

aatotankiki myaamiaki

What the Myaamiaki are talking about...



An Official Publication of the Sovereign Miami Nation

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**2010 GRAMMY WINNER
BILL MILLER PERFORMED
AT COLEMAN THEATRE
AS PART OF MYAAMIA
NATIONAL GATHERING
WEEK EVENTS**

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2010 Myaamia National Gathering Events

The 2010 Myaamia National Gathering Week events, held June 3 -5, supplied Myaamia citizens from far and wide with many social, educational and political venues for participation.

Activities began on Thursday, June 3, with the annual “fish fry”, a tradition hosted by the Nation’s Title VI Elder Nutrition Program. This event had it’s beginning in 1992 and was Late Chief Floyd Leonard’s favorite social event for many years. Fish fry day is a free event and draws a crowd numbering well over 500.

Thursday evening, June 3, Tribal members and guests were entertained by 2010 Grammy Winner Bill Miller (Mohican) on stage at the historic Coleman Theatre in Miami. The Thursday night concert event is now in it’s 9th year and has brought numerous award winning Native singers to Miami to entertain our community. The concert is a free event for Tribal members and their spouses and is paid for through the National Gathering Week budget as approved by our Nation’s leadership.

Our “Family Day” gathering was held June 4 at the Nation’s new Myaamia Community Center, located on E. 65 Road, west of Miami. Approximately 200 Tribal members attended the event. The Cultural Resources Office organized presentations by George Strack, THPO, on the National

Historic Preservation Act; Andrew Strack, of the Myaamia Project, on the newly posted website for the museum project (<http://www.myaamiaexhibit.com>), and George Strack, Asst. Director of the Myaamia Project, presented a new counting program in myaamia.

Following Family Day activities, a dedication gathering was held at the Myaamia Heritage Cemetery for the placement of a new marble honor wall commemorating the past Chiefs of our Nation. Cemetery Manager James Battese, with the Cemetery Committee and Tribal leadership, developed the idea and carried it to fruition. The newly placed wall/monument is striking and very respectful to our past leaders.

Friday evening, June 4, kicked off the eleventh annual Miami Nation Pow Wow. The dance, now a contest pow wow, was held at the Ottawa Tribe’s dance arena located southeast of Miami. The outdoor covered dance arena, and beautiful setting, contributed to a well attended and greatly enjoyed event.

Saturday, June 5, brought the annual meeting of the Miami Tribe of Oklahoma’s General Council. The meeting was held in the new Myaamia Community Center building located on E. 65 Road. Approximately 150 voting age Myaamia citizens attended. Full attendance, including children, spouses, staff and guests was approximately 350 people.



**2010 ELDER POW WOW PRINCESS
PEGGY MCCORD OF MIAMI, OK**

Continued on page 2.

2010 National Gathering Week, Continued from page 1.

The meeting began, as is Tribal custom, with a performance of the Lord's Prayer in sign language by outgoing Tribal Princess/Ambassador Amber Woods. She was accompanied by Callie Fenske, Tribal member and daughter of Corrie Lankford Sutton Fenske. The participation of a young girl performing the prayer with the Tribal Princess was initiated some 5 years ago with the intent to encourage young girls to seek the position of Tribal Princess/Ambassador when they come of age.

The meeting agenda gave way to the annual report by the Chief, followed by the annual financial report by the Secretary-Treasurer. Elections followed for the positions of Chief, Second Council Person, two Grievance Committee seats and Tribal Princess/Ambassador.

Tom Gamble was elected to the position of

Chief. Gamble had served as Second Chief to the Late Floyd Leonard for 8 years before succeeding to the position of Chief following the death of Chief Leonard in 2008. Scott Willard, a member of the Grievance Committee, was elected to the position of Second Council Person, replacing James Battese. Carol Larkin, David Efir and John Cunningham were elected to the positions on the Grievance Committee. A vacancy on the Grievance Committee, created by the succession of Scott Willard to the Second Councilperson position, would be filled by appointment of Tribal leadership at a later date.

Mildred Watson Walker, a descendent of Chief John Roubidoux, was honored during the meeting as eldest Tribal member. Cultural Resources Officer Julie Olds read aloud a short biography of Mildred's wonderful life and she was gifted with

a Pendleton blanket wrapped about her shoulders by Secretary-Treasurer Julie Witcraft and James Battese.

Annual meeting adjourned at 2:15 Lunch was provided.

Tribal members ended the National Gathering Week activities by attending the final night of the Miami Nation Pow Wow. It was said that the drum was a good medicine and a good ending to a long day of thought and debate, and a good three days of sharing, laughing, dancing and learning as family.

The 2011 National Gathering Week is already being planned. Please make personal plans to attend. And if you have any requests for suggestions for activities, presentations or honors at the Pow Wow, please send that information to Gloria Steed at gsteed@miamination.com.



COMMUNITY HOLD UP? SEVENTH INNING STRETCH? - Tribal members smile and stand to "stretch" during a break in the Family Day Gathering presentations at the Myaamia Community Center on Friday, June 4.



COMMITMENT: Second Chief Doug Lankford administers the oath of office to six Tribal members elected to serve offices of the Miami Nation. Pictured with Second Chief Lankford, from left to right are: David Efir, Grievance Committee; Carol Larkin, Grievance Committee; John Cunningham, Grievance Committee; Tom Gamble, Chief; Kasey Cooper, Princess/Ambassador; and Scott Willard, Second Councilperson.

The new website/virtual tour of the major history and culture exhibit held at Miami University in 2008 is finally complete. Visit <http://www.myaamiaexhibit.com> and enjoy the work of students in Dr. Doug Troy's computer science capstone class at Miami University. The project was supported with input from the Myaamia Project staff and specifically by MP Media Specialist, and Tribal member, Andrew Strack.

Monument Honoring Past Chiefs Dedicated At Myaamia Cemetery

Tribal leaders, members and employees gathered at the Myaamia Heritage Cemetery on Friday afternoon, June 4, 2010 for the dedication of a new monument honoring past Tribal chiefs.

The large black granite stone was placed on the cement pad located at the center of the cemetery. The marker, engraved with the Tribal logo and the names of known past chiefs of the Myaamia Nation, was envisioned and designed by Cemetery Manager James Battese. Working with the Cemetery Committee and Tribal leadership, and funds allowed within the Cemetery fund, Battese brought the idea to fruition just prior to the 2010 General Council meeting.

Battese relied on Tribal history records for the listing of Chiefs and consulted with Daryl Baldwin, Director of the Myaamia Project, for accurate spelling of the traditional names to be listed. The result is a beautiful monument giving due honor to those individuals who have served as Chief of the Sovereign Miami Tribe of Oklahoma.

According to Battese, the cement pad at the center of the cemetery, where the monument is set, will soon have a permanent covering over the top and will serve as a gathering place when burials must occur during hot or inclement weather.



RESPECT - Cemetery Manager James Battese stands next to the new monument placed in the Myaamia Heritage Cemetery honoring past Tribal Chiefs.

Dedication Of New Myaamia Community Buildings

July 8, 2010 was an important day for the Miami Nation in the Grand Opening & Dedication of the Myaamia Community Center and the Myaamia Wellness Center. This was held at 10:00 a.m. with many distinguished guests and chiefs of neighboring tribes coming to wish us well on new facilities to further services not only to Miami Nation members and spouses, but to our neighboring tribes.

Larry Daylight, who provided a smoking ceremony, for all in attendance, to participate in if they wished, was first on the agenda. As the dedication began, Miami Nation 2nd Chief, Doug Lankford welcomed guests and provided insight on the mission of the operation of the two new facilities, and the projected impact they would have for the service of Indian people of all tribes, in the

service area.

Director of Community Services for the Miami Nation, Laurie Shade also presented guests with facts about the Myaamia Center kitchen equipment, with its capabilities of providing clients with food cooked in the most efficient way, while still preserving the nutritional value of the food. This will be even more important, as numbers of clients continues to grow, and the need to prepare healthful foods in an effort to promote and protect health and wellness.

Along with the vision of wellness for the Miami Nation comes the Myaamia Wellness Center, with its therapeutic exercise pool. The Myaamia Wellness Center is staffed by Miami Nation CHR, Debbie Reagan on a daily basis. Assisting Debbie Reagan in Arthritis Foundation Aquatic

Exercise are Terri Webster, and Sarah Lawson. All instructors are Arthritis Foundation Certified Instructors, who have been trained in Therapeutic Aquatic Exercise, CPR, and First Aid for the safety of those they serve. The Myaamia Wellness Center is licensed and inspected by the Oklahoma State Department of Health, for the safety of the clients it serves. Water quality is tested throughout each day to comply with state regulations, to again provide safety.

Aquatic sessions are offered on M-W-F, with evening sessions added on these days as needed. Session times are 10:00 a.m., 11:00 a.m., 1:30 p.m., and 2:30 p.m. Each Session is limited to 12 persons to allow for personal attention and promote safety.



DEDICATION - Second Chief Doug Lankford speaks of the importance of the new Myaamia Community Center during the dedication gathering on July 8, 2010.

Tribal members may book either the Ethel Miller Moore Cultural Education Center/Longhouse or the new Myaamia Community Center buildings for family gatherings, reunions, weddings, receptions, birthday parties, etc., free of charge. Contact Barbara Mullin or Laurie Shade at 918-542-1445.



DOI VISIT - Larry EchoHawk, Assistant Secretary of the Department of Interior, Washington, DC, visited Ottawa County Tribes on August 4, 2010. The event, hosted by the Miami Tribe at the Gordon House, was attended by local Tribal leaders, Miami City officials and special guests. Pictured at left, left to right: Chief Tom Gamble, Secretary-Treasurer Julie Witcraft, Asst. DOI Secretary EchoHawk, First Councilperson Donya Williams, Second Councilperson Scott Willard, and Second Chief Doug Lankford.



SPECIAL VISIT - Oklahoma Congressman Dan Boren was the honored speaker during a scheduled tour stop at the Miami Tribe's Gordon House on August 16, 2010. The Congressman spoke on the topics of natural resources, energy and water issues to an audience of Tribal leaders, City officials and special guests.



APPOINTMENT- Chief Tom Gamble administers the oath of office to Tera Hatley. Hatley was selected by Leadership to fill a position on the Tribal Grievance Committee left vacant when Scott Willard was elected to the Business Committee during the 2010 annual General Council meeting. Hatley will serve throughout this year and the position will be up for election in June of 2011.

ADVERTISING

NOTICE to all Tribal Members and spouses. Beginning with the December edition of aatotankiki myaamiaki you can advertise your business free of charge to your Tribal community. Contact Gloria Steed at 918-541-1366 or by email at gsteed@miamination.com to obtain ad size, and content information.



CAMPAIGN TRAIL - Mrs. Linda Edmondson, wife of Drew Edmondson, candidate for Governor of Oklahoma, visited Ottawa County Tribes on June 9, 2010. During her visit Mrs. Edmondson (pictured above center) was given a tour of the Gordon House by Chief Tom Gamble (left) and Second Chief Doug Lankford.



OFFICIAL VISIT - Sharee Freeman, Director of the Office of Self-Governance, visited Ottawa County Tribes on August 2, 2010. During her visit with the Miami Tribe, Mrs. Freeman was given a tour of the Gordon House. Pictured above, with Mrs. Freeman, are, from left to right: Mary King (BIA Representative), Chief Tom Gamble, Mrs. Freeman, and Tribal Program Officer Barbara Mullin.



SOVEREIGNTY SYMPOSIUM- Second Chief Doug Lankford carries the Miami Nation Flag during the 23rd Annual Sovereignty Symposium held in Oklahoma City on June 2 & 3, 2010.



HONOR - George Valliere (pictured at right, sixth from the left) Chief Executive Officer of the Claremore Indian Hospital, was honored with an award of merit by the Hospital Board of Directors on June 16, 2010. Second Chief Doug Lankford attended the event in representation of the Miami Tribe. Pictured at the event, above are, left to right: Cara Cowan Watts, Jerry Douglas, Chief Delaware Tribe of Indians, Troy Little Ax, Administrator/Attorney Modoc Tribe of Oklahoma, Barbara Stacy, Health Board Representative, Peoria Tribe of Indians of Oklahoma, Fran Wood, Vice Chairman Quapaw Casino Authority, Quapaw Tribe of Oklahoma, George Valliere, CEO Claremore Indian Hospital, Ed McLemore, Director of Health Muscogee (Creek) Nation, Seneca Smith, Chief Operating Officer Muscogee (Creek) Nation, John Ballard, Chief Ottawa Tribe of Oklahoma and Doug Lankford, Second Chief Miami Nation of Oklahoma.

The Miami Tribal Vehicle Tag Office is now open M - TH 8 a.m. to 4:30 p.m., and 8 a.m. to 12 p.m. on Friday. Contact Tag Agent Tera Hatley with any questions at 918-542-1445 or by email at thatley@miamination.com.

Gathering Events Honor Elders, Strengthen Community

The Sovereign Miami Tribe of Oklahoma has held an annual meeting of the General Council, as called for by our constitution, since the date of our original constitution in 1939. And certainly, annual community and national gatherings have been our custom since time immemorial. We are a people, a family, and gathering to dance, share, feast and learn is woven into our heritage.

Since the return of our language, and awakening of our customs and traditions, our annual gatherings are full of all things myaamia. We honor our elders at every possible occasion. Our Pow Wow is graced by an Elder Tribal Princess and our young women serve as Pow Wow Princess or Tribal Princess. We gather on Family Day to share cultural knowledge that promotes myaamia identity. We do all we can to preserve and perpetuate our Nation.

We encourage all myaamiaki/Miami people to your Oklahoma home in Miami for the 2011 National Gathering Week Events. It is certain that you, if you have not participated before, will be embraced and encouraged in the knowledge and sharing of your Tribal community. Your heart will swell when you witness the gifting of blankets to our elders, our young women performing the Lord's Prayer and hearing that Prayer sung in our Tribal language by our own myaamia citizen, Ivalah Allen.

We look forward to every Tribal gathering, and hope that each myaamia citizen feels the same. Begin making plans now to come home for our Annual Winter Gathering set for January 28 and 29, 2011. These gatherings empower us as a community. Join us!

CUSTOM

Outgoing Tribal Princess for 2010, Amber Woods, of Miami, OK, performs the Lord's Prayer in sign language with her shadow, young Tribal member Callie Fenske of Tulsa, OK. Each year a myaamia youth, between the ages of 13 and 21, who is not married, is elected to serve a one year term as Tribal Princess/Ambassador. This has been a custom of our community for many years.



kweesitoolaanki - A contemporary custom, established only three years ago, was continued at the 2010 General Council Meeting with the gifting of Pendleton blankets to Elders who turned 75 years of age this year. Honored were, left to right: Johnny Lafalier, of Miami, OK; , Mavis Handshy of Jay, OK; Rosie McMaim, of Miami, OK; and Godfrey Strack of Ft. Wayne, Indiana.



Jessica Williams



Amber Woods



Peggy McCord

kweesitoolaanki - A contemporary, inter-tribal social custom enjoyed by our community is to name, annually, an Elder Pow Wow Princess, Pow Wow Princess and Tribal Princess/Ambassador. This year we were honored to have Peggy McCord (Geboe/Trinkle Families) as our Elder Pow Wow Princess. Jessica Williams, daughter of Councilperson Donya Williams served as Pow Wow Princess and Amber Woods concluded her elected year as Tribal Princess. Kasey Cooper was elected to the one year term of Tribal Princess during the Annual Meeting on June 5.

Mildred Walker Honored During General Council Meeting

A Tribute Written By Dr. Hugh Morgan And Read Aloud On June 5, 2010

In the American Indian community, the circle of life has so many meanings that represent traditions. This is particularly true of the Miami, whose colors represent the four quadrants of the circle. Yellow represents the east wind and is the color of childhood. Blue is the color of the south wind and also that of young folk learning about life. Red is the west wind. It is the color of maturity and shows the willingness to bleed to save our families and land. Black is the north wind. It is the color of elders ... and the major trait is respect. We in the other colors respect the elders. And it is not accidental that the black borders the yellow - the elders were responsible for teaching the children in years past. And respect is so important. The elders earn their respect by showing their respect to the children. Respect goes both ways. And respect is one reason we so deeply love our elders.

Today we honor such an elder. At 97 years of age, Mildred Watson Walker has more than earned the respect of all. In many ways, Mildred represents our Miami traditions. She not only taught her son and four daughters the meaning of respect, but she passed it on to her many grandchildren and great grandchildren, as well as all the Miami people. In so many ways, we are her children.

Throughout her life, she has lived the Miami way. Mildred was born October 9, 1913. She was the first of 13 children of Tribal member Josephine Goodboo Watson and Ross Watson. As we Miami's do, she traces his lineage though her mother, a descendant of Takamwa. Takamwa was the youngest sister of our great chief Little Turtle.

Mildred grew up in both Central Indiana and in Miami, Oklahoma. As a child in Oklahoma, Mildred attended government Indian school in Wyandotte. She learned first-hand how the white man's history was taught to the American Indian children. She can tell you about a crooked Indian agent and about the poor food he provided to the children at the school. She also can tell you how the Indian students were not allowed to speak their tribal languages. The school tried to remove other cultural traditions. Yet, Mildred is a person who sees the world as it is. She can also describe how many of the white people thought they were doing the right thing in teaching the white way of life. She remembers that many of those teachers were wonderful people and she treasures her memories of them.

A young man who was a classmate of Mildred's introduced her to Freeman Walker. She was just 18. But it was love from the time of their first dance on their first date. She would never meet anyone in her life that could take his place. Freeman also had a Miami heritage and that heritage was from both his mother and father. Both his parents spoke the Miami language fluently.

Freeman had his college education after his father died and he took care of his mother in Oklahoma. Freeman and Mildred started dating just before Christmas and were married on March 21st, 1931. She first lived in Miami in Freeman's home with his mother, an elderly cousin and a 12-year-old cousin. Here Mildred learned of the Miami way from Freeman's mother, Rebecca, who spoke Miami with a number of women who would visit the home. Freeman supported the family by farming and working in the mines. Freeman's mother bonded with Mildred and in fact, she delivered Mildred's first child, Muriel. Mildred in turn became the mother's nurse when she developed ovarian cancer and treated her during Mrs. Freeman's last days. As the Depression devastated America, it also led to the closing of the mines. So Mildred and Freeman moved with Mildred's family to Southeastern Colorado. It wasn't long before they settled in nearby Manter, Kansas, which today remains Mildred's hometown.

Mildred served for 30 years as the postmaster in this Southwestern Kansas village while her husband became a builder. In fact, Mildred still lives in the home he built. It was there they raised their four daughters and one son. And it was here where her mother began the Manter Café in the 1940s. This became a legendary place - which her sister Lois was to later operate. They always told others of their pride in their Miami heritage.

Freeman became sick and died in March 1980. They had already raised their children who all have become successful adults. Two years after her husband's death, Mildred took her aged mother with her and attended college at Panhandle Eastern College in Goodwell, Oklahoma. She was 70 years of age when she started college full-time. Mildred would graduate cum laude with a degree in history. She was honored as the top history student.

At the Elks Lodge in nearby Guymon, Oklahoma, they had a party for the new graduate. She tells the story of her brother, Billy Dale, telling her this at the party. He said, Mildred, you got to be the dumbest person." "Why so?" she asked. Billy continued, "It took you 72 years to finish college." Years later Mildred would interpret the story ... She said, "That's my family - always humorous and never phony. When we kid each other, we don't need to say, 'I love you.' That's redundant - because it is part of our kidding. When Bill said this to me, I knew he loved me.

She was raised in the family and she raised a family where they would say what was on their mind. But they had one rule - and that was that everyone was loved equally. And Mildred over the years has shared that rule in her treatment of her Miami kinfolk. She has participated in so many tribal activities - in Miami, Oklahoma, and at Miami University in Ohio. She helped in the development of the Myaamia Project there... One more thing about the circle of life. The color of the inner circle is white. It represents spirituality, and it touches all sides equally. In the end, this is Mildred's gift to us. It is her type of spirituality that holds us together now and will hold us together as a people in the future. Thank you, Mildred.

kweesitoolaanki - 96 year old Elder Mildred Watson Walker is honored with a Pendleton blanket during the 2010 Annual General Council Meeting. Pictured with the matriarch are, standing from right to left, James Battese, Secretary-Treasurer Julie Witcraft, Ellen Walcher (daughter), and Jennifer Patrick (Granddaughter).



Publication Of Myaamia/ Peoria Stories Coming Soon

A long awaited cultural publication will go to the printer in early September 2010. Dr. David Costa (PhD, UC Berkeley), working with Daryl Baldwin and other members of the Myaamia community has completed a collection of Myaamia and Peoria narratives and winter stories.

Dr. David Costa is a linguist (many in our community call him “our linguist”) who has been specializing in the Myaamia/Peoria/ Illinois language since 1988. These 22 years Dr. Costa has spent immeasurable time in the collection and translation phase of 45 entries, some narratives, some winter stories, to be printed for the first time in a fully translated, hard bound edition. This book will be distributed free of charge to every Myaamia household, as has been our custom, in early 2011.

On Friday, January 28, 2011, at 6 p.m., Dr. Costa, along with Daryl Baldwin, Director of the Myaamia Project at Miami University, will be special guests of the Cultural Resources Office at a dinner and presentation of the book at the Ethel Miller Moore Cultural Education Center (longhouse). Every Tribal member in attendance, representing a household, will receive their copy at this event. Distribution by mail will follow in late February 2011.

The distribution of such culturally important knowledge, as is embedded in the narratives and stories in the book, must be preceded by the sharing of knowledge that will aid our community in understanding and perpetuating these important stories. To this end, Daryl Baldwin has agreed to lead a discussion about the stories, following the dinner, that will aid community members in understanding them.

Ašiihkiwi neehi kiišikwi: Myaamionki (Earth and Sky: The Place of the Myaamiaki)

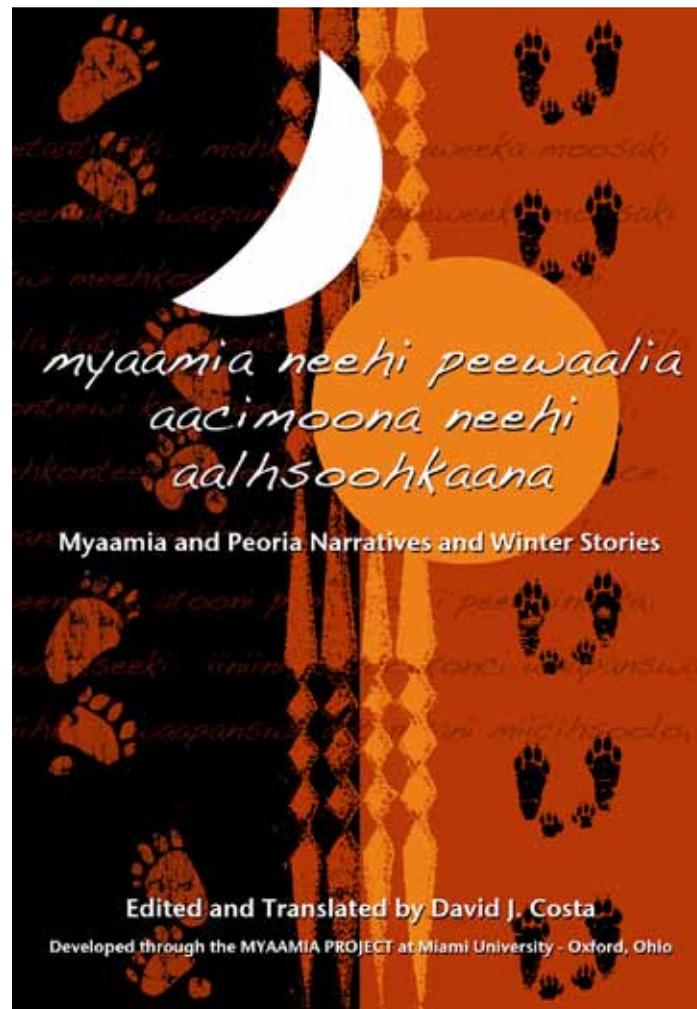
Do you ever wonder why the rivers near Ft. Wayne flow the way they do? Have you ever gazed up at the night sky and wondered what constellations our ancestors saw? Do you drive around our homelands in Kansas and Oklahoma and wonder what’s underground? Have you ever watched how the night sky changes as summer passes into winter? Did you ever notice how the plants and animals around you change as summer returns the next year?

In a new educational booklet coming out this fall, you’ll be able to explore the earth and sky from a distinctly Myaamia perspective, with hands-on activities you can do wherever you live. Begun in 2006, this work has been a collaborative effort between scientists, educators, those involved in language and cultural programs, engineers and artists. With generous support from NASA and the Miami Tribe of Oklahoma, this group has conducted workshops, focused on earth and sky at the eewansaapita Summer Youth Experience in Miami, Oklahoma, presented lectures across the

country, and traveled to important Myaamia sites in Indiana, Ohio, Kansas and Oklahoma. Through these efforts, we came to gain a new appreciation of how Myaamia people view the earth and sky. This book shares that view with Myaamia families.

This curriculum continues the tradition of focusing on learning in the home and within the family, but presents activities for all levels of learners in a single book. The curriculum is designed to be used by several generations within a single family or by an individual as he or she grows. Included are illustrated stories for young learners that were written just for this curriculum, hands-on activities for school-age children, and descriptions of important Myaamia places for teens and adults. The activities are supported by interactive materials, including sound clips of words, an interactive map, and an interactive planetarium program that will allow our people to envision our traditional stars and constellations.

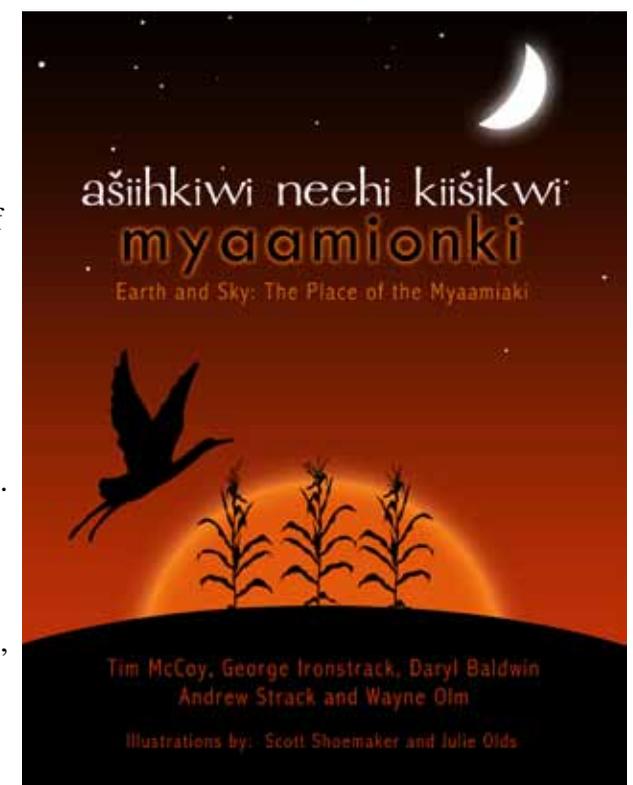
Look for this curriculum coming soon to a mailbox near you!



Cover image of story collection by Dr. Costa.



This image of Peoria speaker Nancy Stand will appear in the upcoming publication “Myaamia and Peoria Narratives and Winter Stories”. The publication is a major work of linguist Dr. David Costa for the Miami People. Photo courtesy Karen Stand on behalf of the Stand Family. kweesitoolaanki



Cover image of Ašiihkiwi neehi

liši-mihtohseeniwiciki aatotamankwiki: Our History

By George Ironstrack, Assistant Director, Myaamia Project at Miami University

Many of our tribal citizens have asked for a good printed version of our history that takes our perspective on our past and our own stories seriously. Sadly, there is no good general history book that tells the story of our experience from before contact to the contemporary period. A history book written by Myaamia people for Myaamia people is a potential future goal, but until that dream is fully realized we will use this space in the newspaper to tell a little bit of our history. Each season, a new article will appear here that will add a little more to the story of our people. At the end of each article I will ask readers to share their own point of view, their own families' stories, and to ask any questions they may have about Myaamia history. To the best of my ability, I will try to point out the differing ways that Myaamia people interpret stories of our past. We are all aware of the diversity of opinions within our community, and I hope to do my best to honor and respect this diversity.

This column will begin in this edition with a discussion of the story of the emergence of our people as a distinct and different group. In later columns I will do my best to trace out the lives of our people from that distant past until the present day. Along the way I hope to be diverted down different paths by historical questions coming from Myaamia people. Each of these columns and the community's responses will be archived in one place so that over the course of a few years, we will build a complete general history of our people. Each of these articles will also be posted online at: <http://myaamiahistory.wordpress.com>. Together we can use this webpage to share stories and discuss our history. Notice that I said "we." It is my hope that your responses to these columns will lead us towards a community history – one that tells a clear understandable story and at the same time allows for a diversity of views. So my Myaamia relatives, what are your thoughts on this? If you would like to reply, please see my contact info at the ending of this article.

A Myaamia Beginning

mihtami myaamiaki nipinkonci saakaciweeciki at first the Miamis came out of the water

It is with these words that the very first Myaamia story begins. This story describes our emergence as distinct and different people onto Myaamionki, our traditional homelands. In this story, our people emerge from the waters of Saakiiweesiipiwi (St. Joseph River near South

Bend, Indiana) at a spot we call Saakiiweeyonki (the Confluence). Our history as people began here, but this emergence was not easy. The people had to struggle out of the water as they grasped and pulled their way onto the bank. This struggle at the river's edge marked the end of an undescribed, but likely challenging, journey. Based on cultural clues, it seems as though our people came from lands north of the Great Lakes, where we split off from some unknown, but related, group. Our emergence at Saakiiweeyonki, was likely the end of a long journey southward on Lake Michigan. While we know the specific place where we emerged, it is difficult to put a specific date on this journey. We know that our people were living in Myaamionki for many generations before the disruptions caused by the Beaver Wars (around 1650).

In this story, we built our first village at Saakiiweeyonki, but we apparently did not stay there very long. We know from other stories that after leaving Saakiiweeyonki, our people built numerous villages along the Wabash River Valley starting near contemporary Ft. Wayne, Indiana and running at least as far south along the Wabash as the current city of Vincennes. As each village grew in size, the group would divide and a new village would be formed downstream. Just as we likely split off from our unknown relatives in the north and journeyed to Saakiiweeyonki, our younger siblings, the Waayaahatanwa (Wea) and Peeyankihšia (Piankashaw) split off from us. In the 1800s, the Waayaahatanwa and Peeyankihšia confederated together with the Peewaalia (Peoria) to form the contemporary Peoria Tribe of Oklahoma.

Our story of emergence concludes with a Myaamia man making a return journey to Saakiiweeyonki. When he arrives, he is startled to find other people living there. To his great surprise, they speak the same language as his people. Was this group another branch of our unknown relatives from the north? We don't know, but it seems possible. It will be difficult to ever know for sure because the people, who the Myaamia man names, "Old Moccasins," disappear from our history, at least in name, following this story.

This story is important to us today for many reasons. It establishes our roots in Myaamionki, our traditional homelands. It also stresses the importance of language to our group identity. The end of the story demonstrates how groups were perceived through the lens of language. Those who spoke our language (Miami-Illinois)

or closely related languages, like Ojibwa, Potawatomi, Kickapoo, and Fox, were usually friends, allies, and relatives. Those who didn't were often viewed as foreigners. The story is also the source of many contemporary Myaamia people's given names. These names build off of one of the central themes of the story: the struggle to survive and pull our way forward in the world. When someone gives one of the names from this story to a Myaamia baby, they are reminding us of our beginning as a people, the place from where we come, and the difficult struggles our ancestors endured so that we could be here today.

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, or write me at

George Ironstrack
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Miami University
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George Ironstrack working with students during a summer language camp.

American Indian Languages Get “Breath Of Life”

An intensive five-day workshop at OU’s Sam Noble Oklahoma Museum of Natural History taught participants how to study and teach the linguistics of tribal languages.

By James S. Tyree

Originally published June 7, 2010

NORMAN — Tracey Moore is a member of the Osage, Otoe-Missouria, Pawnee and Sac & Fox tribes who aims to help keep their disappearing languages alive by learning, speaking and teaching them.

She learned how recently during the Breath of Life workshop at the University of Oklahoma’s Sam Noble Oklahoma Museum of Natural History.

The May 24-28 program taught participants how to conduct linguistic research on tribal languages, starting with archival materials at the museum. The program is designed for people from tribes that lack fluent speakers of their language who want to help preserve the language for future generations.

Moore was eager to return home to Fairfax, where she would study even further and share that knowledge with her students in the Osage Nation’s Language Program. “It’s just inspiring; I can’t wait to go back and dig in,” she said. “With the linguistics part, I will have the ability to learn all my languages.”

Mary Linn, curator of Native American Languages at the Sam Noble museum, organized

the workshop and invited scholars from other universities to work with participants. A National Science Foundation grant helped pay for the program, based on a concept Linn said started six years ago in Berkeley, Calif.

“Like California, in Oklahoma there are not a lot of native speakers left,” Linn said. “We started to contact tribes to invite people to this workshop. It’s intensive and it’s linguistic, so people have to really work to learn.”

Daryl Baldwin, director of the Myaamia Language Project at Miami University in Ohio, was the program’s primary teacher.

The Myaamia Project is a partnership between Miami University and the Miami Tribe of Oklahoma that fosters the tribe’s language and cultural revitalization.

This year’s program had eight participants, which Linn said made the workshop feel small but also a good place for the program to start. As indicated in their final presentations, the students learned about language patterns and more about their tribes.

Gwen Shunatona, of Pawnee, noted two distinctions about Pawnee tribal names: they are

chosen by the community (“They call me ...) and a name is given to indicate the individual’s goal in life as opposed to a personal characteristic. “When you learn language,” Shunatona said, “you learn the culture.”

Hutke Fields, principal chief of the Natchez Nation near Tahlequah, mapped out an extensive Natchez (pronounced not-chee) family tree, said a prayer he wrote with help from a Natchez dictionary and compared language traits to those of Creek.

Eula Doonkeen, an Oklahoma City resident of Seminole and Natchez heritage, said she enrolled in the workshop simply to learn.

“We have dictionaries, but it’s hard to put it together without the rest of it,” she said. “I didn’t know what to expect here as far as detailing our language, but so many things were explained to us, it really opened things up.”

Read more: <http://newsok.com/american-indian-languages-get-breath-of-life/article/3466760#ixzz0zRVFbWu9>

Ironstrack Elected To Board of Trustees of OHS

George Ironstrack was recently elected to a three year term to as a member of the Ohio Historical Society’s Board of Trustees. He replaced tribal member Joe Leonard who stepped down this summer after six years on the 21 member board (12 elected by members and 9 appointed by the governor of Ohio). Ironstrack will continue to represent the Miami Tribe of Oklahoma and promote the continued inclusion of a Native American perspective.

With more than 9,000 paid members, the OHS mission is “to help people connect with Ohio’s past in order to understand the present and create a better future.” OHS was founded in 1885 and today focused on history and educational activities including archives/library, educational services, historic preservation, local history, museum collections, genealogical resources, and publications including a magazine and newsletter. OHS is a private, non-profit organization funded through grants, donations and gifts, admissions, memberships, store and giftshop sales, and state government support.



Participants of the “Breath of Life” workshop included members from the Osage, Otoe-Missouria and Natchez tribes in Oklahoma. Daryl Baldwin, director of the Myaamia Project, was the primary teacher at the program and is shown, in the above photo, seated top center, flanked by program participants. Photo courtesy Mary Linn and Sam Noble Museum.

“Nancy Toot’s Children”: The Story Of Myaamia Citizen, and Poet, Emma Agnes Moore

By Dr. Hugh Morgan, With Members of the Miller-Moore Family

When she was a child, Emma Agnes Moore was taken from her family and sent to a government boarding school – with the main intent to learn to read and write English and, in so doing, to ignore the traditional ways of the Miami tribal members.

“The assimilation process was hard. And she was pre-programmed to a degree to leave her native culture behind,” recalled Carol Larkin, a niece. And to some extent it worked in her daily life.

Emma did not participate in the Miami tribal affairs as an adult, but yet, she maintained the American Indian values she observed from her soft spoken mother, Ethel Agnes Miller, whose heritage was of the related Miami, Peoria and Wea tribes.

Larkin and her mother, Virginia Lee Moore Underhill, however, discovered the Indian values that became such a part of Emma’s life can also be seen in the 5,000 poems Emma wrote in her lifetime. She tied them closely with her Christian way of life.

And they included Emma’s love of nature, acceptance of life as it is, and tolerance of others. “She believed in Mother Earth,” said Virginia, who is the last remaining of eight children of Ethel Agnes Miller and Thomas Elisha Moore. “Too many white people don’t.” Virginia said she believes the “depths of the personalities of her family and the depths of their spiritual beliefs stemmed from their Native American tradition, their bloodline.”

Ninety of the poems have been selected by Carol Larkin of Miami, Okla., and by Ann Updike, a graduate student in English at Miami University in Oxford, Ohio, for publication this year. The book has the title of Emma’s family nickname, Nancy Toot. It is “Nancy Toot’s Children: Selections from the inspirational poetry of Emma Moore Baty.”

To understand her poetry, it is first necessary to know about Emma’s life. She was born in Miami, Okla., on April 3, 1919. She was the third child born to Ethel and Thomas Moore. The father was of Irish heritage.

When Emma was three years old, the family moved from Miami to Ottawa, a small town 10 miles southeast of Miami. Because their mother was of American Indian heritage, the federal government demanded that the children be sent to government boarding schools.

Larkin explained that at this time, many

boarding schools had only grades first through eighth “with the powers-to-be seeing no need for any Indians having an education past the eighth grade.” Beyond learning reading and writing in English, the schools mainly taught the girls how to do domestic chores, such as cooking and ironing, and the boys received manual labor training in such areas as woodworking, painting and printing.

The Millers’ oldest child, Pearl Grace, became the first to leave the family, enrolling at the Anadarko Indian School in Anadarko, Oklahoma. The second child, Lewis, who would in later life become chief of the Miami, was taken to Haskell Indian School in Lawrence, Kan., and Emma was enrolled in Seneca Indian School in nearby Wyandotte, Okla. She completed the eighth grade in 1933. She was 14.

“While attending school, Emma was allowed to return home for the summers,” Larkin explained. “She developed many strong friendships while the family was living in Ottawa. Emma loved living there as reflected in her poem ‘Little Town of Ottawa.’”

Shortly after her schooling, Emma moved with her family to a farm northwest of Miami, which was a part of the Indian allotment that her mother had. With the exception of one acre, that farm remains in her family. When Lewis Moore was chief in the early 1970s, he donated the acre on behalf of his family for the current Miami Tribe longhouse. The longhouse is named the Ethel Agnes Moore Cultural Education Center in honor of Chief Moore’s mother.

But when Emma moved to the farm, she missed her friends and life in the small town of Ottawa. And she hated doing farm chores, so she moved away.

“While at school, Emma developed a love of reading and writing. She loved every waking moment if given the chance, but there was not much time for reading and writing on the farm,” Larkin explained.

“Emma and her father had a disagreement of her not wanting to do chores, and the fact that she was just very unhappy on the farm. Her father found her at a friend’s house in Ottawa,” Larkin continued. “He told her if she would come back home, she would never have to do chores. All her time could be devoted to her reading and writing.”

“I remember we had a big tree in our front yard,” Emma’s sister Virginia explained. “She

would spread a blanket under the tree and have her day dreams and write of her future. Little did she know how important and famous she would later become.”

“Emma would write her feelings on any piece of paper that was around,” Virginia continued. “She could make any words rhyme and express whatever it was that she was thinking at the time.”

Virginia said that one reason her sister got special treatment was tied in with the death of her sister, Louetta Elizabeth Moore, in 1923 from diphtheria at the age of three. For a long while, Emma was the baby of the family, Virginia said.

Not only did her father keep his word, but he also had his say on another matter. He told the government he would no longer send his four other children to government schools. He took them to a public school every day. However, the government insisted that they wear government-issued clothing.

Emma moved a year later to Nevada to live with her brother Lewis where she worked at a Woolworth’s Department Store. When she was 20 years old, she returned to Oklahoma, taking an apartment in Miami. She worked as a nurse’s aide at the Baptist Convalescent Home. At a dance in her beloved city of Ottawa, she met John Wesley Baty, who was described by Emma’s family as “handsome, dashing and he made her laugh.” His given name was “Johnnie,” but Emma preferred calling him “John.” They were married on Dec. 21, 1940. She was 21 years old.

Her husband laid pipe for a major oil company, and he made sure that Emma traveled with him on the various jobs. They bought a travel trailer so they could be together.

Then came a tragedy that changed her life.

After America entered World War II, Baty fought in the European theater. He was a sharpshooter in the 349th Infantry Battalion of the 88th Infantry Division, which was known for its fighting from Italy to Austria and as part of the occupying army in Germany as the war ended. He earned four medals, including the victory medal for valor.

Emma was alone at home one night when she heard a noise at her home and rushed to discover what it was. Her foot became entangled with her robe and she fell head first. She was three months pregnant. The fall caused her to lose a large amount of blood, resulting in the death of

“Nancy Toot’s Children: ...Emma Agnes Moore, Continued from page 11

her child.

This led to a deep depression and she was asking God why this had occurred. Larkin explained that her aunt also asked why she was alone, and one day God answered her, “You’re not alone. I’m here.”

“From that moment forward she was never alone again. Emma fell in love with her Savior who gave her peace,” Larkin said.

When her husband returned, he continued his job with the pipe company, and he and his wife became even closer. He also invested his money into rental property, earning enough money with his job and his investments so he and Emma could live comfortably.

There was another major change in her life. She delved into life through her poetry and became deeply involved in her religion, principally with the Nazarene, Friendship, and Assembly of God churches throughout the area. She shared her talent by traveling to churches throughout Northeast Oklahoma where she read her poems to the congregations.

She was also known for her elegant ways, especially in the clothes she chose. Her sister Virginia said this was undoubtedly a reaction to her government school days where she was required to wear government-made uniforms. She was known for the stylish long dresses, suits and other clothing she made and the jewelry she wore. Everything matched, right down to the color of nail polish, but red remained her favorite, Larkin recalled.

As children, Larkin and her sister, Kay Underhill Russell, became responsible for calling their aunt “Nancy Toot.” It was a result of the original nickname Emma was given by her father. Her father, who had nicknames for all eight children, referred to Emma as “Toot.” Larkin and Russell never knew the origin of “Toot.” But it seemed natural for them to change it to “Nancy Toot.” The name stuck and it has become the title of Emma’s book of poetry, “Nancy Toot’s Children.” “Children” refers to her poems, which Emma continued to write all her life. Among other topics, they represent Emma’s view of nature, her family, religion, and her Native American heritage.

Tragedy returned to Emma’s life once again. On Oct. 29, 1977, her beloved husband died from shock caused by a bad electrical cord that came in touch with moisture while working on one of his rental houses in Miami.

After recovering from the sorrow, Emma continued to live in Miami, where she continued her poetry, including writing about the love

she had for her husband. Her life became a solitary one, a role that fit her independence well. It not only represented her Indian sense of individualism, but it also was probably a reaction against the regimentation of the Seneca Indian School.

“She was a very active person, a satisfied person,” her sister Virginia recalled. She exercised and had no health problems before breaking her hip. She died Aug. 19, 2005 at the age of 85.

“Her faith sustained her in everything,” Virginia said.

While she did not actively participate in tribal activities, she showed her pride in her American Indian heritage in so many ways, including having Indian clothing, moccasins, and Indian crafts such as statues of birds.

Larkin said the poems also reflected the quiet influence of their mother, who seldom talked about her heritage but lived it. In this can be seen the Native American influence.

For instance, Emma’s poems reflect the love of nature. One poem dealt with a dead tree she and her brother drove by. Emma wrote about what changes it had seen during its life and the changes in weather it had endured, concluding “I knew it had lived its lifetime fully and that it was God’s time for it to die.”

Many of her poems contain references to God’s hand in nature such as in rain drops, snowflakes and the wind, which she wrote suggested the whisper of Jesus’ garment when it touched her. In another poem, she compared taking a bath not only as a cleansing of her body, but also of her soul.

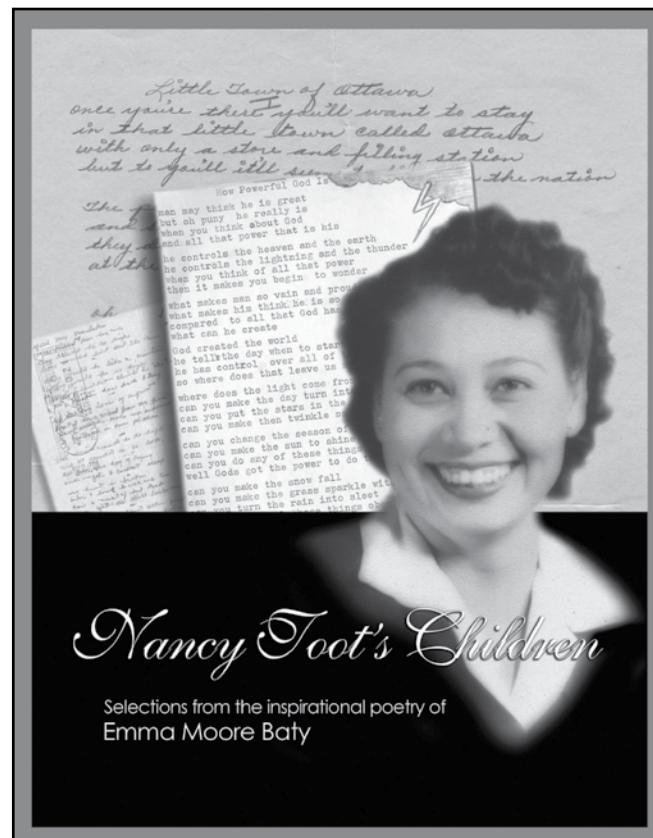
Larkin mentioned that at one time in her life, she consulted Emma about an issue that affected her deeply.

“She was very accepting of my particular dilemma,” Larkin explained. “There was no condemnation at all. My aunt had a re-enforcing, optimistic point of view. She told me, “It will be all right. It will work out.” “I found comfort at that,” Larkin said, adding it showed another aspect of her aunt’s heritage, which was “acceptance of life as it is.”

In a way, Emma lived the life of the Indian name of her great-great grandfather Thomas Miller, who was on the steamship when the Miami tribal members were taken from their homeland in Indiana in 1846. He was on the steamship that traveled the Ohio River at Cincinnati, to the Mississippi River, and north to the Missouri River. From there, they went west to Kansas where they were left. After the Civil

War, Thomas Miller was chief of the Miami Tribe when it moved from Kansas to Northeastern Oklahoma. Only at the time, it was called Indian Territory.

Thomas Miller’s name in the Miami language was Metocinyah. It means “human being.”



MYAAMIA POET - A photograph of Emma Agnes Moore Baty graces the cover of a soon to be published collection of her poems. “Nancy Toot”, as she was called by her family, wrote some 5,000 poems in her lifetime. The publication contains 90, selected by family members.

Have an interesting story about a Tribal member you would like to share with your community? Contact Julie Olds or Gloria Steed at 918-541-1366 or by email at jolds@miamination.com or gsteed@miamination.com.

“A Tree By The Side Of The Road”

A Poem By Emma Agnes Moore Baty

*One day while driving down the highway,
Just my brother and I,
I saw an old dead tree just ahead,
Its bare branches reaching toward the sky.*

*It stood off by itself all alone
Just a short distance from the road,
And I thought to myself, “If that tree could talk
And tell us all the things it knows.”*

*I wondered how long it had stood there
And how long it would still stand,
All the changes it had seen in the years
It had stood on that little piece of land.*

*Had it stood there long enough
To see wagons and teams going by,
Muddy roads instead of paved highways,
Changes that take place as time does fly?*

*It had stood there through storms,
Rain and thunder, and lightning too,
Branches whipping in the wind
Just waiting ‘til the storm was through.*

*And, oh, when winter time came!
The bitter cold and the snow so deep,
A shawl of lacy ice on its branches
To protect it while it was asleep*

*As it stood there by the side of the road,
A thing of beauty to see,
Its shawl of icy lace like diamonds,
It was such a beautiful little tree.*

*And yet when spring and summer came
And its limbs began to flow with life once
more,
It put on a coat of soft green leaves
And took up its duties as before.*

*It cast its shade on a hot summer day
For man or beast who might have need.
It stood there tall and proud
For the little birds who came to feed.*

*So as I saw that tree that day,
Its bare branches lifted to the sky,
I knew it had lived its lifetime fully
And that it was God’s time for it to die.*

Myaamia Project Website Includes Online Myaamia Dictionary And Files For Download

The Myaamia Project at Miami University maintains a website that every Myaamia citizen should know about. Their domain, <http://www.myaamiaproject.org>, was designed by Tribal member, and Myaamia Project employee, Andrew Strack. The site is easy to navigate and most importantly includes educational materials and tools important to the development of myaamia knowledge in each and every Tribal citizen.

Of special note and interest is the extensive online dictionary of Myaamia words. The dictionary can be searched by myaamia word or by english and includes, for many myaamia word entries, an audio file of the myaamia word being pronounced.

Also available at the MP site are audio/video files of the presentations given at the 2008 and 2010 Myaamiaki Conferences held on campus at Miami University. The presentations range in

content from language topics to technology and even space. Myaamia citizens are encouraged to download these files and listen to them as a family, as part of a homeschool curriculum or even for ideas for research papers at school.

The work of the Myaamia Project is to conduct research in all things myaamia and to produce educational materials from that research that will support the work of the Cultural Resources Office to disseminate knowledge of our culture, history and traditions to each and every Tribal citizen.

After visiting the Myaamia Project website do not hesitate to contact MP Director Daryl Baldwin, Assistant Director George Ironstrack, or web designer Andrew Strack to ask any question you may have about the dictionary, files for download, etc. Reach the MP by phone at 513-529-5648 or email Daryl at baldwidw@muohio.edu. Look them up on Facebook as well.

About The Miami Women’s Council

By Nichole Prescott

The Miami Women’s Council is dedicated to building community and sharing knowledge about our living culture. MWC is open to all Miami women, mother’s of Miami children, and Miami spouses. We are at an exciting period in our development! Come join us for that cultural journey!

Want to help out with our community garden? Have a special cultural talent or knowledge like bead working or moccasin making you’d like to share with us? Or, are you interested in attending the shawl making workshop for our group during the weekend of Annual Meeting this year?

If you are interested, join our group to receive periodic e-mails and updates, build relationship among other Miami women, as well as learn and share in our culture. To join, please contact Nichole Prescott at nsprescott@gmail.com or phone her at 917.783.6251.

Business Property Is Approved For Trust Status

The Tribal business property commonly referred to at the “Southwest Meter Building” (the name of the company the building was purchased from), located at 3419 P Street in Miami, OK, has been approved for Trust status by the Bureau of Indian Affairs.

The application packet was signed by Chief Tom Gamble on June 25th, 2010 and approved by the BIA on July 9, 2010.

The trust status is for economic development purposes. Currently the Tribal Police Department holds offices in the facility. The remainder of the facility is vacant at this time.

**PLANNING FOR COLLEGE?
CHECK OUT MIAMI UNIVERSITY!
VISIT THE WEBSITE AT WWW.
MUOHIO.EDU OR CONTACT
THE MIAMI TRIBE LIAISON ON
CAMPUS, BOBBE BURKE, AT
513-529-2268**

MHMA Archivist Meghan Dorey Selected For Statewide Committees

The Myaamia Heritage Museum & Archives Archivist Meghan Dorey was selected by the Oklahoma Department of Libraries and the Oklahoma Museum Association to serve on two statewide committees this year.

This September, the American Association for State and Local History will hold their annual conference in conjunction with the Oklahoma Museums Association in Oklahoma City. Part of the conference will be dedicated to a "tribal track," which includes sessions and workshops relevant to tribal museums and organizations. As far as could be determined, this is the first time a national organization of the size and scope of AASLH has ever invited the active participation of tribes. According to the AASLH website, "AASLH provides leadership and support for its members who preserve and interpret state and local history in order to make the past more meaningful to all Americans."

The Tribal Planning Committee of about 40 members is responsible for reviewing and recommending tribal-related session proposals, reviewing scholarship applications, and overseeing the logistics of "tribal track" sessions and events. The conference theme is "Winds of Change," and about 2,000 individuals in the history and museum professions are expected to attend the week-long conference. "I'm honored to be selected by my colleagues for such a position, and am excited about being involved in bringing Native culture and concerns to the history profession in a very unique and real way," Meghan says of the opportunity.

Meghan was also selected to serve on the Local Planning Committee for the 2012 National Conference of Tribal Archives, Libraries, and Museums. This bi-annual conference is directly aimed at serving tribal organizations across the country, and will be held at the Hard Rock Casino & Hotel in Tulsa in June of 2012.

Tribal Historic Preservation Officer Attends 12th Annual NATHPO Meeting

George Strack, Miami Nation Tribal Historic Preservation Officer, attended the 12th Annual Meeting of the National Association of Tribal Historic Preservation Officers (NATHPO) held in Green Bay, Wisconsin from August 9-13, 2010. The trip was funded under a grant from the National Park Service to provide for THPO training.

NATHPO is a national organization that supports work of tribal nations in the preservation, maintenance and revitalization of the culture and traditions of Native people of the United States. The theme of this year's meeting was 'Respecting our Heritage, Protecting our Quality of Life, and Strengthening our Future.'

The meeting was preceded by a pre-conference workshop focusing on new regulations pertaining to the Native American Graves Protection and Repatriation Act (NAGPRA). NAGPRA was passed in 1990 to enable tribes to take control of human remains and funerary objects culturally affiliated to them that are stored in museums and Federal facilities throughout the country.

The new regulations allow tribes to now take control of the human remains that are classified as "culturally unidentifiable" that are held in the same institutions. For the Miami Nation this change in the law allows us to engage in the process of determining the final resting place for many of our ancestors from our traditional homelands of Ohio, Illinois and Indiana. The Cultural Resource Office is now in the process of reviewing the inventories published by the above mentioned institutions regarding the new process.

The remainder of the conference highlighted workshops with presenters from various Federal agencies detailing projects and programs that have facilitated cultural preservation programs with Tribes across the country. The final part of the conference featured tribal communities and organizations from around the country that have successfully engaged Native youth in programs and activities relating to cultural preservation. For more information about NATHPO, its work, and the conference please visit their website at www.nathpo.org



THPO (Tribal Historic Preservation Officer) George Strack, myaamia citizen from Chicago, IL, joined the CRO staff this year when funding was approved by the National Park Service to implement our THPO Office. George is shown at right during his presentation on the THPO program during the Family Day gathering on June 4.



60 YEARS OF MARRIAGE - John Marks (roll #03420) and Elaine Marks celebrated their 60th wedding anniversary on February 24th, 2010. Elaine Marks (age 79) retired in March, 1986 from Fort Wayne Community Schools, and John Marks (age 87) retired from General Electric in January 1983. They still reside in the family home they established in the 1950's.

peenaalinta... *One Who Is Born*



Mary Caroline Paea, was born February 6, 2010 in Wimberley, TX. Mary Caroline is the daughter of Tribal member Sarah Long Paea and husband Lata Paea. She is the 30th grandchild of Tribal member Phyllis Evans Long. She is the great grandchild of Amber Lucas Evans and great great grandchild of Silver Dollar Lucas.



Ashlyn Rose McNelly was born April 28, 2010. First child of Chad (tribal member) and Melissa McNelly of Kansas City, MO. Ashlyn weighed 7 lbs and 14 oz and 19 3/4" long. Her grandparents are Darrell and Teresa (tribal member) McNelly of Kingman, KS. Great Grandparents are Merlin and Mary (tribal member) Shumway from Pratt, KS.



Madilyn Alexandra Tedder was born June 1, 2010 at 6:02 p.m. at Stanton County Hospital, Johnson, KS. She weighed 7 pounds, 12 ounces and was 20 inches in length. Her parents are Tribal member Matthew and wife Brittany Tedder. Grandparents are Tribal member Jerry Tedder and wife Joetta. Great grandparents are the late Tribal member Muriel Tedder and husband George. Great-great grandparents are Tribal members Mildred and the late Freeman Walker, Sr. Madilyn was welcomed home by siblings and Tribal members Porter "Cole" and Jocelyn Elizabeth Tedder.



Analina Amelia Marks-Gonzales was born on March 26, 2010. She weighed 6lbs 7oz, and was born at 1:23pm in Fort Wayne Indiana. She is the daughter of Robert A. Marks (who is registered with the tribe. His roll number I believe is 03423 or 03424) and Brittany Gonzales. Analina is the Grand daughter of Leonard Marks (roll # 03422) and Donna Carrico, and the Great Grand Daughter of John (roll # 03420) and Elaine Marks.



Lilyan Sophia Grace Williams Rosa Mae McCoy of New Bloomfield, Missouri would like to announce the birth of her daughter Lilyan Sophia Grace Williams born on March 22, 2010.



Wolfgang Tutsch Nelson, son of Gregory Scott Nelson (member) and Elisabeth Michelle Tutsch, was born in Yakima, Washington on April 29, 2010.

The newly renovated and stocked "Miami Trader Gift Shop" and the new "Miami Tribal Smoke Shop" are now open for business. The businesses are located inside the dining area at Tribal Headquarters. For information contact Barbara Mullin at 918-542-1445 or at bamullin@miamination.com



pakitahantaawi “Let’s Play Lacrosse!” George Ironstrack, Assistant Director of the Myaamia Project, leads counselors and students in a war cry in preparation for a game of lacrosse during the 2009 eewansaapita summer youth education camp. Due to loss of revenue in 2010 the Cultural Resources Office (CRO) did not schedule a 2010 camp. However, funding has been approved to host a summer program for 2011. Planning is still underway and the CRO will announce the dates for the summer program in the next edition of aatotankiki myaamiaki. Photo by Andrew Strack, June 26, 2009, Miami, OK

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.

Editors: Barbara Mullin, Gloria Steed, Hugh Morgan and Julie Olds. Contacts: jolds@miamination.com, gsteed@miamination.com

MIAMI TRIBE OF OKLAHOMA

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