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**Dalai Lama Greeted By Miami Tribe At Miami University** By George Ironstrack, Myaamia Project

On October 21, Miami University was honored to host a visit of the Dalai Lama to its campus in Oxford, Ohio. Tribal leaders, educators, and students all played a significant role in welcoming the Dalai Lama to our traditional homelands. The Dalai Lama is a spiritual leader to millions of Buddhists as well as the exiled head of state of Tibet. His followers refer to him by the formal title "His Holiness the 14th Dalai Lama." However, since none of the Miami people who interacted with him were Buddhists, they opted to instead use the meaningful Myaamia honorific, Neepwaankie (teacher), when addressing the Dalai Lama.

The visit began with a medium sized gathering in Miami University's Hall Auditorium. Neepwaankie the Dalai Lama was first welcomed by our good friend Dr. David Hodge, the President of Miami University. Dr. Hodge also awarded the Dalai Lama with an honorary doctorate in law from the University. Next, the Dalai Lama was presented with an International Leadership Award by Miami University alumnus Mr. Harry T. Wilks.

After these two prestigious awards, Daryl Baldwin welcomed the Dalai Lama to our homelands on the behalf

of the Miami Tribe of Oklahoma. In this address, Daryl recounted a brief version of our Nation's history using the council fire as a metaphor for community loss (the dying of flames) and the power of revitalization (the rekindling of a community fire from a few embers). The Miami Tribe's greeting concluded with a song performed by a group Miami Tribe students from Miami University. Videos of Daryl's speech and the students' song as well as photos from the event can be viewed on the Myaamia Project's Facebook page (see the entry from November 1 and October 25, 2010).

The last presentation to the Dalai Lama was by Professor Glenn Platt and the Armstrong Interactive Media Studies (AIMS) Department. Professor Platt and his colleagues demonstrated some technological tools that they have developed to help the Tibetans preserve their language and culture. These tools include a website that teaches the basics of the Tibetan language, a digital process for preserving Tibetan Buddhist prayer scrolls, and a three dimensional recreation of a Buddhist sand mandala (a sand painting that Tibetan Buddhists carefully create as a form of meditative prayer).

In the informal talk that followed, the Dalai Lama spoke at length about the importance of maintaining one's heritage language and culture. The Dalai Lama himself experienced removal of a sort when he was forced to flee his homeland, Tibet, at the age of sixteen. Since that day in 1959, the Chinese government refuses to allow him to return. Since the early 1950s, the Chinese government has maintained the position that Tibet is a part of China. From his new home in Dharamsala, India, the Dalai Lama and his advisors have established a Tibetan government in exile and have worked for decades to preserve the Tibetan language and culture. Today, there is a whole generation of Tibetans who were born outside of Tibet, and have never been allowed to visit their homelands. As he recounted the story of his people, it became increasingly clear that the Miami Tribe shares much in common with the Tibetan people. Sadly, our experiences with colonization and oppression of language and culture are quite similar.

See DALAI LAMA page 2

**Tribal Member Darren Cruzan Promoted in BIA Office of Justice Services** By Hugh Morgan

Three years after Darren Cruzan began his law enforcement career in Joplin, Mo., he received a telephone call from Chief Floyd Leonard at the Miami Tribe. It was 1995 and that call changed Cruzan's life.

And by hard work with his eyes always focused on working with the community, Cruzan has been named the top law enforcement officer for the U.S. Bureau of Indian Affairs.

At the end of September, Larry Echo Hawk, Assistant Secretary/ Indian affairs for the U.S. Department of the Interior, announced that Cruzan, an enrolled member of the Miami Tribe of Oklahoma, was the new deputy bureau director of the Bureau of Indian Affairs (BIA) Office of Justice Services.

In his post, he heads not only the law enforcement office in Washington, D.C., but is the top Indian Country law enforcement official throughout the United States.

"I am honored to be rejoining the Office of Justice Services and to lead this group of dedicated women and men serving Indian Country," Cruzan said at the time. "Because of the many challenges currently faced in Indian Country, it is with a sense of urgency that we will move forward with creative, innovative and meaningful initiatives designed to improve the quality of life for our tribal communities."

"The recently signed Tribal Law and Order Act affords us the opportunity to improve law enforcement services in Indian Country and promotes positive changes in the way we serve and protect our people," he added.

His approach involves community and it can be seen in the many successful positions he has held and in his fam-

ily and friends while growing up in Cartersville, a town not far from Joplin. During his childhood, he also fostered ties with the Miami Tribe through his mother, the late Shirley Sweeten, and the encouragement of his father Keith Sweeten, who helped raise Darren since he was eight years of age. His mother was the sister of Chief Leonard. Darren's sister, Tammy, served at the Miami Tribe's princess/ ambassador for a year and Darren would accompany her while she performed many duties for the tribe.

In 1995, Chief Leonard was well aware of Darren's success as a police officer and as a human being.

At the time, the Miami Tribe was just starting its police force. The Tribe had just received a federal grant to hire an officer for the Drug Abuse Resistance Education (D.A.R.E.) Program. Chief Leonard knew this could be the start of the tribe's police force, so he wanted to get someone already experienced in both law enforcement and the American-Indian community.

See Cruzan page 4



Darren Cruzan

# aacimwita akima: The Chief Reports

By Chief Tom Gamble - katakimaankwa

Aya ceeki eeweemilakakoki! As business slows down for the holiday season I would like to take this opportunity to send best wishes and season's greetings and to give an overview of some exciting events and activities that have taken place since we last met for annual meeting.

I would like to begin by mentioning the very important and emotional journey I made to the ancestral lands of the Miami people in September en route to the Green Teachers Seminar in Oxford, Ohio. In Ft. Wayne, IN, I was greeted warmly by tribal members who escorted me on a boat tour of the three rivers to view locations where Miami villages, Miami campsites and historic Forts previously stood. I visited the final resting place of the great Chief, Little Turtle and visited the historic Richardville home. This was a beautiful, heart-warming experience which I will not forget.

This fall I represented the Tribe traveling to Dover, Maryland for the dedication of the Fisher House for Families of the Fallen, a new facility constructed by the Miami Tribe of Oklahoma's 8a efforts at the Dover Air Force Base. It was an honor to be a part of this important project which allows families of the fallen to have a comfortable facility to use as they wait to witness the return of their loved ones' remains. This was a very emotional dedication that I was honored to attend on behalf of the Tribe.

On a happier note, Second Chief Doug Lankford and I traveled to Miami University in October to represent the Tribe during a visit to the campus by exiled Tibetan spiritual leader, the Dalai Lama. The Dalai Lama was very impressed with the Myaamia Language revitalization project and the strong interest of the Tribe whose issues to revitalize language and sustain tribal culture mirror the same issues he has for his people in Tibet. It was indeed an honor for the Tribe to be included in an event of this level.

This fall the Miami Tribe was honored by the

National Indian Gaming Association (NIGA) in Washington, D.C. who announced that the association would be honoring the Miami Tribe of Oklahoma by naming its main meeting room in its new D.C. building after the Miami Tribe. NIGA announced "The Miami Room" would include the seal for the Miami Tribe on its interior wall with pictures of past Chiefs of the Miami Tribe. This honor comes as the result of the Tribe's long support of NIGA for its commitment to the support of Tribal sovereignty and protection of Indian Gaming.

Politically, we have seen a positive change in recent federal legislation pertaining to tribes with the Cobell settlement and a the federal government's recent proposed legislation to reverse the wrongly decided Carciere case by enacting S. 1703 and H.R. 3742, a bill to amend the Indian Reorganization Act to reaffirm the authority of the Secretary of the Interior to take land into trust for Indian tribes.

In moving forward into 2011, a primary focus for the Tribe will be the drafting of a preliminary strategic 5-year plan. This is an immense project that will include the 38 tribal programs and all tribal businesses. We are in the process of reviewing several 5-year plan models to determine which model best fits the needs of the Tribe. It is our goal to have a draft 5-year plan in place for your review at this year's annual meeting.

We look forward to the annual stomp dance that will be held on January 29, 2011 at the Ottawa/Peoria building here in Miami. We have inquiries from many vendors who would like to participate in this year's event and look forward to a big turnout that weekend.

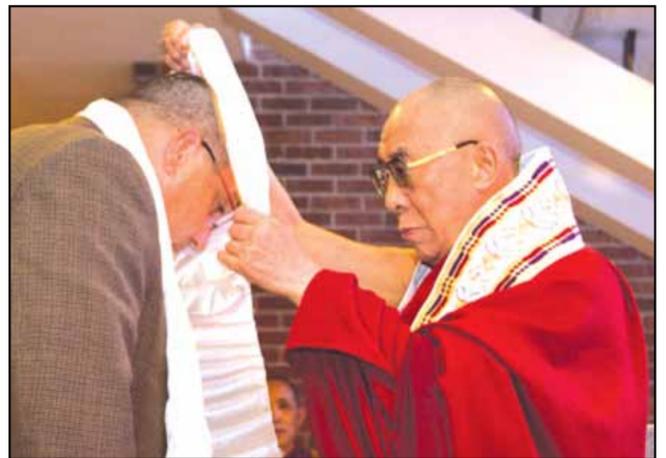
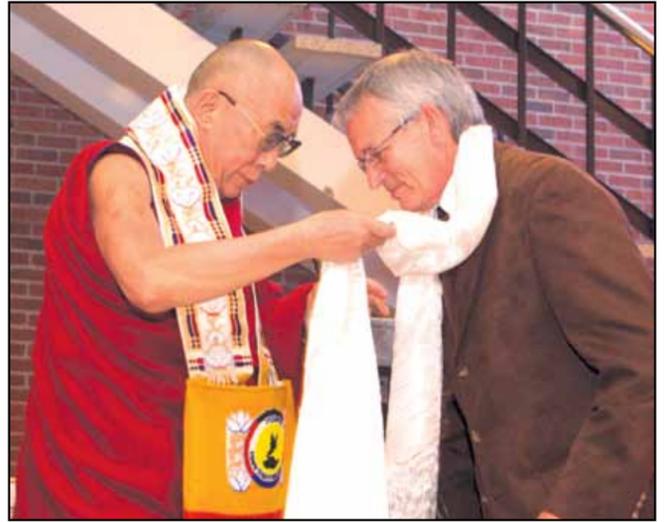
This past year for the tribe has included change and some re-direction, but continued hard work. Overall it has been a good year, a positive year. With continued hard work the future of the Tribe looks bright. I wish all of you a safe and happy 2011.



Chief Tom Gamble at the burial site of Mihshikinaahkwa, Chief Little Turtle, in Fort Wayne, Indiana. Photo courtesy of Tribal Member Dani Tippmann.



Chief Tom Gamble and Second Chief Doug Lankford gifted the Dalai Lama with a hand-made bandolier bag, created by Tribal artisan Larry Daylight. Respectfully, the Dalai Lama also gifted our Tribal leaders with beautiful handmade sashes.



## Dalai Lama *from page 1*

Following the gathering in Hall Auditorium, Chief Thomas Gamble and Second Chief Doug Lankford were honored to meet the Dalai Lama in person at a very small gathering and lunch. At this small gathering, Chief Gamble and Second Chief Lankford presented the Dalai Lama with a bandolier bag made by Larry Daylight. This beautiful bag was covered in traditional Myaamia diamond ribbonwork, the Miami Tribe's seal, and fourteen lotus petals (an artistic reference to the Dalai Lama's own story and the Buddhist belief in reincarnation).

The Dalai Lama's visit to Miami University concluded with a public talk at the largest venue on campus, Millet Hall. Approximately 10,000 people turned out to listen to the Dalai Lama speak on "Ethics in the Modern World." In this free flowing talk he called on the generation of the 21st century to do a better job of solving the world's problems without bloodshed and to do more to decrease the sense of division among the religions of the world.

The Dalai Lama's humility and sense of humor were constantly on display throughout the visit. He answered many questions from his audience with a hearty laugh and a sincere "I don't know." During his talk at Millet Hall the Dalai Lama wore a Miami University sun visor and at one point took off his shoes so he could more comfortably rest on the chair provided for him on the stage. At 75 years of age, he exuded a sense of elder knowledge and calm demeanor that put people around him at ease. The Myaamia title "Neepwaankia" definitely fit this generous and humble man. Neewe Neepwaankia (thank you teacher) for sharing your time and your knowledge with us.

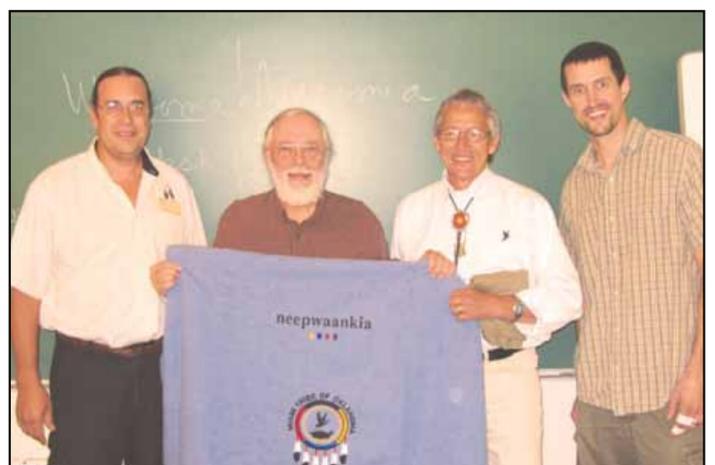
## A People and Their Homeland: The Miami Tribe (Myaamia)

By George Ironstrack, Myaamia Project

OXFORD, OH -This summer was the last of a three-year run for a two-week teachers workshop focused on the Miami Tribe. The workshop was run through the Green Teacher Workshop series and open to teachers pre-K-12. For the last three years we have immersed over 90 educators in Myaamia history, language, culture and modern issues. By far one of the most successful workshops we have done for educators. This collaborative effort was initiated through Miami University's Center for Environmental Education, Natural History, and Conservation and the Myaamia Project.

This year's workshop included a visit by Chief Gamble who interacted with 34 teachers for an entire morning. Participants learned first hand what it takes to run a modern tribe and Chief Gamble was able to learn about the curriculum each teacher was developing for their classes. As always this has been a highlight for all of us involved and it serves as one of the few opportunities we have to contribute to local teachers who often lack good materials about native communities. Tribal member, Dani Tippmann has also served this workshop as a plant specialist for the last three years.

At the closing of this year's program Chief Gamble presented Dr. Don Kaufman (Workshop director) with an inscribed blanket that said neepwaankia 'teacher' in myaamiaataweenki (the Myaamia language). Over the years we have come to appreciate Dr. Kaufman both as a teacher and a friend.



Chief Tom Gamble, second from right, gifted an embroidered Pendleton blanket to Don Kaufman (second from left) Director of the "Green Teacher Workshop" held in Oxford, OH. Chief Gamble was joined by Daryl Baldwin (left) and George Ironstrack (right) of the Myaamia Project, for the presentation.



## Myaamia Message to the Dalai Lama

The following address was presented to the Dalai Lama during his visit to Miami University on October 21, 2010. Daryl Baldwin, Director of the Myaamia Project gave the address on behalf of the Miami Nation. Tribal members, as well as the general audience, in attendance were moved by this message and many recommended that it be printed in our community newspaper as the words were written as the voice of our people.

neepwaankie...teacher!...It is with great honor and humility that I as a citizen of my tribal nation and Director of the Myaamia Project, welcome you to our ancestral homeland.

The Myaamia People have always been a people rooted in place, for much of our identity has emerged over time from the many places we call home. One of our tribal leaders during a treaty negotiation with the Americans generations ago stated:

“miisaahaki eehkwa peemihkaweeciki neeminki awiikawaanki oowaaha ašihkiwi”  
“The prints of my forefathers homes can be seen everywhere on the land”

The land is our storybook for our stories have, since time immemorial, emerged from the land. When we walk on our storybook we feel the presence of generations before us. We feel things that are very old and deeply rooted in place. This connection is very real to many of us and these feelings are very important for our survival as a Nation. It is the life force of the story that sustains us. Both our people and their places have to be together in order to feel that experience.

After many years of struggle, our ancestors were forced to sign the Greenville treaty in 1795. This treaty was significant because it forced our tribal nation to turn over a large tract of our territory to the newly emerging American government. The land our tribal nation lost, over 200 years ago, includes this very place where we gather today to welcome you as our special guest.

During the time of the Greenville Treaty, our ancestors, along with many other tribal nations, attempted to build a Council Fire between themselves and the Americans. Fire has always represented the strength of our relationship with others. Just as a fire must be fed in order to feel its warmth, so too must a relationship be nurtured for the union to be strong and beneficial.

During this period of our history the council fire burned bright and our leaders believed that our established peace with the Americans was good. Just fourteen years after the Greenville treaty Miami University was chartered as a public institution for higher learning. Miami University came into existence at a time when our tribal nation was still strong.

My 6th great grandfather who was called Mihšihkinaahkwa signed the Greenville treaty on behalf of our tribal nation in 1795. He saw great changes coming in the distance and worked hard to keep the Council Fire burning. He believed our future survival depended on our ability to keep the fire warm and to maintain our relationship with the United States. Mihšihkinaahkwa passed from this life in 1812 with many dark clouds on the horizon.

As the next 75 years unfolded, our tribal Nation was torn apart by several devastating events: the near complete loss of our historic homelands, forced relocations to the west of the Mississippi River, the removal of our children from their homes to boarding schools, and the continued legal challenges attempting to diminish our inherent rights as a self-governing nation. Our people became scattered during this time and this tore at the social fabric that had sustained us through the generations. This had

devastating effects on our ability to maintain our language and cultural practices. As a tribal nation we slowly watched as the fire we had worked so hard to build began to lose its flame. It became increasingly more difficult to feel the warmth of the fire and this led us to a very dark and cold time in our history.

As the flame of our council fire with the Americans began to dwindle our people became very discouraged. Several years ago I was visiting with one of our elders who is still with us today and of an advanced age. She told us that back in the early days when they would meet for tribal business nobody talked about the obvious dwindling of our communal flame, but that some believed the end was near.

But life has its own force and we are constantly reminded to be careful about how we interpret our future. Today the very institution that was built within our territory at a time our council fire was strong is now helping us fan the coals of a fire that has become weakened. We have heard our Elders say they cannot believe the growth within our nation today.

Miami University is playing a significant role in helping our nation rebuild by: educating our youth, helping us revitalize our language and culture, supporting our tribal educational initiatives, helping us address environmental concerns, supporting social improvements, and equally important, providing a nurturing place for tribal members both young and old to gather in our homeland. In other words, Miami University is helping us fan those embers from that fire long ago that once burned brightly here. It is our collective hope that someday in the near future we can both feel the warmth of the flame we create from this important and collective work.

As a tribal educator I see the glow of these embers in the hearts of our youth. Our work over the last 17 years has given us hope that the end is not near but that a flame can be rekindled as long as the coals are warm. Our nation's leaders see the glowing embers and are beginning to feel the warmth emerging from our young people. This moves our leaders to provide much needed support for our efforts. Furthermore, this warmth radiates through our community and assures us all that it is through our children that we can begin to heal the wounds of the past. Perhaps the time has come for the dark clouds Mihšihkinaahkwa saw coming, to clear, giving way to a brighter sky and new possibilities for our tribal nation.

Some of those embers are present with me today. Several of them are students here at Miami University and they eagerly await their opportunity to welcome you to our homeland and this great institution that bears our name.

The welcome song they have chosen will be sung in our native language, which is the language of this land and the language of our hearts. The song expresses our struggle to survive and the love for our people and our places.

(At this point in the presentation a small group of myaamiaki sang a song in myaamia with the hand-drum.)

It is our hope your time here will be filled with aweentioni neehi neehiteeheenki 'peace and kindness'.....kikwehsitoole (I show my respect to you).

Visit the Myaamia Project on Facebook to see a video of the presentation to the Dalai Lama. The video is in a wall post dated November 1, 2010. If you are not a Facebook user you will find a link to their Facebook page on the upper left corner of their website at <http://www.myaamiaproject.org>

**View the presentation made by the Myaamia Project staff and Tribal members/students to the Dalai Lama on the Myaamia Project's Facebook page. Visit [www.myaamiaproject.org](http://www.myaamiaproject.org) to find the link.**



Chief Tom Gamble shakes hands with young tribal members during a recent visit to Ft. Wayne, IN.

## Fisher House for Families of the Fallen

By Julie Olds

Chief Tom Gamble traveled to Dover Air Force Base, Delaware, on November 10, 2010 to witness the dedication ceremony for the newly constructed "Fisher House for Families of the Fallen". A beautiful new 8,462 square foot facility constructed through the Miami Tribe's 8a entity, Miami Business Services, working with a number of sub-contractors, under a government construction contract.

Part of President Obama's Nobel Prize Award contribution of \$250,000 - the largest gift to any not-for-profit organization from the President's Nobel Award - went into the construction of the Dover Fisher House and Pavilion.

Secretary of the Air Force Michael Donley and General Norton A. Schwartz, Chief of Staff of the Air Force, joined Fisher House Foundation Chairman Ken Fisher, President David Coker, Representatives of American Gold Star Mothers, Matthew Denn, Lt. Governor of Delaware and other special guests - on the day before Veterans Day - for the official dedication ceremony of Fisher House for the Families of the Fallen and Meditation Pavillion.

The Fisher House program, established in 1990 by Zachary and Elizabeth Fisher, provides temporary lodging to families of hospitalized active duty military members and veterans. Fisher House Foundation is committed to projects designed to improve the quality of life for our men and women in uniform, veterans, and their families.

Since April 6, 2009, more than 3,400 family members and friends of our Nation's war-fallen have traveled to Dover Air Force Base to witness the Dignified Transfer of their loved one. In the past, they were placed in local hotels and brought on base for the dignified transfer. With the construction of Fisher House for Families of the Fallen families will now be collocate on a campus where support is available if needed.

The new Fisher House for Families of the Fallen has been built to honor fallen servicemembers and their families. This Fisher House provides private suites and common areas in support of guest families, including a common kitchen, living room, dining room, family room, and laundry. The adjacent Meditation Pavilion is a 1,714 square foot sanctuary in the midst of a time of sorrow - a place for contemplation, services, or just a much-needed moment of peace.

Said Chief Gamble, "It was an honor to attend the dedication to represent our Tribal Nation. The sense of pride I felt to know the Miami Tribe played some small role in the construction of a place of such human importance was almost overwhelming. The Fisher House will serve as an enduring place of comfort to so many." "I realized that Miami people may have already been called to this place, or may be called in the future, due to loss of a loved one in service to this country. Knowing this, my pride in the project is even greater and I am humbled to be able to say I have been here. It will help me in understanding the sorrow of our own people should I be informed of the loss of one of our own myaamia service men or women".



**The new publication "myaamia neehi peewaalia aacimoona neehi aalhsoohkaana: Myaamia and Peoria Narratives and Winter Stories" is ready for distribution. We will mail one copy per household beginning February 1, 2011.**



## Cruzan Promoted in BIA *from page 1*

Chief Leonard knew who fit the bill. It was Darren Cruzan, who was excelling in his law enforcement career. So Chief Leonard made a call that would change Cruzan's life. Cruzan came to Miami, Okla., and met with Bill Bigheart, an administrator at the tribal headquarters, who was impressed with Cruzan's record. He was hired immediately.

This meant a major change in Cruzan's life, since this program focused on teaching fifth and sixth graders at seven schools in Ottawa County the dangers of alcohol and substance abuse. He gave lectures to all schools each week, and also did the police duties at the Miami tribe's headquarters. This led to the development of the tribe's police force where other officers were hired.

Cruzan worked as the D.A.R.E. officer for two years, in a program that the Miami Tribe provided free of charge for the schools throughout Ottawa County. In the summers between, Cruzan attended the United States Indian Police Academy in Artesia, N.M. The academy is located at the Federal Law Enforcement Training Center.

But at Miami, Cruzan kept his focus on educating the youngsters about living productive lives. After his second year, he provided the students with an extra treat for their graduation. Cruzan arranged for one of the Los Angeles police officers who created the D.A.R.E. concept to come to Ottawa County as the graduation's keynote speaker.

In 1997, Cruzan was hired by the BIA and assigned to the Eastern Oklahoma regional office. He worked primarily with the Cherokee Nation.

In 1998, Cruzan earned a promotion as a supervisory police officer and was assigned to the Indian Academy in New Mexico, where he trained newly hired police and detention and telecommunication officers working in Indian Country.

In 2001, Cruzan was promoted to criminal investigator and assigned to the BIA's field office in Portland, Ore., where he conducted federal criminal investigations and gave technical law enforcement assistance to the Indian tribes in the Pacific Northwest.

In 2002, Cruzan was promoted to supervisory special agent at the Crow Indian Reservation in Montana. It was here in 2004 that Cruzan's department was honored by the Secretary of the Interior with the Customer Service Excellence Award. It was for reducing the number of fatalities involving alcohol abuse from 14 to only one in the following year.

As in all accomplishments, Cruzan takes no credit for himself, but points to the community cooperation for saving lives. Cruzan said that this program started when Lt. Ed Eastman, a police officer working for Cruzan and a member of the Crow Nation, came into his office and said, "We got a huge problem here. We got to do something about this."

Cruzan agreed. They enlisted the help of Big Horn

County Sheriff Larson T. Medicine Horse, who is also a member of the Crow Nation. They also received help from Debbie Haines at the Indian Health Service and the assistance of the Montana State Highway Patrol.

Since no alcohol was sold at the Crow Reservation, tribal members would drive to neighboring towns for their purchases. Drunk-driving, however, was discouraged not only through education but by establishing random checkpoints throughout the reservation which had been publicized in the newspaper. And it worked.

"I got a lot of credit, but really it was a team collaborative effort by all those agencies working together," Cruzan recalled during the interview in November. "I still believe in that philosophy."

"As director I can set priorities for law enforcement throughout Indian country," Cruzan said. "But they will not work unless you work hand in hand with the Tribal leadership, and the community to get their buy-in."

As an example, at one spot in the United States, his office listed as the top priority the reduction of burglaries. However, the law officers talked with elders in the community there and discovered they were most concerned about the problems caused by juveniles who were out of hand.

"So, we changed our priority, and wouldn't you know it, not only did we see curfew violations start to decrease, we also started seeing the number of reported burglaries decrease," he said. "It's all about getting to know the people you serve."

"We bring tribal leaders and agencies together and roll up our sleeves and we discuss what our problems are," Cruzan explained.

"I do not feel like I have to be the smartest guy in the room; in fact, I rarely am. I am smart enough to know that the best way to solve a problem is to get all of the stake-holders together in a room, and not let them leave until we come up with a solution we can all get behind," Cruzan said. "The most important thing I do is to put teams of smart people together to work on issues."

In 2004, Cruzan was named the senior law enforcement advisor to the Bureau of Indian Affairs' associate director of operations in Washington, D.C. He also served as the law enforcement liaison to Indian Country for the Department of the Interior.

In 2006, Cruzan moved to the Pentagon Force Protection Agency of the U.S. Department of Defense as the assistant special agent in charge of the criminal investigative and protective directorate. He supervised the day-to-day operations of the agency's criminal investigations division. Cruzan also served as the detail leader on dignitary protections missions for senior Department of Defense officials in the United States and overseas.

Cruzan's missions included assignment in Iraq,

Lebanon, Saudi Arabia, Germany, France, Belgium, Austria, Japan, the Czech Republic, and the United Kingdom.

In addition to helping his wife in raising two girls, Cruzan also managed to complete his bachelor of science degree from Mountain State University in West Virginia. He also graduated from the Federal Bureau of Investigation's National Academy.

His experience and his record led to his being named the top law enforcement officer in the Bureau of Indian Affairs at the end of September. But in the back of his mind since he left work for the BIA was a memory of a man he called "Gary."

"Gary" would leave the reservation on Thursday or Friday night and purchase alcohol and would return in a rambunctious mood, leading to his arrested by BIA police. He would be jailed at the reservation and when he sobered up, he would go to court and get a two-week sentence.

During this time, "Gary" began to know Cruzan, who was the chief law enforcement officer. "Gary" was so peaceful, he was allowed out of the jail in the day and he would walk 100 feet to Cruzan's office and he would empty the waste baskets, dust and do other chores, all voluntarily. He and Cruzan became friends.

He illustrated what Cruzan had learned by his service --- that some folks jailed in Indian Country were criminals, but so many more were just substance abusers and when they were sober, they offered no problem to the community.

When Cruzan left the Crow Reservation, "Gary" still had an alcohol problem. Cruzan said that it looked like "Gary" was "serving a life sentence two weeks at a time."

Since that time, Cruzan wondered if he could have done more for "Gary." He felt some guilt.

A month after being named to his new position, Cruzan attended a corrections summit in Denver, Colo., for 25 tribal partners. When he spoke, Cruzan told the story of "Gary" and how inmates like him were not necessarily criminals, but rather needed rehabilitation and not long jail sentences..

To his right, he saw a woman smiling from ear to ear. He didn't know why, but he was intrigued.

As the meeting ended, he approached the woman who said she was from the same reservation where Cruzan, and "Gary" had known each other.

"I got a happy ending to that story," she told him.

"Gary" was now a substance abuse counselor at an alcohol treatment center on the Reservation. He had changed his life.

And to Cruzan, this is what can happen when we address the root cause of our shared problems in Indian Country rather than subscribing to the old way of doing business.

## Head Start Language Preservation Roundtable Meeting Held *By Daryl Baldwin*

The Myaamia Project recently participated in a first-of-its-kind Tribal Language Preservation and Revitalization Roundtable organized by the Office of Head Start (OHS). The meeting took place on December 1-2 in Washington, D.C.

The roundtable discussion was the outcome of 38 interviews conducted with successful language revitalization programs in 8 states during the summer of 2010. From those interviews 15 tribal language program directors were asked to attend the roundtable discussion to further the conversation about how Head Start may be able to assist tribal communities with language and cultural preservation. Also attending was federal representatives from OHS, representatives from the American Indian/Alaskan Native Branch; Administration for Native Americans; and the American Indian/Alaska Native Research Center.

The Office of Head Start is a national program housed within the U.S. Department of Health and Human Services' Administration for Children & Families. Its main mission is to advise the Assistant Secretary for Children and Families on issues regarding HS. HS is considered a successful national program that promotes school readiness especially for underrepresented groups. The OHS has maintained an American Indian/Alaskan Native program for several years and several tribes throughout the country maintain Head Start programs.

Our first day focused around general discussions of issues important to language and cultural revitalization in a Head Start program. Almost immediately the issue of benchmarks and standards came up as potential obstacles to learning in a cultural environment. A related challenge also emerged when a participant questioned whether it was in the interest of tribes who were just beginning to develop their educational infrastructure to model their tribal educational system after American public education. Another participant stated that much of our educational experience up to this point has hinged on a 'subtractive' model of education, which is designed to replace the native culture and language. What is needed is an 'additive' educational model, which seeks to include both the native language and English for instruction. Research is showing that students whose culture and language are valued as part of their overall educational experience do better academically.

The second day was spent working in groups constructing formal recommendations for HS officials. I have included a portion of the recommendations below. HS will produce their own more comprehensive report in the near future.

- 1.) Head Start (HS) must acknowledge the Indigenous knowledge system that the language and culture expresses as part of the educational experience for native children.
- 2.) Learning means different things to different cultures.
- 3.) Standardized testing and educational benchmarks reflect American cultural values and do not necessarily reflect indigenous values or achievements.
- 4.) Tribes need to start developing their own cultural and place based curriculums for use in tribal educational programs.
- 5.) Tribes need educators who are trained to work within the context of a formal educational system but also possess enough language and cultural fluency to be effective tribal educators.
- 6.) Education must be based on a relationship between the educators and the parents. Parents need to participate in the education of their youth.
- 7.) Tribes must provide educational plans in order to determine how HS might fit into the community plan. HS should not drive the educational plan for a community.

I have to say that I was impressed by the commitment HS representatives expressed to all of us who attended the meeting. They understood our challenges and seemed committed to addressing them as best they can. As the Miami Tribe begins to look more broadly at tribal education we are all challenged to understand what that means, how it helps our children, and what community infrastructure and planning is required to embark on a successful educational initiative. I personally think it's possible and important to our future if we are going to maintain our distinctiveness as Myaamia people.

One comment that stuck with me from the meeting that challenges the current industrial model of public education, which trains students to move by the clock and bell is:

"Time is what a baby needs when he or she needs it; time is what a child needs to learn" (quoted from a tribal participant at the meeting).

## Indiana National Guard Meeting in Miami, OK

*By George Strack, THPO*

On October 26-27, 2010 representatives of the Indiana National Guard met in Miami with Tribal Historic Preservation Officers from area tribes to continue working on consultation agreements for the Muscatatuck Urban Training Center and Camp Atterbury in Indiana. Both of these military installations are utilized for training of military units and civilian emergency response teams.

Muscatatuck Urban Training Center is the only training facility of its kind in the Nation. Its main purpose is to prepare US military, State Department and advisory personnel for deployment to Iraq and Afghanistan (see website below). The base utilizes recreated villages, markets and native speakers from these areas to create a "boots on the ground" experience for military and civilian personnel. Secretary of State Clinton has mandated that all State Department personnel must go through training at Muscatatuck before deployment to these areas. The base also provides realistic facilities for various kinds of urban emergency response situations.

Muscatatuck, like Camp Atterbury, lies within the traditional aboriginal homelands of several of the tribes now located in Northeast Oklahoma. The area encompassing these bases is densely populated with unique historical and cultural features representing the Myaamia and our relative tribes. The Indiana Guard is especially cognizant of the unique archeological features present on these sites and is endeavoring to consult with our Nation to prevent damage to these sites. Miami Nation Tribal Historic Preservation Officer, George Strack, along with representatives from the Eastern Shawnee, Peoria and Wyandotte Nations attended the meeting. A fall 2011 consultation meeting in Indiana is planned for next year to continue work on these two prominent military installations.

<http://www.mutc.in.ng.mil/> (Check out Muscatatuck Unveiled videos on the website to see what goes on at the base)



## myaamia miincipi Miami White Corn: The Unread History

By Jake Long, M.A. Student, Botany, OSU

Myaamia miincipi (Miami Corn) was a large part of our tribal culture. Our people were known for vast fields of corn, and our ancestors relied on its harvest as a main staple in their diet. Miami White Corn's flour was highly sought after in trade. Our fathers worked to preserve its integrity and maintain it as exclusively Miami.

Currently, there are tribal members working diligently to keep this piece of our culture alive. They are growing myaamia miincipi in their fields and gardens, and following traditional breeding practices. The fate of our corn largely rests in their hands. I have the upmost respect for their efforts, and applaud anyone who takes the time to preserve this remnant of our people's history.

There are many historical accounts describing myaamia miincipi, and a great deal has been uncovered about its place in our culture. While historical documents are continuing to be translated and found, there is another way to learn about Miami White Corn. Instead of relying on the words of western-minded historians of old, I am asking questions directly to our corn.

This may sound strange, so allow me to explain... I do not expect to hold a conversation with an ear of corn, but I plan on "reading" what it has to share. There is a great deal of information held in the DNA of every cell, of every living thing. I plan to use the tools created for genetic analysis in an effort to find information describing Miami White Corn's genetic integrity (levels of cross-breeding with modern corn) and its relationships to other tribal landraces (types of corn associated with a location or people group).

I am a tribal member. I graduated from Miami University in 2008, and worked in the Miami Tribe of Oklahoma's Cultural Resources Office until last winter. I am currently a Masters student at Oklahoma State University, studying the population and conservation genetics of Miami White Corn. My research efforts are not intended to control the preservation of our corn, but to come alongside and help those that have preceded me in this effort.

I spent this last year taking genetics coursework, and developing my research methods. In the coming year, I will raise research funding and begin implementing my research plan. I also will work with the MTO Cultural Resource Office, producing Miami White Corn-related materials and information.

I will update you periodically on the status of my work in future tribal newspapers.



*Tribal Member Jake Long, MA student in botany, is shown working with miincipi test plants in a pilot project for green house polination methods at OSU.*



*Jake Long is shown conducting a DNA extraction of myaamia miincipi in the Doust Lab in the botany department at OSU.*

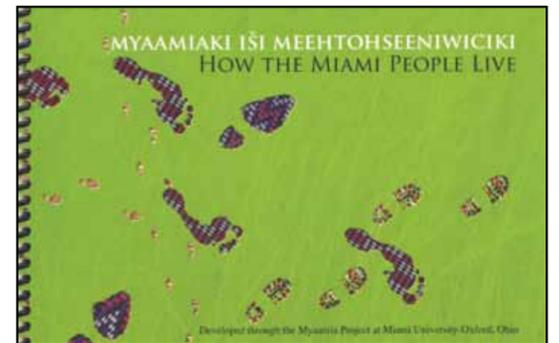
## MHMA Completes IMLS Grant

By Meghan Dorey, MHMA Archivist

The MHMA and the Myaamia Project have been working for two years on a grant funded through the Institute of Museum and Library Services documenting the "myaamiaki iši meehtoseeniwiciki: How the Miami People Live" exhibition that was presented at Miami University Art Museum in the Fall of 2008. The grant included collecting photographs and video recordings of the exhibit and the events surrounding it, and then putting those resources together into a publication to be distributed to tribal members.

The grant officially ended at the end of this summer, and the project team is working now to assemble packets to send to each tribal household. The packets will contain a booklet of photos from the museum exhibit, as well as a DVD with recordings and slideshows. Tribal members should expect to receive these resources very soon.

Additionally, the grant funded the creation of an interactive website where viewers can virtually tour the exhibition. This website is up and running, and can be viewed at [www.myaamiaexhibit.com](http://www.myaamiaexhibit.com). We encourage all members of our community to check out this great resource!



*A new full color booklet on the major myaamia exhibit "Myaamiaki iši Meehtoseeniwiciki: How The Miami People Live", held at Miami University in 2008, will soon be mailed to each Tribal household.*

**TAKE AN ONLINE VIRTUAL TOUR OF THE EXHIBIT "MYAAMIKI İŞI MEEHTOSEENIWICKI: HOW THE MIAMI PEOPLE LIVE" AT <http://www.myaamiaexhibit.com>**

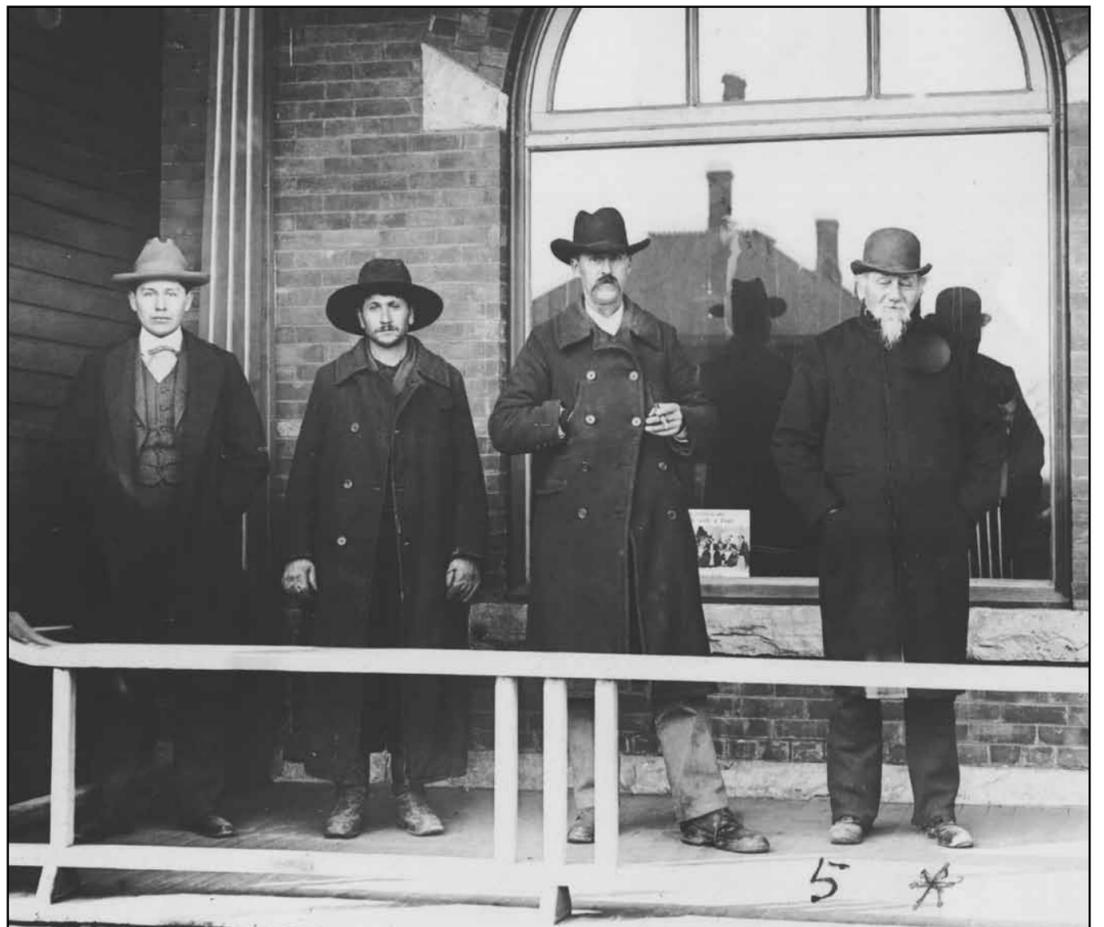
## A Photo Mystery in the MHMA

By Meghan Dorey, MHMA Archivist

Throughout this year, the MHMA has displayed an exhibit titled "eekimaawinki: Myaamia Leadership." The exhibit gave information about the role of our chiefs, and the twenty individuals who have served as Chief since the Tribe's removal from Indiana in 1846.

In preparation for the exhibition, I made a trip to the Oklahoma History Center, where I discovered a photograph of Thomas Richardville and three men identified as members of the Business Council. The date given for the photograph was 1903. The photograph is in a collection at the History Center called the Virgil Robbins Collection; Mr. Robbins was a photo collector who donated his collection to the Oklahoma Historical Society, so the photographer is unknown.

Unfortunately, the tribal records from this era are incomplete, and we do not know for sure who was on the Business Committee in 1903. For this reason, I'm asking for your help in identifying the individuals in the photograph. We know that the man standing on the far right is Thomas Richardville, but who are the other three men? There is a letter in the Records of the Quapaw Agency held by the BIA which states that the Business Committee in 1901 was comprised of Thomas Richardville, George W. Leonard, W. Theodore Dollar, Henry LaFalier, and Charles W. Richardville, but we don't know if these men were still on the Business Committee in 1903. Do you recognize anyone in the picture, or do you know who was on the Business Committee during that year? Contact the Myaamia Heritage Museum & Archives at (918) 542-1445 ext. 1305 or email [mdorey@miamination.com](mailto:mdorey@miamination.com) to help solve the mystery!



*MHMA MYSTERY - This photograph, originating from the Virgil Robbins Collection in the Oklahoma History Center, includes four members of the Tribal business committee with a photo date of 1903. MHMA Archivist Meghan Dorey knows the person on the far right is Thomas Richardville. However, the identity of the remaining three remains unknown. Tribal members able to help solve the mystery of identity are encouraged to contact Meghan at 918-542-1445, ext. 1305 or by email at [mdorey@miamination.com](mailto:mdorey@miamination.com).*

**Cultural publications created by and through the Cultural Resources Office of the Miami Tribe of Oklahoma are distributed to our community, one per "Tribal Household", and free of charge. A "Tribal Household" is determined to be any Tribal member, age 18 or older who is the head of his/her household. If a Tribal citizen receiving this publication has knowledge of members not receiving mailings from the Tribe please encourage them to contact the Enrollment Office to update their mailing address. For those who wish to purchase copies of the many cultural publications created by the Tribe, please log onto the Myaamia Project website at [www.myaamiaproject.org](http://www.myaamiaproject.org) where you will find a secure shopping site.**



## Peempaaliyankwi Myaamionki - Walking Myaamionki

By George Ironstrack, Assistant Director, Myaamia Project

In our last article we looked at our people's story of emergence from the waters of Saakiiweesiipiwi (St. Joseph River near South Bend, Indiana) onto Myaamionki, our traditional homelands. As we saw in that story, our ancestors constructed a village at that location, but after an unknown amount of time they left. This journey from Saakiiweeyonki was the first in a long series of journeys in which our ancestors slowly settled our homelands.

The best narrative we have of how our people spread throughout Myaamionki comes from Charles C. Trowbridge. In 1824, Trowbridge interviewed two key Myaamia leaders: Pinšiwā (J.B. Richardville) and Meehcikilita (Le Gros). These two men shared with him their perspective of how Myaamia people settled the Wabash River Valley and beyond. As each site is introduced please refer to the map (above) to get a sense for where each of these important villages were located. If you would like to see a more detailed map, go to our community history blog – <http://myaamiahistory.wordpress.com/> – and click on Map 2 or on the appropriate link in the “Walking Myaamionki” post.

Pinšiwā and Meehcikilita stated that after leaving Saakiiweeyonki our ancestors built a village near the confluence of Sakiiweesiipiwi (St. Joseph River) and Mihšiiwiateehi Siipiwi (Elk Heart River). This village they named Mihšiiwiateehi (Elk Heart) because of a story about two women who fought over the heart of an Eastern Elk that had been hung in a tree to dry. Today, the city of Elkhart, Indiana lies on this spot and still bears an English translation of the name our ancestors gave to that place so long ago.

From Mihšiiwiateehi our ancestors then moved to build a village where the Kohcihsa Siipiwi (different St. Joseph River that runs through eastern Indiana) and the Nameewa Siipiwi (St. Marys River) combine to form the Taawaawa Siipiwi (Maumee River). In time, this village was named Kiihkayonki and it grew to become the largest and most well known of our ancestors' villages. Our ancestors built Kiihkayonki in a great location for both farming and trade. The three rivers next to the village flooded yearly and created great fertile bottomland for planting and growing crops. The village also sat at the northern end of a trail that linked the Taawaawa Siipiwi (Maumee River) to the Waapaahšiki Siipiwi (Wabash River). This trail, or portage, was a key linkage in a trade route that joined the Great Lakes to the Gulf of Mexico. The trade route was used by many indigenous peoples prior to the arrival of Europeans and its importance only increased when the European fur trade began in the 1600s.

Eventually, Kiihkayonki grew so large that the surrounding landscape could not support the population with enough food. When this occurred a group would choose to split off and set up a village downstream on the Waapaahšiki Siipiwi (Wabash River) or its feeder streams. The exact order in which the following villages were settled is not exactly clear to us today. So instead of looking at the settling of our ancestors' villages from a chronological point of view, we are going to look at them from a geographical perspective. So let us follow the course of the Waapaahšiki Siipiwi to the southwest and point out each major village site along the way.

The first significant village site we pass as we walk south sits where the Kineepikomeekwa Siipiwi (Eel River) flows into the Waapaahšiki Siipiwi. This village was often referred to as Kineepikomeekwa and was called the Eel River Village in English. At various times in our history, this village moved from the confluence with the Waapaahšiki Siipiwi to the headwaters of the Kineepikomeekwa Siipiwi and back again. The headwaters location put the village much closer to Kiihkayonki and the important trade and defense resources that could be drawn on there. Today the city of Logansport, Indiana lies at the confluence of the Kineepikomeekwa Siipiwi and the Waapaahšiki Siipiwi and Columbia City, Indiana lies near the headwaters village site (Map 1 shows the confluence location near Logansport, Indiana).

After about two days journey by foot following the course of the Waapaahšiki downstream we would reach its confluence with the Kiteepihkwana Siipiwi (Tippecanoe River). In our language, the name for this river refers to the Buffalo Fish that are prevalent in this stream. This village was often

just called Kiteepihkwana in our language, but English speakers usually distorted this into “Tippecanoe.” The village site is about ten miles northeast of Lafayette, Indiana. However, like the preceding village, the Kiteepihkwana village did shift locations in its history from the confluence location to a location near the headwaters. The headwaters location put the village much closer to Kiihkayonki and the resources located there. Today, this headwaters location is somewhere to the east of Old Tip Town, Indiana (Map 1 shows the confluence location near Lafayette, Indiana).

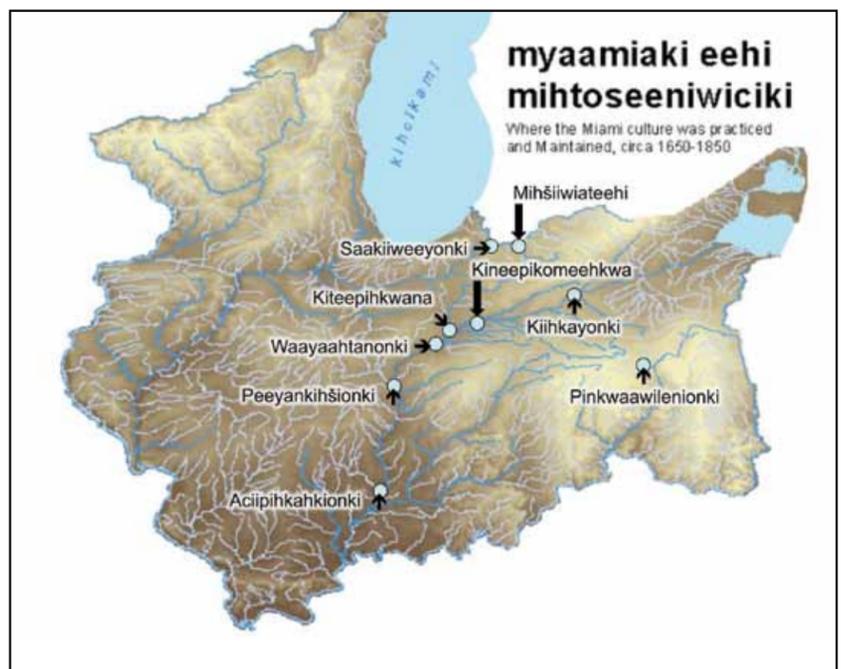
Another day's journey downstream would bring us to the site of Waayahtanonki (at the Whirlpool). In the 1820s, Pinšiwā and Meehcikilita stated that one man, Waayahtanwa (Whirlpool Person), led the migration from the north that established this village. His name referred to a whirlpool that existed in the river near his original home. Ultimately, this entire new village and the people who lived there took on the name Waayahtanwa. This name was eventually shorted in English to “Wea.” Today, many of the descendants of the people of this village are citizens of the Peoria Tribe of Oklahoma.

Eventually Waayahtanonki increased in population and this pressure required the creation of a new village downstream from this one. To reach this next location we would have to journey three to four days southward along the Waapaahšiki to its confluence with the Oonsaalamooni Siipiwi (Vermilion River). The people who settled here were called Peeyankihšionki on account of them ‘splitting off’ from the others. This village at the confluence of the Oonsaalamooni and the Waapaahšiki became the first Peeyankihšionki (Place of the Piankashaw). To the best of our knowledge this site lies somewhere to the northeast of the town of Cayuga in Indiana.

Sometime after the founding of the first Peeyankihšionki, a group split off and moved south following the Waapaahšiki to just above its confluence with the Embarras River. In that spot they built a village called Aciipihkakhionki (Place of Roots). This name referred to the abundance of tuberous plants that grew in the area. Before the years of disruption and war that accompanied the American invasion of our homelands, tuberous plants like ahpena (wild potato), poohkihšiiikolia (lotus root), oonsaapeehkateeki (Jerusalem Artichoke root), and mahkohpena (lily root) formed a staple part of our ancestors' diet. It is with no surprise that such an area would make a great place for a village. Today the city of Vincennes, Indiana lies in the vicinity of this historic Peeyankihšionki village. Many of the descendants of the Peeyankihšionki who built this village and the village to its north are citizens of the Peoria Tribe of Oklahoma.

The village at Aciipihkakhionki was the largest Myaamia-speaking village on the southern reaches of the Waapaahšiki. There were a few larger Myaamia villages outside of the Wabash River Valley, like Šikaakonki (Chicago, Illinois) and Pinkwaawilenionki (Piqua, Ohio). There were also smaller villages and hunting camps as far south as the Kaanseenseepiiwi (Ohio River) and as far west as the Mihšisiipi (Mississippi river), but these locations moved from year to year and did not leave substantial traces of evidence, in the archaeological record or in our own stories.

Except for a few exceptions described above, our people's historic villages were concentrated one



The map of myaamionki (Miami country) pictured above was originally constructed by Brett Governanti with village sites supplied by George Ironstrack.

the Waapaahšiki Siipiwi between Kiihkayonki (Ft. Wayne) and Aciipihkakhionki (Vincennes). However, our ancestors regularly traveled, hunted, and gathered throughout the landscape we call Myaamionki (see Map 1). Extensive hunting and gathering grounds were a necessity because this was a shared landscape. All the peoples who called this area home – Shawnee, Kickapoo, Illinois, Potawatomi, Ojibwa, Delaware, and Wyandot (just to name a few) – needed to hunt and gather. Over time, animal and plant populations changed and villages moved. As a result, our ancestors had to vary the locations where they hunted and gathered. In times of scarcity, and because of the need to rest the natural resources, our ancestors even went so far as to cross the Kaanseenseepiiwi (Ohio River) into what became the state of Kentucky and the Mihšisiipi (Mississippi River) into what became the states of Iowa and Missouri. Our ancestors were well traveled within Myaamionki as well as beyond our places. In later articles we will explore how far our ancestors traveled in order to trade and to make war.

With villages spread over hundreds of miles of the Waapaahšiki and the people of each village traveling hundreds more miles to hunt and gather, one great question that some have asked is: what held all these separate villages together as a group? Prior to contact with Europeans, the people of each village had their own decision-making processes and leadership. No village could command the allegiance of any other village. Given that reality, what did connect these villages together in a group that was distinctly different from other tribes in the area? In our next article we will take a deeper look at the elements that formed a web of connections, which tied the people of these villages to each other in deeply meaningful and powerful ways.

If you would like to comment on this story, ask historical questions, or request a future article on a different topic, then please visit our Myaamia Community History Blog at: <http://myaamiahistory.wordpress.com>. This blog is a place for our community to gather together to read, learn, and discuss our history. Our history belongs to all of us and I hope we can use this blog as one place to further our knowledge and or strengthen connections to our shared past.

You can also email me at [ironstgm@muohio.edu](mailto:ironstgm@muohio.edu), or write me at

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Myaamia Project  
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Oxford, OH 45056

## Connecting With Myaamionki: The Importance of “Going Home”

By Julie Olds

I was recently clearing out some old emails that had accumulated from my membership in the Myaamia Women's Council Google Group and ran across a post by Tribal Member Sherrie Sutterfield. In that email Sherrie shared a remembrance of traveling to visit the Seven Pillars on the Mississinewa River near Peru, IN during the winter of 2002.

Reflecting on that visit she said, and I quote, “At one point I was drawn to a spot near the waters edge as Joshua (her son) climbed high upon a hill, both of us lost in our thoughts. That evening he read me a touching poem he wrote. The next day he presented me with a copy of the poem overlaid on a picture of the Mississinewa and the Seven Pillars. With his permission I share this with you”.

As I reread this post I recalled being stirred by it upon reading it the first time. Stirred because I have personally been to the Seven Pillars and have felt the same sense of place and time that Sherrie and Joshua were experiencing together. I wrote to Sherrie and asked permission, from she and Joshua, to reprint

her sentiments and Joshua's poem, written for her, in this publication. It is my hope that you will in some way feel what they were sensing and feeling. And further, it is my great hope that whenever the opportunity may come to you to visit the homelands of our ancestors, and those special places in our history, such as the waters of the Mississinewa near Peru, IN, that you will go and make your own connections. Feel it under your feet, and in so doing I hope that your heart will also be stirred to remembrance.

*Seven Pillars on the Mississinewa*  
By Joshua Sutterfield  
February 18, 2002

*She plays in the Mississinewa like a child.  
Her heart is full of warmth  
fired by our ancestors.  
Our feet are on the same land*

*that our brothers and sisters  
stayed on for so long.  
The water rushes over the rocks  
the rocks breaking the path.  
What a lovely rumble  
does the Mississinewa make.  
Her spirit is touched.  
Her spirit touches me.  
Birds singing songs  
our family has heard for years.  
The ground is full of love  
and full of tears.  
She stirs the river.  
Which river does she stir?  
The river of the present or  
The river of the past.*



## New Book by Tribal Member Clarence E. Hayward “The Lost Years: Miami Indians in Kansas”

By Julie Olds

Tribal member Clarence E. Hayward, of the Leonard and Billington Family lines, has completed his labor of love. A writing on the history of the Miami people in post removal Kansas.

His book, entitled “The Lost Years: Miami Indians in Kansas” is, to quote the Preface: “...not a genealogical study but rather it covers the movement of the



Author, Clarence E. Hayward.

Miami Nation through the forced removal from their homeland in Indiana and Ohio, to the relocation in Kansas, and finally the removal from Kansas to Indian Territory of Oklahoma. The book focuses on tribal culture, difficulties with government officials, and living conditions the tribal community faced while they were in Kansas. This is really a black hole for the western Miami Nation of Oklahoma’s history, since there is no single place one can go to find historical information pertaining to the western Miami Indians while they were located in Kansas Indian Territory. It is my hope that some of this lack of information has now been filled through this writing. Hopefully this will help our present and future generations know how proud they should be of their Miami Indian lineage. I am sure many family members of the Western Miami

Nation have material that could be added to this writing, so perhaps an update could be made later or some other writing will continue the story of the myaamiaki...”

The author, a gentle and beloved member of the Tribal community, Clarence E. Hayward, is a graduate of Pittsburg State College (BS in Ed) where he also began Masters work. He studied at Central Baptist Theological Seminary where he earned an Mdiv (Masters of Divinity). He started his research concerning the Myaamiaki during his Masters studies.

The book was self published and copyrighted to Hayward and printed by Mennonite Press, Inc., in Newton, KS. The book sells for \$14.95 to the general public and for \$12.95 to Tribal Members. Purchase the book directly through Clarence Hayward by contacting him via email at [chayward@kc.rr.com](mailto:chayward@kc.rr.com).

Clarence plans to be in attendance for the Winter Gathering in Miami, OK, scheduled for January 28 - 29, 2011 and will have books available for sale.



## Employee Spotlight: Tracy Rogers Director of Miami Tribe Child Care Services

By Hugh Morgan

Some days are difficult. There’s so much paper work to do on accounts and on monitoring additional childcare facilities. And there are many administrative duties for her to accomplish.

But in the middle of the day, Tracy Rogers will leave her office, go through the double doors and see the children having lunch. And they will yell her name, and Rogers, who is in charge of the Miami Tribe’s child care services, will feel at peace once again with the world.

“That can’t help but change your attitude and brighten your day,” Rogers said in an interview about her role as the child care services manager. She is director of the Child Care Development Funding Program and she also oversees the director of the Leonard Learning Center, Misty Ellison. Over 90 children from throughout the community attend the day-care center on the week days it is operated from 7 a.m. until 6 p.m.

She always is ready to pitch in to assist the children – whether it be feeding infants, changing diapers, allowing a child to burp on her shoulder, or teaching the young people about life and the world about them.

There are 19 persons on the staff, including 13 full-time staff members. And when two people are gone, Rogers explained, “We all go into the classroom.” “I love my job and feel blessed to have it,” said Rogers, who has worked for the child care program even before the center opened in January 2001. “I’m also blessed to have the best of staffs that anyone could hope for.”

The tribal business committee aptly named the center for Miami Chief Floyd Leonard, who was an educator and school administrator in Joplin and Webb City, Missouri, before retiring and devoting his full-time efforts to the Miami Tribe. Chief Leonard died in 2008, but his message on the importance of education in a child’s life is carried on every day at the center.

As Rogers is proud to say, the center focuses on education and teaching social skills to the young, not on the warehousing of children.

Rogers, who is from nearby Welch, Oklahoma, has worked for the Miami Tribe since October 2000 as the intake clerk for the tribe’s Child Care Development Program, which provides federal childcare subsidies for Native American families in need.

When the Leonard Learning Center opened in 2001, she also became a staff member in the one-year-olds classroom.

From the start, the Miami Tribe used the idea of education throughout all its programs. They assist children from the time of their being six weeks old to 12 years of age.

To be eligible for federal grants, children must be members of federally recognized tribes. In fact, 75 to 80 percent of the children at the child-care center are of Native American heritage

“Without subsidies, many parents would not be able to go back to school or go to work,” Rogers explained. For instance, she can tell many stories similar to that of a young woman with four children who went through a divorce. She needed to finish her college degree and the federal subsidy that provided 95 percent of the costs enabled her to do so. The woman told Rogers that, “This was the first stage of getting my life back.”

She used the time to complete her degree and to go into a career where she could support her children, “We don’t baby sit at all,” explained Rogers, who said that showing movies or watching television is held to a minimum – such as during days when it is raining and the children cannot go outside to play. The daily focus is on the keys to success that include compassion, confidence, respect, independence, patience, kindness, and core courses in reading and

writing.

Rogers is a humble young woman, who would rather not talk about her achievements, which include associate degrees in early childhood education and mass communication from Northeastern Oklahoma A&M College. She has almost completed her bachelor’s degree from Missouri Southern.

Others at the Miami Tribe are quick to compliment her,

“Tracy expects that the Leonard Learning Center be an environment that parents can feel proud to take their children to and that they can feel secure that their children are receiving nurturing and love while receiving an age-appropriate education,” explained Callie Lankford, director of the Miami Tribe’s Social Services Department. Lankford has worked with Rogers for the last eight years.

“Tracy has an outgoing personality and greets you with humor and a smile on most every occasion,” Lankford added. “However, she is also very determined and is a strong individual who has spent countless hours of her own personal time to build and mold the Leonard Learning Center that it is today.”

“Tracy not only cares about the future of the Leonard Learning Center and the legacy that the late Chief Floyd Leonard wished for it, she also is devoted to the future of the Miami Tribe and its people,” Lankford said. “This is what make her such an asset to the community as a whole.”

To ensure that the young folk will learn about the rich American Indian heritage of Northeastern Oklahoma, Rogers explained that the culture is stressed and it embraces not only the Miami Tribe but also the many other tribes whose children attend the center.

For instance, every year the Leonard Learning Center staff works with Lankford and with Kendra Rhatigan, child and family services coordinator with the Miami Tribal Social Services Department, to hold an Annual Cultural Awareness Back to School Bash. The eighth annual bash was held this August in which 80 children participated along with 50 parents and family members.

The August bash featured a mini powwow, with singers and a drum and demonstrations of dancing styles presented by tribal member Larry Daylight and his family, who dressed in their regalia. The children also were encouraged to wear regalia. A traditional lunch was served, including Indian tacos and corn.

“We invite each child’s parents and family members to attend to eat with them and to encourage the building of parent/child interaction within the learning setting as well as the building of friendships among parents,” Lankford said.

Rogers said the influence of the American Indian culture can be observed not just during that event, but on all days at the center.

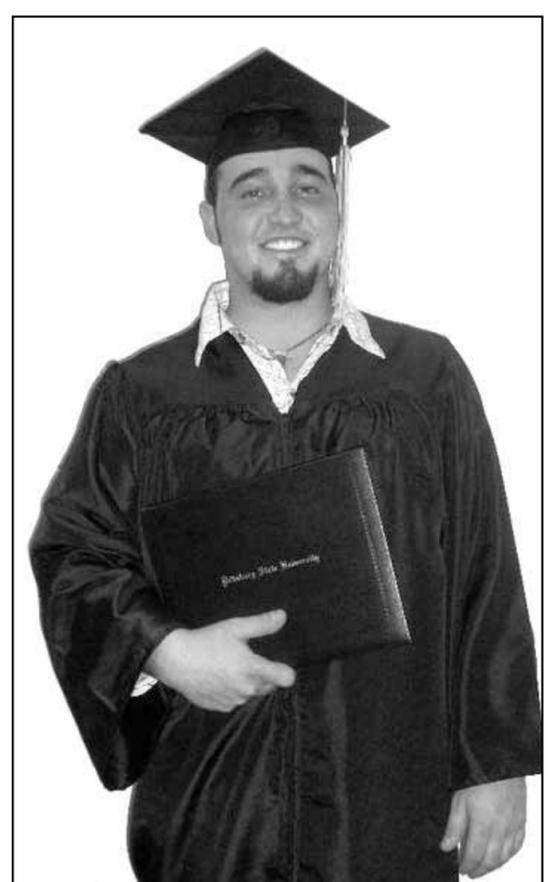
“It is so family oriented and it is breathtaking that they take care of each other and strive to make their tribes better and to help their tribal members,” Rogers explained.

Rogers said the Leonard Learning Center has been praised time and again for its approach to education. The center prepares the children for kindergarten and first grade.

To Tracy Rogers, every day is a new experience. “I love my job and feel blessed to have it,” Rogers said.



Tracy Rogers is Director of Miami Tribe Child Care Services.



LENKWA MAYAAWI TEEPI- Congratulations to Tribal Member Kolby Lankford for earning his BS degree in Automotive Technology from Pittsburg State University, Pittsburg, KS. Upon graduation Kolby accepted a position with MHC Kenworth in Olathe, Kansas. Kolby is the son of Miami Tribe Second Chief Doug Lankford and the grandson of late Tribal member Julia Gamble Lankford.

View “aatotankiki myaamiaki” online in PDF format at [www.miamination.com](http://www.miamination.com)

## A Life's Legacy of Poems By Melinda Stotts, Miami News Record - Reprinted with permission.

The following article was written by Melinda Stotts and appeared in the Miami News Record, front page, on Sunday, December 12, 2010. It is reprinted her with permission of, and in gratitude to, the Miami News Record.

What happens when you inherit over 5,000 inspirational poems from your beloved and talented Aunt? Carol Larkin can tell you after 2.5 years of work preserving the life's work of her Aunt Emma Moore Baty, or as she and her sister Kay affectionately nicknamed her, "Nancy Toot". According to Carol, Emma was the daughter of the last full blood Miami, Ethel Agnes Moore.

Carol had no idea the magnitude of her aunt's life's work.

In her lifetime Emma shared her poems by traveling all over northeast Oklahoma to read them at different churches. Emma began writing at the age of sixteen and wrote until she died at eighty-six.

Carol said, "When she died she left them to me and I got them in boxes. She wrote on everything. I have utility bills, paper towels and napkins.

"Anytime it would hit her she would write on anything she could get her hands on. They are wonderful, absolutely wonderful. It took me three weeks to go through all the boxes of poems. I laughed and I cried, and I still cry when I read them. I said I've got to do something with these. This work needs to get out there. I had never published anything in my life. I didn't know what to do or which direction to go."

She contacted Julie Olds, Cultural Preservation Officer for the Miami Tribe, and told her that she had inherited her aunt's poems and that she wanted to publish them.

Carol said she hadn't heard from her in three weeks, Carol said, "I figured she had just thought that I was like everyone else who feels they have someone in their family that can write.

So, one day I took several poems and went right to her office. I handed her the poems and as she read them she started to cry, I said "see I told you."

Olds was hooked on the project from then on and even ended up designing the book's cover.

Carol continued, "As God would have it, because I believe He's had a hand in this. The timing has been just perfect."

According to Carol, the Miami's were taking a trip to Miami University in Oxford, OH, which is affiliated with the Miami Tribe because that is tribal homeland. Bobby Burke, the liaison to the University introduced Carol to Ann Updike at a museum opening. Updike is a student there that has experience with publishing. She instantly fell in love with Emma's work. She also started to cry as she read the poems. Carol says that it was an instant bonding; Ann was the perfect person to work with on this and has been there every step of the way.



**A LABOR OF LOVE - Poet Emma Moore Baty's niece Carol Larkin, far left, is joined (l-r) by her mother, Virginia Underhill, Ann Updike, and sister Kay Russell at the book signing event, held December 11, 2010, celebrating the publication of a collection of Emma's poems titled "Nancy Toot's Children". Photo by Melinda Stotts, printed with permission of the Miami News Record.**

They had to whittle 5,000 poems down to 90. The book is 100 pages, which includes 90 poems, a biography, family photos and memories. The book is self-published by the company Carol generated, EMB Publishing. The family has all donated funds to cover the cost of the publishing.

"Everybody gave donations toward the publication of the book. We did not try to sell it to a publisher because we, the family, wanted to keep control of the book and her work. It was a family project really. My aim was not money; it was to get my aunt's work out there. To share her work, her perspective, her talent because she saw God in everything. Her work is very inspirational."

Ann Updike has made three trips to Miami at her own expense to help categorize, organize and to give another perspective. Carol said there would probably be a second volume.

The book will be for sale at Chapters, the Miami Tribe's Gift Shop, the Dobson Museum, or from Carol Larkin who you can reach at 918-541-5064.

The book "Nancy Toot's Children" will be for sale for \$9.95. Carol said, "We wanted to keep it affordable where people could read it".

Carol said that Emma became deeply depressed after she lost a baby after falling down some stairs in the night. Carol said her aunt's life changed when she said that God told her she was not alone. Emma referred to her poems as her children and took them everywhere. She even had a little tiny typewriter she carried with her. She also worked at a convalescent home.

When asked what she thought her aunt would have thought about the book Carol said, "She would not believe it! Life is what it is - she would say that a lot, but you can change it through prayer and love."

The impact of her lifework and legacy are apparent in Carol's voice as she said, "I think she left them to me knowing I would take care of 'her children'. She would love to know that she inspired people. When you read them it's amazing to see the depth of her faith, for her, God was the answer to everything."

## maawipyaataawi myaamionki: New Events Planned For National Gathering Week By Julie Olds

Myaamia citizens attending the 2011 National Gathering Week events in early June will get to enjoy a number of new events and activities for the community.

This year a competition in archery will be held on Thursday morning, June 2. Though in the early stages of planning as to targets and challenges, the one thing that is certain is this competition will be for long bows and recurves. No compound bows will be allowed. Prizes will be awarded for individual categories and a grandprize will be determined as well. Full information on the archery competition will be printed in the March edition of aatotankiki myaamiaki.

Also on Thursday, June 2, a cooking school will be held. The class will be designed to introduce traditional ingredients and manners of preparation to encourage myaamia families to incorporate traditional/heritage foods into their regular home menus. Again, this is in the planning stage and will be fully announced in the March

edition of aatotankiki myaamiaki.

Our language workshop returns this year but will be presented as a fun, informative, interactive segment of our Family Day activities.

Do you have a dice bowl game at home? If so, start practicing your "toss" now as there will be a senseewinki (plumstone/dice game) challenge on Family Day as well. Prizes? iihia!

But possibly the biggest change to our National Gathering Week customs is there will be NO concert on Thursday night. Instead we will host a large community gathering under the stars! Plans are underway to have a BBQ with all the fixins' "myaamia style"! Along with a big dinner, those energetic among us will also get the opportunity to play in a community lacrosse game. Through the evening we will enjoy flute playing, singing with the drum, and much more!



**Tribal members enjoy a game of peekitahaminki (lacrosse) during the 2009 eewansaapita summer youth camp. Photo by Karen Baldwin**

### College Financial Aid and Scholarship Applications

Now is the time of year to begin filling out applications for colleges and applying for financial aid and scholarships.

Please check the Miami Nation website: [www.miamination.com](http://www.miamination.com) under Education to find out about scholarships offered by the Miami Tribe of Oklahoma. You will also find links to Other Scholarships and to the Collegiate Education Loan Program.

January is a good time to look at and fill out an application on the FAFSA (Free Application for Student Aid) on their website: [www.fafsa.ed.gov/](http://www.fafsa.ed.gov/)

If you are interested in and considering Miami University in Oxford, Ohio, your first point of contact would be Bobbe Burke at [burkebi@muohio.edu](mailto:burkebi@muohio.edu)

***The 2011 Annual Meeting of the Miami Nation General Council will be held on Saturday, June 4. (Time to be announced.) Make plans now to attend the National Gathering Week Events leading up to, and including, the meeting!***



## Obama Backs U.N. Indigenous Rights Declaration

In December 2010 President Barack Obama announced he was giving a belated U.S. endorsement to the United Nations Declaration on the Rights of Indigenous People.

The U.N. declaration, adopted by the General Assembly Resolution 61/295 on Sept. 13, 2007, recognizes the rights of indigenous groups, like American Indians, in such areas as culture, property and self-determination.

The United States was one of a handful of countries to refrain from backing the declaration in the past, but following a recent review of the government's position, Obama said, "I can announce that the United States is lending its support to this declaration."

"The aspirations it affirms, including the respect for the institutions and rich cultures of Native peoples are ones we must always seek to fulfill," he said in opening the White House Tribal Nations Conference at the Interior Department.

He further stated, "what matters far more than words, what matters far more than any resolution or declaration, are actions to match those words."

"It serves as a guide for consultations among Indian and Alaska Native nations and U.S. governmental departments and agencies," he said.

Government officials say the US had objected to the UN declaration over wording about land claims and language that could have conflicted with US law. The Bush administration never pursued it but in April the Obama administration indicated that they would review the language in the declaration. It was initially signed by 143 countries with the US, Canada, Australia and New Zealand withholding support. Since then all but the US had signed on.

The US change in view came after officials determined that the language would not conflict with US law and the complex relationship between national, state and tribal governments. Officials said they waited until a formal comment period for soliciting tribal input had expired before making the move to support the declaration.

## Elm Creek Road Project Complete Staff Article

MIAMI, OK - In August, 2009, the Miami Tribe of Oklahoma announced the beginning of a major road pavement project on a 1.3 mile section of 65 road (Newman) located within the Tribe's jurisdiction area west of Miami. The project area began at the west side intersection of P Street and 65/Newman and extended west to the bridge spanning Elm Creek. Previously the road was a gravel surface maintained by the County.

The project, officially named "The Elm Creek Road Project" by the Tribe, was completed in September of 2010. The Miami Tribal Roads Administration Program achieved the project with Federal Funds allocated to the Tribe under the Indian Reservation Roads Program. Total budget for the project was set at 1.6 million. According to James Battese, Tribal

Roads Administrator to the Miami Tribe, the project finished on budget.

The project is the second road pavement project for the Miami Tribe. The first project, completed in 1998, was the mile section of South 520 Road road running North/South between East 50 Road and E 60 Road. The surface work on that roads project remains in excellent condition to date.

A ribbon cutting ceremony was held on Sept. 30, 2010. Representatives of the City of Miami and the Ottawa County Commissioners Office joined the Miami Tribe Business Committee for the ceremony which took place at the east end of the project area near the intersection of P-Street and E. 65/Newman Road.



Members of the Tribal Business Committee were joined by representatives for the City of Miami and the Ottawa County Commissioners Office on September 30, 2010, for a ribbon cutting ceremony heralding the completion of the Tribe's Elm Creek Road Project. Present for the ceremony were, left to right: Tim Wilson, Assistant Miami City Manager; Scott Willard, MTO Councilperson; Donya Williams, MTO Councilperson; Doug Lankford, MTO Second Chief; James Battese, Miami Tribe Roads Administrator; Tom Gamble, MTO Chief; John Clarke, County Commissioner Dist. 1; Shannon Taft, Dist. 1 Road Foreman; Huey Long, Miami City Manager; and Julie Witcraft, MTO Secretary-Treasurer. Photo, courtesy of Gary Crow.



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Miami Tribe  
Dining Hall at  
202 S. Eight  
Tribes Trail

## 918-541-1458

**2010 WINTER GATHERING SET FOR JANUARY 28, 29 2010**  
**Friday, Jan. 28: STORY BOOK PRESENTATION** - Longhouse - 5 p.m. Presentation followed by dinner at 6. Traditional stories after dinner.  
**Saturday, Jan. 29: STOMP** - Ottawa-Peoria Cultural Center - 10 a.m. Indian Market Opens; Gourd Dancing at 3 p.m., Dinner at 6 (IT) Stomp Dancing begins after dinner. Emcee Steve Kinder, Head Singer Sonny Waters.  
 Buffalo Run Casino-Hotel is extending a discount rate of \$60 for double queen or single king rooms (these rooms normally run \$90 per night). A block of rooms has been reserved. Call 918-542-2900 and mention "Miami Tribe Stomp Dance" to secure the reduced rate.

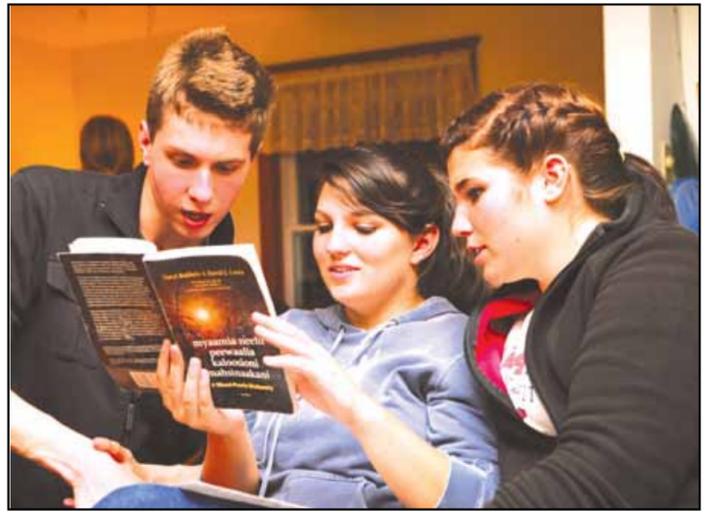


## Language Resources Available on Myaamia Project Site Staff Article

The Miami Tribe's language revitalization work began with a grant funded project in 1997. Since that time an enormous amount of work has been put forth toward the translation of language texts dating back to the late 1600's. It is the interpretation of this work in the context of our history and culture that has yielded an incredible amount of knowledge about our Myaamia heritage. This serves as the basis for creating the many books and recordings in our collection over the past 13 years.

Though we have created a number of audio and visual language learning materials, there still seems to be a discomfort in learning to speak Myaamia for many in our community. I have heard some say the language seems very difficult or the words are too long and hard to pronounce. Indeed, reaching a level of fluency for adults with a language that is not commonly spoken is a challenge. We don't expect 150 years of loss and community fracturing to be repaired over night. But the process of mending is well underway and the means for repairing the damage is now available to us all. We hope you will strive to become aware of the many materials that are continually being developed for your use. We also hope you will continue to recognize our culture emerging from this work, as foreign as that may feel. Our knowledge of the past is growing and our vision for the future is becoming ever clearer. For many of us who have been at this for a long time we never dreamed we would see the day when we would begin to feel the force of our knowledge. You will notice in the near future more learning and sharing activities, more language becoming visible, more gatherings focusing on strengthening our kinship ties, and a continued growth towards building a future of Myaamia people who share the source of knowledge that our ancestors once enjoyed.

In the coming New Year (the myaamia new year begins on February 6 this year) we invite you to become students of your heritage. Though you may have a lovely collection of language booklets and CDs, we encourage you to look to the many tools available to you on the Myaamia Project website. Visit <http://www.myaamiaproject.org> and click on the "Links" tab at the top of the page. And let your journey begin!



*Myaamia students attending Miami University peruse the Myaamia dictionary. Pictured from left to right are, John Bickers, Haley Strass, and Lauren Doust. Photo by Andrew Strack*

### MYAAMIA PROJECT PUBLICATIONS

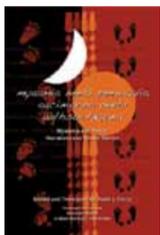
MYAAMIAPROJECT.ORG

Myaamia Project  
at Miami University  
200 Bonham House  
Oxford, OH 45056  
Phone: 513-529-5648  
Fax: 513-529-9234



#### **myaamia kiilhsooki 2011 LUNAR CALENDAR**

The Myaamia traditional calendar observes the lunar cycle that follows the biological and seasonal cycles of the year. Myaamia Publications (2011)  
11 x 8.5 inches  
Price: \$10.00



#### **myaamia neehi peewaalia aacimoona neehi aalhssoohkaana: MYAAMIA AND PEORIA NARRATIVES AND WINTER STORIES**

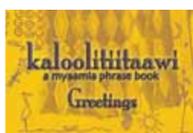
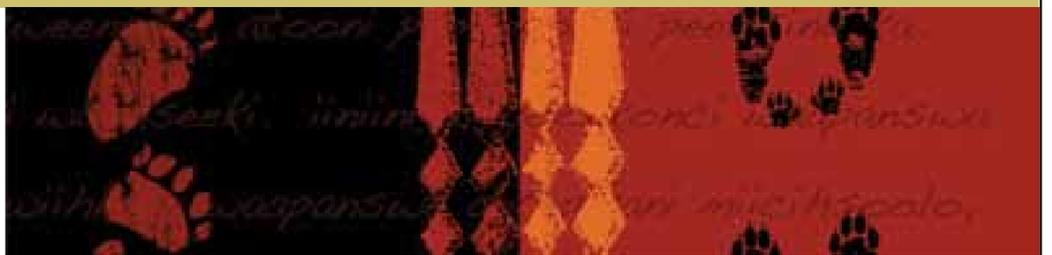
Edited and translated by David J. Costa

The first collection of Miami-Illinois texts ever published. Contains forty-five texts, 29 in the Myaamia, Peoria or Wea dialects with English translations. Hardcover, 171 pages  
Myaamia Publications (2010)  
ISBN: 978-0-9765837-6-9  
6.75 x 10 inches  
Price: \$16.00



#### **myaamiaki iši meehtohseeniwiciki: HOW THE MIAMI PEOPLE LIVE**

Compiled by Andrew J. Strack  
Edited by Mary Tippman, Meghan Dorey and Daryl Baldwin  
A review of the exhibition myaamiaki iši meehtohseeniwiciki: How the Miami People Live displayed at the Miami University Art Museum fall 2008. Spiral bound, 95 pages  
Myaamia Publications (2010)  
ISBN: 978-0-9765837-5-2  
8.5 x 5.5 inches  
Price: \$10.00



#### **kaloolititaawi: A MYAAMIA PHRASE BOOK: Greetings**

Compiled by Karen Baldwin

Edited by Daryl Baldwin & David J. Costa  
Collection of short greeting phrases and words based on everyday situations. Chapters with common commands, sample conversations, and glossary. Spiral Bound, 66 pages  
Myaamia Publications (2007)  
ISBN: 978-0-9765837-3-8  
8.5 x 5.5 inches  
Price: \$10.00



#### **myaamia neehi peewaalia kaloosioni mahsinaakani: A MIAMI-PEORIA DICTIONARY**

By Daryl Baldwin and David J. Costa

Includes an introduction and brief description of the Miami language, alphabetical listing of Miami words, morphemes and verb stems, and English finder list. 188 pages  
Myaamia Publications (2005)  
ISBN: 978-0-9765837-1-4 hardcover  
ISBN: 978-0-9765837-0-7 paperback  
5.5 x 8.5 inches  
Price/hc: \$16.00  
Price/pb: \$10.00



#### **myaamiaki eemamwiciki: MIAMI AWAKENING (DVD)**

Captures the complexities of reclaiming a language through documentation of a small non-reservation

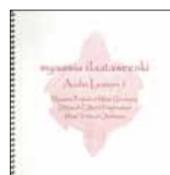
community in northeast Oklahoma. Produced by Upstream Productions  
Release Date: May 2009  
DVD Aspect Ratio: 16:9 NTSC  
Number of discs: 1  
Run Time: 41 minutes + extras  
ISBN: 978-0-9765837-4-5  
Price/individual: \$20.00  
Price/institutional: \$75.00



#### **myaamiaki piloohsaki amahsinaakanemawe iilaataweenki: A MIAMI CHILDREN'S LANGUAGE CURRICULUM**

By Catherine Johnson  
Collection of children's Miami language

activities. Includes games, songs, and objects to make. An easy to follow curriculum for school and home use. Contains audio recordings and printable teaching aids. Spiral bound, 39 pages  
Myaamia Publications (2003)  
Includes 2 CD  
8.5 x 11 inches  
Price: \$20.00



#### **myaamia iilaataweenki: MIAMI IS SPOKEN, AUDIO LESSON 1**

Audio CD with companion booklet. Includes vocabulary, phrases, conversation,

Miami origin story, and Richardville's version of the Lord's Prayer. Spiral bound, 48 pages  
Myaamia Publications (2002)  
Includes 2 CD  
8 x 8 inches  
Price: \$20.00



#### **myaamiaki iši meehtohseeniwiciki: HOW THE MIAMI PEOPLE LIVE (NOTECARDS)**

Works by 13 artists inspired by Myaamia culture and

traditions displayed in the exhibition myaamiaki iši meehtohseeniwiciki: How the Miami People Live at the Miami University Art Museum fall 2008. Boxed Notecards, 13 Assorted  
Myaamia Publications (2008)  
4 x 6 inches  
Price: \$10.00

**All publications and printed materials are sold and distributed by the Myaamia Project. All proceeds benefit the Myaamia Project directly and provide funding for future projects.**

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**Are you a morning coffee drinker? The myaamia word for coffee is kociihsaapowi. Check out the online dictionary at [www.myaamiadictionary.org](http://www.myaamiadictionary.org) to hear the audio file. Then start using that word as you pour your morning cup!**



## waanantakhšinka... Lying Quietly

Farmland, IN - **Donald Edward Cass**, 84, of Farmland, IN passed away peacefully with family by his side on Saturday, December 04, 2010 at Parker Healthcare and Rehabilitation Center.

He was born September 12, 1926 in Ft. Wayne, Indiana the son of Irvin E. and Maude Naomi (Terrell) Cass. He married June A. Wagner on November 2, 1946. Don was a truck driver for Marsh Supermarkets for 23 years, retiring in 1988. He honorably served in the U.S. Navy during W.W. II. He was a member of the American Legion #353 of Farmland and a life member of the VFW of Muncie.

Don's myaamia name was Pe Con Jah, meaning "Wildcat". He was a direct descendant of Chief Little Turtle and proud of his Native American Heritage. He was a member of the Miami Tribe of Oklahoma and Miami Nation of Indiana.

He leaves to cherish his memory a loving wife of 64 years, June A. Cass; a son, Terry Lee Cass (wife, Sandy) of Liberty, IN; three daughters, Donna McGuire of Muncie, Luanne Davis (husband, Jim) of Muncie and Jennifer McMillin (husband, David) of Webb City, MO; a step sister, Buceil Buckel of Ft. Wayne; eight grandchildren, Molly McGuire (Joe Bertram) of Farmland, Anne Taylor (husband, Mark) of Farmland, Karen Lloyd (husband, Jeff) of Farmland, Brandon Cass (wife, Michelle) of Noblesville, Leslie Wilson (husband, Darin) of Farmland, Allen Swingley (Amy Collard) of Farmland, Christine McMillin and Rebecca McMillin, both of Webb City, MO; six great grandchildren, Hannah Taylor, Elijah

Taylor, Noah Taylor, Cooper Cass, Lane Wilson and Joely Bertram; several step grandchildren and great grandchildren; many nieces and nephews. He was preceded in death by his parents; a sister, Juanita Dobbs; a brother, Terrell Cass; and infant grandson; an infant great grandson, Joseph Michael Bertram; a step brother, Kenneth Buckel.

A service to celebrate Don's life was held at 11 a.m. Tuesday, December 7, 2010 at Thornburg Memorial Chapel of Parker City, IN. Burial followed in Fountain Park Cemetery of Winchester, IN. Family and friends gathered to share and remember from 4-7 p.m. Monday at the funeral home. Memorial contributions may be made to Leonard Learning Center c/o Miami Tribe of Oklahoma P.O. Box 1326 Miami, OK 74355. Envelopes will be provided at the funeral home. Online condolences may be expressed at <http://www.wilsonshookfuneralhomes.com>.



Donald Edward Cass

## Winter Gathering Events Set For January 28, 29

Sixteen years ago a tradition was established that has since become a major gathering event of the Myaamia community. On Saturday, January 27, 1996 the first inter-tribal stomp dance was held in the Ottawa-Peoria Cultural Center in Miami, OK.

Barbara Mullin, Tribal Programs Officer, recalls the obstacles of establishing this beloved annual gathering. "That year the Tribe established the 'Traditions Committee' and Chief Leonard appointed Sharon Burkeybile (Templin) and me to serve on the committee." "We had no Tribal funds available then so then entire event was put together by selling raffle tickets and through seeking donations." "I remember we had to cook chili, stew, fry bread and dessert for a crowd of over 500! It was hard work but we had a lot of fun doing it." "That first dance was so successful that Chief Leonard stood up during the event and announced it would become an annual gathering."

Sixteen years later we, who gather to dance, socialize and eat, extend our true gratitude and respect to those who have worked hard over the years to establish this beloved event.

The 2011 Winter Gathering is set for January 28 and 29. Our events begin on Friday at 5 p.m. at the Ethel Miller Moore Cultural Education Center/Longhouse. The evening begins with a presentation by Dr. David Costa and Daryl Baldwin on the newly published book of Myaamia stories. Dinner will follow the presentation. Following dinner we will enjoy a session of story telling from the new book.

On Saturday, January 29, events will be held in the Ottawa-Peoria Cultural Center located adjacent to the Miami Nation headquarters building. An Indian Art Market will open at 10 a.m. Gourd dancing will begin at 3 p.m. followed by dinner at p.m. (IT) with stomp dance following. Our emcee for the evening is Steve Kinder, Wea-Peoria. Our headsinger is Sonny Waters, Quapaw.

The 2011 stomp dance is being dedicated in memory of Sharon Ross Templin who passed from this life on November 20, 2010. Her love of the myaamia community, constant support in our efforts to revitalize our culture, her sincerity, kindness, quick smile and hard work will surely be missed at this event and always. kikwehsitoolo.

Springfield, MO - **Sharon Ross Templin**, 67, passed away Saturday, Nov. 20, 2010 in Springfield, MO following a sudden illness.

Sharon was an enrolled citizen of the Ottawa Tribe but well known in the Myaamia community as she had been a citizen of the Miami Tribe all of her life until about 10 years ago when her family chose Ottawa citizenship.

As a myaamia citizen, Sharon served on the Constitution Revision Committee and participated in the creation of the 1996 amended Tribal Constitution.

Sharon was well known in the inter-tribal community in northeast Oklahoma. She was an avid supporter of cultural education and was a leader in a cultural education facility in Springfield, MO for some years. Sharon worked with children of all ages and was always willing to teach what she knew of her cultural heritage.

To our community she was a true friend and tireless supporter. In the early days of our "cultural reclamation" Chief Leonard knew we could always call on Sharon to help teach womens dance, shawl making, and to help with any cultural event the Miami may host. She will be sorely missed by many.

Sharon served on the Tribe's first "Traditions Committee" with Barbara Mullin. The two were responsible for establishing the winter stomp dance, now in its 16th year.

Sharon was the first appointed liaison for the Miami Tribe to Miami University. Pictured at right, Sharon served as Miami Nation Elder Pow Wow Princess for 2010.

Services for Sharon were held on Nov. 23, 2010 at the Ottawa Tribal Longhouse southeast of Miami, OK. Ottawa burial rites were given by Kevin Dawes. Burial followed in Baxter Springs Cemetery, Baxter Springs, KS.



**Eva Leonard**, wife of the late Miami Chief Edward Cy Leonard, passed away on Nov. 30, 2010 in Huntsville, Alabama. Services were held on Fri. Dec. 3rd in Douglasville, Ga.

She is survived by one son, Joseph Hafford, 3 daughters, Glenda Poole and husband Bob, Laurie Janey and husband Tracy and Stormy Leonard, a stepson, Frank Leonard and wife Johnnie, 8 grandchildren, 7 great-grandchildren and 1 great-great grandson. A more detailed obituary will follow in next edition of aatotankiki myaamiaki.

## CRO Assists Tribal Family With Burial Removal/Reburial

By Julie Olds, CRO

In 2008, the Miami Tribe Business Committee was contacted by a local Tribal family to assist with the location, disinterment and re interment of remains of their ancestor whose grave was located in an area ravaged by flooding of the Neosho River. Chief Gamble contacted the Cultural Resources Office to see what assistance could be provided on behalf of the family.

By way of assistance to the family, the CRO introduced family representatives to a professional anthropologist who traveled to Miami to assist the family. As the individual being exhumed was male, George Strack, THPO, represented the CRO in assisting the family on site.

In mid-July 2010, remains were located by the team and family members and respectfully exhumed and reburied in the Myaamia Heritage Cemetery located on Tribal trust lands in the Nation's jurisdiction area in Northeast Oklahoma.

Following reburial, the Natural Resources Office assisted the family by safely transporting the beautiful marble headstone from the original burial spot to the Tribal cemetery.

All efforts were conducted in greatest respect to the deceased and the family. The Miami Nation and the CRO were honored to be of assistance. The names of family members and of the deceased are not included here in respect to the family and to allow them continued privacy after having carried out such a respectful, yet spiritually draining, responsibility on behalf of their ancestor.

kwehsitooloanki



**CENSUS PRESENTATION** - Matthew Vianes, Partnership Assistant, US Census Bureau presents Tribal Business Committee Chairperson Donya Williams with a plaque for the Tribes participation/assistance with the 2010 Census. The Miami Tribe allowed census workers to use the Myaamia Center to assist elders (and others) with completing their census forms. In addition, we displayed handouts/flyers concerning the census. We also directed individuals looking for employment to the census offices.



### JOB OPPORTUNITY

WHITE LOON EXCAVATING is seeking experienced heavy equipment operators or truck drivers. Preference in filling this position will be given to qualified Indian applicants in accordance with the Indian Preference Act.. Qualified applicants may submit a resume to the Human Resources Officer at Tribal Headquarters, P.O. Box 1326, Miami, OK - 74355. Or come to the office to complete an application.

The myaamia new year of 2011 begins...

FEB 6



The Myaamia christmas ornament gifted to the Mashantucket Pequot Museum & Research Center for their 2010 "Tree of Nations". The ornament was created by Tribal artist Larry Daylight.

## A Myaamia Christmas Ornament In Connecticut

The Mashantucket Pequot Museum & Research Center, located in Mashantucket, CT, created a "Tree of Nations" for Christmas 2010. The Museum mailed invitations to all Tribal Nations to send an ornament representing their Tribe/community to adorn the tree.

Tribal artist Larry Daylight was called upon to create a unique ornament to send on behalf of the myaamia people. Daylight, known for his intricate ribbonwork, created a female doll ornament in honor of 2010 being the Year of Myaamihkwiaki (Miami women). The ornament measured approximately 11" in height and was made of corn husks with a calico blouse, tradewool skirt with ribbonwork, and decorated leather center-seam moccasins. Needless to say...we didn't want to let it go!

On December 15, 2010 the Tribe received the following message by letter from the Pequot Museum:

Dear Friends,

Thank you so much for your very generous gift of the Myaamia cornhusk doll for our Tree of Nations. Your timing was perfect and we are proudly able to include it on this year's and future trees. We are delighted and honored to have the Myaamia represented on our Tree.

We were overwhelmed by Larry Daylight's amazing skills as a cornhusk doll maker. The care and detail that went into creating this beautiful doll is just amazing. What a wonderful representation from your Tribe. We were so excited about it we even "tweeted" about it last week with a picture! We wish you the best holiday season and New Year. Thank you again for participating.

Most Sincerely,

Meredith Vasta

Registrar/Collections Manager

Check out the "tweet" on their "Twitter" site, posted on December 3 at 12:57 p.m. Also check out the web image posted at <http://low.ly/i/63vC>



COMING THIS SPRING Aatotankiki myaamiaki will print a series of interviews with myaamia artisans. Our first interview will be with artist Cathy Mowry of Ft. Wayne, Indiana. Cathy's works, including the gourd dolls shown above, were included in the major exhibit "myaamiaki iši meehtoseeniwiciki: How the Miami People Live", held at Miami University's Art Museum in 2008.

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Artists mother, the Late Julia Lankford

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**Reminder:** Tribal members and spouses of Tribal members may submit prepared ads for free publication in aatotankiki myaamiaki. This is a service to our members to help promote their personally/private owned business to the myaamia community at large. Ad size is simply "square". Design it yourself and we will print it at approximately 6" x 6" square. Color or black and white is accepted. Design must be in PDF format at 300 dpi. Email to [jolds@miamination.com](mailto:jolds@miamination.com).

### EDITOR'S NOTES:

As of this edition of aatotankiki myaamiaki the Miami Tribe now enjoys the services of Stigler Printing in Stigler, OK. Stigler serves many Tribal Nations in the State of Oklahoma and is a company known for quality in printing and customer service. Further, myaamia citizens receiving this publication will note the new format size referred to as "broad sheet". It is our hope that the improvement in design and quality of appearance will be pleasing to our community members.

As ever, requests for special articles or publication of family information including births, deaths, marriages and anniversaries are welcomed and encouraged. For such articles aatotankiki myaamiaki works closely with Dr. Hugh Morgan, retired Journalism Professor, from Miami University. Dr. Morgan, who prefers to be called "Hugh", is an honorary member of our Tribal community who, indeed, honors us by providing in-depth articles on myaamia people and events which help make this publication a true benefit to our Tribal family.

## aatotankiki myaamiaki

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