sarah Siders: Sweet

Maeve Kane: So The Recording Is Already Started Just so you both know, The recording is go gonna Go On Ashley's Accounts that have A Transcript, the transcript will potentially be submitted as an appendix with recognition report at-at end of all this

Sarah Siders: Thankyou Maeve

Maeve Kane: Yeah thankYou guys For Making That Time. Im just going To see if--

Maeve Kane: Okay, Hi Arlinda!

Arlinda Locklear: hi guys I didn't want to interfere so I figured the best thing To do is just participate by phone and be a silent partner in this.

Sarah Siders: Good morning Arlinda

Arlinda Locklear: Morning

Maeve Kane: That sounds good okay So since everyone Is here, I guess we'll get started. So This is being recorded The transcript Is probably it may end up submitted with the report

Maeve Kane: Arlinda my plan was I have a list of kind Of basic questions, some general Questions about how council functions and then Some specific question About the topics that you, me And Ashley Have emailed Like Cemetery Maintenance, Enrollment & Contact with MTO. Arlinda if you want to jump in With any point You're more than welcome To

Arlinda Locklear: Thank you I saw your List

Maeve Kane: To get us Started i'll introduce Myself and then I'LL ask each of you to Introduce Yourselves so that we have That all laid out for the Transcript in The recording. I'm Maeve Kane, Im a Research Consultant For the recognition Case working with Ashley Glassburn I'm Employed at University At Albany. Arlinda can You Introduce yourself first?

Arlinda Locklear: Also from Miami Nation on The recognition effort

Maeve Kane: Thankyou Shane Can you introduce yourself?

Shane Fox: I hold One of the Family seats on The Miami tribal council And Treasurer for the Tribe

Maeve Kane: and Sarah Can You introduce yourself

Sarah Siders: Sure uh i'm Sara Siders Bitzel current Tribal secretary Also Hold Grandfather seat For Mongosa clan Of The tribal enrollment coordinator and kind of the jack-of all master Of none here at Complex

Maeve Kane: Great thank you for both You have Held any other seats on council Besides what Hold now

Sarah Siders: No ma'am

Shane Fox: no

Maeve Kane: Let's just since On my screen Order is shane And then sarah will Just go in that order. Could each of you Say how long Been Council Who was chief At And served on council

Shane Fox: I Uh started On Council in 2001 and [REDACTED] was Chief at the time

Maeve Kane: So you've Been on council with [REDACTED] and Brian Buchanan, And that's it?

Shane Fox: Yeah. That' s It

Maeve Kane: Thankyou Sarah how about you

Sarah Siders: I was actually elected as an at-large in 2002 I became the grandfather seat Mongosa position Was handed down to me kind of from Carolyn Knauff She resigned then I got my signatures Was handed down to me kind of from Carolyn Knauff She resigned then I got my signatures In 2003 and became a grandfather seat Then and later in two thousand three I Became tribal secretary And have been Tribal Secretary pretty much since The only chief that served under on council, On regular Council is Chief Brian Buchanan.

Maeve Kane: Okay how about Have either had family members Who were before you? Have either had family members Who were before you?

Shane Fox: I was directly replacing Charles Bevington on on this grandfather seat

Maeve Kane: Okay. And Sarah

Sarah Siders: My father Rex Siders was the other Mongosa Grandfather's Seat Representative when I joined Council so he and I served at The same time and then before me my grandmother held the position of tribal secretary for a number of years. She had her father served on council at the same time.

Maeve Kane: What was the name of your Grandmother, Sarah?

Sarah Siders: My grandmother's Name is Laura Marks Siders. Thankyou We might Ashley and I Might have follow-up questions In a different interview About what you recall Of family members time on council but we'll kind put that aside for today

Shane Fox: Oh..and I didn't realize The extent to That question. I think my grandma did serve as secretary for a time back in council, I don't know if it was when she Was...when She single or When he married? Doris Pecanga or Doris Bevington, It's both

Maeve Kane: her maiden and Married name are good to Know, thank you. okay So I had some general Questions about kind of Councils decision-making And actions in your time On council. and then towards The end we'll talk About since the last Recognition Decision Enrollment issues. Sso what I wanted to Start with was some Like how does How Does council make Decisions around stuff like Cemetery maintenance, Cry the Crane And just kind of other General issues? So could both Of you Just kinda talk through What has been Kind-of The decisions that Council Has made about Maintaining cemeteries In your time on council and

Shane Fox: Is it always me first? Yeah. Just...alright Because yeah On everything I'll probably have Less to say

Maeve Kane: Anything is helpful

Shane Fox: Right so Most of our decisions on Council Concerning Like well concerning Any any topic It depends On whether or not it It impacts the Bylaws Or has a lot of money Attached to So sometimes You know if If you Know we Discuss, changing vendors Something like that for Someone different mowing The grounds are doing something Different That's...that could be Just you Know of course Of the You know...of Their duties but If it Yeah if It's a Hefty impact Or if something That you would Impact how, like How our ancestors Are interred or Undisturbed in those Then yeah that Would be A full council vote

Maeve Kane: Have there been any Issues that have come up With vendors or The cemeteries In your time? Like either Changes in costs with Affecting the money Decision Or how the Ancestors are treated

Shane Fox: I think Back when we back When We lost Lost revenue on Bingo from Grissom And and That started to Have its impact As as I...I seem to remember That we We did discuss You know Like Wasn't it bringing It in house? like, w-we Brought a lot of that Either you Know by people In the tribe Just y'know doing And getting reimbursed Or or just Bringing at all and House as opposed To having A an outside Contractor do

Sarah Siders: Yeah I think It changed Pretty...pretty clear And and About That I Remember When I first came on Council We were going Through the What call su-what Call Suing Ourselves we Were going through getting The quitclaim Deeds for Clayton & Godfroy, our attorney At that time Al Harker Was working On them and Just remember Back then Thin just

Questions I listened For the Better part of The first six Months to a year Of my council Tenure and I Was just Concerned or Confused as To why we Were suing Ourselves Back then, but We finally got Those Quitclaim Deeds done And that would have Been around Oh two oh three. Ah...and That was for Godfrey cemetery & Clayton Cemetery are, Those are the Cemeteries we Took care of When I was Growing up

Maeve Kane: Okay Just to back Up a little bit What Was just For clarity for The transcript what Is loss Of revenue From bingo you Said related To grissom Shane?

Shane Fox: Yeah they Closed air force Space so We had A lot Our our bingo Customers Were associated With families At grissom Air force Base and When they Closed the base That took A huge Economic impact Out of The peru Area I mean it Wasn't just us It was Just everybody There's a whole You know, support Of that many People on The area And so that Economic change Affected council's Decision making On things

Sarah Siders: Yeah

Shane Fox: We used to have Hundreds in In bingo You know Every night you Know on a given Night and Now we're not Breaking 100 Very often

Maeve Kane Can we talk a little bit about the claims for the Clayton and Godfroy cemeteries, could you guys explain like what was happening with that, how council dealt with it?

Sarah Siders: Really the only Thing I Recall About back Then was just The discussions On especially Godfrey footage Of cemetery Because essentially the Connecting landowner To that point at Least from what I've gathered And heard Did not have a Deed to their Own property And so by us Doing the quit Claim deed for The godfrey cemetery It allowed them To get a Deed quit claim For theirs now They did give Us 15 feet Around that cemetery Area as A gift You know, from More Repatriation. What how We led to That point? getting Those quit clean deeds I wasn't on Council then, that might be a better question for vice chief Dunnegan

Maeve Kane: Okay. has Council made any Decisions about who Is to be Buried at Any of the Cemeteries during either Of your time?

Shane Fox: I think occasionally There's been Requests and And we've We approved A couple You know, like Allen a Couple others

Sarah Siders: My father

Shane Fox: Yeah Rex I can't Recall any that came in other than Obviously You know, those Those two gentlemen you Know were Were obviously They they Should be Buried in our Cemeteries but I i don't Recall any that werre not

Maeve Kane: Can you explain for The clarity of the Transcript like what Makes it obvious That somebody should Be buried at one Of the MNI cemeteries?

Shane Fox: At least from my understanding since you have to have tribal membership to in a family to be buried at a cemetery, if we then go farther into like, I don't if room is getting tight and we just go with you council or something heads of family something like haven't heard

MAeve Kane: One of the things that we have to do is explain like how does council make decisions? What are like how does council govern, and people think of themselves as Miami. So having you guys walk me through like trying to get people to come out, to do maintenance or mowing.

Sarah Siders: I know not in my tenure but that discussion especially with the Bundy Slocum Cemetery that would be a good question for again Vice Chief Dunnegan each of the cemeteries have a committee oversees grounds and then Frances Slocum slash Bundy cemetery is has been my whole lifetime at least or maybe not my whole life but strictly maintained and controlled by the Bundy Slocum family within the tribe. I do know there was an issue with someone who was Miami being buried out there, I do believe that that 80s and he would have direct information on as far as Godfrey Clayton are concerned Clayton has been closed

Sarah Siders: Uh, a former complex director and a Hartleroad family member and her name was Brenda. That's the most recent one within the last 20 years so as far as I know Clayton is now completely closed Godfrey is there are two plots left that I am aware of? Then we have extra 15 feet so there could potentially be more room at Godfrey and then of course Meshingomesia that's been closed for a number of years.

MAeve Kane: How about like getting individuals to go out and do maintenance? Sarah, you had said that for the Clayton & Godfrey cemeteries you had gone out when younger to take care of, or the expense of having an outside vendor do it, individuals go out and do mowing. How are those decisions made? Like does council solicit people to go out there or the families that are in charge in cemeteries try to get people to go out?

Sarah Siders: I do believe at first it was a family took care of them, I don't know the logistics surrounding who owned what but I do know when we were kids my grandmother would pack Aaron my brother and I into the car with a sack lunch and we would go to Godfrey in the morning, Clayton in the afternoon and we would just she planted flowers she mowed picked up sticks. I mean, we just kind of maintained it. When finally got property early 2000s our maintenance staff took over here at complex John Dunnegan was head of maintenance back then so they took over mow all cemeteries um and really still today we have a tribal member from the the Dunnegan family who mows all but Meshingomesia.

MAeve Kane: So those decisions are made by council these days?

Sarah Siders: More of executive committee or I'm given a lot lenience here to make those decisions and if I think that it's not good decision or unsure how it's not good for the committee which would be chief Buchanan, vice Chief Dunnegan and then tribal treasurer Shane Fox and we all discuss those items. If we think it is of importance to take to council then would but most of time that council trusts us at least for

day-to Day operations here At office The four us Kind make Those main Decisions report back

Shane Fox: And that's how I remember It yeah.

Maeve Kane: Okay That was all The questions I had About cemeteries Unless there is Anything else you Two can think You want to add Or Arlinda if Have any Questions follow-up on?

Arlinda Locklear: Could I Just ask one Follow up question Not with regard To cemetery but Their general position they Describe those well On council But curious How did They get appointed And if they were Appointed by whom?

Shane Fox: For mine I i was Moving back to indiana after being Employed out of state for Like five years After college and When my uncle Heard that I was coming Back in he Decided That, I had Signatures from From our clan Saying that They agreed That I should hold Grandfather seat and Then ah And then Once the Ah once The petition was Given to tribal Council they Voted me in.

Arlinda Locklear: Are there any are All council seats Designated grandfather Seats or is There just one At large?

Sarah Siders: So there are There Are two Representatives Of each of the five Families that remain That are considered Grandfather seats and They appointed exactly The way shane described And then we have Five at-large members Voted upon during Tribal elections if No one running Opposed. you know They're just Added on Sometimes we Have seats that are Vacated in the middle Of a term and so Someone might present Themselves to be Interested In filling That seat for The remainder of the term I think It may be important And it May Be part of what Arlinda's asking as well so The vice chief in the Chief at-large members are all elected every four years.

And then we have A tribal treasurer and a Tribal secretary among the Council members.

Maeve Kane: Arlinda any More follow-up on that?

Arlinda Locklear: Nope, I got it thank you

Maeve Kane: Okay I'd like to shift gears and talk about the cry of the crane, I would like to start with what was the function and purpose of it when it was running? Then what was council's discussion about no longer publishing that. This would be helpful for us thinking about how does council communicate with membership about what Council is doing.

Shane Fox: so who was like was council in charge Of running the cry of The crane?

Maeve Kane: Yes

Shane Fox: That's Secretary functions why don't you take that first

Sarah Siders: Okay so Cry of the Crane actually started out as PacKahMia I think it was called, I'm not sure when they started doing the original newsletters sometime in the maybe seventies but it evolved into the cry of the crane I think maybe it Stopped for A few years and Then restarted And was renamed. I know That council had Dictated that The cry Of the crane to be released to membership every quarter as per bylaw yep and it was very important then it was more like a tribal newsltter but listed events, everybody had articles you know there were all kinds of discussions, culture articles I mean, it just very various things and various Miami issues. The cry of the crane was Sent to Every member Of MNI and every Supporting Member of MNI

Maeve Kane: Can you describe for me What a supporting Member means?

Sarah Siders: So as A Supporting member Is essentially One of two things. Either they Have Shown Contribution Of some type Whether it is support At events, whether It assisting in Moving us farther Along and Various cultural Events or issues That we're trying To learn Or relearn Each Some of them Were adopted Miami. So I know That there's One, two three Individuals that were For lack Of a better term Adopted into The tribe and They are on the Supporting member list And essentially what they Are most time There is no Direct relative Ties between Membership supporting Member usually it Is someone who

Sarah Siders: Um and then we Have associate Members as well And Associate members Include spouses, Adopted children Of Miami families Or miami Member. Both the Associate member Supporting there They carry a Card they're welcome to All our events just Are not able To vote

Maeve Kane: got it Thank you that's The main distinction So do You remember what Year that cry of the crane stopped publication? and then I'd liked to talk about what Council talked About around That decision?

Shane Fox: Looks like Around 2012. The reason that We stopped Sending the Newsletter There's a couple I think One is cost So, where we-the City was really Kind of feeling I think that the Economy at The time wasn't Great.

Sarah Siders: and i'll Also say That there are There were a Lot of members Who did Failed to Update Addresses And so We started Getting more Newsletters back Than what we expected. And it was just a major cost issue at the time back then. I do believe we also downsized other departments. I know when I Began as an Employee here in Two thousand two There were five Women up Here In the office We had a Staff of oh yeah it's Big, Yeah we Had A staff Of one-two Three four Five six Maintenance that Were around The clock then At the time. And so We saw A lot of Economic downfall You know Following those Years and So we Downsized,

Maeve Kane: Talk me through how did council prioritize at that time what departments to downsize? What was the decision making process there? I know we said cost but when you're looking at That much Cutting, how did Council talk About like we Absolutely have to Keep this, We can-like Don't need This as Much? What was the Discussion?

Shane Fox: I mean what I Remember at The time Was Kind of you try to cut as little as possible And when we were doing it, because that was also impacting people's lives as well I mean It wasn't just a matter of oh yeah We don't need you anymore That s somebody's life. And just whenever we got to a point and assessed okay Yeah what is the thing that Thing that we Can I guess You know most Do without At this Particular time. you Know I don't-i Don' t remember a A voted on Ramp down Or anything Of of That, This is not-this Is untenable, What do we Do? And then Discussion You know Would go Around and Eventually you Know sometimes It would it End up being

Sarah Siders: Yeah Uh. Getting rid Of a person in The office or Person maintenance Or Like when We eventually got Rid of the Daycare Liability than a-than An asset. So Yeah, I Don't think That there's A planned Down you Know Planned Ramp down It was just Whenever we Needed to

Maeve Kane: Do either of You--yeah sorry Sarah

Sarah Siders: Sorry Maeve Just point Of order Keep in Mind that all These individuals Aside from Maybe three Were Miami or spouses And so that Was part of The reluctance To try to Downsize is-is Now I think That's a lot Of what shane was Talking about with Family ties because They you know at One point we had A complex director Whose sister is her secretary And whose brother was on maintenance you know so You Know a lot of those decisions were very hard. I'm sure some Of them were made for us

Shane Fox: Correct me if i'm Wrong but a Majority of them Back then we had A business committee That was separate From the council And they handled a lot of day to day business and reported to Us on council at the time

Sarah Siders: Yeah that's true that was before we rolled the business committee into council

MAeve Kane: Do either of you remember any of thos decision like being harder to reach or more contentious on council? What was the most Difficult decisions In that financial Period?

Shane Fox: I don't Remember any of Them being easy

Sarah Siders: That's right

Shane Fox: I-i think it The reverse is True. Uh, I Don' t Think in fact you Know looking Back and man look back On this a lot Because of the amount Of money we You know had When I first came on council and What could have Happened if we had Known better I guess known what Was coming being Able to forecast That. but I think We moved slower than we needed to out of respect for people and I think that you know if we had really been looking at just the numbers I think we would have done things a lot quicker, but it was family, it was tribal members, and also year jut you know you just think You know well things Will pick back up or Y-you try to cut As little as possible An, an hope that Things will rebound A bit.

Maeve Kane: Were there any Arguments on council For keeping thing Like cry of the Crane? The daycare, keeping people On staff like Just because we've Said it's been It was so contentious In trying To keep people on staff

Sarah Siders: I think--well first, please pose That to vice Chief Dunnegan.

Maeve Kane: Yeah we're Gonna be asking The same set Of questions

Sarah Siders: because He was in a situation Where he I know two Individuals that Was involved In the special Meetings To-to let Go or fire and One of them in particular with one of his best friends and I know that was a hard time for him just personally, he Talked to me About it.

Sarah Siders: I Mean before My tenure the When they got rid Of my grandmother Was a big Point of contention With family because What was going on And who did it Back then. in my Tenure, and course All them were Difficult but To most difficult One I had In my tenure The last one We let go Which our Last maintenance Gentleman and he'd been with us off and on for 30 some years sine we opened the building and it was One of those Situations where you know It was a long time and I think that You know he wasn't, he Was ill. He Wasn't doing a lot But trying to Keep up with Things one things Where see how Someone suffers And what they do In their day-to Day job think Of the Condition of the building Back then What having To Do just very Overwhelming I Think. I don't think anybody wanted to let Harold go

Shane Fox: No, no

Maeve Kane: When was That done?

Sarah Siders: Oh four years Ago three Years ago

Shane Fox: Yeah -- I was thinking Five or six but

Sarah Siders: Yeah he Might you might Be right Shane. To Like me it was like yesterday, to me it was when you Work with Family too. Yeah, You know So so that's The other thing Harold to me growing up harold was Always here he Like an institution In the building He like uncle To us And so that was one of the other, he was like an elder to me so that was one of the touch decisions to me, and firing an elder was not something you want to do

Maeve Kane: Can we Talk a little Bit more about That like this Issue with harold? And sarah You said the issue With your grandmother Letting go have Either within Your own families Or or Have you heard In your role as A council member Feedback from Members unhappy with council decisions? We've touched on this a little bit but I want to hear more about it

Sarah Siders: Well with Harold everybody kind of knew what was coming along. And we put it off for so long. With my Grandmother was a Little bit different. I don't-- My entire family Was mortified on On how she

was, how that situation was handled and how it had been handled by the chief at the time. No one in our families have any respect for this man even today, not sure what kind of information you want me to elaborate on with that.

Maeve Kane: One of the things That we need To talk about in The report is General memberships Awareness Of council's Decisions and general Membership investment Either positive Or negative both Are good for the report, it just shows membership's aware of what council's doing, is affected by it, has strong feelings about it

Sarah Siders: So I do know, so they, there Was a meeting at Forks of the wabash When they fired her And my grandmother was A very tough and Smart woman but She also I think she Also tried to be Diplomatic as well, But she was smart in the sense that--And I do believe I have at home a cassette recording of that entire meeting because she knew what was coming and she had a tape recorder in her purse.

Maeve Kane: We--Ashley and I Would love to see That sarah

Sarah Siders: you Know, I think one of The direct results Of that was the Chief lost a Support my family, If he had any before You know directly Before then. He loss entire support My And then in turn tried To choose member Family run with him In next election Thinking would him Boost back up and he was Shot down he, That did not occur my family Was so upset with that Chief that they Didn't care our Cousin was running As vice chief With him it didn t matter

Maeve Kane: Around what year?

Sarah Siders: This is two thousand, this is [REDACTED] was chief, so this was 1998, 1999.

Arlinda Locklear: So Sarah can I just confirm the grandmother you're talking about is Lora Siders?

Sarah Siders: It's Lora Siders yes

Arlinda Locklear: Okay, thanks

Maeve Kane: Yeah arlinda please do Jump in with any follow-up Or clarifying questions or Anything

Arlinda Locklear: yes thanks

Maeve Kane: yeah Sarah ashley and I might Follow up And ask about This separately especially The recording. Have either of You gotten Any other like Feedback from Membership About any of the other decisions, or contentious decisions on council? Like what do you hear complaints about?

Shane Fox: I have heard about The lack of the cry Of crane before and A few my more Money-minded cousins Have wondered why we don't just fold in with MTO but again that can be balanced by the fact that you don't see them at any Functions or Any activities Or meetings of MNI Unless money

is Discussed so don't think That they represent a Majority decision you Know majority feeling Of either my family of MNI folks

Maeve Kane: Have either of you heard stuff about why folks want Cry of the Crane back?

Sarah Siders: So being in the Office and being Kind of the point Of contact it is A constant especially With elders. It Is a Constant I i Just, don't get The cry that Don't Get newsletter Anymore so didn't know what was Going on Didn't Newsletter anymore So wasn't sure you Know if could call in And change my Address or Wasn't If someone still Around So you know the Cry of the Crane was very important to get the word and you know to get the Issues out that Were working on We did You Know of course we do Have the website, we do refer people to That, we do have Other social Media but I do have a number Of individuals not all Elders But mostly who Just don't want To fuss with A computer and they Want something in Hand read And so that's Been lot of of the kind Complaints that we get. Some of the other ones I hear are oh my council rep Doesn't speak To me or doesn't tell Me what's Going on. and My answer to that Is always well You've called the Office so you Can uh, number one That's The hub So u can Always ask but Number two you know A lot of our Council members Now they do Reach out They have Different avenues That they can reach Out certain Family Members like Example for me When council is Over there Are four Or five Individuals I call and they spread the word and call their kids

Sarah Siders: Before a Lot of them Joined MTO I was Making probably Close to 15, 20 Calls every Council Saturday and Now I'm down To about four Or five

Arlinda Locklear: Do most members Know who Their council Member is Who their representative Is, would they know Who call?

Sarah Siders: I could not Conclusively say Most.

Shane Fox: I agree

Sarah Siders: I could Say many Members know a lot Of members look To like the Executive committee to The chief, vice Chief and treasurer And then secretary me. A Lot of th Back-and forth I get Is because I'm here In office so a lot of times when We have those Discussions They call in Well you Know I'm so and so I don't know who My council rep is Or I don't know what's Going on, Well I'll always say well Your council representative is so and So would you like Their number Would you Like their email Address Can I put You in contact With them? And I notice a Lot of these Folks are from out Of state who Aren't, who don't Necessarily feel the Connection to The tribe as Those In indiana Who can attend To those Events do. And maybe They re just Kind more Removed From this Situation because of their locale. And I feel like especially in the last two years with The tribal enrollment Audit and the Things that we are Doing That has Gotten a lot Better. I do believe More Members Do know Who their council Representative is And if they If They don't, Know how to Find out

Maeve Kane: Shane were You going To say something to that?

Shane Fox: No yeah It's a perfect Explanation

Maeve Kane: just Go back A couple of Steps since Sarah said How she reaches Out her Family members as Council member shane you Anything in that vein?

Shane Fox: I have been Bad about that, I do You know Answer questions As they come But yeah I don't

Arlinda Locklear: Do they reach out to you?

Shane Fox: Occasionally, yeah. But the ones that have reached out have been more, What do I say Immediate relatives You know like Cousins, aunts Things Like that And Those those I do up until the passing away of most of my aunts we would have Christmases and such and they would ask updates then and really it's been Since some Of those Family Gatherings have Fallen by the Wayside as New generations Take over that That has fallen Away more and More. So yeah I I do Need to get Better

Maeve Kane: I want To talk about MTO in a minute but Before we Get to hat Has council In your time on Council had contact With any other federally Recognized tribes? Sarah?

Sarah Siders: Oh, we Have had I don t Know what it s Like now A very great Relationship with a Pokagon band Potawatomi up North.

Maeve Kane: What's that like?

Sarah Siders: Well I'm sorry Could you repeat That Maeve

Maeve Kane: What's that contact like, what's the circumstances?

Sarah Siders: Well when I was younger there was a festival at Thorntown Called the Festival of The Turning Leaves? And that's Where I remember Interacting with Those natives That were not Miami and Indiana. In fact When I was Little, think one Of events we Attended wasn't Just family Oriented We would go Set up a Booth represent You know the tribe. after that we attended or had some kind of relationship with A cultural center called Minnetrista in Muncie. And that's where Most of those Connections were made I d In my lifetime Now there Were I'm sure Before me but My life time That's Where we Became close To woodlands Tribes so We had a Relationship with Them, Had a relationship With The Delaware? I can't remember what don's second tribe was, he might have been Shawnee. But we had Relationships With other Great lakes And woodlands Tribes. They would Offer classes In certain Arts or Historic Class in The history of Such the History Of this individual Or This family. they Would have Drum class For young men I remember Taking beadwork classes, that was kind of how I learned to do my beadwork. You name it They had a Class for It and then The culmination At the end was A big mate Big powwow. And I think In course of Those relationships Is where we Eventually got Our drum, and the Pokagen band Potawatomi representatives came and taught us etiquette and gifted us our first few songs.

Maeve Kane: Do you know if council was involved in that?

Sarah Siders: I was

Maeve Kane: That's fine.

Sarah Siders: I was Nine, I Mean so But yeah Like Francis Dunnegan Was there Phyllis Miley They had to be And that might Be a better Question for like John and Brian. Marilyn. That's kind of where that relationship with Pokagen band especially because I was always told growing up that they were like our brothers to the north, and my grandma always told me that when you call a tribe your brother That means they They kind of Watched over you In a sense where when You call Like your sister Tribe that's more Of like An even tribe Where Your brothers Kind of Look out for ya And so I think There was A long standing Relationship Even before my My lifetime With certain Members of the Potawatomi. I can't say that it was just Pokegon but in my lifetime it was directly Pokegan.

Maeve Kane: During either of your time on council has there been continuing Contact with Pokagon Potawatomi?

Sarah Siders: As a council I don't believe so. Shane could probably Maybe comment More on that

Shanen Fox: We had One instance Where we Drummed A An event At the Indiana State Museum And The potowotomy Were Uh the other drumming and dancers at that event but You know that Wasn't That was more Just you Know an Acknowledgement We were both Present really And making sure we Didn't step on toes Rather than like a Government to government Type Interaction. Same with the same With Like ah Ah sister Drum that we drum With them a lot called People's Medicine, they're predominantly a Cherokee drum, so we have a lot of interactions with them But That's not a You know Cherokee Miami Governments Talking together that's Just you Know interaction with Other tribes, drumming or having powwows or such.

Sarah Siders: Now I have sat on panels with members of different tribes and I don't know if that's part of you know, but Like Prophetstown I sat on their Board for A couple of years. Their advisory board, I Should clarify For a Couple Of Years I know that The chief Weau Was part of That, I know [REDACTED] From MTO was Part of that. There have been Places where Have spoken Where like John warren Who used to be the Chairman of the Pokagen band of the Potawatomi was there. And of course our families are familiar with each other. So I mean I Have been You know Several places Where they have Been present And we've you Know Talked But as far As like A tribal To a Tribal governmental Relation, don't That really Seen that in my Tenure

Maeve Kane: Okay Arlinda Unless you have Follow up Questions on any of That I was going to Move onto Enrollment and MTO

Arlinda Locklear just Quickly Sarah do recall The year your Grandmother was fired, What year did that Controversy occur?

Sarah Siders: I want to Say it was 1998 But I can get better Clarification. know the date's Written on The tape

Arlinda Locklear: Okay, okay

Sarah Siders: so I could Get you an exact Date and at That point she had Been consulting for tribe So they were Paying her two hundred Dollars kind of consult but yeah we Could into Maybe another Another discussion

Arlinda Locklear: Okay, thank you

Sarah Siders: Thank you

Maeve Kane: Okay so last Council meeting we Talked a bit about The changes in Enrollment numbers since the Previous federal Recognition decision. Can you both Describe for me A little Bit what Happened to enrollment Numbers after the recognition decision, and then I'd like to talk about what you've both seen in terms of people moving over to MTO. So just in general terms, what did enrollments look like right after the federal recognition decision in the 90s?

Shane Fox: I wasn't Around then

Sarah Siders: I don t Know that we Really had Much of a Drop off until Ninety-five

Maeve Kane: What like what Happened in 95? In 1995 MTO Opened their Roles to Allow kansas Miami To join and Then indiana miami to join

Arlinda Locklear: How did you know that Sarah? How was that communicated to you?

Sarah Siders: To be honest Arlinda, Directly communicated To me was from My father and they Were not nice choice Words about it. I Remember john, And John Dunnigan can Fill in the blanks here, John Dunnegan, I believe at The time phyllis Miley Was our treasurer They had--so every Year we would go down In whole annual General meeting with Our kansas miami because they were on our roll. And so we would go down during their cultural week, I'm not really Exactly sure what It was but we Would go down during The fourth of july week When the oklahoma had Their general meeting after their General Meeting then Then kansas miami And those Of us that went Down from indiana would Come into That room and have Our own meeting. And then we'd join for fellowship and you know just talks afterwards. In 95 John and Phillis went down And i'm assuming that They were you know Down there to do This same Same exact thing, [REDACTED] was There told come out of The room and told John and Phillis We weren't Needed any more That they accepted All the kansas miami On their role. so he Would probably have More accurate specific Information

Maeve Kane: yeah we'll Definitely be talking with John about this. Sarah, do you know About how your father Found out?

Sarah Siders: i'm assuming Phyllis told him. I am Assuming they came back And reported to council, I do believe at The time my grandmother Was in the hospital and She may even have been In texas then? Not really sure. so she Had some medical issues in the 90s and so she was getting treatment for that. And so I, I would probably think Phyllis either Called and told him or That he found out at The very next tribal Council meeting.

Sarah Siders: you know the Avenue of discussions Back then. Of course they Discussed a lot things At council, but in Between councils just Like we do now there's All kinds phone calls And this is what going On that was yesterday We dealt with mad anthony wayne Parade I mean it Just something when Things like come up we You know, like for me I you Know there are certain People I reach out to, Hey this is what's Going on we need To discuss it most of The time. It Brian. You know, so That probably how my Father back then found Out was just through Tribal council

Maeve Kane: So sarah said that started Hearing about people going Over beginning in ninety-five? Shane, how about you, when do you recall first hearing about people switching to MTO?

Shane Fox: I think the first time I Took note of it really was when part Of our tribal council Walked out.

Maeve Kane: So what year is that?

Shane Fox: When [REDACTED], we Decided somewhere in The 03-04 timeframe and I Know I'd been on Council for a Couple years brian Was chief by then but Yeah there was a council where i thought and I Remembered like sarah did That that several got stood Up walked out you know Like [REDACTED] but I think in the minutes Sarah found it was mentioned only that [REDACTED] stepped out.

Maeve Kane: Could you guys describe for me what that Council meeting was like Like what Was the discussion Leading up? What happened when The people walked out.

Sarah Siders: okay so I can Only speak for myself back then the, I don't know what was going on with it at the time, I think we were still in the middle of it

Maeve Kane: Is this the language compact or something else?

Sarah Siders: The language compact, yeah

Shane Fox: The language, yeah

Sarah Siders: personally for me Um I kind of had a what I refer to as A rex chip on my Shoulder where you Know it's always MNI and You know, What best for indiana Miami was Best Indiana miami. It Was Always taught me at Young age that we have To do more things because We're not federally recognized And so guess when there Were rumors before this Meeting certain people Had gone to Oklahoam

Sarah Siders: And I think some of those Rumors even extended back to Ninety-five, I Think John Dunnigan Had mentioned that it Was curious That [REDACTED] didn't go down To Oklahoma with him Yet he was there. So I think Some Of Those in at Least my own Opinion, some of that had started in those years around 95 and so my family had kind of known, you know, so and so's talking to Oklahoma. The Daryl Baldwin situation didn't help and so there was A Lot Of animosity With us Essentially feeling Threatened that Oklahoma Wanted to come up And take everything We had. Including our Culture. A lot their culture They wouldn't they Wouldn't know unless we went You Know, we Went down There you know, we Would teach them? You know, there's a lot of things they do that we don't. So I think I think it was really Swirling in my mind Especially back when this Was going on, to me It felt like Betrayal.

Shane Fox: Me too

Sarah Siders: You know you're giving up What would so and so think about this? And that's really the main feeling, that you have these, [REDACTED] excluded, that you have these individuals that you really look up to, and I didn't know Ryan very well, but Danny really hit me Hard. you know that Have taught You things That have Learned, both Ways I learned from her I think she learn From us as well because Of the separation of The families there's a Lot cultural Things like mongosas do Necessarily maybe not richardvilles Do and to someone come up And basically say give Up on you Because want status Want card when it Something for that Me I'm you know Pretty much fourth Generation in this. You Know it's just It's no other Better term than Betrayal

Maeve Kane: Have either of had Conversations with People who've Changed their enrollment Like why they did it? For some reasons Sarah? What are some Of the reasons people have Said Why They switch Their Enrollment

Sarah Siders: Back then? It was you're never going to get recognition, it's never gonna happen. We can join Oklahoma we're Federally recognized now we Don't have to worry about it Anymore

Maeve Kane: and this is all After the MNI Recognition decision that Every

Sarah Siders: yes, right yeah Yes so This Is when I like So When All That Happened? think and I Apologize Arlinda but In 88 was only [REDACTED] Right, so my Perspective from you Know a child Growing up You know The middle of It really because With grandma being Secretary My dad Being on Council I looked Up to the council Members as aunts and Uncles because we're Always together. And so that Kind of then in Turn attributes To That betrayal Feeling right Because you know How could You work side by Side towards this This great Thing, We're trying get done Then turn around Say I'm Done with it So just gonna join Get a card? and then I don't have to do anything any more, and that's the major feeling I got from them back then. Now, I'll tell you the number one people join now, It's, I'll tell you The number one Reason why People join at Least in my Family I can't Speak for others But the ones from Marks mongosa Side that have Joined Oklahoma Have done so Strictly For insurance Purposes or health Reasons.

Maeve Kane: Shane, how about you?

Shane Fox: Some of mine and Yeah, I'll second the Betrayal Thought even That uncle was Replacing on Council about ten Years ago Said You know and this Is like what Maybe you Know ten Years after he's Been off Council so He, is not Involved at all. I mean he lived Down in florida And didn't Pay attention Really to Anything I don't Think but then All of a Sudden Decided well it was A lost Cause So gonna join Mto & see What can do Oklahoma for them? I don't even Know if he Even ever Joined them but It was You know, He liked Grand statements And you So it Was a Message out Email message Out to the Whole family Which really Ticked me off Because Uh he does have respect in our, in my immediate family. To me the whole thing has been like being an American and then Wishing for British uh, british Access you know British membership. You Know it's like yes There blood Ties there or Whatever but It completely Different now just is Completely different so How can be how Can you born live in And Be indiana Think that you're gonna Align with Miami oklahoma It just it Boggles my mind I i don't Understand that. The The two people That, knew best went to oklahoma did so for Art you know they can Only call Themselves a native American artist if They are part of A federally Recognized tribe and Know And I know that in one Of them scott shoemaker had, Had brought up the Topic of Of uh, MNI Joining MTO with Me and I know he talked to me And aaron Separately about The same thing. And I sat down with him and you know because I wanted to hear what he was going to say, and But uh, you Know it for My part that Would never happen unless We were going into That on equal terms. You know and that's what I told him at the time. And could I see that maybe being an eventuality? Maybe, But that's not the way they currently act. Right now MTO seems to take the tack that, they seem to take to heart that They're they are The federally Recognized Miami tribe and That somehow that Makes them More miami than Than us when they know darn well that as much or less blood quantum Miami than we are, and that bothers me that they buy into this statement, I think it's more Their their leadership uh, Than anything but I'm sure it's You know some of They're rank and file But they buy Into this feeling that That because they're federally recognized that they're more Miami than we are that they're more deserving to be the stewards of culture and our ancestors' remains and anything going on in Indiana than We are and It just that Also to me is Is weird because You're you looking at The organization That destroyed our Tribe as the Source of making Yourself feel more Important than Than, then. Rest your tribe But the US government Destroyed our trive but they' re They saying well US Government says we Are official Miami so So you guys Just pretenders. I, I Don't get where That, Where that thought Comes from. You know, And and Until until I start seeing a change of heart in that direction I won't have any sympathies or nice things to say. Because to me it's a disrespect to those of us that are here in Indiana. Why be predatory, why spend government covid money to buy members onto your rolls, why predate people like [REDACTED] and Scott shoemaker, Our artisans and our really knowledgeable People into Your roles when you know we're Related you know that We are one tribe At least, You Know by blood. They could use Their situation to Vastly improve Ours but they don't Use it the predate To predate, they use it to surplant us and come in And make decisions That we would never Make like The recent 1812 stuff, them

trying To take over that committee and trying to take over the 1812 Festival or coming Into peru historical Museum and Demanding that all The stuff That you know a Majority of it is From sarah's Own family. You Know, that that should go to Oklahoma. Oklahoma! That's not even where it's from to begin with! You'd be taking it out of it's place of origin to repatriate it with Oklahoma. It's just every point Along the way, It is just A frustrating Lack of respect.

Sarah Siders: I think it's Important to point Out too that a Lot Of these individuals That shane Is referring To were at One time part of us. So you didn't see this animosity, this you're not but we are, until after 2000 when they started pilfering certain key peple from our rolls to join theirs Because oh, You can claim Your art. you Can do this? Scott was the Longest holdout they Were after scott for 20 years to Join

Maeve Kane: Do either of you know were They making specific efforts target council members, artists, knowledge keepers, that sort of thing?

Shane Fox: Oh yeah. That was a pattern.

Sarah Siders: It was obvious.

Shane Fox: And a lot of it went through the Myaamia Center at Miami, ohio. I know a Lot of kids That you Know went Through indiana You know came from Indiana to Get that scholarship And then Came out Of their solid MTO and Some of them are the Worst offenders at Calling us as 501c3 Yeah it's been my Family too My niece nephew Are employed by MTO. Now my Nephew is Maintaining MNI Status thank Goodness but you Know, who knows, You know if he, It's kind of Temporary employment Right now so I think That that why He not switching But I imagine If it ever got To the point Of-of Switching yeah. That he would go where his employment was, I would say.

Shane Fox: But yeah it You know and And they They did get a Couple of our Council members too.

Sarah Siders: I think they Approached probably Every council member Did not in One way shape or Form

Maeve Kane: were either Of you approached?

Shane Fox: I was approach By [REDACTED] but Not by-i don't. I Think that Iron Strack Knows better so He has never Attempted to Broach that Subject with me. [REDACTED] doesn't Have those Boundaries. She'll say whatever Freaking thing is on Her mind so she-she Did broach it With Me and no yeah

Maeve Kane: So what did That look like when she talked to you about it Shane?

Shane Fox: It didn't sound any different than any other time she was talking to folks about it, You know that you Know we're one Tribe. We should be One and, And I just like-like I Said a few Minutes ago it's Just not where my head Is, I don't see the Logic in It, I can't make That jump

Maeve Kane: So for The clarity of Transcript this is [REDACTED] who Was on council. was this when she was On council or After?

Shane Fox: when she Was still-when She was Still on Council and And we you Know as much As he complains That, [REDACTED]

We didn't bring to A head at all And it was only when, I think, I think the trigger was when Sissy saw the MTO membership card, and we said you know that we can't ignore, but you know, that was someone that Was on Council but You know I Mean that was Somebody On council That we were- that We Were trying to Be nice To and Let them Do the Right thing Instead of us Having be The heavy in This situation But seems to be the case in a lot of these, but some of the members you know like I remember George Marks, he came right out and said, and he said you know it was for The insurance Or you Know economic Reasons and You know he Said but I-I'm Still gonna Drum in Everything But for the vast Majority they Hide it And don't Say, and They won't say When thay've Changed. Why are you so Proud of Being an MTO? but you won't come out and say that you arre? To me it's like you know they know there's something wrong in doing it and They hide It but Yet they Get the You know The language That is Slighting us Continues it Just really yeah There's so Many incongruous Things that they do around this that just make no sense. You know if I would join MTO it would be because I thought it was the right thing to do and I would say so. Because that's You know Everybody would Be owed That explanation In my mind And for People to Hide To hide that. I just don't understand.

Maeve Kane: To back up a bit, you had said that Scott had approached you about MNI joining MTO. Around what Year that Was and Do you know If scott had Any kind of Official role or Employment with MTo at The time?

Sarah Siders: He did not.

Shane Fox: That would Have been-yeah he Didn't yeah, if You was With Eiteljog At the Time

Maeve Kane: have There Been any other Kind official Or semiofficial Overtures about MNI as a Whole being Joined to MTO?

Sarah Siders: No. their Chief, So being In the Generation that I'm in There were only A few of Us in My time-my Age Group. Everybody was Either older Than us or Younger than US And so, Scott, my Brother, a couple Of mark's Boys, Iron-- which We've ,I refer to as Junior but Iron Strack we Were all kind raised in the same way, you know, We were Homecomings that's-we Knew That we Were gonna hang out With. So I don't Know officially if Back then because Darryl was still Around I Don't think Officially there Was any member of Their leadership that came to us and said hey. We have invited their chiefs to come to council and talk to us, not about switching enrollment, but just to make that Connection and They refused. so I i don't know if There-i've Heard rumors that they Have like issues With the our Chief, heard That a majority of The issue with

Their tribal council, and I don't really understand But also think their Tribal Council works in the same capacity as we do. To me it's I think Their business Committee basically Runs their tribe not their council. but That just my Opinion. I remember When scott told Me that he Went, He and aaron had Invited out to-to A place in Kokomo Where his where Scott Shoemaker's father Lives. there was New restaurant And Aaron Says hey Scott wants Talk you about Something can You meet us Over here at such. Sure. Um and so I Just assumed it Was about language Because we had Worked on the Language camps together So you know that's Kind of what I Assumed It was About. And as soon As, You Know got in a Sat down can Tell Scott was very Uncomfortable?

Sarah Siders: I had been told that by some of my friends that sometimes I can be a little intimidating, so I didn't realize that he was getting ready to tell me he'd joined MTO. he wanted To tell me Personally himself Because of a lot Of the-the hidden Things, A Lot things shane talked About. He Wanted to you know This is this Is I joined? Why and You Know I was Okay appreciate being honest And telling Me but I'm very Disappointed in you. And those aren't the choice words I used, but that's what Transpired we Sat there We ate pizza you Know, talked about Various things cultural Wise and then hugged And left. I mean i've Seen him a couple Times since Then but it's Not the same. He-i Think You know of Course I try to be The Same But agree with Shane It like if There some shame To them when They have done this? And to me, then if there's any part of you that feels shame or embarassed then that probably wasn't the right decision to me. Then you probably Shouldn't have went. it's Almost like a guilt Feeling

Maeve Kane: Can we talk A little bit more About this? Like what Spend the effect on Your family Relationships with Folks that Have gone over to MTO or how There been any effects That You've seen on general Membership talking about Enrollment Or their own enrollment Decisions?

Shane Fox: I think The single Biggest and the most visible things, there have been times we have not discussed financial Numbers in the General meeting Because there Were MTO Members present Specifically [REDACTED] But also others but [REDACTED] would be The one that I Would Be more sure That whatever numbers We gave out, would be immediately transmitted to MTO as information. Like Georgie, probably not? I Would have been fine With that but

Maeve Kane: What's the Concern with MTO Knowing financial Numbers?

Shane Fox: it's any Any business of Ours That they're not Officially Meant to know I i Don't think They need To Know anything We do But you, and Same thing My niece And a Lesser extent my Nephew I don't Discuss council Type stuff. You'll Say hey The Gathering is Coming up or

You know language Camp that you Know i'll say Those things but I won't talk about News of tribal Council like I do with my mom and My wife And daughters. I'll not Mention any Of That around niece Nephew

Sarah Siders: We've had Things taken away From us because of that. Like Oh, they're talking to this group, so let's go talk to them first.

Maeve Kane: Do you mean cultural issues, property issues like What do you Mean has been Taken away?

Sarah Siders: I Wouldn't say Cultural Issues because Again, I'm of The firm Belief that Their culture is Slightly different than Ours for Example they Do and Everybody kind Of here in the Last couple years Heard me speak This but They do like the gourd stomp. We don't do that up here. That's something they learned when they were for lack of a better term incorporated or Assimilated in with The quapaws. we Don't do that Here at all There's a Lot of cultural Differences and And That to me Is one Of the main Points of interest. Why would I join A tribe is Not culturally Aligned exactly With mine? I know Oh, like Columbia City pow wow Before my tenure You Know columbia city Powwow started by Us, ran By us, Taken by us from Oklahoma and It Became the oklahoma pow wow. There's probably Other things That Right now off Top my head I can't really

Shane Fox: Strawtown, Strawtown they stepped In

Sarah Siders: mm-hmm

Shane Fox: I think there has Been some Repatriation Things that They've Stepped in on Wasn't that when we Were called like The redheaded Stepchild by Senior

Sarah Siders: yes And that was in a court of law That he Said that And I Got very Heated about As well

Shane Fox: We're Not the Stepchild of Anybody

Sarah Siders: right and I did Back then Say some Things

Maeve Kane: Was that Around a Repatriation Issue or Something else?

Shane Fox: Yeah

Sarah Siders: it's A repatriations. And that caused a lot of animosity because George Strack senior was Our culture director At one time So how dare you Call me a redheaded Stepchild when You were the Director of my culture When I was A kid. It's always Always The same family I to Me it Feels like history always repeats itself, it's always the same family. That particular Instance is what Created big rift between Between us Is and don't Think george senior Thought he'd Make back To us. but did And There was a good Three months Where George Iron Strack and I Didn't Want to talk To each other He Was mad at Me because I made A comment about it.

Maeve Kane: Around what Year was this?

Shane Fox: Years ago?

Maeve Kane: General ballpark when was this?

Sarah Siders: It's sometime after the First couple of-- So want say oh Sometime around Oh six O seven o eight Later two thousands Because the

Language camp, Children's language Camp we had Following that Issue they Pulled me aside and Said George Iron Strack is Coming up he Wants to talk To you. And I said do You really think That;s important or Do you Really Think should Happen here at Kids Camp? They said well what He wants come Up and kind of interact With kids as Well I think it Would be a Good Joint effort Show two tribes Can get along But you know he He wants to talk you.

Maeve Kane: Do You Know did have an Official role with Mto government at The time when wanted Come up and be Involved in the Language camp?

Sarah Siders: No, just Miami university. I don't know that he officially Has any Role Government honest. if heDoes i'm not Aware of it

Maeve Kane: but the Myaamia center At has Like a Connection with the government right?

Shane Fox: Yeah. So yeah he might not have a tie With the Mto tribal Government but There's a heavy Tie there I mean lots Of money, Lots of influence.

Sarah Siders: Lots of Daryl

Maeve Kane: Arlinda do you Have any follow-up Questions on anything so far? Thinking about enrollment or MTO?

Arlinda Locklear: Yeah just Just A sort general one Do-- could Could both tell us How and when found out About final court Decision that Upheld the negative Refusal to Acknowledge The tribe and What if Anything do you Recall about Your reaction To that And the members' reaction the people that you knew, the people you represented on council, how was that received?

Shane Fox: I'll answer that first. I was not involved with the tribe at that point, I, Yeah My family Had gone to General meetings and Such through the Seventies And eightys such but late Eighties I was I Was not Involved in Tribal news at All so that Didn't get To me.

Arlinda Locklear: Your uncle didn't Tell you about it, Shane?

Shane Fox:No

Arlinda Locklear: Sarah?

Sarah Siders: my involvement was a little more childlike. We we had this This that Big meeting in Eighty eight or Whatever when you Had come up And I remember Thinking at That time You know, When I walked into What is now our Gym back then it wasn't and Seen all the people There. My instant reaction Was am related to All these People grandma? You know I'd never seen As many miami's In one place At One not even The reunion and you know I'd seen Yeah a lot of Gatherings Up to that point.

Sarah Siders: In the years Following The Determination I remember I mean we Walked up to South Bend. I remember that, I remember watching grandma

get toted down the highway on a golfcart, I remember being up there, I don't think it was a protest, I think it was A gathering of Support at The in south bend At the, seventh District court Of appeals. I remember after That being so Excited that Something might Happen and then When I found out Through my grandmother And my father it that you know We had lost Determination. At that point I was kind of mad, and it wasn't mad at my own people, it was mad at Humanity. It was Mad at the Government and How can we Stress that We are still here That we Are Still a people, that we're Still being Raised this way with What you're following these Traditions in cultures And so I think Probably incensed me More to become Involved For lack of A better phrase To prove them Wrong. I also Thought in certain Talks With my grandmother Before she passed I have come to The realization Just myself That nobody Can define Who I am. I know who I am, I know who I belong to, I know how I was raised, I know what tribe I belong to, nobody can take that away from me. Federal recognition is important to me, I think that's the reason everybody joins council, at least one of the top reasons, but as deep and as much as I want that acknowledgement from the government, It's never going to Define me as Being a miami of Indiana and being Who I am. And so I kind Of took that Approach the Government can say What they want, we're Still gonna continue To fight for this Because it is very Important but They are not Gonna tell Me who I am. We're going to continue to practice our traditions, we're going to continue to go to these events, I'm going to continue to listen to my elders, and there's no group or entity that can tell me otherwise and I think that's kind of the Stance I took And it is Kind of what Drives me to Continue this This fight for Acknowledgement. If not For Me, four You know all Four generations Before and the kids that We have now, you Know What we're leaving To them

Arlinda Locklear: Do you recall Sarah how you mother or Your grandmother and your Father reacted?

Sarah Siders: They were Disappointed they Were very Of course my father Was he has his own Ways of Dealing with things Like that and So it was you Know oklahoma's Out to get us, Even back then And I don't know Where in talks With maybe Some people That You know, I just wasn't Around or something my father Kind of felt, I think Especially after that in 1995, felt, you know they're just out to get us and that's not right. He sat on council Just just None his main Focus was federal Acknowledgement. You Know it's Fixing you know the Wrong that Was done Previous to our previous Generations. My Grandmother, she had Fought for acknowledgement For so long I think It is one of those Things where well we Lost this battle but We didn't lose The war. let's Keep going

Arlinda Locklear: Your grandmother was something else

Sarah Siders: She sure was Arlinda, She sure was.

Arlinda Locklear: Thank you

Sarah Siders: Thank you

think Because their because Of their Interference in Indiana and Their And what They are Trying to do Here there's Specifically naming Themselves Miami Nation of Oklahoma To confuse The fact, to confuse who's being talked about when you say the Miami Nation, so that they can start coopting some of the language when there's talk about the Miami Nation and say oh that's us. They're also messing with identity, that there's a Distinct naming Difference between The two And and Now they're Even trying to To blur That. So Those are Things I think that You know are Losses that have started occurring since they started interfering.

Maeve Kane: Thank you for following back up on that Shane.

Snahe Fox: yeah

Sarah Siders: Something I didn't Mention earlier Is when I Became tribal Secretary There was a Small relationship Between us and Oklahoma where Each Month I would send them names or they would send me names and say these are the people that have joined our rolls that are also on your rolls, so At the beginning We had this Correspondence between The tribal Enrollment coordinator Who wasn't me at That time we Had a different One but she Would get faxes Or back Then or emails After awhile, or we would say these are the people in questions do you have them on your roll, and they would come back and say yes, no, we don't have these folks, yes we have these folks. That stopped in about I think Glenda Stopped working Here in oh Four or five Maybe early 2000s That stopped.

Maeve Kane: Could we get Some documentation Of that like Copies of emails Or faxes, anything?

Sarah Siders: I Think maybe There's some In either Archives or in brenda's papers Yes will try My best

Maeve Kane: So that group of Emails ashley And corey went Through have I have Like subject Lines don't Have the bodies The email but I Can also do a Search through there If you think they would be in there

Sarah Siders: I don't, at Least not in my Email because that Was even before I, You know, I wasn't Working up here. I Had just become--Well I guess I Wasn't working In the office And was running The cranes nest When first Became employed But I was also a New council member At time as well. and then Once became secretary Then glenda Work very closely Together. I Know I've kept at least One or two of Those somewhere in My corporate Records so I should at least be Able to come up With some type of An example.

Maeve Kane: Yeah, I think That would Be helpful for Showing Governmental contact with MTO

Sarah Siders: and then don't know like To bring it Up a lot but Do you Think important Note that Some other Like detrimental Things happened Between the tribes Happened with the exchange of information with a culture director we had who gathered information here out of our archives And then Swiftly took it To oklahoma and Then became a Very important Man there. And Now is A very Important man at Miami university

Maeve Kane: I've covered all the Questions that ashley And I had, Arlinda If there's anything Else you want to Follow up on or Shane Or Sarah if There is Anything else You think we Should make sure To touch On

Arlinda Locklear: I just wanted to ask Sarah, do have A copy of That language Compact between MNI and MTO?

Sarah Siders: I do

Arlinda Locklear: Could I get a copy of that?

Sarah Siders: Absolutely

Arlinda Locklear: Thank you

Shane Fox: Um a couple Minutes ago you Mentioned, You know like losses Things that we have Lost because of Of MTO interfering And I I never think Quickly in In speech. Things Always come to me After the fact and but But for instance Our our partnership with Marion University, that was really Going well and You know granted There have been some Things come along within Marion itself that have kind of damaged And caused it to fall by The wayside but one Of the biggest Uh, One of the big grants that they were trying to go after to start helping with that partnership Was torpedoed by An MTO member Of the of The council that Would be I think Voting on That, voting On that grant. We've had like the 1812 festival, I wanted to mention that again, you know that was helped, MNI folks helped start that and Marilyn has Been on the On their Board for Ages The Knauffs Were always Involved you know and Here in Just this last Year MTO Got The DNR, because the DNR, I think the DNR Was with Them because They were talking Government to government I think the DNR had To listen Because it was A go It, a Government Talking them not just Just people. so they Had approached 1812 folks and Said you can no Longer use this State battleground Property unless You hand over Hand over the Running of The 1812 festival To Miami Oklahoma and Anyone who is Representing in a native American In the 1812 Festival has to Be from A federally Recognized tribe Which was an Immediate you Know You know Why they Said that it Was too Exclude us Right out Of the start

Maeve Kane: And this was 2024 you said?

Shane Fox: Yeah the The 2024 1812 Festival did not Occur because of This Because the 1812 Council said Well then we'll Just Not have The festival And since Then they've Stayed aligned With us Got their Own property and I think They're coming Back I don't Know if it's this Year or next year But yeah

Sarah Siders: This year

Shane Fox: But they said we're going to stay aligned with MNI. Then the third Thing that I wanted To Just make Note of On a on A recording Was how In the last Like five Years or so i've Noticed That they started Changing their changing How They refer to Themselves as the Miami Nation of Oklahoma, instead of the Miami Tribe of Oklahoma. Their seal says the Miami Tribe of Oklahoma, that's what they've always been known as and I

Maeve Kane: Is this daryl baldwin Or someone else?

Sarah Siders: Mm-hmm

Maeve Kane: Yeah, yeah. Arlinda anything Else you want to Follow up on?

Arlinda Locklear: No thank You Maeve

Maeve Kane: Okay okay. Thank you all for your time, this has been really helpful. Ashley and I are gonna have The transcript for Our reference when we Write up the research Report, we might Have some follow-up Questions over email Or a zoom call or Something but we will let You know that. Arlinda Can also make Transcript available For you too. So what's Going to happen next Is going ask this Same set of questions To everybody else On council as Well past Council members like I think Pat Hrybck is on right now, Brian, John, we Might do one of These with maryland Rumsey, several Other folks like you Guys saw the email. So We're gonna be Putting this together With This same set Of questions with a bunch of folks.

Sarah Siders: I think it's important when you interview Brian to discuss the general meetings where he was for lack of a better term approached or berated by a former council member about Oklahoma. Um brian could tell You the story a Little bit more but It was to me as An adult that Was kind of eye Opening because it A member my own Family and My dad had To come in Kind Of between The two. And I think That is important When you're talking About arguments and Disagreements and that occurred at a general meeting.

Maeve Kane: Ok, that's good to know. And thank you both for pointing out what things we should follow up with specific other people with, that was very helpful. Do either of you Have questions about What we're doing with The transcript or Anything?

Shane Fox: No.

Sarah Siders: Nope

Maeve Kane: okay Well great thank You so much i'm gonna End the call So that That recording can Get processed on zoom and let us know Over email if have Any follow-up Questions thoughts Or anything

Shane Fox: All right

Sarah Siders: Thank you, Mishineeway

Maeve Kane: Thank you for taking the time

Carl Thom Lavoncher: Hi there, Arlinda.

Maeve Kane: Arlinda is now muted.

Carl Thom Lavoncher: You're muted.

Arlinda Locklear: I apologize for joining in person, but I will be silent mostly. I'm out of the office and didn't have a reliable landline to call in.

Maeve Kane: That's fine. And Arlinda, I thought when we did the interview with Shane and Sarah that that worked well when you had follow-ups to just jump in wherever. I thought that worked out.

Arlinda Locklear: Okay. Okay, great.

Maeve Kane: Okay, do we want to get started since we have everyone?

Arlinda Locklear: Okay.

Carl Thom Lavoncher: Yep. And Ashley knows I talk a lot, but we'll try to stay on task, keep it short. I got a lot of stuff to do today and you know You probably don't know this, but I'm actually a government employee so for the state of Indiana. I want to make sure I get all my stuff done today.

Maeve Kane: Okay, sounds good. So I'll start us out. What we're going to do is, so first of all, Carl Thom, do you consent to being recorded? The transcript might end up submitted as an appendix to the research report.

Carl Thom Lavoncher: Absolutely. Not a problem.

Maeve Kane: Okay. So the interview is being recorded. We're generating a transcript on Zoom. What I'm going to do is I'm going to have all of us introduce ourselves by name so that it's clear in the transcript who's who. Then we're going to talk a little bit about just kind of Some general questions about who you are, your role on council, how long you've been on council. Then Ashley and I have some general questions about things like how council makes decisions. Things like maintaining cemeteries, decision making around Cry the Crane. We have some questions about when the Godfrey Council merged with the Mishinga Mesa Council. And then towards the end, we have some questions about the kind of effects of the previous federal recognition decision. And like when you have seen people switch enrollment to MTO and other enrollment issues. Okay, so I'm just going to have us all introduce ourselves in the order that we are on my screen. So Ashley, you're at the top. Do you want to introduce yourself first?

Ashley Glassburn: My name is Ashley Glassburn. I'm a member of the Miami Nation of Indians of Indiana, The Shabakanaki or Bundi band and i am a researcher at the University of Windsor.

Maeve Kane: Carl Thom can you introduce yourself?

Carl Thom Lavoncher: Sure. My name is Carl Thomas LaVoncher. And I sit on the tribal council and I represent both Lavancher and Machinga Mesia on a family seat. And I currently work for the state of Indiana. I am a field case manager for the Department of Child Services.

Maeve Kane: I'm Maeve Kane. I'm at the University at Albany in the Department of History, and I'm a research consultant for the MNI recognition case. Arlinda, can you introduce yourself?

Arlinda Locklear: Yes, Arlinda Locklear, council attorney for the Miami Nation.

Maeve Kane: Great. Thanks, everybody. Okay, so Carl Tom, you said that you're currently holding the family seats for the La Vanture and the Machinga Mesa families. What family are you a member of?

Carl Thom Lavoncher: So technically, I'm Machinga Asia. And so the Lavanchers, if you want a little bit of history so how the Lavancher fits into Machinga Mesia is that Robert Lavancher married Jane Massiqua who was the eldest daughter of Chief Mishinga Mejia. Several years later. As part of Miami tradition, the second eldest daughter, if she wasn't married by a certain time. This is the story. Then whoever married the first daughter got second daughter. It's twofer. Bogo. So he married Nancy Maseiqua. And then later in life, he also took Sarah Pacongí. And between each one of his wives he had anywhere from 12 to 13 children. So the start of the Lavanchers being represented in Machinga Mesia, that's how it got started.

Maeve Kane: Okay, thank you.

Carl Thom Lavoncher: So obviously we followed the patriarchal name of Lavancher. But that's the relationship to Mishinga of Asia.

Maeve Kane: Yes. Are those both grandfather seats, the Lavantra and Michigan Mesa? Have you held any positions on council or any other seats besides the ones that you're occupying now?

Carl Thom Lavoncher: I also occupy a chief of police for the Miami nation. During any of the events where we feel like we need to have a public presence of security, then what we do is we do provide our own policing. And in those instances. Part of the argument was, and this goes back many years of conversation between Brian and I as well. We need to act like a fully recognized tribe. And so when you come to our events and you see a uniformed police officer and it says Miami Nation of Miami Police Department. And it's on our land, then that's just us saying that we are in fact our own government, we have our own police. We provide our own security for our events. And uh I have a little bit of background in law enforcement. And so, you know, in doing the research obviously the side note was that I always hope somebody would say something about, well, you're not recognized. You can't have police. And then we could get into a wonderful discussion that we could go to court as another angle of if you really want to deny our existence, then here's your opportunity. The other side note is, funny enough. All the law enforcement agencies that I've interacted with all acted the same way. And that is, oh yeah, we understand sovereign nation. Oh, no, that's completely cool. If you have any

problems, call us. We'll have a compact with you. We'll come pick up whoever you arrest and we'll take care of it. So as far as local and county law enforcement is concerned. They do understand local law. They understand sovereign nation sovereign nation. And... have never given me a problem.

Maeve Kane: How did you get the position? Was that appointed by council or like what was

Carl Thom Lavoncher: Wanted by Brian Buchanan, chief of the tribe, because under the way it would work on sovereign nation is that the council and the chief would appoint who was going to be the police chief. So we acted as a federally recognized tribe.

Maeve Kane: Great. Thank you. Yeah, Ashley.

Ashley Glassburn: How long have you held that position?

Carl Thom Lavoncher: Oh, geez uh 15 almost 20 years. But whenever we started the gathering, let's put it that way. When we started the gathering in Rockville.

Ashley Glassburn: Okay.

Carl Thom Lavoncher: That's when we started doing it.

Ashley Glassburn: Okay. And is that a decision that was voted on by council in some capacity?

Carl Thom Lavoncher: Yes. Yeah, we took a vote. They elected me as a chief of police. And then I even have a little... ID card that says you know Sovereign nation police miami nation sovereign nation police and it's got my picture on it, and Brian signed the card.

Maeve Kane: And what year did you start on council?

Carl Thom Lavoncher: I started in 19... 91.

Maeve Kane: Was this so there had been two separate councils, the Godford Council and the Machinga Mesa Council. By the time you were on council, had they merged?

Carl Thom Lavoncher: Yeah, everything was all together. So... the back lot history is so my uncle Art Lavoncher held the family's seat. His alternate was my dad, Carl Lavoncher. So my dad was my uncle Art's alternate. And then when my uncle Art moved to Venice, Florida. He told my dad. Sit on the permanent seat now. And then my dad told me, he said, well, you're going to be my alternate. So my dad was took the seat that would be like 1980. For 1985. My dad took over from my uncle Art. And then I became my dad's alternate in 1988. And because of my dad's health issues I started going to council probably starting 1989. And sat as the alternate. So at council meetings is the alternate. It's like being first chair. So the alternatives there, the alternate can vote, the alternate can participate, the alternate can do whatever. And so, and then in 1990, 1990, 1991, dad got really sick And he sent a

letter to the tribe and designated me as the permanent representative for the Lavanchers.

Maeve Kane: Did you have to...

Carl Thom Lavoncher: And that was prior to us redoing the Constitution and the bylaws. So under the old rules of council there was no election. It was whoever held the seat appointed their replacement. So when we did the new constitution and the guidelines, we said anybody new coming to council has to have at least 25 signatures, family support, blah, blah, blah. But everybody else that was already on council was strictly grandfathered in. So when I signed the new constitution, I was already sitting in the chair. So... But officially from 1991 forward.

Maeve Kane: Who is chief when you either started as an alternate or when you started in your own seat?

Carl Thom Lavoncher: So when I started actually Chief Shoemaker was chief of the tribe and Ray White was the general manager of the tribe.

Maeve Kane: What's Shoemaker's full name? For the clarity.

Carl Thom Lavoncher: Chief Francis Shoemaker. And he said Ray White was the general manager at the time. You have general manager and Ray managed everything. In essence, as a general manager chief or Ray at the time ran the business of the tribe. So it was because of ray the gaming operations, the tribal center all that was direct efforts of Ray White.

Maeve Kane: So which all chiefs have you been on council for? Frances Shoemaker Who else?

Carl Thom Lavoncher: [REDACTED] and Brian.

Maeve Kane: Okay.

Carl Thom Lavoncher: And then I had been in the running before for chief. And when we were holding elections and Was even in the Indy Star and News as one of the candidates for chief of the tribe of the Miami nations because they interviewed all of us. It was quite something.

Maeve Kane: When and why did you run? What year was that? Or was it more than once?

Carl Thom Lavoncher: No, it was just once and what would that have been? That after Ray's death So it would have been 93, maybe 93, 94 when we did the big election. And that's when Francis won. It really wasn't something that I wanted to do. But my family a lot of my family members of my family members kind of said, hey, Tommy, you should run for chief And so I said, okay. You know, I'll do it for my family.

Maeve Kane: Why did they want you to run?

Carl Thom Lavoncher: Probably most likely because I'm not political on the tribe. I

have but one mission, and that is federal acknowledgement. I'm the one that always corrects people. When people say that we're not recognized, I say, no, we actually are a recognized tribe, we're not acknowledged. There is a legal difference. It's not semantics. The United States government does not deal directly with the Miami government is because they do not acknowledge us as the government of the people. However, we are miami If we weren't, then we wouldn't have received annuity payments. We wouldn't be treated Individually as native So that's kind of the argument that I've always hung by. The actual politics of the tribe people get into, you know, the money And, you know, I was For all the wars that got fought through bingo and accounting and who handles what and who's making money and having people stand up at general meetings Saying, show us the money you know we all want our check divvy out the money and it's like those kind of things just graded on my nerves nobody was saying, well, what are our next steps? What do we have to do for recognition? What do we have to do to get our acknowledgement back?

Carl Thom Lavoncher: There was a long time period in the early 90s where With the rise of the rise Ray White. Ray White then becoming chief of the tribe the gaming operations that we ran were substantial. Uh... we were following Indiana law as far as running charitable gaming operations but At one time, we were the third largest charitable gaming operation in the state of Indiana. And we were making, you know, seven figures annual income So money was a big deal and how we accounted for that money and who was involved in that money became a lot of the focus of outside people. So Ray White took a lot of heat. Um and it really wasn't justified. Because Ray really did have the best interests of the tribe in mind he was working very hard on getting that acknowledgement back. So in 91, when the supreme when the court ruled that we had met all that we had met All the other requirements except the statute of limitations He was the one that kept the air from going out of our sails. Because that was kind of a big letdown going to the courthouse and hearing that Our petition had been denied. It was like, well, we had our shot We've done what we can do. And we'll move on.

Carl Thom Lavoncher: And Ray was like, no, that's just the first salvo. This is just the opening attack. There's a lot more that we can be doing. So, you know, for that period before his passing. There were a lot of things that we worked with and explored and looked at and with always our eye on the future, the fact that someday we're going to get our acknowledgement. And we're going to have these great opportunities for the people of the tribe. So I'll stop there. I mean, that's kind of that tumultuous history. That gets everything started to where we are today.

Maeve Kane: Yeah. And we absolutely want to talk about that. I want to circle back to the bingo stuff in a minute and the fallout from the federal denial in just a second. But if we can circle back to just kind of general counsel stuff Do you know the circumstances of the Godfrey Council and the Machinga Mesa Council joining? Like what discussion happened around that

Carl Thom Lavoncher: Nope, not really. To be honest with you, because by the time I got on council, it was all unified. There was one tribal council. And that was that.

Maeve Kane: So it didn't ever feel in your time in council like those family, like that's family separation was still having effects.

Carl Thom Lavoncher: No. Well, yeah. Okay. Let me back up. Yes, family relationships have always impacted the tribal councils. Not as much today. You know, again. You've sat and seen some of our council meetings. I know Ashley has been there and she's probably like, wow, what a well-oiled machine this is. They just go click, click, click. Our council meetings usually started at 8, 9 o'clock in the morning. With coffee and donuts and maybe by about 5, 36 o'clock at night, we were leaving the council complex. And it would start off with It's funny because some of the young people don't appreciate this, but where you sat at the table. Was a precursor of what side of the table you were on. So a literal and figuratively You chose your seat based on who you allied yourself with. So I always sat with Marilyn Rumsey. And i and laura siders And Rex, David Marks. All of our people sat on this side of the table. And then on the other side of the table. We would have... Phyllis Miley. Louise Hayes. And so Paul Godfrey. Paul sat on council for years. He was the treasurer And they all sat on that side of the table. And then, of course, Ray White sat at the head of the table With his feet up smoking a cigarette. And he would do that the entire meeting. So yeah, what side of the table you sat on made a difference because That way, nobody could hit the other person. You could just scream across the table at them and you would

Carl Thom Lavoncher: We would start the council with the typical opening salvo of how come the newsletter didn't go to my great aunt so-and-so who lives in you know, no place idaho that we've never had an address on. I don't understand why she's not getting her And we would spend at least an hour talking about the mailing list. And I'm not even being facetious. That that would be one of the kickoffs. And then part of the rub for the Godfreys was that godfather's Paul Godfrey was, he was a great guy. He really was. He was super nice. But he was always the treasurer. Right. And the treasurer was over our membership. And collected for membership cards. Because that's how we fundraised before bingo was you buy a membership card, get your name on the mailing list. And then that membership fee would help us pay to mail you your newsletter. And so you would sit there and Paul would give the treasurer's report and there'd be like 49 in our bank account. And of course, having sat through the business meeting, you know, you found that, you know, we had \$365,000 in our current bingo account and You know, we'd done \$2 million in pull tab sales And so they were not he was not the treasurer over the treasurer The business entity, MNI. And so... that sometimes caused a bit of a rub for that side of the table because they were like. Well, the treasurer should have say over all the funds and ray would say No, that's my job. I'm the general manager and this is the MNI side of the business is a business

Carl Thom Lavoncher: So I run the business, you guys. Run the tribal council. And here's your \$49 to mail out your newsletter. But that kind of was the old carryover. So yeah, to answer your question i mean we were already unified as one unified as But the tribal council, there was a distinct two sides of the table.

Maeve Kane: Ashley, you wanted to say something.

Ashley Glassburn: Yeah, and looking through the history and the records, I found, you know, historically the Miami often collected funds from membership for various causes, like either membership fees or like if there was a project going on would

collect money from people to do that. And in the last 10, 15 years, I don't remember that.

Carl Thom Lavoncher: No.

Ashley Glassburn: Happening in the same way. And so I'm wondering when that changed, like when did the council stop collecting funds from members. And why, if you remember.

Carl Thom Lavoncher: Yeah, so under [REDACTED]. Because... Under [REDACTED] we really unified. We had the business committee which comprise the council. And the tribal council. And with that unification, we all recognize that the secretary treasurer and the chief, those positions needed to be over all of the operations. So, you know, in Ray White's day, the business committee was one thing the tribal you went to the tribal council for approvals But we had a very active business committee and the business committee and I sat on the business committee at that time. We reran the business of the tribe. Uh... And then we would go to the council and say, okay, this is what we want to do. This is where we want to move funds. Blah, blah, blah. And at that time Because we had set up the account, the general checking account we didn't have to ask our members and it was a discussion at council that started it and that is Because I kind of remember this Why am I paying for a membership card? When I'm a member of the tribe, well, you know, we have cost offset. Well, no, we have money now to offset these costs. So we started using that revenue not only to pay for the tribal center and all the other stuff that we're doing, but we're like, you know what, we include all of our expenses That MNI generates is going to be funded through bingo operations. So whatever the tribe wants to spend, that's going to come out of bingo.

Carl Thom Lavoncher: So 91, 92, probably that timeframe, all that stuff got consolidated. And then Paul Godfrey stopped giving God stopped giving the treasurer's report on how many memberships were sold at the different events that we went to because then we said, you know, we'll give out membership cards they if you're a member of the tribe and you have a payroll number and you can show your lineage. You should get a card. At no cost. But we never stopped asking for donations, Ashley, of course. We still ask Anybody, if they want to donate, but we don't make donation a part of tribal membership. From that perspective. And that's probably the other part of the line that we didn't want to cross is we didn't want it to seem like anybody could buy a membership card and then they would be a member of MNI.

Carl Thom Lavoncher: We were always very clear that that that fee went towards that newsletter or helping pay because at the time the tribe didn't have any money when they had started that. Once we developed and grew and became diversified, then we had the funds So yeah, you can... We'll print you we'll print you an ID card if you can prove membership in the tribe.

Maeve Kane: So do you remember the last time there was like a general call to the membership for donations for any particular reason?

Carl Thom Lavoncher: For the roof. Okay. Well, I mean, we currently have one going

on right now on Facebook, right? And, you know, Keith's been running that for uh For the roof repairs And, you know, donating to the uh tribal center. Those kind of things, again, we have always done kind of in the past.

Maeve Kane: Okay.

Carl Thom Lavoncher: And move forward. It's not just to attract current membership to help offset some of those outside expenses, but it's also we use that obviously for even non-members. So it's advertising is to make people. Let people know that we're always looking for you know contributions in using our 501c uh you know for that purpose.

Maeve Kane: Arlinda, do you have any follow-ups on anything so far?

Arlinda Locklear: Yes, just one. If I could go back for a minute, Carl, to you mentioned the cooperation you got from local law enforcement when the nation decided to hire you for law enforcement purposes for your activities. Do you have anything in writing that reflects that or establishes a formal relationship? Was there a formal agreement? Was there ever a letter that they sent out saying We acknowledge your authority in that respect.

Carl Thom Lavoncher: No, but I've got one for you, Arlinda. So when I live here in Hancock County. And in order to serve on jury, they send you a jury notice.

Arlinda Locklear: Uh-huh.

Carl Thom Lavoncher: And you fill it out, the survey, and then you send it back. So when I filled out the survey, and this has actually happened to me twice, both in Marion County and in Hancock County. I actually had the judge call me and he said, I see on here that you put that you're the chief of police for the Miami Nation. I said, yes, sir. He goes, do you have anything to prove it? I said, well, I've got my police ID card. He goes, can you fax me a copy? I said, sure. So I faxed it to him and then he called me back. He said, well, Carl, you're never going to serve on a jury in Hancock. And I said, why? He goes. As far as we're concerned, that's legitimate because sovereign nation and sovereign, you know, we don't we're just local. We can't question sovereign nation. I had the same thing happen when I got called for jury duty years ago when I lived in Indy. Showed up, sat in the jury pool, had put my thing down when they asked, I said, you know, chief of police of the Miami Nation of the state of indiana And the prosecutor didn't care. The prosecutor was very cool that I was sitting on the jury. The defense attorney however You know, I don't think they like the color of my hair. Because they said, who's Carl Levanter? I said, me. The defense attorney was like so It says here that you're the chief of police of the Miami Nation. I said, yes, ma'am. It's sovereign nation, which means that I only have jurisdiction On Indian. That when I'm not on Indian land, I am just a citizen of the United States of America. I have no law enforcement power. Whatsoever. And she looked at the judge and the judge looked at me and he looked at her and he goes, do you want him excluded because he's a police officer? And she said, yes. He's a police officer. And I looked at the judge. I said, but I'm not really. Because I'm here at your courthouse and this is American land. And he just kind of laughed and he said, no, you're dismissed.

Arlinda Locklear: Thank you.

Carl Thom Lavoncher: So, uh. Yeah, I mean, people understand what sovereign is. And that was always my argument with Brian or Linda. And well, it wasn't the argument. It was our discussion. If you act like a sovereign nation tribe. People will go, okay. And if they want to fight it, well, do you want to see my annuity checks? Do you want to see my ID card? Do you want to see how I got student loans for being Native American going to Indiana University? I mean, if y'all want to fight this fight saying that i'm not legit. We're good to go. We're locked and loaded. And nobody's ever wanted to pull that trigger. And that's why we did it.

Carl Thom Lavoncher: Because I told Brian, I said, look, I don't mind. Arrest me. If a cop says you're impersonating an officer, I'd put my hands out and say. Thank you. Now you've started now you've started a fight. So let's just see how this fight's going to wind up. Because I always looked at it, Arlinder, from the other angle. You have the tribal acknowledgement issue that we've been fighting for 120 years since Van Adder.

Carl Thom Lavoncher: But then you also have state local governments who have tacitly acknowledged the government of the Miami nation And that tacit acknowledgement, whether it be a DNR grant to help the Michigan Asia Schoolhouse. Or cooperating with Miami law enforcement or selling us a whole entire school building for \$100 So that we could have a tribal complex or running a child daycare as a ministry under Native American if you guys if y'all don't see that that's not tacit acknowledgement Of our government then you know because that's always been my argument that's all tacit acknowledgement You've always acknowledged us. You can't see that you aren't acknowledging us. Because you do, at least at a state and local level. If the state and local governments are acknowledging our existence, screw the federal government. I mean, the state of Indiana is an Algonquin name. It means land of the Indian and it comes from our language. So have a nice day. They know who we are and that's what's important. And that's been my argument. So when I do my my talks where I meet other police departments. That's exactly what I tell them. And they're like. No, we're cool.

Arlinda Locklear: Thank you.

Maeve Kane: Any other follow-ups so far?

Ashley Glassburn: I just want to say, Carl, please, any of those documents, emails, messages, communications about that, can you please upload those to us?

Carl Thom Lavoncher: Yeah, let me make note. I even have pen and paper.

Ashley Glassburn: Yes.

Maeve Kane: Okay. If we don't have any follow-ups on the general counsel stuff, I was going to move on to Carl Tom, you had said that you were on council for all the wars over bingo and financial decisions. Can we talk

Carl Thom Lavoncher: Oh, yeah.

Maeve Kane: Can we talk about all the wars?

Carl Thom Lavoncher: Well, so under Ray it was always about accountability. People wanted to see you got to remember that So, you know, you've got he had his son and daughter involved. In the actual operations of the gaming. Sometimes people would point fingers and say that Ray was being improper or that he was making all the money off of MNI. And I can tell you that i can tell you that

Maeve Kane: Council members raising concerns or general membership?

Carl Thom Lavoncher: Both. Both. Remember the other side of the table, they weren't Ray White fans. They always wanted to question what was going on. And at that time, Tom Pecange was vice chief. So the Peconges, Machinga masias, levanter. Most marks Of course, Laura and Rex, we all sat on one side and then everybody else sat on the other side. So the other side would question. You know the the accounting Where's the money going? When I got on council, when I started sitting it, we were The northern operation had closed. Because the one that was just outside of Chicago. That had been set up and we were afraid of uh that one was going to be investigated by the FBI. The the company that

Maeve Kane: What's the northern operation? Is this an MNI thing or is this something else?

Carl Thom Lavoncher: Merrillville. Yeah, it was so a management company had come in after the gaming laws were established in Indiana. Talked to the tribe and said, hey, you know what, we can set up a bingo hall in merrilyville we'll manage it. You'll have to have people show up to work it. And you'll get a cut of the revenue. They were running it like a casino. Operation would, you know, as a management company Indiana law for charitable gaming, it's not quite set up that way. But that's how they set it up. So, uh. Aunts and uncles, people went up, they worked in Merrillville so that you had the Indian quota. So for people on the floor that you're volunteers in merrillville produced a large sum of cash. Or the tribe. When I got on, that had just closed. We had just closed it because it closed there were some indictments for that gaming company And at that time, because we had signed the licenses. For the charitable gaming, there was some exposure Fortunately for us. And Al Harker. The lawyer he's the only time he really earned his money uh... made sure that nobody got pinned And at that time, that's when we really implemented corporate shield. So, you know, the full-blown corporate documents were drafted to ensure the uh that anybody sitting on council that there were certain protections like sitting on any corporate board, the corporation would take the hit. Not the individual members unless they were signatures on the money lines. So to keep everybody safe. Quote unquote beret. Ray White was the signature on the account And so the funds, everybody wanted to know everybody you know where where the money was So that was war one. Merrillville closed down, but we still had gaming operations in Marion. And in Evansville. And as time went on. Excuse me.

Carl Thom Lavoncher: As time went on, those operations we closed as well because Indiana became very specific as to how charitable gaming was to operate. Who was on

your bingo license? Who was the caller? How the workers, all workers had to be volunteers They could not be compensated. Excuse me. The last operation that we closed down was in Evansville. And it was ran by Christine White. Ray White's daughter. And actually, Jay Hartle road and i rented a u-haul truck. Drove down to evansville close the operation. Picked up all of the stuff that we owned at that bingo hall. And brought it all back to Peru. Ashley, the old gaming board, the bingo board that hangs up in the gym that came from Evansville And Jay and I, we disconnected that sucker and Wrapped it, put it in the truck, said, man, this will look good in the gym.

Carl Thom Lavoncher: So by 1990, well. After Ray's death, all of our outside gaming operations did not exist anymore. Everything was consolidated at the tribal complex. With Ray getting sick. He had called Tom and I to the hospital And he was like, hey, you know, I'm not going to recover. And I really want Christine to be the chief of the tribe. But she's not ready yet. So I want you guys to, for a year. Train her, get her up to date. So that she can become the chief of the tribe. That was kind of a problem. Because when we went back and we told council, hey, Ray's wish is that Christina become chief of the tribe Blah, blah, blah. That started another war. With the passing of Ray. Things kind of started to fall into disarray because we didn't have a chief. We had an acting vice chief, Tom McGoni.

Carl Thom Lavoncher: So we started convening and at that time, Nick Clark from the Minetrician Cultural Center, Nick had been a very strong supporter of Ray White, had been a great friend of the tribe. Nick kind of stepped up and said, hey, you know what i can I can help you guys because obviously I run, I'm the director at the Minnetrista Cultural Center. I can give you some direction. And so there were people within the tribe that didn't trust Nick Clark, but Nick Clark never did anything but help us. We started running our business meetings after Ray's death. We did it every Monday. At six o'clock at night. So I would leave Indianapolis. Drive to Peru and we would get done about 10 o'clock at night, drive home, get home at midnight, then get up Tuesday and go to work like normal.

Carl Thom Lavoncher: And we did that for a couple of years. While we tried to get the tribe organized financially so that we knew where everything was because people were so concerned about what Ray White had done and what Christina White was doing and where's the money? So we did a deep dive. We organized everything. Nick, Laura, me.

Maeve Kane: What year was this, Carl Tom?

Carl Thom Lavoncher: Tyann Bethamen. That would have been 92, 93, just after Ray's death. We went through the ringer so that we could go to council and say, here's the accounts here's the money. Here's where the income's coming from. Here's our expenses. Uh so uh We set up all the financials, all the accounting And then day to day. You know, we had a business manager And we had Laura in the office at that time. So we had people running it day to day. And if there were any questions they could call We... Tom got upset. He resigned his position from the tribe. We had to have a tribal election for chief that's when me and several other people ran and that's when uh Francis ran and she was elected it was a tough one. Francis and Laura were not the best of friends. Laura would not run for Chief Ris of the tribe. Laurie

just said, no, she ain't doing it. She was the secretary you know she didn't want that. She didn't want to cause any more division. Aunt Laura always had the interest of the tribe in mind. Period.

Carl Thom Lavoncher: Um so When Francis became chief. The business side of it, we still met. The business committee. We still went to the tribal council to tell them what we were doing what we found what we can move ahead with. Things were pretty much on the right track. And at first, you know, I always told people, I said, I didn't like Francis. I didn't. I didn't think she was the right fit. And she came from the other side of the table. And... I like stability and I like continuity. I don't like disruption. Uh... But she really proved herself, That she wasn't coming in to be a disruptor. I really thought she was coming in and she was going to try to do all this that she didn't she she too had the best interests of the tribe.

Carl Thom Lavoncher: And it was really kind of nice. So then when... she got sick. She said, you know, I can't run. I can't do this. The [REDACTED] in particular, had become involved. And... And he had good contribution. He was on the business committee. He was smart. He spent a lot of time. He didn't appear to be a disruptor. Or somebody that had an ulterior motive. So we brought, you know, we did the election and poll And it was good because we thought, well, we're getting distracted.

Carl Thom Lavoncher: That whole clan up there in Fort Wayne, bringing them in, right? And this will This will help if they're on the inside. In [REDACTED]. Did well. I mean, he worked a lot with Al Harker But then we started going through the financials And at that time, then bingo operations started to decline. The amount of income up through that point in time had always been fairly substantial. I mean, our gaming operation just in Peru was good, but there was an economic downturn closing at Grissom Air Force Base. All these things have happened. Massive layoffs and foundries and factories closing meant that there was less people playing bingo. They had less disposable income, so we made less money. And spending \$15,000 a month on Al Harker's attorney fees became somewhat unbearable. And that created a bit of a rift between some of us and some of them. On the other side. And [REDACTED] in particular had a pretty decent relationship with Parker and was not really cool about getting rid of Al and there was a lot of fighting going on Again, still about money, the finances of the tribe and where our money is going and why are we paying all these lawyer fees

Carl Thom Lavoncher: And I had seen where [REDACTED] had seen where the focus wasn't on the people of the tribe. It was more like it had become his little kingdom And that's a problem. Because none of the chiefs ever acted like This was their kingdom. They always went to council. When you start having meetings with lawyers behind doors. And we're not invited. Or we're not forewarned. Or foretold, then something's up. Something's not right. And when [REDACTED] left. You know, we had paid so many different people, so much money over the course of you know, the short time I'd been on And with gaming revenue being down, we were short short money you know we were paying exorbitant fees for an accounting firm that really Didn't service us. We're paying lawyer fees to a lawyer that really wasn't lawyering for us. So when we made the decision to get rid of those entities. I mean, that was kind of like the last Last straw for [REDACTED] he was gone.

Carl Thom Lavoncher: And when Brian and John uh... You know, Brian and John were young. They'd been around uh... John is just a big old softie. You know, he's such an introvert. You know, it's so hard to get John to open up about anything But it had plenty of arguments at the table. And so that kind of drew, you know, [REDACTED] walked away. And then, of course, then, you know, later we find out that [REDACTED] had had these close relationships with MTO and was really looking at, I mean, looking out for himself. And what he could do is a recognized Indian versus a non-recognized Miami. That was a good call. Glad he left. But...

Maeve Kane: So can I ask a little bit more about [REDACTED] actions? We talked to Brian about his when he ran for chief in 2002. And he said that part of his decision making about running for chief had been In 2002, [REDACTED] called a vote to move a lot of the Miami funds to the Whitby Historical Society. What was your perspective on that like what happened?

Carl Thom Lavoncher: Mm-hmm. Absolutely not [REDACTED] was trying, what he was trying to say is that by moving all of our funds to this historical society This is how we're going to protect our assets. And we're not idiots.

Carl Thom Lavoncher: You know we recognize right away That's why we created the foundation. If you have a foundation, you can hold your assets in the foundation. You can have MTOs or MNI as the business entity of the tribe is the 501. The foundation holds the assets and actually holds the purse strings. You have a different board of directors for the foundation than you do the corporation. The corporation is all of us council members we're the board of directors. Because it's set up like a business. The foundation only has a few members. But holds all the cards. Because all your money is going to go into this foundation.

Carl Thom Lavoncher: And nobody trusted that that was going to leave us with anything. That if all those funds were transferred to the historical society and [REDACTED] was handling it that em and i would cease to exist. Because that's, you know, where all of our money goes is to the foundation So keeping strict control of our foundation became the priority. And that's, yeah, that's about when Brian got involved because he recognized and that was quashed. And that had pretty much full council support because by then we'd figured out Pulse track was in it for [REDACTED] [REDACTED] He wasn't in it for MNI.

Maeve Kane: Did the news of that whole issue get out to general membership beyond council?

Carl Thom Lavoncher: Not really. I never really had anybody yet. It's it was never [REDACTED] had presented to counsel that with our legal woes. And with that. Are dwindling attendance with gaming You know, we could be shutting the doors at any day of the week now. And shutting the doors would mean that we would lose all these things and that if they were held by this outside entity. That if we shut our doors, we would still exist because of this entity over here. We understood setting up the foundation would do that. Right. But that's not the way [REDACTED] wanted to do it.

Carl Thom Lavoncher: And that is also, FYI, our safety net. So if anything ever

happens to the corporation, MNI, you have a completely unencumbered directed by completely different parties of a foundation. So that presents a bit of corporate shield between the assets that are held. And if you look at our books, you'll see that the assets are not held by MNI. The assets are held by the foundation. And that's not how [REDACTED] wanted to do it. He didn't even want it to be a Miami Foundation. And the people that he wanted to put on that entity, none of them were miami. Because he was trying to convince us like we're idiots I used to run businesses convince us that, well, all these outside people, they have no encumbrment. They're not entangled with. And so it's completely free and clear. No, that's not, dude. That's not how corporate shield really works. So.

Maeve Kane: Ashley and Arlinda, do you have any follow-up questions on that?

Arlinda Locklear: Yeah, just one about this war over [REDACTED] and MTO's involvement. Were you aware, obviously you became aware of this relationship between [REDACTED] and MTO. Were you aware of any efforts by MTO to poach tribal members individually? The entire can of worms we want to talk about.

Carl Thom Lavoncher: Well, Arlinda, you shouldn't open that can of worms there, dear. So back in the day... So back in the day, right, David and his daughter and me and Tim Brazel and Tom Pagongi We all kind of got along. Mto and MNI We were exploring opportunities for business. And what we could do jointly using their recognition status. Per se in our per se presence here in Indiana. To open some joint ventures. You know, I traveled to travel Northern Indiana to look at the trucks tell site with the whole group. We talked about Grissom Air Force Base. We started the comp. Huh?

Maeve Kane: Was it when you were on council?

Carl Thom Lavoncher: Oh, yeah.

Ashley Glassburn: Do you have any documentation like emails with any of these folks or meeting minutes or anything setting up the meeting?

Carl Thom Lavoncher: No. Now, this was all when Tim Brazel the attorney was handling the relationship between MNI and MTO.

Carl Thom Lavoncher: And it was at the end of it was at the end Chief White's tenure we had uh we had different business opportunities. Ray really wanted, he understood gaming is not going to last forever. You have to have other businesses. Can we use our 501c to sell bonds. We looked at buying a couple of buildings downtown Indianapolis sell the bonds under MNI as a 501c. And let people use the tax advantage of buying those tax-free bonds. Because it's a 501c. And that we could get that support too through MTO. And that's when we had started our compact agreement with MTO. And that's when we had... a young man by the name of [REDACTED]. Working on his PhD. Sweet guy. Came to council Part of Little Turtle Clan. Good story. We're like, hey, how do we afford to have this guy on staff? He can write grants. He's working on his PhD. This is going to be a great thing. So he comes on board. We fund it.

Carl Thom Lavoncher: We pay them. He starts working on the language And the history And we as council gave permission for him to go interview elders and get language documents and then He worked collaboratively with MTO. To get us into Miami University. Right. Did all these wonderful things and then You know, [REDACTED] one day says, you know what, I got to go out west to finish my phd And I'm still going to work on this stuff But I'm not going to be, you know, I can't, I won't be here in Peru. And then he left and then a short time later, we understand that He's a member of MTO. Not MNI. And that all of the crap that he'd worked on Although we had legal documents for our copyrights and for our compact They would print off like the first book that came out, they printed us like 20 copies And that's what we got. All the rest they sold. And all through Miami University Press.

Maeve Kane: Hmm.

Carl Thom Lavoncher: So, uh, so And Ray White had already passed away. We kind of dealt sailed along for a little bit with MTO on all the compact deals. Under Francis. But then by the time [REDACTED] came in right you know [REDACTED] you know, always talking to MTO we never knew what he was talking about. And, you know, at the end, you know, come to find out, you know, he had that's part of that moving the money of the foundation to the historical society and He just really had been subversive. At that point. To be honest with you, Maeve, I don't know why i mean I consider him and [REDACTED] traitors. If this was 200 years ago I'm not going to tell you how you already know our history on how we would handle it. That's how I would handle it today. Because I'm a warrior and I wouldn't stand for that. But no, [REDACTED] stabbed us in the back. [REDACTED] stabbed us in the back.

Maeve Kane: When did you learn that [REDACTED] had changed his enrollment?

Carl Thom Lavoncher: Shortly after, because when he was no longer the chief, he was still involved a bit in the business committee. And then one day he just announced to everybody that he was done, he wasn't going to do this anymore. And it was very dramatic. And shortly after that, you know, heard through the rumor mill that he had Months before that. Joined MTO. So even when he was... Not chief, but still serving On council He was a member of MTO. And several other people on council. At that time.

Maeve Kane: Is it like [REDACTED]? Is this the same

Carl Thom Lavoncher: Well, no, [REDACTED] happened later. [REDACTED]
[REDACTED]

Maeve Kane: Who else around the same time is [REDACTED] and [REDACTED] switched their enrollment?

Carl Thom Lavoncher: h, who, like [REDACTED]? Some of the other people, you know, and you come to find out they're all members of MTO they They'd become members of MTO and supposedly we're sitting on the tribe at the same time. Now, how do you prove it well By then, you know, we didn't have much contact with MTO and the contact we do have with MTO is not always favorable or pleasant. Because...

Maeve Kane: So this is after Brian's election. So this would be after 2002 or so. Yeah, after 2002. Plus, you know, David Olds was out, you know, Julie Olds wasn't as involved. And Julie and David, really the last of the friendly people. And at that point, you know, you got to remember years ago Every July 4th. If you wanted to go to Oklahoma him and I would pay for all of the hotel rooms for all the people that wanted to go to the powwow. In Oklahoma. So for many, many, many, many years There had always been historical relationship between MNI and MTO. And it always occurred at that powwow July 4th weekend that we paid for you to get a hotel room. We didn't pay for your food, but we would buy a block of rooms. They're in Miami, Oklahoma, and everybody would drive down and they would see their kin and sit at the powwow and they would tell, give updates on who married who and who passed away and what's going on. So for many years, there was a fairly friendly Relationship between MNI and MTBO. And then after Ray White.

Carl Thom Lavoncher: Or during Ray White, that intensified because Ray and David Olds and Julie and Those folks, they all kind of got along because they all got MTO, where they are at in Oklahoma. They're landlocked. They're surrounded by other Indian tribes. So yeah, they've got a casino but It ain't look you're not booking a trip. To their casino. It's not that kind of casino. They run a fuel distribution company. But they have like three trucks. Because there's 800 federally recognized tribes in the state of Oklahoma. So they're all screwed. Because even if they have land, none of them, I mean, who what? So Cherokee is going to go to Miami Casino you know it's it doesn't make any sense they're kind of in a situation where economically they don't have anything to gain where they're located.

Carl Thom Lavoncher: Where we're located, we have everything to gain. And that's why the relationship was strong. There were... I think in like the it might have been the mid to late 90s or so, MTO was trying to acquire like parcels of land in Indiana.

Maeve Kane: Was there any outreach to MNI at that time about any of that?

Carl Thom Lavoncher: Okay. So during that time period, no, and the thing is. When it was brought up to BIA, BIA quickly squashed that. You have to be within so many miles of your service territory. So you cannot buy land anywhere else.

Carl Thom Lavoncher: So that quashed it for them I think [REDACTED] and his group up in Fort Wayne supposedly have some land that they've been able to put into trust. I don't know if that's true or not because they don't really care at this point About what they do. So, but the reality is the state government, the local government, they all recognize that MNI is actually the eastern bay in Miami. They could have land, they just can't do anything with it. Because it's outside their service district. So, and I think that's why BIA had changed that rule many years ago was because other Indian tribes were looking to do the same thing. If you're landlocked in the middle of absolutely no place, but you get some good coastal front property. Hey, we can build a casino. No, you can't. It's not your service territory.

Maeve Kane: Yeah, Arlinda.

Arlinda Locklear: I'm just curious, Carl, do you think that possibly one of the reasons then that MTO went after individual members in Indiana was so that they

could expand their service area and justify Trust acquisition, maybe?

Carl Thom Lavoncher: Yeah, absolutely. I mean, between the Strat clan, if you will And you've got to think of it in these terms. So and George and all those guys were highly involved in the language compacts. And developing the language. And... Because of their intimate knowledge of our operations and knowing what we could or could not do with or without them. I mean, heck, Ashley, even the language camps you know [REDACTED] or uh yeah [REDACTED] Very good with language.

Carl Thom Lavoncher: But he's a member of MTO, not MNI and it's It's not a big deal for most of us from this standpoint, culturally Anybody that wants to be involved, great. If you're in Miami, doesn't matter whether you're MTO or MNI culturally. We think our culture needs to be preserved. Move it forward. But poaching people that have intimate knowledge of our operations. Yeah. I mean, I do have a problem with that. And that's the problem I had with [REDACTED] was involved in all those language compacts. He was the one writing the language. And you know who paid for that, Arlinda? We did. We were paying. MNI was paying [REDACTED]. Two, document our language. MTO Did not pay [REDACTED] We paid. We were paying the money.

Carl Thom Lavoncher: That should be our intellectual property, but that's not how the compact was designed, it was to be shared. So we paid for [REDACTED] MTO gets the benefit and then they they you know [REDACTED] is part of MTO. [REDACTED] [REDACTED] Any of those people, same thing. We paid for their educations we gave them access to knowledge and information they now can use that knowledge and information And their knowledge of how we work against us. And I have a problem with that. Because that's why I call them traders. Because this isn't Exxon versus mobile. You know this isn't this isn't corporate rating. This is cultural raiding. So there's a difference to me.

Maeve Kane: Yeah, Ashley.

Ashley Glassburn: And so just for clarification, Arlinda, so all of those publications were copyrighted under MTO copyright with no reference to MNI at all. Even though they were produced through the language compact, which required equal representation of both.

Carl Thom Lavoncher: And so that's part of the reason why sometimes I talk about intellectual property rights and stuff with this I've got two kind of, they feel like random questions at this point, but it's connected to this whole story One, do you remember when [REDACTED] was Became a form of a member of the MNI and the circumstances around that. Yeah, so when he first came to the tribe You know, he was talking about how he was working on his his PhD, he had to prove actually um there was a little bit of digging on the genealogy side Because he was part of little turtle

Carl Thom Lavoncher: And so there was always some question as to how he traces traced back to little turtle that got satisfied to Laura's satisfaction genealogically speaking But the question of having him do the research and do the language and stuff. There's a bit of a debate on the front end, but the thing was,

we could afford to pay at that time to have somebody come in and do it. And we wanted it done because we wanted it because You know, I can't speak Miami, but I had elders in my family that are no longer with us that knew it. And to have somebody go out that was trained that could document And, you know, had the time to do it, that was going to be Super fantastico.

Carl Thom Lavoncher: You got to remember under chief white We were gifted Twi-Twee. Well, we were given a drum that we didn't even know how to play. It was really cool. I was there when we got the drum and it was really neat. And, you know, we were like boom, boom, boom. Oh, okay. What do we do with this? Fortunately, we had friends with the Potawatomi. Because... [REDACTED] and those guys, you know, they hung out with our people because we're related. So they're like, yeah, man, we play the drum. You guys need some help. And we're like, uh. Hell yeah. We don't know what we're doing. So David and me and Jay Harl Road and a few other guys in the very beginning We had the opportunity to kind of sit around and learn how to how to drum and how to drum

Carl Thom Lavoncher: The Potawatomi spent a lot of time with us because before that, you know, we didn't have the culture. We're running bingo, we're running a business but If you ask anybody what is this called? And they'd say, that's tobacco well Okay. What's the Indian word? That's tobacco. So having [REDACTED] around to to help do more documentation the thought was the thought was to be a recognized tribe. Yeah, that's our first goal. But to be a tribe. To keep our history alive, to be able to speak our language, to be able to play our drum, to be able to have our own songs.

Carl Thom Lavoncher: We should be focused on that. And we've always pointed to that pointed to that what MTO does. Because MTO didn't do any of that stuff. Mto didn't have a drum. They couldn't speak the language. They couldn't do any of those things without us. We did all that. We laid the groundwork. So again, having that relationship back then was kind of cool.

Carl Thom Lavoncher: But today, it's a sore spot because like you said, we're not mentioned on those trademarks. And we were supposed to be. And that was something that [REDACTED]. Was supposed to make sure of what happened. And guess what? It didn't happen so Just one more reason not to like [REDACTED]

Maeve Kane: Ashley, you said you had another question. I have another one.

Ashley Glassburn: Yeah, you were talking about MNI paying for hotel blocks down in Maumee Oklahoma. When was the last time that happened? Do you remember, have a sense?

Carl Thom Lavoncher: Probably... It really died off. After Chief... After Ray White. But if I think about it as I never win. You know, that didn't sound like a great vacation for July 4th. It was probably shortly after Chief Ray's death that we really kind of stopped in mass going to that powwow. I don't even know if they still do it. You know, I mean, because that's what limited knowledge I have of MTO.

Maeve Kane: Okay. Do you remember in your time being on council council having conversations about him and I you know having some kind of organized group or

organized communications to go to MTO?

Carl Thom Lavoncher: So no, not in mass like that. Everything was pretty much subversive. I mean, when [REDACTED] and everybody that's that's moved on to MTO. That part of it. I think they talked to their families because a lot of the stracks did wind up at MTO. It was very subversive. It was never in front of or around council or at a general meeting, you know, nobody's standing outside saying, hey, sign up here Type of deal, but always that underlying rumor mill you know and that's why with purging our our enrollment when I'd found out about what [REDACTED] had done you know i had done That's kind of our joke on council is that I wanted him to be the first person kicked off of our roles. I want to do that. Hand me his roles. Let me burn them. Because that's how upset I was. You know, and for a long time you know at council, we were very hesitant you know until all this restarted on doing our roles about taking anyone off the roles because Number one, can we and should we and what if and I'm one of those people that, look, if you've already switched your allegiance, you should be gone. You should be off our rolls. But it wasn't until recently that we actually started doing that. I mean, we... [REDACTED], she was very blatant about I'm a part of MTO. Okay, well, pull out her membership and let's burn it. Well, no, you know, let's not do that yet. Let's wait to see where we legally, what we can't. I'm like, I'm pretty sure We can burn it.

Carl Thom Lavoncher: And they didn't want to let us do that. Council didn't in general. I always wanted to, but that's me.

Maeve Kane: You also made a reference to MTO poaching particular kinds of MNI members.

Carl Thom Lavoncher: Well, I think that anybody that showed any interest in MTO, probably their first question to that person was. What's your current relationship with the tribe? Oh, you know about language? Well, sure. We have all these great benefits we can offer you. Why don't you come over with us? I think if you were a no-name nobody that didn't know anything and you wanted to go to MTO, then they're probably not going to actively recruit you I know that when [REDACTED], [REDACTED] joined MTO. He was on council kind of pissed me off at first but first He's the only one I actually forgave. He didn't have a lot of money. And the one thing that could come of joining MTO was healthcare. And so when he was diagnosed, we talked about it Because he was sick.

Carl Thom Lavoncher: He was really sick. He couldn't afford the medications and everything. But by going to MTO, he could get... free service. But living in South Bend, driving to Chicago wasn't a big deal for So going to Chicago to seek medical help to get him better. And of course, it didn't work in the end. But something like that I understood. And I also know that the people that know that the people the people at MTO, I mean, they he wasn't going to tell him anything. You know he his reason was so that he could get medical help. And his clan was aware and it did cause some problems in his clan But I think in the end, everybody recognized that with his illness that he was concentrated on getting better. And so being able to use that tribal enrollment to go to Chicago, get free medication. Yeah, that was probably a good thing. It's a good thing that it was available that he could do it.

Because he didn't have insurance any other way.

Maeve Kane: Did anyone ever reach out to you about joining MTO or making a suggestion?

Arlinda Locklear: I had a question.

Carl Thom Lavoncher: I think they would know better, Maeve. I think they would, I'm kind of outspoken if I wouldn't know. No, nobody's ever talked to me about going out to MTO. They never even asked me to come out and visit. So.

Maeve Kane: Arlinda, do you have any follow-up questions so far

Carl Thom Lavoncher: Yeah, just one. Carl, you used a phrase actively recruit. Were you aware that there was an active recruitment program ongoing by MTO? And how did you become aware of it, if so?

Carl Thom Lavoncher: Okay. No, that's just my suspicion, Arlinda. My gut tells me that they actively for a period of time, were looking for ways to get in and get control of the tribal council here in the state of Indiana And then somehow be able to reclaim This territory is service territory with the BIA And then be able to move in and create more economic endeavors for the benefit of MTO, I'm pretty damn positive that was the end run play. Was to be able to get Because if you could get If the MNI council was really MTO you wouldn't be fighting for acknowledgement, Arlinda. You would be fighting to say, I have 2,500 members in this area who aren't receiving any services right now. And according to your own BIA rules You know, you should extend our service territory to include this service territory so we can cover the bulk of our members. And if you have those members applying and on your roles then you have a legal case to say this is a This is the eastern band of the Miami Nation that is recognized as part of MTO. And all this land that they want to put into trust can be put into trust now. And now they can build a casino and make lots and lots of money. Uh because uh MTO in Oklahoma, that's never going to happen for them there. This is all new land.

Carl Thom Lavoncher: That got shut down from the standpoint of the BIA saying you got to be within so many miles of your service district. And it got shut down because it got shut down we whatever pooling they were doing behind the scenes to see if they could stage a coup. It just didn't work. The membership that they drew was [REDACTED] and a few other [REDACTED] and they have a house in Fort Wayne that they say is their service office. And that's as far as they've been able to get. Because they don't have the numbers. I don't think they could go to the BIA and claim this as a service territory.

Carl Thom Lavoncher: But in the end that's always in the end I'm pretty sure that was... always there in what they envisioned because when they envisioned we were on a positive note with MTO. That's kind of where we were going with this whole Tim Brazel and the truck tell and the developments with MTO Was to use their federal recognition to put these lands into trust under MNI but use their recognition to develop that property as sovereign nation. But it never came to fruition. So I think they were still thinking along those lines, but hey, if you're not going to do it

publicly, maybe we'll find enough Miami people to come on board and we can do it the other way.

Arlinda Locklear: Just one more follow-up question, if I may, Carl. You said that some of the folks they did get to go over it resulted in cause problems within their clan.

Carl Thom Lavoncher: Mm-hmm.

Arlinda Locklear: You mentioned the one member who had health issues and so he enrolled at MTO so he could get IHS services. Could you describe what kind of problems those were and how? How were you...

Carl Thom Lavoncher: I think it was just, I think it's just family conflict because, you know, like Jackie, she sits for the eagle clan and Clayton when he decided to do that, it just created a problem within the Eagle clan of other people saying, well. You know, what he's doing is that's the right thing to do. And the other half saying, no, no, no, we're not Miami or of Indiana. And I don't think people were really looking at it from you know, he's sick. This is going to help pay for his medication. So Jackie, you know, there was a little bit of a brouhah with her clan, which has pretty much gone away because it's been years now. But it's one of those type of things. Now, other family members like Okay, [REDACTED]. I mean, she still comes out to the powwow you know, she still dances. I still say hi to her. I talk to her husband, [REDACTED]. You know, her son is great. So it's people were not ostracized. Because they did. Now, [REDACTED] chose to ostracize himself. He doesn't because we're not real Indians. I ran into him at an Eiteljorg event. And he was very cold and standoffish you know, I'm not a real Indian. And of course, I just wanted to choke you, Marlinda, but I didn't.

Carl Thom Lavoncher: I exhibited self-restraint. Because I'm way more Indian than he is so you know and that's and that's even wrong of me to think. But when I look at somebody like [REDACTED] I'm like, I'm way more Miami than you are, dude. If we were doing blood quantum and family can diagram. Yeah, I'm way more Miami than you. And my family's been around for a lot longer than yours but we don't do that anymore. I'd still draw and quarter him, though.

Maeve Kane: Yeah, please.

Arlinda Locklear: And that reminds me, maybe if I have one more follow up um Early on, when you first started the conversation with Maeve, you gave up pretty impressive sort of summary of your genealogy going back several generations. Is that something that in your experience, a lot of Miami people can do?

Carl Thom Lavoncher: Mm-hmm. Yeah, everybody at Tribal Council can. Everybody can tell you how they're related. And, you know, that's the other funny thing is that for the general population I think more and more becoming educated. They're figuring it out. They're talking to Sarah. They're getting a hold of the travel complex with a little bit of direction. People start to figure out how they can trace their lineage back into what payroll. You can get that payroll number. For me, it was just ingrained because my family history stories. And who they were who they were. You

know, it's something like my dad always made it clear. He dropped out of high school And his mom took him and enrolled him in the army air corps In 1950 Because he was sick and tired of being called a half-breed.

Carl Thom Lavoncher: And he got in fights all the time. And my grandpa, LaVon, sure, he looked like a cartoon Indian. Was short stocky, big nose, big ears, dark skin. All my uncles had dark skin. You know, here I've got red hair, fair skin. I don't look anything at all like a Native American except for my big nose and ears. But on my dad's side of the family, everybody looked at and that's how they were treated. My dad grew up in Rich Valley. He worked at Katie's Dairy when he was 10 years old. You know, he that's they went hunting every day. That's why my dad never took me hunting. Not one time did my dad ever go out in the field with a gun with me ever. In my entire life. He bought me guns. I do hunt But not because he took me. Because I asked him and he's like, look, when you get up in the morning and you have to take your gun.

Carl Thom Lavoncher: And you have to go to the woods. And then you come home and you didn't shoot anything and you got to go to school And you come home from school, you grab your fishing pole and you go to the river And if you don't catch anything, because you didn't kill or catch anything, you don't eat. And that's how my family lived. That generation lived. You know, we talk about, you know, getting stopped hunting And, you know. DNR honoring the hunting rights of native people. Well, around the peru rich valley wabash area, at least during their generation.

Carl Thom Lavoncher: Nobody ever stopped him because everybody knew that's how they lived. If they didn't go out and hunt, man, they were going to starve to death. So they went hunting. And that's why my dad did not Take me hunting. He only liked the deep sea fish. He didn't like to fish like in a pond or a river or a lake. He never did that never once because that's what he did. But sport fishing, when we lived in Florida, that was different. You're hooking a sailfish way different than a catfish. That he enjoyed. But, you know, those kind of activities He always told me, I can go to Kroger and buy whatever I want And eat. I don't have to go to the field. You know my uncle art told me a story when they were kids. So the farmers would let them ride on the edge of the combine when they would combine the field. Because as the combine would go, they would scare up rabbits. And so my dad, my uncles would jump off the combine and chase down the rabbits, catch them. And wring their neck. And that's how they got rabbits. And of course, I claim bullshit. I said, there's no way you ran down a rabbit.

Carl Thom Lavoncher: And my uncles were like, they got pissed. They're like, have you ever chased a rabbit, man, let me tell you, you can chase them down because there's no place for them to go. They can only sprint so far. And I'm like. You guys really did that? And they're like, yeah, how do you think we ate? If we could ride on a combine and chase a rabbit, we were going to do that all day because that's free food. Yeah, we're going to chase it down. So you learn little things like that and i think the younger people in our tribe, they don't have those stories. They don't know because their elders either passed or their elders never relate it because their relate it because It's not something you told people. You know, being Indian is not something that You know, my dad grew up, he didn't have to tell anybody they knew And he didn't like it. With my grandfather. The best job he ever

got in Peru was garbage man. And I always use this story as the example. He was a garbage man. In Peru before it was a union job. So this is the best job he could get and it paid next to no money picking up trash And he got it. And the only reason that that's the only good job he could get wasn't because he was dumb or anything else because he was Indian. When my dad wanted to marry my mom. On my mom's side, it's Irish. It's about as Irish as you can get Arlinda uh so My grandpa Thompson told my mom, he said. If you don't marry the indian I will pay for four years of college and buy you a brand new car. If you don't marry the Indian.

Carl Thom Lavoncher: Now, my grandfather, Dale Pierce Thompson, bless his heart And my dad were the best of friends. They were thick as thieves. They grew to just love each other and it was great. But in the beginning, that's how it was in Peru, Indiana, because my dad's family lived on that other side of the tracks, literally. The wrong side of the tracks. And that's how Native people were treated in Peru. My mom and dad did not want to live in Peru. Indiana. They wanted to get the hell away from Piroux, Indiana. And live somewhere where it wasn't such a big deal. Because they understood all the baggage that it entailed. Living in a community that had it out against native people. And my mom being you know white irish marrying an Indian, well, you know, what kind of grief was that going to cause her? So... Only side note, and I won't go down the rabbit hole, but just for fun, just so you know. The funny thing is, come to find out all these years later. My mom and dad, after they had left Peru based on their their career paths in their early years They were actually

Fly back to Elgin Air Force Base where we lived in Florida. Pick us kids up from the babysitter and take us home and make us dinner. This is a real side note, but there's a number of key figures in my Miami family who I think also worked for the ██████ That's it.

Carl Thom Lavoncher: And I've tried to figure out that history, but I kind of wondered if there were some kind of recruiting among Miami folks. Well, like my dad, though, my dad spoke Japanese, Vietnamese, and Korean Fluently. And it was like mind-blowing it's like how the hell did you learn Japanese? And he's like, well, you know, I was in the army air corps I'm like, uh-huh, okay. And then he... We met a Korean person. He started talking to him And I'm like, how do you know Korean? He's like, well, you know, when I was in the Korean War, okay, well, that makes sense. Japanese and Korean. But then when he spoke Vietnamese to a Vietnamese person. And they thought he was from Vietnam. It was like... Something else is going on. So took a little bit of research, but found out what he had actually been doing, what my mom had been doing. And then my aunt's all laughing that us kids Never had any idea what our parents really did. Oop.

Maeve Kane: Do we have anything else we want to make sure to hit on the MTO enrollment shifts? Ashley Arlinda?

Arlinda Locklear: Thank you.

Ashley Glassburn: Yes. You talk about ██████. And ██████, you know, as

two key figures who moved to MTO and were semi public about what they were doing, like [REDACTED] was pretty public I'm curious, like, especially let's just focus on the [REDACTED] like after [REDACTED] Showed up to council and acknowledged being a member of MTO. What kind of conversations did council have about membership, MNI MTO after that.

Carl Thom Lavoncher: That was part of that conversation of that conversation How do we know who has or isn't? And is there like a loyalty oath? Or, you know, if you're going to sit on council, you cannot be a member of MTO. If you're on the business committee, you cannot be a member of MTO. You have to be a member of MNI. [REDACTED] from what we understood, she had joined MTO. It wasn't like she joined today, came to council today and said, hey, I'm not with it. She had been with MTO for a bit. But she joined and the thing that always pissed me off was for economic reasons. Because she wanted to sell her art. She wanted to be able to claim that she was a native artist and she did really good art I mean, I dig it but you know her thing was, well, you know, as a native american registered tribe, I can sell my art. And I'm like, I don't... that's still betraying. And it's betraying our fight. We've been in a fight for 120 years. For re-acknowledgement. Giving up that easily, that was a problem with [REDACTED] and the conversation at council yeah it and it that's that conversation always comes up Ashley, you know, uh. Of how do we look at our roles? We've heard somebody else is a member of MTO. Now what should we do? Should we log it? Do we invite them? And we've always said, and I said it earlier, from the cultural side, yes. Please come to Days of Pillars. Please. Come to the powwow. Please come to whatever other event we're at where we're drumming.

Carl Thom Lavoncher: But that's about as far as the invitation goes. Culturally fine but Because they're still family. You can get mad at your family. Intercourse in our case we can disown them to a degree with our new membership policy but I mean, there's still family, but... Yeah, people were upset. People were upset. Then some people were like, well, I don't see why it's a big deal. It's a big deal because you joined MTO and you sit on tribal council and you can't do that. My understanding was that back in 2003, there was a conversation about this and there was the bylaws were changed then to say that you could not be a member of MNI and MTO. Yep. I hope.

Arl dina Locklear: So that was formally voted on back then.

Carl Thom Lavoncher: Yeah, no, I helped lead that because I always tell people We can add or delete anything in the bylaws. That was the whole point of the bylaws. Council can act at any time But nobody would take names off. We would say, oh, well, we have You know, we said you can't be a member of two tribes But I still couldn't get everybody to go along with taking names off the roll. It was like, okay, well. You can't be a member of both tribes. And then it came down to several years ago, we had that discussion of, well, how do you prove or disprove? Because, I mean, I know [REDACTED] went, but how do I prove it? Because MTO is not going to tell me. I can send a list. And Sarah tried for a while. Feeding names to her friend at MTO to say, hey, is this person on your roles? Is this person But yeah, they wouldn't play that game. So we just basically heard from other family members, oh, so-and-so left. They went to the they went to the MTO tribe.

Maeve Kane: The next thing we have is just repercussions of the federal recognition

denial, unless we have anything else that we want to follow up on Ashley and Arlinda. We didn't talk real specifically about like cemeteries to cry the crane or anything else, but I feel like we kind of covered that with the financial stuff around the bingo

Ashley Glassburn: I think we can also ask Carl about some issues with the drum.

Maeve Kane: You want to do that before we end with the acknowledgement?

Ashley Glassburn: That I think might be useful.

Maeve Kane: I guess let's do let's do the repercussions of the federal recognition denial and then we can come back to the drum. Just because we're kind of in the vein of the recognition stuff. So how did you, were you on council when uh the previous federal recognition denial came through And how did you hear about it? What was kind of the feeling or like reaction among membership at the time?

Carl Thom Lavoncher: So when it was submitted, when Stuart Rafert had done all this stuff and our Linda was involved and everybody was getting ready to do all the big presentation. My dad was on the council and Stuart Rafert came to our house and interviewed and dad and all this stuff is being done and it's all getting very exciting. Then my dad got sick. So I took the council seat After everything had been submitted, the petition had been submitted. So the day that the the court was going to rule on our petition you know everybody went to the to the courthouse.

Carl Thom Lavoncher: And of course, it was very disappointing. And it was hard for a lot of people to understand how lack of continuity the statute of limitations, that time frame how that could come into play. And so we had a big meeting at the tribal complex And we had a lot of people in attendance. I think our Linda was there, but Chief White and everybody else and It was a big to-do to talk about next steps. Because this was supposed to be the last step. The last step was, you know, we filed our petition And we wait for the petition to wait for the petition to happen. And then it didn't happen.

Carl Thom Lavoncher: So then it's like, oh. Okay, we were told there's really, this is the step What's the next step? And basically, you know, our understanding was that If the political climate changed, if there was a way to get local government involved. We would need to explore other avenues. And so in the years since, we have always explored those other avenues of, well, what is state recognition by you? You know, we did a big drive to get all these proclamations and all these acknowledgements from all these local state government agencies. Cities, counties jurisdictions that all proclaim the miami nation of the state of Indiana. You know, I went to the city of Indianapolis, got a beautiful thing from them, you know, saying that, you know, they believe that the Miami, the state of Indiana are the the Miami tribe of Indiana.

Carl Thom Lavoncher: You know, all these proclamations are great that and \$7.25 will buy you a grande latte at Starbucks. So, and pursuing legislative agenda changes. And that's really what was approached at the time How do we get Congress and Senate to look at revamping the law? How do we get them involved? So for many years we've

developed And again, through the efforts of Arlinda These relationships with different politicians And again, it's all gray. It's great that Mike Braun as a senator supported recognition for the Miami Indians, but it didn't buy us anything. So this procedural change through the Bureau for Petitioning, Recknowledgement petitioning This has really been the only thing. That's made any sense. As far as a path to re-acknowledgement. Because all the other paths are either very tenuous or hard to get support.

Carl Thom Lavoncher: Or, you know, if you want to get a congressional committee together to acknowledge the Miami nation of the state of Indiana, you're going to invite all the tribes that are recognized And then they're going to look at their government money shrink By X percent, because if you add a new nation to the roles And Congress doesn't allocate more money to BIA, then everybody is going to give up some of their money. And that's a great way to control Indian nations. And get them from supporting one another. And that tactic has worked on behalf of the government for 120 years that we've been fighting for re-acknowledgement. So that's why nobody else supports us. Including the Pottawatomie, who we supported to get their recognition. And when they were recognized They recognize the fact that they recognize the fact that supporting the Miami for recognition could create competition. Because they have their casino in South Bend and we have the legal right to South Bend. If we were recognized, that would be part of our service territory. So, you know. It's been a long fight. And it's one that's been set up in the government's favor From the beginning. But yes, it took the air out of people's sails i mean it it You know, we would have that gymnasium full for general meeting.

Carl Thom Lavoncher: And then, you know, general meeting shrunk and shrunk and shrunk. Not because they weren't going to get paid and they weren't asking about their money. This fight has gone on so long for recognition that people just you know people just It is what it is. So there's no fire. There's no fire burning desire to get him and i back in the forefront where some of us feel like we should be. Did the recognition decision change anything like how council discussion happened council's priorities memberships priorities Membership became less of a priority after that only because You know, membership numbers were important from the standpoint that we Because we still had our business operations. You know we we're still in this for the long haul. How do we fund this for the long haul?

Carl Thom Lavoncher: So we continue to do the things that we're doing. We continue to do on the cultural side. And over the years, the cultural side has become way more important. I think it's way more important that we drum where we drum, that we do language camp, that we do the things that we do from that standpoint and i think the longer that we've gone along, the more of our emphasis has been put on that. Whether we're recognized or not or acknowledged or not. We're still teaching and preaching. We're not letting we're not letting that stop us. When I sometimes do my presentation, I try to explain to people that Federal acknowledgement, what does it really do for me, Carl Lavancher?

Carl Thom Lavoncher: What's it do for me? Nothing. Absolutely nothing. Here's why. I have my own health care, so I don't need health care. And it's better than what I'm going to get from the BIA. Um... My kids can get college college scholarships. They already can. So that doesn't mean anything. Yeah, so what exactly is that going to

do for me? Nothing.

Carl Thom Lavoncher: So, but being Miami is being miami. I can talk about our past, our present, our future our culture, our beliefs, our structure. All those things are important. I akin that to saying. Being Irish, what's that get you? Nothing other than you're Irish. And on St. Paddy's Day, you have an excuse to go to the bar, wear green and drink beer. But it doesn't pay for anything. But it's who you are. Right. And that is cultural humility. Who are you? And I think that's the legacy With or without acknowledgement, that's our legacy as the tribe is the tribe people know and our young kids know.

Carl Thom Lavoncher: Oh, in Miami? Tell me more. Tell me more. It's not about, it's not like it was 40 years ago. Show me a check. Now it's how do you say tobacco? You know, did we use a bow and arrow? What's an addole? Those kind of things. Can you tell me more about the drumming? You had said a while ago that Pottawatomis taught Miamis how to drum.

Maeve Kane: Do you know if that was before or after Pottawatomi recognition?

Carl Thom Lavoncher: Oh, that's well before, dear. Well, before the Pottawatomi were not recognized either.

Maeve Kane: Did you have something?

Arlinda Locklear: Yeah, I just need to say bye. I'm sorry. I've got a noon thing for another client. I've got to run for. Guys, carry on. And I'm going to have to jump off here too because i've got a I'm actually 45 minutes over.

Maeve Kane: No, that's okay. We'll share the transcript with you, Arlinda. Thank you.

Arlinda Locklear: Sorry, guys. Okay, thank you. Bye.

Maeve Kane: Ashley, did you want to ask any last questions about the drum? Because you said you wanted to make sure to hit that. You are muted, Ashley.

Ashley Glassburn: Yeah, I have some specific questions. So before you said this is the time when the Twigh-twee drum was given to us.

Carl Thom Lavoncher: Mm-hmm. So Mr. Finkel.

Ashley Glassburn: Who gave the Twigh-twee drum to the Miami Nation?

Carl Thom Lavoncher: And we were in, I think it was Wabash at the moose club Because it was a big deal.

Carl Thom Lavoncher: Because he had this drum made for us. And my dad, my uncle Art and i were there And they come, he brought the drum in and we it was very cool and then He uncovered it and uncovered it It was like, this is really neat. And... Okay. Whoops. We'll put it over there in the corner because nobody played the drum. So,

you know, guys started asking other guys, hey, have you ever heard anybody that's drummed? No, no, but I know this one guy who maybe and You know, and that's when the Potawatomi In particular, excuse me, in particular [REDACTED], those two guys, in particular them

Carl Thom Lavoncher: We're like, hey, you guys got a drum that's cool you know we have a drum and we do some drumming and maybe we can kind of show you And David, his wife Lynn, David Marks. His wife Lynn. Did all of the three by five cards for all of our songs. So that whenever we got together, we had a music book with all of our drum songs. That we had learned from the Pottawatomie Then we can sit down and we can put our cards on our laps and then we could sit there and go. Okay, I think this is the beat and it's This is, aye. You're going too fast. Carl, no, you don't do the accent. I always laugh because... And I've told Shane this a thousand times, whenever he's accenting When we were first learning, we all thought we were supposed to.

Carl Thom Lavoncher: And then it was like, no, no, no, no, no, no, no. Only your lead singer does the accent. That's why he does this. To let you know we're coming to the end and I'm going to do that. And we're like oh But we would still screw up. Because you know the song in your head, right? And you know where those accent beats are. And so like any drummer You know, you're like, okay. And, you know, it's like, ah. Because even at public events in the very beginning we would screw up like that. But see, we laughed. Nobody knew. Because people watching the drum back then, they'd had no idea what we were supposed to do. So they didn't know if what we were doing was right or wrong.

Carl Thom Lavoncher: Because we didn't know. And nobody was criticizing us because nobody was criticizing us because Who's around to criticize us? Because nobody knows. It's all brand new so it was pretty much a learning experience and it was uh But, you know, I was so I did it for like the first year And then, you know, we'd started Longhouse and all these other traditions and we're getting them really going. But, you know, business committee that was every week to drum every other weekend You know, that's like, I got to pick my poisons So... But it was a ton of fun.

Ashley Glassburn: So the twigh-twee drum is understood to be like the drum of the Miami Nation, correct?

Carl Thom Lavoncher: Yeah, and that's what it was.

Ashley Glassburn: Are there any other name drums that are considered like Miami nation drums? Or the rest family drums?

Carl Thom Lavoncher: I really think that they're family drums. I mean, I think the nation only really needs one and we I mean, we haven't got outwee in a long, long time. But the family drums still represent everyone because we're all related. And we've had this conversation before i mean literally geologically... genealogically, we are related. You can somehow some way link everybody as related. So even a family drum is really a nation drum But it's the spirit Right. I mean, it's the spirit in which the drum is played it's not the drum it's you know you can say, well, Twy tweeze the heartbeat of the Miami Nation. No, the drummers Drumming are the

heartbeat of the Miami nation. Because if nobody plays that drum, there's no heartbeat. I've always looked at it as the guys The guys who sit around and spend and dedicate their time to learn the songs and play the songs and honor the past. That is what it's all about, period. It's not the drum itself. It's the people. Yeah. And that fits like, you know, a lot of times when people talk about the drum they're kind of talking about the drum and the people around the drum. It's almost like the drum is bigger than the drum, right? It's the whole thing. It is. Well, it's the whole universe, right? I mean, it's That's what it represents. You have everybody sitting there contributing And, you know, you had the dancers And then you have the crowd. Yeah, it's like the whole universe is sitting right there. But that heartbeat is felt by everybody. That's in attendance. The first longhouse we'd put up the building.

Maeve Kane: What year?

Carl Thom Lavoncher: And I was standing with Ray White and we were out on the road Oh, Jesus, whatever the first whatever the first, it had to be 91. 91. We built that longhouse. And well. Put it this way, Ricky Marks was barely old enough to come out And Ricky Marks wanted to sleep in the longhouse with us and we told him that he could have the upstairs But we hadn't figured out how to properly vent A longhouse because it was the first one And so the whole top of the longhouse fills with smoke and the kids are choking. And we're laughing because we're guys. And we're like, oh, well. You should probably move down here, boys. You won't choke to death on the smoke fumes. Uh... I'll never forget because I slept right next to uh Clayton and those guys and they all had, they were just, it was just funny But anyway, we had the drum And the guys were, David had the drum out there and a couple of the other guys were sitting there playing the drum inside the longhouse with a fire And Ray and I were standing out on the road So pretty far back from where the longhouse was. To hear the drum playing in the dark. And the light. Ray and I looked at each other and we're like.

Carl Thom Lavoncher: That's like, this is like the first time in a hundred years that this drum has been heard at seven pillars. And I'll never forget that because it was you could feel you can just feel it. In the air. It was like this was if you had a time machine and you could have stepped back in time because you could see the glow of the fire and you heard the drum and you were like, okay. This is really cool. This is what we're talking about. And we think our ancestors are very, very happy. And, you know, that Saturday night, we brought all the elders out to longhouse. So even guys like Homer Mongosa there. And we had to help them. And we sat around and we drummed and we sang uh with a fire going.

Carl Thom Lavoncher: And I just know that our Our ancestors were there, but the elders were there were the ones this is something that they've had only seen as kids and live their whole life and never heard or saw a drum again. And then all of a sudden there's It's here. So I think it made an impression. But for us, the impression was this is kind of the mission. Cultural preservation. What do we do? What do we do next?

Ashley Glassburn: So. So who makes decisions about the drum?

Ashley Glassburn: So just keep in mind, Carl, all of those documents, anything you talk about that's documented, we need it. You talked about proclamations. You talk about letters, you talk about emails. Anything like that, please start preparing those documents to share them with us.

Carl Thom Lavoncher: That is so complicated. Yeah. Okay.

Ashley Glassburn: And notes, if you have any notes. Or even emails where you're like writing to someone else being like, I can't believe that happened today. You know, all of that's useful.

Carl Thom Lavoncher: Okay. I'll see what I can find for you.

Ashley Glassburn: Okay. Okay. Nisha Neyway.

Carl Thom Lavoncher: All right. Talk to you later. Bye.

Carl Thom Lavoncher: And that's where the emphasis has been.

Ashley Glassburn: Like where it goes who's in charge of it?

Carl Thom Lavoncher: You know, those things. Council is still told, you know, who all, I mean, Shane and his crew and Sean and his crew, they take turns. Because we have so many requests. But all the requests for public appearances always go through council. We don't tell them they have to drum, but that's the nice thing about Brian's always sat on drum too. Is they can say, yeah, we can do this. No, we can't do that. Because we make sure that all drum requests come through the office. The office presents them at the council meeting. And then the drum says, we can do this one, but we're booked on this weekend. We can't do that one or put this one on hold. Let me check. Maybe we can do it. So every third Saturday Sarah will bring up, hey. Here's what the drum's doing. Here's what they're doing. Here's where they got to go. Oh, by the way, this group called, they would like to know if we could drum at this time frame. And everybody checks their calendar and says yes, no, maybe so.

Carl Thom Lavoncher: And if there's a conflict, like let's say like two or three things come in, requests come in for the same day or the same weekend. How are those decisions made? So sitting there at the table, you've got Sean and you've got Shane. Because Sean started his drum. So it's like, okay, we can't do this. Could you guys do this? And it's like, yes. Or if Shane's short people, he might ask Sean, hey, we're going to be short. Do you have any guys that can help? So having those drums and having groups in different areas. It's a lifesaver. That's a good thing. Because that's about education, right? We're not talking about like holding a ceremony.

Carl Thom Lavoncher: We're talking about public information. So if we had 10 drums that could drum every weekend in 10 different places and 10 teach in different crowds about the Miami. How cool would that be? Yeah, we would absolutely want to do that.

Maeve Kane: Are there any other questions about like decision making in council? That you think would be useful?

Ashley Glassburn: I think we've hit a lot. I think we should maybe think about it like going over stuff together and thinking about a follow-up if we need anything. Uh, because I feel like we've hit a lot and now we need to kind of digest what we have.

Maeve Kane: Yeah.

Carl Thom Lavoncher: Very good.

Ashley Glassburn: Yeah, Carl, it's always great to talk with you. And you do have a lot to share and a lot to talk. And there's times that I'm in a position to receive it all. And there's times where I'm not. And I look forward to having more conversations with you because you have so much knowledge to share.

Carl Thom Lavoncher: Yeah. Yeah, anytime, not a problem. Yeah. And I appreciate it. So if you come up with something, Maeve. Or Ashley, you want to follow up, shoot me an email. Call, text, whatever.

ATTACHMENT 4

MIAMI NATION OF INDIANS OF THE STATE OF INDIANA, INC.

Tribal Council Meeting Minutes - 16 April 2005

Submitted by Sarah Siders-Tolley

The regular monthly meeting of the Tribal Council of the Miami Nation of Indians of Indiana was held at 10:00 A.M. at the Peru Tribal Complex Headquarters. Chief Brian Buchanan called the meeting to order.

MEMBERS PRESENT: Chief Brian J. Buchanan, Vice-Chief John Dunnagan, Secretary Sarah Siders-Tolley, Treasurer Phyllis Miley - *Maconaquah*, Marilyn E. Rumsey, Carl T. Lavoncher II, Rex Siders - *Lennipashiz*, Clayton D. Pendergrass Sr, David O. Marks Jr, Pat Hrybyk, Christine Bowyer, Paul C. Strack, Dani Tippmann, Ryan McCammon, Shane D. Fox, Allen Dunnagan.

GUESTS: Penny Fouts, Chad Green, Jackie Williams, Pauline Lodholtz, James "Jimmy" Lodholtz, Brady Gamble.

Prayer was led by Clayton Pendergrass. Pledge of Allegiance recited. Roll call taken.

ANNOUNCEMENTS - Chief Brian J. Buchanan

- A. The Indiana Native American Commission is a dead issue.
- B. **Eitlejorg:** Gwen Yeaman will organize the Grand Opening of the new wing and is corresponding with Chief Buchanan. Festivities will begin at 9:00 A.M. on June 11th. Flag carriers are need for the procession.
- C. Billie Creek Event is scheduled for June 18th and June 19th.

SECRETARY'S REPORT - Sarah Siders-Tolley

A. **Motion I:** Motion made by Paul C. Strack and seconded by Shane Fox to approve the minutes from the March 2005 meeting, with a correction on the last line of the first page. Motion carried unanimously.

B. Three names were read for the second time. They are as follows;

- 1. [REDACTED]
- 2. [REDACTED]
- 3. [REDACTED]

Motion II: Motion made by Paul C. Strack and seconded by Carl T. Lavoncher to accept the 3 names read for the second time to MNI rolls. Motion carried unanimously.

C. One name was read for the first time. It is as follows;

- 1. [REDACTED]

D. MNI Rockville Land Committee Members

[REDACTED]
John Dunnagan

Chief Brian J. Buchanan

Allen Dunnagan

[REDACTED]

[REDACTED]

[REDACTED]
Clayton Pendergrass

E. MNI Seven Pillars Committee

John Dunnagan
Rex Siders
David O. Marks

[REDACTED]
Clayton Pendergrass

Dani Tippmann
Sarah Siders-Tolley
[REDACTED]

BUSINESS COMMITTEE REPORT - **Chief Brian Buchanan**

- A. Donated \$1,000.00 to the Peru Little League.
- B. MNI Review & 990 is scheduled for May 5th. Penny answered financial questions.
- C. The Land Committee has asked council to choose the name of the creek that runs through our property in Parke County as well as the village.

Motion III: Motion made by Rex Siders and seconded by Paul C. Strack to name the village in Parke County "Miami Village". Motion carried unanimously.

Motion IV: Motion made by Ryan McCammon and seconded by Dani Tippmann to name the creek "Calvert Creek" in honor of Stan Calvert, the man who donated the property. Motion carried unanimously.

- D. Discussions on grants ensued. The Business Committee brought a recommendation to the council, which is the same as a first and seconded motion. **Motion V:** Motion made to give MNI executive committee power to approve grant requests when entry deadline is less than forty-five (45) days and consider paying grant writers a "pre-approved percentage" of grants awarded to MNI. Motion denied unanimously.

Motion VI: Motion made by Paul Strack and seconded by Rex Siders to allow the MNI Executive Committee approve grants with the filing deadline of less than forty-five (45) days. Motion approved unanimously.

- E. Discussion concerning the Tobacco Grant and Film Grants. Penny Fouts administered the Tobacco Grant, and Dani Tippmann worked on the Film Grant. **Motion VII:** Motion made by Paul Strack and seconded by Dani Tippmann to create a pay scales for grantwriters to receive after writing and receiving a grant for MNI, subject to negotiation with MNI Tribal Council. Motion denied; 7 in favor, 8 opposed; 1 abstention.

- F. MNI Flag Project: Searching for suppliers. Chief Buchanan fixing dimensions of image on flag.

- G. Sarah Siders-Tolley informed the council that the woman who created the *Cry of the Crane* newsletter design, Rebecca Flyod-Nolan, has created a clock of the MNI seal. It was a consensus among council to pay for the clock, and ask Ms. Nolan to cease constructing these clocks.

MEN'S COUNCIL - **David Marks, Jr., and Clayton Pendergrass**

- A. The *Twigh Twee* Drum and the Nation's Pipe will not be at Eiteljorg. Vice-Chief John Dunnagan's drum will be used.
- B. Plans are in the works to move the Longhouse to another location.
- C. Plans are in the works for improving the property at Seven Pillars.

CULTURE COMMITTEE REPORT - **Sarah Siders-Tolley**

- A. **Language - Discussions on the Compact with MTO.** Peorias are possibly on the compact as well. Questions from council to George Strack;

1. What programs, if any, have been developed by MNI;
2. What is going on with the compact to date?

LITTLE TURTLE DAY CARE (LTDC) - Ryan McCammon

- A. Annual Meeting of the Board of Directors and Members of LTDC was held April 16, 2005. President - Dawn Wilkinson; Vice-President - Harold Bouthot; Faye Dunnagan, Angie Dwyer, and Paul Strack.
- B. 54 children are currently enrolled in LTDC.
- C. Exploring options concerning Ministry status, including reorganizing and seeking an attorney before reincorporating. Paul Strack is to gain quotes from several lawyers.
- D. Meeting with Peru Mayor Jim Walker two weeks prior, Mayor offered to contact the Governor of Indiana regarding this issue.

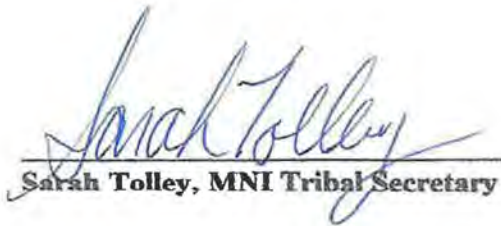
NEW BUSINESS

- A. **Motion VIII:** Motion made by Rex Siders and seconded by Clayton Pendergrass to read the names of deceased members of the tribe each month during the Secretary's Report, read the names at each General Membership Meeting, and include them in the newsletter. Motion carried; 14 in favor, 1 opposed. Motion carried.

Dani brought up dual enrollments, and discussion ensued. **Motion IX:** Motion made by [REDACTED] and seconded by [REDACTED] that dual enrollment be allowed between MNI and MTO and to re-establish membership for those taken off rolls who joined MTO; with the stipulation that if MNI receives federal recognition, members may be allowed to choose between tribes. Motion denied; 3 in favor, 11 opposed.

Motion X: Motion to adjourn made by Sarah Siders-Tolley and seconded by John Dunnagan. Motion carried unanimously.

Closing Prayer led by Clayton Pendergrass.


Sarah Tolley, MNI Tribal Secretary

4/16/05
Date

ATTACHMENT 5



Miami Nation of Indians of the State of Indiana, Inc.

80 W. 6th St. • P.O. Box 41
Peru, Indiana 46970

(765) 473-9631

Aya Miami Relative,

We hope this letter finds you and your family well.

In order to maintain the accuracy of the MNI Tribal Enrollment Records, we are currently undergoing an audit of all enrollment files. If you are receiving this letter, we either have received information about your membership on another tribe's roll, or we have not received an MNI Tribal Verification Form. Please read the enclosed form carefully, complete the statement that best fits your situation, and return it to the tribal office at the address below. All forms are due to the tribal office by **December 31, 2023**. Failure to submit an appropriate form may lead to the termination of your tribal membership.

We are also encouraging families to ensure all Miami youth have been appropriately enrolled. Paperwork for enrollment is available on the tribe's website.

If you have any questions or concerns about new enrollments or the Tribal Verification Form, please contact our office or a tribal council representative.

Sincerely,

Sarah E. Siders-Bitzel, MNI Tribal Secretary

P.O. Box 41/80 W. 6th Street

Peru, IN 46970

765-473-9631/mni enrollment@yahoo.com

www.miamiindians.org

DRAFT

May 30, 2025

[Tribal Member]

Clan #: [X]

[Address]

RE: Final Notice of Disenrollment from the Miami Nation of Indiana

Dear [name],

We write to formally notify you that, in accordance with the tribal bylaws of the Miami Nation of Indiana, your enrollment has been revoked and your name has been removed from the tribal rolls, effective immediately.

As outlined in our previous correspondence, including our certified letter dated February 24, 2025, the Tribal Council undertook a year-long audit to ensure the accuracy and integrity of our membership records. You were requested to submit the necessary documentation to verify your enrollment status and maintain your active standing with the Tribe. Despite multiple attempts to contact you and your eligibility to participate in the disenrollment hearing held on March 15, 2025, no response or documentation was received.

Under the Miami Nation of Indiana bylaws, failure to respond to official enrollment verification requests or appear at a scheduled disenrollment hearing constitutes grounds for removal from the tribal registry.

However, also in accordance with the tribal bylaws, you have the right to appeal this decision. If you wish to exercise this right, your written appeal must be submitted to the Tribal Council within **30 days** of the date of this letter. Appeals may be mailed or delivered to:

Miami Nation of Indiana – Tribal Council
80 W 6th Street
Peru, IN 46970

Please ensure your appeal clearly states the grounds upon which you are contesting the disenrollment and includes any supporting documentation for review. The Tribal Council will review all appeals in accordance with the procedures outlined in the bylaws and will notify you of its final determination in writing.

This decision was not made lightly. The Tribal Council is entrusted with the responsibility to uphold the legitimacy of our tribal rolls and ensure all members meet the established criteria for

DRAFT

enrollment. You may contact the Enrollment Office with any questions or for information about the appeal process or potential future reapplication under the conditions allowed by tribal law.

We acknowledge and honor your Miami heritage, and while you are no longer an enrolled member of the Miami Nation of Indiana, you remain part of our shared history and legacy.

We wish you strength and continued connection to your identity and community.

Sincerely,

The Miami Nation of Indiana Tribal Council

ATTACHMENT 6

- ☐ I consent, begin the study
- ☐ I do not consent, I do not wish to participate

Your full name

Your date of birth:

Month

Day

Year

What is your US Zip Code?

Which Miami family do you most identify with:

- ☐ Meshingomesia
- ☐ Godfroy

- ☐ Mongosa/Pimyotahmah
- ☐ Bundy
- ☐ Richardville
- ☐ other (please specify)

Did your parents identify as Miami?

- ☐ Yes, at least one parent
- ☐ No
- ☐ Don't know

Did your grandparents identify as Miami?

- ☐ Yes, at least one grandparent
- ☐ No
- ☐ Don't know

Are you a member of the Miami Nation of Indiana?

- ☐ Yes
- ☐ No
- ☐ Don't know

Are you a member of the Miami Tribe of Oklahoma or any other federally recognized tribal entity under US law?

- ☐ Yes
- ☐ No
- ☐ Don't know

Have you attended any of the following ceremonial events at any time since 2010? (check all that apply)

- ☐ Longhouse
- ☐ Ghost Supper
- ☐ Powwow
- ☐ Naming ceremony
- ☐ Miami wedding
- ☐ Moon ceremony
- ☐ Burial with Miami drums played
- ☐ Other (please name or describe)
- ☐ None

Are there any of the following ceremonial events that you wanted to attend since 2010 but were unable to? (check all that apply)

- ☐ Longhouse

- ☐ Ghost Supper
- ☐ Powwow
- ☐ Naming ceremony
- ☐ Miami wedding
- ☐ Moon ceremony
- ☐ Burial with Miami drums played
- ☐ Other (please name or describe)
- ☐ None

Which of the following social community events have you attended at any time since 2010? (check all that apply)

- ☐ Miami Reunion in August
- ☐ Days at the Pillars
- ☐ Meshingomesia Schoolhouse events
- ☐ MNI All Nations Powwow
- ☐ Other Powwows where the TwighTwee Drummers play
- ☐ Parades where the TwighTwee Drummers play
- ☐ Other events where the TwighTwee Drummers play: Mounds for Summer Solstice, special Eiteljor or other museum events, university or state events.
- ☐ Any of the language programs, such as the language workshops for adults or the youth camp in the summer.
- ☐ Other (please name or describe)
- ☐ None

Are there any of the following social community events that you wanted to attend or attend more often since 2010 but were unable to? (check all that apply)

- ☐ Miami Reunion in August
- ☐ Days at the Pillars
- ☐ Meshingomesia Schoolhouse events
- ☐ MNI All Nations Powwow
- ☐ Other Powwows where the TwighTwee Drummers play
- ☐ Parades where the TwighTwee Drummers play
- ☐ Other events where the TwighTwee Drummers play: Mounds for Summer Solstice, special Eiteljor or other museum events, university or state events.
- ☐ Any of the language programs, such as the language workshops for adults or the youth camp in the summer.
- ☐ Other (please name or describe)
- ☐ None

What factors since 2010 do you feel have prevented you from attending social or ceremonial events as often as you would like to?

- ☐ Distance is too far to travel
- ☐ Financial pressures
- ☐ Paid work obligations
- ☐ Childcare
- ☐ Other family or home obligations
- ☐ Illness (your own or someone you care for)

- ☐ I just don't know when things are going on, but I would like to be more involved
- ☐ General desire to not leave my house or go to Miami events.
- ☐ Fear that I don't know enough to show up or get more involved.
- ☐ Fear that I won't know enough people when I show up.
- ☐ Fear that you won't be welcome or that I will be made to feel like I don't belong.
- ☐ Other (please describe)
- ☐ None

Which of the following projects have you helped organize, do labor for, or volunteered for at any time since 2010? (check all that apply)

- ☐ Bingo
- ☐ Food pantry
- ☐ Longhouse
- ☐ Days at the Pillars
- ☐ All Nations Gathering Powwow
- ☐ Parades or drumming at public events
- ☐ Women's Council
- ☐ Men's Council
- ☐ Twigh Twee Drummer
- ☐ served as a Miami Maiden
- ☐ given historical or cultural talks about Miami: to schools, museums, state officials, sporting groups, etc.
- ☐ worked on the Miami museum, archives, or otherwise contributed to collecting Miami history

- ☐ served as an official consultant or representative of the Miami Nation of Indians on state, university, public school, or other social or political organization committees.
- ☐ Any of the language programs, such as the language workshops for adults or the youth camp in the summer.
- ☐ Other (please name or describe)
- ☐ None

Which of the following projects would you like to get more involved in organizing or volunteering at? (check all that apply)

- ☐ Bingo
- ☐ Food pantry
- ☐ Longhouse
- ☐ Days at the Pillars
- ☐ All Nations Gathering Powwow
- ☐ Parades or drumming at public events
- ☐ Women's Council
- ☐ Men's Council
- ☐ Twigh Twee Drummer
- ☐ served as a Miami Maiden
- ☐ given historical or cultural talks about Miami: to schools, museums, state officials, sporting groups, etc.
- ☐ worked on the Miami museum, archives, or otherwise contributed to collecting Miami history

- ☐ served as an official consultant or representative of the Miami Nation of Indiana on state, university, public school, or other social or political organization committees.
- ☐ Any of the language programs, such as the language workshops for adults or the youth camp in the summer.
- ☐ Other (please name or describe)
- ☐ None

Since 2010, have you participated in any of the following activities in relation to the tribal governance of the Miami Nation of Indiana?

- ☐ Followed news regarding Miami events and gatherings
- ☐ Followed news regarding tribal council elections, appointments, or changes in leadership
- ☐ Voted in an election
- ☐ Attended a general membership meeting
- ☐ Spoken with, called, or written to your council representative about tribal governance matters or decisions
- ☐ Served on Council
- ☐ Participated in tribal governance in any other way (please specify)
-
- ☐ None

Are there any decisions of the tribal council since 2010 that you strongly disagree with? If so, please explain.

Please indicate your knowledge of the following books:

	Had this book growing up	Have this book now	This book is important to me	Heard of it but never read it	Never heard of it
Miami Indian Stories by Chief Clarence Godfroy	☐	☐	☐	☐	☐
The Miami Indians of Indiana: A Persistent People, 1654–1994, by Stewart Rafert	☐	☐	☐	☐	☐
The Lost Sister Among the Miami or The Frances Slocum Trail by Otho Winger	☐	☐	☐	☐	☐
The Miami Indians by Bert Anson	☐	☐	☐	☐	☐
Frances Slocum: the Lost Sister of Wyoming, by John Franklin Megginness	☐	☐	☐	☐	☐

MNI enrollment numbers

From: Kane, Maeve E (mkane2@albany.edu)
 To: erin.n.oliver@gmail.com; dr.ashleyglassburn@gmail.com; alocklearesq@verizon.net
 Date: Monday, February 24, 2025 at 08:43 PM EST

Hi all,

Based on current verified enrollments as of 2/22/25 sent by Erin, here's some numbers of enrolled Miami:

Total confirmed 2/22/25	1501
Total over 18 in 2025	1243
Total over 18 in 2024	1225
Total in Indiana	834
Total non Indiana	667
Total in IN AND 18+ in 2024	686
Total non IN AND 18+ in 2024	556
Confirmed enrolled survey respondents	459

= 10-11

Ashley and I have been using the 2024 numbers to compare our survey data against since the survey was done in 2024 and participants needed to be 18 at the time. So the survey got responses from 37% of the population that was over 18 at the time the survey was done (459 responses from 1225 population 18+).

I don't know the area well enough to say how many of the Indiana residents are within a 2hr drive of Peru, but if there's a list of counties or zip codes in driving distance I can pull those numbers easily.

Unrelated, Arlinda, one of my students found a 1979 newspaper article that said Oliver Godfroy was paid about \$1900 in back taxes by Miami County at the order of a federal judge for that treaty-secured parcel of land he sued over. The article is attached here if it's helpful in tracking anything down on PACER.

Best,

Maeve

—

Dr. Maeve Kane | she/they
 Graduate Director
 Associate Professor
 Department of History
 University at Albany

ATTACHMENT 7

Total respondents	459	
Respondants who do not ID with subgroup	80	17%
Respondants who ID with subgroup	379	83%
Respondants whose parent ID as Miami	459	100%
Respondants whose grandparent ID as Miami	454	99%

ATTACHMENT 8

MIAMI NATION OF INDIANS OF THE STATE OF INDIANA, INC.

Tribal Council Meeting - **20 August 2005**

Sarah Siders-Tolley, MNI Tribal Secretary

The regular monthly meeting of the tribal council of the Miami Nation of Indians of the State of Indiana was held on August 20, 2005 at 10:00 A.M. in the council room of the Peru Tribal Complex Headquarters. Chief Brian Buchanan called the meeting to order.

Members Present: Chief Brian J. Buchanan, Vice-Chief John Dunnagan, Marilyn Rumsey, Rex Siders, Clayton D. Pendergrass Sr., Pat Hrybyk, Christine Bowyer, Shane D. Fox, Allen Dunnagan, and Sarah Siders-Tolley.

Members Absent: Carl T. Lavoncher II (excused), Paul O. Strack (unexcused), David O. Marks Jr. (unexcused).

Guests: George Marks, Roger Trahin, Carloyn Knauff, Kayla Knauff, Joe Marks, Les Marks, Jackie Williams.

Prayer was given by Clayton Pendergrass, Sr. **A moment of silence was given for Tribal Treasurer Phyllis Miley, who began her journey on July 27, 2005.**

Pledge of Allegiance was recited. **Roll call** was taken.

GUEST SPEAKER-Mercedes Brugh, Wabash River Heritage Corridor Commission

A. The Wabash River Heritage Corridor Commission is working with WFYI-TV this fall filming a documentary about different locations along the Wabash River. She left an example CD with the office staff. John Dunnagan, Allen Dunnagan, and Sarah Siders-Tolley to work on this project.

ANNOUNCEMENTS - Chief Brian J. Buchanan

A. **Indiana Native American Commission:** Brian Buchanan and John Dunnagan attended a meeting with John Vanatter of the Governor's Office. No chairman has been announced at this time.

B. **Miami County Heritage Days:** Elder Woman's Council Style Show to begin at 3:00 P.M. The drum is expected to play periodically throughout the weekend.

C. **Ball State University:** The *Twigh Twee* has been invited to play for 50 minutes for approximately 300 students on **September 12th**, at 1:00 P.M. in the Music Auditorium.

D. **Eiteljorg Museum:** The *Twigh Twee* has been asked to play for an arts conference being held at the museum on **September 14th**, sponsored by the Midwest Arts Commission.

E. **Indianapolis Children's Museum:** Brian Buchanan, John Dunnagan, Sarah Siders-Tolley, and Professor William Bradford to participate in a panel discussion **November 12th**.

F. Indiana Dunes Project: Rebecca Toupal would like to do research in the Archives concerning plant information. Council consensus was to allow Mrs. Toupal to do so with supervision, but was unsure if any information on plants would be found. Mrs. Toupal has asked to speak to council at September's meeting.

ANNOUNCEMENTS cont.

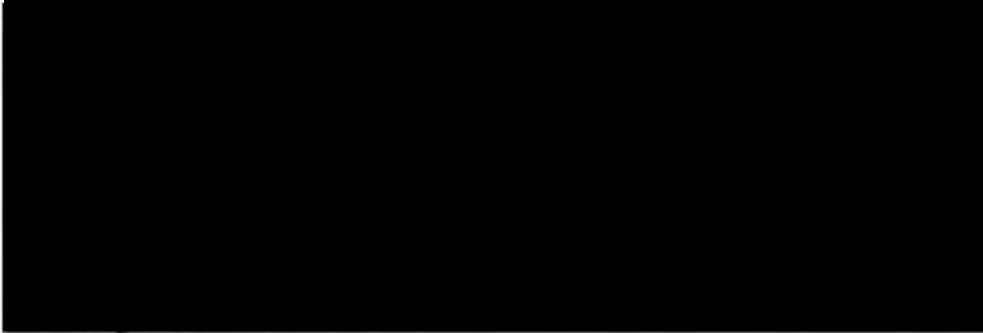
G. Mississinewa Battle of 1812: The re-enactment festival will take place **October 7th-9th**. The Miami Schoolhouse and Meshingomesia Cemetery will be open for tours for the weekend. The Crane's Nest will also be set up.

SECRETARY'S REPORT - Sarah Siders-Tolley

A. Treasurer's Election: Motion I - Motion made by John Dunnagan and seconded by Pat Hrybyk to elect Allen Dunnagan as Tribal Treasurer. Motion carried unanimously.

B. Council Membership Discussion: Allen Dunnagan, Chairman of the Bylaws Committee, page 9 of the MNI Bylaws regarding Council attendance. Following a phone vote taken by the tribal secretary on July 20, 2005, Councilman [REDACTED] acknowledged verbally his enrollment in Miami Tribe of Oklahoma (MTO). **Motion II - Motion was made by Allen Dunnagan and seconded by Christine Bowyer to remove [REDACTED] from the MNI Tribal Council due to inactivity(three (3) unexcused absences) as well as conflict of interest. Motion carried unanimously.** A discussion on dual enrollment followed the vote.

C. A copy of the Tribal Enrollment Officer's report was issued to council. There are seventeen (17) new enrollment applications to be read for the first time. They are:



D. 7/20/05 Phone vote results:

1. (PVII) Motion made by John Dunnagan and seconded by Sarah Siders-Tolley to accept the newsletter for August's issue with corrections to the Longhouse date to the 5th & 6th. Motion carried. 9 in favor, 1 abstention, 2 unavailable for vote.

2. (PVIII) Motion made by John Dunnagan and seconded by Sarah Siders-Tolley to begin a second Miami Pendleton Blanket design contest, with \$250.00 awarded to the winner. Motion carried. 8 in favor, 1 opposed, 2 unavailable for vote.

E. Motion III - Motion made by Christine Bowyer and seconded by Allen Dunnagan to accept the June 2005 tribal council meeting minutes. Motion carried unanimously.

BUSINESS COMMITTEE REPORT - Roger Trahin, Chairman

- A. Discussed May's financial report. Paid \$25,000.00 fee for Bingo License.
- B. Recommended that the Cranes Nest hire some part-time help to build up craft inventory.
- C. [REDACTED] donated trailer bed to MNI. A Thank You must be sent.
- D. Discussion on payment for work done concerning Grants. **ISSUE TABLED UNTIL SEPTEMBER MEETING.**
- E. Pendleton Blanket Project: Deadline for design submissions is September 9th. **COUNCIL WILL VOTE FOR WINNER AT SEPTEMBER MEETING.**
- F. [REDACTED] of Billie Creek Village donated \$500.00 to the tribe. A thank you letter must be sent. **Motion IV - Motion made by John Dunnagan and seconded by Allen Dunnagan to deposit the donated \$500.00 by Ms. Hayes into the [REDACTED] account. Motion carried unanimously.**

MEN'S COUNCIL - Clayton Pendergrass, Sr.

- A. [REDACTED] asked the council to decide what is to be done with the Nations Pipe, due to the recalling of all spiritual items to the Complex. **Motion V - Motion made by Shane Fox and seconded by Allen Dunnagan for Clayton Pendergrass to continue responsibilities as the Miami Nation of Indiana's Pipe Carrier and to keep the pipe with him.**
- B. August Longhouse was canceled. Men's Council on Friday night is canceled until the Longhouse can be reconstructed. **NOVEMBER LONGHOUSE WILL INCLUDE THE ANNUAL GHOST SUPPER. ALL COUNCIL MEMBERS ARE ENCOURAGED TO ATTEND.**
- C. **MEN'S COUNCIL WOULD LIKE TO STATE FOR THE RECORD THAT THE CONSUMPTION OF ALCOHOL NEVER TOOK PLACE AT BILLIE CREEK.** Other rules were addressed concerning the *Twigh Twee* and John Dunnagan's drum, specifically the differences of rules between the two drums.

CULTURE COMMITTEE - Sarah Siders-Tolley

- A. New dictionary received from the Compact and distributed among council. Sarah to send MTO Culture Director Julie Olds to request more copies.

NEW BUSINESS

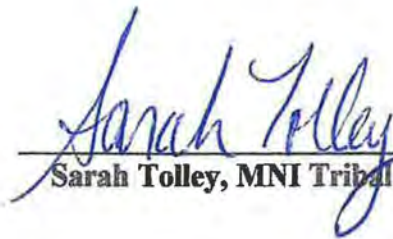
- A. **Berne Heritage Festival:** Carolyn Knauff submitted a flyer announcing the festival date of September 10th.
- B. Mississinewa Battlefield Society would like to erect a plaque listing all those buried in Meshingomesia Cemetery.
- C. **Guest Questions:** Les Marks asked the council what the criteria that a person must have to ask a question at a General Membership meeting. He was informed of the question and answer session that takes place during the New Business portion of the meeting. Question & answer session was revoked only during last General Membership meeting in order to avoid problematic situations that arose at that time.

D. Council is to overlook rules for General Membership Meetings and submit suggestions next meeting.

1:30 P.M. Council went into closed session. Council reconvened at 2:15 P.M.

E. Guest Question: Joe Marks inquired as to why Dual Enrollment is not accepted within MNI. Council members offered individual reasons as to why dual enrollment is against MNI Bylaws and considered a conflict of interest. It was conveyed that ALL MIAMIS are welcome and encouraged to participate in spiritual, religious, and traditional ceremonies and events, but they are incapable of voting on MNI Tribal Issues and cannot hold seats on the governing body of MNI, which is the Tribal Council, due to conflict of interest. John Dunnagan inquired as to whether Mr. Marks was enrolled with MTO, and was informed it was no business of the Miami tribal Council's.

Motion made by Sarah Siders-Tolley and seconded by Shane Fox to adjourn the meeting. Motion carried unanimously. Clayton Pendergrass gave the closing prayer.


Sarah Tolley, MNI Tribal Secretary 9/17/05 Date

Miami Nation of Indians of the State of Indiana
Special Tribal Council Meeting - 3 April 2004
Submitted by Sarah Tolley - MNI Secretary

A special council meeting of the Miami Nation of Indians of the State of Indiana was held on Saturday, April 3, 2004 at 11:00 a.m. at the Peru Tribal Complex Headquarters. After singing "Happy Birthday" to Dani Tippmann, the meeting was called to order.

Members Present: Chief Brian Buchanan, Sarah Tolley, Rex Siders, Dani Tippmann, Paul Strack, Chris Bowyer, David O. Marks, Jr., George Dorin, Phyllis Miley
Prayer was said by George Dorin. Pledge of Allegiance recited.

I. ANNOUNCEMENTS - Chief Brian Buchanan

A. Genealogy - Motion made by George Dorin and seconded by Paul Strack to accept the amendment to the Genealogy paperwork regarding adoption procedures. Motion passed unanimously.

II. MNI FOUNDATION REPORT - Chief Brian Buchanan

A. George Strack attended Miami University of Ohio Language conference the last weekend of March.

B. Discovered that MNI never paid their half of the cost of the published dictionary, and therefore did not receive credit for participation. MNI is obligated to this debt due to the compact between MNI and Miami Tribe of Oklahoma (MTO). Discussion pursued. Motion was made by Paul Strack and seconded by David O. Marks Jr. to remit payment of \$980.00 (MNI portion of costs) to MTO, to be paid out of the Culture Committee funds, in order to reimburse them for MNI's portion of the dictionary translation costs under the Compact; A letter from MNI Language Chairman George Strack should accompany the payment. Motion carried with one opposed.

III. ATTORNEYS REPORT - Chief Brian Buchanan

A. Chief Buchanan read an e-mail he sent to MNI Attorney Al Harker on March 25, 2004, as instructed by the Council during the March 2004 meeting. The letter asked Mr. Harker to cease all work considering legislative efforts both state and federally, and expressed Council's eagerness to finally finish work on Godfrey Cemetery. Mr. Harker returned the Chiefs e-mail and stated that work has stopped.

B. Discussed handout from Harker concerning Proposed Legislative Plan Relating to H.R. 954 (108th Congress), particularly Article IV: Recommendations. Numbers correspond with Harker's numbered recommendations.

1. Harker needs to include Chief Buchanan on any and all conference calls. A conference call should be scheduled between Harker, Chief Buchanan, and John Larramore, counsel to Governor Kearnan. Chief Buchanan will draft a list of guidelines/information for Council members to convey to state leaders in order to gain support for MNI.

2. MNI needs to gain support themselves from Governor Kearnan and possible other candidates.

3. MNI would like Attorney Arlinda Locklear to create and present a draft a request to the BIA for reconsideration of its decision on the Miami petition, and MNI would like a copy of the draft as soon as possible.

C. Members of the Native American Commission will be selected beginning April 6, 2004.

D. Motion was made by Paul Strack and seconded by Dani Tippmann to remove any language surrendering gaming rights from H.R. 954 (Souder's Bill). Motion passed unanimously.

E. Council needs to revisit the bill before presenting it to state and federal leaders.

F. Chief Buchanan asked Brenda Hartleroad, Complex Director, to try to schedule a conference call with Arlinda Locklear.

G. Chief Buchanan asked council if they possess or know someone who might possess any information such as check stubs, statements from any federal office to MNI showing we received federal funds/benefits throughout the years. This information is needed to help us gain a seat on the Indiana Native American Commission. Brenda was asked to check the bank to inquire if they have any such records as well.

H. Motion was made by Paul Strack and seconded by Chris Bowyer to allow MNI to make the rolls available to representatives of the State of Indiana to further our chances of gaining seats on the Indiana Native American Commission.

IV. 150 ACRES: DONATED PROPERTY - Chief Brian Buchanan

A. Land located in Parke County, east of Raccoon Lake, approximately 35 miles from Indianapolis.

B. *Council would like to check to see if there are any restrictions as to the amount of land we are able to own under our 501 (c) (3) status.*

C. Owner would like his family to also have use of the land. A discussion ensued on this matter.

Motion to adjourn was made by Paul Strack and seconded by David O. Marks, Jr. Motion carried unanimously.

Pat Hrybyk said the closing prayer.


Sarah Tolley, MNI Secretary Date 4/3/04

MIAMI NATION OF INDIANS OF THE STATE OF INDIANA, INC.

Tribal Council Meeting Minutes - 21 May 2005

Submitted by Sarah Siders-Tolley

The regular monthly meeting of the Miami Nation of Indians of the State of Indiana was held at 10:00 A.M. at the Peru Tribal Complex Headquarters. Chief Brian Buchanan called the meeting to order.

MEMBERS PRESENT: Chief Brian J. Buchanan, Vice-Chief John Dunnagan, Sarah Siders-Tolley, Marilyn Rumsey, Carl T. Lavoncher, Rex Siders, Clayton D. Pendergrass Sr., David O. Marks, Pat Hrybyk, Christine Bowyer, Dani Tippmann, Allen Dunnagan.

MEMBERS EXCUSED: Shane Fox and Phyllis Miley

MEMBERS ABSENT: Paul Strack.

GUESTS: George Strack Sr., Penny Fouts, George IronStrack (Jr.), JoDee Hoffman, Julie Turcheck, Harold Bouthot, Sharon Lodholtz, Pauline Lodholtz, James Lodholtz, Dawn Wilkinson.

Prayer was led by Clayton Pendergrass Sr. Pledge of Allegiance recited. Roll Call.

ALICE IN WONDERLAND TOURISM - Jim Allison

A. Would like to work with us concerning a DVD illustrating sacred land and places to promote Miami presence in Miami County. Showed example DVD of project.

LITTLE TURTLE DAY CARE (LTDC) - Dawn Wilkinson, President

A. Presented recommendation from the LTDC Board of Directors to change their Articles of Incorporation, and obtained permission to contact a local attorney regarding the matter. Deadline for this matter is June 30, 2005.

B. **MOTION I:** Motion made by John Dunnagan and seconded by Clayton Pendergrass Sr., to allow LTDC to seek local attorney William Berkshire to look into changing the LTDC Articles of Incorporation. Motion passed, 10 in favor, 1 abstention.

ANNOUNCEMENTS

A. [REDACTED] read a letter to the MNI Tribal Council from the [REDACTED] family of the Richardville Clan concerning dual enrollment with MTO. Chief Buchanan went around the table and asked every councilmember present if they enrolled members of MTO or seeking enrollment status with MTO. With the exception of [REDACTED], all replied no. [REDACTED] left the council table following this discussion.

B. **MOTION II:** Motion made by Carl T. Lavoncher and seconded by Allen Dunnagan that all council members from this meeting forward to take an oath to represent family at MNI Council Table and to uphold the rules and guidelines set forth by the MNI Constitution and Bylaws. Motion carried; 8 in favor, 2 abstentions.

C. **MOTION III:** Motion made by Allen Dunnagan and seconded by Sarah Siders-Tolley to remove [REDACTED] from MNI Tribal Council due to conflict of interest. Motion carried; 7 in favor, 1 opposed, 2 abstentions.

D. Discussion regarding committee members, associate members, and voting rights ensued. Issue tabled until next meeting.

E. The Indiana Native American Commission might possibly be reinstated by Governor Mitch Daniels.

F. **MOTION IV:** Motion made by Rex Siders and seconded by Clayton Pendergrass Sr., to cancel the July 2005 MNI Tribal Council Meeting. Motion carried unanimously.

G. Announcements of upcoming events at Eiteljorg Museum and Billie Creek Village.

MOTION V: Motion made by Rex Siders and seconded by Sarah Siders-Tolley to place Carl Tom Lavoncher as MNI's representative at Eiteljorg Museum. Motion carried unanimously.

H. **MOTION VI:** Motion made by John Dunnagan and seconded by Carl T. Lavoncher to reimburse hotel rooms and gasoline for those working /participating at Billie Creek. Motion carried unanimously.

SECRETARY'S REPORT - Sarah Siders-Tolley

- A. Read resignation letter from George Strack Sr. to council.
- B. **MOTION VII:** Motion made by Carl T. Lavoncher and seconded by Clayton Pendergrass Sr., to accept the minutes of April 2005 with 1 correction. Motion carried unanimously.
- C. **MOTION VIII:** Motion made by Rex Siders and seconded by Clayton Pendergrass to accept name read for the second time to MNI rolls (Elijah C. Bridenthal). Motion carried unanimously.
- D. Executive committee elections: **MOTION IX:** Motion made by John Dunnagan and seconded by Allen Dunnagan to re-elect Sarah Siders-Tolley for the position of Tribal Secretary and Phyllis Miley for the position of Tribal Treasurer. Motion carried unanimously.

BUSINESS COMMITTEE REPORT - JoDee Hoffman

- A. Website update - The Crane's Nest is in the process of being put back on-line.
- B. Submitted Land Committee report.

ATTORNEY'S REPORT - Chief Brian J. Buchanan

- A. We are taking our Federal Recognition case to World Court, with the help of Professor William Bradford. MNI needs to provide documentation, such as past petitions for federal recognition and treaties.

OTHER BUSINESS

- A. Discussion concerning a "Sergeant of Arms". Issue tabled until August meeting.
- B. The MNI Elder Woman's Council announced they will be holding a Style Show at the Miami County Heritage Days, and passed out forms for interested parties to complete. Deadline is July 15th.

Motion to adjourn made by Rex Siders and seconded by Carl T. Lavoncher. Motion carried unanimously.

 5/21/05
Sarah E. Tolley Date

ATTACHMENT 9

language compact

LAW OFFICES
KILEY, KILEY, HARKER, MICHAEL & CERTAIN

DAVID L. KILEY, SR.
MICHAEL J. KILEY*
ALBERT C. HARKER
THOMAS W. MICHAEL
H. JOSEPH CERTAIN
THERESE L. PRYOR
CRAIG R. PERSINGER
*CERTIFIED MEDIATOR

300 WEST THIRD STREET
P.O. BOX 899
MARION, INDIANA 46952-0899
765-664-9041
FACSIMILE 765-664-8119

ROBERT R. BATTON
1890-1963
ALBERT L. HARKER
1904-1965
ALBERT BONNER BROWN
1911-1981
OF COUNSEL
KEVIN KILEY, J.D., M.D.

November 3, 1997
(Dictated 11/2/97)

C
O
P
Y

Mrs. Frances Dunnagan, Acting Chief
Miami Nation of Indians of the State
of Indiana, Inc.
598 Elm Street
Wabash, IN 46992

Re: Compact

Dear Frances:

I forward a duplicate executed copy of the compact signed yesterday morning. You may wish to have this copy placed on display in an appropriate manner at the complex. I delivered the original copy for MNI to secretary Phyllis Miley yesterday morning, and I have today circulated copies of the executed compact to all Tribal Council members and Business Committee members. WE will have one duplicate signed copy in our office safe for emergency use; and the yellow file copy has been conformed.

Again, congratulations to you, the Tribal Council, the Business Committee and all MNI members on this historical accomplishment!

Respectfully,

Albert C. Harker

ACH/st
cc Tribal Council Members
Business Committee Members
Enclosure

COMPACT

THIS AGREEMENT made in duplicate on the 1st day of November, 1997,
between the MIAMI NATION OF INDIANS OF THE STATE OF INDIANA, INC. of Peru,
Miami County, Indiana ("MNI") and the MIAMI TRIBE OF OKLAHOMA of Ottawa County,
Oklahoma ("MTO"),

WITNESSETH: that

WHEREAS, MTO and MNI are both engaged in the development and the
revitalization of the Miami Indian language;

WHEREAS, modern day Miami Indians who are enrolled members of both MTO
and MNI have knowledge which will assist in the development and revitalization
of the Miami Indian language;

WHEREAS, both MTO and MNI have retained experts (linguists, et al) to
assist in the revitalization of the Miami Indian language;

WHEREAS, MNI and MTO each desire to cooperate with the other in the
development and revitalization of the Miami Indian language.

NOW, THEREFORE, in consideration of the mutual promises hereinafter
contained, the parties agree:

§1. Description. They create a joint venture to develop and revitalize
the Miami Indian language for community purposes in the United States of
America and throughout the World. Their joint venture shall be conducted
under the name of "Miami Language Development Project" ("MLDP") at the
following business addresses:

MLDP
Miami Nation of Indians
of the State of Indiana, Inc.
80 West 6th Street
P. O. Box 41
Peru, IN 46970

MLDP
Miami Tribe of Oklahoma
202 South Eight Tribes Trail
P. O. Box 1326
Miami, OK 74355

§2. Contributions. Both agree to initiate programs separately and jointly
to identify and evaluate language among its members which will be useful in the
development and revitalization of its language.

4

§3. Expenses and Income. Each party will bear the cost of its individual programs or materials produced. If a project is to have joint participation where cost is involved, then a financial agreement must be made prior to the induction of the project that is agreeable to both parties.

§4. Copyright. Each party reserves the right to hold copyright to individual materials produced by that party. Any other copyright agreements (whether joint or other) must be arranged prior to the induction of the project that is agreeable to both parties.

§5. Knowledge/Data. The parties will establish a technology working group which will include in its membership representatives chosen by the tribal council who have particular knowledge and skills with respect to the development and revitalization of the Miami Indian language. The technology working group will meet semi-annually at mutually agreeable times, dates and places for the purpose of (a) pursuing the development of the Miami Indian language; (b) developing additional expert assistance to aid further in the development of the Miami Indian language; (c) developing technology to aid in the development of the Miami Indian language; (d) review guidelines, previously set forth by the technology working group, for the distribution of language materials to Miami communities and for the distribution of language materials to academic institutions, and/or other interested parties, that may have an interest in acquiring language materials created under this agreement; (e) to outline educational needs and develop instructional workshops for Miami Indian language instructors who will work under the direction of the technology working group; and (f) to handle culturally sensitive materials in a like manner agreeable to both parties.

§6. Reports and Records. The technology working groups from both MTO and MNI will jointly provide each Tribal Council and Business Committee with a semi-annual report concerning work by themselves and experts employed by each as to the development of the Miami Indian language pursuant to this agreement. During the term of this agreement, each shall keep complete and accurate books and records, and they shall make such records available to the other at anytime during reasonable business hours.

§7. Term and Termination. The initial term of this agreement shall be ten (10) years unless either party gives written notice of termination to the other at least sixty (60) days prior to the expiration of the preceding term, this agreement shall be extended automatically for successive ten (10) year terms.

In the event that either party elects to terminate this agreement after the initial period, the other has the right to purchase the non-continuing party's full interest in the joint venture. The value of the interest shall be mutually agreed upon; and in the event the parties are unable mutually to agree on the value of the interest, such value shall be determined by an independent auditor selected by the mutual agreement of both parties.

\$8. Notice. Any notice or other communication required or permitted by this agreement shall be in writing. Such notice or other communication shall be sufficient on the date of mailing if sent by certified or registered mail, postage prepaid, addressed to the parties as set forth above.

\$9. Confidentiality. During the term of this agreement and for twenty (20) years thereafter, the parties shall use reasonable efforts to prevent disclosure to others of information related to products developed pursuant to this agreement, except as follows:

1. with written consent of the other party;
2. to the extent that such information was known to a party prior to receipt of it from the other party, and such knowledge is documented;
3. to the extent that such information was public knowledge at the time received by the other party, or later became public knowledge through no fault of the receiving party;
4. to the extent that such information was lawfully obtained from a third party; or
5. to the extent that disclosure is necessary to meet governmental laws, regulations or requirements.

\$10. Assignment. This agreement shall not be assigned by any party without the written consent of the other party. If any assignment occurs pursuant to this Section 8, this agreement shall be binding on the assignee in question.

\$11. Modification. This contract constitutes the full understanding of the parties as to the extent of their rights and obligations under this agreement. No oral or written statements or agreements made prior to execution of this document shall modify the terms of this agreement. This agreement may not be amended unless such amendment is in writing, signed by the parties, and specifically indicates that it amends this agreement.

\$12. Governing Law, Waiver. This agreement shall be construed in accordance with the law of the State of Indiana or Oklahoma, and may be enforced in any Indiana or Oklahoma court of competent jurisdiction, provided that the Miami Tribe of Oklahoma waives its immunity from suit only to the extent to give effect to Section 13 herein, provided that a resolution of the Miami Business Committee acknowledging such a waiver has been properly authorized.

\$13. Arbitration. The parties agree that any disputes arising under this agreement shall be submitted and finally settled by arbitration. Arbitration shall be conducted before one or more Native American arbitrators, who is familiar with American Indian affairs, including language and culture, in accordance with the rules of arbitration of the American Arbitration Association.

IN WITNESS WHEREOF, the parties have executed this agreement on the day and year first above written.

MIAMI NATION OF INDIANS OF THE
STATE OF INDIANA, INC.

By Frances Dunnagan
Frances Dunnagan (Pozahcozequah)
Acting Chief

ATTEST:

Phyllis Miley
Phyllis Miley (Maconaquah)
Tribal Secretary

MIAMI TRIBE OF OKLAHOMA

By Floyd E. Leonard
Chief Floyd Leonard (Wawpawwawquah)

ATTEST:

Julie K. Olds
Julie Olds (Tahkamwa)
Secretary-Treasurer

STATE OF INDIANA,
COUNTY OF HUNTINGTON, SS:

Before me, a Notary Public in and for said County and State, personally appeared the within named FRANCES DUNNAGAN (Pozahcozequah) and PHYLLIS MILEY (Maconaquah), the Acting Chief and Secretary, respectively, and acknowledged the execution of the above and foregoing Compact for and on behalf of Miami Nation of Indians of the State of Indiana, Inc., as their free and voluntary act and deed for the uses and purposes therein mentioned.

WITNESS my hand and notarial seal this 1st day of November, 1997.

My Commission Expires:
12/13/98
County of Residence:
Grant

Albert C. Harker
Albert C. Harker, Notary Public

STATE OF INDIANA,
COUNTY OF HUNTINGTON, SS:

Before me, a Notary Public in and for said County and State, personally appeared the within named FLOYD LEONARD (Wawpawwawquah) and JULIE OLDS (Tahkamwa), the Chief and Secretary-Treasurer, respectively, and acknowledged the execution of the above and foregoing Compact for and on behalf of Miami Tribe of Oklahoma, as their free and voluntary act and deed for the uses and purposes therein mentioned.

WITNESS my hand and notarial seal this 1st day of November, 1997.

My Commission Expires:
12/13/98
County of Residence:
Grant

Albert C. Harker
Albert C. Harker, Notary Public

LAW OFFICES
KILEY, KILEY, HARKER, MICHAEL & CERTAIN

300 WEST THIRD STREET

P.O. BOX 899

MARION, INDIANA 46952-0899

765-664-9041

FACSIMILE 765-664-8119

DAVID L. KILEY, SR.
MICHAEL J. KILEY*
ALBERT C. HARKER
THOMAS W. MICHAEL
H. JOSEPH CERTAIN
CRAIG R. PERSINGER
*CERTIFIED MEDIATOR

ROBERT R. BATTON
1890-1963
ALBERT L. HARKER
1904-1965
ALBERT BONNER BROWN
1911-1981
LEGAL ASSISTANT
SHIRLEY A. BALL

November 3, 1997
(Dictated 11/2/97)

TO ALL TRIBAL COUNCIL MEMBERS AND BUSINESS COMMITTEE MEMBERS:

Re: Compact

Ladies and Gentlemen:

The compact between MTO and MNI which creates a joint venture for development and revitalization of the Miami Indian language was signed Saturday morning, November 1, 1997, at Chief J. B. Richardville's historic house at the Forks of the Wabash. I forward a fully signed copy of the compact for your information.

Thank you.

Respectfully,



Albert C. Harker

ACH/st
cc Ms. Brenda Hartleroad, Complex Director/Enc.
Enclosure

COMPACT

THIS AGREEMENT made in duplicate on the 1st day of November, 1997,
between the MIAMI NATION OF INDIANS OF THE STATE OF INDIANA, INC. of Peru,
Miami County, Indiana ("MNI") and the MIAMI TRIBE OF OKLAHOMA of Ottawa County,
Oklahoma ("MTO"),

WITNESSETH: that

WHEREAS, MTO and MNI are both engaged in the development and the
revitalization of the Miami Indian language;

WHEREAS, modern day Miami Indians who are enrolled members of both MTO
and MNI have knowledge which will assist in the development and revitalization
of the Miami Indian language;

WHEREAS, both MTO and MNI have retained experts (linguists, et al) to
assist in the revitalization of the Miami Indian language;

WHEREAS, MNI and MTO each desire to cooperate with the other in the
development and revitalization of the Miami Indian language.

NOW, THEREFORE, in consideration of the mutual promises hereinafter
contained, the parties agree:

§1. Description. They create a joint venture to develop and revitalize
the Miami Indian language for community purposes in the United States of
America and throughout the World. Their joint venture shall be conducted
under the name of "Miami Language Development Project" ("MLDP") at the
following business addresses:

MLDP
Miami Nation of Indians
of the State of Indiana, Inc.
80 West 6th Street
P. O. Box 41
Peru, IN 46970

MLDP
Miami Tribe of Oklahoma
202 South Eight Tribes Trail
P. O. Box 1326
Miami, OK 74355

§2. Contributions. Both agree to initiate programs separately and jointly
to identify and evaluate language among its members which will be useful in the
development and revitalization of its language.

§3. Expenses and Income. Each party will bear the cost of its individual programs or materials produced. If a project is to have joint participation where cost is involved, then a financial agreement must be made prior to the induction of the project that is agreeable to both parties.

§4. Copyright. Each party reserves the right to hold copyright to individual materials produced by that party. Any other copyright agreements (whether joint or other) must be arranged prior to the induction of the project that is agreeable to both parties.

§5. Knowledge/Data. The parties will establish a technology working group which will include in its membership representatives chosen by the tribal council who have particular knowledge and skills with respect to the development and revitalization of the Miami Indian language. The technology working group will meet semi-annually at mutually agreeable times, dates and places for the purpose of (a) pursuing the development of the Miami Indian language; (b) developing additional expert assistance to aid further in the development of the Miami Indian language; (c) developing technology to aid in the development of the Miami Indian language; (d) review guidelines, previously set forth by the technology working group, for the distribution of language materials to Miami communities and for the distribution of language materials to academic institutions, and/or other interested parties, that may have an interest in acquiring language materials created under this agreement; (e) to outline educational needs and develop instructional workshops for Miami Indian language instructors who will work under the direction of the technology working group; and (f) to handle culturally sensitive materials in a like manner agreeable to both parties.

§6. Reports and Records. The technology working groups from both MTO and MNI will jointly provide each Tribal Council and Business Committee with a semi-annual report concerning work by themselves and experts employed by each as to the development of the Miami Indian language pursuant to this agreement. During the term of this agreement, each shall keep complete and accurate books and records, and they shall make such records available to the other at anytime during reasonable business hours.

§7. Term and Termination. The initial term of this agreement shall be ten (10) years unless either party gives written notice of termination to the other at least sixty (60) days prior to the expiration of the preceding term, this agreement shall be extended automatically for successive ten (10) year terms.

In the event that either party elects to terminate this agreement after the initial period, the other has the right to purchase the non-continuing party's full interest in the joint venture. The value of the interest shall be mutually agreed upon; and in the event the parties are unable mutually to agree on the value of the interest, such value shall be determined by an independent auditor selected by the mutual agreement of both parties.

§8. Notice. Any notice or other communication required or permitted by this agreement shall be in writing. Such notice or other communication shall be sufficient on the date of mailing if sent by certified or registered mail, postage prepaid, addressed to the parties as set forth above.

§9. Confidentiality. During the term of this agreement and for twenty (20) years thereafter, the parties shall use reasonable efforts to prevent disclosure to others of information related to products developed pursuant to this agreement, except as follows:

1. with written consent of the other party;
2. to the extent that such information was known to a party prior to receipt of it from the other party, and such knowledge is documented;
3. to the extent that such information was public knowledge at the time received by the other party, or later became public knowledge through no fault of the receiving party;
4. to the extent that such information was lawfully obtained from a third party; or
5. to the extent that disclosure is necessary to meet governmental laws, regulations or requirements.

§10. Assignment. This agreement shall not be assigned by any party without the written consent of the other party. If any assignment occurs pursuant to this Section 8, this agreement shall be binding on the assignee in question.

§11. Modification. This contract constitutes the full understanding of the parties as to the extent of their rights and obligations under this agreement. No oral or written statements or agreements made prior to execution of this document shall modify the terms of this agreement. This agreement may not be amended unless such amendment is in writing, signed by the parties, and specifically indicates that it amends this agreement.

§12. Governing Law, Waiver. This agreement shall be construed in accordance with the law of the State of Indiana or Oklahoma, and may be enforced in any Indiana or Oklahoma court of competent jurisdiction, provided that the Miami Tribe of Oklahoma waives its immunity from suit only to the extent to give effect to Section 13 herein, provided that a resolution of the Miami Business Committee acknowledging such a waiver has been properly authorized.

§13. Arbitration. The parties agree that any disputes arising under this agreement shall be submitted and finally settled by arbitration. Arbitration shall be conducted before one or more Native American arbitrators, who is familiar with American Indian affairs, including language and culture, in accordance with the rules of arbitration of the American Arbitration Association.

IN WITNESS WHEREOF, the parties have executed this agreement on the day
and year first above written.

MIAMI NATION OF INDIANS OF THE
STATE OF INDIANA, INC.

By Frances Dunnagan
Frances Dunnagan (Pozahcozequah)
Acting Chief

ATTEST:

Phyllis Miley
Phyllis Miley (Maconaquah)
Tribal Secretary

MIAMI TRIBE OF OKLAHOMA

By Floyd E. Leonard
Chief Floyd Leonard (Wawpawwawquah)

ATTEST:

Julie K. Olds
Julie Olds (Tahkamwa)
Secretary-Treasurer

STATE OF INDIANA,
COUNTY OF HUNTINGTON, SS:

Before me, a Notary Public in and for said County and State, personally
appeared the within named FRANCES DUNNAGAN (Pozahcozequah) and PHYLLIS MILEY
(Maconaquah), the Acting Chief and Secretary, respectively, and acknowledged
the execution of the above and foregoing Compact for and on behalf of Miami
Nation of Indians of the State of Indiana, Inc., as their free and voluntary
act and deed for the uses and purposes therein mentioned.

WITNESS my hand and notarial seal this 5th day of November, 1997.

My Commission Expires:
12/13/98
County of Residence:
Grant

Albert C. Harker
Albert C. Harker, Notary Public

STATE OF INDIANA,
COUNTY OF HUNTINGTON, SS:

Before me, a Notary Public in and for said County and State, personally
appeared the within named FLOYD LEONARD (Wawpawwawquah) and JULIE OLDS
(Tahkamwa), the Chief and Secretary-Treasurer, respectively, and acknowledged
the execution of the above and foregoing Compact for and on behalf of Miami
Tribe of Oklahoma, as their free and voluntary act and deed for the uses and
purposes therein mentioned.

WITNESS my hand and notarial seal this 5th day of November, 1997.

My Commission Expires:
12/13/98
County of Residence:
Grant

Albert C. Harker
Albert C. Harker, Notary Public

ATTACHMENT 10

Miami Tribe of Oklahoma

Tribal Administration
(918) 542-1445 • Fax: (918) 542-7260
Tax Commission
Housing Improvement
Child Care
Community Health



Senior Service Center • (918) 542-7377
Library/Archives • (918) 542-4505
Tribal Police • (918) 542-9493
Domestic Violence/Emergency Shelter
Service • (918) 542-8668
Tribal Longhouse • (918) 675-4805

202 South Eight Tribes Trail
P.O. Box 1326
Miami, Oklahoma 74355

RESOLUTION #00-45

A RESOLUTION SUPPORTING IN PRINCIPLE THE ATTEMPT OF THE MIAMI OF INDIANA TO GAIN FEDERAL RECOGNITION AS AN INDIAN TRIBE SEPARATE FORM THE MIAMI TRIBE OF OKLAHOMA.

WHEREAS: The Miami Tribe of Oklahoma is a federally recognized Indian Tribe, organized under the Oklahoma Indian Welfare Act of 1936, with a Constitution and By-Laws approved by the U.S. Secretary of the Interior on August 16, 1939, and amended on February 22, 1996.

WHEREAS: The Business Committee of the Miami Tribe of Oklahoma is empowered to act on behalf of the Tribe in all matters which the Tribe is empowered to act on, under Section 1, Article V of the Constitution and By-Laws, and;

WHEREAS, the Miami Business Committee supports ^{the} ~~he~~ efforts of all Native Americans who are seeking recognition by the Federal government of their status.

WHEREAS, the Miami Business Committee wishes to recognize its affinity for the culture they share with the "Miami of Indiana", and to recognize its regard for the efforts the "Miami of Indiana" have taken regarding their attempt to be federally recognized.

NOW THEREFORE BE IT RESOLVED, that the Miami Tribe of Oklahoma expresses its support for the continuing efforts taken by the "Miami of Indiana" in regard to their Federal recognition attempt.

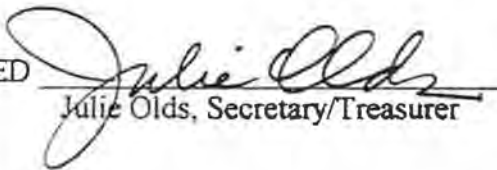
THEREFORE BE IT FURTHER RESOLVED, that the Miami Tribe of Oklahoma by its expression of support for the continuing efforts taken by the "Miami of Indiana" in regard to their attempt to obtain Federal recognition does not by this resolution intend to make any statement that would diminish the rights and status of the recognition of the Miami Tribe of Oklahoma as a sovereign Tribal government affirmed by its continuing relationship with the United States of America.

*The Miami seal has a blue background, representing peace and tranquility;
red, representing courage, twin teepees spell out the word "Miami";
the words "mamaque" "pehkokia" means "together peace".*

CERTIFICATION

The undersigned as Chief of the Business Committee does hereby certify that the Miami Tribal Business Committee is composed of five (5) members. The foregoing resolution was duly adopted this 8 day of June, 2000 in a duly called regular meeting of the Miami Tribal Business Committee, at which a quorum was declared with of vote of 4 for, 0 against, and 0 obtaining.


Floyd E. Leonard, Chief

ATTESTED 
Julie Olds, Secretary/Treasurer

G2X 5170 2 PAGES

TO: MR. J. MILLER

765.669 3119

FLOYD E. LEONARD, CHIEF

TO: MR. J. MILLER

PER: MR. J. MILLER

