

Tribal News

<i>New iPhone App</i>	4A
<i>Land Donation</i>	4A
<i>Casino Update</i>	4A
<i>Allotment Project</i>	5A
<i>Cemetery Survey</i>	5A
<i>Employee Spotlight</i>	6A
<i>Indian Trust</i>	7A
<i>New Calendar</i>	8A
<i>Kansas History</i>	2B
<i>Kids Pages</i>	4,5,6B
<i>Births</i>	7B
<i>Deaths</i>	7B

New Construction at the Historic Drake Allotment Home

By Julie Olds, Cultural Resources Officer

When the Miami Tribe of Oklahoma acquired the “Drake House”, in 2005, the vision of Tribal leadership was to restore the historic home for the use and education of the myaamia community.

When Jane Drake and her husband, Milton, built their home on her allotted land in the late 1880’s, it was without question one of the largest homes in northeast Oklahoma. The “T” shaped two-story farmhouse boasted approximately 3,000 square feet and was sized to accommodate the Drake’s and their 12 children.

At the time of Tribal purchase, the home had undergone extensive restoration efforts by previous owners and was in a fairly good state of repair. However, the home, as purchased, measuring some 2,200 square feet, was actually the restored remnant of the original home.

For many years local opinion held that the north wing had been destroyed in the early 1900’s but no one seemed to know what force had caused the destruction. The only remnant of the north wing was the imprint of the original foundation, easily seen in the grass in front of the north porch.

In 2012 Tribal leadership approved a plan to rebuild the north wing. Working from early photographs of the home

and Drake family records, held in the Tribal archive, Tribal Tradition’s Committee member Barbara Mullin worked with Tribal Construction Manager John Cunningham to ensure the rebuilding of the north wing was based on the historic record.

Work began on the north wing in May 2012. Tribal construction workers, under direction of Cunningham, worked meticulously to tie in the new foundation, framing and roof line. The construction crew took advantage of warmer than normal temperatures to quickly erect the north wing framework and install the beautiful pine lap siding.

For members of the crew, working on the historic home has had numerous rewards. In speaking with John Cunningham one immediately senses their pride in the project stemming from each crew members steadily growing love of the history surrounding the home and property.

When complete, the Drake House will again boast over 3,000 square feet of living space. The home’s external grandeur is highlighted by four large porches totaling approximately 400 square feet of outdoor leisure space.

Inside, Tribal citizens and guests will find a new dining room space where the old *Continued on page 1B.*



The Historic Drake Home undergoes “re-construction”. Tribal construction workers are rebuilding the large north wing which was destroyed in the late 1920’s. Staff Photo.

New York, New York...A Myaamia Singer Goes To The Big Apple

By Haley Strass, Senior, Miami University

The history of Carnegie Hall is not unlike that of our people. According to the Carnegie Hall website, Andrew Carnegie funded the building of Carnegie Hall in 1891 and he died in 1919, leaving the hall’s fate up to the hands of a New York City realtor. Passing ownership from one person to another, the hall faced demolition several times. When the New York Philharmonic declined the option to buy the hall for \$4 million, the date was set for the destruction of the building. Several committees were constructed to save the building, but none had the power to stop the forthcoming demolition. Isaac Stern, as the head of the Citizens Committee for Carnegie Hall, finally convinced New York City to buy the Hall and save it from its abysmal fate.

When removal of the Miami people shortly followed the relinquishing of land to the Euro-American settlers, it created many adverse effects. Much like Carnegie Hall, the Miami Tribe once faced a fate that could possibly have been the end. However, dedicated members of the tribe breathed life back into the culture, beginning a road to recovery.



Haley Strass, a myaamia student at Miami University enjoyed a “once in a lifetime moment” when she joined fellow University singers on the historic stage at Carnegie Hall. Strass is pictured with her parents, Kirk and Patti, (at left) and Barbara Jones, Miami University Vice President of Student Affairs.



Royce Carter Honored by AARP...page 2.

ABOUT OUR BANNER IMAGE:

Beginning with the 2010 Winter edition of aatotankiki myaamiaki, we elected to use a changing banner theme incorporating photos that were ecologically based and in keeping with the seasonal distribution of the paper. The banner image selected for this fall edition of aatotankiki myaamiaki honors kaanseenseemina (pecans). BANNER PHOTO CREDIT: Karen Baldwin, Liberty, IN

AARP Oklahoma Honors Miami Nation Member Royce Carter

By Craig E. Davis, Associate State Director, AARP

(SPECIAL) – Miami Nation Member Royce Carter was among more than 45 Indian elders from 35 Oklahoma tribes and nations recognized at the 4th Annual AARP Indian Elder Honors held recently in Oklahoma City.

Carter is a contemporary jewelry maker and silversmith who is known for his beautiful creations. His work has been featured in exhibitions across the country. He uses a mushroom stamp as his hallmark and has used his talents to preserve tribal traditions and heritage.

Tribal officials, friends and family members converged on the National Cowboy and Western Heritage Museum along with AARP state, regional and national officials to recognize language preservationists, artists, dancers, ministers, authors, patriarchs and matriarchs that have impacted their tribes, communities and state.

Among honorees recognized at the event was one of the few remaining Oklahoma Indians who speaks only her native language, a world-champion fancy dancer, the last surviving son of famed athlete Jim Thorpe and a noted artist who is 100 years old.

AARP has a dedicated website featuring resources and information for Oklahoma Indian Elders which can be accessed at: www.aarp.org/okindiannavigator.org.

*The author, Craig Davis, is a member of the Miami Tribe.



Myaamia elder Royce Carter, center, was among 45 Native elders from 35 Oklahoma Tribes recognized at the 4th Annual AARP Indian Elder Honors in Oklahoma City. L-R: Mashell Sourjohn, AARP Oklahoma Associate State Director; Joan Ruff, AARP National Board of Directors; Royce Carter; Nancy Stockbridge, AARP Regional Vice President; Marjorie Lyons, AARP Oklahoma State President.

44th Algonquian Conference Held in Chicago

By Daryl Baldwin, Director, Myaamia Project

On October 25-28 Myaamia scholars, educators, and tribal representatives gathered in šikaakonki (Chicago) for the 44th Algonquian Conference. The Conference occurs annually in October and rotates its location throughout Algonquian territory including much of Canada and parts of the U.S.. It is rare that it's held so close to Myaamionki. The conference focuses on the study and revitalization of Algonquian languages and cultures. Over the years it has grown to be more inclusive of native scholars and tribal communities to share their work in research and revitalization. For those of us who have attended this conference for many years, it's a time to connect with other Algonquian speaking communities and linguists working on related languages.

Scholars working with Myaamia language and culture gave three talks at this years conference: David Costa, Myaamia Project at Miami University – Word order in Miami-Illinois

Abstract: Miami-Illinois, like other Algonquian languages, is a non-configurational language with what is often described as 'free word order'. While word order in Miami-Illinois is remarkably variable, it is far from random, determined by several different principles involving topic, focus, and contrast. Additionally, certain classes of words almost always occur preverbally. Moreover, unlike most other Algonquian languages for which word order has been described, there is significant variation in word order seen among the different speakers of modern Miami-Illinois, reflecting both different frequencies of the possible word orders, as well as variability in how consistently certain word order rules are observed by different speakers. In this paper I will discuss the word order patterns of Miami-Illinois, primarily relying on native texts from the late 19th and early 20th centuries.

George Ironstrack presented as an invited speaker in a panel session with Pokagon Potawatomi scholar John Low. The panel was titled Perspectives on the Battle of Fort Dearborn. Šikaakonki is considered a 'shared landscape' claimed by both the Myaamia and

Wahoonaha (Potawatomi). For this reason scholars from both communities were asked to present from a tribal historical perspective the events of the Battle of Fort Dearborn.

George Ironstrack, Myaamia Project at Miami University - aacimwinki niimihki šikaakonki (A story about a Chicago fort)

Abstract: In November of 2011 the Myaamia (Miami) marked the bicentennial of the Battle of Tippecanoe and the start of a violent conflict that the historian Alan Taylor has appropriately titled "The Civil War of 1812." From my perspective as an individual Myaamia historian, this conflict was born out of series of failed relationships, which stretch back to an era that preceded contact with Europeans. These older relationships were reaffirmed and new relationships created at the Treaty of Greenville in 1795. As the peaceful path the Myaamia traveled after 1795 became strewn with obstacles, people fractured in a variety of directions: some chose to fight against the United States; some chose to fight against the British; and some chose a neutral path. The story of Myaamia participation in Battle of Fort Dearborn highlights a key historical moment in the early years of this divisive conflict. The story of this battle is also emblematic of the internal challenges Myaamia people face when we revisit our past and the different yet equally difficult challenges the broader public faces in remembering and talking about forgotten wars, like War of 1812, and forgotten policies, like



Daryl Baldwin, Director of the Myaamia Project, is pictured with Amy Dahlstrom, a professor in the linguistics department at the University of Chicago, one of the conference organizers.

the forced removals that followed the end of the war.

Annie Schmidt – An applied anthropological approach to Myaamia ethnobotany

Abstract: A document containing both Algonquian and Classic French text was created during a time period between the 1990's and early 2000's. This document is saturated with over 1,800 Miami-Illinois botanical terms and phrases, which had originally been recorded during the late 17th and early 18th centuries. During this presentation, I will introduce you to some of the botanical data that has been brought to light through the work of a small interdisciplinary transcription and translation anthropological, linguistic, and traditional botanical knowledge familiarity, and on educational resource development will additionally be discussed. Traditional Ecological Knowledge (TEK), language reclamation, language revitalization, cultural anthropology, applied anthropology, and ehtnobotanical methodologies will be introduced as pertaining to my 2011-1012 thesis research on Traditional Botanical Knowledge (TBK) among the Myaamia community in both historical and contemporary contexts.

Saturday night's banquet featured a wide range of traditional Great Lakes foods prepared by a local caterer. The Miami Tribe of Oklahoma's Cultural Resources Office sponsored the banquet. Conference organizers were grateful for the contribution and it was an opportunity for our Tribe to show support in the further research and development of Algonquian language studies and research.



Participants at the 44th Annual Algonquian Conference enjoyed a delicious meal of traditional foods from the Great Lakes region sponsored by the Miami Tribe Cultural Resources Office.



New York, New York...A Myaamia Singer Goes To The Big Apple

By Haley Strass, Senior, Miami University. Continued from page 1.

Attempting to strengthen both the ties and the relationship between the Miami Tribe of Oklahoma and Miami University, two myaamia verses of the school's alma mater were developed in 2012. A team of students, faculty, and tribe members collaborated to create a verse to connect the myaamia people to this land and to this University. The respect shared between these two populations grows even deeper with more and more events like this. Although already premiered by the Miami University Men's Glee Club on campus at the Myaamiaki Conference last March, the alma mater recently found its way back into another performance in an even bigger venue, Carnegie Hall!

Four hundred seventeen Miami University students embarked on a twelve-hour bus ride from Oxford, Ohio to New York City. As a member of the mixed chorus, Collegiate Chorale, I was both excited and nervous about my participation in our planned repertoire and about singing the new version of the alma mater. Two other vocal choruses, the female Choraliers and the male Glee Club, were the choruses involved in singing the alma mater, including one myaamia verse. I appreciate that Dr. Jeremy Jones and Dr. William Bausano, directors of the two choruses, made it possible for me to be included in singing that song also.

Arriving in New York, I was instantly overwhelmed with the sights and sounds of the city, something I had never experienced before. Fortunately for me, my parents and Bobbe Burke were able to come, thanks to the Myaamia Project here at Miami University. The day before the concert, my parents and I went on a tour of the city where we were able to visit some of the most famous sites of New York, including a cruise out to the Statue of Liberty. Full of stories of the past, the cruise enlightened me to a lot of the events that happened on the famous Ellis Island. Stopping to reflect on our own history, my father and I quickly realized all this history was that of another group of people. The tour guide frequently spoke of the "founding" of the United States – we knew this was the founding of the United States for the "Whiteman", since our people were present long before 1776, long before 1492 even. Our history is not shared at this famous site, but it was remembered by my parents and I on that cold night on the Hudson River.

The day of the concert finally arrived, proving to be a whirlwind around the anticipated music performance and unexpected time spent waiting. Waiting for rehearsal, waiting for sound check, waiting for the concert. My chorus' performance was in Act I and the time did eventually come when our chorus was called on stage to sing our portion of the program.

It was amazing to think that I was performing in one of the most famous



Members of Miami University's vocal performing groups, numbering over 400 voices, performed the Miami University alma mater, including the new stanzas in the myaamia language, on the historic stage of Carnegie Hall in March of 2012.

concert halls in the country, maybe even the world. Some of the most famous performers, including Native American flutist John Sarantos, have performed in this hall. I could not believe I had been given the chance to sing in such a sacred site, one in which most performers only dream of performing.

As you might guess, the singing of the alma mater was the very last thing on the program and I settled in for still more waiting until I would hear my people's language resonating through this ornately decorated and beautiful performance auditorium.

Words cannot describe how amazing it was to hear those 4 lines of Myaamia words sung in this famous space, a space known worldwide for its fabulous acoustics. The actual sound and resonance heard from the stage sent chills down my spine and the explosive applause when the song finished indicated the audience felt the same thrill. This experience will not be easily forgotten.

The Miami Tribe has experienced many struggles, fought many battles to overcome periods of silence in the language and culture. However, on October 27, 2012, I felt a strong positive step had been achieved in our uphill battle toward a revitalized, thriving culture. I feel truly blessed to have shared in this very unique opportunity as a Miami Tribe student at Miami University. I continue to thank the Miami Tribe for the many educational experiences I have been offered, both before and during my college education. I hope there will be many opportunities for me to give back to my people throughout my lifetime.

Tribal Historic Preservation Officers Attend Oklahoma National Guard Meeting

By George Strack, THPO

Miami Nation Tribal Historic Preservation Officer, George Strack, attended the third annual US Army National Guard Native American Consultation Meeting held at Camp Gruber from September 25-28, 2012. Camp Gruber is located about 120 miles south of Miami near Muskogee.

Camp Gruber Joint Maneuver Training Center is a unique military installation as its historical roots go back to 1942 where it served as both a military training center and a German Prisoner of War (POW) Internment camp. Many of the road markers and gates at the installation are named after sites and locations in Western Europe as a reminder of the great sacrifices that our military gave to end World War II.

Representatives from multiple Oklahoma and Ottawa County Tribal Na-

tions attended the meeting to discuss ongoing preservation concerns relating to National Guard activities on, or near, tribal lands. The primary purpose of the meeting was to work towards the development of individual Memorandums of Understanding with each tribe that would set protocol and procedures should National Guard activities impact tribal lands or historic sites important to tribal communities. Though Ottawa County no longer has an active National Guard center, National Guard units have been deployed in the Northeast Oklahoma region with emergency response teams over the years. By establishing protocols and procedures for historic preservation the Oklahoma National Guard agrees to coordinate all ground disturbance activities with our tribal government before any project begins.



Miami Tribe Historic Preservation Officer George Strack (ninth from left, standing back row) is pictured with other Tribal THPOs at a meeting with the Oklahoma National Guard at Camp Gruber in September, 2012.



New Myaamia Language Learning “app” For iPhone

By Andrew Strack, Media Specialist, Myaamia Project

Smartphones are becoming more prevalent, with current data stating that nearly half of people who use mobile phones have smartphones, and that two-thirds of new mobile phone purchases are smartphones. As these devices become more common, the Myaamia Project is working to use the tool that is likely in your pocket to bring Myaamia language to you.

Myaamia Project staff have been working with Dr. Douglas Troy for over three years on a variety of language learning computer programs. One of Dr. Troy's classes recently produced a new type of application for us in “Niiki,” an iPhone app. “Niiki” (my home) delivers vocabulary and example sentences that can be used around the house! “Niiki” features over 80 sound files for categories like kitchen, dining room, outside, and more.

“Niiki” also features a QR code scanner! Print off labels (available on the Myaamia Project website) and place them around your home. Using the QR code scanner, “Niiki” will read the code and play the corresponding sound file. Search for “Niiki” on the iTunes App Store, or visit the Myaamia Project's website for more information about the app!

<http://www.myaamiaproject.org/publications.html#iphone>

The Myaamia Project is working with Dr. Troy to continue development of the app, and investigate creating an Android version

inokaatawaakani: Illinois Dictionary Project

By Myaamia Project Staff

In August of 2012, the Myaamia Project was awarded a National Endowment for the Humanities grant funded through the Documenting Endangered Languages program of the National Science Foundation. The project, entitled “Inokaatawaakani,” is designed to transcribe, translate, and make available the contents of a document called the Le Boulenger dictionary. It is an 18th century Miami-Illinois language document that contains 185 pages of Miami-Illinois to French language.

The objective of the three-year funded project is to make the data contained within the Le Boulenger document available and useful to students of the Myaamia language, researchers, and the general public. Due to the early time period in which the dictionary was compiled (1720 - 1725), Myaamia Project researchers expect to find important cultural and language information that directly contributes to our community revitalization efforts. Early examinations of the Le Boulenger dictionary show information about Myaamia uses of plants, seasonal activities, and diet, as well as climate information.

The project is in its initial stages now. The original document has been scanned by the John Carter Brown Library (where it is permanently housed) and digital files have been sent to Myaamia Project researchers. Carole Katz was recently hired as the newest team mem-

ber of the project. Carole's position is funded through the grant and she will be working for the next three years to transcribe the information from the original document and organize the data for translation.

As Carole completes the transcription work it is then passed onto Michael McCafferty from Indiana University at Bloomington. Michael specializes in Old World French and will be handling the French to English translations. After Michael completes his work, Dr. David Costa will translate the Miami-Illinois. As the grant moves along, an online database will be implemented to permanently archive the information gleaned from the document, including modern Myaamia translations, along with the original data. This database is being developed by a computer science student at Miami University under the direction of Dr. Douglas Troy. Dr. Troy has been assisting the Myaamia Project on computer-based projects over the last several years.

This three-year funded project will result in a searchable website that includes an image of the original document, French to English, and Miami-Illinois to English. The Miami-Illinois translations will continue well beyond the three year grant goal, and will be releasing new information well into the future. Find out more and follow along at the Myaamia Project website!

The Myaamia Project looks forward to hearing your feedback about these programs! Please contact us at myaamiaproject@miamioh.edu and share how you use these tools and how we can improve them to help you learn Myaamia.

*Mobile phone statistics found at Nielsen's blog: http://blog.nielsen.com/nielsenwire/online_mobile/two-thirds-of-new-mobile-buyers-now-opting-for-smartphones/



New iPhone app available!



niiki



Niiki (my home) will bring Myaamia language to your fingertips. Using QR Code Scanning or a Glossary, find entries for kitchen, bathroom, bedroom, dining room, living room, and outside!

Works on all iPad, iPod touch, and iPhone devices!
www.myaamiaproject.org/publications.html#iphone

Miami Tribe Receives Donation of Land in Ohio

By Julie Olds, CRO

The Miami Tribe has been gifted a beautiful 57 acre parcel of land in Marion County, Ohio by Mr. and Mrs. John Millisor. The Millisor family had farmed the land for three generations.

The property is held in a perpetual Wetland Reserve Program (easement) and is bounded on the west and south by the 5,872 acre Big Island Wildlife Area.

The property lies in a former wetland prairie. Approximately one third of the property is in woodlot. Sycamore, Box Elder, Ashes and Silver Maple are among the common tree species found there.

A ten acre wetland/marshland has several small islands where wildlife is abundant. Bald Eagles, Sandhill Cranes and Trumpeter Swans, as well as ducks and geese, have been seen on the property's waters.

The property has been named The Little Turtle Reserve and has been set aside by the Miami Nation, by agreement and resolution, for exclusive use in the Tribe's cultural education effort.

Prairie Sun Casino Construction Update

By Ben Barnes, Gaming Manager

The Tribe's new 250 game casino project is well under way. We anticipate the doors to our new casino to open around late March or possibly early April depending on how the weather holds. Most of the work is being done indoors now due to the colder weather and progress can be seen on a daily basis.

When we get closer to opening, the Tribal Office will announce job postings for the 30 jobs that the new casino will create. We will try to fill these positions from Tribal members desiring a casino job before we announce a “job fair” which will be open to the general public.

After we open our doors for the first time, we will then announce the date for our official “Grand Opening” celebration! For out-of-area tribal members, we hope you will take the opportunity during June's “General Council” meeting to visit us and enjoy the Tribe's latest addition to our business enterprises!

Keep up with the Myaamia Project through the website at www.myaamiaproject.org or through the Face Book page.



Construction is well underway at the site of the new “Prairie Sun Casino”. Located on Tribal trust land just south of the intersection of P-Street and 65 Road, the new gaming venue is projected to be complete in the spring of 2013.



NOTICE: CRO Seeking Myaamia Descendents of Oklahoma Allotees

Staff Article

aya ceeki! The Cultural Resources Office has recently started work on a grant project from the National Historic Preservation Fund to research the myaamiaki emigration from Kansas to Oklahoma. As part of this project, we are compiling biographical and genealogical information on each of the sixty-six individuals to receive allotment land in Indian Territory. If you are a descendant of any of the individuals listed below, and have any information, stories, photographs, documents, land records, etc. concerning these individuals or their families that you would be willing to share with us for this project, please call Meghan Dorey at 918-541-1305 or email her at mdorey@miamination.com.

Frank Aveline
Susan (Medicine) Benjamin
Addie Billington
Mary Adeline Billington
Milton Howard Billington
Columbus Bright
Florence Bright
John Bright
Margaret Bright
Isadore (Crawfish) Beaver
Mary (Shapp) Buck
Frank Buck, Jr.
Susan (Shapp) Crawfish
Lizzie (Davis) McCoontz
Charles M. Demo
Rosann (Richardville) Demo
Silver "Luddie" (Dollar) Lucas
Theodore Dollar
Martha (Drake) Hale
Sarah (Drake) Horton
Josie (Drake) Pope
Louisa (Drake) Roseberry

Mary "Mollie" (Drake) VanDusen
David Drake
Edward Drake
Jane Drake
John Logan Drake
Milton D. Drake
Thomas Summers Drake
Wayne Drake
Lucy "Josie" (Geboe) Fulkerson
Louisa (Geboe) Leonard
David Geboe
Mary Bridget (Leonard) Geboe
Edward Gibson Harris
Joseph Kishco
Rose Ann Kishco
Isadore (Labadie) Smith
Mary (LaFalier) Gobin
Jessie (LaFalier) Youngblood
David LaFalier
Henry LaFalier
Oscar LaFalier
Helen Mae (Leonard) Sims

Barbara Anna Leonard
Charles W. Leonard
George W. Leonard
Mary Louise (Roubideaux) Leonard
Lizzie (Mahiner) Gokey
Esther (Miller) Dagenett
John Miller
Lewis W. Miller
Lizzie Palmer
Thomas Harley Palmer
Francis "Frank" C. Pooler
Lewis David Pooler
Mary Louise (Richardville) Pooler
Hannah (Richardville) McManaman
Catherine (Richardville) Simpson
Charles W. Richardville
Mary Richardville
Thomas F. Richardville
Peter Shapp
Minnie (Geboe) Trinkle
Charles S. Welch

Caring for Myaamia ciipayahkionki

By George Strack, THPO

The Myaamia Ciipayahkionki (Miami Heritage Cemetery) recently took on a new look with the completion of a beautiful new arbor in the center of the cemetery and the addition of new signage reminding us not to forget our ancestors. Mihši-neewe to Jim Battese, cemetery manager, for completing this work in time for tribal members to visit the resting place of our people during our winter gathering in January. The cemetery is located on 5 acres of land on East 30 Road northwest of Miami. The cemetery is available to tribal member, their spouses and children with no charge for plots or lots. Jim and the cemetery committee have many improvements planned for the future. When you visit our homeland please take a ride out to the cemetery to pay your respects to our tribal and family members resting there.

Many tribal members and visitors to the Miami Heritage Cemetery have noted the old cemetery situated just east of the entrance road when they arrive there. In 2009 the tribe purchased an additional 20 acres east of the main cemetery. This land includes this old cemetery that is simply indicated on many local maps as the "Old Indian Cemetery." Burials at this cemetery date to our early years in Northeast Oklahoma when it was used as a final resting place for many myaamia people. Much is still unknown about the people buried there and where they rest.

Utilizing funds from the Tribal Historic Preservation Office, the tribe contracted with Rebecca Hawkins from Algonquin Consultants to conduct an archeological survey of the old cemetery to help us learn more about the cemetery. In late November of this year staff from the Oklahoma University's Archeological Survey working along with Rebecca and her crew conducted a survey of the old cemetery. Working under her direction, with supervision from Jim Battese and the Cultural Resource Office staff, crew members utilized sophisticated electronic testing equipment to identify the location of several unmarked older burial locations at the cemetery. This type of equipment allows for non-destructive testing of archeological sites, such as the old cemetery, that would have previously required direct excavation. In addition to the burials several headstones that had been relocated at the site were found nearby and we are attempting to identify which burials they might be associated with. Research continues on the site and working together with tribal members, our tribal museum/archive staff and the Cultural Resource Office we hope to learn more about this old resting place to share with our community.

The Tribal Historic Preservation Office program is funded under an annual continuing grant from the National Park Service Tribal Preservation Office.



Prophetstown State Park

By George Strack, THPO

The Miami Nation has been invited by the Indiana Department of Natural Resources (DNR) to participate in an interpretive planning retreat at Prophetstown State Park near Lafayette, Indiana in early December of 2012. The request from IDNR includes an invitation for tribal participants to share their history and contribute ideas related to the future interpretation of Prophetstown and the events surrounding its history. Though Miami participation in the Battle of Prophetstown in 1812 was limited, its outcome greatly affected our future in Indiana. Once concluded,

the result of this battle empowered the Federal government to work for the eventual removal and relocation of our people to Kansas and Oklahoma. Daryl Baldwin, the Director of the Myaamia Project, and George Strack, Miami Nation Tribal Historic Preservation Officer, plan to attend this meeting to represent the Miami Nation.

The Tribal Historic Preservation Office program is funded under an annual continuing grant from the National Park Service Tribal Preservation Office.



Oklahoma Archaeological Survey Staff are pictured using electronic imaging and ground penetrating radar equipment in the survey and assessment of the old cemetery located east of the Myaamia Heritage Cemetery. Staff photos.

For Tribal members who wish to reserve burial plots in the Myaamia Heritage Cemetery the contact person is Charla Gibson. Reach Charla by phone at 918-542-1445 or by email at cgibson@miamination.com.



Employee Spotlight: MHMA Archivist Meghan Dorey

By Hugh Morgan

Meghan Dorey grew up in a small town in Southern Minnesota. She hails from a large and close-knit family, with five siblings in addition to her parents. Dorey attended a local Baptist Church, but she also became familiar with the Mennonite culture, to which her grandparents belonged.

"I never really knew the difference between Mennonites and Baptists," she said. She explained that her mother's side of the family was composed of refugees who had fled to the Ukraine from Germany to escape religious persecution. After a few generations, her ancestors again faced forced conscription into the Russian military, so they emigrated to the United States. Just the same, they found the same type of discrimination that Native Americans encountered when it came to preserving their culture. Eventually, as part of her graduate school work, she researched the Mennonite community where her grandparents lived, and learned of the bias that had been shown to the Mennonite Community by other townspeople, including not allowing Mennonite children to speak their own Germanic dialect while attending public school.

So, it became very easy to sympathize with American Indians who had been forced to shed their culture, including not speaking their native language, when attending government schools a century ago.

"There were other similarities in my own upbringing that can be seen in Indian culture," Meghan explained. "I didn't always like to go and play with cousins. I would sit around and listen to stories of my ancestors or look at pictures of people who came before me."

Meghan attended college at the University of Minnesota, Morris, which is near the western border of Minnesota, as well as the eastern borders of North and South Dakota. The campus at Morris was formerly an Indian boarding school, which continues to influence its curriculum to this day. The school offers a Native American tuition waiver which is taken advantage of by many Dakota, Lakota, and Ojibwe residents of that region. Meghan took several courses in American Indian literature and culture while at college.

In 2005, she obtained her bachelor's degree in History, Social Science, and American Studies. She then entered graduate school at the School of Information Studies at the University of Wisconsin-Milwaukee where she obtained a Master's Degree in Library and Information Science with a concentration in Archives.

She had been either an intern or a volunteer at the West Central Minnesota Historical Research Center in Morris, the city archives at the Milwaukee Public Library, and the University of Wisconsin-Milwaukee Archives.

In Milwaukee, Meghan learned she was more at home in a small town than the big city. Hence, she was eager to apply to become archivist at the Miami Tribe in Miami, Oklahoma. Many tribal members said the tribe found her a perfect fit after she was hired in 2007.

"I was really welcomed by a lot of people at the tribe and they included me in activities. I had a lot of respect for that. I really enjoyed learning of the genealogy of the tribe and its

history. I especially enjoyed seeing how families work together," she remarked.

Her experience in childhood and her college education provided her a rich background for becoming the archivist of the Miami Tribe of Oklahoma. And she further cemented ties by marrying Matthew Dorey, a member of the Miami Tribe, and has become part of the Miami extended family. She and Matthew also have a son, Jensen.

After joining the staff, she found it convenient to lunch at the Title VI lunchroom at the tribal headquarters. It was there that she met Matthew, who worked for the tribe's 477 program that assisted elders with yard-work and home maintenance.

Matthew's mother is Melisa Palmer, a tribal member, and grandparents include tribal member Peggy McCord and her husband Bill, who continue to live near the original Miami tribal allotment northwest of Miami.

She has come to love her husband's family as well. "Peggy is one of my favorite people," Meghan explained. She has deeply enjoyed sitting around the table for meals and conversation about the tribal culture and history. She also learned about the landscape of the allotment area, including such things as where to collect blackberries and the different types of wildlife common to the area.

The McCords once lived in an allotment house, built in the 1890s, which still exists and is just down the road from their present residence. The house is on the Geboe Allotment. David Geboe became chief after the tribe was moved from Kansas to Oklahoma. The Geboe Awiiki was recently added to the Tribal Register of Historic Properties.

After Meghan moved to Oklahoma, she encountered a mixup of housing arrangements, so she was allowed to stay a month at the historic Drake House on tribal land.

"I loved being out in that country and I loved to be on the porch, to sit there and watch," she explained.

In her position as archivist, she has devoted time to learning from the records about many Miami families, including those that she has yet to meet in person.

"It is fun just going to events," she said. "I am now related to everybody in the tribe."

She became archivist of the Myaamia Heritage Museum and Archive in October 2007, shortly after the tribe took an area of the tribal headquarters that was like a "walk-in cooler for the cafeteria" and turned it into a 900-square-foot climate-controlled area that has state of the art fire protection. Humidity will no longer be a problem for the records and artifacts that are stored there.

As an example of its merits, Dorey explained that in the event of a fire, foam would be released for fire suppression rather than water that could destroy valuable documents.

Current holdings include approximately 100 linear feet of textual and photographic documents, as well as several three-dimensional artifacts, many donated by tribal families.

"There are entire periods of Miami history where little or no documentation was created by



Meghan Dorey, mother, archivist and myaamia community member by marriage to a Tribal member and love of the Miami Tribe.

the tribe," Meghan explained. "We think there is a lot of history out there, including a lot of history from the Bureau of Indian Affairs. But most will come through tribal families."

Dorey added that the Miami Tribe does not encourage families "to give the documents to us if they don't want to. But we want to know what they have, what is important to them. We need to create tribal history as we move forward."

She invites families to meet with her for advice on preservation of family records and photographs. "We don't want to take them away from you," she explained. "Families know when it is the proper time to donate the records and artifacts to the tribal archives, if it comes at all."

And Dorey is well prepared to assist tribal members. She is also in charge of creating exhibits and displays for the new museum space inside the Tribal Tag Office.

She welcomes visitors to the MHMA during regular business hours (Monday-Thursday 8:00-4:30, Friday 8:00-3:00), or by special appointment on weekends. An appointment during business hours is not necessary, but a phone call before arriving is appreciated. You can contact her by phone, 918-542-1445 ext. 1305, or email at mdorey@miamination.com. The MHMA's mailing address is P.O. Box 1326, Miami, OK 74355.

Meghan summed up her experience this way: "I have been able to learn a lot of things about the Miami Tribe that people appreciate knowing and I try to find ways to spread its history, from our own perspective, and make it accessible to everybody."

Chief Geboe Allotment Home to Undergo Renovation

By Julie Olds, CRO

The allotment period home of Chief David Geboe, along with 35 acres of the original allotment, was purchased by the Miami Tribe in 2005. The home, in its current state, includes only a 14' x 28' section of the original structure. The Cultural Resources Office submitted a proposal to Tribal Leadership to demolish contemporary portions of the house and to restore the small original section as a Historic Property. Leadership approved the proposal and work is set to begin at the site in early spring of this year.

The restored portion of the home will include a bathroom, eating area, and first-aid station. The home will serve as the trailhead for a trail system planned to traverse the collective 264 acres of myaamia allotted land surrounding the home.

The project is expected to be complete late in the summer of this year.



The David Geboe home, in its current state, includes a number of contemporary additions to the home. What remains of the original home built by the chief is a 14' x 28' section located, in the photo above, to the extreme left side of the image. Plans have been approved to remove contemporary additions and to restore the remnant of the Chief's home for use as a trail head to serve community members who may enjoy the new trail system planned for the property surrounding the home. Staff photo.



Title VI Christmas Bazaar

By Laurie Shade, Title VI Director

This year we had 43 tables booked by area vendors. Many vendors were elders who are Title VI Program participants. This was originally started to provide the elders with a "safe place" to sell to the public outside their homes, and has grown. 2012 marked the thirteenth year that the bazaar has been held. This year in addition to vendor tables, we had activities of community interest going on simultaneously. 5 different age groups of the Miami Elite cheer teams were present, led by Shelia Dawson of Miami. The cheer teams tumbled and did formations on a 42 foot length stage for the delight of family and onlookers. After the tumbling exhibition, Miami Elite members modeled clothing items of a local downtown store. This was a huge hit! Following the Fashion Show, Mary Beth Kissee took to the stage for several Christmas songs in which the visitors were encouraged to join in. Mary Beth ended her presentation with an Appalachian Christmas Carol, all were done a capella. It was truly a treat to hear the range of her beautiful voice. Mary Beth is a Title VI employee and can be heard singing little bits of songs as she serves on the line daily. Many door prizes from area businesses and most vendors at the bazaar were given away in drawings between presentations. 14 year old Talon Silverhorn, Eastern Shawnee, provided traditional flute music. Talon taught himself to play the flute and was thrilled to play it for all. Talon also did a traditional dance exhibition for the bazaar patrons. We are looking forward to 2013 because many have called and already booked!

Title VI Program News

By Laurie Shade, Title VI Director

The Title VI Program is more than just meals served to it's program participants. Supportive services are part of the program also. Included in that is: information & referral, outreach, socialization, and recreation.

In the summer of 2012 we had a "Summer Ranch Party", which was held on July 31st. We watched rodeo action on screen, enjoyed retro western music of Roy Rogers and Gene Autry, and had a western style meal of beef brisket, baked potatoes, slaw, and apple pie, along with ice cold root beer!

We also had an information booth at the local Ottawa County Fair, August 20th through August 25th. Along with the Title VI Program, all other programs of the Miami Tribe were showcased and Fair goers were provided with handouts and other items to take home. We were asked by the Fair Board to please return next year!

On August 30th the Title VI Beach Party was held. We had Elvis Presley in "Blue Hawaii" on screen, luau music, hula hooping, and plenty of luau style food. Also, to add to the fun, we had shaved ice snow cones for everyone! What a time we had!

We hosted a "Fright Night" on October 25th at 6 p.m. Supper was served, then games and swimming in the "Haunted Wellness Center Pool"!

Be sure to mark your calendars for our Annual Fish Fry, held in conjunction with the Tribe's National Gathering Week. The Fish Fry this year is set for Thursday, May 30, 2013.

Myaamia Activity Center Quilter Competes at Ottawa County Fair

By Laurie Shade, Title VI Director

Betty Mullen, Miami, OK, who is a Quilting Class participant of the Myaamia Activity Center won 2nd place in competition at the Ottawa County Fair, Miami, OK. The Ottawa County Fair was held at the historical fairgrounds located in Miami, OK - August 18 - 25, 2012.

Betty Mullen is of the first group of quilting participants who have attended class sessions at the Miami Tribe's Myaamia Activity Center, 2415 W Newman Rd, Miami, OK. She quilts under the guidance of Lottie Ludlum, Quilting Instructor at the Myaamia Activity Center. During the many months of quilting activity, Betty Mullen has made several quilts which she has given to family and friends to celebrate special occasions of their lives. The quilting class meets on Wednesdays at 1:00 pm to 4:00 pm. The quilting class has been very successful in promoting learning and socialization. Many quilters have returned even after their quilt was done so they could still be part of the group. Lottie Ludlum is a very experienced quilter and has the skill and knowledge to take the group into more intricate designs as the group grows in experience. New quilters are always welcome! Whether you are an experienced seamstress or have not ever tried, but wanted to - this is the class for you!



Myaamia Activity Center quilting instructor, Lottie Ludlum, (seated) is flanked by participants in the Tribe's quilting class held each Wednesday from 1 - 4 p.m. Teresa McGinty, quilting participant, is pictured at the Title VI Program's Christmas Bazaar held November 30, 2012 at the Miami Civic Center.



Miami Tribal children were invited to the annual Children's Christmas Party, coordinated by the Social Service and Housing Department and Title VI Staff, on Saturday, December 8, 2012 at the Myaamia Center. Sixty three Miami Tribal children twelve years of age and under were entertained and participated in singing and dancing by Larry Daylight and his family. Each child was allowed to choose an age appropriate gift after a special visit and picture with Santa and the Tribal Princess, Mia Loring. Lunch, snacks and goody bags were given to the families that attended. We look forward to seeing everyone next year!

INDIAN TRUST SETTLEMENT

FOR MIAMI TRIBE MEMBERS WHO HAVE HAD TRUST FUND ACCOUNTS IN THE PAST, YOU ARE ENCOURAGED TO VISIT THE SETTLEMENT WEBSITE AT

INDIANTRUST.COM

READ TO DETERMINE YOUR ELIGIBILITY IN THE CLASS ACTION SUIT. THIS IS A PERSONAL RESPONSIBILITY AND NOT AN ACTION OR RESPONSIBILITY OF THE TRIBE. THERE IS A TOLL FREE NUMBER ON THE WEBSITE LISTED SHOULD YOU NEED TO CALL. DO NOT CALL TRIBAL HEADQUARTERS AS THERE IS NO ONE WHO CAN OFFER ASSISTANCE. HOWEVER, SHOULD YOU NEED HELP WITH OBTAINING YOUR ROLL NUMBER YOU MAY CALL THE ENROLLMENT OFFICE AT 918-542-1445.



The 2013 Myaamia kiilhsooki - calendar - was created by the Myaamia Project with student support in layout and design from Tina Fox and Kristen Kasberg. The calendar will be distributed free of charge to each Miami Tribe of Oklahoma household beginning in late February.

NOTICE: Tribal members who wish to obtain permits for hunting and fishing on Tribal property should visit Tribal headquarters to fill out applications. More information on Miami Tribe hunting and fishing regulations will be posted to the Tribal website at <http://www.miamination.com> under the community bulletin board link and on the Natural Resources Office page.

WEATHER BLOG FEATURE

A new “how’s the weather” feature has been added to the History Blog at <http://myaamiahistory.wordpress.com/>. The goal is to eventually get a discussion about ecological cycles going within the community in both a virtual format and ideally in person face-to-face as well. One of the communal decisions that a blog like this could serve would be to make a communal recommendation for when storytelling begins and ends. We hope you all can follow along and participate in English or Myaamia as you feel like it. You can choose to “follow the blog” at the bottom of the page.



Learn more about the relationship between the Miami Tribe and Miami University at <http://www.miami.muohio.edu/about-miami/diversity/miami-tribe-relations/>



CORRECTION: We used the above image of a gourd rattle in the last edition of this paper and did not correctly credit the artist. Our apologies go out to our elder Bob Doudrick for this error. Bob makes beautiful handmade gourd rattles and is one of our veteran gourd dancers. We show our respect to you Bob and say mihšineewe, thank you very much, for all you do to honor tradition and custom within our community!

New Construction at the Historic Drake Allotment Home

By Julie Olds, Cultural Resources Officer, Continued from page 1.

old living area had been. A grand new living room awaits in the north wing downstairs measuring some 600 square feet and ornamented with a beautiful stacked stone fire place, the hearth of which runs the entire width of the room.

Upstairs the north wing adds four new bedroom spaces and another full bath. Once complete the Drake House will boast 7 bedrooms with four full baths, a well equipped kitchen, full size washer and dryer in the utility space, and the beautiful upstairs living area, known as the Chief's Room, measuring approximately 400 square feet.

The home's bedrooms and living areas have all been given names to honor regions and people important to our heritage. The bedroom on the first floor is named the "Indiana Room" to honor the homeland. The bedroom on the east end of the second floor is named the "Kansas Room" to honor the lands known to our ancestors after the removal. And the large upstairs bedroom on the west is the "Oklahoma Room" for the southern homeland of the myaamiaki.

The large living room in the downstairs portion of the north wing is named "River Woman's Room" after the original allottee, Jane Pigeon Drake, sii-piikwa- River Woman. The large upstairs living room is the "Chief's Room" and is adorned with photos and drawings of Tribal Chiefs.

The new bedrooms located in the upstairs north wing have been named to honor four Chiefs of the past century who made major contributions in service to our Nation. Those men include Thomas F. Richardville (waapimaankwa - White Loon) who served as Chief in the late from 1891 to 1910. Harley Palmer (keetakimaankwa - Spotted Loon), who served as Chief from 1910 to 1963. Forest Olds, (mihtekia - Forest) who served as Chief from 1963 to 1974. And Floyd Leonard (waapimaankwa - White Loon) who served as Chief from 1974 to



The Drake House restoration team is made up of Tribal Construction Manager (Tribal member) John Cunningham (right to left), Stevie Munson (Tribal Member), Steve Graham, and Scott Jarosz.

1982 and from 1989 to 2008.

The restoration of the Drake Home and property (ten acres now known as the Drake Heritage Farm) is a long term commitment by the Tribe and is truly an investment in heritage preservation. The north wing restoration project budget is set at \$125,000 with an expected completion in late May of this year.

Restored for the benefit of all myaamia citizens and guests of our Nation, the Drake House is truly a Tribal historic treasure. The home is listed on the Miami Nation Register of Historic Properties which is maintained by the Tribal Historic Preservation Officer, George Strack.



Drake House restoration team member Stevie Munson installs the new pine lap siding on the north wing of the home.

2013 Myaamia National Gathering Week Events

By Julie Olds, Cultural Resources Officer

The Miami Tribe of Oklahoma will host 2013 National Gathering Week events beginning on Thursday, May 30, 2013. Opening events include our third annual archery challenge and community gathering at the Drake House. Events for Friday, May 31, include our customary Family Day activities at the Myaamia Community Center and the opening evening of the 14th Annual Miami Nation Pow Wow. Saturday, June 1, the Annual Miami Nation General Council Meeting will be held at 9 a.m. (time subject to change) and is planned to take place in the new Myaamia Multi-Purpose Center. Saturday evening will see the second/final night of our Pow Wow. All myaamiaki are encouraged to travel home to myaamionki to participate in our National Gathering Events. Watch future newspaper publications for more details or log onto our website at <http://www.miamination.com> and click on the "Community Bulletin Board" link to watch for updates. Members are also encouraged to join the Tribe's FaceBook Page where event updates are posted regularly.

OFFICIAL NOTICE: The 2013 Meeting of the Miami Nation General Council will be held on Saturday, June 1, 2013 at 9 a.m. in Miami, Oklahoma.



Restoration work at the Drake House is projected to be complete in late May of this year.



The beautiful stacked stone fireplace and mantel in the "River Woman's Room" inside the newly rebuilt north wing of the Drake House. The fireplace is designed to allow natural wood fire or gas logs. Staff photo.

miiwa ciikaahkwe waapankiaakamionki siipiionki - Trails Along the Marais des Cygnes River

By George Ironstrack, Historian, Asst. Director, Myaamia Project

“Their wagons must have passed along here as they went from Miami Mission to Paola, you can still see the depressions of the wheel ruts.” Lloyd Peckman’s voice sounded out clearly over the leaves crunching underneath our feet as we stood in the wooded Kansas bottomland owned by Vernon Prothe. So much of our ancestors’ experiences in Kansas have been erased from the land. Despite the dedicated work of community member Clarence “Gene” Hayward, much of the Myaamia experience in Waapankiaakamionki (our lands in Kansas) remains lost. But then, there are moments like this, where local farmers show you places where our people’s time in Kansas still shows on the land in the traces of their wagon wheels; places where our graves still sit, marked for all to see; and even homes where Myaamia people still live, on or near the lands that their ancestors took up after our first forced removal in 1846.

Places can tell you stories if you sit and watch and listen. But the stories come a lot quicker if you are lucky enough to have some folks share their own stories of the land with you. In early November of 2012, Gene Hayward, Helen (Gene’s wife), noohsa (my father) George Strack, and I visited with farmers, whose families have lived in Miami County, in eastern Kansas, since the early 1870s. Most readers will probably remember Gene from his Kansas history table set up at the 2012 annual meeting or his book “The Lost Years: the Miami Indians in Kansas.” Gene put us in contact with Lloyd Peckman, who organized a two-day tour of the old Miami Reserve with the farmers who work the land in Waapankiaakamionki (The Swan Water Place – our name for that part of Kansas). Mr. Peckman is an extremely helpful and knowledgeable local farmer who lives south of Paola, Kansas. His family has lived in eastern Kansas since the late 1800s. As a result of this long tenancy, he knows most of the other farming families in and around the Paola area.

On the first day of our visit, noohsa and I were met at the Paola Inn by Gene and Helen Hayward and Lloyd Peckman. Mr. Peckman drove us out south of town to the site of the historic Myaamia village called Miamitown, although the names Miami Mission, Miami Village, and Miami Bottoms also show up in the historical record. Miamitown was the second communal village established by Myaamia people after the 1846 removal. The first village at Sugar Creek had become unhealthy due to its close proximity to the Missouri border and the grog shops that proliferated the other side of the border. The Sugar Creek location may have also become unhealthy because of the contamination of the limited supply of water and the illnesses that accompanied this contamination. Miamitown was the communal village of Myaamia people prior to the allotment of our lands in Kansas, but it was also a popular place to live and visit for non-Myaamia immigrants.

Today, the site is located on or near the farms of John Grother and his family and Raymond Rodelwald. Mr. Grother lives just to the east of the historic village, and at the back of Mr. Grother’s land lies a lightly wooded bottomland where the cemetery for the Miami village sat. A generation or two of Myaamia people and non-Myaamia people were buried in this cemetery. Mr. Grother located two headstones from this cemetery that were still relatively intact, one of which belongs to Mary Geboe and her son Brutus. Mary was the wife of Eli Geboe, who eventually moved to Indian Territory (Oklahoma) in the second forced removal. Mr. Grother has gone to great lengths to protect and preserve the headstones that he has found and we all owe him “mihši-neewe” (big thanks) for helping to preserve and protect a significant piece of our history. The cemetery is no longer marked by signs or stones, but it does contain a number of šiinkwaakwa (Eastern Red Cedar), a medicine tree commonly used to mark Myaamia cemeteries.

After visiting the cemetery, we were joined by Raymond Rodelwald, who farms the land where most of the Miamitown village sat. Mr. Rodelwald graciously let us stomp around in his field and the bottomlands to the west of the village site. The Miamitown site is quite large, stretching from north to south over at least a third of mile. In 1857, a recent immigrant to Kansas, H.M. McLachlin, described the village as a place “of importance.” In his memoir, McLachlin describes his first trip to the village. He rode into Miamitown on David Geboe’s wagon. He also noted the fine double log boarding house



Mr. Lloyd Peckman showing us the wagon road running through the trees from Miamitown to Paola, Kansas. The depressions run into the distance in the center of the photo and then begin to turn to the left and move out of the frame.

run by a “Mrs. Richardville,” this is likely where McLachlin stayed on his first visit to Miamitown. It was at this boarding house that McLachlin enjoyed regular dances set to violin music provided by Wells Mobley and Tom Lafontaine. McLachlin stated that Lafontaine was one of the “sweetest violinists I ever heard.” He also mentions the names of his neighbors, who included a Lafalier. Richardville, Mobley, Lafontaine, and Lafalier are not explicitly listed as Myaamia, but it seems likely that all four were connected to the families who participated in the 1846 removal, or who came west in the years that followed. McLachlin’s stories demonstrate that over a decade after forced removal, Myaamia people had rebuilt a sizeable village community at Miamitown. However, by the time of McLachlin’s visit, Anglo-American settlers were already overwhelming the community.

After the village site, Mr. Peckman took the group to the Miami County Historical Museum in the town of Paola. The friendly staff welcomed us and allowed the group to nose around in their collections. One important find that Mr. Peckman shared with us was a copy of the “Delegation Photo” that came directly from the family of one of the agents in the photo. On the back of this photo, the family identified the three government officials who were photographed with the Myaamia leaders. This is the first solid identification that we have for the government employees (see the photo below).



Headstones from the Miamitown cemetery. The stone for Mary A. Geboe (wife of Eli Geboe) and her son Brutus.



The “Western Chiefs Delegation” photo from left to right standing: Charles Schooler Beeson (clerk at the agency), Thomas F. Richardville, G. Adolphus Colton (Indian Agent), and Captain Sims* (local U. S. Army officer). Sitting from left to right: David Geboe, Peter Lafalier, John B. Roubideaux, Thomas Miller, and Louis Lafontaine*. Those names marked with * still need additional confirmation before we can say with 100% certainty that the identification is correct.

After a brief rest, Mr. Peckman took the group to meet Jack York who has a substantial collection of metal objects that he’s found over 30 years of metal detecting in and around Miami and Linn counties. Mr. York shared with us a wide variety of metal tools and implements found around the two Myaamia villages, Sugar Creek and Miami Mission, and on Myaamia allotment sites. Some of these items were produced in the 1700s. If these items are related to Myaamia people, then they are possibly family heirlooms that our ancestors carried with them on the forced removal in 1846.

On the second day, Mr. Peckman took us to visit with Vernon and Donna Prothe. The Prothe’s own and work the land to the north of the Miamitown site, specifically the parcel where one can still see that wagon ruts that ran from the village to the town of Paola. Donna Prothe might also be a descendent of the Demo family. She’s still working on her family’s genealogy, but it seems quite possible that her family could be Myaamia as quite a few of our people stayed in Kansas during the second forced removal of the 1870s.



From left to right: Tribal elder Clarence “Gene” Hayward, George Ironstrack, and Lloyd Peckman at Jingo Cemetery, which sits just west of the first Myaamia Sugar Creek village.



Mr. Prothe took the group out for a ride in his “mule,” an old Ford F150 4x4, down into the bottomland to the north of the Miamitown site. On this route we had the pleasure of seeing old wagon roads and horse trails as well as many beautiful views of the Waapankiaakami (Marais de Cygne River).

We spent the afternoon of the second day under the guidance of Gene Hayward. Gene took the group to the Miami State Fishing Lake, a place that was called Pigeon Lake in the mid to late 1800s. To the north of this lake sits a high ridge, originally called Pigeon Ridge. Gene shared with the group that this is the place where Myaamia people used to gather after annuity payments in order to dance and celebrate together as a community. The ridge and lake were originally named for the flocks of millions of passenger pigeons that used to travel through the region and nest on the ridgeline as they passed through. What a site both those gatherings must have been.

From Pigeon Lake, Gene took us to the Sugar Creek village site. This was the site of the first village Myaamia people built after arriving in Marais de Cygnes River Valley. They stayed at this site until the spring of 1848. Gene recounts the story of this village in his book “The Lost Years: Miami Indians in Kansas.” The high ground of the Sugar Creek village sits comfortable above the high water of La Cygne Lake, a relatively new lake created by the La Cygne dam. Sadly, we were not able to hike into this site as deer hunters were spread out throughout the hills and we weren’t wearing enough bright orange. This site is where Myaamia people went about beginning the process of rebuilding their lives following the first forced removal. Myaamia people lived here for less than two years, but despite this short tenure, it remains an important place that we plan on deepening our knowledge of in the near future.

That evening, we said “neeyolaani-kati” (see you later) to Gene and Helen and we promised Mr. Peckman that we would see him for dinner the next day. He had to return to his farm in order to catch up on all the work he had missed while serving as our tour guide for two days. We can’t say enough how much we appreciated his help.

The next day, noohsa (my father) and I headed south to Fontana, Kansas. Around 1860, a railroad line was extended to Fontana. The economics of railroad expansion drew many Myaamia people to the town, where many continued to live until the second removal to Indian Territory. Quite a few Myaamia allotments were also around Fontana. In the Fontana Cemetery, noohsa and I located the graves of George and Frank Washington as well as Lewis and Louisa Lafontaine. We also found markers for McCoys and Palmers, but we were not sure if these were the Myaamia branches of these families, or their extended Anglo-American kin. Hopefully, in the near future, we will return to Fontana with more information and find the locations of Myaamia home sites from this period.

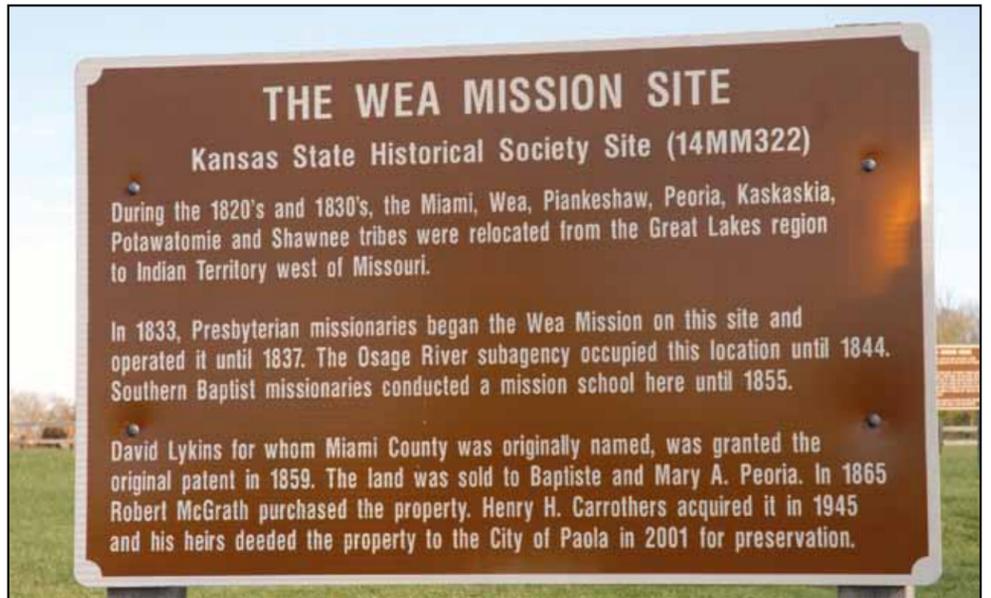


Headstones of Lafontaine family members in the Fontana Cemetery. From left to right: James O. Lafontaine, Lewis J. Lafontaine, Agnes F. Lafontaine (her stone is lying flat in the center), Louisa Lafontaine, and Unknown (possibly a child who died shortly after birth). All five died young and were the children of Louis Lafontaine and Mary Magdalene Lafontaine (Bourdon).

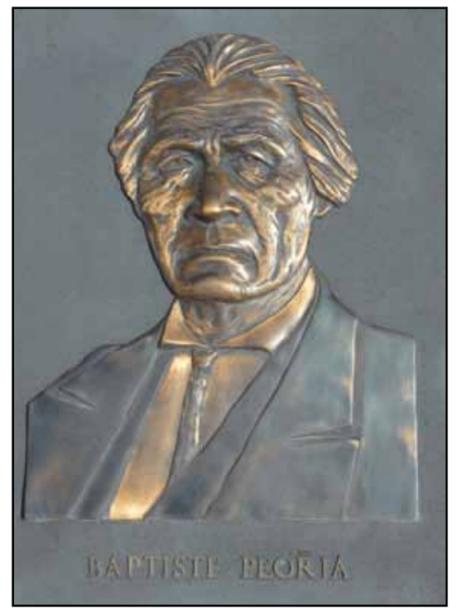
From Fontana, we went across the Missouri border to the location of West Point, Missouri. West Point was the location of the U.S. Military base and trading post that pre-existed our ancestors’ removal to Kansas. After Myaamia

people unloaded at Kanza Landing (today Kansas City, MO), they traveled the military road to just north of where West Point was located. They then cut west to reach what became the Sugar Creek village site. Over the years that followed the 1846 removal, they would have returned to trade at the post at West Point. Tragically, West Point was burned to the ground during the Civil War and the town never fully recovered.

From West Point, noohsa and I made the trek back to Paola and toured the town. Baptiste Peoria, the Chief of the Peorias, Weas, and Piankashaws in the mid-1800s, is quite a popular figure in town. There are many landmarks



that carry his name and even an impressive bronze plaque in his honor in front of the Miami County Medical Center. Baptiste Peoria served the Myaamia as an official translator until 1860 and the Wea and Piankashaw peoples who lived in the Paola area in the mid-1800s were originally sub-villages of the Myaamia. Because of these connections we were very interested in seeing the places where they built their homes in the area. Their removal to the west preceded our 1846 removal by a number of years, and I don’t think it was an accident that we became their neighbors when we were forced to move. I am sure that their hard work and sacrifice helped to make Myaamia people’s adjustment to life in Kansas at least a little easier. This relationship of family continues to today, as the Miami Tribe of Oklahoma and the Peoria Tribe of Oklahoma remain family and close neighbors.



Two pictures, plaque and sign, that attest to the early presence of the Myaamia and our relatives in eastern Kansas.

Our visit concluded by sharing a wonderful meal with Lloyd Peckman and his wife and Salina Prothe and her husband Leland. Salina is a citizen of the Miami Tribe and relative of the McCoy’s, and her husband is related to Vernon Prothe who drove us around his bottomland on the second day of the trip. It was fitting that our trip concluded with a chance to say “mihši-neewe” (big thanks) to Mr. Peckman and with a chance to visit with a Myaamia relative who calls eastern Kansas home.

Our three-day tour of Waapankiaakamionki was hardly enough to scratch the surface, in terms of our understanding of our time in Kansas. But with more trips and the help of knowledgeable Myaamia people like Gene Hayward, and knowledgeable and generous local farmers like Lloyd Peckman, we will increase the depth of our knowledge and continue Gene’s work of finding our “Lost Years” and in no small measure, finding ourselves.

New Book on Language Revitalization for Families

Information reprinted from http://www.heydaybooks.com/book_category/upcoming

Bringing Our Languages Home: Language Revitalization for Families

Leanne Hinton

Preserving a rich linguistic heritage, from Mohawk to Maori

Throughout the world individuals in the intimacy of their homes innovate, improvise, and struggle daily to pass on endangered languages to their children. Elaina Albers of Northern California holds a tape recorder up to her womb so her baby can hear old songs in Karuk. The Baldwin family of Montana put labels all over their house marked with the Miami words for common objects and activities, to keep the vocabulary present and fresh. In Massachusetts, at the birth of their first daughter, Jesse Little Doe Baird and her husband convince the obstetrician and nurses to remain silent so that the first words their baby hears in this world are Wampanoag.

Thirteen autobiographical accounts of language revitalization, ranging from Irish Gaelic to Mohawk, Kawaiisu to Māori, are brought together by Leanne Hinton, professor emerita of linguistics at UC Berkeley, who for decades has been leading efforts to preserve the rich linguistic heritage of the world. Those seeking to save their language will find unique instruction in these pages; everyone who admires the human spirit will find abundant inspiration.

Languages featured: Anishinaabemowin, Hawaiian, Irish, Karuk, Kawaiisu, Kypriaka, Māori, Miami, Mohawk, Scottish Gaelic, Wampanoag, Warlpiri, Yuchi.

Advance Praise

“Practical and down to earth, philosophical and spiritual, Bringing Our Languages Home describes the challenges and joys of learning and passing on your language. It gives good detailed advice...Fantastic! I hope millions will read it!”
—Tove Skutnabb-Kangas, Åbo Akademi University, Finland, emerita

“This rare collection by scholar-activist Leanne Hinton brings forward deeply affecting accounts of families determined to sustain their languages amidst a sea of dominant-language pressures. The stories could only be told by those who have experienced the joys and challenges such an undertaking demands. Drawing lessons from these accounts, Hinton leaves readers with a wealth of language planning strategies. This powerful volume will long serve as a seminal resource for families, scholars, and language planners around the world.”

—Teresa L. McCarty, George F. Kneller Chair in Education and Anthropology, University of California, Los Angeles

About the Author, Leanne Hinton

Leanne Hinton is professor emerita at the University of California, Berkeley, and a founding member of the board of the Advocates for Indigenous California Language Survival. She has authored many articles and several books on language revitalization, including *Flutes of Fire: Essays on California Indian Languages*; *The Green Book of Language Revitalization in Practice* (edited with Ken Hale); and *How to Keep Your Language Alive: A Guide to One-on-One Language* (with Matt Vera and Nancy Steele). She has worked with AICLS to develop and implement the Master-Apprentice Language Learning Program and the Breath of Life Language Workshops, both of which have expanded throughout the US and internationally. In 2005 she received the Cultural Freedom Award from the Lannan Foundation for her work on the revitalization of endangered languages. Leanne lives in Berkeley, California, with her husband, Gary Scott, and delights in family time with their four children and seven grandchildren.

*****Miami Tribe members get a 20% discount on this book when ordering from the Hey Day website. Use the promotional code MIAMI when ordering.**



eewansaaPita kids Pages

kiišikwi Double Puzzle

Explore your Myaamia kiišikwi (sky) by unscrambling each of the clue words on the left. Use the list below the puzzle to find the correct Myaamia answer. Copy the letters in the numbered cells to other cells with the same number.

WISIAKHL

CAIKAI

MALHINCAAWAK

NIKALWAAK

LIINPNEŠIA

PEONEIHEKTEK

LAAWAKNA

IİKŠWIİK

ACHYIPIANIAWEK

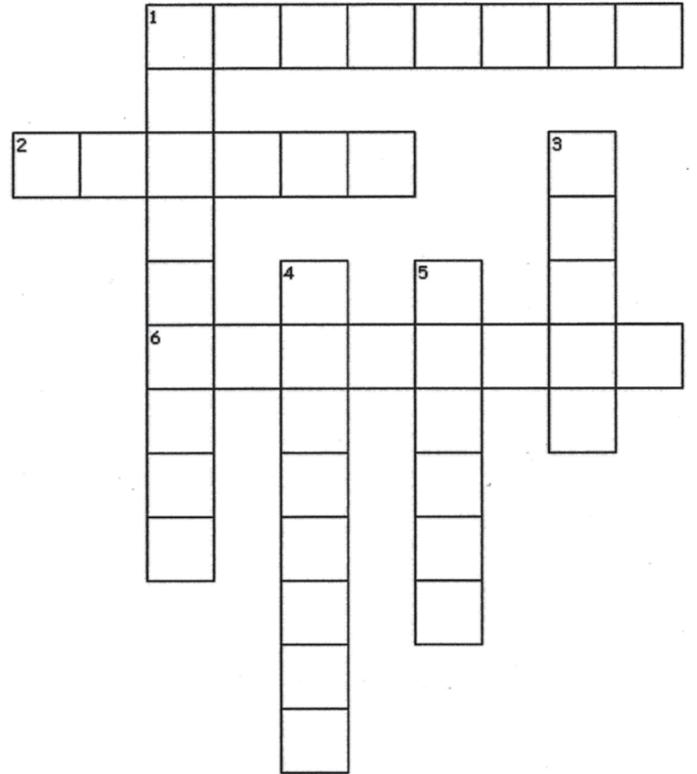
YIWAASITIAWI

Myaamia Word List:

aciika alaankwa alaankwaki ciipayihkanawe
kiilhsua kiišikwi lenipinšia mihcalaankwa
peehkonteeki waawiyiisita

ašiihkiwi neehi kiišikwi (earth and sky)

CROSSWORD



Myaamia Word List:

Across

- 1.
- 2.

- 6.

Down

- 1.
- 3.
- 4.
- 5.

- aciika
- aciwi
- ahsena
- alaankwa
- ašiihkiwi
- kiilhsua
- kiišikwi

peepicinehkia neehi ahsena MOLE AND ROCK

Not so long ago, peepicinehkia (mole) lived on the banks of the Mississinewa near Peru, Indiana. He spent his days on the edge of a prairie, tunneling beneath the tall grass.

After a long day, as night began to fall, peepicinehkia was digging a new tunnel when he came across ahsena (rock).

Ahsena wasn't very special looking—just an ordinary white ahsena buried in the earth. Ahsena was very large. Peepicinehkia didn't feel like digging around such a very large rock.

He asked ahsena, "How did you get here, so deep in the ground?"

Ahsena, who hadn't spoken to anyone in a very long time, said, "My story starts long ago."

"I used to live beneath the water of an ocean, side-by-side with the shells and the fish. One day, I saw an otter dive down near me and pick up a rock. Soon, all of the water drained away and I found myself part of the land."

"I liked living above the water. Each day, the Sun would warm me and every night, the Moon and stars would shine brightly. Soon, grass and trees began to grow upon me. I could hear birds sing, thunder came each spring, and the snow fell each winter."

"As each prairie and forest grew and then died, they formed a thick layer of earth over the top of me. It was dark beneath the soil, but it covered me like a warm blanket. I thought I might never see the Sun again."

"One day, rain began to fall. It started as a trickle and that trickle carried away some of the soil covering me. Each spring, when the thunder came and brought the rain, a little more earth would be carried away."

"It took many, many moons, but eventually a river formed. As the river grew year after year, it eventually carried away the rocks above me, below me, and all around me."

"I was part of a cliff and at the top of a cave. I still couldn't see the Sun, but I saw a new kind of light. A few times a year, a group of elder men—they called themselves Myaamia—would gather in

the cave. They called the place aašipehkwa waawaalici (Seven Pillars). The fires they lit warmed me and I liked the sweet smell of the smoke."

"As the winters passed, the river changed. Settlers from the east came and cut down the forests to build towns on the banks of the river. Eventually, no more canoes came down the river and soon boats making loud noises started coming up and down the river. Sometimes families would picnic beneath me. Then, the people stopped the water like beavers, with a large dam."

"Once a flood came and I was washed away from the roof of the cave, carried down the stream and buried beneath the soil."

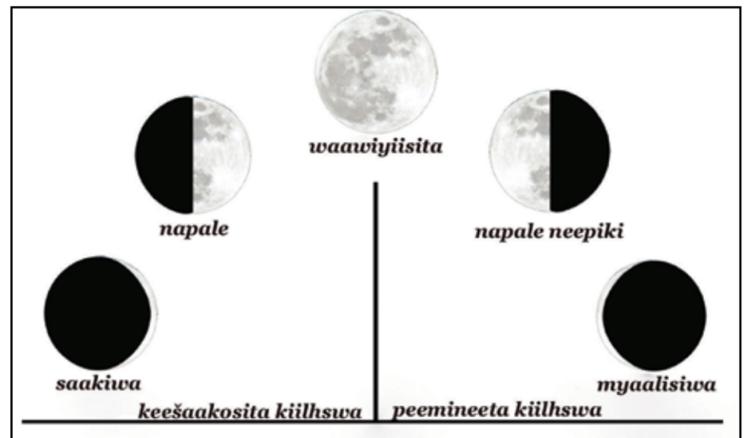
Again, a prairie grew and it was beneath the prairie that ahsena and peepicinehkia first met.

Ahsena asked peepicinehkia to dig away the earth around him, so that he might once again see the Sun, Moon, and stars. Ahsena spent the next moons being warmed by the Sun each day and watching the stars twinkle at night.

One day, a group came to the edge of the prairie. They called themselves Miami. They spent the day picking milkweed and mulberries. Peepicinehkia heard the footsteps echoing in his tunnel. As dusk came, peepicinehkia came out to see ahsena.

About that time, a young Miami girl came over. Peepicinehkia ducked back in his tunnel, but he could see the box the girl was carrying. It said "ahsena myaamionkonci."

Peepicinehkia didn't know what that meant, but the girl got very excited when she saw ahsena. She picked up a small piece that had fallen from ahsena, running off yelling, "iinka! (Mom!), look what I found ..."



**M Y A A M I A
YOUTH AGED 10-
16, START MAK-
ING PLANS NOW
Our 2013 Eewansaa-
pita Summer Youth
Experience is set to
begin Monday, June
24th, 2013 and will
end Thursday June
27th.**



RESOURCES



Myaamia Online Dictionary
Look up translations, listen to audio, read sample sentences using myaamia words.

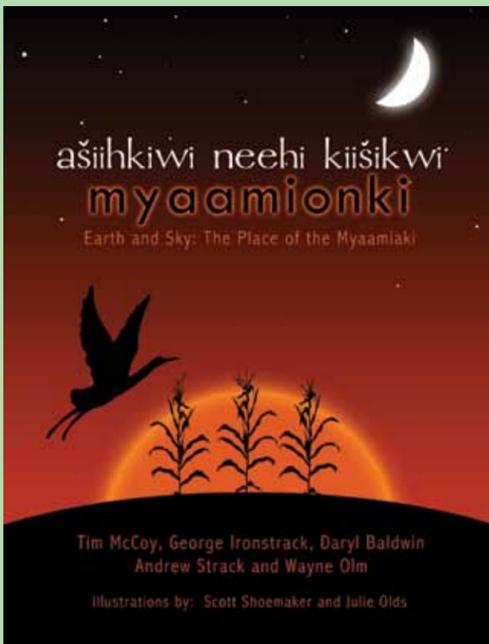
<http://www.myaamiadictionary.org>



Eewansaapita Website

Want to see and learn more about the Eewansaapita Summer Educational Experience? Go to the website at:

<http://www.eewansaapita.org>



Earth and Sky Curriculum

<http://www.myaamiaproject.org/earthandsky/>

GLOSSARY

aašipehkwa waawaalici –

Seven pillars

aciika – a fisher; a mammal related to a martin. This constellation includes the grouping of stars known as Ursa Major.

aciwi - hill

ahsena – large stone, rock formation

ahsenintehsi - a small rock or pebble

ahsenipi - lead

alaankwa – a star

alaankwa peemihsaata – shooting star, meteor

alaankwaki - stars

ašiihkiwi – earth, land

ciipayihkanawe – the Milky Way (lit. spirit trail)

iinka - mom

kaayohsena - sandstone

(lit. rough stone)

keešaakosita kiilhsa – the Moon grows

kiilhsa – Sun, Moon, clock, month

kiišikwi - sky

lenipinšia – the two-horned serpent that comes from the sky and lives in lakes of Myaamionki; it is said that when a meteor is seen in the night sky, the serpent is moving and is accompanied by fires.

mahkateewi - coal

mihcalaankwa – the planet Venus; also know as the morning or evening star

myaalisiwa – waning crescent

myaamia – the Miami Tribe or the Myaamia community (in the context of English sentences)

myaamionki – the place of the Miami people

myaamionkonci – from the place of the Miami People

napale - half

napale neepiki – last quarter moon (lit. half dead)

neehi – and, or

peehkonteeki – it is dark

peemineeta kiilhsa – waning phases of the Moon (lit. the Moon goes along dying)

peepicinehki – mole (lit. flat hands)

saakiwa – new moon

(lit. Moon sprouts)

waapahsena - limestone or dolomite (lit. white stone)

waawiyiisita – full Moon

wiipici - chert or flint

naloomini neehi waapantwa nipoopi

Wild Rice and Mushroom Soup Serves 6

½ cup (3 oz.) wild rice
2 cups water, boiling
½ teaspoon salt, plus salt to taste
2 tablespoons butter
1 yellow onion, finely chopped
1 celery stalk, finely chopped
½ cup dry white wine
¾ lb. small fresh mushrooms, sliced
4 cups chicken, beef or vegetable broth
½ cup heavy cream
freshly ground pepper
1 tablespoon chopped fresh parsley

Rinse the rice well and drain. Place in a heavy saucepan with the boiling water and the ½ teaspoon salt. Bring to a boil, reduce the heat to medium-low, cover and cook, without stirring, until the rice is tender and the water is absorbed, about 40 minutes. Check the pan from time to time and add a little water if the pan is dry but the rice is not yet ready. Set aside.

Meanwhile, in a soup pot over medium heat, melt the butter. Add the onion and celery and sauté, stirring, until the vegetables are soft, about 10 minutes. Add the wine and reduce over high heat until only 1-2 tablespoons remain, about 3 minutes. Add the mushrooms and sauté, stirring until very soft, about 15 minutes.

Add the stock or water, bring to a boil, reduce the heat to low and simmer, uncovered, for 20 minutes to blend the flavors. Add the wild rice and cream and simmer for 5 minutes longer. Season to taste with salt and pepper. Garnish with parsley. Serve immediately.

Beans & Rice, (Williams-Sonoma Kitchen Library) by Joanne Weir. Time-Life Custom Publishing. 1994.

Wild Rice and Pecan Stuffing

Yield: 12 servings (serving size: 1/2 cup)

Ingredients

Cooking spray

1 1/2 cups chopped celery

1 cup chopped onion

1 cup uncooked wild rice

2 garlic cloves, minced

4 cups fat-free, less-sodium chicken broth

1 1/2 tablespoons chopped fresh sage

1 cup uncooked long-grain brown rice

1/2 cup dried sweet cherries

1/2 cup chopped dried apricots

1/2 cup chopped pecans, toasted

1/2 teaspoon salt

1/2 teaspoon freshly ground black pepper

Directions:

Heat a Dutch oven over medium-high heat. Coat pan with cooking spray. Add celery, onion, wild rice, and garlic to pan; sauté 3 minutes. Stir in broth and sage; bring to a boil. Cover, reduce heat, and simmer 25 minutes. Stir in brown rice, and bring to a boil. Cover, reduce heat, and cook for 30 minutes or until liquid is absorbed. Remove from heat; let stand, covered, 10 minutes. Stir in cherries and remaining ingredients.

ANSWERS

kiišikwi Double Puzzle

- kiilhsa
- aciika
- mihcalaankwa
- alaankwaki
- lenipinšia
- peehkonteeki
- alaankwa
- kiišikwi
- ciipayihkanawe
- waawiyiisita

Answer:

alaankwa peemihsaata -
Shooting star

Ašiihkiwi neehi kiišikwi Crossword

Across

- alaankwa
- aciika
- kiilhsa

Down

- ašiihkiwi
- aciwi
- kiišikwi
- ahsena

Ahsena Matching Game

- Photo 1 – wahpahsena
Photo 2 – mahkateewi
Photo 3 – kaayohsena
Photo 4 – ahsenintehsi
Photo 5 – wiipici
Photo 6 - ahsenipi



Hey kids...does this look like fun? We play peekitahaminki (lacrosse), and other games, every day during eewansaapita! Check out the eewansaapita website and talk to your parents about letting you sign up to attend camp this year...you will love it!
<http://www.eewansaapita.org>

eewansaapita kids Pages

Ahsena Matching Game Find the ahsena of Myaamionki!

Directions:

Fill in the blanks with the Myaamia word of the rock that is being described.

Be sure to read all about each rock and try to figure out what it is. There are many different rocks that live in Myaamionki.

(From ašihkiwi neehi kiišikwi myaamionki; Earth and Sky, the Place of the Myaamiaki, page 26-27.)



Photo 1: A smooth, often jagged, white rock, it is very common through out Myaamionki.



Photo 2: A lightweight, usually black rock that is almost glassy to the touch and often displays layers.



Photo 3: Rough to the touch, it sometimes exhibits layers, and ranges in color from brown to white.



Photo 4: Any small, generally smooth rock. The name simply means "small rock".



Photo 5: A rock that feels smooth to the touch, but forms sharp edges when broken. It is found as loose rocks, especially in stream beds. It is used to make wiipica (arrowheads).



Photo 6: This describes the gray crystals seen at the bottom of this rock. It was mined in northeastern Oklahoma and pieces can still be found there. It is rare in other parts of Myaamionki.

Myaamia Word List:

ahsenintehsi (pebble) ahsenipi (lead) kaayohsena (sandstone) mahkatewi (coal)
 waapahsena (limestone or dolomite) wiipici (chert or flint)



peenaalinta...One who is born

Isabelle Candis Schlotthauer was born on August 10, 2011, in Coeur d' Alene, ID, to proud parents Brent and Tiffany Schlotthauer. Isabelle weighed 8 lbs, 10 oz, and measured 21.25" long. Isabelle's grandparents are Shirley Ward of Coeur d' Alene, ID, David & Robin Schlotthauer of Blanchard, ID, John & Candis Hunt of Coeur d' Alene, ID, (and great-grandmother Marie Steele). She is great-granddaughter to late Anna Mae Leonard. Isabelle is descended from the Leonard and Geboe Family lines. Her great-great-grandfather is late James Wilbur Leonard. Isabelle is a cousin to our late Chief Floyd Leonard.



Isabelle Candis Schlotthauer

Colt Garrett Schlotthauer was born on July 18, 2011 in Coeur d' Alene, ID, to proud parents Ross Schlotthauer and Amanda Stachar. Colt weighed 8 lbs, 1 oz, and measured 21" long. Colt's grandparents are Shirley Ward of Coeur d' Alene, ID, David & Robin Schlotthauer of Blanchard, ID, Theodore and Sue Stachar of Melissa, TX, (and late great-grandparents Walter and Vera Keenan). He is great-grandson to late Anna Mae Leonard. Colt is descended from the Leonard and Geboe Family lines. His great-great-grandfather is late James Wilbur Leonard. Colt is a cousin to our late Chief Floyd Leonard.



Colt Garrett Schlotthauer

Jeremy Paul Weber was born on September 18, 2012 to Dr. Crystal (Redden) Weber and husband Aaron, of Porter, TX. Jeremy weighed 8 lb, 7 oz, and measured 21" long. Paternal grandparents are Jim Weber and Melanie Trook. Maternal grandparents are Kathy Redden and John Redden.



Jeremy Paul Weber and mother, Dr. Crystal (Redden) Weber

Gracelyn Isabella Tedder was born on September 21, 2012 at 8:03 p.m. at Stanton County Hospital, Johnson, KS. She weighed 7 lbs, 7 oz, and was 21" in length. Her proud 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 (Walker) Tedder and husband George. Great-great grandparents were the late Tribal members Mildred (Watson) Walker and Freeman Walker, Sr. Her great-great-great-great Grandfather was Chief John Roubidoux. Gracelyn was welcomed home by siblings and Tribal members Porter "Cole", Jocelyn Elizabeth, and Madilyn Alexander Tedder.



Gracelyn Isabella Tedder

NOTICE: Applications for enrollment in the Miami Tribe may be downloaded from the Tribal website at www.miamination.com/mto/enrollment.html or by clicking on the enrollment link located in the column on the left side of the home page.

Planning to give your child a myaamia name? The Cultural Resource Office can be of assistance. Contact Julie at jolds@miamination.com or 918-542-1445.

waanantakhšinka...

Lying Quietly

Rosie Demo McMMain, Longtime Commerce, Okla. resident and business owner, Rosie E. McMMain, passed away Monday, Nov. 19, 2012 at Freeman Health System, Joplin, Mo., with her family at her side. She was 91 years old.



Rosie (Demo) McMMain

Rosie was born August 1, 1921 in Miami, Okla. to Charles and Willis (Bailey) Demo. She was a graduate of Miami High School, Class of 1938. On November 22, 1939, she married her true love, Clint McMMain in Columbus, Kan. After almost 48 wonderful years together, Clint preceded her in death on October 16, 1987.

Rosie was the owner and operator of the Commerce Lumber Yard and the Marcon Gift Shop in Commerce for many years, before retiring. She was an avid homemaker and a remarkable cook. She enjoyed reading, crocheting and music. She was a talented musician and enjoyed playing the piano and organ for family and friends. She was a member of the Eastern Stars and the Mother's Club of Commerce.

Rosie is survived by three sons, Danny McMMain and his wife Cathy, of Joplin, Mo., John McMMain and his wife Bea, of Commerce, and Steve McMMain, of Commerce; two daughters, Connie Long and her husband Don of Ft. Myers, Fla., and Marlene Woodward and her husband Bill, of Commerce; 10 grandchildren; 19 great grandchildren; two great-great grandchildren; one sister, Charlene Harrell, of Inola; and a host of friends.

Services were held at 2 p.m. Wednesday, Nov. 21, 2012 at the Paul Thomas Funeral Home, Commerce. Interment was in Glen-Abbey Memorial Gardens, East of Miami, Okla.

In lieu of flowers, donations may be made to the American Cancer Society, Breast Cancer Research. Online condolences can be made at www.thomasfuneralhomewelchok.com

Services entrusted to Jim Thomas, Thomas Funeral Home, Welch, Okla.

Pallbearers were Trent McMMain, Kevin Long, Michael McMMain, Heath McMMain, Austin McMMain, Braden Smith and Travis Long.

Mark Allen Watson, age 61, died Monday, November 26, 2012 at his home in Troy, MO. He was born February 21, 1951 in Ulysses, KS, the son of Ross Jr. and Minnie L. (Stringer) Watson.

Mark grew up in Manter, KS, and graduated from Stanton County High School with the class of 1969. He served for twelve years for the United States Marine Corp. He served as an avionics electrician during the Vietnam conflict. After his honorable discharge, he worked at Disney Land in California as an electrician. Mark married Carol Lindsey in California. The last 25 years they have called Troy, MO home. Mark enjoyed traveling, fishing, and tending his fruit, herb and flower gardens.

Survivors include one son, Brad Watson and wife Nikki of Troy, MO; daughter Sonja Watson of California, mother, Minnie Watson of Manter, KS; brother Neal Watson and wife Carolyn of Quapaw, OK; two sisters, Susan Walker and husband Gary of McPherson, KS, Marla Welch and husband Greg of Lawrence, KS; and one granddaughter, Aubrey Ann.

Mark is preceded in death by his father; and wife Carol.

Funeral services were held Saturday, December 1, 2012 at 10 a.m. at the United Methodist Church in Manter, KS with Reverend Don Hasty officiating. Interment followed at the Stanton County Cemetery in Johnson, KS with Military Rites conducted by Johnson VFW Post #3684.

Memorial contributions may be given to Wounded Warrior Project, Stanton County EMS or Walsh, CO EMS in care of Garnand Funeral Home, P.O. Box 715, Johnson, KS 67855.



Mildred G. Madison, age 90, of Commerce, OK passed away at her residence Monday, December 3, 2012.

Mildred was born October 11, 1922 to Orville Michael and Mae Pearl (Carver) Fanning in Peoria, OK and had lived in this area all her life.

She worked in factories and grocery stores in her younger years but was full time homemaker for her husband Junior Ray who preceded her in death October 1998.

She was of the Pentecostal faith.

She is preceded in death by her parents, 3 brothers; Don, Harold and Carl Fanning, two sisters, Rosegail and Colleen, grandson Dustin Madison, great great granddaughter Katelynn Turner, daughter Sandi Madison and son Gary Madison.

She is survived by her daughter Velma and husband Leon Turner of Commerce, OK. Two brothers; Paul Fanning of Baxter Springs, KS, Kenneth Fanning of Omaha, NE, one sister, Helen Price of Joplin, MO, 8 grandchildren, 22 great grandchildren and 9 great great grandchildren.

Services were held at 10 a.m., Thursday, November 6, 2012 at the Oak Hill Cemetery in Galena, KS, officiated by Gary Rateke. Interment was in the Oak Hill Cemetery.



Elder Virginia Moore Underhill poses with her Christmas Tree fully decked out in native American ornaments collected through the years.



Miami News Record's 2012 "Baby of the Year" was Tribal Member Hollynn Lawson. Hollynn is the daughter of Tribal member Gage Lawson and Lindsey Hough.

COLLEGE FINANCIAL AID AND SCHOLARSHIP APPLICATIONS

Now is the time to begin filling out applications for colleges and applying for financial aid and scholarships. Miami Nation scholarship applications are due in the office by May 1, 2013. Late applications will not be considered. Check the Tribal website at <http://www.miamination.com> under "Education" to find out about scholarships offered for Tribal members. Links to other scholarships and the Collegiate Loan Program are also listed. Also, check out the Community Bulletin Board for other scholarship opportunities.

Back-to-School fund applications for the Fall 2013 school semester will be mailed out in June 2013. If you have children attending Pre-School (minimum age 4) through 12th grade and do not receive an application, please call the Miami Nation enrollment office to update your address. An application will be available for download at <http://www.miamination.com> on the Community Bulletin Board in June. The deadline will be noted at the bottom of the application. Late applications will not be considered.



Tribal Princess Mia Loring poses with Santa during the 2012 Children's Christmas Party.

The Miami Nation newspaper, aatotankiki myaamiaki, is distributed quarterly to each Tribal household free of charge. It is also available for download from the website at <http://www.miamination.com/mto/newsarchive/> Subscriptions for non-members are available at \$10 per year. Contact Gloria Steed to subscribe at gsteed@miamination.com.

aatotankiki myaamiaki

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www.miamination.com

EDITOR'S NOTES:

Aatotankiki Myaamiaki is printed in Stigler, Oklahoma by Stigler Printing. Publication design and layout is done in-house by the Cultural Resources Office staff.

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