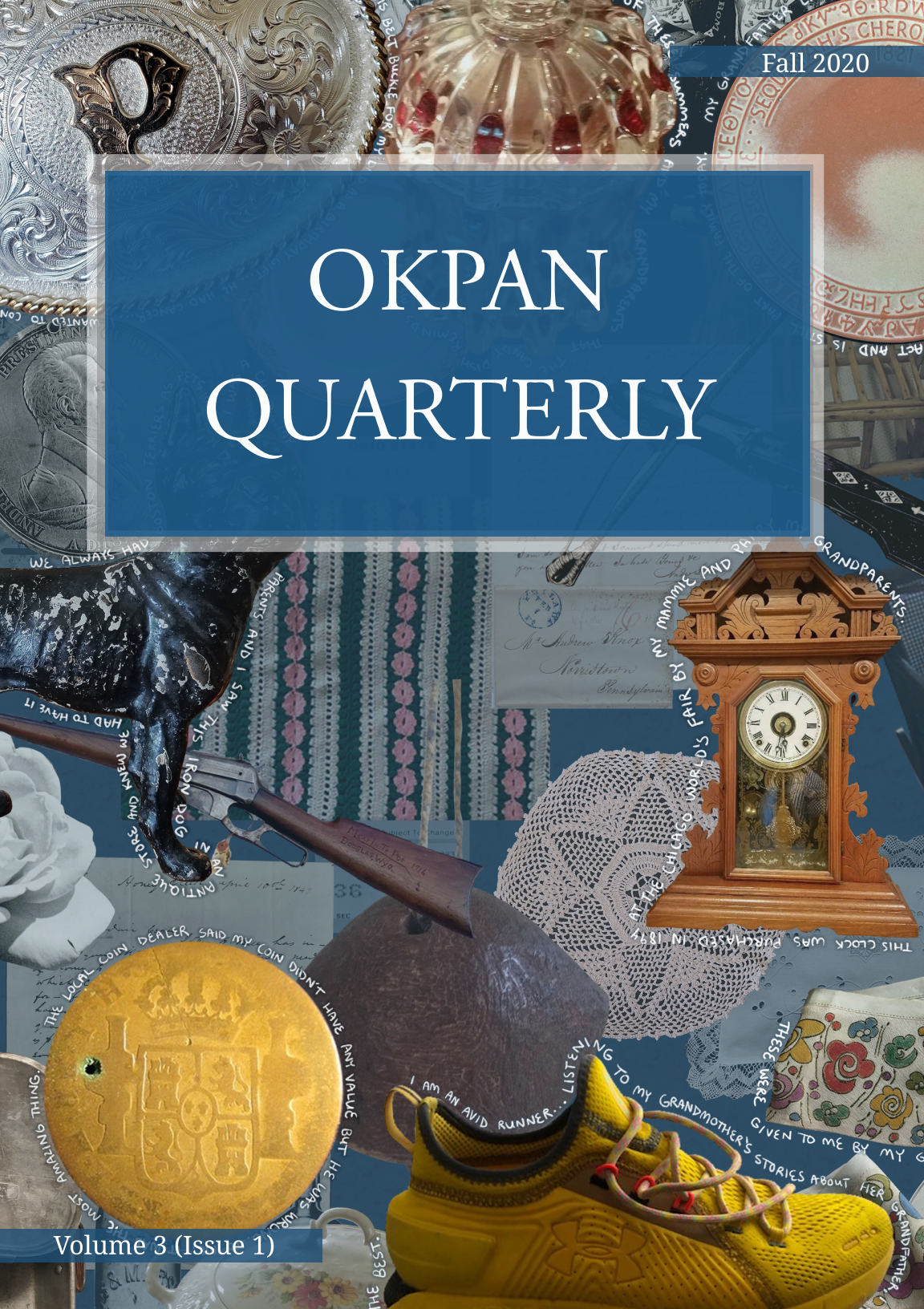


Fall 2020

OKPAN QUARTERLY



WE ALWAYS HAD

HAD TO HAVE IT
30 OKPAN KAW
ANTIQUE STORE
IN AN

THE LOCAL COIN DEALER SAID MY COIN DIDN'T HAVE ANY VALUE BUT HE WAS WRONG
THE MOST AMAZING THING
I AM AN AVID RUNNER... LISTENING TO MY GRANDMOTHER'S STORIES ABOUT HER GRANDFATHER
THE BEST.

LETTER FROM
M. Andrew Wood
Kerrington
Bandyford

AT THE CHICAGO WORLD'S FAIR BY MY MAMMIE AND PA
GRANDPARENTS:
THIS CLOCK WAS PURCHASED IN 1874

THESE WERE
GIVEN TO ME BY MY G

Volume 3 (Issue 1)

IN THIS ISSUE

3 Letter from the Director

A letter introducing the fall issue from our executive director, Dr. Bonnie Pitblado.

4 Oklahoma Archaeology Month

October is Oklahoma Archaeology Month. Learn more about this year's events!

9 Oklahoma Archaeology Month Events Calendar

Your guide to all that's going on in Oklahoma in the month of October.

10 Power, Politics, and Place: The Impact and Archaeology of Early 20th Century Anti-Black Massacres in the United States

Nkem Ike discusses her dissertation research examining anti-Black violence against communities in the United States.

16 Community Spotlight: Gerald Franklin

Ella Crenshaw interviews OAS member and longtime OKPAN volunteer Gerald Franklin.

21 OKPAN Community Service Award

OKPAN announces the first ever Community Service Award winner, Gerald Franklin.

22 Oklahoma Anthropological Society

The latest events and news from OAS.

23 OKPAN Faces

Ongoing series highlighting OKPAN staff, volunteers, interns, and advisory board members.

LETTER FROM OKPAN'S EXECUTIVE DIRECTOR



DR. BONNIE PITBLADO

Dear OQ Readers,

We last published *OKPAN Quarterly* (Volume 2.1) a year ago, and we told you then that our editorial team had decided to subsequently publish twice per year (in fall and spring), rather than four times. The idea was to give our writers more time to develop, research, and write fresh content for you.

Unfortunately, the Covid-19 pandemic struck as we geared up to produce our spring 2020 issue. Like so much else, the virus forced us to rethink everything OKPAN does and how we do it. Our world pivoted to a new virtual reality, and the planned spring OQ (Volume 2.2) became a casualty of the transition.

But it is the beginning of a new year for OKPAN, and we are pleased to help launch it with OQ Volume 3.1. We are also pleased to share that we will make up for pandemic losses with a return to our quarterly roots, so expect to see three more issues in the winter, spring, and summer to come.

October is, of course, *Oklahoma Archaeology Month* (OAM), a time that museums, universities, tribes and many others celebrate heritage. In a normal year, these events take place all over the state. This year, most of them are—you guessed it!—online.

In the pages that follow, see (and interact with!) the lovely 2020 OAM

poster, read about and register for OKPAN's three OAM offerings, and check out a delicious menu of events hosted by others who share our passion for the past.

You will also find a piece by Nkem Ike, a doctoral candidate in the University of Tulsa Anthropology Department. Ike discusses her research on anti-Black race massacres in Tulsa, Providence (RI), Springfield (IL), and Rosewood (FL). She shows how archaeologists can at once illuminate the past and advance social justice in the present.

We round out the issue by shining our “community spotlight” on Gerald Franklin, the recipient of OKPAN's first-ever Community Service award. Learn how this remarkable Oklahoman has become involved in archaeological research, teaching, and service, and hear his suggestions for how you can follow suit.

Thank you for being part of the OKPAN community, and happy Oklahoma Archaeology Month!

Sincerely,

Bonnie Pitblado

OKPAN Executive Director,
Robert E. and Virginia Bell
Professor of Anthropological Archaeology,
University of Oklahoma

WE ARE MAKING HISTORY

We have a poster!

This year's Oklahoma Archaeology Month poster was designed by Naomi Dunn, a joint Anthropology and Graphic Design major at Tulsa University. The theme, "We Are Making History," explores our connection to things, the meaning and stories they carry, and how that meaning shifts and changes through time. This poster was inspired by a relatively new OKPAN initiative, the Oklahoma Community Heritage Project (OKCHP). This project seeks to impart the idea that the importance and significance of objects does not derive from their tangible qualities but from the stories they can tell us about ourselves. This virtual collection showcases photos of heirlooms and beloved objects and their associated stories from all over the state of Oklahoma and beyond. By contributing an object to the project, contributors are asked to consider what they value about their own heritage and how their history speaks to their lives in the present day. If you'd like to contribute an ob-

ject of your own to the project, please visit okpan.org, and click on the Oklahoma Community Heritage Project tab.

Finally, please be sure to visit our website and enjoy our fully interactive version of the poster! All objects are interactive and link to their respective stories and information. While many of the objects are beloved family heirlooms donated to OKCHP, others are historic artifacts, archived through the Oklahoma Historical Society. Will you be able to tell which is which? Visit our interactive poster on our website to find out!

CLICK [HERE](#) TO VISIT OUR INTERACTIVE OAM 2020 POSTER.

CLICK [HERE](#) TO LEARN MORE ABOUT THE OKLAHOMA COMMUNITY HERITAGE PROJECT.



We Are Making History.

This poster speaks to two kinds of stories, those of cherished family heirlooms lived and told by people in the present, and those of museum and archival artifacts whose stories reflect Oklahoma's history. Can you tell the difference? Things, the basic unit of archaeological study, are much more than material to be interpreted to understand past lifeways. Rather they are symbols, memories, and to some, as alive and present as we are.

Objects have meaning through their ongoing relationship with people, past and present. Some object's stories are sacred, only ever intended to be known by a select few. Others are communal, a way to bring us together and create common ground. Whether artifact or heirloom, for us or for someone else, things and their stories have the power to tell us who we are. Archaeology, seemingly about the past, speaks to both our present and future.

Oklahoma Archaeology Month 2020 | okpan.org

Oklahoma Archaeology Month 2020

It's that time of year again!

October is Oklahoma Archaeology Month (OAM), and while Covid-19 may have put a wrench in our initial plans, we're thrilled to still be able to celebrate our state's heritage, history, and archaeology with you. This year we are pleased to offer all OKPAN-sponsored OAM events digitally and free of charge. It's been a tough few months for everyone, so if you're looking for a distraction and would enjoy thought-provoking discussions from several of the best minds in the field, keep reading to learn more about our fantastic lineup of speakers.

***Dealing with the Fringe: Archaeological Thinking About Everything from Ancient Aliens to Viking Runestones*, by
Larry Zimmerman**

October 7, 2020 (6:00 PM):

Dr. Larry Zimmerman will explore pseudoarchaeology happening right here in the state as he tackles debates centered around the Heavener Runestones and Viking archaeology. Dr. Zimmerman is professor emeritus of Anthropology & Museum Studies at the Indian University-Purdue University Indianapolis, where he is the Public Scholar of Native American Representation.

Register [here](#)

Plundered Skulls and Stolen Spirits: A Conversation with Chip Colwell and Gordon Yellowman

October 14, 2020 (6:00 PM):

Dr. Chip Colwell and Gordon Yellowman will give insight and answer questions about Colwell's book, *Plundered Skulls and Stolen Spirits: Inside the Fight to Reclaim Native America's Culture* (University of Chicago Press, 2017), offering insider perspectives on the complex process of repatriation between museums and Indigenous communities. Chip Colwell is the editor-in-chief of *Sapiens*, an online anthropological magazine, while Gordon Yellowman is Cheyenne Chief of the Southern Cheyenne Nation. The book is available for purchase [here](#).

Register [here](#)

Towards an Antiracist Archaeology: Strategies for Creating and Sustaining Diversity, Equity, and Inclusion in the Field, In the Canon, and in the Profession. A Workshop with Dr. Mia L. Carey

October 18, 2020 (3:00 pm):

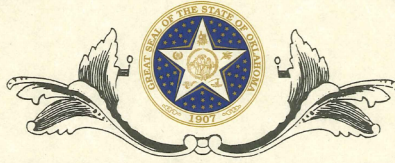
This workshop will address the legacy of racism in archaeology and steps we can take to combat expressions that linger today. Dr. Carey is an independent scholar whose research centers on African American experiences through foodways of free individuals during the 19th and 20th centuries and more recently, the silencing and suppression of African Islam in the United States.

Register [here](#)

Be sure to check in frequently with our website and social media pages for other events happening throughout the state. Like OKPAN's offerings, many other events are digital as well, so you're sure to find something that fits your interests.

We can't wait for you to join us for a fantastic Oklahoma Archaeology Month 2020!

STATE OF OKLAHOMA



EXECUTIVE DEPARTMENT

Proclamation

Whereas, the story of Oklahoma's distant past is recorded in tens of thousands of prehistoric and historic archeological sites found in many counties; and

Whereas, the Oklahoma Anthropological Society; the Oklahoma Archeological Survey; the Oklahoma Historical Society, State Historic Preservation Office; the Oklahoma Public Archaeology Network; and the University of Oklahoma Anthropology Department believe that increased public awareness about the significance of these special places and about the threats to them will improve their protection; and

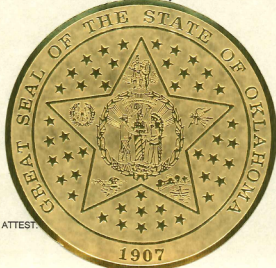
Whereas, these agencies and organizations are partnering with archeologists representing federal, tribal, and state agencies, cultural resource management firms, academic institutions, and museums to share information about archeological research and preservation projects through a coordinated program featuring demonstrations of prehistoric daily life, cultural heritage performances, exhibits and lectures in communities throughout the state;

Now Therefore, I, Governor J. Kevin Stitt, do hereby proclaim October, 2020, as

"Oklahoma Archeology Month"

in the State of Oklahoma.

In Witness Whereof, I have hereunto set my hand and caused the Great Seal of the State of Oklahoma to be affixed.



ATTEST:

Done at the Capitol, in the City of Oklahoma City, this twenty-second day of September, in the Year of Our Lord two thousand and twenty, and of the State of Oklahoma in the one hundred and twelfth year.

Michael Rogers
SECRETARY OF STATE

Kevin Stitt
GOVERNOR

Oklahoma Archaeology Month Calendar

OCTOBER 2020

OCTOBER 1

Life at Hunter's Home: Annual Ghost Stories Event

Hunter's Home Online Event, all month

OCTOBER 2

The United Nations Declaration on the Rights of Indigenous Peoples

UCLA Law Online Panel, 2:15 - 3:30 PM

OCTOBER 3

Chuck Wagon Dinner: Grab-and-Go

Chisholm Trail Museum, Kingfisher, 6 PM

OCTOBER 6

Chaht Tosholi Virtual Speaker Series:
Pre-removal Choctaw History with
Greg O'Brien

Choctaw Nation Historic Preservation,
11 AM

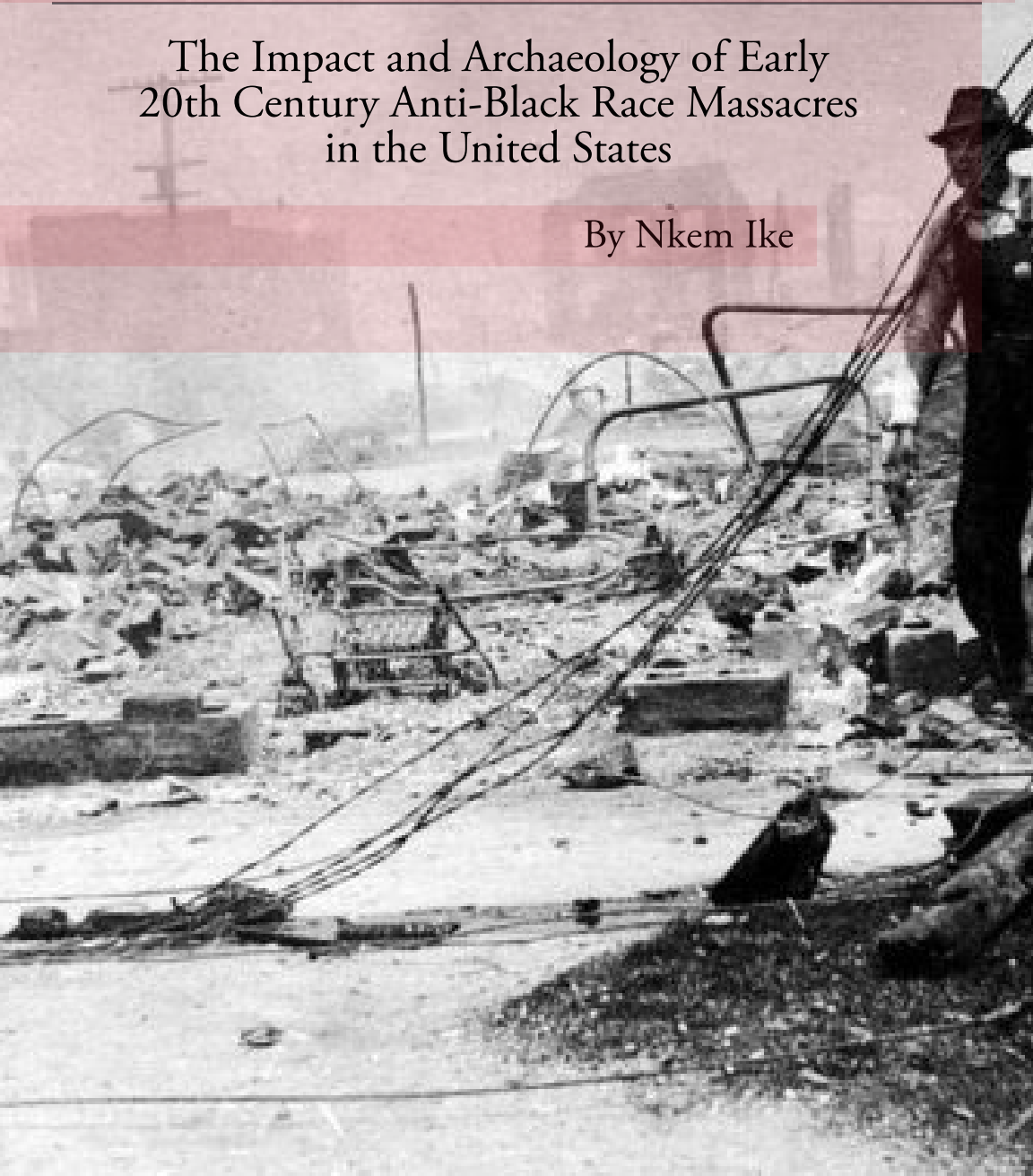
OCTOBER 7

For more information and a complete list of events, please visit our website at okpan.org!

POWER, POLITICS, AND PLACE:

The Impact and Archaeology of Early
20th Century Anti-Black Race Massacres
in the United States

By Nkem Ike



I first learned about the Tulsa race massacre in the Fall of 2010 after a class assignment from my college English professor. Students had to do a presentation about an event from our local history, so I asked my mother about a potential topic. Even though she is not from Oklahoma, she suggested the violent attack against the Black Tulsa community in 1921. At the time I had no idea what she was talking about. During my presentation, it became clear to me that no one else in the class had heard about the massacre either.

Admittedly, I was ignorant of the robust and complex history of Tulsa, Oklahoma. For my research, my mother accompanied me on a tour of the Mable B. Little house and Greenwood Cultural Center. While at the Little house, I saw how people lived during that time. The furniture and trinkets were all placed in a way to personalize the home. It became apparent that the space was intended to transport visitors to a place in history that time tried to forget, while the photographs of survivors lining the walls at the Greenwood Cultural Center showed us their pain and re



Recently renovated Greenwood Cultural Center in Tulsa.

silience. As we left the Center, I looked out at Vernon AME church, Interstate 244, and the few businesses that still lined the street. At that moment I found it hard to believe that such a large, vibrant community had once existed there.

After initially learning about the massacre, I was left with more questions than answers. I found myself asking: how could something like this happen? How have I never heard about it? I felt remorse and sadness upon realizing that there was chunk of not only American history, but my own history that I was missing. I began to wonder when other people found out about the atrocities that happened in Tulsa and who told them. Now I understand that the lack of discourse and education was yet another atrocity committed against the

Black community in Tulsa and in similar places all over the United States. The systematic erasure of race massacres from the public record represents a powerful political tool that justifies the lack of Black people in the historical and archaeological record. It is a way to evade blame and claim that Black people don't care about history. My exploration of race massacres is my way, as a Black American, a feminist, and a historical archaeologist of dispelling these myths and addressing these questions.

The communities of anti-Black violence under the purview of my research are Snowtown in Providence, Rhode Island; Springfield, Illinois; Greenwood in Tulsa, Oklahoma; and Rosewood, Florida. To center Black people in my research, I employ Black feminist archaeology theory and a Black geographies methodological approach. At their core, these frameworks highlight the political nature of race, space, place, identity, and memory. In *Black Feminist Archaeology*, archaeologist Whitney Battle-Baptiste argues for archaeology from a Black feminist standpoint be-

cause of its ability to bring people into the narrative that have long been erased or had their historical impacts ignored. In her article, "A Black Feminist Inspired Archaeology," Maria Franklin notes that the role of this approach is grounded in incorporating a perspective that focuses on the Black experience, which is integral to understanding how communities view themselves. Franklin said it best when she stated that whether collective memories are real or not, they "project our sense of longing to belong in a society where our citizenship is still in question." Katherine McKittrick describes Black geographies in her book, *Demonic Grounds: Black Women and the Cartographies of Struggle*, as "space, place, and location in their physical materiality and imaginative configurations [which] allows us to engage with a narrative that locates and draws on Black histories and Black subjects in order to make visible social lives which are often displaced [and] rendered un-geographic." By centering Black people, their experiences, identities, and perceptions of place, archaeology can be a tool for social justice to help bring communities on

paths of reconciliation.

To engage with Black feminist archaeology theory and a Black geographies methodology, my analysis must first position itself as both comparative and community collaborative. With these approaches, I am able to more deeply understand anti-Black race massacres, how the physical landscapes underwent radical transformations over time, and the ways in which diverse communities responded and continue to respond to these changes. In addition, I can better examine the dislocation and movement of Black people and other locals from these communities. With that said, it is clear from the work done by these communities that the efforts to remember, commemorate, and find justice is a constant, yet worthy endeavor.

I initially chose these communities for my research because of the existing archae-

ology, but as I started doing more research, uncovering more about each enclave, a need for community collaboration and a comparative analysis became more apparent. The process of working with communities reveals how people reimagine their local landscapes so that it both reflects the violent events that took place but also commemorates and emphasizes their unique collective identity. This approach forces archaeologists to prioritize and integrate Black people's knowledge into the field. This also positions archaeology to highlight existing community member work.

This research is important to me for a multitude of reasons. Anti-Black race massacres were the result of political ecosystems that safeguarded forces of white supremacy. But this legacy is not left in the past, and instead, massacres should be seen as magnified examples of violence

#TulsaSyllabus

The #TulsaSyllabus project is a comprehensive list of sources about the Tulsa Greenwood District and race discourse in Oklahoma. Visit their website to learn more!

against Black people that still persists today. Therefore, fundamentally, it is important to situate my research as a political statement that shows how the reclamation of space by communities, altered by anti-Black violence, is foundational to the concept of community building. This notion makes Black place-making and memory formation a political tool that draws awareness to the power, resilience, and survival of Black people. This research is deeply personal for me, because I'm not just looking at other communities, I'm also examining my own. Due to this, any approach I take will inevitably reflect the complex political aspects of anti-Black race massacres. The process of working with these communities reveals the ways that people reimagine their local landscapes to reflect the violent events that took place there but also commemorate and emphasize their community identity.

As long as there are deep fissures of inequality in the United States, research surrounding and our understanding of various forms of anti-Black violence will remain important. I frequently

hear from colleagues and classmates that they decide on research topics because they are fascinated by them. I must admit that I am not "fascinated" by research on race massacres or any other form of anti-Black violence. Rather, work surrounding race massacres is rooted in the pain of what it means to be Black in the United States. Anti-Black race massacre work and research is emblematic of the fact that there has always existed a struggle within the communities where these massacres took place. Engaging with the history of violence against Black people is painful, traumatic, and unnerving. However, what does make this work rewarding is uncovering the power of Black people and using all the tools at my disposal to highlight that power. Knowing that I am a part of a lineage of community members, activists, and scholars who have taken on the responsibility of doing this research makes me proud. This work is but one example of the resilience of these communities. For me, the ways in which Black people see themselves and their community and formulate their own identity is a political move, and one that neces-

sitates our attention as friends, family, community members, and scholars. Now that there is more public discourse, research, and visibility around Greenwood and other predominately Black communities, it is incumbent upon us to acknowledge and fight for their legacies. ■

Nkem Ike is a doctoral student in the Department of Anthropology at the University of Tulsa and a member of OKPAN's advisory board.

Want to learn more about the Greenwood District in Tulsa, Oklahoma? Check out these local resources!

Greenwood Cultural Center

322 North Greenwood Ave

<https://greenwoodculturalcenter.com/>

John Hope Franklin Center for Reconciliation

535 North Greenwood Ave.

<https://www.jhfcenter.org/contact>

Rudisill Regional Library

400 Civic Center

<https://www.tulsalibrary.org/locations/rudisill>

COMMUNITY SPOTLIGHT:

Gerald Franklin

Interview by Ella Crenshaw



Last spring, I had the privilege of interviewing Gerald Franklin, an avocational archaeologist, flintknapper, blacksmith, and frequent OKPAN volunteer who has taught workshops, attended conferences, and is overall highly involved in Oklahoma archaeology. I visited Gerald at his backyard workshop to chat about his background, interests, and involvement in Oklahoma archaeology.



Franklin demonstrates for the OKPAN team at his workshop.

EC: So Gerald, tell me a little about yourself.

GF: Well, I was born at a very early age. I spent almost 23 years in the army; I was field artillery until I retired. After that, I started work as a defense contractor, a software engineer, and I analyzed software for tactical computers. I finally burned out on that, and I told [my wife] Frankie that I'd retired once, and I don't want to retire again, so this time I just quit. Then I started raising cattle on our place down south and east of Duncan. I did that for 20-something years and then got old and moved to town, but I got involved in blacksmithing a while before that.

EC: What introduced you to blacksmithing?

GF: Well, when I was a rancher, one day I was sitting at the PC, and I wondered if I would get any hits if I looked up blacksmithing. And so I did, and the screen lit up with all sorts of sites and supply companies. I had welders and torches and stuff like that to keep everything fixed when bulls tore it up on the ranch, so I bought a how-to book online. I probably understood maybe half of it. Too many technical terms like "chisel." I was out in the pasture one day checking the cows, I had my radio on the Lawton NPR station, and this ad came on saying, "We're going to have a one-day blacksmithing work-

shop all day Saturday. We'll feed you lunch. Costs \$100." So I was interested, and I went back to the house and took that before the Ways and Means Committee, Frankie. I said, if I go take this class, I'll either get bit by the bug or decide I don't want anything to do with it and give the book away. Well, obviously, the bug bit me. That's when I found out about our state blacksmithing association, Saltfork Craftsmen, and started going to their meetings and workshops. Eventually this was how I started helping out with demonstrations at the Museum of the Great Plains and heard about the Oklahoma Anthropological Society.

EC: You've been a member of the Oklahoma Anthropological Society (OAS) for about 15 years now, right?

GF: Yep, I joined the OAS while I was still ranching, in 2005, so this would be my fifteenth year. But I wasn't near as active in it as I am up here [in Norman], because I was a member of was the Greater Southwest Chapter, and they had meetings and events once a month, but it was about a 60 miles drive for me, versus 80

miles to Norman, so I didn't do a lot. I participated in a mammoth dig down in Southwest Oklahoma. We kept excavating mammoth bones until the Museum of the Great Plains said, "Stop, we don't have any more room!" I also dug at the Longest site down on the Red River in Jefferson county. That was an interesting one, and then I dug up at Deer Creek. Well, I think that maybe my digging days are slowly drawing to an end, I can't get down and get up like I used to, so I have to resign myself to analyzing in the lab in the air conditioning.



Franklin has been a blacksmith for more than 15 years.

EC: What got you interested in archaeology and OAS in the first place?

GF: I've always been interested in that stuff, from TV programs and such, and I have a few older books that interested me in sites like Stonehenge. But I really got involved in the OAS through the Museum of the Great Plains. As a blacksmith, I'd help them with demonstrations; basically volunteer at the museum when they would have living history days and things like that. They used to have a big Mountain Man Rendezvous out there, and then at other times of the year they would have school kids visit to see a blacksmith. I started doing that, because at the time there weren't many blacksmiths around Lawton. Somewhere along the line I guess they put me on an email list, and I heard about somebody coming to talk about Caddo pottery on Saturday. I went to the public event, and it seemed like a pretty good outfit, so I just joined OAS right then. I sort of wasn't a very active member, but I keep my hand in archaeology much more since I moved up here.



Franklin posing with his work.

EC: Norman seems like a good place for getting involved in archaeology, being so near the University.

GF: Certainly. We moved up here around Thanksgiving of 2014. The following summer Dr. Bonnie Pitblado sponsored a survey up around Gunnison, Colorado. There were several grad students there, and they invited people from the OAS to come up and spend a week there on a survey. All you had to do was get there, and there were probably five or six of us from around the state. While I was up there, I noticed one of the students was reading a flintknapping book, one of the ones that I have. I commented to her that I had the same book, and she said that Dr. Pitblado was using it as one of the textbooks for her lithic analysis class in the fall. So I said, "Boy, I would really like



Franklin leads a flintknapping workshop at the 2020 Oklahoma Archaeology Conference held in Tulsa, Oklahoma.

to sit in on that class." She said, "Why don't you just get a hold of Bonnie, and see if you can do that." So I asked Dr. Pitblado if I could sit in and audit the class, and that's how we got going.

EC: How long have you been helping out with the lithics course?

GF: I have helped Bonnie Pitblado for the last four years with her class. She teaches every other year, and I teach the lithics students the practical knapping things. She wants them - rather than just showing them a pile of stuff like what's generally left for archaeologists to find - to at least get a feel for knapping.

EC: What advice would you give to someone interested in learning more about archaeology?

GF: It turns out that the state law in Oklahoma says that anybody over 65 can audit classes in any state college or university free of charge. OU handles it through their enrollment office. You submit a form to the professor and to enrollment, and they enter you into the system just like a student. This is how I can get Canvas, the library, JSTOR, and all the classes I audit. Anybody should be able to do it, not just for anthropology or archaeology classes, but for any college course. I think that's useful information. It's something everyone should know they're able to do, and they should give it a try if they're interested.■

Ella Crenshaw is the Assistant Director of OKPAN and a graduate student in the Department of Anthropology at the University of Oklahoma.

OKPAN COMMUNITY SERVICE AWARD



This year, we are thrilled to present Gerald with the first ever OKPAN Community Service Award!

This award recognizes his continued support and dedication to the organization.

Gerald has organized three Archaeological Skills Workshops, hosted OU flintknapping classes, and is an active OAS member.

THE OKLAHOMA ANTHROPOLOGICAL SOCIETY

NEWS AND EVENTS



Now accepting applications for 2021!

The Oklahoma Anthropological Society is now accepting proposals for their \$1000 Oklahoma Research Grant!

Funds are available to any undergraduate student, graduate student, or professional archaeologist working in the state. Applicants must be a member of OAS.

Funds may be awarded for but not limited to fieldwork expenses, lab analyses, or geophysics research.

Proposals are due by December 13, 2020.

For more information, please contact Ray McAllister at okla.anthro.society@gmail.com.

Submission Requirements

Applicants should submit a 1- 12 proposal to okla.anthro.society@gmail.com. Projects should include the following:

- Name, institution, mailing address, email, and phone number
- Description of project, including benefit to Oklahoma archaeology and how avocational archaeologists will be included (if appropriate)
- Documentation of permits, permissions, and tribal consultations
- Repository where artifacts, research, and documentation will be archived
- Advisor's name, address, and phone number
- Letter of support from advisor

OKPAN FACES



SAVANNAH MILLER

OKPAN Intern

Savannah Miller is an undergraduate at the University of Oklahoma majoring in Anthropology and minoring in History. She has experience with the Sam Noble Museum of Natural History and has done fieldwork in Rocky Mountain National Park. She hopes to help build a passion for archaeology and preservation within our community.



NOAH PLACE

OKPAN Intern

Noah is an undergraduate student at the University of Oklahoma double majoring in Anthropology and Music. He has traveled all over the state and is fascinated by everything he has learned. He is excited to work with OKPAN to share his knowledge of the state's rich archaeology with its people.



BLAKE MCDONALD

OKPAN Intern

Blake McDonald is an undergraduate student at the University of Oklahoma majoring in Anthropology. Blake will complete his degree in December 2020. He plans to take the LSAT upon graduation and continue his education in Law School.

The Oklahoma Public Archaeology Network's
Mission Statement:

Bridging communities with a passion for the past through public education and outreach, research and teaching partnerships, and professional development opportunities.

Special thanks to Naomi Dunn for designing our beautiful 2020 Oklahoma Archaeology Month poster as well as the cover for this issue of *OKPAN Quarterly!*

OKPAN Quarterly Staff:

Delaney Cooley - Editor-in-Chief

Kate Newton - Assistant Editor

~ Letters to the editor may be sent to ~
okpanquarterly@gmail.com

Please follow us on Facebook and Twitter and visit our website, okpan.org!

