

# aatotankiki myaamiaki

What the myaamiaki are talking about...



An Official Publication of the Sovereign Miami Nation

Printed in Myaamionki, Miami, OK

Vol. 9, No. 2, pipoonwi 2010

## New Year Community Feast Set For February 26

As the gregorian calendar has announced the beginning of a new decade, and, more importantly, as our Nation's lunar calendar will begin counting the moons in this new decade on February 16, we see our community in a time of "newness" or "emergence".

The "birth" of the new decade will be marked in many ways in Miami homes throughout myaamionki. Many of us welcomed the new year at midnight, that hinged moment between New Years Eve and New Years Day on the gregorian calendar. Some Miami people also recognize the emergence of the new year in the early spring according to our lunar calendar in their own unique way.

Last year, for the first time, the Cultural Resources Offices distributed our communities first printed version of our unique lunar calendar. The calendar was created by the research team at Miami University made up of Daryl

Baldwin, George Ironstrack, Andrew Strack and David Costa. The MP Team had the help and support of Miami University and of Tribal member students on campus.

This year, in celebration of the long awaited creation of our lunar calendar, and to mark the emergence of a new decade for our people, the Miami Nation will hold an inaugural new year feast on February 26th, 2010. The feast will be held at the Ethel Miller Moore Cultural Education Center (longhouse) at 7 p.m. and will hence be held as an annual gathering of the community.

Watch the "Community Bulletin Board" for updates to this event at <http://www.miamination.com>. The "Bulletin Board" is located on the opening page of that website. For those without internet access, please feel free to contact Gloria Steed in the Cultural Resources Office at 918-542-1445.

## 2009 National Gathering Week Events Held

Myaamia citizens from near and far traveled to our Nation's headquarters in Miami, Oklahoma in early June 2009 for our National Gathering Week events.

Tribal members enjoyed cultural education presentations, a concert with Grammy winner Joanne Shenandoah, Family Day, pow wow and the annual meeting of our General Council.

The new newly completed Myaamia Community Center,

located on East 65 Road, was the site for Family Day this year and afforded much needed parking for the large crowd.

The annual meeting of the General Council was held at Tribal headquarters at 9 a.m. on Saturday, June 6. Reports were given by the Chief and Secretary-Treasurer and officers were elected.

(Story continued on page 3)

### TRIBAL OFFICIALS ELECTED:

Chief Tom Gamble administers the oath of office to newly elected officials of the Miami Tribe during the 2009 Annual Meeting of the Myaamia General Council. Pictured from left to right are: Connie Drew, Grievance Committee; Scott Willard, Grievance Committee; Doug Lankford, Second Chief; Donya Williams, Councilperson; Amber Woods, Tribal Princess.



Pg. 2

**aacimwita akima:  
The Chief Reports**

Points of Interest:

Page

- 2 Stables
- 3 Gaming Commission Award
- 4 Year of myaamiikhwiaki
- 4 Cineplex Goes 3D
- 5 Road Project
- 6 THPO Named
- 7 Learn Language
- 8 MHMA
- 9 peekitahaminki
- 10 Letter to the Chief
- 11 Emma Moore Baty
- 12 Grants
- 13 Recipe
- 14 Births & Deaths
- 16 New Vehicle Tag Design
- 16 Myaamia Foundation

## aacimwita akima: The Chief Reports

aya ceeki eeweemakiki

It is my hope that each of you as citizen members of our great Nation are faring well as we deal with universal economic issues in the United States, which affect us all, and with a winter insistent upon bringing it's own extremes to our attention.

This writing marks the inaugrual installation of a quarterly report from the office of the Chief. At this time I would prefer to inform you of only the good and positive news of our Nation, however, I must direct my comments, as well as my energy, to our Tribal Nation's own economic downturn.

As you read this edition of our newspaper you will learn of the dissolution of our joint venture gaming relationship with the Modoc Tribe. For over a decade the revenue stream generated by the Stables Casino has been the monetary lifeblood to our community and economic development initiatives. That lifeblood stopped flowing as of January 1, 2010.

So what does this mean you will ask. And I will be able to answer that question for you because it is the very question I asked myself upon hearing the news that the Modoc Tribe would not seek renewal of the joint venture agreement. Indeed, "what does this mean" has been the leading question to many a Business Committee conversation for the past two months.

The news first called for a reactive posture from our leadership committee. Secretary-Treasurer Julie Witcraft called for budget reviews and with our CFO Bill Chase and the Business Committee has worked hard to realign all spending to make certain that remaining revenue streams will sustain us. Hard decisions had to be made, including lay-offs and the closing of two Tribal businesses.

At this writing I am confident that our actions have

secured our community base. While lay-offs were necessary I am relieved to announce that most Tribal member jobs were sustained. Further, member service programs have been mildly impacted. All scholarships, Back-to-School Funds, reimbursement programs and sovereign activities (such as land management, Tribal court, and Gaming regulation) have been retained. To all intents and purposes we have "put down anchor to ride out a storm". It is my great hope that the difficult actions required are truly temporary and that our economic status will soon change.

At this time your Tribal leadership is diligently seeking new business opportunities and investigating how to expand existing profitable ventures. We are committed to restoring revenues to the level needed to continue the community growth and development we have enjoyed for the past decade.

As elected officials we respectfully ask for your positive input and covet your support and prayers to the Creator as we weather this very difficult time in our Tribal Nation's history.

I hope to see many Tribal members at our first New Year Gathering at the longhouse on Feb. 26th at 7 p.m. Come and join us for a hot bowl of corn soup, some fry bread and a good community social gathering.

Mark your calendars early for our 2010 General Council Meeting set for Saturday, June 5th, at 9 a.m. On that important day it is my great hope to present a much more optimistic economic forecast for the remainder of fiscal year 2010.

kweehsitoolakoki  
akima katakimaankwa  
Chief Tom Gamble



Chief Tom Gamble

## Miami-Modoc Joint Venture Gaming Relationship Ends

After 11 years of partnership, the joint venture gaming relationship between the Miami and Modoc Tribes has come to an end. In November 2009 Chief Bill Follis of the Modoc Tribe informed Chief Tom Gamble that the Modoc would exercise their rights within the NIGC approved Joint Venture Agreement to end the partnership, effective January 1, 2010.

The relationship between the two Tribes was fostered in 1997 when the Miami had no trust land suitable for a gaming operation but did possess the States first compact for off-track betting. Similarly, the Modoc owned trust land suitable for gaming but did not possess the necessary compact for off track betting required to game at that time. Late Miami Chief Floyd Leonard and Modoc Chief Bill Follis, being longtime friends and associates through Tribal leadership agreed that a joint venture uniting the Miami compact and the Modoc land status would serve the two Nations well.

The Miami Tribe has used the revenue from the Stables over the past decade according to the 13 NIGC approved budget lines called out within the Stables Management Agreement: National, Education, Elder, Language/Culture, Land Acquisition, Housing, Library, Counseling (gaming related), and a Burial Fund are among the approved uses. Specifically the Miami have used Stables revenue to develop membership assistance programs, college scholarships, back-to-school funding, community programs and events, and to secure a National landbase. Stables revenue has effectively allowed the building of infrastructure toward securing a strong working foundation for the Miami Tribe.

Miami Chief Tom Gamble, who served in the capacity of Second Chief throughout the joint venture relationship, was disappointed to receive the word that the Modoc would not renew the agreement. In an interview Chief Gamble stated, "The decision (cont. pg. 3)

### IMPORTANT NOTICE REGARDING CENSUS OF 2010:

Census officials have informed Tribal Nations that enrolled Native American citizens **MUST** fill out their U.S. Census information with the entire legal name of the Tribe of their enrollment or they will not be counted as Native American. For all Miami people, you must check Native American and write in the name **MIAMI TRIBE OF OKLAHOMA** for the census to accurately count you as a Miami person. An accurate count of Miami people on the U.S. Government's Census is important for our own grant writing and social service needs as well as for the Native Community at large in this country.

## Miami-Modoc Joint Venture Gaming Relationship Ends,

Continued from pg. 2

by the Modoc puts us in a tough position financially. We [leadership] are working with our CFO Bill Chase to tighten down all budget spending to ensure that the settlement funds we receive as the joint venture relationship ends are ample to secure the needs of the Tribe while we look for new economic development opportunities to restore the revenue stream needed to provide the programs, scholarships and events we feel are so very important to our community.”

Chief Gamble continued, “In regard to our partner, the Modoc Nation, I feel it is important to inform our community of the generosity and patience of the Modoc in dealing with the Miami in the joint venture agreement. You see, not long after the inception of the Stables Casino it was realized that the Modoc Tribe did not need the support of the Miami Tribe’s off-track betting compact to have a casino on their land. However, being a man of his word, Chief Bill Follis allowed the relationship to continue according to the signed agreement. That means that the Modoc Tribe shared the revenue produced by the Stables for 10 years knowing full well they did not have to do so. That to me is a testament to the integrity of Chief Bill Follis and his leadership. So, in light of a decision that certainly puts our financial situation in a very tight bind, I want to make sure that our community members do not misinterpret the decision of the Modoc at this juncture. Chief Follis has fulfilled his agreement and has simply chosen to move on. I fully understand.”

As the joint venture relationship comes to an

end, Chief Gamble and the other four members of the Tribal Business Committee are of course concerned but remain focused on retaining stability while aggressively seeking new business opportunities capable of replacing the revenue stream needed to sustain the Nation.

Budget meetings are being held by Secretary-Treasurer Julie Witcraft to tighten spending. Secretary Witcraft stated, “We must make some tough financial decisions to be certain our revenue will support the needs of the community. There will be job layoffs, something we have never been faced with, and this saddens us greatly. However, the measures we take now we hope will become short term measures that stabilize us while new business opportunities are being considered. The settlement funds from the Stables, along with continuing revenue streams from our economic sub-divisions are ample to support us for a time. It is my great hope that during this period of downsizing that some of the business opportunities being presented to us will come to fruition and soon restore the resources needed to fund what has become a large Tribal operation.”

According to Secretary Witcraft, Tribal events for 2010 will not be impacted by budget restraints. Any questions regarding the end of the relationship with the Modoc may be directed to Chief Tom Gamble. Questions regarding finance should be directed to Secretary Witcraft. Tribal members may phone Tribal headquarters to speak to the Chief or Secretary-Treasurer. The direct line is 918-542-1445.

## Miami Tribe Gaming Commissioners Receive Prestigious OIGA Warrior Award

Tribal member and Chairman of the Miami Tribe of Oklahoma Gaming Commission, Jerry Lankford, and Tribal Attorney and Gaming Commissioner, Robin Prairie Chief, were awarded the distinguished Warrior Award by the Oklahoma Indian Gaming Association (OIGA) during the OIGA annual Trade Show and Conference banquet on Monday evening August 10, 2009.

The renowned Warrior Award is presented by the Chairman of the OIGA to individuals for their lifetime achievement as a Champion in the cause of Oklahoma Indian Gaming. “The importance of gaming to Tribes and Indian Country cannot be stressed enough,” said Jerry Lankford. “In addition to providing jobs and an economic boost for communities near casinos, revenue generated from tribal gaming provides for tribal economic development, self-sufficiency, and strong tribal

governments,” Lankford said. Jerry Lankford has served on the Gaming Commission for the Miami Tribe of Oklahoma for the past seven years and is an active participant as delegate for the OIGA and the National Indian Gaming Association (NIGA).

Robin Prairie Chief has served as a Gaming Commissioner for the Miami Tribe of Oklahoma for the past five years. She is a co-founder of the Oklahoma Tribal Gaming Regulators Association (OTGRA) and is serving a second term as Vice-Chairman of the OTGRA. “As Regulators it is our duty to protect tribal gaming and gaming revenue through enforcing tribal, state, and federal regulations established to protect tribal gaming and the integrity of gaming,” Prairie Chief said. “We are both very honored to receive this prestigious award.”

## 2009 National Gathering Week

Continued from pg. 1

Elders over 75 years of age in attendance were honored with Pendleton blankets. Tribal Princesses, past and present, were honored and gifted with shawls.

Dr. Hugh Morgan, retired journalism professor at Miami University, was honored by the General Council as an honorary member of the Tribe. Chief Gamble presented a special respect medal to Dr. Morgan thanking him for years of loyal friendship and support.



**OFFICIAL COUNT:** To ensure a correct tally of votes during Tribal elections, the Chief appoints clerks and further asks the Tribal Attorney to oversee the procedure. Pictured during the official count of 2009 are, left to right; Shane Barnes, Tribal Policeman, Bobbe Burke, Miami University liaison, and Gloria Steed, Tribal Records Management Clerk.



Miami Tribe Gaming Commissioners, Jerry Lankford, left, and Robin Prairie Chief were recently honored by the Oklahoma Indian Gaming Association (OIGA) with the distinguished “Warrior Award”. Indian gaming law calls for strict regulation of all gaming activities on Tribal lands which is accomplished by the appointment of Tribal gaming commissions. Commissioners are highly trained in laws pertaining to gaming and play a vital role in keeping Tribal gaming facilities free from violation of gaming standards.

## New Year 2010 Proclaimed “*kweehsitawankwiki myaamiihkwiaki*”: The Year of Myaamia Women

In the spring of 2010, the Myaamiaki will welcome the new year, and new decade, according to the time indicated by our community's lunar calendar. It is a time of newness, emergence, beginning. Such terms, or themes, are directly related to the status and role of the females/women who make up the foundation of the ribbonwork that is our community.

In our culture the role of myaamikwiaki, Miami women, is vital to so many cultural functions within our Nation. The power and place of our women is recorded in many historic accounts and traditionally is taught mother to daughter and thus perpetuated for all time. The role of Miami mothers in raising our children to know their heritage and our history as a people as they teach them how to be part of Tribal community and to identify, culturally, as myaamia is truly vital to our existence as a people. These mothers, whether enrolled citizen members or community members by virtue of having married Miami men, hold an honored place within our community.

Indeed, all Miami females, regardless of age, will be mothers and grandmothers within our community regardless of whether they marry or bare children because of our strong and unique

## Miami Cineplex Goes 3D In 2009

The 4 screen Miami Cineplex, a business of Miami Nation Enterprises, opened its doors to the Miami community in March 2007. The Cineplex is the only multi-screen theatre in Miami and has been well received by moviegoers of all ages.

In March 2009, Cineplex Manager Melissa Davis presented a business plan to the Miami Nation Enterprises Board proposing the addition of digital 3D equipment to the facility. The plan projected that the Miami Cineplex would be the only theatre within a 50 mile radius area offering the 3D experience and forecasted a rise in profits due to the popularity of new 3D films being released in coming months.

Davis' business plan was approved and the 3D equipment was installed in May 2009. Record crowds were welcomed for the grand opening of the new equipment for the Disney film “UP”. Attendance has remained strong since the installation and profits did rise modestly. Congratulations and thanks to Ms. Davis for proposing what has come to be a very good business investment.

kinship system. Therefore Miami females of all ages hold a place of honor within our community because of the role they play, or will play in time to come. Miami women embody the notion of emergence in the roles of mother, grandmother and aunt. The birth and nurturing of our children is vested with them. We rely on their strength and love to foster the little ones who will be citizen members and perhaps even leaders of our Nation in time to come.

On February 26, 2010, the Miami Nation will hold an inaugural new year feast. To honor the role of our women, past, present and future, Chief Tom Gamble and the Miami Tribe Business Committee have proclaimed, by resolution, the Myaamia year 2010 as *kweehsitawankwiki myaamiihkwiaki*, the “Year of Miami Women”. To show our respect to our women our activities in the new year will be focused on the role of the myaamia woman. Honor will be shown at all community gatherings and the National Gathering Week events will be appropriately planned to show communal respect to our women according to the colors of age and responsibility, beginning with our elders and extending to even our little ones.

## Dr. Hugh Morgan Honored

Loyal and trusted friend to the myaamiaki, Dr. Hugh Morgan, was honored with a respect medal and named an honorary member of the Tribe during the 2009 annual meeting of the General Council.

Dr. Morgan was a professor in journalism at Miami University prior to his retirement in 2003. He lead a journalism field school to work with the Tribe in 1997 that lead him to assist the Tribe with establishing the Tribal newspaper. He is well known in our local community as a journalist and photographer. His photo contribution to the Myaamia Heritage Museum & Archive will remain unrivaled being not only prolific but, most importantly, esteemed for capturing myaamia community cultural and political events of the past decade that will ever be a part of the visual historic record of our people in contemporary times.

## MNE Closes Two Businesses

The Miami Nation Enterprises Board, with CEO Don Brady, took action to close two failing businesses in late January, 2010. Miami Business Services, located at 28 N. Main, and Miami Designs, located at 1601 N. Main, in Miami.

Miami Business Services was a local retail provider of general office supplies and provided a copy and shipping service. Miami Business Services retail store front was closed but the business continues in its original form of online and telephone sales for printer cartridges from its new office space located inside the MNE office building located on P Street. Miami Business Services holds 8a SDB status with the Small Business Administration and will continue to focus on its work in 8a government contracting.

Miami Designs Screen Printing & Embroidery has struggled for some time in gaining sales sufficient to cover business costs. Miami Designs did land a good deal of business in late 2009 with the Hard Rock Hotel & Casinos in Tulsa and Las Vegas but the seasonal sales trend was not substantial to the revenue needs of the business and its requirement to ultimately provide revenue to the Nation for Tribal needs. The business will be sold soon and the building it once used returned to the Tribe for other economic development opportunities.

## Miami Women's Council

Aya, aya myaamiihkwiaki (Miami women)! The Miami Women's Council would like to welcome any interested Miami women to join our community. With a mission of Miami cultural preservation, revitalization, and education, the Miami Women's Council seeks to gather Miami women together, build connections among them, and build with them the tools to reestablish women's cultural position within the larger Miami community.

The Miami Women's Council is open to all Miami women, including mothers of Miami children and Miami spouses. If you are interested in joining, please send an e-mail to Nichole Prescott at [nsprecott@gmail.com](mailto:nsprecott@gmail.com), or phone her at 917.783.6251.

## Miami Nation Begins Road Pavement Project

The Miami Tribe of Oklahoma has announced the beginning of a major road pavement project on a 1.3 mile section of 65 road (Newman) located within the Tribe's jurisdiction area west of Miami. The project area begins at the west side intersection of P Street and 65/Newman and extends west one mile to the bridge spanning Elm Creek. Currently the road is a gravel surface and is maintained by the County.

The project is officially named "The Elm Creek Road Project" by the Tribe. The work falls under the Miami Tribal Roads Administration Program and will be achieved with Federal Funds allocated to the Tribe under the Indian Reservation Roads Program. Total budget for the project is set at 1.6 million. The project was scheduled for completion within 150 days, but will be extended due to extreme weather conditions in the Northeast Oklahoma region throughout December, January and into February.

The project has been designed by EST Engineering out of Tulsa. EST will direct the project on site. APAC-Oklahoma, Inc., has been awarded the contract for the paving work. James Battese, Tribal Roads Administrator to the Miami Tribe, is the point of contact for the project on behalf of the Tribe.

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

project remains in excellent condition to date.

Roads constructed by Tribal Nations with their Federal IRR Funds are known to be of quality construction and meet or exceed Department of Transportation Standards in most cases. According to John Clarke, Ottawa County Commissioner Highway District I, prior to his election to the County Commission eight years ago, only one mile of county road in the northern district had been resurfaced by a Tribe. During his eight years in service eight miles of county roads have been paved by local Tribes. Said Commissioner Clarke "The Tribes located in Ottawa County are a great asset to our community. Their roads programs regularly build roads to high standards, in fact, we refer to their roads projects as 'Million Dollar Miles'".

James Battese, Miami Tribe Roads Administrator states "The Elm Creek Road Project has been long sought after by our Tribe and we are pleased that it is finally coming to fruition. The newly surfaced road will provide safe travel for our people and the citizens of Ottawa County. Our IRR funds are paying for this project, including the expansion of the right-of-way to allow for relocation of a section of the road to allow for correction of double 90 degree curves that have long been a danger zone to travelers. It is a much needed project on which we are pleased to be working in conjunction with City and County officials."

## Miami People At Miami University

Miami University is proud to carry the name of the Miami Tribe and has, for almost 20 years, welcomed Miami Tribe members as students on the Oxford, Ohio campus. Seventeen Tribal students were enrolled when classes began on August 24 for the 2009-10 academic year. This year's group includes 5 seniors, 4 juniors, 4 sophomores, 3 incoming freshman, and a transfer student from a community college.

The first three students entered Miami in 1991 and since that time 65 Tribal students have enrolled. Thirty people have earned bachelor's and master's degrees over the 19 year span. The retention and graduation rate stands at 70%.

Miami is a highly selective public assisted university in Ohio that was chartered in 1809. Tribal members must meet the regular admission standards to be accepted as students and enrolled Tribal students who maintain a 2.5 grade point average or better receive the Heritage Award. This award amounts to a Miami University tuition and instructional fee waiver and up to twenty students can receive this award annually.

Each student receiving the Heritage Award is required to successfully complete 6-8 semesters of a series of one-hour courses about Miami Tribe ecological perspectives and history, Miami Tribe language and culture, and contemporary Native and tribal issues. These are taught by staff members of the Myaamia Project.

Several things should happen if you would like to explore the options that Miami University provides for a college education. Spend time on the school's website at [www.muohio.edu](http://www.muohio.edu) and learn about the educational majors and options available and what campus life is like. Campus visits can easily be arranged to see first-hand what this beautiful campus has to offer.

Be sure and contact Bobbe Burke, Coordinator of Miami Tribe Relations, to inform her of your interest and to receive more information about application and financial aid deadlines. It is important that she knows of all possible applicants each year. She can be reached at [burkebi@muohio.edu](mailto:burkebi@muohio.edu), 513-529-2268.

## Summer Youth Camp Postponed

**Due to budget restraints the annual eewansaapita Youth Culture and Language Camp will not be held this summer. The Cultural Resource Office will work with the Myaamia Project to provide maintenance learning materials for myaamia youth who have attended the camp in the past. It is our great hope that the camp will resume in the summer of 2011.**

## YOU AND MIAMI UNIVERSITY

**Explore the options that Miami University in Oxford, Ohio provides for Miami Tribal members. Visit [www.muohio.edu](http://www.muohio.edu) for more information about educational majors offered and campus life. Contact Bobbe Burke, Coordinator of Miami Tribe Relations, for information about application deadlines and financial aid opportunities. It is important that she knows of every Miami Tribe application. She can be reached at [burkebi@muohio.edu](mailto:burkebi@muohio.edu), 513-529-2268.**

## Myaamia Project Update By Daryl Baldwin, Director, Myaamia Project

aya eeweemilakakoki (greetings my relatives)

Students arrived on campus in mid August and that is the time for us here at the Myaamia Project to regroup and look at what lies ahead of us for this coming school year. We welcomed four new tribal students on campus, which brings us to 17 tribal students this year. This year our tribal students will be gathering weekly to learn about Myaamia ecological perspectives and history.

I won't be able to comment on all the various efforts and projects that are underway so I will focus on the more recent developments. This year we are making a more concerted effort to look at the role of technology for language and cultural transmission. Our hope is that we can better connect with tribal members in the home and create a variety of learning opportunities for Myaamia families.

We have begun to work more closely with Dr. Doug Troy, professor in Computer Science and Systems Analysis. Dr. Troy has been instrumental in helping us identify new technologies and develop computer modules that we will be distributing to tribal homes in the very near future.

Additionally, we have begun work with Dr. Kathy German and Dr. Ron Scott through the

communications department. We are in the early stages of discussing a course that will explore the development of a Myaamia-awiiki site (based on wikipedia technology) that will serve as a hub for finding Myaamia tribal resources. Through these initiatives and efforts we hope to create more opportunities for tribal members to obtain educational resources.

I would also like to remind all of you that March 20th, 2010 will be the next Myaamiaki conference. We are still working on a theme for this year, but know we will have lots of exciting presentations that highlight the latest in our efforts to develop educational materials. Please feel free to contact us if you want more information. Watch the Myaamia Project web site for more information at <http://www.myaamiaproject.com>

Kikwehsitoole (respectfully)

Myaamia Project staff:

Andrew Strack, Media Specialist  
George Ironstrack, Assistant Director/Education Coordinator  
Daryl Baldwin, Director

## New THPO Named

Tribal member George Strack has been hired as Miami Tribal Historic Preservation Officer (THPO). Under the National Historic Preservation Act (NHPA) Native American Tribes are afforded the right to assume the responsibilities of State Historic Preservation Officers (SHPO) in regard to the laws outlined in the NHPA for oversight of historic properties on Tribal lands.

The status of THPO is directly linked to Tribal sovereignty and is validated through a government-to-government agreement signed between the National Park Service (the responsible government agency to the administration and oversight of the NHPA) and the Tribe receiving said status. Annual funding is afforded an approved Tribe based upon certain criteria required in the submission of the application for THPO status.

The Miami Tribe submitted the application for THPO status in 2008 and were informally notified that the application would be approved in the summer of 2009. In early January 2010 final notification of approval of the application was received and Chief Tom Gamble signed the agreement in early January. Annual funding for the THPO will be \$61,000 and does require the submission of an annual budget plan to the Park Service. Annual funding will secure the full time THPO position and allow for travel expenses and other related expenses to carrying out the Miami THPO Plan.

Mr. Strack is a Richardville family descendent from Indiana and currently lives in the Chicago area with his wife. Due to the majority of all NHPA Section 106 related activity (the majority of our responsibility as a THPO) being conducted in the Great Lakes homeland region, Strack's position will work from that region reporting directly to the Cultural Resources Office. Strack will be responsible for monthly reports to the CRO and all mandatory reports to the National Park Service as called for in the THPO Plan.

The Miami Tribe THPO Plan will soon be made available as a PDF file on the Tribal website at [www.miamination.com](http://www.miamination.com).

## Cultural Resources Office Dealing With Transition

The Miami Nation's Cultural Resources Offices has been functioning in a state of transition over the past several months. In the late spring of 2009, the exit of the Cultural Resources Officer left a gap which was filled temporarily by Tribal Member Jake Long, who was already on staff within the CRO. In May of 2009, past Cultural Resources Officer Julie Olds was re-hired for the position but with a lengthy transition time expected as Ms. Olds was responsible for an ongoing project for Miami Nation Enterprises that could not be immediately abandoned.

In the early fall of 2009, CRO employee and Tribal member Jake Long was approached by Oklahoma State University with an opportunity to seek a Masters in Botany. Seeing an opportunity to gain personal knowledge that would directly support the CRO and community education, Jake chose to pursue his Masters at OSU and left the CRO office formally to begin classes for the 2010 spring semester.

At this time Ms. Olds is on board at the CRO full time and the staff is busy catching up. The CRO staff is working to support Tribal leadership in this new era of economic challenge by reducing budgets and support staffing. At this time the Cultural Resources Office is comprised of the Cultural Resources Officer, the Tribal Historic Preservation Officer (THPO), and a portion of time from the Tribe's Records Management Clerk.

Current projects of the CRO include management of a grant from the National Historic Preservation Fund designed to map the historic removal route from the homeland to the Kansas Reserve in the mid 1800s, and the development and official establishment of the Tribal Historic Preservation Officer, among other duties.

The CRO will also be making plans for upcoming events and will work with the Tribal Traditions Committee in hosting events surrounding the announcement of the new year 2010 as myaamikwiaki, year of Miami Women.

# How Do I Begin To Learn Myaamiaataweenki (The Miami Language)

By Daryl Baldwin, Director, Myaamia Project

Over the last year this question has been posed to me several times by tribal members who are interested in learning how to speak, to some extent, their heritage language. In most cases they are aware of the array of materials that have been produced, but often times there is no clear explanation of how to get started. Especially when some of the materials are designed for more advanced learners and beginners are often times intimidated by the grammar and simply aren't sure how to use tools we provide.

I decided to try and address the question in simple terms for those who want to get started learning their heritage language.

I feel a good starting point is to take a moment and think about why you might be interested in speaking Myaamiaataweenki. If we look at all the practical applications of the language there are few. I don't need it to function for work, recreation, or communicate with friends and family. There are few if any around me who speak it so who would I talk to? What would be the point of learning Myaamiaataweenki?

I have to admit 17 years ago when I was getting started I too had these thoughts. Since that time I have come to learn that the language embodies a great deal of knowledge about my heritage and ancestral worldview. Simply put, it's a major source for learning about the culture I claim as a Myaamia person.

Do I need to speak Myaamiaataweenki to be Myaamia? Absolutely not! To imply that someone cannot be Myaamia unless they speak their heritage language is not only ridiculous, but simply not true. Our individual identities are constructed in lots of different ways. For several years I have asked Myaamia youth what it means to be Myaamia and I get lots of different answers. But there are some common threads that I will share. Most Myaamia people today connect to their heritage through kinship ties (family), a shared historical experience, and through the legal avenues that have come to define nationhood (enrollment and membership). These are the generally accepted ways that Myaamia people today define what it means to be Myaamia.

With that said, I think most all of us can agree that we have a great deal to learn about who we are as a people, where we came from, and what attributes define us as a culturally distinct nation. This is where the language plays a fundamental role in understanding, knowing and experiencing our heritage. This knowledge is essential if we

want to maintain our cultural distinctiveness as a nation. This will only happen through our own form of education and learning begins at the individual level.

As community educators we were forced at some point to define what Myaamiaataweenki is and here is our current working definition: "myaamiaataweenki is the verbal articulation of our ancestral thought world" This 'thought world' embodies our people's collective experiences over time and forms the basis of our unique way of knowing. In other words, it embodies our knowledge system. The reason for learning Myaamiaataweenki is simply 'to know'.

Our heritage language serves as the foundation and source for understanding what Myaamia education is or could be. The benefit is intellectual and cultural growth and an understanding of what being Myaamia is and what it isn't. It is a powerful force that has changed individual lives and opened up pathways of knowing that learners didn't know existed, myself included. Although there may not be economic reasons to learn Myaamiaataweenki, nor is it a necessity to identify with a heritage and community, there are many personal and communal reasons to seek ancestral knowledge.

That was a long justification for 'why,' now lets get back to the details of 'how'. First some simple principles:

### *If you don't use it, you will lose it.*

Whatever level of language use you begin with you have to use it daily. It's not a hobby or a pastime, it's a way of life, so start with language that is useful to your daily life. There are no books, evening classes, online courses, or other materials that can make you use the language daily. You have to decide to be conscious about your use. Don't be shy about using it. Nobody I know will tease you about your beginning pronunciation. We are all learners and we all struggle to learn so join the party and let's have some fun learning Myaamiaataweenki.

### *Myaamiaataweenki has a context.*

Our language reflects culture and so language use requires a cultural context. As you learn language you will develop a cultural mind that will reinforce language use. So be prepared to make some lifestyle changes and develop different ways of thinking. If you have one of those homes where the TV is going constantly,

then realize that the TV will not help you learn to speak myaamiaataweenki. At least not until we someday have a Myaamia station, but don't laugh we do hope to have media in the language someday.

### *The society around us screams: "speak ONLY English".*

Understand that we still live in a larger society that does not support the use of anything other than English. This is unfortunate and the reason why our language is not widely spoken today. It is an oppressive force that has been here for 500 years and we have to develop skills in dealing with it. So be aware, but don't be intimidated or discouraged. It is a form of cultural oppression and all non-English speaking cultures have to resist its destructive force. By the way, our ancestors spoke several languages and were very multi-lingual. Our educational goal is to bring back our traditional multi-lingual lifeways, which for now includes both English and Myaamiaataweenki, and whatever other languages Myaamia people want to learn.

### *And now on with how to get started:*

I would recommend that you start by taking out a sheet of paper, placing it in a convenient location in your home, and for one week pay special attention to the common things you say every day. I suspect these common words and phrases will be in English, but that is ok for now. We will start by identifying your everyday language in your home. Don't worry about language outside the home for now. If you are single, talk to yourself or your pet and make note of common language from those examples. I talk to my farm animals all the time, so don't be shy. Animals are helpful in learning the language because they don't care if your pronunciation is correct or not.

Once you have identified 6-12 common phrases or expressions go to one of three language resources:

1. Myaamia iilaataweenki: Miami is Spoken (Audio CD)
2. Kaloolitiitaawi: A Myaamia Phrase book
3. Online Dictionary ([www.myaamiadictionary.org](http://www.myaamiadictionary.org))

Look for your common phrases from these resources. If you don't find them send me a

**Article continued on page 8.**

## How Do I Begin To Learn Myaamiaataweenki (The Miami Language)

By Daryl Baldwin, Director, Myaamia Project    Continued from page 7

personal email and tell me what phrase you are trying to learn (baldwidw@muohio.edu). More than likely I will put it on the online dictionary so that you can get the audio file whenever you need it. If you don't have internet access, but have a computer with email, I will send you a reply email with the audio file attached so that you can play it on your computer. And finally, if you don't have a computer or internet access then send me a letter. I will figure something out that will work for your situation. If you really want to learn there should be no excuse why you cannot get what you need. The initiative has to be yours.

There are lots of ways to practice new phrases. I carry folded notes in my pocket and occasionally look at them while I am at work. I use sticky notes on my work computer. I also hang large note cards around my house to help me learn. For those of you who have iPods or other electronic devices you can download audio files and play them at your convenience. You may want to create an audio CD with just the phrases you are learning so that you can play it in the car on your way to and from work. Be creative and figure out what will work best for you. You are in control of this, so just do it.

Once you have learned your first set of common phrases and are using them daily, it will be natural for you to be expanding on those phrases when you feel comfortable. If you cannot find the new phrase in the materials then contact me again and I will help you. Notice that I am asking you to find your own starting point and to grow from that starting point in your own direction and at your own pace. Don't worry too much about

spelling but use audio to start learning. Speech is the primary way to learn languages. Writing is secondary.

As your language use slowly grows you will begin to see patterns in the words and this should raise questions in your mind. When this realization happens that is the time to ask: "Hey, why do these words all end in -aani?" At which time any one of us who teach will explain and you will be well on your way to learning. Over time your language use will become more complex as will your questions.

Eventually the questions you raise will get replies that are more challenging and this is where you will begin to experience that ancestral thought world I mentioned above. It won't happen immediately. It will take time so don't be in a hurry to get at cultural information. You will have to work for it. I cannot give it to you. You have to experience it in your own way, and that is the beauty of learning to speak Myaamiaataweenki. It's a personal and unique journey that will expand your ancestral knowledge and cultural experience, but you have to be the one who takes the initiative.

I truly hope that one day I walk into my office and find my email inbox full of language questions. When that time comes we will be ready to build an online listserv and start holding online classes in Myaamiaataweenki. But that need will arise from you, not me. My role is only to respond to your educational interests. So I will continue to wait patiently in hopes that more of my relatives everywhere will want to begin that journey into the ancestral thought world and I will be honored to take that journey with you.

## News From The MHMA

By Archivist Meghan Dorey

### *A Photo Mystery*

Mihši-neewe to all who visited the museum exhibition during the Annual Meeting in June! The exhibition was titled "eekimaawinki: Myaamia Leadership," and gave information about the role of our chiefs, and the twenty individuals who have served as Chief since the Tribe's removal from Indiana in 1846. The exhibition is still on display at the MHMA in Tribal Headquarters, so if you missed it during Annual Meeting, you still have a chance to see it!

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

Unfortunately, the tribal records from this era are incomplete, and we do not know for sure who was on the Business Committee in 1903. For this reason, I'm asking for your help in identifying the individuals in the photograph. We know that the man standing on the far right is Thomas Richardville, but who are the other three men? There is a letter in the Records of the Quapaw Agency held by the BIA which states that the Business Committee in 1901 was comprised of Thomas Richardville,

George W. Leonard, W. Theodore Dollar, Henry LaFalier, and Charles W. Richardville, but we don't know if these men were still on the Business Committee in 1903. Do you recognize anyone in the picture, or do you know who was on the Business Committee during that year? Contact the Archives at (918) 542-1445 ext. 1305 or email mdorey@miamination.com to help solve the mystery!

### *Drake Family Collection*

Tribal member Dustin Olds recently donated an audio cassette recording of Paul "Teddy" Drake dictating some of his recollections of life on the Drake homestead. Included in the recording are descriptions of the home and farmstead, stories about his parents, John and Della (Leonard) Drake, and different chores and activities that occurred during daily life in Indian Territory during the early twentieth century. The recording is apparently one of a series of dictations used to create an autobiography in 1990.

The tape is the foundational item of the newly created "Drake Family Collection," but the archives do hold more information about the Drake Family and the Drake House. Much information about the family tree, as well as a fully-typed copy of Teddy Drake's autobiography, can be found in a family file in the "Miami Genealogy Collection." Both the Drake Family Collection and the Miami Genealogy Collection are open for research at the Myaamia Heritage Museum & Archive.

**NOTICE: The annual meeting of the Myaamia General Council will be held Saturday, June 5, 2010 at 9 a.m. in the new Myaamia Community Center.**

## Peekitahaminki neehi liši Meehtohseeniwiyanankwi Aatotamankwi: Lacrosse And Our History

By George Ironstrack, Assistant Director/Education Coordinator, Myaamia Project

All peoples, communities, and nations have key historical moments. A typical list of important Myaamia (Miami) events might include first contact with Europeans, battles, treaties, removals, and court cases. These events are often well known and written about fairly commonly in European and American history books. It is only when we as a Nation begin to write and research our own history that we can begin to say that a key historical moment can be something as seemingly simple as a game: peekitahaminki (a lacrosse game).

One such key moment occurred in 1667. At that time, a large Miami village – near today's Green Bay, Wisconsin – played host to an important visitor from the Meehtikoošia (the French). This visitor, Nicolas Perrot, had traveled to this refugee village – which also included Fox, Mascouten, Kickapoo, Illinois, and Potawatomi peoples – in order to negotiate a lasting peace between the peoples of the Great Lakes and the Five Nations of Iroquois. This peace settlement would have ended a long conflict often called “the Beaver Wars” and allowed our people to return to our homelands on the Waapaahšiki Siipiwi (Wabash River) in contemporary Indiana.

As a sign of the esteem with which the village held Perrot and the hopes that hung on the success of his peace mission, they gave him a gift of a lacrosse game, or as we say in our language peekitahamoheewaki (they played lacrosse for him). The surviving account of this game states that “two thousand persons assembled in a great plain, each with his own racket [stick]” prepared to play. To begin the game, someone, likely a male elder, walked out to the center of the field and threw “a wooden ball, as large as a tennis-ball... into the air.” In the furious and fast paced game that ensued “all that could be seen was the flourishes and motion through the air of all those rackets, which made a noise like that of weapons which is heard in a battle.” Each side tried capture and then to carry or throw the ball across the goal line of their opponent's side of the field. This was a game that required a lot of skill, dexterity, and endurance. Another French visitor, Pierre Francois-Xavier de Charlevoix, commented that the Myaamia were so skillful at catching and throwing that long games often had few if any dropped passes. Perrot observed that after a half an hour of play the game given in his honor ended in stalemate. Despite the lack of a clear winner, Perrot's account demonstrates how clearly impressed he was with the gift that the village had given him.

Nicolas Perrot's attempt to secure a lasting

peace between the tribes of the western Great Lakes and the Iroquois ultimately failed. However, French opinion of the Myaamia remained high and they held a prominent place at the negotiating table during the final peace negotiations at the Great Peace of Montreal in 1701.

Throughout our history, peekitahaminki (lacrosse) has played an important role within our community. It allowed young men and women to engage in strenuous physical competition and vent frustrations in a healthy manner. It was so popular within the community that many an elder's last request was that a lacrosse game be held in his or her honor at some point after their passing. From one point of view peekitahaminki (lacrosse) could be seen as “just a game,” but clearly some individuals thought of the activity as something more than mere sporting entertainment.

Three hundred and forty-two years after Perrot's game, Myaamia people gathered for another lacrosse game. In the early evening hours of the fifth day of kiišinkwia kiilhsa (Green Corn Moon) around forty Myaamia youth took to the ball field on the Cultural Grounds outside Miami, Oklahoma. The two sides – iihkipakiliaki (the blues) and neepikiliaki (the reds) – formed lines facing each other at center field and sang a greeting song in the Myaamia language to each other. Both sides then gathered in a group circle and three times shouted “nkoti, nišwi, nihswi... Myaamia!” (one, two, three... Miami!) before the opening faceoff.

The game was perhaps as fast and furious as the one that the ancestors of these children played in 1667, and the pure joy written on the faces of these young people was a sight to behold. After about a half an hour of play, one team was deemed the victor and received a gift of a length of ribbon from their opponents. However, those who were honored to win gave a gift in return along with the promise of a rematch for the next year. In the postgame party of fresh iihkihtaminki (watermelon) and nipi (water) the two sides melded back into one group... ceeki eeweemakiki (all related)... ceeki Myaamiaki (all Miami).

We cannot know if in three hundred and forty-two more years – the year 2351 – Myaamia people will write about the history of this game with as much significance as we do the 1667 game. But if the looks on the faces of those Myaamia youth are any indication, they might.

Today, college and professional field lacrosse is played on a football-sized field with twenty players on the field at a time (ten for each side).

Each player has a stick with a “pocket,” a small webbed net on one end, and attempts to carry or pass the ball close enough to shoot into a 6'x6' goal. This “official” form of lacrosse descends directly from the Six Nations of Iroquois' traditional game, and the Six Nations still fields a team that competes internationally. Many other tribes also continue to play their traditional versions of lacrosse. Some tribes – the Meskwaki, Ojibwe, Menominee, Ottawa, and Potawatomi – continue to play a game that is very similar to Myaamia lacrosse. Other tribes – the Creek, Choctaw, Seminole, and Cherokee – play a version of the game that uses two sticks per player and has some differences in rules and game play. Despite these differences it is probably safe to say that all of these tribes experience a similar communal bonding and resultant joy after the thrill of a good lacrosse game!

*To hear pronunciations of any of the Myaamia words used in this article go to [www.myaamiadictionary.org](http://www.myaamiadictionary.org) and search the Myaamia spelling or the English translation.*



George Ironstrack, Assistant Director of the Myaamia Project at Miami University, speaks to Tribal members about peekitahaminki (lacrosse) during the Family Day 2009 activities held at the new Myaamia Community Center.

## Letter To The Chief

Chief Gamble,

I hope this message finds you well. Out here in Washington State we manage to keep track of the Miami Nation primarily through our children. They have knowledge of, and connections with, all of you in Oklahoma that make the miles between us seem less. I am grateful for that knowledge and those bonds. They are treasured.

I am writing this letter to convey my sincere appreciation for the opportunities afforded my family as members of the Miami Tribe of Oklahoma. It has been a rich and rewarding experience for both Phillip Jacob and Dirk Evan, my two oldest sons, to graduate from Miami of Ohio with degrees in Zoology for Jake, and both Engineering and Physics for Dirk. My daughter, Jena Marie, is following the same educational path in our ancestral lands and hopes to graduate with a degree in geology during May of 2012.

The exposure they have had to language via the Myaamia Project and the cultural heritage we all share has significantly shaped them for the future. In addition, the opportunities to work as counselors at the summer camps, learn our native language, meet other members of the tribe, and for Jake, to work directly with the tribal leadership for an extended period of time, have been fantastic. I know a foundation has been laid for a lifetime of connections with our tribe that would not have been possible apart from these experiences. Even my youngest son, Simon, who elected to attend college closer to home and is now serving in the US Air Force as a fighter pilot in training, has benefitted vicariously from the experiences of his siblings. His knowledge and interest in the Miami Nation has also grown.

While there is much significant and essential work being done by many people throughout the Miami Nation and at Miami University, I feel that the bonds to our historical roots that my children have found along with the relationships with other Miamis they have forged for the years to come will be the direct result of the Myaamia Project and efforts of the Cultural Resources Office in conjunction with the excellent education received while at MU Ohio. As Chief of our great Miami Nation, I thank you for all you do to support and encourage these programs and others like them. Without the powerful force of this growing understanding of where our tribe has been and an informed idea of where we are going, we can easily slip, unnoticed, from the attention and lives of the next generation of Miami youth. I am glad that is not the case with my young adult children.

As a child living in Kansas I formed many

memories during the years when our Miami activities played more of a role in our lives. Even though that role was relatively small, it truly captured my imagination and accompanied me through life as a foundation for my identity as a member of the Miami Nation. The threads of connection were thin and the specific information available to me then, scant. I will admit that it was all becoming a distant memory, only to be revived in books, until my children fanned that fading ember with their own fascination in our history, our culture, and our future. They found that fascination with our culture both in Ohio and Oklahoma.

As you well know, the warm relationship maintained between the Miami Tribe and Miami University has significant benefits for Miami children and should be protected and nourished. The Myaamia Heritage Award provided by the University is an astounding advantage for Miami children and the direct result of that excellent relationship. My thanks to all who support and labor in that arena. A perfect example of the tribe's effort to honor this relationship is the honorary membership bestowed on Bobbe Burke (who has advocated so well on our behalf) at the annual meeting a few years ago. Such generous actions serve us all well.

In addition, I am personally proud to be represented by such capable and professional members of our tribe such as those involved in the Myaamia Project and the Cultural Resource Office. The dedication and effort of individuals like Julie Olds, Daryl Baldwin, George Ironstrack and others reflect great credit upon our Miami Nation in places far beyond the boundaries of our trust lands in Oklahoma. It is selfless Miamis like these who epitomize the sense of community and cooperation that characterize our culture.

So thank you, Chief Gamble, and convey my deep appreciation to all who support the institutions and individuals who work to keep the culture and promise of our Miami Nation alive in the young people who will certainly be the ones to carry it forward.

Sincerely,  
Phillip E. Long  
phillipelong@yahoo.com

## Establishing A New National Tradition: Native American Heritage Day

By Nichole S. Prescott

In 1915, A Blackfoot Indian named Red Fox James rode on horseback across the country trying to get endorsements from 24 different state governments. He needed these endorsements in order to establish one day out of the year where the country honored Native Americans. He presented his signatures to the United States Congress, but there is no record of a national proclamation recognizing American Indian Day emerging from his efforts. In May 1916, however, the very first recorded American Indian Day was celebrated in the state of New York, but only for that one year.

A few more days of recognition appeared here and there throughout the years following 1916, but nothing on the national level and nothing established annually. The tide finally changed for Native American recognition efforts when President George H.W. Bush signed a resolution naming November 1990, as "National American Indian Heritage Month." Though Bush's proclamation was only for 1990, beginning in 1994, similar proclamations have been made every year. Since then, several states have also designated Columbus Day as a Native American Day, but it continues to be a day observed without any recognition as a national legal holiday. Columbus Day has caused great controversy in Indian Country due to the reference to Columbus and the lack of reference to Native Americans.

It was not until November 27, 2009, that our nation had its first day of a new annual, national tradition--celebrating Native American Heritage Day. As designated by Congress, the day after Thanksgiving will forever be a day celebrating and honoring the achievements and contributions of Native Americans throughout our nation. This bill was signed into law by President Obama on June 26, 2009. The US Congress hoped it would be a day for all people to recognize the role America's indigenous populations played—and continue to play—in shaping our country and to celebrate the accomplishments, rich culture and history, as well as the remarkable resilience of Native Americans.

When you next celebrate this day of

## Native American Heritage Day, continued from page 10

recognition of our Native Heritage, I hope you take a moment to reflect upon and honor the inspirational story of the cultural survival and renewal of the Miami people. This is most definitely a cause to celebrate!



## Poetry Of Late Miami Tribe Member Emma Moore Baty To Be Published

OXFORD, Ohio -- Ann Updike, a doctoral student in composition/ rhetoric at Miami University, is working with a family in the Miami Tribe to edit a book of unpublished poetry by a tribal member, Emma Moore Baty. It is the latest gift to the Miami Tribe by the family of Ethel Agnes Miller Moore, who donated part of the family's original allotment land for the Miami Tribe's Longhouse.

The late Emma Moore Baty was one of nine children born to Ethel Agnes and Thomas Elisha Moore. Her only living sibling is Virginia Lee Moore Underhill of Miami, Oklahoma. Ms. Underhill's daughter, Carol Lynn Underhill Larkin, is the project originator and collaborator. Larkin and her sister, Kay Underhill Russell, as well as their cousins, were very close to Baty, who was their aunt and who never had children of her own, Updike explained.

Born in 1919, she lived on the family farm as a child, but she did not take to farm life and tried to run away. So her father agreed she could create her poems and pursue her artistic dreams without doing chores if she remained at the farm. Writing poetry became a lifelong passion. In her later years, she read her poems to the congregations of various churches in northeast Oklahoma.

Updike said Baty was happily married but unfortunately lost her child during her first pregnancy and could not have any more. However, she became very close to her many nieces and nephews, with whom she had special relationships. Her husband, John Baty, died in an electrical accident while working on one of the couple's rental properties.

Updike explained that Baty wrote poetry to capture her life events and emotions, just as others might use journals. She composed poems on backs of envelopes and other scraps of paper and then carefully typed them, amassing hundreds of poems over the years. "She was very much attuned to nature and was very spiritual. You can see in her poetry that she had a profound relationship with nature and with god. Mrs. Baty was a sensitive and careful observer of the world around her, from which she took her inspiration," Updike explained.

She also grew up at a time when the prejudiced American society made a concerted effort to discourage American Indian culture, but yet her family preserved their knowledge and family history. Through the Myaamia Project at Miami University, Updike met Carol Larkin when the Miami Tribe was featured in an art show at the University in the fall of 2008. They discussed Baty and her poetry, and Updike said she

developed an instant bond with Larkin. Updike renewed that bond and formally started the project with Larkin and her family when she attended the tribe's annual stomp dance in January. Updike returned to Oklahoma for a week this summer to continue more intensive work on the project with Larkin and family.

Updike and Larkin hope to finish the project by the end of the year. It will contain 90 of Baty's poems and ten pages about her life, including memories of Baty provided by members of the family. The Myaamia Project at Miami University will help publish it.

Daryl Baldwin, director of the Myaamia Project, said: "Good poetry moves the reader and opens up a world known only to the poet. Reading these remarkable poems has afforded me an opportunity to experience Mrs. Emma Moore Baty's world as she saw it. This experience takes me back in time and place to a period when Myaamia People were experiencing tremendous changes, yet through the eyes of Mrs. Baty we see a world of inspiration and beauty."

The cover of the book will be designed by Julie Olds, cultural affairs officer of the Miami Tribe and a noted artist.



Late Tribal member Emma Moore Baty will be honored posthumously when a collection of her poetry is published this year.

## 2010 Grants Update

By Tami Lowery

The Grants Department continues to work diligently submitting grants and obtaining funds for the Miami Tribe of Oklahoma. An average of \$1,000,000 in Federal funds has been awarded to the Tribe through grants annually since 2006. The following is a list of recent grants that were awarded and are currently being implemented through various tribal departments:

- **Energy Efficiency and Conservation Block Grant (EECBG)**, U.S. Department of Energy, \$30,200. The EECBG project was funded with Recovery Act funds to retrofit tribal facilities with energy efficient products, such as sinks, toilets, and lighting. The project is managed by the Housing Department with the goal of improving energy efficiency in tribal offices.
- **Indian Community Development Block Grant (ICDBG)**, U.S. Department of Housing and Urban Development, \$794,574. The ICDBG project will construct the Dental and Optometry clinics of the new Northeastern Tribal Health System facility. This project is highly beneficial for all tribal people and our entire community.
- **Administration of Native Americans/ Environmental Regulatory Enhancement**, U.S. Department of Health and Human Services, \$106,696. The "Healthy Indoor Environments" project is managed by the Environmental Department with a goal of monitoring and promoting awareness of environmental issues related to indoor air quality. With these capabilities, the Environmental Department will be able to assess air quality of homes and provide remediation plans to reduce health risks.
- **Historic Preservation Fund Grants, National Parks Service**, \$31,749. The "Exploration of the Myaamia Removal Route" project is managed by the Cultural Resources Office with a goal of reconnecting Miami people with the historical removal event and to preserve sites and documents along the route. A significant objective involves the creation and distribution of Removal Route maps to each Miami tribal household.

## Understanding the CRO (Cultural Resource Office)

Tribal members have heard the term Cultural Preservation Office used to refer to the cultural work of the Tribe for the past decade. Recently our name changed to Cultural Resources Office. The name change was a simple shift in reference, from the "action" of preservation to the "content" of what we work with and for everyday.

What is this work and what are the concerns that confront us in our responsibilities in Cultural Resources? Ours is a labor of love consisting of activities in reclamation, restoration, revitalization, and perpetuation. The object of our affection? Our unique identity as myaamia, the downstream people, and the key elements that make up that identity; language and culture.

Our work load is two-pronged with responsibilities first to the Tribe, and secondly to the Federal government. Tribal concerns include education and dissemination of knowledge in language and culture, documentation of archaeological sites and historic structures as well as the location of burial grounds and their protection. Our federal concerns stem from individual grants and from our status as a THPO (Tribal Historic Preservation Office) approved Tribe. The THPO is federally mandated through the National Historic Preservation Act (NHPA) and provides Tribes with specific authority in dealing with historic properties on Tribal lands and within aboriginal boundaries.

This work requires extensive research, documentation and interpretation and could not be accomplished by the Cultural Resources Office without the extensive work of the Myaamia Project at Miami University. The linguistic expertise of Dr. David Costa coupled with the cultural research and understanding of Daryl Baldwin, Director of the Myaamia Project, provide the foundation to our language reclamation/restoration effort.

After 15 years of working with and learning from our heritage language we are clear on our mission. It is for the community, no one else. Our mission statement: The Cultural Resources Office is committed to the perpetuation of myaamia cultural identity...Our Mission is guided by our belief that "knowledge is responsibility" and in this truth we bear the important and respected task of learning from our elders today, interpreting written records through Myaamia cultural understanding, and disseminating knowledge gained to our people thereby ensuring that our Nation will live on."

The work we do, and the materials we work with, are exhilarating and immensely rewarding. Finally, we measure our success in the expanded knowledge of our community and especially our little ones and, of course, in hearing myaamia spoken.

## Tribal Member Writes History of Tribe in Kansas

Clarence Hayward, grandson of Addie (Billington) Leonard, has completed writing a book pertaining to the Miami Indians stay in Kansas. The book, the fruit of well over 25 years of personal research, will be going to a publisher soon.

The book covers the movement of the Miami Nation through the forced removal from our homelands in Indiana and Ohio to the relocation in Kansas, and finally to the removal from Kansas to Indian territory/Oklahoma. The book focuses on Tribal culture and the difficulties and living conditions the Tribal community faced while in Kansas. The title of the book is **THE LOST YEARS: MIAMI INDIANS IN KANSAS**.

To order a copy of the book please contact Clarence Hayward at [chayward@kc.rr.com](mailto:chayward@kc.rr.com) or Ivalah Allen at [ivalah.allen@washburn.edu](mailto:ivalah.allen@washburn.edu).

## Awareness of Cultural, Historic Sites, and Burial Grounds

One of the challenges to the Cultural Resources Office is the lack of physical presence that can be asserted by the Tribe in the regions of our homelands. Too often we hear about important archaeological "finds" or even the discovery of human remains on lands within our ancestral boundaries through secondary sources. Those sources may include newspaper articles, emails, or even phone calls.

Federal law protects the rights of Tribal Nations in regard to the abuse or disturbance of burial grounds or sites as well as historic properties or structures. A major disconnect exists in our status as a removed Tribe. Our headquarters is in Miami, Oklahoma and miles away from the perpetual discoveries of archaeological sites and inadvertent disturbances of burial places. Therefore, we need your help. If you are a Tribal member living in Indiana, western Ohio, eastern Illinois, Miami County, Kansas or within the Tribal jurisdiction area in Oklahoma and you are now, or at anytime become, aware of the discovery of human remains or witness activity on or near a cultural or historic site that appears suspicious, please contact the Tribe immediately.

## University of Arkansas Conducting Research Experience for Undergraduates

The University of Arkansas is conducting a Research Experience for Undergraduates during the summer of 2010 for undergraduates who have completed at least 3 semesters of coursework. The REU focus is on fieldbased research in areas ranging from water quality to Ozark bird ecology and sustainability studies. This program provides opportunities for students from Native American and other underrepresented groups to work on research relevant to their interests. Native American students, as well as all other interested students, are strongly encouraged to apply. This 10-week program consists of a one-week immersion course, a 7-8 week Research Experience and a one-week intensive program on Data Analysis. Room and board at the University of Arkansas in addition to a \$400 weekly stipend and travel allowance are included.

Opportunities for Native Americans Program Dates:  
31 May - 6 August 2010

Program Applications Available December 2009

Application Deadline: 15 March 2010

Application materials and information on mentors, projects, and more visit the website:

[www.ecoreu.uark.edu](http://www.ecoreu.uark.edu)

For further information contact:

Michelle Evans-White (Miami Tribal Member)

601 Science

Engineering

Fayetteville, AR 72701

ofc: 479.575.4706

email: [mevanswh@uark.edu](mailto:mevanswh@uark.edu)

### Application Instructions

Complete the application form and send it and a copy of your college

transcripts, two letters of reference, a resume, and a 300 word essay

describing how the REU program could help you achieve your current

career goals to the following address:

Dr. Michelle Evans-White

601 Science and Engineering

Fayetteville, AR 72701

Fax: 479-575-4010

Office Phone: 479-575-4706

Email: [mevanswh@uark.edu](mailto:mevanswh@uark.edu)

## Recipe For Cookbook Success By Jena Long

The process of compiling community recipes and passing on nutritional knowledge is on going. This process is being furthered with the cookbook project. The Myaamia Project at Miami University is working to create a cookbook for the community that includes traditional recipes as well as modern recipes using traditional ingredients. This cookbook project will be a great way to continue sharing cultural knowledge and encouraging eating fresh and native foods.

Beginning this semester I have started working with Daryl and Karen Baldwin as well as Dani Tippman on this project. We have solidified our list of native ingredients and we are in the process of collecting recipes and photos for the cookbook. Dani and Karen are continually using native ingredients to experiment with recipes. A few of my favorite recent creations have been using pawpaws. We are continuing to take and collect photos of the plants, preparation process and finished dishes.

Bringing together such a wide array of cultural knowledge and history into a single, modern, useful kitchen resource is an intricate undertaking. However, with people so dedicated to the furthering of Miami culture in this way and the resources of the Myaamia Project, we have a developing recipe for success.

*Enjoy the recipe below from our cookbook collection!*

### Wild Rice with Nuts and Dried Fruit

Serves 10

2 cups wild rice, washed in cold water

5 cups water

2 wild onions, diced

1 cup shelled dried hazelnuts, pecans, or walnuts, diced

1 cup dried blueberries, cranberries and/or cherries

Pure Maple Syrup

Combine the rice, water, and onions in a large kettle, bring to a boil then cover and simmer for approximately 40 minutes, or until most of the water is absorbed. Add the nuts and dried fruit, mixing thoroughly. Steam, covered, for an additional 20 minutes, stirring occasionally. Serve hot with a drizzle of pure maple syrup.



New Myaamia THPO (Tribal Historic Preservation Officer) George Strack enjoyed escorting Grammy winner Joanne Shenandoah and her family during the 2009 Miami Nation Pow Wow. The Shenandoahs performed at the Coleman Theatre as part of the National Gathering Week events.

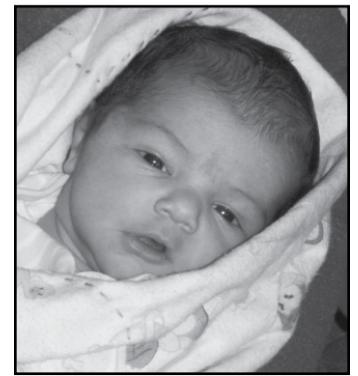
## peenaalinta... One Who Is Born

**Jamison Ralex Williams** was born Sept. 9, 2009 at 11:20 pm in Miami Integris Baptist Hospital. His mother is Tribal member Jessica Williams. His grandparents are Tribal member and Tribal Councilperson Donya Williams and husband Jamie. His great-grandparents are Tribal member Frank Leonard and wife Johnnie. His great-great-grandfather was late Tribal Chief Cy Leonard.



Jamison Williams

**Mirin Royce Ironstrack** was born on the 22nd day of waawiita kiilhswa (the Lost Moon), February 8, 2010 in Cincinnati, Ohio. She weighed 7 lbs., 11 ounces. Her parents are Tribal member George and wife Tamise Ironstrack. Her grandparents are Tribal member George Strack and Marybeth Urbin. Mirin and her family are in the Richardville family line. Mirin will receive her myaamia name within her first year.



Ironstrack

## waanantakh\$inka...Lying Quietly

**Shirley A. Sweeten (Sister of late Chief Floyd Leonard)**

*In loving memory of the matriarch of our family.*

To a woman that no one ever believed was 72 years old, due to your year-round tan, fashionable purses, ring covered fingers and most stylish high heels in town. To many you are well known for the Elvis Presley collection in your office, to others for the combined 46 years of hard work as company manager for The Don Roderique Insurance Agency and Jasper County Mutual Insurance Company of Carthage, and a proud member of the Miami Tribe of Oklahoma.

To us, you are the foundation of our family. From June 4, 1937 to September 8, 2009, you brought to those around you strength, logic, determination, love and security. So many times, your opinion has become fact. We take comfort in the unshakeable faith in God that you taught us, and know that He must have had some projects in heaven that required your tenacity to get them done. We send our love through you to those that have gone before you, your parents, Joe and Ruth Leonard (Gramps and Granny), and your brother, Floyd. We know your sister, Reva Jean, and your lifelong friend, Sono, are comforted to know you are together. You have always been the heart of our family and we will take with us the lessons you taught us throughout your generous and productive life. So, for now, express or love and respect, and look forward to the day we see you eternally so you can remind us once again what you never let us forget, "Love you More."

Your loving husband, Keith, your children, Tammy, Russ, Darren, Van, Jill and Christina. The pride of your life, nine little Indian girls, who called you "Grandma", Emily, Valery, Holly, Julia, Jessica, Stefany, Jenna, Hannah, and Madison. And to those that called you "GG", your great-grandchildren, Nathan, Arianna, Elijah, Addelyn, Samuel and Ruthie.

We all love you so much, but know you love us more!

**Patricia Lynn Leonard**

Patricia Lynn (Mesplay) Leonard, 79, was born on June 7, 1930 and was raised in Carterville, Missouri. She died early Saturday morning, August 22, 2009 from Alzheimer's disease. She lived many years in Joplin and Webb City, and since 2004 in Miami, Okla.

She was preceded in death by her husband of more than 60 years, Chief Floyd Leonard; her parents and two brothers who all lived most of their lives in Carterville. She is survived by a son Joe Leonard (daughter-in-law Etsuko Leonard) of Oxford, Ohio, grandson Wesley Leonard (San Diego, Cal), granddaughter Mika Leonard (Arlington, Virginia), sister Mary Watkins (Durham, NC), sister-in-law Reva Jean Sisk (Miami) and several nieces and nephews.

As a homemaker, she enjoyed playing bridge and was actively involved in arts & crafts at Sacred Heart Church in Webb City in the 1970s and 80s. She was a supporter of the Miami Tribe and participated in many ways including making and gifting Indian shawls to many women over the years. She was highly respected by the Tribal community and was made an honorary member of the Tribe in 1997. She will ever be remembered by the Tribal community as a kind and gentle person who supported and respected her husband and his work for his people.

Funeral services were held at 10:30 AM Monday, Aug. 24th 2009 at Paul Thomas Funeral Home in Miami. Burial took place in the Myaamia Heritage Cemetery. Miami burial rites were given.



Shirley Sweeten



Patricia Leonard

## waanantakhšinka... Lying Quietly

### Terrell "Pops" Cass

Terrell "Pops" Cass, 80, of Chesterton, IN, passed away following a brief illness at 9 a.m. Monday, June 1, 2009 in Regency Place of South Bend.

He was born on Oct. 12, 1928 to the late Irven and Maud (Terrell) Cass in Fort Wayne, IN, and had lived in Chesterton since 2000 coming from Niles, MI.

On Nov. 12, 2000 he married Carol J. (Arvin) Mabry in Chesterton, IN. Along with his loving wife, Carol, he is survived by three sons, Joe (Terri) Cass of South Bend, IN, Irven (Bethany) Cass of Fenton, MI, Daryl (Donna) Walls of Buchanan, MI, two daughters, Jamie (Richard) Pravecek of LaPorte, IN, Laurie (Kelly) Jones of Portage, IN; one sister Bucille Buckle of Fort Wayne, IN; one brother Don (June) Cass of Farmland, IN; 10 grandchildren and five great-grandchildren. Also surviving is Terrell and Carol's best friend, Kee Sullivan of Denton, MD.

Terrell was a U.S. Army Veteran of the Korean War, where he earned two Purple Hearts, one in North Korea and one in South Korea, along with various other service medals.

He was a member of American Legion Post #26 LaRue Messenger in Niles, MI, Veterans of Foreign Wars Post #1167 in South Bend, IN, and American Disabled Veterans in Elkhart, IN. He was also a member of the Loyal Order of the Moose Lodge #1123 in Chesterton, IN.

Visitation was held on June 4, 2009 in Kaniewski Funeral Home in South Bend, IN. Military honors were conducted by American Legion Post #26 LaRue Messenger. Burial was in Arlington National Cemetery, VA.

**TRIBAL MEMBER DEATH BENEFIT:** Tribal members should contact Charla Gibson in the Office of Vital Records in the event of the death of a family member who is an enrolled member of the Tribe. The Benefit allows a one time payment of \$1,000 to the next of kin, estate, funeral home, etc. A certified death certificate is required and will be kept permanently on file with the Tribe not to be returned to the family. Contact Mrs. Gibson at 918-542-1445.

### Catherine M. Strack "seekakweeta"

Catherine M. Strack, age 64, journeyed from this life on October 28, 2009. Catherine, beloved mother of Tony Cortese, Lisa Cortese, Joe (Jen) Cortese, Maggie Cortese (Brian Bird) and Cate Cortese (Todd Stokes); devoted grandmother of eight; loving sister of Susan Strack, Margaret (John) Rohrich, Sally Daniels and George (Kathy); dear aunt of many nieces and nephews. Proud member of the Miami Tribe of Oklahoma, she was an employee of the Chicago Board of Education. Memorial donations appreciated to Miami Tribal Scholarship Fund 918-542-1445 or ALS Foundation of Chicago. Interment was in All Saints Cemetery. Myaamia burial rites were given.

### Verdenia "Pauline" Brown

Verdenia "Pauline" Brown, 87, of Melrose, Kan., died at 2:40 p.m., Tuesday, July 14, 2009, at her home. She had been in failing health.

Funeral services were held at 9 a.m., Friday, July 17, at Bath-Forbes-Hoffman Funeral Home in Chetopa. Burial followed in Fairview Cemetery, rural Chetopa. Myaamia burial rites were given.

Memorials are suggested to the Melrose United Methodist Church. These may be left at or mailed to Bath-Forbes-Hoffman Funeral Home, P.O. Box 346, Chetopa, KS 67336.

Pauline was born Aug. 28, 1921, in Bartlesville, Okla., to Charles and Addie (Billington) Leonard. As a young girl, she attended schools in Chetopa.

On Jan. 16, 1939, she and Gilbert A. Brown were married in Joplin, Mo. The couple farmed most of their married lives in the Melrose area. He preceded her in death Jan. 6, 1993.

Pauline was a lifetime member of the Melrose United Methodist Church. She served 25 years on the Tribal Grievance Committee and was honored as Elder Princess at the Miami Nation Pow Wow in 2007.

Those surviving are a son, Gilbert L. "Pete" Brown, Columbus; one grandson, Mike Brown; two granddaughters, Kari Casey and Mindy Kasten; three step-grandsons, Rick McDonald, Mike McDonald and Terry McDonald; five great-grandchildren and a host of step great-grandchildren and great-great-grandchildren.

In addition to her husband, she was preceded in death by six brothers, two sisters, and one step-grandson, Jim McDonald, Jr.

**PARENTS** Be sure to apply for enrollment for your Miami children. Contact Charla Gibson in the Office of Vital Records at 918-542-1445 for assistance. Visit the Nation's website at [www.miamination.com](http://www.miamination.com) and click on the link for enrollment for the application and other information.



seekakweeta



Verdenia "Pauline" Brown



**HONORED ELDERS:** A contemporary custom at the annual meeting of the Myaamia General Council is to honor the presence of elders aged 75 or older with a Pendleton blanket. Those honored during the 2009 meeting were, left to right: Freeman "Bud" Walker, Jr., Wynema Buchanan, Mary Shumway, Bob Doudrick, and Nadiene Mayfield.



**NEW LICENCE PLATE:** The Myaamia Tribal Tax Commission has approved the introduction of a newly designed Tribal license plate. The new plates are on order and are expected to be put into distribution in early spring 2010.

*aatotankiki myaamiaki* is a quarterly newspaper published by the Sovereign Miami Tribe of Oklahoma.

Requests for special articles or family news inserts are welcome. Please contact us.

MIAMI TRIBE OF OKLAHOMA  
202 S. Eight Tribes Trail, Miami, OK 74354  
Phone: 918-542-1445 Fax: 918-542-7260  
[www.miamination.com](http://www.miamination.com)



**THREE SISTERS:** Grammy winner Joanne Shenandoah (center) with her sister, Diane, right, and daughter Leah gave an impromptu performance during the 2009 Family Day Gathering at the new Myaamia Community Center. The creative singer, songwriter was without formal instrument yet, undaunted, simply used a pill bottle (shown in her hand) to mimic the sound of a rattle as the trio sang three songs written by Joanne to the delight of the crowd of Tribal members. The Shenandoahs performed on stage at the Coleman Theatre in Miami on June 4, 2009 as part of the National Gathering Week events.

# The MYAAMIA FOUNDATION

Supporting the work of the Myaamia Project  
for the benefit of all Miami People.

The Myaamia Project at Miami University, effectively, is a team of scholars with a passion for research, translation, education and publication of all things pertaining to the unique language and culture of the myaamiaki. In the current state of our economy the Myaamia Project is in need of support funding to continue the important work assigned to it. Please visit our web site at <http://www.myaamiafoundation.org> to learn how your contributions will affect this vital work.

