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myaamionki

teekwaaki 2011

Myaamia Scholars Present Papers at the 43rd Algonquian Conference By George Strack

The 43rd Annual Algonquian Conference was held October 20-23, 2011 in Ann Arbor, Michigan. Tribal members Dr. Wesley Leonard, George Ironstrack and Andrew Strack, along with Myaamia Project linguist Dr. David Costa, presented at this year's conference.

The conference is held annually in various locations throughout the United States and Canada and is intended to bring together a broad spectrum of community scholars whose work focuses on the languages and cultures of Algonquian peoples.

Wes, George and Andrew gave separate presentations that highlighted the programs, activities and initiatives de-

veloped through the collaborative efforts of the Myaamia Project and Miami Tribe of Oklahoma. David presented on his continuing research of language materials that he and Daryl Baldwin are utilizing to develop language materials for our community. All four of the presentations illustrated to conference attendees how the work of dedicated Miami tribal members and Myaamia Project staff, with the support of the Miami Nation, has enabled the Myaamia language to once again to spoken and heard within our tribal community. Conference program and highlights can be found on the website listed below.

<http://2011.algonquian.org/en/program/>



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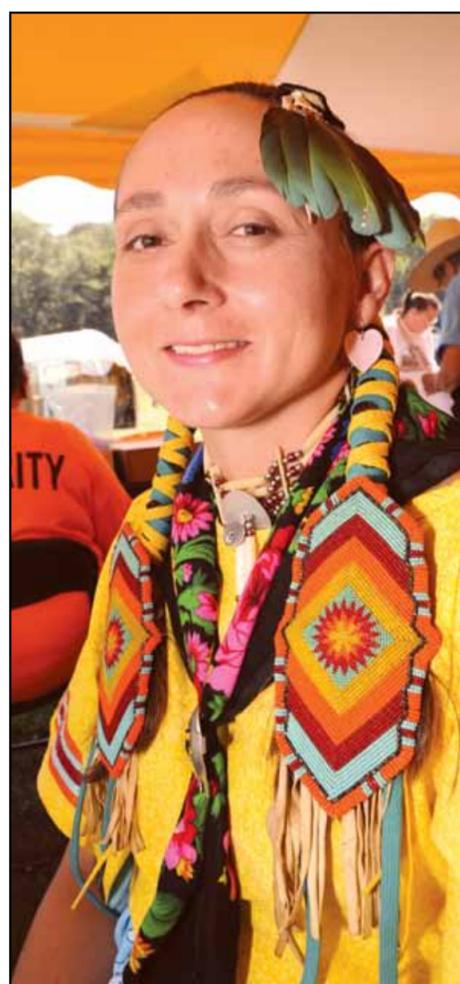
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Pictured above are Myaamia participants at the 43rd Algonquian Conference, held October 20-23 in Ann Arbor, MI. L-r; George Ironstrack (Assistant Director, Myaamia Project), Andrew Strack (Media Specialist, Myaamia Project) and Dr. Wesley Leonard.

2011 Mihšihkinaahkwa Pow Wow Held In Columbia City, Indiana By Hugh Morgan



Tribal member Greta Sirois of Ft. Wayne, IN, served as Head Lady Dancer for the 2011 Mihšihkinaahkwa Pow Wow in Columbia City, IN held August 12-14, 2011.

Members of the Miami Tribe of Oklahoma held a highly successful powwow in Columbia City, Indiana August 12-14 on the ancestral land where Miami lived for centuries.

"The attendance at the gate was 1,640 adults and including the children was well over 2,000," said Cathy Mowry of Fort Wayne, Indiana, who helped plan the Mihšihkinaahkwa Powwow 2011. The annual powwow is named for Little Turtle, the legendary chief of the Miamis in the 18th and early 19th centuries.

The annual powwow was primarily sponsored by M.I.A.M.I for Miami Indian Alliance for Miami Indians. Most members are descendants of Jean Baptiste de Richardville, who was chief of the Miamis in the early 19th century, and belong to the Miami Tribe of Oklahoma.

Chief Tom Gamble, Second Chief Doug Lankford, and First Councilperson Donya Williams traveled from Oklahoma to participate in the powwow.

"It was very heartwarming that members of the Miami Tribe still living in the homeland continue in the tradition of gatherings and celebrations as in the past," Chief Gamble said. "I enjoyed the company and kinship of the Miamis in our Ancestral Homelands."

Councilperson Williams brought her regalia and participated in the powwow.

"One of my dreams came true at the Mihšihkinaahkwa Powwow," Williams said. "I was able to dance upon the land where my ancestors once trod. It was a wonderful opportunity to visit with our relations while enjoying the Powwow atmosphere."

"Vendors were selling roasted corn, peach frybread that were as big as the plate, jewelry, cloth and leather goods, and many other items. I so much enjoyed my time in Columbia City, Indiana and plan to return when possible - and if you get a chance, I hope you will join me!" she concluded in her comments meant for all tribal members.

Among the traditional powwow participants who were members of the Miami Tribe of Oklahoma was Greta Sirois of Fort Wayne, who for the first time served as the head lady dancer.

"As head lady dancer, it is my responsibility to lead the women and girls in the dances and answer any of their questions or address any of their concerns," Greta explained. "The head lady is responsible for seeing that women and girls follow protocol and that they also feel welcome at our powwow."

Continued on page 3.



Daryl Baldwin Joins ELF Board of Directors, pg.4.

ABOUT OUR BANNER IMAGE:

Beginning with the 2010 Winter edition of aatotankiki myaamiaki, we elected to use a revolving banner theme incorporating photos that were ecologically based and in keeping with the seasonal distribution of the paper. The banner selected for this Autumn edition honors pyaakimini - persimmon fruit.

BANNER PHOTO CREDIT: Karen Baldwin, Liberty, IN



aacimwita akima: A message from the Chief

October 17, 2011

Aya ceeki eeweemakiki (greetings to all my relatives),

Some of you may have recently noticed that the news media have taken an interest in some of our tribally owned businesses due to some legal matters we have been litigating in courts for many, many years. In response to these news stories which, in spite of the fact we are winning our cases, attempts to cast a negative light on some of our business operations, I submit this letter to provide “our side of the story” and to share some information about our fully regulated and legal tribal business which was not offered by the media. An appropriate place to begin is with a short overview of tribal economic development over the past two decades.

The Miami Tribe of Oklahoma, like many other tribes that have endured a history of destructive federal policies, was at one time completely dependent on federal government funding for survival. The Indian Gaming Regulatory Act (IGRA) began to change that. In 1988, Congress passed IGRA with the following objectives: to promote tribal self-sufficiency, to ensure that Indian tribes remain the primary beneficiaries of gaming revenues from gaming activities, to establish procedures for fair and honest gambling, and to set standards for the National Indian Gaming Commission (NIGC) who would have oversight over tribal Class II gaming, with tribes serving as the primary regulators for Class II gaming.

As a result of gaming, a new revenue stream became available to tribes. This new revenue allowed tribes to enhance their programs and services for members and to diversify into other economic development opportunities to further establish independence from U.S. government funds—all in furtherance in of federal public policy.

In the late 1990’s the Miami Tribe entered into a joint venture with the Modoc Tribe for the Stables Casino. Soon after that, the Tribe opened Miami Tribe Entertainment, a small operation in the Tribe’s headquarters building. From past experience, the Tribe understood that the playing field in gaming might change at any time, so the Tribe continued to explore other business opportunities to diversify and develop the Tribe’s economy.

In 2003 the Tribe was presented with a unique opportunity to establish an online short-term lending business. After careful consideration, the decision was made to move forward with this business opportunity, and by late 2003 the Tribe began operating an online short-term lending business. This business has operated since that time, along with other tribal businesses, to enhance the Tribe’s available resources, diversify our tribal economy, and generate revenues for further economic development ventures. Most of the Tribe’s businesses operate as Miami Nation Enterprises (MNE), a wholly owned arm of the Miami Tribe. MNE is governed by a Board of Directors appointed by the Business Committee, who report to the Business Committee. MNE’s online short-term lending business has been successful, and on the heels of that success, the Business Committee formed wholly-owned tribal corporations, AMG Services, Inc., and MNE Services, Inc., as complimentary entities that provide services to the online lending industry and began an additional online short-term lending business, respectively.

Unfortunately in our society, Indian tribes that succeed in the modern economy become popular targets for media smear campaigns. For example, on Monday, September 26th the CBS evening news aired a report concerning tribal online short-term lending. Among other tribes in the story, the Miami Tribe and AMG Services, Inc. were discussed. The reporter interviewed Oklahoma State Senator Rick Brinkley, head of the Eastern Oklahoma Better Business Bureau, who falsely characterized tribal online short-term lending companies as “loan sharking.” Continuing its biased reporting, CBS also showcased the alleged wealth of Scott Tucker, an employee of AMG Services, Inc., apparently in an effort to undermine Mr. Tucker and his affiliation with tribally-owned business ventures. CBS failed to report that Mr. Tucker is an entrepreneur that is involved in myriad businesses that are unrelated to tribal online short-term lending.

By contrast, on October 5th, Tulsa-based KFAQ 1170 AM aired a talk show hosted by Pat Campbell, which focused on tribal online lending. Mr. Campbell interviewed Daryl Stagner, executive director of the Native American Fair

Commerce Coalition. Mr. Stagner took issue with Brinkley’s comments, stating that many tribes operate legal internet businesses which provide online short-term loans. He correctly stated that these tribally-operated businesses were unfairly maligned, and that the facts were sensationalized by the media.

The Miami Tribe’s passing of laws to govern our online short-term lending businesses is no different than South Dakota passing favorable laws in order to attract Citigroup and the like to set up niche industries within its jurisdiction. Just like all of the credit card companies in South Dakota that are subject to the laws of South Dakota, our tribal online short-term lending businesses are strictly regulated by our laws, as well as federal law. And just like other providers of financial products, our tribal online short-term lending businesses provide a vital service to many Americans who would otherwise be without access to short-term financial assistance.

MNE and AMG Services, Inc., and MNE Services, Inc. are regulated by Miami tribal law, are fully compliant with federal laws, and offer impartial arbitration for any dispute that a consumer may have. Additionally, consumers who do business online with the Tribe have the benefit of a single, uniform set of rules and regulations which apply nationwide – compared to the conflicting and confusing rules promulgated by the various states, some of which regulate lending, others of which do not. The Tribe strives to provide clear information concerning loan terms and fees, so that consumers can make an educated decision as to whether or not to apply for an online short-term loan.

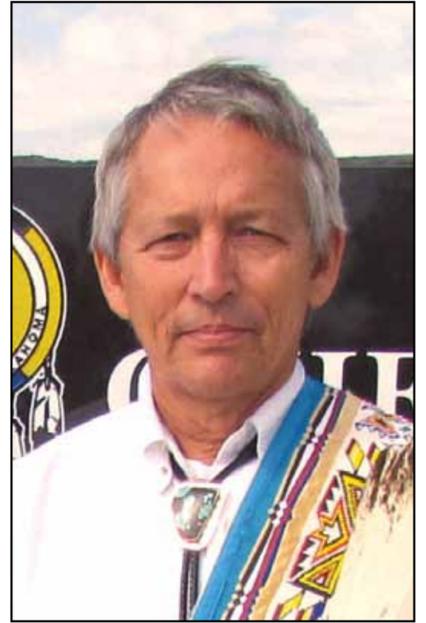
The Miami Tribe’s online short-term lending businesses are part of a reported 35 tribally-owned online short-term loan businesses, competing in an internet market of more than 3,000 companies. We recognize that consumers have many options for obtaining online short-term loans, and we are successfully competing with other lending sources by upholding high standards in service, processing, performance, and access. Our successful performance in a competitive market proves that customers value our product and the level of customer service we provide.

For whatever reasons, our online short-term lending business is an easy target for those who refuse to look more deeply at the vital service we provide, or choose not to respect the manner in which our operations are governed. We recognize that our success will continue to attract its share of media attention.

The Tribe has experienced disastrous cuts in tribal program funding and grant opportunities by the federal government over the past decade. Without the success of tribal economic development, the financial outlook for the Miami, as with other tribes, would be bleak. Revenues from gaming, government 8A contracting, and the tribe’s businesses are utilized by the tribe to support government operations, tribal programs, and to provide services and benefits for tribal members. Complete self-sufficiency is needed to maintain a government capable of sustaining its people and its way of life, and this is the goal of the Miami Tribe.

For additional information on tribal business from a tribal perspective, please visit the Native American Fair Commerce Coalition website at mynafcc.org.

kikwehsitoole (Respectfully),
akima katakimaankwa
Thomas E. Gamble, Chief
Miami Tribe of Oklahoma



Chief Tom Gamble

Tribal Member, MU Grad, Lance Theobald Receives Internship With Tribal 8a

Staff Article

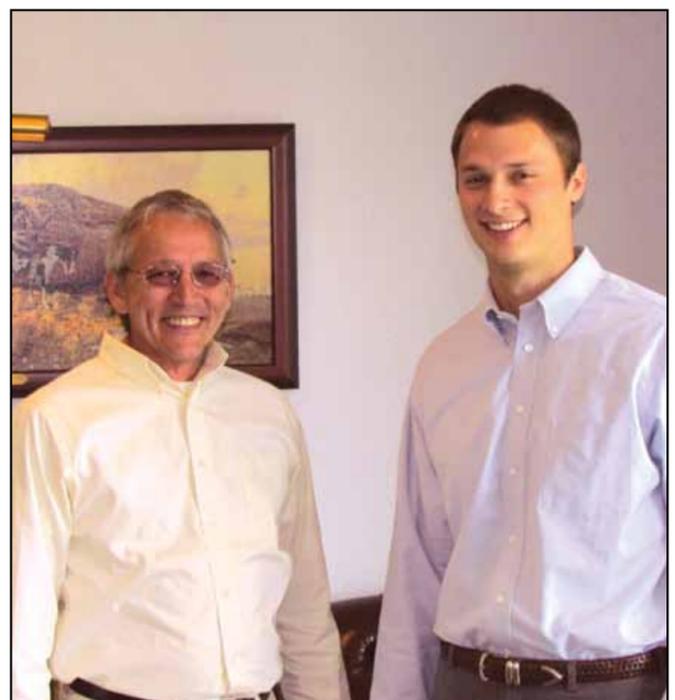
Miami Business Services has launched its Tribal Internship program this month with the addition of Lance Theobald to the MBS staff. MBS offers meaningful, career building experiences for Tribal members to assist them in individual career growth and as preparation for a new generation of Tribal leadership of business enterprises. This program was designed to create an opportunity for Myaamia citizens to acquire the skills and experience necessary to move into management and executive positions in Tribal business operations. This will be facilitated through a variety of educational and work experiences.

Theobald is a recent graduate of Miami University where he obtained a degree in Accounting. Throughout his time at Miami, Lance took a wide variety of classes that covered subjects such as operations and supply chain management, financial and managerial accounting, finance, management, and marketing. This coursework will assist him as he starts his career at MBS.

As a Miami Tribe member student on campus at Miami University, Theobald was privileged to participate in the unique myaamia cultural education class taught by Myaamia Project Director Daryl Baldwin. Also, during his time at Miami University, Theobald traveled abroad to study with and learn from the Maori people in New Zealand. His exposure to, and understanding of, myaamia culture have helped to prepare him for service to his Tribal community.

After college, he attended Naval Officer Candidate School and was commissioned as an Ensign in the US Navy. Lance is currently an officer in the Naval Reserves and will continue to serve in that capacity until 2018.

Lance’s hometown is Springfield, Missouri. His mother, Amber Theobald, is a Tribal member. Lance currently lives with his wife, Kelly, in Dayton, Ohio where he will contribute to MBS government projects.



Chief Tom Gamble welcomed Tribal member and MU graduate Lance Theobald to Miami Nation Enterprises facility to begin his internship with Miami Business Services, LLC (MBS). MBS is a government certified 8a business entity. Theobald’s excellent military experience left him highly qualified for the internship opportunity.

The 2012 meeting of the Miami Nation General Council is tentatively set for Saturday, June 2. Start making plans now to attend!



Myaamia Winter Gathering and Social Dance Set Staff Article

The annual gathering times for our community have become an important part of the cultural revitalization of the myaamiaki. Our National Gathering week in early June each year, which includes cultural education activities, community gatherings, games, dancing and our general council meeting is a very important time for socializing and Tribal business and political participation.

However, the contemporary custom of hosting a winter inter-tribal stomp dance has become a favorite for many a myaamia person. We began referring to the annual stomp dance, now in its 16th year, as the "Winter Gathering" a few years ago when the Cultural Resources Office (CRO) began organizing cultural education presentations and events leading up to the social dancing.

According to Julie Olds, Tribal Cultural Resources Officer, any time the community comes together it is important to take the opportunity to provide cultural activities and educational opportunities for Tribal members of all ages. "Our responsibility in the CRO is to gather knowledge and disseminate that knowledge to our Tribal community. There is no better time to share myaamia cultural ways and knowledge than at those special times our people come together", said Olds.

The next Winter Gathering and Social Dance have been set for the last week-end in January of 2012. On Friday,

January 27th a presentation will be given by Tribal member Dani Tippman of Ft. Wayne, IN, on culturally significant plants and will include the sharing of knowledge on the edible, medicinal, and utilitarian qualities and uses of plants to our people.

On Friday evening, January 27th, a community dinner will be held at the Ethel Miller Moore Cultural Education Center (longhouse) and will be followed by an evening of story telling.

On Saturday, January 28th, an Indian Art Market will be held at the Ottawa Peoria Cultural Center. For information to participate in the art market Tribal members should contact Charla Gibson or Barbara Mullin at Tribal headquarters at 918-542-1445. There is no charge for a booth for Tribal members.

On Saturday evening, January 28th, the 16th annual inter-tribal stomp dance will be held. Gourd Dancing will begin at 3 p.m. Dinner will begin at 5 p.m. A second session of gourd dancing will follow dinner with Stomp dance to follow and last throughout the evening. Tribal members may contact Tribal headquarters at 918-542-1445 as the event nears for more information. Members are also encouraged to watch the Community Bulletin Board on the Tribe's website at www.miamination.com.



Tribal member Dani Tippmann of Ft. Wayne, IN, will give a presentation on myaamia plants on Friday, January 27th, in Miami, OK. The presentation is part of the Tribe's Annual Winter Gathering event.

2011 Mihšihkinaahkwa Pow Wow

Continued from page 1

"On a personal note, I am very honored to have been chosen for the role," she concluded. "I try to learn all that I can in hopes of passing the tradition along to other Myaamia who went to the powwow."

In addition, tribal member Ivalah Allen, who teaches voice at Fort Hays State in Kansas, journeyed with her parents for the powwow. Ivalah sang the Lord's Prayer in the Miami Language at the beginnings of the powwow dancing on Saturday and Sunday. Her father, tribal member Clarence E. Hayward, sold copies of his recent book, "The Lost Years: Miami Indians in Kansas, at the powwow.

The grounds at Morsches Park in Columbia City started taking shape on the Thursday before the powwow as vendors found their spots in the circle, with the campground "full of native participants who came to dance with us in our Miami homeland," Mowry reported.

The approximate count was around 250 to 300 dancers. Under the arbor were three great drum groups – Medicine Woman Singers (Miami) Blue Heron Singers (intertribal) and Sky Hawk Singers (Southern).

Many activities were scheduled during the weekend with quillwork and flint-knapping demonstrations, a 5k fun run on Saturday morning and the Children's Scholarship Auction which brought in almost \$2,000 on Sunday morning.

The Friday evening of the powwow featured a Grandmother Moon ceremony, which are normally held on the night of the full moon. In it, women wearing shawls and skirts prayed together and discussed what was needed for them to get along in life.

On Sunday morning, a special mass honoring his first anniversary was celebrated at the powwow by the Rev. Vincent Wirtner of Fort Wayne. He is a member of the Miami Tribe of Oklahoma and was ordained a Precious Blood priest in June 2010.

Douglas Blue Feather, who is of Cherokee heritage and is an internationally known songwriter and performer of both traditional and contemporary music, gave a two-hour concert Friday afternoon and also was available to play at various times during the powwow.

A Pendleton blanket, designed with colors and stripes that pay tribute to the Yellowstone National Park, was given away at a raffle Sunday afternoon.

Several civic organizations and businesses assisted in sponsoring the powwow. "The Powwow made me proud to be a part of the great Miami Nation," Mowry said.



George Strack is pictured during the story telling held during the 2011 Winter Gathering. Tribal members and guests enjoyed the sharing of winter stories and narratives and many asked that the story telling become a regular part of the Winter Gathering. Strack, along with other Tribal members, will return to myaamionki for the 2012 Winter Gathering and an evening of story telling set for Friday, January 27th, at the Tribe's longhouse.



Tribal member Ivalah Allen is pictured awaiting her cue to sing the Lord's Prayer in the Miami language during the opening ceremony of the 2011 Mihšihkinaahkwa Pow Wow in Columbia City, IN.



Tribal members enjoyed the 2011 Mihšihkinaahkwa Pow Wow in Columbia City, IN in early August. Pictured from left to right are: Paul Strack, Chief Tom Gamble, Second Chief Doug Lankford, Cathy Mowry, George Strack, and First Councilperson Donya Williams.

Watch the **COMMUNITY BULLETIN BOARD** on the homepage of the Miami Nation Website for current events, postings, etc.
<http://www.miamination.com>
 Contact Donya Williams at Tribal Headquarters with pertinent information to be posted to the Bulletin Board.

MAKE PLANS NOW TO ATTEND THE 2012 MIAMI NATION WINTER GATHERING EVENTS SET FOR JANUARY 27-28 IN MIAMI, OK. WATCH THE COMMUNITY BULLETIN-BOARD FOR UPDATES AS THE GATHERING DATE DRAWS NEAR.



Daryl Baldwin Joins Endangered Language Fund Board of Directors

August 15, 2011

Myaamia Project Director Daryl Baldwin has been elected to the Board of Directors of the Endangered Language Fund (ELF). This organization is dedicated to the documentation and revitalization of languages that are in danger of falling silent. Of the 7,000 or so languages spoken today, it is estimated that 50 to 90% will be endangered or silent by the end of this century.

To address this loss, ELF was founded in 1996 to support efforts at recording speakers while they are still with us, and supporting language programs throughout the world. ELF has a variety of programs, two of which award grants for language work. One, the Language Legacies program, gives grants to language activists and academics in any location and for any endangered language. Over 100 languages with over 140 projects have been funded. The second program is the Native Voices Endowment - A Lewis & Clark Expedition Bicentennial Legacy. With an endowment derived ultimately from the sale of the commemorative nickels during the bicentennial, this program is open to members of those tribes that had been contacted by the Expedition and that took part in the Council of Tribal Advisors for the bicentennial. This program supports similar efforts to the Language Legacies program, but also provides scholarships for work by tribal members on linguistics and/or their language. Master/Apprentice pairing are considered scholarships in this program.

Another project that ELF has sponsored this year is one that Daryl took part in, the National Breath of Life workshop in Washington, DC. This past June, 60 teachers, researchers, Native language speakers and activists spent two weeks mining the archives at the Smithsonian Institution and the Library of Congress. About 20 languages were represented by tribal members; some were speakers, some were learners. Every group was paired with a mentor, often times an academic linguist but also including tribal linguists. Mornings were spent in training sessions, including "From Paper to Talk: An Account of Language Revitalization from Archival Materials" by Daryl. In that, he presented an engaging, informative and uplifting account of the Myaamia Project. Another of his presentations was "Language Revitalization Planning," of immediate importance to most of the attendees. He also did further workshops on language in the community and in the home.

"The Endangered Language Fund is very pleased to have Daryl's expertise and energy to help us expand our efforts," said President Douglas H. Whalen. "Although we have been successful with our program to date, we are hoping that, with Daryl's help, we can do even more in the future." Daryl expects his connection with ELF to bolster his own efforts to broaden the scope of the Myaamia Project.



Daryl Baldwin, Miami Tribe member and Director of the Myaamia Project at Miami University, has been added to the Board of Directors of the Endangered Language Fund (ELF). Baldwin is pictured here, at the top of this photo, assisting George Strack and eewansaapita camp students during the construction of a wiikiami built during the 2011 eewansaapita summer youth camp in Miami, OK.

eewansaapita Summer Youth Camp Returns! Staff Article

In the heat of late June 2011 in Miami, Oklahoma, staff and students returned to the Nation's cultural education grounds on the Labadie allotment to enjoy a week of language and cultural sharing we have come to know as "eewansaapita".

The return of eewansaapita in 2011 was welcomed by all participants and the new "day-camp" format turned out to be a very good template for planning future camps. Past camps were true "camping adventures" which, while being great fun for the students, proved exhausting for the camp staff. Between three meals and two snack sessions per day for the kitchen staff, and the full time oversight of students from the morning wake-up call to the final tent zipping shut at night, the camp staff found it difficult, as the week progressed, to have the energy to take care of the needs of the daily curriculum schedule.

The day-camp format used in 2011 moved away from the on-site camping experience to students being delivered to the site each morning and picked up by parents or guardians at the end of the day. The benefits of the day-camp program were fewer on-site meals, reduced oversight burden on the staff (they were able to go to bed early!), and students did not have to pack a week long camp pack. The negatives to the day-camp were the loss of quality "immersion" learning time with the students and issues relating to out of town students and temporary living quarters for the week. However, camp staff felt the positives out-weighed the negatives for this year and all were pleased to have eewansaapita back.

It is the intent of the Cultural Resources Office that eewansaapita will return again in it's full camping adventure form but the need to select a new location for our cultural education area and the time needed to build the infrastructure to support the camp will likely mean the camp will not return in it's full form for 2-3 years. However, given the good outcome of our 2011 day-camp, the eewansaapita staff believes the new format will serve us well in the mean-time.

Planning for the 2012 eewansaapita day-camp will begin soon and more information will be supplied in the winter edition of this newspaper. Tribal members can learn more about the eewansaapita camp by visiting the camp website at www.eewansaapita.org.



Pictured above, students at the 2011 eewansaapita day camp pose in front of a wiikiami built during the week long "day-camp" held on the Labadie cultural grounds in Miami, OK.



Pictured at left; Grace Lankford wields a sledge hammer during the attempted construction of a wiikiami at the 2011 eewansaapita camp. Due to draught conditions in northeast Oklahoma during the summer, the ground initially selected for the wiikiami construction proved to hard and dry for completion of the project. Undaunted, the eewansaapita staff and students located a piece of ground that did finally allow the completion of the structure.

An exhibit "The People Through George's Hand: Images and writings of George Winter (1809-1876)" will be opening August 27 at the Tippecanoe Battlefield Museum in Battleground, IN. Runs through Dec 31, 11.



Language Camp Held In Ft. Wayne, IN By Dani Tippmann

32 Miami youngsters came together to learn and speak Myaamia in Fort Wayne this summer. With help from George Ironstrack, Tim McCoy, Daryl Baldwin, George Strack, Chad Thompson, Helen Frost, Jessie Baldwin, Scott Swaidner, Haley Strauss and Dani Tippmann a camp was organized and held at the campus of Indiana Purdue University in Fort Wayne, Indiana. There were many people who helped at the camp including Shannon Doust, Julie Rhoades, Laura Nagy, Catherine Nagy, Cathy Mowry, Greta Sirois, Andrew Strack, and all the parents who made the effort and took the time to educate their children in our culture. The children, aged 10 to 17 years old, participated in games, singing, stories and dancing that were all focused on Miami culture through the Myaamia language.

The theme of the camp was “Home” and all that it entails through time and place (the same theme used for the Oklahoma camp held in June). George Ironstrack created a curriculum that incorporated the idea of a Myaamia home from the very traditional wiikiami to the current modern day home instilling in the children pride in the Myaamia heritage as well as pride in their own home. Tim McCoy, a Miami who is knowledgeable in geology, taught the children about the geological changes that formed the rivers and the land in the surrounding

Myaamionki (land of the Miami). A bus trip to various Myaamia sites during the camp enabled the children to envision the land and the changes that Tim McCoy described. We also toured several historic homes in the area such as the Chief Richardville Home in Waynedale and the Chief LaFontaine Home in Huntington. We were also able to stop at the Seven Pillars along the Mississinewa River near Peru, Indiana and play a game of lacrosse.

While the bus trip may have been the highlight of the week for some of the children others liked making the traditional Miami home or wiikiami the best. The children worked to cover the sapling framework with cattail mats that they helped to make. Still others liked the archery and lacrosse the best. Spending time together and learning about their own heritage makes a great memory!

The camp was supported through the Whitley County Historical Museum, The Whitley County Historical Society, the Three Rivers Language Center at Indiana Purdue Fort Wayne, The Myaamia Project at Miami University, Ohio, Miami Indian Alliance for Miami Indians and a grant from Arts United of Greater Fort Wayne.



Myaamia youth enjoyed games of pakitaah ?? (lacrosse) during the 2011 kiikayonki eewansaapita held in Ft. Wayne, IN in early August. The camp was supported through the Whitley County Historical Museum, The Whitley County Historical Society, the Three Rivers Language Center at Indiana Purdue Fort Wayne, The Myaamia Project at Miami University, Ohio, Miami Indian Alliance for Miami Indians and a grant from Arts United of Greater Fort Wayne.

Spotlight: Tribal Artisan Cathy Mowry By Hugh Morgan

When she was a 19-year-old student at the Art Institute in Fort Wayne, Indiana, Cathy Mowry painted an American Indian kneeling with hands held up in prayer to the moon.

She did it from instinct. Although she had loved her heritage with the Miami Tribe since her childhood, Cathy did not know its significance.

those connection. That love! To me, it is inherent.”

On the Friday evening of the powwow, Mowry led a Grandmother Moon ceremony that is tied to the Miami culture. The ceremonies are held usually on the night of the full moon. In it, women wearing shawls and skirts gather together to pray and discuss what is needed for them to get along in life.

Cathy learned of the ceremony from Theresa Bradsky, a member of the Miami Tribe of Oklahoma who lives in Kansas City. At the beginning of the 1990s, the reestablished ceremony was first held at Seven Pillars, a sacred place near Peru, Indiana, where the ancestors held council.

Mowry is the daughter of Catherine and Augustus Nagy of Fort Wayne. Her maternal grandparents Charles and Priscilla Strack, who have eight children and 43 grandchildren – and all are members of the Miami Tribe of Oklahoma. Her mother, Catherine, was the senior princess in June at the Miami Tribe of Oklahoma powwow in Miami, Oklahoma.

“I always knew I was Miami. We were raised to be Miami,” she said.

Cathy traces her Miami lineage to Chief John Baptiste Richardville, who had a history of protecting Miami land in the 1840s.

He would die before the Miami were forcibly removed – first to Kansas -- in 1846, but his son was among those expelled.

As a child, Cathy learned from grandparents that if they were taught something incorrect by their teachers or from their history books, they needed to tell the teachers what was wrong and to stand up proudly for their heritage. She said she did that at St. Patrick’s grade school in Arcola, Indiana, and the Catholic sisters “quickly learned to re-

spect us.” The school had only two classrooms, with grades 1-4 in one and grades 4-8 in the other.

Cathy began her drawing when she was ten years of age – focusing on the human figure and on animals. She entered the Art Institute at Fort Wayne, which is associated with the University of Indiana, and earned her bachelor’s degree. She recalls the experience with her teachers who looked at the individual artist and brought out what was there.

For Cathy, it was her American Indian heritage.

Although she would be a substitute teacher in art, Cathy has had a career in the food service industry, particularly in catering. At present, she works in a store with specialty cut meats.

For a while as she began drawing and painting, she used her three sons as her subject matter. She also did other family members, such as her Uncle Jim Strack who became the tribal elder of the Strack family after the death of her grandfather. She portrayed him with his tribal name Flash Lightning holding a .22 caliber rifle that his father had given him for hunting. The painting also showed a background of storms and lightning and cranes and cattails. She mentioned that cattails have been so important to her homeland, used historically to build their lodges as well as many other uses including diaper fillings.

Miamis also would gather the cattails in the



Years later she learned of Miami women’s ceremonies honoring Grandmother Moon.

“It just hit me, Wow! I did it back then. I didn’t consciously know, but I knew inside the connection we had with Grandmother Universe and Grandmother Moon,” she recalled in an interview at the powwow in August in Columbia City, Indiana, sponsored by members of the Miami Tribe of Oklahoma.

“My stuff is very feminine,” she explained. “God is the creator and women are the life bearers. It’s okay to look at the feminist side of god.”

Personally, she is a Roman Catholic and some of her paintings contain Christian symbols.

“The strength of women in our matriarchal society has inspired me to do the work. The spirituality and kindness of our people brings out the sense of who we are and the sense of peace and nature. And our homeland is so important to us,” she said. “I have



Story continued on page 11.

Myaamia artisan Cathy Mowry of Ft. Wayne, IN creates beautiful and very feminine paintings, drawings and handmade dolls that clearly echo her knowledge and love of her myaamia heritage.



A Discussion of Genomics & Native American Interests By Jake Long

This article is a result of my understanding of genomic research and its applications in the Native American community. I am a graduate student at Oklahoma State University, and have been researching the genetic relationships within populations of Miami White Corn and between Miami White Corn and other Native American types of corn. I recently attended the Summer Internship for Native Americans studying Genomics (SING) at University of Illinois, where a group of native students were exposed to and discussed the applications of genomics their direct and indirect affects on the native community.

Genomics is a field of scientific research, approaching maturity, but is largely unexplored. Genomics follows the same principles as genetics, but includes the scope of an organism's entire genome. Understanding what genomics encompasses is a lot to swallow, so I will focus on some of the applications that pertain to indigenous peoples, specifically Native Americans. It can be used to describe anthropogenic histories, assess population dynamics, build genealogies, find causes and cures for disease, and general knowledge of how thousands of genes interact with each other.

The Good

Genomic research has vastly improved the scientific and medical communities' ability to treat people around the world. However, there are many diseases that afflict the Native American communities, and the genomic answer has yet to be presented for many of those illnesses. Through genomic research, scientists are hopeful that diseases can be described across diverse groups of people. With the diversity in people groups, comes a compounded diversity in genetic causes for disease resistance or susceptibility. A more complete survey of the world's human genomic diversity will result in a more complete understanding of disease and illness in general.

An application that is commonly overlooked is cultural preservation. Through genomic studies, traditional agricultural crops can be preserved by identifying seed-stocks with higher genetic qualities and lower amounts of hybridization with modern crops. My personal research entails an genomic assessment of the available seed-stock of Miami White Corn as-well-as an attempt to model the spread of corn diversity as it was traded between Native American tribes.

An area of genomic research that many people find interesting is the population of the western hemisphere. The established, and well supported, consensus is that people groups migrated to the "New World" via a land bridge located in the Bering Straights that joined what is now northern Russia to the Aleutian Islands of Alaska. The land bridge is thought to have existed during the last ice age when sea levels were significantly lower due to larger polar ice caps. After a intermittent migrations over a long period of time (until the sea level rose enough to flood the land bridge), the western hemisphere had an established gene pool. According to population genetics, certain genetic coding can be recognized in people indigenous to the Americas. This is interesting because recognition of particular genetic sequences can be used to create a coarse prediction of a person's ancestry. Some tribes have engaged these testing strategies for enrollment purposes, but the resolution to specific tribal descent may never be something you can test with statistical confidence (high potential for false negatives).

The Not-So-Good

When science interacts with an indigenous group, both parties are entering a cultural minefield. Scientists can be so focused on their questions, they forget to properly explore an indigenous culture for taboo topics and practices. They can also be simply unaware of the worldview and culture differences that exist. While this definitely occurs, I would like to make it known that there are many researchers in the scientific community that are sensitive to cultural differences, and are proactive in avoiding conflict.

The prevalence of type 2 diabetes in Native Americans is well documented, but research in this area has been riddled with controversy since the Havasupai tribe in Arizona had their blood samples used for research on mental illness and

geographic origins without their consent. Research on diabetes in Native Americans is continuing, but many people have become reluctant to join a scientific study.

There are social implications to genomic research as well. If a research group claims to have found a genetic predisposition for a physical or mental illness that is specific to a particular tribe, stereotypes and prejudice are quickly established. The ramifications could even affect job security, healthcare, and racism. Before you reach for your pitchforks (or tomahawks), these issues can be prevented by creating open dialogue with scientists to discuss how potential results could affect the community.

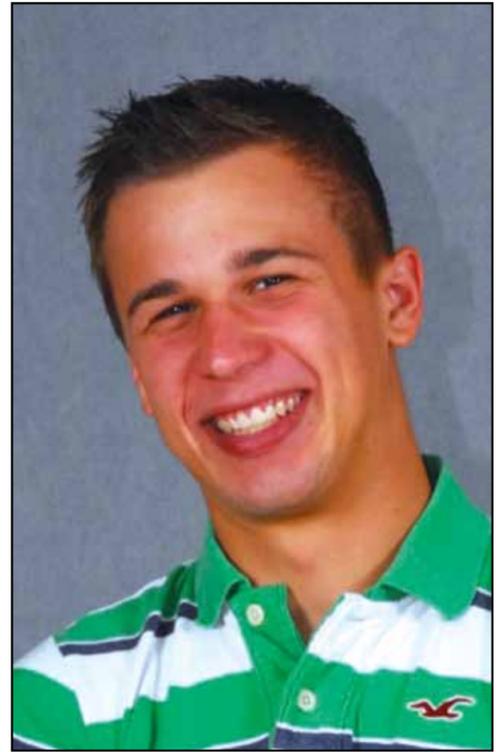
I have saved worst for last.

The scientific research that I am most critical of is industry. Up until this point, I have been discussing research that is done by universities and private interest groups. There are many companies that you pay to analyze your DNA, and they can tell you an amazing amount of genetic information. They can tell you about your personal likelihood of developing various hereditary diseases as well as provide a snapshot of your ancestral genealogy. This information may or may not be something you want to know. First of all, you must realize that your genomic profile (Your DNA) is a form of your identity. In fact, you should consider it as important as you social security number. While your DNA can't say everything about you, it is used to identify people and their relatives in a variety of ways and can provide a large amount of information of your health. As these companies amass large amounts of genomic profiles they will be able to make associations between people's personal profiles and their genetic commonalities. In the end, its hard to know whether the companies will develop cures for cancer, diabetes, or publish results stating a tribe in Oklahoma is genetically predisposed to being depressed. Either way, you can count on them using their findings to make money.

As a tribe, I think we need to keep an eye on the expanding applications of genomic research in the native community, and ensure that we make informed decisions before joining a genetic study. While I may have painted scientists in a more negative light, keep in mind that there is a growing number of Native Americans entering the scientific and legal communities that bring the opinions, beliefs, and priorities of their people with them. There are also many scientists that are sympathetic to native peoples, and take great care in working with the people and learning how to interact with their cultures.

I encourage you to contact me if you have any genetics/genomics questions. If you would like to learn more about my research, or Miami Corn please don't hesitate to email me at [jlong@miamination.com](mailto: jlong@miamination.com)

Jake Long is a member of the Miami Tribe of Oklahoma and a part-time employee of the Cultural Resources Office.



Miami University grad and OSU (Poke) Jake Long.

MHMA Completes Preservation Handbook By Meghan Dorey, MHMA Archivist

The Miami Nation has a rich heritage, full of stories of love for the land, hard work, and perseverance. Though these stories have become communal, most of them started within individual families. They have been kept and retold through the generations. Too often, with each passing generation, even more stories are lost. The Myaamia Heritage Museum & Archive has recently created a handbook, entitled "meehkweelimenciki: A Handbook for Preservation for Myaamia Families," to perpetuate this tradition of storytelling. The myaamia word 'meehkweelimenciki' means 'they are remembered.'

Based on the foundational principle that "knowledge is responsibility," in 2008 members of the Miami Tribe, the MHMA, and Miami University applied for and received a grant for Native American/Native Hawaiian Museum Services from the Institute of Museum and Library Services (IMLS) which will help the MHMA share its collections and knowledge with tribal households.

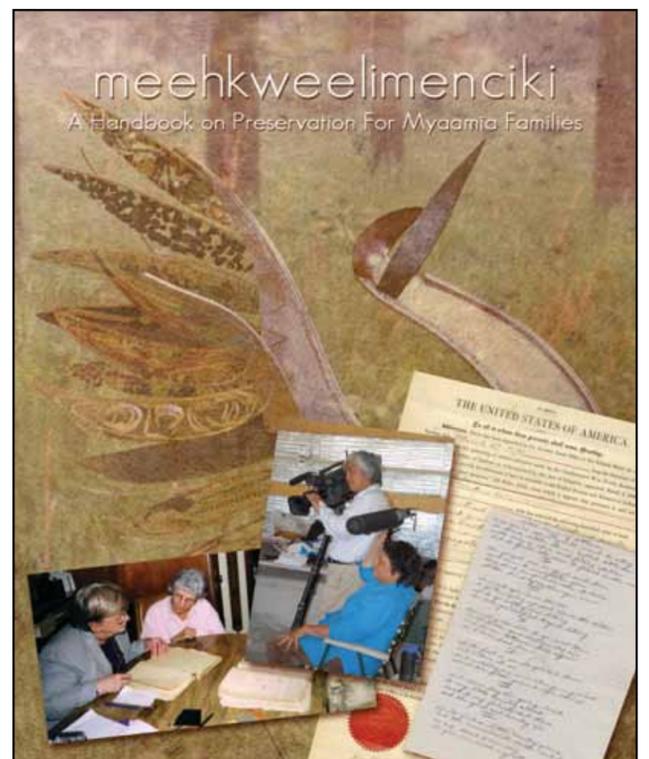
The grant is intended to help tribal members, especially elders, share and preserve important information for younger generations. This information may come in the form of personal life stories, photographs and family memorabilia, documents, and other sources of historical accounts. In order to collect and preserve this valuable information, the grant supported the development of a handbook as well as the provision of seminars where information about how to archive and interview was discussed.

The handbook begins with a section titled "iishi meehtohseeniwiyancki aatotamankwi" ('how we talk about our lives'), which teaches about collecting and recording life histories from knowledge-bearers in the community. The assistance of Miami University graduate student Lauren Saulino and Dr. Dolph Greenberg was integral in creating this content. Included is a step-by-step explanation of how to prepare for, conduct, and process the interviews you do. Throughout this section, you will find forms and blank areas for you to fill in during an interview. We encourage you to make copies of these forms and gather stories from your own family.

The second section of the handbook is called "kaakisiitooki wintaapiikasaakani" or Preserving Ancestral Items. In museums, we know that an object or an artifact means very little if it has no context. It is primarily enhanced by knowing the provenance, or history: who made it, its purpose, and who it was passed on to. Just as preserving our oral stories is important to our Nation, so too is it important to preserve objects with cultural significance. Truly, the two are often inextricably intertwined. This section seeks to provide basic steps you can take in your own home to ensure the safety and security of cultural objects you may have.

The publication, which should arrive at each tribal household very soon, is certainly not a comprehensive guide, but we hope it helps you in considering the best way to care for your own family's history. Hopefully, as you delve into the information provided, you will become more interested in sharing your own stories with your family, as well as with your larger myaamia family. If so, please consider sharing your stories with the MHMA or the Myaamia Collection at Miami University. More information about donating either recorded stories or objects can be found at the end of the handbook.

I would like to thank the following members of the grant team who supported this publication: at Miami University, Lauren Saulino, Dr. Dolph Greenberg, Dr. George Esber, Andrew Strack and Daryl Baldwin, and at the Miami Nation, Julie Olds and Gloria Steed. I would also like to extend my appreciation to IMLS Program Officer Sandra Narva.





Member Spotlight: Myaamia Artist & Storyteller, Eugene Brown

By Hugh Morgan

American Indian storyteller Eugene Brown is an elder of the Miami Tribe — but he certainly doesn't act his age.

Indeed, he acts much younger than a man born in 1926. The first time I met him, perhaps a decade ago in the green countryside a few miles from Miami, Oklahoma, Eugene had an impish sense of humor and a gleam in his eye. If we had been in my family's ancient homeland of Ireland, I'd have said he was an overgrown leprechaun.

But I came to know he was right at home in American Indian culture. In fact, he had been born in Quapaw, only a few miles from Miami, and his mother and grandmother could speak the Miami language.

I had gone to the tribe's longhouse that Thursday many years ago, two days before the annual meeting, to take photographs of members attending Family Day.

Eugene was tall and lean, a bit stooped, with wisps of thinning gray hair — but he still had enough to show it once had been thick and black. He had a wonderful bronze cast to his skin, that natural glow so many college folk seek on their spring breaks.

Playing the flute, joking and telling story after story, Eugene was the personification of the mythical trickster, a character prevalent in American Indian folklore. In Northeastern Oklahoma, I learned, the name was taken from the Pueblo cultures and the joker was called Kokopelli, a dancing figure playing the flute.

I have many images of Kokopelli on artifacts I have purchased over the years. Tribes quite diverse from the Pueblo, including Algonquian tribes such as the Miami, have the jokester as a mythical creature — a person of humor, of course, but also of good will and love of community.

That's exactly how I have come to regard Eugene Brown. He means ill to no one and lives a natural life.

At the tribe's powwow and annual meeting in June a few years ago, musician/songwriter Robert Mirabal — who is from the Pueblo culture — rehearsed with his band, singing an intriguing phrase from one of his ballads. I later found the quote on one of his albums, *In The Blood*.

Mirabal's words summed up what I had observed from the American Indian culture over the years: "Life is a mystery to be lived, not a problem to be solved. Just live. Just love."

This could be the secret to Eugene Brown's long life and the glint in his eye and the suggestion of a smile that's always on his face. He lives life — a life he loves.

That first time I listened to Eugene a decade or so ago, I didn't realize he came from an oral tradition that has been lost in our American society. He knew how to tell a story and then another and then another, occasionally playing the wooden flute he had made with his woodcarving skills.

Through his ancestors, Eugene became a member of the Miami Tribe of Oklahoma this summer. Although close to the people in Oklahoma, Eugene had also been a member of the Miami Tribe of Indiana. He has family in both tribes and sees himself as a peacemaker. He told me in late August that he was proud that his daughter, Janie Rothrock of Shawnee, Kansas, joined the Miami of Oklahoma as it will allow her to pursue her heritage in the area he was born.

"My father and I are proud to declare our tribal membership in the Miami Tribe of Oklahoma to celebrate our shared Miami heritage and historical Continuity," Janie told me this summer.

Eugene has been highly regarded by Miami tribal members in Oklahoma, including Floyd Leonard, the late chief, who also was a talented musician and who appreciated Eugene's talents. Eugene also is esteemed by Tom Gamble, the present chief. Gamble headed the Oklahoma delegation in September of 2008 when the Miami Art Museum opened its magnificent exhibit that deals with the artifacts, artistic talents and history of the Miami Tribe.

The exhibit gave special emphasis to the tribe's contingent that was forcibly removed from central Indiana to Cincinnati, from the Ohio River to the Mississippi River, then north to St. Louis and west to Kansas on the Missouri River. After the Civil War, they were forced to move to Indian Territory, which is now the State of Oklahoma.

The Miami Art Museum's exhibit, which has become the most popular in its history, follows a 2003 exhibit of paintings, ribbon-work, woodwork, beadwork, silver jewelry and blankets woven from sweet grass — all made by living members of the Miami Tribe.

Eugene was among the artists. By the way, if you find yourself among the Miamis and say the name "Eugene," they will know whom you are talking about. In the same way, Mildred Watson Walker is just known as "Mildred" by Miamis, including her children and friends. Eugene is the nephew of her late husband, Freeman Walker, and therefore closely related to all their children and descendants.

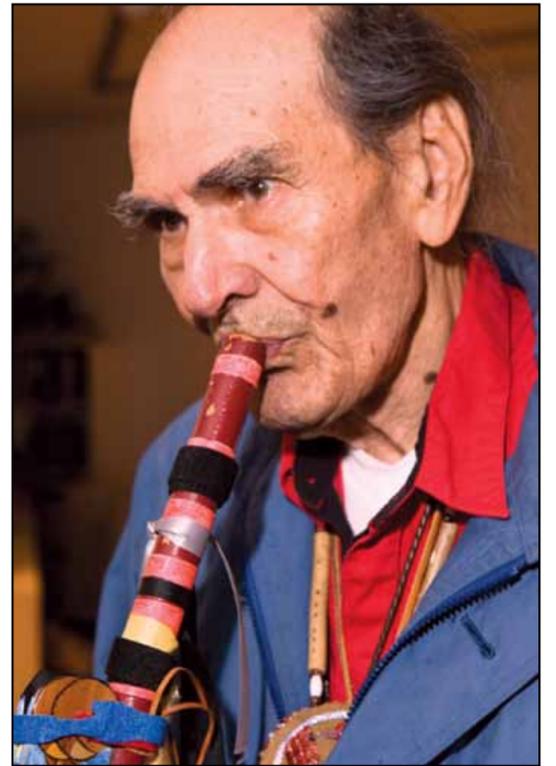
I came to discover his special qualities myself in November 2003 when the university's art museum held a dinner for tribal members and university officials before the opening of the exhibit of contemporary tribal artistry.

I had come to know Eugene from the photos that I had given him, and from interviewing him on the phone for a four-page newspaper I helped develop for the university art museum detailing the lives of the artists.

At the Friday night dinner in the university's Shriver Center, Eugene stunned me when, during a brief speech, he presented me a wooden flute he had made and engraved with tribal symbols and our names. I was deeply touched.

One of his woodcarvings on display was a brightly colored figure. Later, I got Dr. Robert Wicks, the genial head of the art museum, to describe the various artists' contributions. He mentioned this special carving.

Wicks said about Eugene: "Not only did he show artistry with his woodcarvings, but he demonstrated the legendary generosity of the Miamis by giving specially carved flutes to former Miami University President Phillip Shriver and to a young boy chosen from the audience at the opening ceremonies. He regaled us by his storytelling. His contributions include a variety of flutes he carved and then



Tribal elder, artisan and storyteller Eugene Brown is pictured playing one of his handmade flutes.

burned in symbols of American Indian, and particularly, Miami culture. He also donated to us a sculpture of a loon and a sandhill crane with a turtle at its base in a hoop of wood. We are privileged to have this important symbol of the tribe's heritage."

Wicks was so impressed with Eugene's work that he arranged for a foundry in Indianapolis to prepare a metal sculpture of Eugene's carving.

At the opening of the tribal exhibit in September 2008, Eugene was there, but the sculpture was not yet complete. In December 2008, Eugene would return for the formal dedication of his work in the museum's outdoor sculpture garden.

I wrote a brief biography of Eugene five years earlier, and some of it seems worth repeating now:

Since the 1970s, Eugene Brown has been regaining the culture of the Miami Tribe, a culture that he was deprived of as a boy because of the way the American Indian schools denied students their heritage, and discouraged them from spreading their ways to their families.

His mother, Effie Louella Walker Brown, attended the Haskell Indian School in Lawrence, Kansas, as a young woman, where she was repeatedly discouraged from practicing her Miami culture. So she didn't teach her children

She could speak Miami, but she didn't speak to us in Miami except for one command to come to dinner, Eugene said.

Once, Eugene asked her why, and she replied, "Well, you are in a white man's world now and it is not going to do you any good to teach you."

"This is almost identical to the stories you would hear from Indians of that time," Eugene recalled.

Brown was born in Quapaw, Oklahoma, on May 29, 1926. His mother, who was born in 1893, moved to Northeast Oklahoma from Indiana. She moved there so she could attend Indian school as a child. Brown's father, Charles Alexander Brown, had Cherokee and French ancestry.

When Brown was 4 years of age, his father died, and his mother moved with her children to a widows' colony built by a philanthropist at Sand Springs, near Tulsa.

Eugene has two brothers and two sisters. The brothers are deceased.

Eugene Brown remained there and received his education, and in 1944, he enlisted in the U.S. Navy during World War II. He served as a gunner on a troop transport ship in the South Pacific. After leaving the service in 1947, Brown joined the U.S. Postal Service, which he served until his retirement in 1992.

Brown and his wife of over 60 years, Estelle Frances Brown, now live in Fort Worth, before residing in nearby Grand Prairie, Texas, for decades.

During the 1970s, Brown watched the televised version of "Roots," in which Alex Haley traced his heritage from the present, through slavery and into Africa. The book and the television series started many Americans on the quest for their heritage. And Brown was one of them.

A tall, lean man with a warm smile always on his face, he first became active with the Miami Tribe of Indiana. In learning his culture, he has become known not only for his flute-making but also for his



This handmade, bentwood sculpture by Eugene Brown was included in the 2008 exhibit at Miami University titled "myaamiaki iši meehthoſeeniwiciki: How The Miami People Live". The piece belongs to Tribal member Joe Leonard and is on loan to the Miami University At Museum.

Member Spotlight: Eugene Brown, continued from page 7.

storytelling at powwows and other special events in Indiana, Michigan, Oklahoma and Texas.

In recapturing his culture, Brown made use of the woodworking skills he learned as a child at the woodshop at the Sand Springs colony by noted carver he remembers as Mr. Galloway.

When he decided to make flutes, Brown began attending powwows to listen to the music, and he was influenced deeply by a Comanche from Oklahoma. His name was Joyce Lee, Doc Tate Nevaquaya. His work taught the importance of the flute to many American Indians.

Brown met Doc Tate more than two decades ago. Brown remembers the advice on playing the flute that he got from Doc Tate. It was, "The flute will teach you how to play. Just go to a nice quiet place where you will be by yourself and listen to the birds and play and think and make your own songs."

Now Brown plays the flute while he tells his stories of Indian life. A generous man, Brown has given the flutes he has made to many people, ranging from famed Indian singer Joanne Shenandoah to the chiefs and other officials of the Miami Tribes in both Oklahoma and Indiana.

After Eugene returned home to Texas, I called him to get a quote or two on his experiences in 2003. This is what he said:

Eugene Brown: "In my trip, I drove from my home in Texas to Oklahoma to meet my niece, Watona RoBards. Then we flew to Kansas City and transferred flights to go to Indianapolis. From there, we drove to Oxford. In my mind's eye, this was an almost reverse of the trip from the original removal of the Miami.

"I discovered Oxford is a beautiful town and I felt a sense of belonging when I came back. I felt some of my ancestors may have been roaming around in those streets and among the trees.

"In reading about the university, I found that the history of the university is an amazing one. It is a very colorful history and one that all Ohioans, and all alumni, should be proud of.

"The most important thing to me was the manner of friendship that came to us from the people connected with the university. There was a genuine concern and love from the university to the Tribe and from the Miamis to the university, especially from Chief Leonard, who reflected our love for the university and the people there.

"The museum was extraordinary. The design and the manner in which everyone's work was displayed were done in the best of taste. It was an honor for me to be among the artists and to be with Chief Leonard and Chief Gamble at this milestone event -- the 25th anniversary of the museum," Eugene told me.

The day before the major exhibit opened inside the museum in September 2008, I was among those who accompanied Eugene and Bob Wicks to Indianapolis to the foundry to see the progress on the sculpture, and to visit the Eiteljorg Museum of American Indians and Western Art. Eugene's daughter, Janie Lou, and her husband, Gary Paul Rothrock, drove to the Indianapolis from Oxford in a separate car.

Eugene's wife Estelle Frances Brown, was not well enough to accompany him from their home in Dallas.

At the foundry, Eugene walked here and there -- asking questions and admiring the work. I took a number of photographs but I had to rest from time to time. Not Eugene. He kept up the pace when we got to the Eiteljorg Museum -- sitting down only when we had dinner at its elegant café.

And then he began touring the galleries. I approached his daughter and said, "Can't we get Eugene to rest? I've never seen someone so energetic."

"I've tried," she said.

Janie Lou is middle-aged but looks much younger -- trim and pretty with long brown hair. Her husband was so much like her, and I enjoyed seeing a couple so much in love and so caring for one another.

They were almost like newlyweds. They have a secret to life and I suspect part of it comes from her parents' care for one another, as well as from Eugene's Miami culture.

I badgered Eugene to sit down in the Eiteljorg's gift shop. When he tried to get up immediately to talk with Bob Wicks, I insisted to both of them that Eugene sit down. I used as an excuse the need to take his portrait. He complied, but not before say-

ing, "My wife tells me the same thing, but yet I stand all day when I work in my carpentry shop."

After resting, we drove back to Oxford. As soon as we got in the SUV, Eugene began telling his stories. It was then I realized that in the next life, Eugene will be a pal of Abraham Lincoln. I'll come around after they've been telling yarns for 10 hours, and they would just have begun their friendship. And I would have realized another requirement for a storyteller. Each will have carefully listened to the other. With Eugene, he listens as attentively as he tells his stories.

They will be soul mates and will relish the storytelling tradition.

Coming back, I listened to Eugene tell about his postal career and about the Miami. And then he told this story of his childhood, a story I would come to share with many people.

Eugene was born in Quapaw, Oklahoma, at a time when, there were still native speakers of the Miami language, an Algonquian tongue.

His grandmother, Rebecca Walker Stitt, spoke it daily with her friends, including a Shawnee woman who spoke Shawnee. Both languages are similar and you could understand both if you knew one.

Quapaw is the name of a tribe that once was in Arkansas and thereabouts. It is not Algonquian. The small town is just a few miles from Miami, Oklahoma. And the Quapaw Powell every July, is one of the most well-attended American Indian events in Oklahoma.

When Eugene was a child, his family moved but would return for visits during the summer.

He was about 10 years old at the time he was outside his grandmother's home when a mean-looking white man approached him and snarled, "Does the Indian healer live here?"

Eugene didn't understand, but he finally figured out the man wanted to talk to his grandmother, who came out. The man asked her if she is the woman who could brew up a bunch of herbs that would allow the gums around an abscessed tooth to pull apart and the tooth would fall out.

She said she could do that. She grabbed a knife and gave it to Eugene, who was somewhat apprehensive until he realized he was going with her to cut herbs and other plants growing in the countryside.

They brought the plants back to their home and she boiled them and created her remedy. She told the man that how the cure was placed in his mouth was crucial, and reached toward his mouth to apply it.

"No Indian is going to put a hand in my mouth," he thundered. The white man grabbed the medicine out of her hand. She cautioned him of how to use it, but he left in a huff.

A year later, Eugene returned to Quapaw for his summer visit. He wondered what had happened to the man with the abscessed tooth. It came to pass that Eugene was walking down the street with his grandmother when this very same white man -- who now looked somewhat different -- saw them a block away and crossed to the other side of the street.

He obviously wanted to avoid them.

But Eugene was still intrigued and he approached the man -- and he found out what happened. It turned out that the man took the potion and instead of putting it on the affected tooth, he swished it around his mouth.

All his teeth dropped out.

Eugene swears this is a true story. And Eugene, like Kokopelli, can give people something to chew on just by telling a yarn.



This Eugene Brown handmade flute and stand are in the collection of Cultural Resources Officer Julie Olds. According to Olds the woodpecker is made from a piece of the original flooring from the old Godfrey trading post outside Peru, IN.



Chief Tom Gamble and wife Patty (right) joined Richardville family member Dani Tippmann at the historic "akima Pinšwa Awiki - Chief Richardville House" in Fort Wayne, Indiana, during the Chief's recent visit to the area for the Mihšihkinaahkwa Pow Wow held in Columbia City. Read about it at <http://fwhistorycenter.com/>



Employee Spotlight: George Ironstrack By Hugh Morgan

“Plant the seeds and hope they grow.”

That was foremost in George Ironstrack’s mind, as he stepped aside from his successful career as a high school history teacher to help his Tribe teach its history, language, and culture to the youth.

Those close to him often call George: Caahceensa or “Little George” to avoid confusing him with his father, Caahca or “Big George.” “Little George” not only learned to speak the Myaamia (Miami) language but has also composed songs in Myaamia for the big drum and the hand drum and has had the honor of singing at important events ranging from the funerals of a tribal elders in Indiana and Oklahoma to the Tribe’s greeting of the Dalai Lama when he visited at Miami University.

Ironstrack’s focus is almost always on developing programs for youth to cultivate a sense of the Myaamia people as well as a sense of personal identity that is strong and connected with others in their age group as well as to elders. He also encourages Myaamia youth to develop a sense of responsibility to their younger siblings and to those who are yet to come.

“Education is an organic process. We cannot control the outcome. The best we can do is to prepare the soil and plant lots of seeds,” explained Ironstrack as he paraphrased a quote from the British Educator Ken Robinson. Ironstrack serves as Assistant Director and Education Coordinator for the Myaamia Project, a tribal initiative that is headquartered at Miami University in Oxford, Ohio.

Ironstrack, a quiet young man whose research and love for the Miami culture speak for themselves, explained that the Myaamia Project has two goals. First, the Project conducts “research to assist tribal educational initiatives aimed at the preservation of language and culture.” The second goal “is to expose undergraduate and graduate students at Miami University to tribal efforts in language and cultural revitalization.” A major focus is on the development and teaching of courses for Miami University students who are of Myaamia heritage. He also helps create and teach summer programs for tribal youth in Miami, Oklahoma, and in Fort Wayne, Indiana.

Ironstrack was born up in Chicago in 1975, and when he was 6 years of age, he moved with his parents, George Strack and Marybeth Urbin, to Woodstock, a far northwest suburb of Chicago where he completed his elementary and high school education. When he was 20, he attended his first Miami language camp in Peru, Indiana, where he was first taught by tribal member Daryl Baldwin, now the head of the Myaamia Project at the university.

He was first exposed to the Miami language at home in the early 1990’s, when his father, George Strack, brought home a book of “Longhouse Language” from a gathering in Indiana. His father is currently the Tribal Historic Preservation Officer (THPO) for the Miami Tribe.

George, the younger, earned a bachelor’s degree in History and Secondary Education from the University of Illinois Chicago in 2001, and planned for a career in teaching high school history, psychology and social science.

Born with the last name Strack, George changed his name when he married Tamise Irons, whom he met in Chicago. At the time, she was studying to be a high school Spanish teacher. They were married in 2003. Tamise and George’s new last name, Ironstrack – a combination of Irons and Strack – was a symbol of the beginning of their lives together and the equity they wanted to foster within their new home.

In his study of the Myaamia people, George was struck by how the culture – in pre-contact times – had gender equity, in the sense of an equal balance of responsibilities between men and women. In Myaamia villages, women had higher levels of influence and more control over their lives than European women of the same era.

Ironstrack accompanied his wife to Madrid, Spain in 2004 where she earned a Master’s degree in Spanish Language and Culture through Middlebury University. In 2005, he began his studies for a Master of Arts in the Origins and History of the United States. George wrote his Master’s degree thesis on the history of the Myaamia village of Pinkwaawilenionki (Pickawillany), which is just north of Piqua, Ohio.

Ironstrack then enrolled at the University of Chicago to study for a doctorate in history, but during his first year he discovered that the program was focused on intellectual history and not the community orientated history, such as that of the Miami, that he wanted to study. Intellectual history focuses on human ideas and thought as represented in written documents and leans more towards the abstract and philosophical. “It is a very useful field of historical study, but it didn’t fit my character,” he explained.

He had previous experience teaching World Studies and Psychology at Northside Preparatory High School, Chicago. He enjoyed the experience, and after leaving the University of Chicago, he began a career in the 2007-2008 school year teaching U.S. History and World Studies at Lindblom Math and Science Academy, a public magnet school in Chicago.

While driving home from school one day, George received a telephone call from Julie Olds, Cultural Resources Officer for the Miami Tribe, asking him to join the Myaamia Project, to develop its educational programs and to continue the research into Myaamia language, culture, and history.

Since there were no longer native speakers, Ironstrack was asked to join the small group of people, including Daryl Baldwin, David Costa, and his father, who were mastering the language. But study of the past was needed to continue to advance the language and culture revitalization effort.

After receiving the initial call from Julie Olds, George contacted his wife, who was visiting family in Florida. “You know, that sounds like a really good possibility,” she said. She understood his dedication to the Myaamia people and his interest in the work being done by the Myaamia Project.

By then, Tamise and George had one child, Kai Matthias, which made life in Oxford, Ohio, even more inviting. He accepted the position, moving from Illinois to Ohio in 2008. Tamise was immediately hired as an instructor in Miami University’s Department of Spanish and Portuguese. She currently teaches both languages on the Oxford campus. In 2009, Tamise gave birth to their second child, Mirin Royce, and together Miri and her brother Kai have traveled all over Myaamionki (the Places of the Myaamia: Indiana, Kansas, and Oklahoma) attending important Myaamia events with their parents.

Ironstrack considers his most important assignment to be development of the yearly curriculum for the Tribe’s summer youth program, known as Eewansaapita, the Myaamia word for “sunrise.” Many young tribal members have benefited from this program, which takes place in Miami, Oklahoma. The Myaamia community in Fort Wayne, Indiana offers a similar program, and much of the curriculum George develops is used there as well. “We immerse the youth as much as possible within their heritage – the language and culture,” Ironstrack explained. “While doing that, they are bonding with one another as Myaamia kids, something they didn’t have a lot of opportunities to do before.”

At the same time, he has pursued the study of history of the Myaamia, which he has made available to tribal members through lectures, the tribal newspaper, and the community history blog he writes on the Internet. It is called Aatotamankwi Myaamiaki and can be read at <http://myaamiahistory.wordpress.com>.

According to Daryl Baldwin, Myaamia Project Director: “Caahceensa (George) has brought a great deal of skill and knowledge to the Myaamia Project team that was timely. What an incredible combination of knowledge about tribal history and language to be embodied within a skilled educator. I have always believed we had a great deal of talent within our own community and Caahceensa has proven that to me. This talent needs to be in front of Myaamia youth so they can see we are plenty capable of telling our own story in our own language.”



George Ironstrack is pictured doing what he does best...teaching. The young historian is the Assistant Director, and cultural education coordinator, of the Myaamia Project at Miami University. Ironstrack teaches the myaamia class on campus and works patiently to learn and share the history and culture of our people with students and Tribal members everywhere.

Do you want to learn more about our myaamia culture, language and history? Learning tools and support are just a “mouse click” away. Visit the Myaamia Project website at www.myaamiaproject.org and enjoy access to our online language dictionary, history blog, and more.



aapooši peehkihkanaweeyankwi - Again We Travel A Good Path - Part I (1700-1747) By George Ironstrack

In our last article, we took a look at the tumultuous years that followed the arrival of various groups of Europeans in North America. Disruptions from disease and war eventually escalated into a series of conflicts called the Beaver Wars (1640-1701). These conflicts forced Myaamia people to flee the Wabash River Valley and take refuge primarily near what is today Green Bay, Wisconsin. Following the end of the Beaver Wars, Myaamia people returned home to the Wabash River Valley. The formal end of this period of disruption and war came at the Great Peace of Montreal in 1701. At this negotiation, our ancestors recognized the Meehtikoošia (French) as the head of a new “family” alliance. The Meehtikoošia took on the responsibility for providing for their “children” and peacefully mediating disputes. In return, the many tribes of the Great Lakes Region promised to heed the advice of the French and to avoid conflict within the group as much as possible.



This map shows the major village sites that Myaamia people reoccupied after the Beaver Wars. The three starred locations mark the locations of early French trading posts. The black star, Kaahkamionki (Detroit), did not have a Myaamia village but was visited regularly by Myaamia people throughout the fur trade era.

The Great Peace of Montreal marks the opening of one of the longest periods of stability in our recorded history (1700-1780). In this period, Myaamia villages were largely left to govern themselves as they had prior to the Beaver Wars. Important decisions took into account the need to compromise with various groups, but at the heart of the decision-making process lay Myaamia knowledge, values, and beliefs. No group, European or indigenous, had the power to force their beliefs or ways onto Myaamia people in this period. During this period of stability, no group had the power to force Myaamia people to leave their villages, and for the most part, Myaamia people could travel unimpeded throughout Myaamionki. As before the Beaver Wars, travelers had to respect their neighbors’ homes and resources and they still had to fear attacks from enemy groups. However, in this period of stability, none of these concerns could completely stop Myaamia people’s movements.

Beginning in approximately 1700, Myaamia people began to live a “normal” life again. This period was certainly not free of violence, disease, hunger, or other disruptions, but the level of disruption was less dramatic than what was experienced during the Beaver Wars. Generations before the Beaver Wars, our ancestors settled the Wabash River Valley. Over many generations their lives became shaped by the rhythms of Myaamionki (Myaamia places). Following the return to the Wabash, Myaamia people were able to realign their lives with the ebbs and flows of the ecological cycles of their homelands. Once again they could utilize generations of experience and knowledge and change their practices, habits, and actions to be in tune with subtle shifts in an environment that they knew intimately.

Myaamia women could plant their fields with the certainty that as long as they worked hard and the weather was stable, they would be able to harvest and store the fruits of their labors. They did not have to constantly worry about warfare driving them away from their villages, fields, or stored produce. Myaamia women and children were able return to gathering tubers in the wetlands, collecting greens and berries in disturbed areas, and drawing on the many sources of sustenance produced by the trees of the forests of Myaamionki. While there were minor risks to traveling outside of the village on gathering journeys, these risks were familiar and smaller in scope in this period.

Myaamia men could travel widely within Myaamionki and hunt in relative safety. Conflicts still occurred on the hunting grounds, as they did prior to the Beaver Wars, but these conflicts were culturally familiar to our ancestors. Conflict on the hunting grounds was usually avoided through the practice of humble generosity. In 1824, Piñšwa (J.B. Richardville) and Meehcikilita (Le Gros) described how Myaamia hunters avoided conflict on the hunting grounds. “It often happens,” they said, “that when one has shot a deer he will see at the same moment some other hunter coming towards him, and will immediately abandon his prize, pointing to it as to the property of the person approaching, and will march off to seek some other game.” This cultural tradition limited some but not all conflicts on the hunting grounds.

Seasonal raiding returned to a smaller scale with groups of 30 or so Myaamia men engaging in gue-

rilla style attacks, which sought captives and or the deaths of a few enemy villagers. In return, Myaamia people suffered the same kinds of raids on their villages. But these raids did not cause the kind of upheaval experienced in the Beaver Wars or later in our wars with the Americans (1780-1815). In short, these conflicts were of a size and scope that they were prepared for and that did not disrupt their lives to the degree that the entire community was unstable.

(See Image #2 insert.)

The Waapaahšiki Siippiwi (Wabash River) formed the heart of Myaamia homelands, and its fertile valleys were ideal for hunting, gathering, and agriculture. In addition, the Waapaahšiki Siippiwi was a vital means of travel for many groups. The river was a critical link in a chain of travel, trade, and exchange that connected communities throughout North America. This system ran in many directions, but the main path nearest our ancestors’ homelands ran from the Gulf of St. Lawrence, through the Great Lakes, into the Maumee River, overland to the Waapaahšiki Siippiwi, to the Mihšisiipi (the Myaamia believed that the Wabash ran all the way to the Mississippi), finally reaching the Gulf of Mexico. Our villages of Kiihkayonki (Ft. Wayne) and Wiipicahkionki (Huntington, Indiana) occupied opposing ends of the only significant portage on this route. A portage is a system of trails that links one navigable river to another, along which canoes and baggage must be carried. This was an advantageous location for Myaamia people, and it allowed them to participate in and benefit from the continental trade networks in a unique way. Prior to the arrival of Europeans, people exchanged objects, material resources, and ideas that were unique to their homelands for objects, material resources, and ideas of other peoples. For example, Myaamia people grew a unique corn that other tribal communities desired and we often traded it with them for goods that were rare within Myaamionki.

Following the end of the Beaver Wars, these trade networks resumed and valuable resources, objects, and ideas once again moved across the continent. But these old networks were infused with a new people and new objects, material resources, and ideas. The new “father” figure, the Meehtikoošia (French), brought massive change to these old networks. In return for the furs and hides of animals like amehkwa (Beaver), nalaaohki-alenaswa (Bison), moohswa (White Tailed Deer), and mihšiiwia (Eastern Elk), the French provided metal tools and weapons, firearms, and new types of cloth.

(See Image #3 insert.)

Early on, the character of this trade was much the same as prior to the Beaver Wars. But by the 1720s, Myaamia people began to develop a dependence on French goods. Metal tools made it possible for more work to be completed in shorter periods. Metal kettles made it possible to cook at hotter temperatures and process more food, as with Maple sugar, for example. Firearms and metal tools increased the volume of animals that could be hunted and butchered, and these same tools soon became vital to the practice of warfare. As everyone acquired firearms and metal knives and hatchets, bows and wooden war clubs became less and less effective. Myaamia ways adapted to these new resources very rapidly in this period of stability and within one generation people were hard pressed to maintain their standard of living without these trade goods.

As the fur trade progressed more and more Meehtikoošia (French) visited Myaamia villages and stayed for longer periods of time in the villages. The Meehtikoošia also began to build trading forts in and around Myaamionki (Place of the Myaamia). After the Beaver Wars the nearest trading post was at Kaahkamionki (Detroit), but in the years that followed they built a fort near Saakiweeyonki (Coming Out Place) and by 1722 they completed a fort at Kiihkayonki (Ft. Wayne, IN). The increased presence of the Meehtikoošia made it easier to acquire their trade goods and helped to strengthen the bonds established between the groups during the Beaver Wars.

(See Image #4 insert.)

It was in this period that Myaamia people began to bring individual Meehtikoošia traders into their immediate families. At the Great Peace of Montreal, our ancestors recognized the Meehtikoošia as the “father” of a large family that included many different tribal groups. Within individual villages, many Myaamia families made this bond even more personal as they facilitated the marriage of Myaamia women with Meehtikoošia men. Intermarriage was a long established cultural norm often used to create alliances between families, different Myaamia villages, or between Myaamia people and other tribal groups. As



#2 Pipehawk: This takaakani (hatchet) is a presentation piece from the 1800s, but it represents the style of hatchet or tomahawk traded for from Europeans and used by Myaamia people as both as a tool and a weapon.



aapooši peehkihkanaweeyankwi - continued from pg.10

Meehtikoošia men spent increasing amounts of time in our villages, this same cultural norm was applied to them.

Some of these marriages produced children and lasted for the lifetimes of the married couple. Some of the marriages were much shorter and ended when the trader left the region. In either event, the marriages helped renew and reinforce the sense of alliance and relatedness that took root at the Great Peace. Through intermarriage Myaamia people became familiar which the language and culture of the Meehtikoošia and the traders became a part of a Myaamia family network, which they could turn to when challenges arose in their work. The children of these marriages became living symbols of the alliances between the groups, and as they matured they often served as interpreters at negotiations. Europeans were often puzzled and confused by these individuals, labeling them “mixed-bloods” in English or “metis” in French. However, their Myaamia relatives did not share this confusion. If these individuals lived in the community and dedicated their lives to the community, then they were usually viewed as full members of that Myaamia community, which was the only means of determining whether someone belonged or not. There were no “half-members” or “quarter-members,” one either was or was not Myaamia.

Like all parental figures, the Meehtikoošia struggled to be good “fathers” according to the Myaamia understanding of the role. Our ancestors expected “koohsina” (our father) to provide for his children’s needs and to work to help mediate disputes as they arose within the family of tribes. Koohsina was not supposed to demand obedience, instead he was to offer advice. Koohsina was not supposed to punish his children, instead he was to offer forgiveness and the means to heal hurt feelings. At times the Meehtikoošia succeeded in living up to these expectations, and at other times they failed miserably. In

1747, these failures produced enough ill feelings that hundreds of Myaamia people left the Wabash River Valley to rebuild a village at Pinkwaawilenionki (Piqua, OH) and thereby distance themselves from what they perceived as a negligent and abusive “father.” The story of the village of Pinkwaawilenionki was the largest disruptive event during this period of stability. This story highlights the interesting ways that Myaamia people perceived their relationships within the family created during the Beaver Wars. In our next article we will pick up the story by looking the village of Pinkwaawilenionki, the Place of the Ash People.

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, call me at 513-529-5648, or write me at

George Ironstrack
Myaamia Project
Miami University
200 Bonham House
Oxford, OH 45056



#3 MatNeedle: This šaaponaakani (mat needle) is a fine example of a rather small metal tool that made the production of traditional materials much easier. This needle was used to weave together the leaves of the cattail plant in order to make the exterior mats that covered a Myaamia wiikiaami (home or wigwam).

#4 awl: This šüpaakani (awl) is a great example of the hybrid use of European trade goods. The metal spike came from European trade and greatly aided Myaamia women in the making of clothing, but the bone handle was likely carved by a Myaamia person according to their own preferences.



Spotlight: Tribal Artisan Cathy Mowry By Hugh Morgan, continued from page 5.

early spring and harvest the sprouts, which were similar to asparagus and made for good eating. The tribal word for the delectable cattails is “lenameshia.”

At present, Cathy has illustrated the tribe’s fox and wolf stories as well as that of life’s creation on the back of a turtle. However, her primary focus involves portraying American Indian women in their cultural, historical and mythical roles.

For instance, her painting “Grandmother’s Comfort” shows Grandmother Universe embracing a child, who represents her children on the earth. Grandmother’s earring is that of Grandmother Moon. The crescent at the bottom of the arc of the painting symbolizes Mother Earth.

“We are children of the Earth and grandchildren of the Universe, the Grandmother,” she said.

A painting titled “Mingo Falls,” resulted from her visit to the waterfalls in North Carolina. The Cherokee ancestors spirits cry at this waterfall for their children to come home. Cathy’s visit to the falls affected her. “You could feel the sacredness when you walked out there,” she remarked.

She put the face of a Cherokee woman atop the falls and used water streaming down the waterfall as her body. If you look carefully at the tumbling water, you can see the Christ Child and the Blessed Mother.

“When I looked at the photos of Mingo Falls there were faces in the falling water. The Blessed Mother and Baby Jesus, old ones and spirit orbs were visible,” she explained.

Cathy Mowry is also known for making cornhusk dolls that grandmothers once designed for children, not only for presents but as a way of teaching the young to make moccasins and to tie shawls.

The Miami were known for their extraordinary white corn, which, she said, “was our main staple.” In making the dolls, Cathy uses what she calls the “three sisters” – corn, beans and gourds. They are three vegetables indigenous to Turtle Island, which to the Miami designates North America.

“Usual traditions were taken away from us when we had to go to white schools,” she explained. She meditated on how her grandmothers would make cornhusk dolls. She learned how to bend the husks so the dolls could sit. A gourd, such as squash, is used for the doll’s head. She puts a bean in the doll’s pouch or somewhere on its regalia.

Throughout her work, Cathy has used traditional Miami ribbon work, especially the diamond pattern, and the otter-tail design.

Her paintings and her cornhusk dolls have earned Cathy many ribbons

and awards at the Eiteljorg Museum in Indianapolis and at competitions such as the Cahokia Mounds near St. Louis or the Saginaw/ Chippewa reservation in Mount Pleasant, Michigan. Other areas include the Franklin, Indiana, Museum and the Miami tribal headquarters in Oklahoma.

Mowry offers her cornhusk dolls and signed prints of her paintings for sale. A printer in Fort Wayne makes the prints for her. She has done commissioned portraits and has allowed a few of her original paintings to be purchased.

Through her training as an artist, she is able to visualize “the dreams and visions I have.”

“I let them come through me and I put them down in pastels or oils or whatever media I use. Many times it is a story about ancestors and our native ways and things told to people through visual signs and symbols,” she explained.



Tribal member Cathy Mowry of Ft. Wayne, IN, creates works of art with inspiration drawn from her knowledge and identity as a myaamia person.



Myaamia Foundation Awarded Archery Grant

By George Strack

In early May, 2011 the Myaamia Foundation submitted a grant application to the Easton Foundations for archery equipment to support Miami Nation archery programming. The goal of the Easton Foundations is to promote and maintain the viability of archery by growing the sport as a mainstream activity at the state, regional and national level.

Easton Foundations notified the Myaamia Foundation in early June that the grant application was approved for the amount of \$5,146.97. As a registered 501(c) (3) not-for-profit organization, the Myaamia Foundation was eligible to apply for this grant to support its mission to help the Miami People to revitalize their culture and language.

Most of the funds from the grant will come to the tribe in the form of equipment directly from Easton with some supplemental funding for instructor training.

This past year we saw a growing interest in archery programming as evidenced by our first annual Myaamia Archery Challenge held during the Myaamia National Gathering Week in early June, and as part of our Eewansaapita summer youth program held in late June. As part of cultural programming archery has the capacity to engage tribal members in both language use and cultural prac-

tices. It the hope of the Cultural Resources Office that this grant will help to support both the youth and adults of our community interest in archery by providing access to archery equipment and certified instruction.

The Cultural Resources Office extends the gratitude of the community to the Myaamia Foundation for their support and contribution to our commitment to offer cultural education to myaamia people of all ages.

For more information about the Easton Foundations visit their website at www.esdf.org. For information on the Myaamia Foundation, visit the website at www.myaamiafoundation.org. Tribal members can also contact Julie Olds in the Cultural Resources Office or George Strack, THPO as both individuals are members of the Myaamia Foundation Board of Directors. Reach these individuals at 918-542-1445.

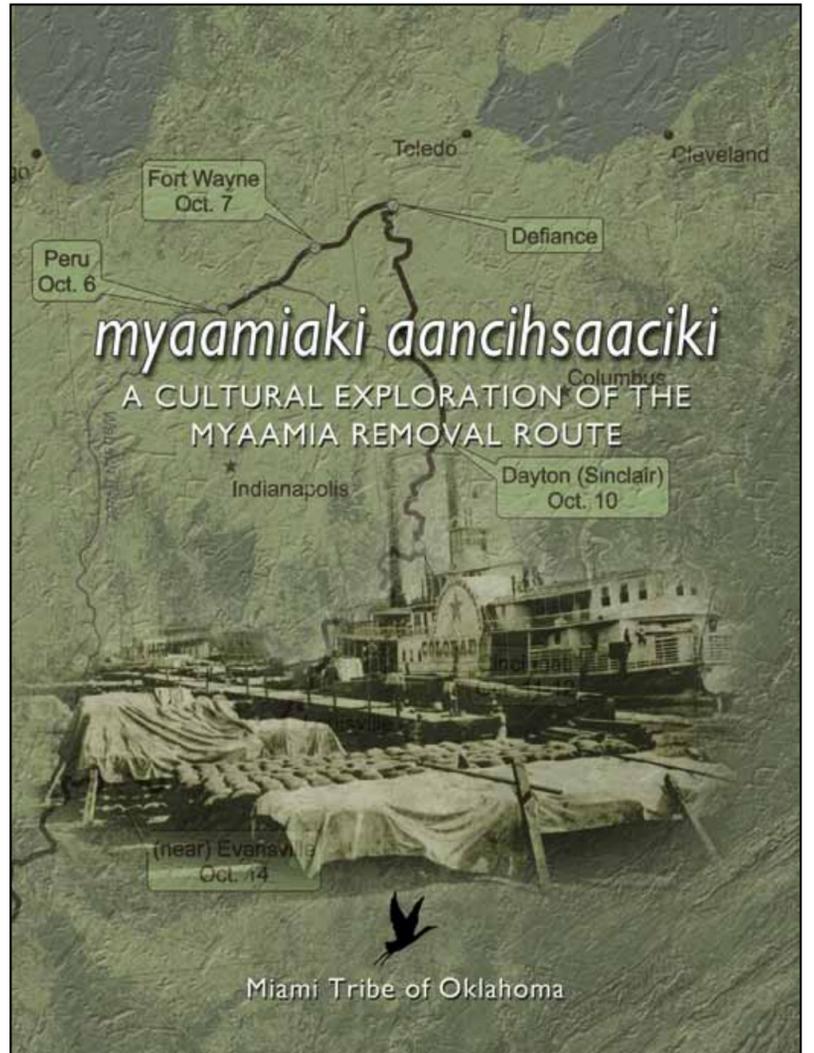
The Cultural Resources Office will host the Second Annual Myaamia Archery Challenge during the 2012 National Gathering Week events in early June. Tribal members are encouraged to practice with a re-curve bow for the competition. More information will be supplied in the winter edition of this publication.



Tribal member and Miami University student Jeremy Long takes aim during the First Annual Myaamia Archery Challenge held at the Nation's cultural education grounds in Miami, OK in June 2012. Thanks to a grant to the Myaamia Foundation from the Easton Foundations the Cultural Resources Office now owns the equipment needed to make archery a regular part of our cultural education programming for annual community gatherings.



The responsibilities of Tribal leaders are far reaching and include knowledge of myaamia culture and custom. Second Chief Doug Lankford, left and Chief Tom Gamble both serve the burial needs of Tribal families when the departure of a loved one has come.



The removal booklet printed to support the Miami Tribe's National Historic Preservation Fund grant project to map the removal route of the Miami in 1846 is complete and is currently being mailed to each Tribal household with a copy of the removal route map. Tribal members should make certain a their correct mailing address is on file at Tribal headquarters to receive this and future mailings.

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First Councilperson Donya Williams is pictured at a recent education conference held at NEO A&M in Miami, OK. Williams is the Tribe's contact person for information relating to Tribal scholarships and education information High School and College students as well as continuing education information for adult members.



Tribal member, and Councilperson, Scott Willard has joined the Cultural Resources Office staff. Willard will be working with THPO George Strack with the Section 106 cell tower responsibilities. Willard is pictured above with some of his hand-made crafts.



SAVE THE DATE!

Save the date for a celebration at Miami University on March 30-31, 2012. In addition to the Myaamiaki Conference we also will be celebrating 40 years of partnership between the Miami Tribe and Miami University; 20 years of Myaamia students coming to Miami University; and the 10 year anniversary of the Myaamia Project. Hopefully many of the 38 Myaamia graduates of Miami University will be able to return to celebrate all that we have been able to accomplish. If you would like more information about this event, keep an eye on the Facebook page for the Myaamia Project, the Community bulletin board on the Tribe's homepage, email the staff of the Myaamia Project at myaamiaproject@muohio.edu, or call the offices of the Myaamia Project at 513-529-5648. ancamaaci neeyolakakoki kinšimi (Hope to see you all soon).



In March 2012 the Miami Tribe and Miami University will celebrate together the 40 year anniversary of the unique partnership fostered so many years ago by late Chief Forest Olds (pictured at left with Dr. Phillip Shriver). Tribal members are encouraged to make plans to visit Miami University March 30-31, 2012 to participate in a celebration of 40 years of sharing knowledge, 20 years of myaamia students attending Miami University and the 10 year anniversary of the Myaamia Project. If a theme for this unique event is to emmerge it will likely be centered around reflection. It is important for us to show our respect to those who have worked diligently through the years to make these important mile-stones possible.

The Myaamia Project held the first Myaamiaki Conference in 2005 on campus at Miami University. Late Chief Floyd Leonard, pictured above, took the microphone to make the opening comments and introductions during the inaugural event. Chief Leonard took great pride in the work of the Myaamia Project and in the establishment of the bi-annual Myaamiaki Conference. Today Chief Tom Gamble and the members of the Tribal Business Committee also share the pride Chief Leonard felt for the work of the Myaamia Project. The 5th Myaamiaki Conference will be held March 30-31, 2012 at Miami University. We hope you will make plans to attend and learn with us!

College Scholarships Available for Tribal Member Available Through Miami Nation Enterprises

Miami Nation Enterprises has college scholarship opportunities available for enrolled tribal members of the Miami Tribe of Oklahoma. Must be a business major OR a closely related field. GPA and other information will be considered.

For more information, contact Melissa Barnes at mbarnes@mn-e.com.



POSTED mihkintansoohkiikwi NO HARVESTING ADVISORY

DUE TO DANGEROUS LEVELS OF TOXINS DETECTED IN CULTURALLY SIGNIFICANT EDIBLE PLANTS LOCATED ON THE MIAMI TRIBE'S LABADIE CULTURAL GROUNDS, THE CULTURAL AND NATURAL RESOURCES OFFICES OF THE MIAMI TRIBE OF OKLAHOMA HAVE POSTED THIS ADVISORY FOR THE PROTECTION OF OUR COMMUNITY MEMBERS. THE TOXINS ORIGINATED IN THE LEAD AND ZINC MINING FIELDS IN THE NORTHERN PORTION OF THE COUNTY AND HAVE BEEN CARRIED DOWN ELM CREEK TO THE SITE.

**The Labadie Cultural Grounds are located at 7005 S. 540 ROAD
MIAMI, OKLAHOMA**



waanantakhšinka... *Lying Quietly*



Daryl Wade “Apeehkwa” Baldwin, Sr., age 70, passed away in Gainesville, Florida, on Monday, April 25, 2011.

Born in Maumee, Ohio on December 18, 1940, to Wade and Ruth (Overmyer) Baldwin, he graduated from Maumee High School in 1958. While in high school he excelled in track and art. He was a gifted artist and was offered a job at the age of 14 to draw for Walt Disney. After graduation, Mr. Baldwin enlisted in the U.S. Marine Corps and served in the Vietnam Conflict.

Mr. Baldwin grew up along the banks of the Maumee River where he hunted, fished, and trapped. He was an avid outdoorsman and at one time was a park ranger for Toledo Metroparks. He also owned Hawk’s Taxidermy in uptown Maumee for several years.

A lineal descendant of Mihšihkinahkwa (Little Turtle) through Amehkoonsihkwa (Mary Wells), Mr. Baldwin is a citizen of the Miami Tribe of Oklahoma. He and his partner Angie were well known on the pow-wow circuit winning several awards for their beautiful regalia and beadwork.

He is survived by his life partner and caregiver, Angie Nagle of Gainesville; sons, Daryl (Karen) Baldwin II, of Liberty, IN., and Todd (Sherri Andrews) Baldwin, of Swanton, OH.; grandchildren Jessie, Jarrid, Emma and Elliot of Liberty, IN.; sisters, Barbara (Terry) Pettit, of Swanton, Darlene (Paul-deceased) Kozsey, of Southgate, MI., and Marlene (William) Thornton of Maumee, OH., and numerous nieces and nephews. He was preceded in death by his parents and his beloved dog, Tye.

A Native American honors ceremony was held in Gainesville and burial was private.



Daryl Wade “Apeehkwa” Baldwin, Sr.



Charles “Charlie” Earl De Rome went to be with his Lord Jesus Christ, June 24, 2011, at University of Washington Medical Center in Seattle, WA.

He was born to Frederick Clarence “Buss” De Rome, and Ella Mae (Ellis), September 26, 1952, at Beaver, OK. He attended schools in Liberal, Wichita KS; Colorado Springs, CO, and Houston, TX. He was a proud member of the Miami Nation Tribe of Oklahoma.

He was a member of the local #1144 LADS in Seattle, WA. He worked Drywall and Drywall Systems as foreman for many years. Most projects were commercial buildings, and are still being admired for their part of the beautiful city landscapes in Houston, Wichita and Seattle.

Charlie was baptized in Derby KS at the Derby First Christian Church in 1995. Following his baptism, he had the honor of baptizing his son, Justin English De Rome.

As a single parent Charlie’s hands were full, yet he found time to take Justin fishing, camping and taught him the skill of long bow hunting. Charlie not only hunted, but also attended competitions matching his long bow skill with others.

Charlie had a “zest” for living. He loved the outdoors, and was an excellent fisherman. He kept his family and friends supplied with smoked salmon that he prepared using the Indian method. He loved collecting John Wayne movies.

Charlie was a gifted artist, and successful business man. For several years he owned and operated “Leather Craft by Charlie” while living in Houston. His work with exotic skins and his talent for tooling leather were well known in Texas. He tanned skins from rattlesnakes he caught at the rattlesnake round ups he attended with his brother, Freddy.

Charlie was a quiet soft spoken man. He didn’t talk a lot, but when he did talk, what he said was worth listening to. He had a strong sense of morality and he lived by the “old cowboy honor code”. However, he once told a fellow “not to mistake politeness for weakness”. A handshake and his word was his

bond.

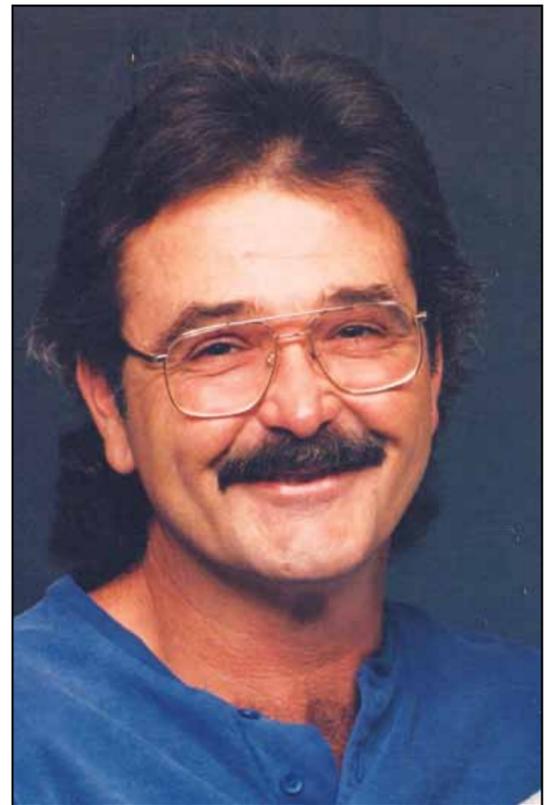
Charlie gave time and service to the community by helping the Puyallup South Hill Lions Club. He was the night watchman for the Lions projects including the Fireworks Stand and the Christmas Tree Lot. Charlie also traveled to Campbell B.C., with the Lions to participate in the annual Bonspiel.

Charlie was a generous man, putting others before himself in many situations. One example was when he lost his storage shed and all its contents in a flood, the Lions Club gave him money to help replace some of the items. Instead, he took three neighboring families, who had losses of their own, shopping and spent the money on them. Charlie said they needed it more than he did.

Charlie loved his family dearly and showed his love in many ways. He always greeted everyone with a hug, and said good bye with a hug. He said he could never have too many hugs.

He is survived by his mother, Ella Pennington, Liberal, Ks; one brother, Fred De Rome and wife, Susan, Tacoma, WA; two sisters, Connie Dryden and husband, Frank, Galveston, TX; Vicki Melanson and husband, Wayne, Liberal, KS; fiancé, Joann Puvogel and family, Enumclaw, WA; nephews, John De Rome and family, The Colony, TX; Tom Shaw and family, San Diego, CA; Matt Shaw and family, University Place, WA; Sonny Shaw, US Navy; Cory Ward, Issaquah, WA; nieces, Stacy Ward and family, Issaquah, WA; Karen Shaw, San Diego, CA; Sierra and Rachel Shaw, Puyallup, WA; Raven De Rome, Seattle, WA; aunts, Avis Brown, Liberal, KS; Doris Harnden and husband, Dennis, Colorado Springs, CO; Esther Coker, Amarillo, TX; Eunice Welch and husband Gen. Larry Deane Welch, Alexandria, VA; Mary Shumway and husband Merlin, Pratt, KS. He is also survived by many cousins and friends.

He was preceded in death by his son Justin; father Buss; brother Steven; niece Rose Ella; grandparents Earl and Lola Ellis; Frederick and Muriel De Rome; uncles Eldon Ellis; Harold Ellis; Roger Coker; Art Taylor; Howard Massey; Wayne De Rome; Richard



Charles “Charlie” Earl De Rome

De Rome; Riley Mowery; Marvin Dow Sr.; Leroy Fast; and Ralph Pope; aunts Earlene Massey; Hanna “Bunny” Ellis; Irene Steffen; Inez Mowery; Evelyn “Babe” Fast; several cousins and friends.

Charlie made a difference in this world. He had a positive outlook and encouraged others even through his own personal struggles and crises. Charlie had two sayings he used often, one was “he was building America 8 feet at a time”, and the second one was “it’s only perfect, but we can fix it if you want.”

He was dearly loved and will be deeply missed by all who knew him. A memorial service was held on June 26th, 2011 by family and friends at Wildwood Park, Puyallup, WA.



JOHN A. MARKS, 88, of Fort Wayne, passed away on Sunday, May 15, 2011, at his home.

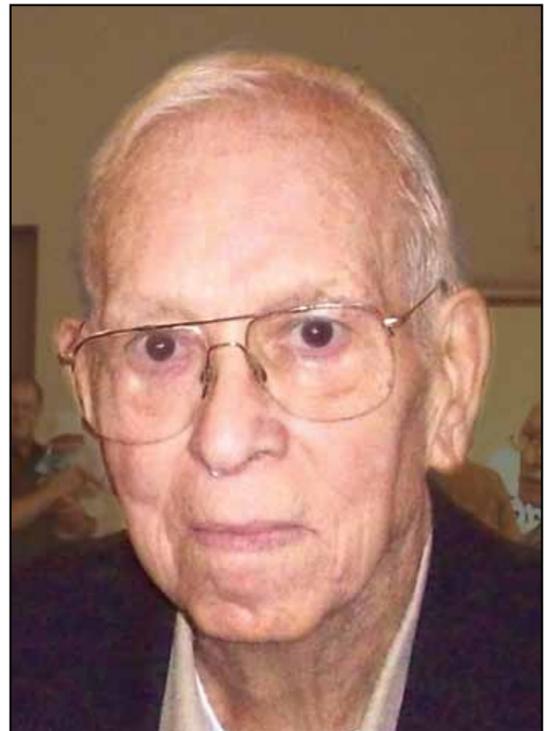
Born in Peru, Ind., he worked as a manufacturer engineer with General Electric for 43 years, retiring in 1983. He was a member of Quarter Century Club at G.E. Apprentice Alumni Association, 2nd Air Division Association, Miami Tribe of Oklahoma, Southwest Conservation Club, and the Reserve Officers Association. He flew 18 combat missions as a bombardier and navigator in the European Theater during World War II. He retired as a Lt. Colonel from the Air Force Reserves with 30 years of service. He enjoyed fishing and working with his hands building many furnishings including their home.

“John loved his family and cherished his grandchildren.” Surviving are his wife of 61 years, Elaine Marks of Fort Wayne; sons, Jon Marks, Dennis Marks, and Leonard (Donna Carrico) Marks, all of Fort Wayne, Bruce Marks of East Moline, Ill.; daughter, Judy J. (John) Slatton of Fort Wayne; brother, Joe (Jody) Marks of Kent, Wash.; sister, Susie Bailey of Indianapolis; 12 grandchildren; and eight great-grandchildren.

He was preceded in death by parents, George and Susie Marks; brothers, George Marks Jr. and David Marks; sisters, Priscilla, Mary, and Marcella.

Services were held at 2 p.m. Saturday, May 21, 2011, at D.O. McComb & Sons Covington Knolls Funeral Home, 8325 Covington Road, with Pastor Tim Dille officiating. Burial, with Military Honors, was at Covington Memorial Gardens, Fort Wayne. Memorials may be made to the Fort Wayne American Heart Association or Visiting Nurse & Hospice Home. To sign the online guestbook, please visit www.mccombbandsons.com

John A. Marks



The eagle feather image, taken from our Nation’s Seal, is our marker to show respect to our veterans. kikwehsitoole.



waanantakhšinka... *Lying Quietly*

Billy Dale Watson, age 82 of Commerce, Oklahoma passed away September 4, 2011 at his home.

He was born April 2, 1929 to Ross and Josephine (Goodboo) Watson.

He married Clara King on May 18, 1953 in Fairland, Oklahoma and she preceded him in death on December 7, 2010.

He had lived in the Commerce area since 1975 coming here from Missouri.

He had lived in the Commerce area since 1975 coming here from Missouri.

Billy was a master craftsman, and worked construction for many years. His beautiful handcrafted wood work and trim can be seen in the Miami Tribe's headquarters where he installed door trim, tables and display cases all with wood in-lay work in the diamond pattern unique to Myaamia art and craft work. Visitors to the Tribe's historic home known as the "Drake House", always take note of the beautiful, solid pecan cabinets he made and installed in the kitchen.

Bill served as the master teacher to Tribal member Jody Gamble during a "master-apprentice" project in 2007. Jody learned from Bill the method and style of the diamond pattern in-lay work. Gamble now carries on his legacy in crafting beautiful furniture and arts/crafts pieces, a fitting tribute to Bill Watson the man and the artist.

He is preceded in death by his parents and three brothers and sisters.

Survivors include four sons, Billy Dale Watson, Jr., of Baxter Springs, KS, Anthony Duane Watson of Sarcoxie, MO, Douglas Clinton Watson of Commerce, OK, and David Kent Watson of Miami, OK; one daughter, Debra Kay Wilson of Commerce, OK; two brothers, Jerry Watson of Elgin, OK, and Jack Watson of Holly, CO; two sisters, Mildred Walker and JoAnn King; 11 grandchildren; 14 great-grandchildren; and two great-great-grandchildren.

Services were private.



Billy Dale Watson

peenaalinta... *One Who Is Born*

Hollynn Rayne Lawson

Tribal member Gage Lawson and Lindsey Hough are pleased to announce the birth of their daughter and new tribal member Hollynn Rayne Lawson.

Hollynn was born September 22nd 2011 in Miami Oklahoma. She weighed 7lbs 4oz and measured 20 inches long.

Hollynn's grandparents are Rod and Debra Hough of Miami OK, and Former Secretary-Treasurer Julie Witcraft and husband Chauncey Witcraft of Miami, OK and Marty and Heather Lawson Of Miami, OK.

Hollynn's Great Grandparents are Wylie and Doris Hough of Miami OK, and Mr. William E. Owen of Oklahoma City, OK and Tribal Member Bobbie Munson of Miami, OK.

Hollynn also has two aunts, Former Tribal Princess Sarah Lawson of Miami OK, and Casey Hough of Tulsa, OK.



Hollynn Rayne Lawson



Picking up the Pieces: Tribal Member Colton Gott, age 4, recently visited Tribal Headquarters and received a new dice bowl game set. Colton lives with his family in Joplin, and his home was destroyed by the May 22nd tornado. During the clean-up process, the family found his dice bowl game, but it was beyond repair. Colton won his original game at a Children's Christmas party, and the Tribe was happy to replace it with a new set. Colton was excited to have a new set, and says he likes to play dice with his brother Cody, age 15. Colton is the son of Wendy Gott and grandson of David Efird.



Tribal member, Jake Henson, 11, has earned a junior-black belt in karate at the Baker School of Martial Arts in Miami, OK. Jake is the son of Rodney Henson and the grandson of Patsy Henson. He is the great-great-great-great grandson of Miami Chief David Geboe. *mayaawi teepi Jake! Congratulations on earning your jr. belt!*

Cultural education publications are created through the Cultural Resources Office for distribution to each Tribal Household, one copy, free of charge. It is important for Tribal members to keep their address information up to date at Tribal headquarters enrollment office to receive these publications, as well as the Tribal newspaper. A listing of publications is available on the Myaamia Project website. Each of the publications listed have been mailed to Tribal households in the past, with the exception of the new removal publication and the MHMA's preservation handbook, which are currently being labeled for mailing. Each of these publications can be ordered by Tribal members through the Myaamia Project website at www.myaamiaproject.org at a small price. If you are a head of household and have never received one of the titles listed through the free distribution by the Tribe you can contact Gloria Steed at gsteed@miamination.com or by phone at 918-541-1366 to determine if there is an issue with your mailing address.

ENROLLED PARENTS: Be sure to enroll your children in the Miami Tribe of Oklahoma! The enrollment application, which includes eligibility requirements, is online at www.miamination.com/enrollment Or phone 918-542-1445 and ask for the enrollment office.



Myaamia youth attending the Ft. Wayne summer youth camp “kiihkayonki ewansaapita” took time out to climb the beautiful old tree on the grounds of Richardville House in Ft. Wayne.



Enroute to the 2011 Mihšihkinaahkwa Pow Wow in Columbia City, IN in early August, Second Chief Doug Lankford and First Councilperson Donya Williams made a stop at the Eiteljorg Museum of American Indians and Western Art in Indianapolis, IN. The Tribal leaders were graciously received by Museum staff and given a grand tour of the beautiful facility. Pictured from left to right: James Nottage, VP and Chief Curatorial Officer; Cathy Burton, Beeler Family Director of Education; White Wolf James (Pomo-Cherokee), Assistant Curator of Native American Art; Second Chief Doug Lankford; First Councilperson Donya Williams; John Vanausdall, Eiteljorg President and CEO.



Second Chief Doug Lankford, left, and Chief Tom Gamble, right, pose with Tribal member and myaamia artisan Larry Daylight in front of the marker honoring Tribal leaders at the Myaamia Heritage Cemetery located on Tribal trust lands in northwestern Ottawa County, OK. The Chiefs were gifted with beautiful bandolier bags designed and handmade by Daylight for the purpose of assisting the leaders in their responsibilities to families during burial rites. Daylight, a talented artist and gifted art teacher is proficient in the many artistic styles of the woodland cultures specializing in handmade ribbonwork, beadwork, and silverwork.



Chief Tom Gamble poses with Tribal member Greta Sirois of Ft. Wayne, IN, who served as Head Lady Dancer for the 2011 Mihšihkinaahkwa Pow Wow in Columbia City, IN held August 12-14, 2011. Greta is flanked by her daughter Dahra.

aatotankiki myaamiaki

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EDITOR'S NOTES:

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Requests for special articles or publication of family information including births, deaths, marriages, anniversaries, etc., are welcomed and encouraged. Special articles are contributed by Dr. Hugh Morgan, retired Journalism Professor, from Miami University.