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## Tribal News

New Education Office	5A
Tribal Attorney honored...	6A
Prairie Sun Casino...	7A
New Health Clinic...	8A
History...	2B
Deaths ...	6B
Honors...	6B
Births...	7B
Geboe House...	8B
Drake Heritage Farm...	8B
Language Project...	1C
Eewansaapita...	2C

# Myaamia Project Matures to Myaamia Center

Staff Article

Oxford, OH - In January the Myaamia Project evolved into the new Myaamia Center at Miami University. The move to "center" status elevates the work of the former Project at both the University and national level. The most significant change observed with this move is the reorganization of former Myaamia Project staff and resources into something more secure to allow for growth.

The Myaamia Center will continue with the Project's mission to "...advance the research needs of the Miami Tribe of Oklahoma with emphasis on Myaamia language, culture, and history." We will also strengthen our relationship with the Miami Tribe's Myaamia Education Office (MEO) by training teachers and developing curriculum for current and future tribal educational programs. The collaborative efforts between the new Myaamia Education Office and the Myaamia Center should create many more learning opportunities for tribal members on a broader scale.

We would like to take a moment and share with you some of the more significant changes to the operating structure of the Myaamia Center, which include the development of internal

offices. These offices reflect a focus that has emerged over the years. Following is a list of the new offices with brief descriptions of their function:

**Technology and Publications Office** – This office will make available, through printed and on-line resources, information and knowledge derived through the work of Myaamia Center. Tribal member Andrew J. Strack will lead the efforts of this office along with assistance from Elise Brauckmann who has been providing increasing support in publication layout and design.

**Education and Outreach Of-**

**ice** – This office will work closely with the Miami Tribe's Myaamia Education Office to supply program needs. The main function of the Myaamia Center's Education and Outreach office is to direct curricular development and provide teacher training, in addition to ongoing research in Myaamia history and developing Myaamia educational models. Tribal member George Ironstrack will lead the efforts of this office.

**Language Research Office** – This office will continue the huge task of transcribing and translating the massive language record we

*Continued on page 5A.*



Chief's Report, pg. 2A



Judy Davis Appointed to State Education Committee, pg. 8A



Kelsey Young Honored, pg. 8A



Miami University Provost Jim Oris (left) shakes hands with Myaamia Project Director Daryl Baldwin, with Chief Tom Gamble and Councilperson Scott Willard looking on, during a presentation at the Longhouse, on January 28, formally announcing the University's decision to give the Myaamia Project a new status as the Myaamia Center. Photo by Andrew Strack.

## Time Capsule Placed at Drake House

By Julie Olds

On January 29, 2013 the Miami Tribe welcomed myaamia citizens (including descendents of Jane Drake) and guests to the historic Drake House to witness the placing of a time capsule relating to the home.

Guests gathered on the northwest lawn in front of the new north wing restoration to hear Tribal Secretary Sarah Lawson read aloud a list of items to be placed into the capsule. Items included photos of the Drake home and family, original square nails found during the house restoration, old and current newspapers, a copy of the Tribal budget for the month, etc.

The capsule was sealed and Construction Manager John Cunningham climbed the scaffolding to place the container into a special niche, created for the occasion, in the exterior of the new rock fire place.

The time capsule is set to be opened by Tribal leadership in fifty years.



Tribal members and guests surround the west porch of the newly restored north wing of the historic Drake House to witness the creation of a time capsule relating to the history of the property. The capsule was sealed into the exterior stone fireplace and will not be opened until the year 2063. Photo by Andrew Strack.

**THE 2013 MEETING OF THE GENERAL COUNCIL IS SET FOR SATURDAY, JUNE 1, 2013 AT 9 AM IN THE NEW MULTI-PURPOSE BLDG. IN MIAMI, OK. SEE INSERT FOR THIS AND OTHER EVENTS.**

**ABOUT OUR BANNER IMAGE:** The banner image selected for this spring edition of aatotankiki myaamiaki honors eeyoonsaaweekisa (Red Bud Tree).  
**BANNER PHOTO CREDIT:** Karen Baldwin, Liberty, IN

# aacimwita akima: The Chief Reports Chief Thomas E. Gamble, katakimaankwa

Aya ceeki eeweemaakiki – greetings to all my Myaamia relatives and fellow citizens of the Sovereign Myaamia Nation. It is my honor to come before you, the General Council of the Miami Tribe of Oklahoma, to report to you the state of this great Nation. Once again I have a very busy and exciting year of events and activities to report to you, the people of this great Tribe. Through this challenging past year of national economic hardship, drought, presidential campaigns and elections, and state challenges to our sovereignty, the Tribe has maintained its economic stability and political vitality.

Through this state of the Nation I will discuss the highlights of the past year in the areas of external government relations, internal Tribal government development, economic development, community events and tribal events that have taken place since last we met on June 2, 2012.

## GOVERNMENT RELATIONS

As I have reported over the past years, the Tribe remains a well-respected and well-recognized tribal government across Indian Country. The Tribe maintains a strong relationship with all levels of government. In particular, the Tribe has many strong supporters in the Federal government including the U.S. Department of Commerce, the Office of Indian Energy and Economic Development for the Bureau of Indian Affairs, and the U.S. Department of Interior.

As the Chief of this Tribe I continue to meet monthly with the other Tribal leaders of the nine (9) Tribes in Northeast Oklahoma that comprise the Inter-Tribal Council (ITC). We have had some interesting and challenging issues come before the ITC. Some issues currently under discussion include the need for the State to recognize and acknowledge the water rights of the Tribes in Oklahoma, and specific issues relating to Tribes in Northeast Oklahoma. Understanding that there is strength in numbers, the ITC is planning a strategy to ensure that the Tribes of Northeast Oklahoma are heard.

Another instance where ITC unity is important stems from a December 21, 2012 letter from Governor Mary Fallin notifying the Tribes that she intended to negotiate new terms to the Tribal State Tobacco Compacts prior to the expiration of the existing Compact on June 30, 2013. The governor expressed a desire to meet with the tribes individually to negotiate terms.

Recognizing that the State will watch closely to see whether the Tribes in Oklahoma will be united in approach concerning Tobacco Compact terms, the Miami hosted meetings for the ITC to discuss Compact issues. Other Tribes have followed suit with the Osage Nation hosting a meeting on March 14th and the Creek Nation hosting a Tribal leader meeting on March 18th.

Second Chief Lankford attended the Osage meeting on the 14th and I attended the meeting on the 18th in Oklahoma City. On the 18th, 32 Tribes were represented with 20 Tribal leaders present. On that day the 20 Tribal leaders signed a letter to Governor Mary Fallin notifying her that the Compacts should be extended to 2017. This meeting was very productive and the unification of the Tribes in the statement sent to the Governor demonstrates that the Tribes are committed to working together for the benefit of Indian Country.

Although tobacco sales are not a high priority for the Miami, other Tribes rely on tobacco sales revenues. Specifically, unification of the Tribes in this round of compact negotiations is important as a precursor to the expiration of the Class II Gaming Compact with the State which expires in 2020. Gaming revenues are big dollars for Oklahoma Tribes. Unification of the Tribes is important in these issues and in other issues, such as Tribal tags, fee to trust land matters, and water rights issues. The Miami will continue to reach out to share information and provide support to work with the other Tribes to achieve our mutual goals of protecting Tribal sovereignty and to protect Tribal business and Tribal revenues.

On a larger scale, the Tribe was proactive and successful this past year in settlement negotiations to resolve a long standing claim of the Miami Tribe against the United States Government. The Miami Tribe brought an action

against the United States for breach of trust, alleging that the Government failed to provide an accounting of the Tribe's Trust Funds and Trust Assets and that it mismanaged those Funds and Assets. We examined the accounts and calculated damages based upon "under investment" and "investment under performance" of the accounts. The Tribe negotiated an appropriate settlement, in return for a release of claims based on these accounts and any past alleged mismanagement of the Tribe's Non-Monetary Trust Assets or Resources. The Agreement is currently pending before the United States Department of Treasury. The settlement money will provide valuable funds for the education program and for other governmental functions.

Another very large and important undertaking has been on-going over the past year and a half. The Tribe has been working diligently to protect our ancestors in our aboriginal homelands in what today is the State of Indiana. Under federal law, the Native American Graves Protection and Repatriation Act (NAGPRA), the State of Indiana and its political subdivisions and other entities are required to comply with NAGPRA by notifying and consulting with Tribes with historic ties to the area if Native American human remains, funerary objects, or objects of cultural patrimony are uncovered or taken into possession. Through formal briefing to the Assistant Secretary of Interior, the Department of Justice and Oklahoma Congressional members the Tribe gave notice of its efforts to bring the State of Indiana into compliance with this important federal law. Following a series of meetings and consultations between the Miami Tribe and specific Indiana entities, it appears the entities recognize and are acknowledging responsibilities to the Tribe under NAGPRA.

The Tribe has proposed Memorandums of Understanding (MOU) with these entities which will serve as guidance with specific protocols in place to notify and consult, how to handle remains, and will address repatriation so the honored ancestors and important grave goods may be returned to the ground for eternal rest. This is a monumental event for the Tribe and I commend our Cultural Resources Office and NAGPRA Team for this hard work.

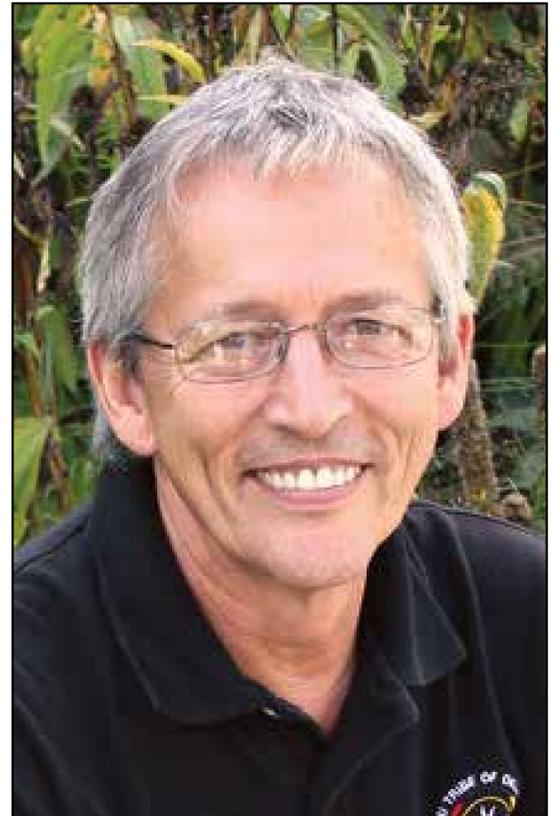
As you will recall, through an Indian Community Development Block Grant (ICDBG), the Tribe, along with other tribes in the area, provided funding to construct the new, state-of-the-art Northeast Tribal Healthcare System (NTHS) which opened in 2012. Because healthcare is so important to the Miami, the Tribe provided funding to construct a 5,463 square foot Education Center connected to the this new facility. This beautiful new addition opened in April, 2013 and will be used for educational training. It is important to the Miami to be good community partners and we are proud to be able to assist in the important area of health education for Native people in this community.

Finally, as you may be aware, the Cobell case is in the settlement payment phase. The Cobell case was a class action law suit filed on June 10, 1996 to resolve claims that the federal government violated its trust duties to individual Indian trust beneficiaries. After more than a decade the case was settled, and on December 11, 2012, the Court approved the commencement of payments to Historical Accounting Class Members. The Historical Accounting Class Members include: 1) Anyone alive on September 30, 2009; 2) Who had an open IIM account anytime between October 25, 1994 and September 30, 2009, and 3) Whose account had at least one cash transaction (that was not later reversed).

Distribution of checks began the week of December 17, 2012 to all living Class Members. The Court has entered a final deadline for submission of claims for the Trust Administration Class. Any claim forms must have been postmarked by March 1, 2013. As the individual tribes do not have any responsibility for the claims and distribution, if you have already filled out a claim form and/or need to update your contact information, call the toll free help line (800-961-6109) or via email at [Info@IndianTrust.com](mailto:Info@IndianTrust.com). If you have any questions about this case please go to [www.indiantrust.com](http://www.indiantrust.com).

## INTERTRIBAL GOVERNMENT

The Miami Tribe continues to grow both



*Chief Tom Gamble*

in membership and in governmental economic development and governmental operations. I am proud to report that the Tribe employs 107 governmental service employees and 80 employees through the business arm of the Tribe, Miami Nation Enterprises. Additional employees are employed through the business interests of MBDA and MNE.

The Tribe continues to administer 17 federal grants and many Self-Governance Programs. The services provided by these grants include housing, social services, day care services, Title VI, cultural preservation, education and economic development. Operation of public service buildings remains an important priority for the Tribe. The Tribe's Myaamia Center provides Title VI services for elders. Over the past year, the Tribe's Title VI, Part A provided 42,624 in-house meals and 14,152 meal route meals for a grand total of 56,776 total meals served to eligible participants. In addition, the Tribe's Title VI, Part A provided supportive services for elders in need due to aging or sickness. Over the past year, 422 Homemaker Units of Service were provided in an effort to improve the quality of life of elders needing additional services in their homes in the event of sickness or aging.

The Tribe also contributed to the assistance of our elders and their caregivers through the Tribe's Caregiver Respite Program. Over the past year, 2,086 respite hours were compensated by the Tribe in an effort to relieve caregivers who work so hard to take care of our elders. This is a \$16,685.75 contribution for the care of our elders.

The Myaamia Wellness Center, where tribal and non-tribal members exercise in a heated therapy pool, and the Myaamia Activities Center, where quilting classes, a library and exercise equipment are available for elders, provide much needed exercise and activities for our Native people and our community. It is important to remember that these services remain possible through some federal grant assistance with an emphasis on revenues from tribal economic development.

The Miami are proud of the hard work performed by our dedicated employees in both our businesses and in our governmental departments. It is impossible to give individual accolades in all of these areas, but for the Tribal Members to understand how hard many work to contribute to the success of this Tribe I will mention a few departments here.

The Natural Resources Office continues its efforts to clean up and develop agricultural lands for expansion of livestock herds and improvements of pecan groves. In addition, the Drake Heritage Farm will mark the beginning of long-awaited efforts to produce a wide variety of garden, horticulture and specialty livestock products that will be available to tribal families. Providing wholesome nutrition and food security for our people are important goals for the future.

The Tribe's accounting offices never seem to

**aacimwita akima: The Chief Reports** Continued from page 2A

get acknowledgement for their hard work and dedication to the Tribe. The numerous and varied functions performed by the Accounting Department include payment of accounts payable invoices, payment of payroll, reconciliation of bank accounts and other general ledger accounts, grant financial reporting, inventorying, accounts receivable invoicing, deposits, budgeting, maintenance and review of accounting data, investment funds, reports for the Business Committee and preparation of data and schedules required for the annual external audit.

Tribes today are not only tribal governments but are multimillion dollar businesses. We have come a long way since 1975 when the Indian Self-Determination Act was passed in an effort to reverse the paternalistic policies enacted upon Native American tribes since the US government created treaties and established the reservation system. Today Tribes are able to expand and prosper in the exercise of self-governance and decision-making involving issues that affect our own people.

As I reported to you last year, the Miami Tribe finished a lengthy and detailed process to create a Long Range Plan. This plan was developed to begin mapping a new direction for the future of the Tribe and its members. The Long Range Plan includes a mission statement, a vision statement, and focus statements for the Tribe on which to build goals and objectives to lay a foundation for the new direction. This Long Range Plan was designed to be a living document which could be revised from time to time as different needs arise.

The Long Range Plan is a huge success and the long hours of hard work dedicated to the completion of the plan has already paid off providing values, focus and goals for both leadership and departments. The Plan is so impressive in its detail that several organizations have asked to view the plan with the thought of emulating its structure and detail. This request validates the professionalism of the employees and leadership who worked so hard to complete this important document.

The important work of the Myaamia Project continues in Oxford, Ohio with the Myaamia language revitalization program. The Myaamia Project involves the study of the Miami language shift and how understanding the process of language shift can aid in reversing language loss. Reclaiming a language requires a great deal of language reconstruction with the aid of linguistics. The dedicated individuals, including three tribal members, work daily through the transcription and translation process.

By mutual agreement, the Myaamia Project general operating and personnel expenses are shared by the Miami Tribe and Miami University. Outside funding is necessary for large-scale projects to expand the work of the Myaamia Project. Recently, the project received a \$124,292 grant from the National Endowment for the Humanities' (NEH) Documenting Endangered Languages (DEL) program. DEL grants are highly competitive and the success in receiving this grant is attributed to the national recognition brought through ten-plus years of work.

Because the work of the Myaamia Project is so important to the Tribe and its members, and the scope of the Project has expanded, the University honored the Tribe with the news in February that the University is expanding the Project into the Myaamia Center. The growth into a Center is a remarkable achievement and underscores the strength and success of the relationship between the University and the Tribe.

**EDUCATION**

Education for Tribal members remains a top priority of the Tribe. The Myaamia Education Office has been diligently working to create new educational initiatives to include lifelong learning. This year the Tribe plans to implement new scholarships. The Tribe is proud to report that all 44 scholarship applicants who submitted applications for scholarships in the fall of 2012 and spring of 2013 received a Tribal scholarship.

The office also oversees the distribution of tribal member benefits for kindergarten through 12th grade. Back-to-school amounts have been increased and are available to eligible tribal

members twice a year. 705 checks were sent out in the Fall of 2012 and 722 checks were sent for the spring 2013. These checks totaled \$84,485.00. A goal of the Myaamia Education Department is to improve student services information.

In support of the Tribe's continued focus on healthcare, the Miami University Department of Nursing is planning a new course for January 2014 that will bring nursing students to Miami, Oklahoma in a new, unique program. The course will be one of several offerings during the first year that Miami University is adding a three week January-term or J-mester to the regular academic calendar.

Three Nursing Faculty members, who were part of the University group that visited for the 2013 Stomp Dance weekend, have the first step well underway. As they explore potential projects for the students during a one-week stay in Miami, ideas are developing to collaborate with both the Title VI program and the Social Services Department. Helping develop the programmatic details along with the faculty members is Tribal member Kimberly Wade who is a 1999 BSN graduate of the Miami University Nursing program. Her knowledge of both the university and the tribal community are very helpful in developing course projects that meet the needs of the Tribe and the students.

As in other classes that have come to work with the Tribe, the staff of the Myaamia Center will provide background material on Myaamia history and culture as an orientation on campus before the students travel to Northeast Oklahoma.

In furtherance of education, and to address the medical needs of our people, in January of this year, the Tribe signed a commitment to work with the University of Oklahoma on an "OK-RCHIP: Oklahoma Rural Cardiovascular Health Improvement Project." This health project will allow for an element of community-based participatory research. This endeavor will bring a greater sense of awareness to the Tribe of the implications of cardiovascular risks and the overall health disparities we face. This partnership is an opportunity to build a strong alliance with the School of Community Medicine and will hopefully evolve into a long-term relationship.

**ECONOMIC DEVELOPMENT**

The focus of most economic development is related to specific projects or development initiatives. I believe the Miami have been successful with economic growth as a result of an economic development environment enhanced by government continuity; separation of business and politics; proper strategy; and coordination of resources.

We are currently in the process of completing the acquisition of a major communications network, and security systems integrator. This company is currently the premiere provider of digital networked communications in the Midwest. It will provide the Tribe with a consistent stream of revenue to promote further economic development as well as additional tribal benefits. This company will be a part of the Tribe's business arm, Miami Nations Enterprises (MNE).

Miami Nation Enterprises remains very busy operating multimillion dollar business operations in a variety of industries. As the business arm of the Tribe, MNE's role in accordance with its vision statement, is to provide funding for Tribal programs in present and future years. This Tribal business branch has continually increased in size and contributions as anticipated. The previous fiscal year's revenues have exceeded expectations in all areas.

Both the Tribe and/or MNE continues to operate the Smoking Crane, the Miami Trader Gift Shop, Josie's Eatery, the Miami Cineplex Theatre, Leonard Learning Center, Service World Computer Center, Miami Business Services (8A business), Rocket Gaming Systems, Miami Tribe Entertainment, a/k/a Prairie Moon Casino, White Loon Excavation and Construction, and the Tribe will soon be opening Prairie Sun Casino.

The Tribe is very proud of Prairie Sun Casino, which is scheduled to open by the end of May. This new facility is truly a tribal venture.

Miami Nation Enterprise 8A business, Miami Business Services, contracted with the Miami Tribe to construct the facility as an 8A project, contracting with tribally-owned and operated White Loon Construction as the Prime Sub-contractor. White Loon then contracted with the necessary subcontractors to complete the myriad construction tasks to create a beautiful casino environment. This new casino boasts a state-of-the-art air filtration system, 251 gaming units, a food court and bar, and reinforced safety room rest rooms for adverse weather.

MNE staff held a series of work force employment recruitment opportunities beginning in February with a recruitment for Miami Tribal members first, which resulted in job applications from some 30+ Miami Tribal Members. Approximately fifty new positions will be filled with this new gaming venue, bringing much needed job opportunities to the Miami economy and our Tribal Members.

The name of the casino, Prairie Sun Casino, was selected by the Business Committee following a submission of names by Tribal Members who participated in a "Name the Casino" contest. The Tribe is confident that Tribal Members will appreciate the simple beauty of this new facility and we look forward to additional revenues generated by this business venture to offset cut backs of federal funds. Under the Indian Gaming Regulatory Act (IGRA) gaming revenues are approved for use only in specific areas, to include: to fund tribal government operations or programs; to provide for the general welfare of the Indian tribe and its members; to promote tribal economic development; to donate to charitable organizations; and to help fund operations of local government agencies.

The Tribe is using important economic development revenues to fund vital Tribal services that you, our members, have identified as priorities—nutrition and other important services for our elders, early childhood development programs, tuition aid for educational opportunities that will assure our members' abilities to lead satisfying and productive lives, and preservation of our cultural heritage. Through these programs, we as Tribal leaders seek to strengthen our tribal membership, honor our duty to our ancestors and our members, and assure that the future of the Tribe will be placed in the hands of educated and dedicated stewards.

A very important business which has enhanced the growth of the tribe and additional benefits for members is the Tribe's internet loan company. The Tribe entered into this business some 9 years ago under Chief Leonard who recognized this business as an opportunity to expand the self-determination of the Tribe. Like the Tribe's 8A company, this company was styled as a mentor protégé company with revenues which provide for education, doubling of tribal member benefits and additional economic development diversification. The financial security of the Tribe stems from the phenomenal growth of the business, a majority of which is represented from reactivation of accounts through return customers.

Through recent work with the Federal Trade Commission (FTC), the Tribe has generated new loan products which address initial concerns of the Commission. Additional adjustments have been made to balance and manage a company which has grown so quickly in such a short amount of time. The importance of revenues from this business cannot be over emphasized. These business revenues funded the construction of Prairie Sun Casino, increased tribal scholarship funds, allowed for additional back-to-school funds, and increased benefits such as elder reimbursement and disability reimbursement programs.

These revenues also provide for the purchase of new enterprises such as the full-service systems integration company mentioned earlier. They will also fund the salary for an on campus resource officer, described in detail below, to patrol the eight Miami Schools to help protect our Native children from the unfortunate violence that seems to proliferate in school systems today. It makes me proud that the Miami are able to contribute to such important work, and the ability to do so is tied directly to our economic success. The Miami remain a very progressive, successful Tribe, recognized as an

*Continued on page 4A*

## aacimwita akima: The Chief Reports Continued from page 3A

economic leader in Indian Country.

Also within the MNE family is Miami Business Services, the Tribe's 8a government contracting company. This company performed at a record revenue level and was able to make a substantial tribal contribution. This company expanded the reach of the Miami Tribe from Delaware to North Carolina, to Washington, D.C., and even to the war zone of Afghanistan. During the most recent completed year, the company was able to fund two Tribal Internships with one of those positions becoming a key member of the Charlotte, N.C. Office.

Big business is certainly exciting with the Miami Tribe, but even our small changes, here at home make a positive difference for our employees and the community. The Tribe opened Josie's Eatery in our tribal headquarters. This quaint restaurant provides home cooked specials and many good menu items. Josie's has become quite popular to Miami locals and for those visiting the casino or gift shop. If you haven't tried the good, home cooked meals at Josie's you won't want to miss it!

### COMMUNITY EVENTS

The Tribe continues to foster a strong, committed partnership within the community through support of many events and initiatives. Throughout the year the Tribe has worked with Northeastern A & M College and AICE, participated in events sponsored by Main Street Miami and additionally has provided support for Safe Haven, a half-way house and temporary home away from home for latch key kids ages 8-12.

On a very sad note, we are aware of the horror and loss the entire country shared on December 14th with the loss of 26 children at Sandy Hook Elementary School. It is shockingly tragic that this type of violence occurs in our schools and in other public buildings today. As good community partners, and in an effort to protect our Native children, the Miami Tribe has provided funds and transportation for a full-time Community Resources Officer for the Miami School system. This position will allow for a full-time Officer to patrol the eight (8) public schools in Miami on a daily basis through week days, to allow for a visual deterrent against violence or bad acts, and to provide for another trusted individual for students to confide in or look to for security while on the school campus.

We are proud to be the first to commit to this important program to protect our youth and hope that, following this one year commitment, other Tribes or local businesses will step forward to see that this important position remain funded to protect our youth. We are able to provide the very important service to community as a direct result of our economic development revenues.

The Tribe, in conjunction with other Ottawa County Tribes plans to be actively involved in, and to be a financial supporter of a project to construct a Native American Cultural Center near the turnpike exit. The purpose of this Native American Cultural Center is to educate

visitors with the history of the Tribes in Ottawa County and to inform them of the success and growth of each Tribe in the present day. The Miami clearly will have much to share and be proud of in this important endeavor. We look forward to working with the other Tribes to see that this Center becomes a reality so that we may share with visitors our history, our determination to prevail against all odds to become the strong tribal governments and successful businesses we are today.

### Tribal Events

Again we have had another wonderful year filled with activities and events to reflect on with fondness and thanksgiving. Through the summer the Tribe held our Seventh Annual Summer Youth Language Camp, "eewansaapita", with 22 students participating in this important opportunity to learn and retain the Myaamia language.

During the eewansaapita camp Myaamia tribal youth participated in a La Crosse game with students in the Seneca-Cayuga Tribe's summer youth language program. The game was likely the first time Myaamia and Iroquois peoples have played La Crosse in over 200 years. The eewansaapita program has formally invited the Seneca-Cayuga to a La Crosse game this summer on Miami lands. The Tribe is working to construct a new La Cross field behind the Myaamia Center. Currently, under construction in the section of land between the Myaamia Wellness Center and the Myaamia Activities Center is a new auditorium structure to serve as the location for annual meetings, the winter gathering and any other event. The 7,200 square foot building will have a stage at one end and restroom facilities at the other end. Weather permitting, we hope this building will be ready for our 2013 Annual Meeting.

In addition to use this summer, this building will be ready for use in 2014 for our Winter Gathering as well. Winter Gathering this year was held on January 26th and 27th and was another huge success. Over 500 people attended the dance to enjoy the afternoon gourd dance, evening meal served by Tribal leadership, evening stomp dance and many vendor booths. There were many Miami present, as well as members from other surrounding tribes. Miami University sent a commercial bus filled with students and faculty to enjoy the Winter Gathering. We look forward to holding Winter Gathering 2014 on our own property in the new auditorium.

On the evening prior to the Winter Gathering, myaamia citizens and guests gathered at the Ethel Miller Moore Cultural Education Center (Longhouse) for a power point presentation on the history of the Drake House. Dinner was served and followed by myaamia winter stories.

On this same evening, Miami University Provost, Jim Oris, presented Tribal leadership with the Myaamia Center letter of acceptance which provides for the expansion of the Myaamia Project to the "Myaamia Center." The expansion of the Myaamia Project to "Center"

status is truly a momentous event which honors the reciprocal relationship of trust and respect between the Tribe and the University.

Future construction planned for the Myaamia Activity Complex location include new powwow grounds adjacent to the La Cross field. We are in the process of designing the new powwow grounds and look forward to completion of this construction in the spring of 2014.

Additional current construction includes the recent construction at the historic Drake Allotment House. The Drake House was purchased in 2005 with a vision of Tribal leadership to restore the historic home for use and education of the myaamia community. This majestic home, built in the 1880's by Jane Drake and her husband, Milton, housed their family of 14 (including 12 children) in spacious comfort for the times. The "T" shaped two-story farm house boasted approximately 3,000 square feet until the north wing of the house was destroyed in the early 1900's under unknown circumstances today.

In 2012 Tribal leadership approved a plan to rebuild the north wing in the original footprint. Using early photographs the new north wing has been re-constructed externally as visually close to historic records as possible. Inside the new space includes four bedrooms, one bathroom upstairs with a spacious, open living space downstairs accented by a large wall fireplace constructed of stylish stonework. The homes external grandeur is highlighted by four large porches totaling approximately 400 square feet of outdoor leisure space.

The Drake House construction and renovation was completed in early spring 2013. Plans are in place to build raised bed gardens outside of the home in an effort to implement a horticulture food crop which was discussed above under the plans from Natural Resources.

We are proud of the ability of the Tribe to revive the beauty of this historic home and to preserve this location for future generations. Reconstruction of important, historic facilities and new construction allow for the Tribe to accommodate the growth of the Tribe and needs of our Members. We are proud to be able to complete this important work and will continue to strive to grow our businesses and diversify our economic development to allow for the growth and expansion we need and deserve.

I would like to extend a "mihšineewe" (big thank you) to all of you who make the events of the Tribe and the successes of the Tribe possible. Whether we are Tribal Leaders, tribal employees, or Tribal Members, we all work in our own way to make this Tribe the success that it is today. With continued hard work and dedication, the future of the Miami Tribe remains bright.

Thank you for your trust and support.

Tom Gamble  
Chief



*Work is well underway in the construction of the new 7,200 square foot multi-purpose facility. The building is designed to seat approximately 250 people and will be the new home of the Nation's annual General Council Meeting and will provide ample space for special events and education programs. The new building is the fourth structure in the building complex known as the MAC (Myaamia Activities Complex) located on E. 65 Road two miles west of North Miami, OK.*

**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](mailto:cgibson@miamination.com).**



# New Myaamia Education Office Launched By Julie Olds

In 2005 the Tribal Business Committee created a new organizational structure for Tribal operations founded on the rights and responsibilities of sovereign status. The structure approved included the identification of 8 specific offices of responsibility to the Miami nation; Finance, Programs, Cultural Resources, Natural Resources, Human Resources, Safety, Infrastructure and Education. Of the 8 offices identified only 7 were formally initiated in 2005. The Education Office was put on hold to allow time for community assessment and program development.

In the same year the Tribe launched the Eewansaapita Program (youth language initiative) which has grown extensively. The success of the youth program is attributed to the quality of the myaamia based curriculum, created by the Myaamia Center, and to a qualified and committed staff.

The Cultural Resources Office, with the Myaamia Center, has distributed a number of adult language education materials to Tribal member households over the past decade. The materials have served to encourage language learning and use in the home and have generated new interest in adult language classes. Soon a special project designed to assess community interest in language learning will begin.

The Miami Nation created a scholarship program for college students over a decade ago. Over time the scholarship program has grown and now offers 44 annual scholarships to Tribal members who meet the required qualifications.

Another program servicing the education needs of the Tribe is the semi-annual Back-to-School Program which provides funds to each Tribal student, aged Pre-K through Grade 12, who complete the required application by the fall and spring semester deadlines.

The youth program, adult interest level, and existing student services programs have matured the Miami Tribe's education effort which

required the formal opening of the long awaited Myaamia Education Office.

On April 5, 2013 the Tribal Business Committee approved, by Resolution, the re-formation of the Education Department (created in 2012) to the new Myaamia Education Office and named Ms. Gloria Steed to the position of Myaamia Education Officer. Ms. Steed brings a Masters Degree in Education from University of Northern Colorado, an Administrator's Certification from Denver University and 13 years experience in school administration to her new position. Mrs. Donya Williams, who has been working in student services for the past 5 years, was approved as Student Services Coordinator.

While stepping up to take on the existing education initiatives of the Tribe, the Business Committee, through the Myaamia Education Office, is committed to the necessary planning and development needed for such an effort. The Business Committee named a team of advisors who make up the Myaamia Education Advisory Committee (MEAC). Those serving on the MEAC are; Gloria Steed, First Councilperson Donya Williams, and Second Councilperson Scott Willard. These are joined by Bobbe Burke, Susan Mosely-Howard, George Ironstrack, and Daryl Baldwin. These MEAC members are all strong education leaders from Miami University and bring their degrees and years of leadership to the work of planning, building and fortifying the Myaamia Education Office.

Tribal members should expect to see the Myaamia Education Office establish a new page on the Nation's website and direct mailings relating to scholarships, programs, and the new language assessment project.

Tribal members with education related questions may contact Donya Williams at [dwilliams@miamination.com](mailto:dwilliams@miamination.com) or by phone at 918-542-1445.



*The new logo representing the Myaamia Education Office. The colors of the directions are represented in the colors of the hands reaching toward the medicine leaf held in the hand of an elder (represented by the black hand).*



*Gloria Steed brings a Masters Degree in Education and an Administrator's Certification, along with 13 years experience in Education Administration to her new role as Myaamia Education Officer.*



*Donya Williams has been serving the Myaamia Community for the past 5 years as a student services manager. Mrs. Williams will continue that work in her new role as Student Services Coordinator in the new Myaamia Education Office.*

## Myaamia Project Matures to Myaamia Center

Staff Article, continued from page 1

have to work with. Additionally, this office will continue assisting in the development of language learning aids for community use and promoting continued graduate level studies on our language in order to advance our knowledge of the language. Dr. David Costa will lead the efforts of this office.

**Cultural Ecology Office** – This office will focus on developing Myaamia ecological knowledge and assisting educational initiatives that continue providing plant and other biological information that is reflected in Myaamia language and culture. Myaamia culture and language is ecologically rooted in place and this warrants a focus to better understand this knowledge. Daryl Baldwin will lead the efforts of this office until a new office director can be hired in the future.

These changes are all very significant for us and we hope they will provide more opportunities for tribal members to learn and participate. Language and cultural revitalization efforts are now more than 20 years old for our community. We have come a long way in our understanding of our indigenous knowledge system and have learned how sharing that knowledge has

allowed us, as a community, to begin healing from the past events of relocation and loss. As we increase our ability to provide information to all tribal members, and strengthen the connection between our youth and their heritage, we see positive outcomes that reaffirm the importance of this work.

We are all very pleased and excited that both our tribal leaders and our friends at Miami University have provided us this expanded opportunity and we look forward to the new legs we have underneath this growing effort. To that end, we have developed an icon to represent our collective work that features the neck of ce-ahkwa and the Myaamia word ayaakwaami-siihkaawi "we must strive for it." The Myaamia word embodies the difficult but necessary work of reclaiming our heritage knowledge from the perspective of both students and educators/researchers. As Myaamia Center staff we are committed to providing learning opportunities for everyone who seeks to know more and we hope to continue building a positive relationship among our relatives wherever they may live.



*The Myaamia Center staff: (l to r), Andrew Strack, Elise Brauckmann, Daryl Baldwin, Bobbe Burke and George Ironstrack. Photo, courtesy of the Myaamia Center.*

**Keep up with the Myaamia Center through the website at [www.myaamiacenter.org](http://www.myaamiacenter.org) or through the Face Book page.**

## Tribal Attorney Robin Lash Voted OTGRA Regulator of the Year and National Indian Gaming Assoc. Bruce Longhorn Memorial Award Recipient

Submitted

The Oklahoma Tribal Gaming Regulators Association (OTGRA) member tribes voted to present the 2013 OTGRA Regulator of the Year Award to Robin Lash, Attorney and Gaming Commissioner for the Miami Tribe of Oklahoma. The award was presented on the evening of April 23, 2013 at the OTGRA Spring Conference dinner banquet held at the Chickasaw Nation's prestigious WinStar World Casino.

Robin Lash has served as a Gaming Commissioner and General Counsel for the Miami Tribe of Oklahoma since 2004. Ms. Lash is a co-founder of the OTGRA and has served as its Vice Chairperson since its inception in 2005. Ms. Lash was also an active member of the Tribal Gaming Working Group (TGWG) which worked from 2009 through 2012 to draft proposed regulations for consideration by the National Indian Gaming Commission (NIGC) for Part 543 Minimum Internal Control Standards and Part 547 Technical Standards. Ms. Lash was then appointed by the NIGC in September 2012 to the serve on the NIGC Tribal Advisory Committee, a national committee comprised of 15 gaming regulators across Indian Country, who worked to review the TGWG proposed regulations and make recommendations to the NIGC concerning Part 543 and Part 547.

Ms. Lash was nominated for the prestigious OTGRA award by the Sac and Fox Nation of Oklahoma Gaming Commission. Other nominees for Regulator of the Year award were John Kelly, Executive Director Ottawa Tribe of Oklahoma Gaming Commission; Richard Wood, Gaming Commissioner for the Seneca Cayuga; Steve York, Executive Director Ft. Sill Apache and Gaming Commissioner Apache Tribe; and Kyle Norman, Project Manager Choctaw Nation Gaming Commission.

During the OTGRA banquet, Ms. Lash was presented with another distinguished award from the National Indian Gaming Association (NIGA). NIGA Chairman Ernie Stevens was present to address the OTGRA members as an honored guest speaker and took the opportunity to present the very distinguished NIGA Bruce Longhorn Memorial Award. This award is presented annually by NIGA to recognize individuals for excellence in Indian gaming regulation. Chairman Stevens thanked Ms. Lash for her dedication and hard work over the past decade in the legal realm and gaming realm, not only



*Tribal Attorney Robin Lash*

for the Miami Tribe and the OTGRA, but for Indian Country.

The Bruce Longhorn award commemorates one of the champions of Indian Gaming who helped establish NIGA and its mission to protect and promote the sovereign right of Tribes to conduct Indian gaming. Mr. Longhorn was known for his honesty, fairness and integrity. This renowned award is presented by NIGA to an individual who exhibits these key attributes.

Twenty three Oklahoma tribes attended the OTGRA two-day spring conference, with 170 total conference attendees. The OTGRA spring and fall conferences mirror the National Tribal Gaming Regulators/Commissioners conference in number of attendees. The large number of Oklahoma tribal gaming regulators attending the OTGRA conference trainings reflects the seriousness with which Oklahoma tribal gaming regulators take their work responsibilities. Through these conference trainings, Oklahoma gaming regulators learn valuable information pertaining to the regulations of gaming and have outstanding opportunities to network with other gaming regulators and experts in the field of Indian gaming.

## The Miami Tribe Remembers Sandy Hook Tragedy

The Miami Tribe of Oklahoma is proud to announce the funding for a Community Resources Officer to serve Miami Schools. This position will allow for a full-time Officer to patrol the nine (9) public schools in Miami on a daily basis through week days, to allow for a visual deterrent against violence or potential bad acts, and to provide for another trusted individual for students to confide in or look to for security while on the school campus.

The Miami Tribe implements this new Officer position in memory of the loss of 26 beloved children in the Sandy Hook Elementary School tragedy which shocked and saddened the nation on December 14th. "Our youth are our future," said Chief Gamble of the Miami Tribe, "it is our responsibility as good community partners, and as responsible individuals, to ensure that our children are protected and feel safe while they are at school."

Education is a high priority among the Miami who help fund education for many of its tribal members through scholarships. "Our children attend school to receive an education as a foot hold towards a prosperous and successful future. They shouldn't have to worry about anything else but studying while they are at school." The new Officer will begin patrolling Miami schools

The Miami are proud to be the first to commit to this important program to protect all Miami youth, and hope that, following this one year commitment, other Tribes or local businesses will step forward to see that this important position remain funded to protect the community youth. "It is an honor for the Tribe to serve the Community in this way," said Chief Gamble, "we plan to present Sandy Hook Elementary with a plaque commemorating the institution of this important position here Miami so they will remember that we share in their loss and take responsibility to try to ensure against violence against our children," Chief Gamble said.

## Myaamia Activity Center Hosts 2013 Quilt Show

By Laurie Shade, Title VI Director

The Myaamia Activity Center hosted their 2nd Annual Quilt Show April 15 - 19, 2013. A group of quilters worked diligently on their quilts over the past year. Many of these quilts will find their way as presents for family members, prizes for local fund-raisers, and even as entrants at the Ottawa County Free Fair in Miami, OK in August, 2013. An Activity Center made quilt placed 2nd last year in their first year of competition. Who knows what this year will bring.

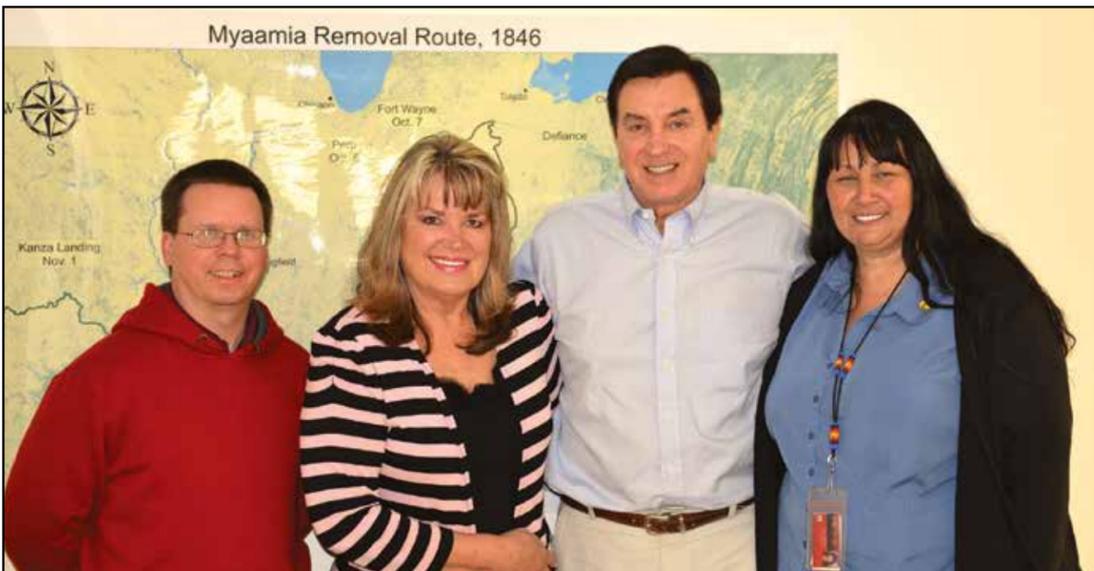
One quilt of interest in this group is the quilt made by Seneca tribal member Wanonia Schmidt. Wanonia has taken great pride and time quilt by hand in the traditional manner. Other quilts in the group have been machine quilted. Quilting instructor Lottie Ludlum of Welch, OK, has been in demand this whole year both in the classroom and with the machine quilting she does for class members in her home.

Anyone wishing to make a quilt may do so by providing their own materials and attending class on Wednesdays 1 - 4 pm. Quilting instruction is provided free of charge by the Miami Nation for your enjoyment and education. Come and take part in a class!

**Check out the new Myaamia Foundation website at <http://www.myaamiafoundation.org>. Come discover what's new, including our grant application process as well as exciting projects funded in the past.**

## keewiikawickiki... *The Visit*

Grandchildren of late Chief Harley Palmer visited Tribal headquarters on May7, 2013. Traveling in from Seattle and Vancouver, WA were sister and brother Katie (Coulter) Sherwood and Glen Coulter. Their mother was the late Mary Elizabeth (Palmer) Coulter. The two visited the Tribal archives, Cultural Resources Office and toured a number of properties with First Councilperson Donya Williams.



*Pictured at right; Second Councilperson Scott Willard, Katie Sherwood, Glen Coulter and First Councilperson Donya Williams*

**ATTENTION Descendents of Oklahoma allottees, we need your help! Contact Meghan Dorey in the MHMA to learn how you can assist us with our Allotment History Project!**



# aahsanteeki: Here Comes the Sun! New Miami Nation Casino Set to Open in late May, 2013

Staff Article



The new Prairie Sun Casino is set to open on May 27, 2013. The casino is located west of North Miami at 3411 P. Street NW, just south of the intersection of 65 Road/Newman Road and P Street.

MNE Director of Gaming/General Manager Ben Barnes reports the facility will employ 47 people and offer 251 machines, an ATM, Ticket-In-Ticket-Out, and a unique eatery called "Wiihsiniko" (Eat!)

A ribbon cutting ceremony will be held on June 1 at 3 pm. All Tribal Members are welcome and encouraged to attend.



The exterior of the new Prairie Sun Casino. Landscaping, machine installation and finishing touches are underway. Staff photo.



Tribal members Travis Hoots (above left) and Todd Gainer (above right) were part of the construction crew at the new Prairie Sun Casino. Todd Gainer is a Security Guard for the new casino.

Prairie Sun employee, and Tribal member, Kayla Underhill installs one of the 251 machines in the new hall. Staff photo.



The bathrooms at the new Prairie Sun Casino are trimmed with myaamia ribbonwork on inlaid wall tile. WC Flooring, owned by Tribal member Brad Grimes did the tile installation for the new structure. Pictured above are Tribal member Don Grimes, of WC Flooring, Second Chief Doug Lankford, and Tribal Member Jody Gamble. Chief Lankford is over technology for the Tribe and handled the intricate wiring and server installation for the casino. Jody Gamble has served as construction manager for the facility. Staff photo.



Laughing Waters, LLC, a Native Woman owned and operated company, installed the unique casino floor. Laughing Waters team members, pictured above, during the installation are, l to r, Jeffrey Heath, carpenter; Ginger Stevens, President/Owner; and Gary Stevens, Director of Field Operations. kweehsitoolaanki

**A RIBBON CUTTING CEREMONY IS SET FOR THE NEW PRAIRIE SUN CASINO ON SATURDAY, JUNE 1, AT 3 P.M. ALL TRIBAL MEMBERS ARE WELCOME!**

## Oklahoma Governor Appoints Former Myaamia Chief Judy Davis to Advisory Council on Indian Education Submitted

Oklahoma Governor Mary Fallin recently appointed former Miami Nation Chief Judy C. Davis to the Oklahoma Advisory Council on Indian Education.

Chief Davis served on the Miami tribal business committee for 25 years -- the only person to serve in every elected position on the council and the only woman to serve as Chief.

During her tenure on the business committee, she championed education and elder issues. She continues to serve as chairman of the Myaamia Scholarship Selection Committee.

Chief Davis worked with three other tribal chiefs: Edward Cy Leonard, Floyd Leonard and Tom Gamble and most recently served out a short-term appointment to the business committee last year filling an unexpired term at the appointment of Chief Gamble.

She is a retired educator having taught business at Picher and Wyandotte High schools for a combined 24 years. She is past president of the Wyandotte Ed-

ucation Association.

Chief Davis is the great-great granddaughter of Miami tribal leader Peter Coonsoonjah LaFerriere, the great granddaughter of Henry LaFalier, granddaughter of Ernest LaFalier and daughter of tribal elder the late Edna R. Lester.

She was one of 50 Native Americans honored at the 2011 AARP Indian Elder Honors, is a past participant in the National Congress of American Indians and has been on several delegations representing the nation during cultural exchanges at Miami University. In addition to her continued involvement with the tribe, she is president-elect of the Auxiliary at Baptist Integris Hospital in Miami and has been active in the Northeastern Baptist Association for more than 45 years.

Chief Davis is married to Lonnie E. Davis and resides on her family land approximately two miles from the original LaFalier allotment near the Oklahoma/Kansas border in Ottawa County.



*Judy Davis*

## Kelsey Young Elected to National Leadership Role Submitted

Tribal Member, and Miami University graduate, Kelsey Young, a third-year dual-degree physician assistant (PA)/M.P.H. student, at the George Washington University (GW) School of Medicine and Health Sciences (SMHS) will soon begin her duties as chief delegate for the Student Academy of the American Academy of Physician Assistants (SAAAPA).

Young is excited by the opportunity to lead other PA student delegates and to be intricately involved in the policy making process at American Academy of Physician Assistants (AAPA). The AAPA was created to foster professional growth and acknowledge the work of PAs, AAPA by supporting their efforts to improve the quality, accessibility, and cost-effectiveness of patient-centered health care. Driven

by her interest in medicine, Young decided to pursue a career as a PA because of the flexibility it offered.

In her new role, Young will play a pivotal role in AAPA's annual conference. Her first responsibility as chief delegate is to help prepare PA student delegates for the annual spring event.

Also on her agenda is developing a mentorship program for PAs and delegates as a way to increase communication. For Young, the conference is great way to get PA students involved and gain a better understanding of the issues pertaining to the profession.

As chief delegate, Young hopes to encourage more student involvement in SAAAPA leadership, as well as in the organization itself.



*Kelsey Young*

## New Northeastern Tribal Health System Facility Opened Submitted

The new Indian health facility has opened in Miami replacing the old facility located adjacent to the Miami Tribal headquarters. Funding for the Northeastern Tribal Health System (NTHS) facility was through a combination of Indian Community Development Block Grants (ICDBG), and contributions from the NTHS Governing Board. The funding allowed for the construction of a 52,000 sq. ft. facility on trust land that is leased from the Peoria Tribe. An additional grant was awarded to the Miami Tribe and Northeastern Tribal Health System to construct a 5,000 sq. ft. Health Education Center attached to the medical facility.

A Project Management Team was created in 2009 to oversee the design and construction of the new health facility. The team consisted of Donna Mercer, a representative from the Quapaw Tribe, Project Director, Kim Chuculate, Team Members Sharon Dawes, Pat Hecksher and Jason Flatter.

The Inter-Tribal Council formulated a letter to the U.S. Department of Housing and Urban Development, Southern Plains Region to request a Waiver of Requirements on the construction project. Initially, each block grant was given to the Tribes to develop individual clinic space for each department. The request from the Inter-Tribal Council to combine the

departments with the ICDBG Block grant monies, to construct a medical facility under one roof was granted by the U.S. Department of Housing and Urban Development.

Following the ICDBG guidelines, a Request for Qualifications (RFQ) was sent out to advertise for bidding on the construction project. Twenty-one (21) construction companies submitted packets and six (6) of the companies were interviewed by the Project Management Team. The team selected a Native American owned company, Oakridge Builders, a division of FlintCo, to build the new facility. Oakridge Builders in partnership with Fritz-Baily Architects were approved by the NTHS Governing Board to construct the new medical facility.

The US Corp of Engineers served as the technical advisor throughout the process of construction. They assist NTHS and the Tribes with the contract solicitation, selection, design review, quality assurance, final and warranty inspections.

The construction project was supported by area Tribes, the Inter-Tribal Council and the Northeastern Tribal Health System Governing Board and those who have a vested interest in the improvement of health services for our tribal members and the Native American community.



*The Miami Tribe's exhibit, created by MHMA archivist Meghan Dorey, located inside the NTHS clinic.*



*The beautiful entrance to the new Northeastern Tribal Health System's clinic located on Hwy 137 2 miles north of the Miami Nation headquarters in Miami, OK.*



*A stone fireplace graces the central breezeway/patient waiting area of the new NTHS clinic.*

## Allotment Grant Research Yields New Images

By Julie Olds, Cultural Resources Officer

When the Cultural Resources Office applied for a 2012 National Historic Preservation Fund Grant to recreate the map of Miami allotments in Indian Territory the project was written with much broader intent. The research effort to recreate the map would, or should, naturally yield significant information relating to the history of allotment and the Miami people who received allotments. And the project is doing just that.

The allotment research team is made up of Meghan Dorey (archivist), George Ironstrack (historian), George Strack (THPO) and Julie Olds (CRO). This team is also supported by a number of research professionals with expertise in research, including Dr. Dolph Greenberg, Miami University retired.

This project will certainly yield extensive historical information about our ancestors who made their way from Kansas to Indian Territory/Oklahoma following the 1867 Treaty. Some descendants have begun to contribute to the project by donating high resolution scanned images of their ancestors who were among the original allottees.

Gary Parsons submitted images of George and Mary (Drake) VanDusen and Oscar LaFalier. Brooke (Evans) Eastburn submitted a photo of the Silver (Dollar) Lucas family. Many others have sent genealogical information and family stories that have been very helpful to the project as well.

The allotment map/history project is set for completion in the summer of 2014. We will continue to work hard on this worthy project but must solicit the help of the descendants of each of the Oklahoma allottees. We beg your participation through your submission of copies of photos, allotment records, stories, and genealogy information. Please be certain to scan your submissions at 300 dpi. Please mail to the Myaamia Heritage Museum & Archive in care of Meghan Dorey, Archivist at 202 S. Eight Tribes Trail, Miami, OK 74354. You can also email your images and scanned documents to Meghan at [mdorey@miamination.com](mailto:mdorey@miamination.com). If you need assistance scanning or documenting your information you can call Meghan directly at 918-541-1305.



Photo of Oscar LaFalier submitted by Gary Parsons.



Photo of George and Mary (Drake) VanDusen submitted by Gary Parsons.



Photo of the Silver Dollar Lucas family submitted by Brooke (Evans) Eastburn.

## aancihtonki kiihkihsenki - A Mended Picture

By George Ironstrack, Asst. Director, Myaamia Center

On the first page of this year's lunar calendar, you may have noticed the picture titled "aancihtonki kiihkihsenki." In the lower right corner is the original version of this photo showing numerous serious cracks and other damage. The larger photo is the result of the hard work of Elizabeth Brice, the Head of Special Collections and Archives at Miami University and John Millard, Head of the Center for Digital Scholarship also at Miami University. We greatly appreciate Elizabeth and John's help. The photo is of the Strack family, Richardville and Godfroy descendants, in front of their family saloon, which opened around 1880 on family reserve lands south of Fort Wayne, Indiana. Initially it appears that the saloon was called the Blufton Road Tavern as well as Strack and McClaren's Saloon, but in 1894 the establishment redecorated and reopened under the name The Richardville Valley Sample Room. There are many entertaining news stories about the tavern in the Fort Wayne newspapers and perhaps we can share a more substantial article about this in the future. Until recently, the original photo was in the possession of Lew Fox. Mr. Fox is the grandson of Lila McClaren, who is the little girl forth from the left in the white dress. Lila and her brother, Charles McClaren, the little boy sitting on the step second from the right, were the children of Elizabeth Strack McClaren and Jesse McClaren. Elizabeth has not been positively identified in this photo, but she may be the woman seated third from the left. Jesse has also not been positively identified, but he may be the man wearing a hat standing fifth from the left. We still have a lot to learn about this photo and we look forward to talking more with our families about this period of Myaamia history. Neewe to Mr. Fox for sharing these photos. Now that they are scanned, the entire collection can be shared among his entire extended family and digital copies can be archived within the Myaamia Heritage Museum and Archive for all Myaamia people to enjoy and learn from. If you'd like to learn more about how to help preserve, scan, and share your family's heirloom photos, please call or email Meghan Dorey at [MDorey@miamination.com](mailto:MDorey@miamination.com) or (918) 542-1445.



# aacimwinki niimihki šikaakonki - (A Story of a Chicago Fort)

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

In September of 2012, I was approached by the organizers of the Algonquian Conference to participate in a discussion on differing perspectives of the Battle of Fort Dearborn, which took place in the first year of the War of 1812. Oddly, as I began to think about that event from 200 years ago, my thoughts turned to the more recent past: to August of 2006. That summer I experienced odd moment while standing with my nephew Jarrid near the site of Fort Dearborn, on the sidewalk at the corner of Wacker Drive and Michigan Avenue in Chicago. Embedded in the sidewalk at that corner are a series of brass strips embossed with the words “SITE OF FORT DEARBORN.”



*photo1: Strip of brass in Chicago sidewalk laying out the position of Fort Dearborn. Neewe to Karen Baldwin for all of the excellent pictures of the bridge and its associated sculptures and text.*

Jarrid and his sister Jessie were in Chicago to help Tamise, my wife, and I move back to the city from Oxford, Ohio. After the hard day of carrying boxes up three flights of narrow Chicago apartment stairs, I took him out for a trip around downtown. Jarrid descends from Eepiihkaanita, a man also known by the name William Wells. Eepiihkaanita died during the battle that followed the evacuation of Fort Dearborn on August 15, 1812. Because his ancestor died in course of events tied to that place we made it a priority to intentionally go there. It is of course a dramatically changed landscape, the direction and shape of the river have both been altered and all that remains of the fort are the brass strips embedded into concrete skin of the city like a well worn metallic dotted line. A significant part of the ground where the 1812 fort once sat was lost to



*photo2: Northwest corner of the Michigan Avenue Bridge. The pillar includes a relief sculpture by Henry Hering titled “Defense.” More of the brass strips are visible in the pavement in front of the pillar.*

erosion and city planning. Today, the scene is commanded by the Michigan Avenue Bridge, which runs across the Šikaakwa Siippiwi (the Chicago River). The pillars of this bridge “attempt” to tell the story of the city of Chicago and include at least one scene dedicated to the Battle of Fort Dearborn in which Eepiihkaanita gave his life. The “attempt” at telling the story of Chicago starts with explorers and priests and progresses to settlers, defenders, and rebuilders. Along the way it references “savage” Indians as the backdrop to a story focused on the “progress of civilization.”

On that hot day in August, Jarrid and I tried to soak in this scene, standing still as the crowds swirled around us. I do not remember anyone cursing at us for blocking traffic, so we must have been standing to the side. As we stood there, a woman who appeared to be homeless approached us, and for a small donation promised to tell us the history of the fort and of “the massacre.” A friend of hers stood nearby insisting loudly “that she really knew the history of the fort.” We did not have any cash to give her and so we never got hear her story. All these years later I wish I had heard her version of events.

Perhaps there is an irony in the story of Fort Dearborn being told by woman who lives on the streets of a city that rose up, as Ann Durkin Keating says, “from Indian county.” But at that moment, irony was not my mind, all I really wanted was a moment of quiet peace, the span of a few breaths, to visit with the place – to commune with memory, to attempt to connect what is to what was. But the city wouldn’t give us that moment, and we moved on. I remember crossing the Šikaakwa Siippiwi, walking past the pillars that “attempt” to tell the story of Chicago, and I recall talking only briefly with Jarrid about what happened on that day in 1812 when his ancestor died.

It is very difficult to find a beginning point, a place to start describing my own sense of what was horribly wrong with what we experienced that day. Places belong to multiple people and this is no less true of

Šikaakonki. Chicago is a Myaamia place and a Potawatomi place. It belongs to the Inoka (Illinois), the Winnebago, the Sauk, the Meskwaki, the Ottawa, the Ojibwe, and to the generations of immigrants that followed: French, Haitian, British, American, Mexican, Irish, Puerto Rican, Polish, Chinese, and the multitudes of others that I’m sure I’m forgetting. However, embedded in skin of the city at the corner Michigan and Wacker is a story dominated by only one of these groups. The story mentions some of the above groups, but its perspective claims that place as the exclusive property of only one group.

Šikaakonki (Chicago) is my place of birth, and I lived the early years of my life on the northside of the city. I spent the majority of my later childhood in the northwest suburbs and came back to Šikaakonki to attend the University of Illinois Chicago. After graduation, I lived in the city while teaching high school in the Chicago Public School system. After this, I left for a while and then came back, and then left again. I have journeyed to and from Šikaakonki too many times to count. My experience living and not living in Šikaakonki leaves me with deep abiding love for the city and at the same time a deep sense of frustration with it; frustration that rises to surface when I stand next to the bronze strips in the sidewalk at the corner of Wacker and Michigan and look across the Michigan Avenue Bridge at what are likely the sites of Myaamia villages from 300 years ago.

Despite my personal experience with the city and my people’s continued interaction with this place, the monuments to Fort Dearborn leave me feeling like an outsider. The story told by this place leaves little room for any other point of view or experience. A good example of this is the image of Eepiihkaanita on the pillar titled “Defenders” at the southwest corner of the bridge.

To my eye, the image depicts a seemingly non-Indian man fighting against stereotypically “savage” looking Indian men. The image takes a complicated person, complex communities, and an extremely messy civil war and tries to make this story into a simple digestible narrative. It remains, however, a version of events that gives me a serious case of indigestion.

(photo3)

The story of the Battle of Fort Dearborn is also a Myaamia story and events there had a significant impact on our people. From my perspective, to understand this Myaamia story we have look at the context of the Battle of Fort Dearborn and of War of 1812 from a Myaamia point of view. For Myaamia

people the context of the War of 1812 was one utterly failed relationships, rapid social change, massive land loss, and heightened levels of communal stress and ill health. This is not a context of “progress.” It is the context of a people struggling to avoid disintegration. Once we understand this chaotic context, we can better come to terms with why Eepiihkaanita and approximately thirty Myaamia men were at Fort Dearborn in August of 1812, why the battle took place, and why Miamis, Potawatomes, Winnebagos, and Americans (soldiers and noncombatants) lost their lives that day.

Prior to the wars with the Mihši-maalhsa (the Americans), our homelands were defined in terms of where our home villages were, where key resources were located, and where other related and unrelated groups lived. This cultural landscape is what we call Myaamionki today (see image below). Prior to the 1790s, Myaamia people shared a common language and common culture, yet they organized themselves in villages that were relatively socially and politically independent. They came together to share resources, negotiate peace, and make war. However no one village or one leader could force another community, or individual for that matter, to do anything. Our relatively permanent agricultural villages were concentrated on the upper Waapaahšiki Siippiwi (Wabash River) in what we call our heartlands. But the whole of Myaamionki was utilized for hunting, gathering, and trade. Of course, this was a shared landscape with multiple other allied and related groups, each with their own heartland and their own unique culture and language. Over generations, these groups built a series of alliances organized through an extended family that included grandfathers, uncles, elder brothers, and younger siblings. After contact with Europeans, fathers were added to this alliance beginning first with the French, then the British, and ending finally with the Americans. These family relationships had very real roles and responsibilities. This family was the means by which all these unique groups created and maintained peace, however imperfectly.

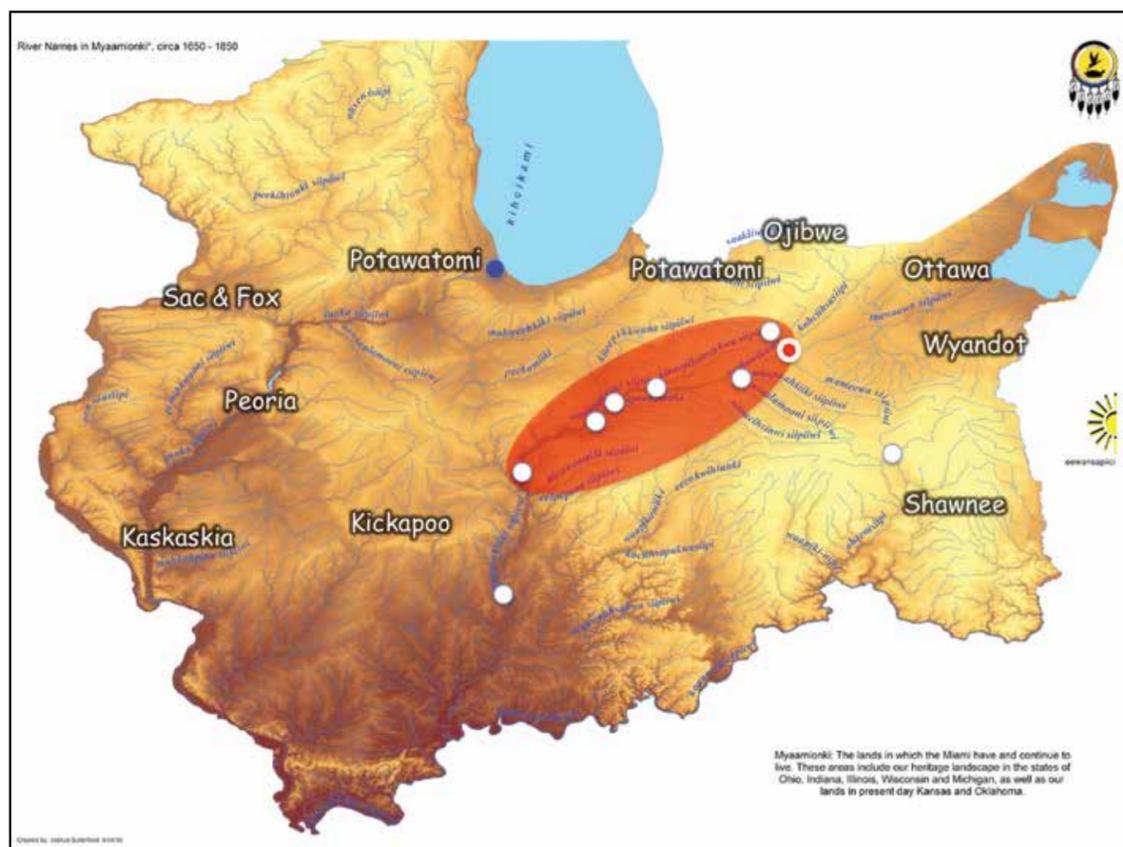
The Americans assumed the role and responsibility of our community’s “father” in a way that was unique from other Europeans: through



*photo3: Closer view of Hering’s “Defense” sculpture. The man in the center with the sword is supposed to be Eepiihkaanita.*

## aacimwinki niimihki šikaakonki - (A Story of a Chicago Fort) Continued from pg. 2B

By George Ironstack, Historian, Asst. Director, Myaamia Center



**photo4: Myaamionki (Place of the Myaamia) with approximate locations of related tribes. The large red oval marks our heartlands on the upper Wabash River, the white circles our largest villages, the white circle with red inset is Kiihkayonki (Ft. Wayne, Indiana), and the blue circle at the southern end of Lake Michigan is Šikaakonki (Chicago).**

conquest. It is within the context of the development of this relationship that Eepiihkaanita (William Wells) was adopted into a Myaamia family. Eepiihkaanita was born around 1770 to a family of Pennsylvanians who moved into Kentucky in the late 1770s. In the early 1780s, Eepiihkaanita was captured by a group of Myaamia men while out hunting with his friends. He was adopted into the family of Aakaawita, a Myaamia leader from the Kineepikomeekwa village (the Eel River community). According to some within the Myaamia community, the young man developed a fondness for cooked ground nut, *Apios americana*, and through this earned his name Eepiihkaanita. From our perspective his name has nothing to do with wild carrots or the color of his hair, we do not know the origin of this particular myth.

Eepiihkaanita became a full member of the Kineepikomeekwa (Eel River) community. He married a Myaamia woman who may have been from that community or perhaps from the Waayaahatanwa (Wea) community downstream on the Wabash River. We do not know how many children they had together, if any. Eventually, Eepiihkaanita became friends with Mihšihkinaahkwa (also known as Little Turtle) and married his daughter Weenankapita. Weenankapita is most often called “Sweet Breeze” in the literature. However, the Myaamia word Weenankapita does not appear to mean “Sweet” or “Breeze.” But as with “carrot top” this particular myth has had a life of its own. Together, Eepiihkaanita and Weenankapita had three known children. Eepiihkaanita grew to adulthood within the communities of Kineepikomeekwa and Kiihkayonki and he helped defend those communities in the 1790s when they were invaded on three occasions by the US army.

During the third invasion, under the leadership of Anthony Wayne, Eepiihkaanita served as a scout working for the US Army, but some Myaamia people remember that Eepiihkaanita’s participation was an intentional and agreed upon attempt to bring the conflict to a speedy conclusion and thereby protect his home communities from the sustained deprivations of war. In this, as in his previous two efforts fighting against Generals Harmer and St. Clair, Eepiihkaanita was successful. Many of our historical allies never forgave him for this seeming betrayal, and at various times in his life there were portions of the Myaamia community who questioned his leadership. However, a large segment of the Myaamia communities on the upper Wabash continued to hold him in high regard all the way until his death in 1812.

Eepiihkaanita served as a translator at the 1795 Treaty of Greenville and at many treaties that followed. Together with his friend Mihšihkinaahkwa, he helped to build a relationship with their new American father. Through these efforts Eepiihkaanita and Mihšihkinaahkwa walked a dangerous line. They attempted to create a context within which Myaamia people and American people could be good neighbors and live at peace with each other. They attempted the difficult task of consolidating Myaamia politics from disparate village-centered organization to a more “national” form of organization. At the same time, they sought to gain extra concessions at the treaty table by aiding in the creation of separate political entities –the Eel River, the Wea, and the Piankashaw. This was one strategy used to reorganize the economy of Myaamia villages, as they could no longer draw on the entirety of Myaamionki for the resources necessary to sustain a thriving and healthy lifestyle. This was a process that negotiators on the American side supported when it met their own needs and resented when it did not, specifically when this strategy slowed down negotiation and increased the price of land sessions. William Henry Harrison, among others, exploited these political divisions to disastrous ends for Myaamia people during the War of 1812 and after.

This strategy eventually failed Mihšihkinaahkwa and Eepiihkaanita, and the 1809 Treaty of Fort Wayne was the tipping point. It is this treaty that the historian John Sugden has called “A Treaty too Far.” Sugden and others convincingly argue that this treaty cemented anti-Amer-

ican sentiment among those associated with the Shawnee prophet, Tenskwatawa and his brother Tecumseh. The Shawnee bothers and their supporters saw the land as “one bowl and one spoon” and therefore wanted no treaties signed without all allied groups agreement. Yet, some Myaamia people were upset with the treaty for the opposite reason. Many within the community saw the land cessions of the 1809 Treaty as solely Myaamia land and therefore resented Mihšihkinaahkwa’s efforts to include the Potawatomi and Delaware in the treaty. They also resented William Henry Harrison and the Americans for this imposition, but they appear to not have resented the land cession in and of itself. Some of those who opposed Mihšihkinaahkwa did eventually ally themselves with the British and their native allies, however it is important to note that their motivations for fighting the Americans were different from Tecumseh’s.

The Shawnee Prophet, Tenskwatawa, and his brother Tecumseh, had unified an intertribal village community at Greenville, Ohio around principles of revitalization and renewal. They looked back to a period prior to the 1795 Treaty of Greenville, when they believed that the British and the French treated their people with more respect and to a time prior to contact with Europeans when all native people treated their environment, especially the fur bearing animals, with greater respect. Tenskwatawa’s vision called for all

native people to give up most European trade goods and especially abstain from the consumption of alcohol.

From 1808 onward, conflict between the Americans and some of the allied groups associated with the Shawnee brothers continued to intensify. From my perspective, the slide towards war began in earnest when Tenskwatawa entered uninvited onto Myaamia lands to settle the village of Prophetstown near the confluence of the Kiteepihkwana Siippiwi (Tippecanoe River) and Waapaahšiki Siippiwi (Wabash River). In the spring of 1808, Myaamia leaders confronted Tenskwatawa while he and his group constructed canoes on the Nimacisinwi Siippiwi (Mississinewa River). Mihšihkinaahkwa delivered his community’s message, which “forbid the Prophet from settling on the Wabash,” and warned him “that if he persisted,” it would be their duty to “cut him off.” Tenskwatawa defied their demand by declaring “that it was not in the power of man to interrupt them. That he would go on, and nothing could stop him.”

The Shawnee brothers’ community was struggling and nearly starving, and Mihšihkinaahkwa felt that their situation in 1808 was clearly “desperate.” Much of the brothers’ support came from northern and western groups, who had to travel considerable distance under the watchful eye of the American military in order to reach Greenville. The move to the Kiteepihkwana Siippiwi increased the distance between the community and American towns, cities, and forts. The move would also place the Shawnee brothers closer to their western allies. The brothers may have also felt more secure about launching violent attacks from this location. However, this last goal was likely not a priority at the time of the relocation.

In early 1800s, violence was definitively not in the interests of Myaamia communities. In the fall of 1811, as William Henry Harrison threatened to attack the Shawnee Brothers’ village on the Kiteepihkwana Siippiwi, Mihšihkinaahkwa pleaded “We pray you not to bloody our ground if you can avoid it... The land on the Wabash is ours we have not put the Prophet there, but on the contrary we have endeavored to stop his going there—he must be considered as setting there without our leave.” Unlike the Delaware who built their villages on the White River at the invitation of the Myaamia, Tenskwatawa and his followers constructed their village against the expressed wishes of Myaamia people. However, Myaamia leaders still wished to avoid violence coming to their doorsteps and to the homes of allied groups, like the their elder brothers, the Shawnee, who were living within our heartlands.

By November of 1811, William Henry Harrison believed he saw an opportune moment to strike at Prophetstown. Tecumseh left the village on a recruiting trip to the south and Harrison believed that this was a moment of weakness he could exploit. On November 7, Harrison and his forces crossed the Waapaahšiki Siippiwi (Wabash River) onto Myaamia lands and goaded the Prophetstown villagers into attacking his camp. It is possible that a few individual Piankashaw men participated in the attack on Harrison’s forces, but Myaamia leaders from the upper Wabash were involved only as ambassadors attempting to keep Harrison’s gambit from resulting in violence.

After the battle on the Kiteepihkwana Siippiwi (Tippecanoe River), Mihšihkinaahkwa pleaded with William Henry Harrison in an attempt to stem violence. Mihšihkinaahkwa saw the clouds of war rising in places beyond the Kiteepihkwana Siippiwi, and he believed that these clouds threatened “to turn our light into darkness.” Stopping the violence, he argued, “may require the united efforts of us all.” He concluded by expressing his hope “that none of us will be found to shrink from the storm that threatens to burst on our nations.” This heartfelt desire to avoid violence was partly the result of the simple reality that most Myaamia villages were within a few short days journey from U.S. cities and forts. The following May, Mihšihkinaahkwa clearly outline his people’s atti-

**aacimwinki niimihki šikaakonki - By George Ironstrack, Continued from page 3B**

tude towards fighting a war against one's close neighbors: "we all see that it would be our immediate ruin to go to war with the white people." A month later, Mihšihkinaahkwa would be laid to rest in a Myaamia burial ground near Kiihkayonki and shortly thereafter all of the hard work undertaken to avoid the expansion of violence would come crashing down around the heads of his people.

by the potential trade goods they could carry home from the evacuated fort and factory at Chicago. Along the way to Dearborn, Eepiihkaanita may have visited for a time with the Potawatomi leader Tobinbee. If this visit took place, it likely was a continuation of Eepiihkaanita and Mihšihkinaahkwa's efforts to preserve the peace established seventeen years earlier in the Treaty of Greenville. Potawatomi villages paralleled

the lake stretching all the way to Dearborn and it is highly likely that Eepiihkaanita saw Potawatomi help as central to any effort at stopping any violence from occurring at Fort Dearborn and maintaining the larger peace established in 1795 at the Treaty of Greenville. (Photo 6)

There was hope for peace at Fort Dearborn and for Myaamia people living around Ft. Wayne. Yet much of this hope had been darkened by the storm clouds of war. There were few good choices left for Myaamia people, and when I look at the final days of Eepiihkaanita's life, I see that he too had few good options left – I can only assume, based on everything else I know of his life, that he did the best he could. When he arrived at Fort Dearborn around August 13 he found yet another "wild horse" of choice. After Captain Heald gave away and destroyed the fort's supplies, they learned from the Potawatomi leader Black Partridge that violence was likely. Without supplies the group could not stay at Dearborn, yet going meant there was a good chance they would be attacked. This moment seems a sadly perfect embodiment of Keetanka's description of the lack of "good" choices available to us at the start of the war, and as I look back on August 15, 1812 with my 20/200 (legally blind) vision of the past I still cannot see any good choices.

That August morning, the residents of Fort Dearborn, soldiers and civilians, marched out the southern gate to the sound of the band playing a death march, and in a broad sense we know what happened next. Eepiihkaanita had blackened his face in preparation – something that Myaamia youth did and some Myaamia people still do when they seek new knowledge and a transformative experience. To face death with calm equanimity was the ultimate challenge of a Myaamia person's life. As they marched out of the fort, they saw that all of the camps located near the fort were emptied and no peaceful escort materialized. The party continued to march south following the lakefront for about two miles. As they reached a set of high sand dunes, Eepiihkaanita observed the ambush taking shape and alerted the soldiers. Fighting began shortly thereafter and within an hour the battle was over.

From all accounts of that day in August, Eepiihkaanita faced death according to Myaamia norms as he defended the residents of Fort Dearborn until the attacking Potawatomi and Winnebago struck him down.

Many in those communities had never forgiven Eepiihkaanita for helping the Americans achieve a quick victory in 1794, yet he was still held in high esteem as a warrior. His niece, Rebecca Heald, and her husband, Nathan, were taken captive during the battle. Rebecca reported that after the battle, the attackers treated Eepiihkaanita's body in a way usually reserved for highly regarded enemies.

The thirty or so Myaamia men who traveled with Eepiihkaanita left as soon as the violence erupted. A few of the accounts claim that before leaving, a rider at the head of group, who may have been from a Myaamia-Potawatomi family, approached the Potawatomi and castigated them

briefly for their "treacherous" conduct. It is likely, that Eepiihkaanita and these unnamed Myaamia men, many of whom were probably his personal friends, discussed the potential of an attack and how they would respond. The Myaamia men took a very important message back to their people in the Fort Wayne area: despite all the effort they had expended to avoid it, the "wild horse" of war was coming to their doorsteps.

A large contingent of Myaamia people were in route to the Piqua Peace Council when word reached them of the fall of Dearborn. Soon after, the group reversed course and rushed home to the Fort Wayne area in order to begin evacuating their villages. It is at this point that Eepiihkaanita's third wife, Polly Geiger Wells, probably went to Piqua. The failure to attend the Piqua Council was one key factor that allowed William Henry Harrison to label all Myaamia people as belligerents and to target Myaamia villages for destruction throughout the fall and winter of 1812.

By the end of August of 1812, tribal peoples allied to the British put Fort Wayne into a state of siege. As they arrived, they delivered a message from Tecumseh telling the Myaamia to "stand aside lest they be crushed beneath his feet by the allied army he was bringing to capture the fort." Despite the claims of John Johnston in 1814, there is no evidence that any Myaamia people participated in the siege of Fort Wayne. However, when William Henry Harrison lifted the siege in the middle of September, he ordered the burning of the large Myaamia villages in the vicinity: namely Turtletown and the Forks of the Wabash. These villages had been mostly evacuated by the time of Harrison's arrival. Harrison saw "no evidence that the inhabitants of the Town [Turtletown] having joined in the hostilities against Fort Wayne but as they had fled from it,



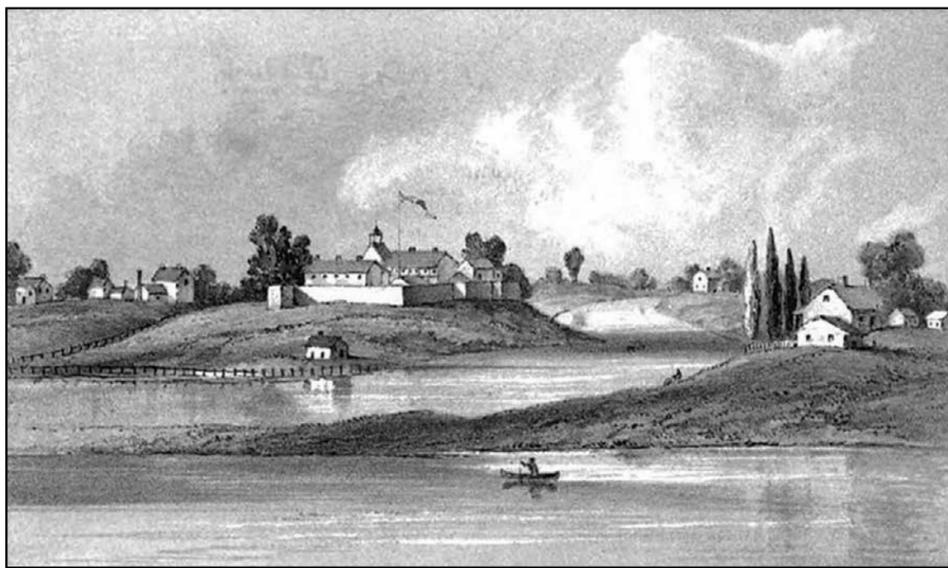
*photo5: Portraits of Eepiihkaanita, also known as William Wells, on the left and Mihšihkinaahkwa, also known as Little Turtle, on the right. The Portrait of Eepiihkaanita was probably taken between 1803-1810 and is in the collection of the Chicago Historical Society. The portrait of Mihšihkinaahkwa was painted by Myaamia artist Julie Olds and is based on available information regarding his appearance.*

This is the Myaamia context for the War of 1812. Near the end of the war, Keetanka publically reflected on these early moments. He said: "we were in a precarious situation; it resembled a wild horse, surrounded on every side by people, endeavoring to catch him, and at last, all fall on him and kill him. When we saw you coming, and found you made the stroke on us, we concluded we were no longer at liberty to choose." War came to our villages like "a wild horse." There was no way left for our people to avoid the conflict, the only choice left was on which side of this "wild horse" our people would stand. In the end, some chose to attempt to escape the violence by taking a neutral stance and relocating; some joined with allied groups to fight with the British; and some joined with other allied groups to fight with the Americans. The feeling of hopelessness that Keetanka described reflected the common realization that none of these choices were "good." none of these choices benefited their communities. All these choices produced nearly the same result.

Early in the war, Eepiihkaanita faced this same "wild horse" of a choice. The United States formerly declared war against Great Britain on June 18, 1812. One of three causes listed in the declaration of war was frontier violence, which the U.S. claimed was perpetrated by Indians on American settlers with the Great Britain's support. On July 14, 1812, Eepiihkaanita's father-in-law and friend Mihšihkinaahkwa passed away. Within a month of his friend's death, Eepiihkaanita received word of the capture of the U.S. fort on Mackinac Island. He also learned that attacks were likely to follow on Fort Dearborn and Fort Wayne and that Detroit was already under siege. Eepiihkaanita evacuated his children to Piqua under the care of his Shawnee friend John Logan. Weenankapita died during the winter of 1805-06, and after a suitable period of mourning, Eepiihkaanita married again. Against his wishes, his third wife, Polly Geiger Wells, remained in Fort Wayne with him.

Eepiihkaanita could have gone to Piqua and could likely have found service with William Henry Harrison, who had come to increasingly value the man's knowledge and influence as tensions increased. He could have even found a way to avoid the conflict all together by returning to his or his wife's family in Kentucky. But he chose a different path, one that resonates with my perception of him as a Myaamia person. Eepiihkaanita traveled to Fort Dearborn for family. He traveled to banks of the Šikaakwa Siipwi (Chicago River) to protect his American family – his niece Rebecca Wells Heald and her husband, Nathan Heald – who was the fort's commanding officer – in their time of need. I believe he also made the dangerous journey from Kiihkayonki (Ft. Wayne) to the Šikaakwa Siipwi to delay and perhaps stop a wave of violence from submerging his home and the homes of his Myaamia family living along the northern Waapaahšiki Siipwi (Wabash River).

Eepiihkaanita left Kiihkayonki on August 8 with about 30 other Myaamia men. This group was the size of a typical war party and probably reflected the regard with which Eepiihkaanita was held as a war leader and negotiator. These men were more than likely also attracted



*photo6: Fort Dearborn in 1831. This drawing shows Fort Dearborn in the decades after the War of 1812. While the structure of the fort is different from the Fort in 1812, the drawing gives a sense of the 1812 fort's position and its surrounding geography.*



**aacimwinki niimihki šikaakonki - By George Ironstrack, Continued from page 4B**

and the corn would support the hostile Indians in a second attempt upon the Fort Wayne, it became necessary for the safety of the place that it should be destroyed.” There was a small skirmish near Turtletown when a few lingering Myaamia men encountered soldiers entering and destroying their homes.

The Myaamia refugees from Turtletown and the Forks of the Wabash moved down the Wabash River Valley and built a series of villages along the Nimacihsinwi Siipiiwi (Mississinewa River) stretching from the confluence with Wabash to what is today Marion, Indiana. During the winter of 1812, Colonel Campbell targeted the Nimacihsinwi villages under the explicit instructions of William Henry Harrison. Harrison stated that he wanted to clear his army’s supply lines, remove safe haven for belligerents, and deprive Myaamia people of their winter food supplies. Campbell’s campaign destroyed three villages, one of which was the Delaware-Myaamia village led by Eempahwita (or Silverheels), and took approximately forty captives. Campbell’s invasion also led to the first clear-cut case of Myaamia violence directed against the United States.

On the morning of December 17, 1812, Campbell’s camp was enveloped in musket fire. The battle continued until sunrise, when the Myaamia and Delaware retreated. The battle was a tactical draw but a strategic Myaamia victory. After the battle, Campbell and his forces retreated to Greenville. They never reached the larger villages located downstream from the battle site. Sadly, this reprieve proved temporary as these larger villages, as well as the three rebuilt after Campbell attack, were destroyed in the summer of 1813.

To the best of my knowledge, it was Campbell’s campaign that convinced hundreds of Myaamia men from the upper Wabash to join their efforts with the British and other allied groups. Wea and Piankashaw men may have already joined the effort by this point, but Myaamia men from the Mississinewa northward appear to have tried their best to remain neutral. As Keetanka described, after the Battle of the Mississinewa, they “were no longer at liberty to choose.” No matter where they went, war followed. By defending themselves they had become belligerents and they had to follow that course until its end. It is important to note that these Myaamia men apparently allied themselves directly to the Wyandot war leader Roundhead and not to Tecumseh.

The end of this alliance came very quickly from a Myaamia point of view. They joined the war effort in December of 1812 and by October of 1813 both Roundhead and Tecumseh were dead, the British alliance had crumbled, and they were left to sue for peace with William Henry Harrison at Detroit.

The end of the War of 1812 marked a tipping point in terms of power between the United States, Myaamia people, and the evolving Myaamia Tribal Nation. Following the War, land treaties came ever more rapidly and with greater pressure to agree to ceding most or all of our historic land base. Eventually the U.S. government added an extreme pressure to agree to removal west of Mississippi. These pressures led to forced removal in 1846 and the fracturing of the Myaamia people into two, and later three, geographic communities. In the years that followed the War of 1812 and the deaths of Mihšihkinaahkwa and Eepiihkaanita, Myaamia leaders tried to distance themselves from the failed policies of these two leaders. Mihšihkinaahkwa is greatly popular among Myaamia and non-Myaamia people today. Yet the survivors of the War of 1812 went to great lengths to repudiate his policies. Some even claimed that this great leader was not even legitimately Myaamia.

By January 1813, Rebecca Wells Heald and her husband Nathan Heald were redeemed from captivity. They eventually adopted Eepiihkaanita’s daughter, Amehkoonsahkwa, also known as Mary Wells Wolcott. The Heald family moved to St. Charles, Missouri in 1817. In Missouri, Amehkoonsahkwa met and married James Wolcott. Nathan Heald was a witness at their marriage and signed their marriage certificate. Like Amehkoonsahkwa Myaamia people found ways to endure following the war. In the decades that followed the end of our final military conflict with the United States, new families formed and the next generation of Myaamia children were brought into the world. The sacrifices of this era of “no good choices” made it possible for Myaamia communities to survive. Many gave their lives in order to ensure this survival. As a result of these sacrifices, Myaamia people, including the descendants of Mihšihkinaahkwa and Eepiihkaanita, still walk arm in arm with their respective Myaamia families and their Tribal Nation.

There is much about the period of time around the War of 1812 that Myaamia people are not aware of or do not understand. The “Civil of 1812” was a complex and chaotic conflict that to this day resists simple representations like the “Defense” pillar on the Michigan Avenue Bridge. We may increase our knowledge of this conflict over time, yet much will likely always remain shrouded by the “dark clouds” that Mihšihkinaahkwa saw descending on his community in the summer of 1812.



**photo7: Battle of Fort Dearborn Park. The text of this sign represents a positive step forward in recognizing the complexities of the War of 1812. The rededication of the park that produced this sign is an example of the good that can come from more inclusive discussions and decision-making.**

tions of this conflict need to take into account more perspectives. In 2009 a community group sought to rename and rededicate the Massacre of Fort Dearborn Park. Eventually, the neighborhood group collaborated with Native people from the American Indian Center in Chicago, an intertribal group, and the Pokagon Band of Potawatomi Indians to write the signage of the park and to jointly create the ceremony that rededicated the park. These correctives begin the process of widening the conversation and add a necessary messiness to the representation of this chaotic period of time. (Photo 7)

At the end of October in 2012, I returned to Šikaakonki yet again to deliver my talk on Fort Dearborn at the 44th Algonquian Conference. That year the conference was hosted and organized by the University of Chicago and held at the Gleacher Center on north bank of the Šikaakwa Siipiiwi just blocks from Lake Michigan. On the second day of the conference, I crossed the Michigan Avenue Bridge on the eastern walkway and turned to the east walking past the small and nearly hidden bust of Jean Baptiste Pointe de Sable, a man of unknown descent who is commonly claimed to be of African origin. Ironically, this person of ambiguous background – which probably includes enslaved Africans – is credited with establishing the first permanent European “settlement” at Chicago.



**Photo 8: Bust of Jean Baptiste Pointe de Sable**

(Photo8)

I followed the stone railing a short distance all the while staring out at the empty blue space that marks the end of the city and the start of the lake. After moving a comfortable distance away from Michigan Avenue, I turned to face the river. In the cold morning breeze, I sipped my coffee and watched the limited boat traffic on that early Saturday morning. I marveled, for 1000th time, at the backward flow of this massive amount of water and of the strangeness of the feeling that the height of my view came from standing on top of the rubble of untold generations of Chicagoans.

I looked down and noticed a small plaque, which read “Kinzie Mansion: Near this site stood Kinzie Mansion, 1784-1832, Home of Pointe Du Saible, Le Mai, and John Kinzie, Chicago’s “First Civilian” Here was born, in 1805, the city’s first white child, Ellen Marion Kinzie.”



**Photo 9: Plaque commemorating the Kinzie Mansion**

Nowhere in vicinity of the Michigan Avenue Bridge, which tries so hard to tell the story of Chicago, did I find reference to the thousands – perhaps tens of thousands – who were born, lived, and died along this river before European settlement. These many thousands called this river valley home, and many of their descendants still do. As I warmed myself with my coffee and returned to watching the river flow backwards, I was reminded yet again of how much work we have left to do if we want to achieve a true “balance of stories.” (Photo9)

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

You can also email me at [ironstgm@MiamiOH.edu](mailto:ironstgm@MiamiOH.edu), call me at 513-529-5648, or write me at

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## waanantakhšinka... *Lying Quietly*

**Catherine M. (Strack) Nagy (Golden Oak Leaf)**, age 84, of Fort Wayne passed away on Sunday, February 3, 2013.

Mrs. Nagy was born in Fort Wayne on October 9, 1928 to the late Charles L. Strack and Priscilla (Freiburger) Strack.

She was married to Augustus "Gus" Nagy for 62 years and will remain forever his Indian princess. She earned her piano teaching certificate from the St. Louis Conservatory of Music. She was a life long member of St. Patrick Catholic Church in Arcola. She sang and directed the choir for 40 years and was director of the Religious Education Program for 25 years. She was a founding member of MIAMI INC and an active member of the Miami Tribe of Oklahoma. She was involved with the Mihšihkinaahkwa powwow in Columbia City and the Akima Pinsewa Awiiki (Chief Richardville House) in Fort Wayne. She was a respected elder in the Native American Community. Her life was dedicated to her love of faith, family, music and Native Americans. She faced her illness with dignity and courage. Now she is with the angels in paradise.

Survivors include: her husband; Augustus "Gus" Nagy of Fort Wayne. two sons; Christopher and Sue Nagy of Kendallville. Matthew Nagy of Fort Wayne. four daughters; Laura Nagy of Fort Wayne. Mary Gatton of Fort Wayne. Catherine Mowry of Fort Wayne. Julia Rhoades of Fort Wayne. 13 spoiled grandchildren and 13 VERY spoiled great grandchildren. one brother; Godfrey and Rita Strack of Fort Wayne. two sisters; Mary Swenda of Fort Wayne. Priscilla VanAllen of Fort Wayne.

She was preceded in death by her parents and four brothers; James Strack, Robert Strack, Charles "Tony" Strack and Edward Strack.

Visitation was held Wednesday, February 6, 2013 from 1:00 to 5:00 and 7:00 to 9:00 PM at St. Patrick Catholic Church hall, 12305 Arcola Road in Fort Wayne and one hour prior to the funeral mass on Thursday. A rosary was held Wednesday at 4:00 PM.

A Mass of Christian Burial was held Thursday, February 7, 2013 at 10:30 AM at St. Patrick Catholic Church. Officiating the funeral service was Father Alex Dodrai. Burial was in St. Patrick Catholic Cemetery in Fort Wayne.

Preferred memorials may be made to St. Patrick Catholic Church, St. Joseph Indian School or MIAMI Aid for Education all in care of the church.

Send a condolence to the family at [www.northernindianafuneralcare.com](http://www.northernindianafuneralcare.com) or Find Us On Facebook.com.



*Catherine (Strack) Nagy*

**Betty Illeene Evans Patterson**, went home to be with the Lord December 16, 2012 after a short illness. She was born September 6, 1928 in Madison, KS to Amber Lucas Evans and Adren Clones Evans, the fifth of eleven children.

Betty married Ben H. (Pat) Patterson June 27, 1948 in Wichita, KS. They were blessed with three children; Pam, Debbie and Melanie. Betty and Pat operated tourist cabins in Green Mtn. Falls for several years before settling in Colorado Springs in 1960.

Betty was a graduate of Madison High School where she lettered in scholastic achievement and was nominated to National Honor Society her Senior year. She then graduated from Wichita Business College and put her clerical skills to use working for Mountain Bell for 20 years. She loved music and dancing with her brother, Dale, as a child and later with husband Pat. She had a fine singing voice and loved singing popular songs and hymns.

Her most cherished accomplishments were her daughters and grandchildren. She loved all for the unique individuals there were. Her legacy to her children and grandchildren was a confident Christian belief in the Work of her Savior, Jesus Christ. Her life was one of unselfish devotion to her family.

Betty was preceded in death by her parents, 2 sisters, 5 brothers and husband. She is survived by 3 siblings, her 3 daughters; sons-in-law, 10 grandchildren, 19 great grandchildren, nieces and nephews.

Graveside services were held on Friday, December 21, at 11 am at Fairview Cemetery with a gathering for family and friends at Sunny Vista Living Center following.

**William Howard Hammond**, was born January 13, 1947 in Pratt, KS to William and Pauline (McHenry) Hammonds. He passed from this life on March 28, 2013 in Pratt, KS following an illness.

William was preceded in death by his father and brother, Glen Paul Hammonds. He is survived by his daughters Sonya and Shandra, sons, Williams, Kevin, Joshua, Shawn and Kyle. Mother and sisters Shirley Holmes (Stan), Donna Lutes (Bob) and Janie Dover (Kerry), grandchildren, nieces and nephews.

A grave side service was held at Iuka Cemetery in April. Second Chief Doug Lankford participated.



*William Howard Hammond*

## kweehsitoolaanki...

*we show our respect*

### Tribal Member Joshua Pilkinton in Marine Training Staff Article

Joshua Pilkinton of Commerce, OK reported to San Diego, CA in October of 2012 as a Marine Recruit. He graduated January 4th, 2013 as a United States Marine. He will be training in Aviatonal Mechanics in Pennsicola, FL. He will be serving the United States of America for at least 8 years.

Joshua has a wife, Mariah and a son Kaden and daughter on the way. After his training they all will be living on a military base yet to be assigned.

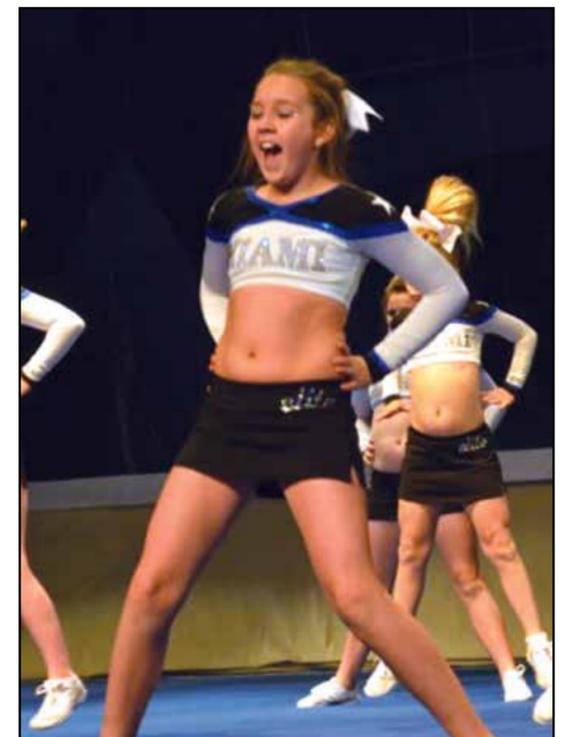


*Joshua Pilkinton*

## toopeeliciki...

*They accomplish it*

**Grace Lankford**, 11 year old daughter of Tribal member Aubrey Lankford and wife Callie, earned the opportunity to compete at the Universal Cheerleaders Association International All-Star Championship in Orlando, Florida in March 2013. Grace is an athlete at Miami Elite Cheer & Dance in Miami, Oklahoma and is a team member on two competitive cheer teams.



*Grace Lankford*

**NEWS SUBMISSIONS** Tribal Members submitting information for articles or announcements to this publication, please supply pertinent information as follows:

- Who: be specific in describing the Tribal Member you are submitting about, who their family line is, and any other pertinent community information you wish to share,
- What: be clear when writing the subject matter and if submitting birth announcements or obituaries, be certain to indicate family lines so your Tribal relatives understand how they relate to the person,
- Where: clearly state where the person lives,
- Photos: must be in color and measure at least 3" wide for birth or death entries, or larger for submissions pertaining to articles, and must be 300 dpi in resolution.



## toopeeliciki...

*They accomplish it*

**Cory Thomas Ward**, son of Tribal Member Stacy (Shaw) Ward and Christopher Finley, of Maple Valley, WA, graduated from Mercer Island High School on June 7, 2012.

While in high school Cory was a member of the Mercer Island Band playing trombone in both the marching and concert bands. His marching band was invited to play in the New Year's Day Parade in London, England in 2011, as well as the Rose Bowl Parade in Pasadena, CA in 2012. He has been in Boy Scouts all through his school years. He is a member of the "Order of the Arrow" as well as being President of his Venture Crew. He was awarded the rank of Eagle Scout in June 2012.

Cory plans on attending Bellevue College in Bellevue, WA. He is the grandson of Tribal Member Victoria (DeRome) Melanson and husband Wayne of Liberal, KS.



*Cory Thomas Ward*

**Zachary Sine**, 13 year old son of Tina (Holden) Sine, grandson of Barbara (Santoio) Holan, and great-grandson of the late Mabel (Leonard) Santoio won the "On Target Archery Tournament" in North Jackson, OH on January 12, 2013.

Seventy five kids, grades 3-8, participated in the tournament, with Zachary winning top prize for his 7th grade age division. He also garnered overall high score of all 75 kids, winning the tournament and a top prize of a new compound bow.

Zachary was the only Native American in the competition which included area boys and girls. He is proud to represent his Miami Tribe. He continues to go to camps for hunting and archery, as well as shooting his own bow and arrows at his back-yard target. His family is very proud of his accomplishment.



*Zachary Sine*

## peenaalinta...One who is born

**Joely Anne and Rileigh Jo Bertram**

were born in Muncie, IN on November 27, 2009 and December 14, 2010, to Tribal Member Molly A. McGuire of Selma, IN and father, Joseph E. Bertram. Their grandparents are Tribal Member Donna Cass McGuire of Muncie, IN and the late Tim McGuire. Great Grandparents are June Cass of Muncie and the late Donald Cass. Their brother, Michael Joseph Bertram, entered heaven on the day of his birth, January 10, 2009.



*Joely and Rileigh Bertram*

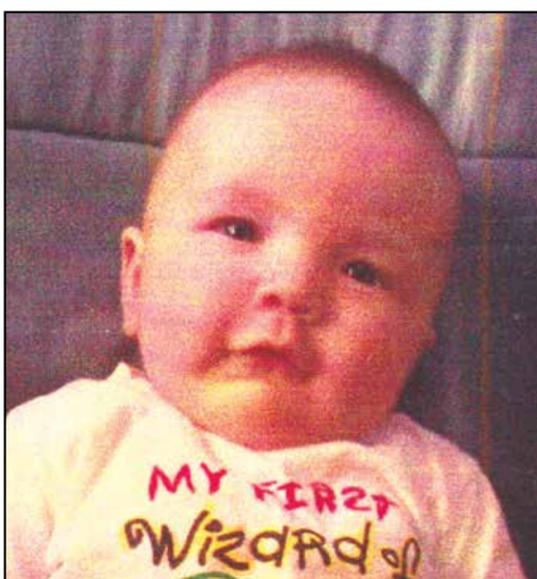
**Jordi Lazaro Ironstrack**

ninkwihsali peenaalaaci niwiiwa Tamise. peenaalinta ciikaahkwe ahseniipiionki. piloohsa weenswita Jordi. oohsali weenswita Meemeehšihkia. Jordi Lazaro Ironstrack was born to Tamise and George Ironstrack on March 10, 2013 in Dayton, Ohio. Jordi's grandparents are Joyce and Larry Green; Marybeth Urbin and Louissette Ness; and George Strack and Kathy Fay. Jordi's near Myaamia family are the Stracks and he descends from Takamwa, Pinšiwā (Jean Baptiste Richardville), and Palaanswa (Francis Godfroy). Jordi's older siblings, Waapimaankwa and Kiihkantanka, are already busy teaching him Myaamia words and arguing over who gets to hold him. He will receive his Myaamia name around the time he turns one year old.



*Jordi Lazaro Ironstrack*

**Mason Ellis Shaw** was born on March 19, 2012 weighing 8 lbs and 5 ounces, and was 21.5" long. His parents are Tribal Member Matthew Ellis Shaw and Angel Raney of Tacoma, WA. He is the grandson of Tribal Member Victoria (DeRome) Melanson and husband Wayne of Liberal, KS.



*Mason Ellis Shaw*

**Ansley Pearl Lankford**, was born on March 7, 2013 in Joplin, MO to Tribal member Kyle Lankford and wife Michelle. She weighed 7 lbs, 1 oz, and measured 19 3/4" long. She is the baby sister to proud Tribal members Kadi and Hagen Lankford. Ansley is the granddaughter of Second Chief Doug Lankford and wife Gena. Her great grandmother is the late Tribal member Julia Gamble Lankford.



*Baby Ansley Pearl Lankford with her siblings Kadi and Hagen.*

**Josiah Van Dorey** was born April 21, 2013 in Miami, OK to tribal member Matthew Dorey and his wife Meghan. He weighed 6 lbs., 14 oz and was 19.5 inches long. His big brother is Jensen, age 2. Paternal grandparents are Tony and Melisa Palmer of Miami and Dan and Shelly Dorey of Fairland, OK. Paternal great-grandparents are tribal elder Peggy and Bill McCord of Miami. Maternal grandparents are David and Ardis Jensen of Brownsdale, Minnesota and great-grandmother Ronnie Heinrichs, also of Brownsdale. Josiah is named after his great-great-grandfather, Joseph Van Olds, and is descended from Chief David Geboe.



*Josiah Van Dorey*

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## The Geboe House Restoration Project By George Strack, THPO

The Geboe House listed as a Miami Tribe Historic Property on the Miami Tribal Register of Historic Properties is seeing new life breathed into it as work begins to rehabilitate and restore the home. The house was constructed sometime during the late 1800's and served as the Geboe family residence before passing down to Chief Geboe's daughter Minnie May Trinkle and her husband, Joseph. Seven generations of Geboe descendants continued to live in the home until sometime in late 1990's. Along with the Drake House, the Geboe House survives as one of the few remaining allotment-era homes in Ottawa County. The house located on 30 Road northwest of downtown Miami on the same road as the tribal cemetery.

John Cunningham and his crew have begun the rehabilitation work on the home and have found that house, itself, has a story to tell. What was once thought to be an addition to home may, in fact, be the older part of home. Even the construction materials used at the time home was built have a story to tell as John talks about the paper thin shingling material that survives that can still be formed into a roll by hand. Restoration of both the interior and exterior of the home are intended to replicate the physical appearance of the house as it would have appeared in the early years of the allotment era. John and the Cultural Resource Office staff continues to consult with Peggy McCoy as she and her husband Bill were the last occupants of the home and have some interesting stories and pictures to share about the home and its history. As this exciting process moves forward plans are already under way for the future use of the home. The Geboe House will serve as a trailhead home marking the entrance to new Geboe Cultural grounds and the future site of our summer Eewansapita Education Program. Limited use of the site for the program will begin this summer.

The restoration of the house and the development of the site will provide a new and interesting location for our tribal members to reconnect with the unique landscape adjoining the home. Future plans for the development of the adjoining property include both ecological/ecosystem restoration and property enhancement including space for environmental education; camping and other related outdoor activities. John estimates the rehabilitation project will be completed by mid-summer. He has invited all of our tribal members to stop out at site, visit the house and talk with him and his crew as the project moves forward.

## Violence Against Women Authorization Act of 2013

### Submitted

Oklahoma City, March 5, 2013 – Dawn R. Stover, Executive Director of the Native Alliance Against Violence has been invited by the Whitehouse to attend a ceremony to commemorate the signing of Senate Bill 47, the Violence Against Women Reauthorization Act of 2013. The ceremony will take place in Washington, D.C. on Thursday, March 7, 2013 at the Department of Interior's Sidney R. Yates Auditorium.

Founded in 2009, the Native Alliance Against Violence (NAAV) is Oklahoma's only tribal domestic violence and sexual assault coalition. Founded, led and governed by Native women, the NAAV is centrally located in Oklahoma City at the Oklahoma City University School of Law and serves the federally recognized tribes in Oklahoma. Through the Spirit of respect and cooperation, the Native Alliance Against Violence strives to unify Tribal service programs throughout Oklahoma by providing culturally appropriate technical assistance, training and support to eliminate domestic violence, sexual assault and stalking to restore balance and safety for Native communities.

Senate Bill 47, a partisan bill which passed by the Senate in February 2013 and through the House on February 28, 2013 by a vote of 286 to 138, includes critical provisions to restore and strengthen tribal authority to protect Native women from violence in Indian country. The hard-fought passage comes over 500 days after VAWA expired and the legislation stalled during the 112th Session of Congress. "The VAWA 2013 legislation is a major stride forward in addressing the jurisdictional gaps in United States law that has threatened the safety of Native women," stated Dawn Stover.

The U.S. Bureau of Justice Statistics reports that every ninety seconds, somewhere in America, someone is sexually assaulted, and that domestic violence is the leading cause of injury to women in the United States. However, the rates for Native women are much higher, with Native women experiencing the highest rates of assault in the United States. "One in three Native women will be raped in her lifetime, and six in ten will be physically assaulted," said Director Stover. "The long overdue reauthorization of VAWA comes at a critical time."

Director Stover will travel to the Nation's capital on Wednesday where she will be joined by hundreds of tribal leaders and friends for the historical signing on Thursday, March 7th.

For more information about how you can help end violence against women contact the Native Alliance Against Violence at 405-208-5189 or on the web at [www.OklahomaNAAV.org](http://www.OklahomaNAAV.org).

***\*\*The Miami Tribe of Oklahoma is in full support of upholding the Indian Child Welfare Act in all Tribal child abuse and neglect cases and, therefore signed on to the amicus briefs submitted to the United States Supreme Court by The National Indian Child Welfare Association and the Oklahoma Indian Child Welfare Association.***

***Callie Lankford, MSW***

***Miami Tribe of Oklahoma Social Services & Housing Mgr.***



*Early stages of restoration work at the Chief David Geboe allotment home.*

## Drake Heritage Farm Important Step Toward Tribal Food System

**By Dustin Olds, Natural Resources Officer**

A primary objective of the Natural Resource Office in this century has been to create conditions whereby our families can enjoy superior nutrition, food security, and improved health through the use of our land resources. Those efforts will take an important step forward this summer as the small area of land around the Drake House becomes transformed into gardens and orchards that will produce a variety of horticultural food crops.

There is a rich heritage of diversified cropping and sustenance agriculture on the property and this new project will hearken back to those roots while incorporating other innovative practices from around the world. Between the Allotment Act and the purchase of the house by the Tribe, there were two families who owned it for any significant amount of time. The family of original allottee Jane Drake owned the place until the late 1920's and the family of Claude Webb owned the place from 1945 until the Tribe purchased the house and 10 acres in 2005. Historical records from the Drake family indicate that the place featured beef cattle, horses, hogs, fruit orchards, and a large grain storage capacity. The Webb family made their living on the place with beef cattle, dairy cattle, bees, fruit orchards, grape vines, strawberries, melons, poultry, pecans, and other horticultural crops.

With the recent societal trends toward rediscovery of sustenance agriculture, gardening, permaculture, food preservation, and locally grown food, many Americans are seeking to return to these practices in some fashion. This small piece of land is an ideal setting for our initial efforts to grow everyday foods for our families. In addition, this will become a community effort whereby our families have the opportunity to provide assistance to the project. At some point in the future, we envision having facilities to preserve and store the products and hold demonstrations for growing, preserving, and preparing both modern and traditional foods.

The Drake Heritage Farm will remind us of bygone days when food didn't come from a factory and have ingredients that sound like a science experiment. It will also remind us that we are living in a different world than even our recent ancestors but the need for food security and nutrition remains. By utilizing the best practices and resources from around the world and blending them with traditional practices, we will take an important step in creating a dependable food system for the future.

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## The “Next Generation” Comes of Age: Jarrid Baldwin to Begin Special Project in Language Education

By Julie Olds, Cultural Resources Officer

Writing this article almost makes me feel old. Almost. Because I am at the same time youthfully enthusiastic to be announcing a new project of the Cultural Resources Office, in partnership with our new Myaamia Education Office, that takes our efforts to teach our language to a new and very different level. Beginning in July of this year we will welcome a unique young myaamia man to the CRO/MEO cultural education effort for a special project in community language education.

Introducing nilenkwihsa is the part that makes me feel a bit old. The unique young man I am speaking of is our own ciinkwia (Thunder), known by most as Jarrid Baldwin. Yes, Baldwin. iihia, kinwalaniihsia akwihsali. Son of Hawk - Daryl Baldwin. Yes, that linguist guy at Miami University we talk about, joke about and turn to for all things myaamia, all the time.

This is the same ciinkwia we have watched grow up attending our youth camps since his early youth. His youthful voice was captured speaking myaamia on early audio and video recordings used to disseminate the sound of our language to our scattered community. And while we have been busy with cultural education efforts over the past decade, ciinkwia has grown up and is set to graduate this year from Miami University with a degree in Cultural Anthropology.

A culture hungry traveler who craves knowledge of people and community, this young man will be leaving for Nicaragua in late May for two weeks as part of an MU Spanish immersion program. He will spend an extra week there working with a Professor from Purdue in a Ma-yanka community language program. After this broad cultural experience he will return to Miami, OK to assist with our annual eewansaapita summer youth camp where he has served as a Jr. Counsellor and Sr. Counsellor after having “graduated” from the eewansaapita youth program.

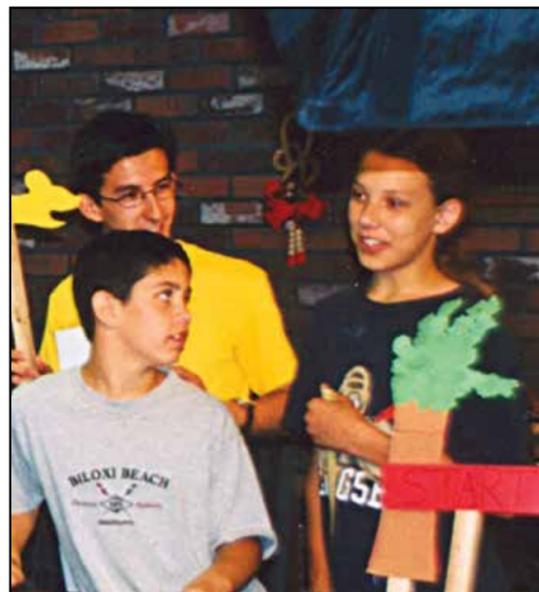
His years of participation in our youth programs, not to mention his immersion in myaamia

in a home where our language is spoken daily, have groomed him. He has listened, watched, participated and learned throughout our cultural restoration work of the past decade. Our ciinkwia is ready to take an early, but earned, seat in myaamiaki eemamwiciki...the myaamia awakening.

We teach our young people that knowledge is responsibility. That is, to have the benefit of receiving knowledge makes one responsible to share that knowledge with his or her community members. Reciprocity. Giving back is our responsibility. We have called ciinkwia to do this and he is willing and ready. The project we have enlisted him for is tentatively designed to assess community language interest through offsite teaching workshops. Ciinkwia will travel to yet to be determined myaamia community nests (places in this country where clusters of myaamia people live in fairly close proximity) and will teach two day introductory language workshops. We like to call these workshops “Myaamia 101”. During his time with community members ciinkwia will introduce our heritage language to any and all who will listen. Following the workshops, ciinkwia will conduct exit interviews to gather information on how the workshops were received by attendees and, most importantly, to aid us in development of future language learning tools and programs.

Ciinkwia will begin working for the Tribe in July of this year to begin the early planning and preparation work for this project. He will spend two weeks with the Cultural Resources and Myaamia Education Offices immediately after our eewansaapita camp in late June. During his time with us we will host a community gathering to allow those within driving distance an opportunity to get to know him. We may even have to play some lacrosse while he is here.

We will post the project’s workshop schedule (set to begin in the summer of 2014) in our next edition of this paper, due out in August of this year. We hope you are all ready to learn some myaamia!



*Jarrid Baldwin - ciinkwia (pictured above right as a Miami University Senior and at far right participating in a myaamia puppet show during youth language camp) will join the Tribe’s language education effort for a special project beginning in July 2013.*

## Community Lacrosse Challenge Set for June 27, 2013

A community lacrosse challenge with participants from the Seneca-Cayuga community in Oklahoma is set for Thursday, June 27, 2013 on myaamia grounds in Miami. Tribal youth will begin the game with adult players taking up their sticks later in the game. For more information on participating in this event contact Scott Willard in the Cultural Resources Office at 918-542-1445.

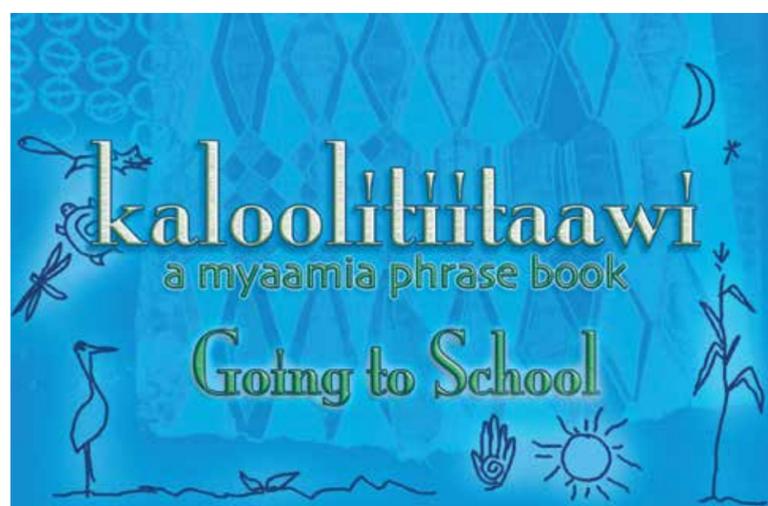


*Eewansaapita youth traveled to Seneca-Cayuga grounds in June of last year for a community game. The Miami Tribe will host a challenge with the Seneca-Cayuga on myaamia grounds in late June of this year.*

## New Phrasebook “Going to School” Soon to Be Printed

By Julie Olds, Cultural Resources Officer

The next installment in the language phrasebook series “kaloolitiitaawi” is soon to go to print. Created by CRO employee Karen Baldwin, the new phrasebook includes language centered around going to school. The publication will be mailed free of charge to each Miami Tribe household. To qualify as a “household” a Tribal member must be 18 years of age or older and living at a permanent home/address separate from parents. Tribal members who know of other members eligible to receive our publications, including this newspaper, are encouraged to direct such individuals to contact the Enrollment Office at Tribal headquarters to supply or update their address information.



# MYAAMIA YOUTH myaamiinse



## Šaaye aawiki eensiwatoonki Time for planting!

Plant your garden using Myaamia this year!

conr idfle	corn field
ramf	
ndgigig otlo	
gnraed	
eh pstaln	
eh slwop	
oeh	
dlna	
arke	
dese	
rtwae	

- aciikanti
- ansiwataakani
- ašiihkiwi
- atahkima
- atahkime
- eensiwatooki
- maawahaakani
- miincipahki
- moonahikani
- moonahikoki
- nipi



## Eewansaapita Website

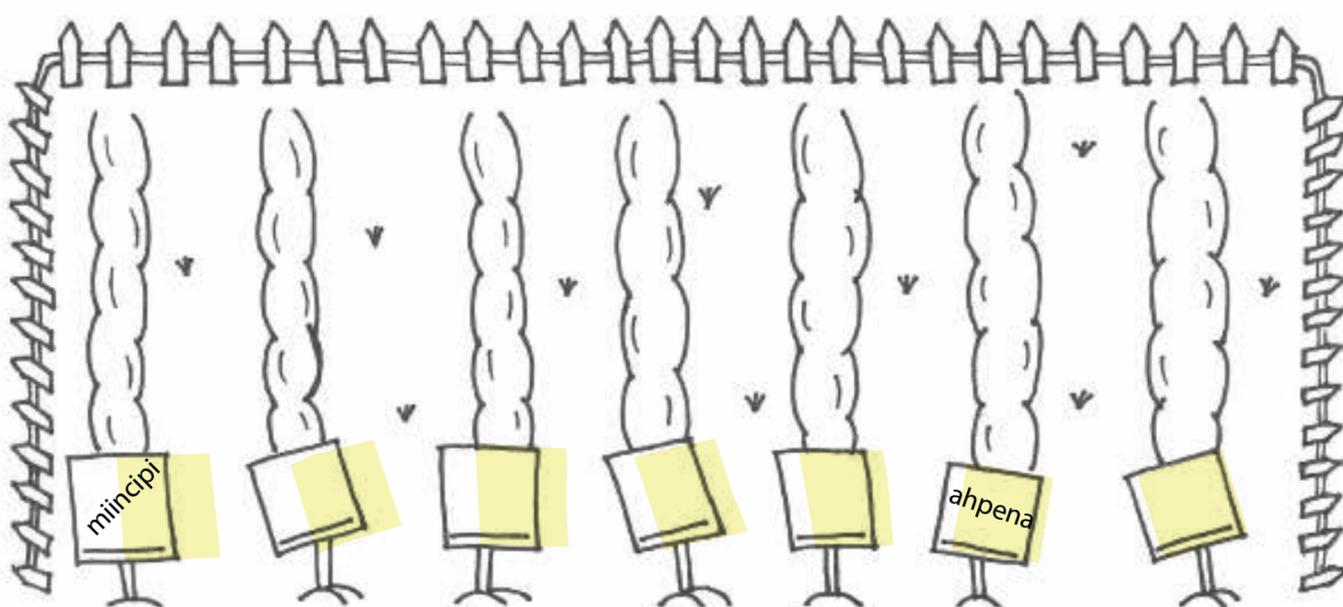
Want to see and learn more about the Eewansaapita Summer Educational Experience?  
<http://www.eewansaapita.org>

## WORDS TO KNOW

- aašoošiwia – nettle (*Urtica dioica L. and/or U. chamaedryoides*)
- aciikanti – hoe
- ahpena – potato
- aleciimina – pea
- ansiwataakani – seed
- ašiihkiwi – land
- atahkima – farm

- atahkime – garden
- atehimini – strawberry
- eemihkwaani – squash
- eensiwatooki – he plants
- eeyoonsaaweekiša – eastern redbud (*Cercis canadensis*)
- iihkihtaminki – watermelon
- kociihsa – bean
- leninši – common milkweed (*Asclepias syriaca*)
- maamilaneewiaahkwia – pokeweed (*Phytolacca americana*)
- maawahaakani – rake

- miincipahki – corn field
- miincipi – corn
- minosakayi – morel mushroom (*Morchella esculenta & spp.*)
- moonahikani – digging tool
- moonahikoki – he plows
- neehpikiciiki – tomato
- neehpikiciipihki – beet
- nipi – water
- waapinkopakahki – lambs quarters (*Chenopodium ambrosioides*)
- waawiihkapaahkoohsia – sweet potato
- wiinhsihsia – onion



# Keetwi kati ansiwatooyani kitahkinki?

What are you planting in your garden this year?

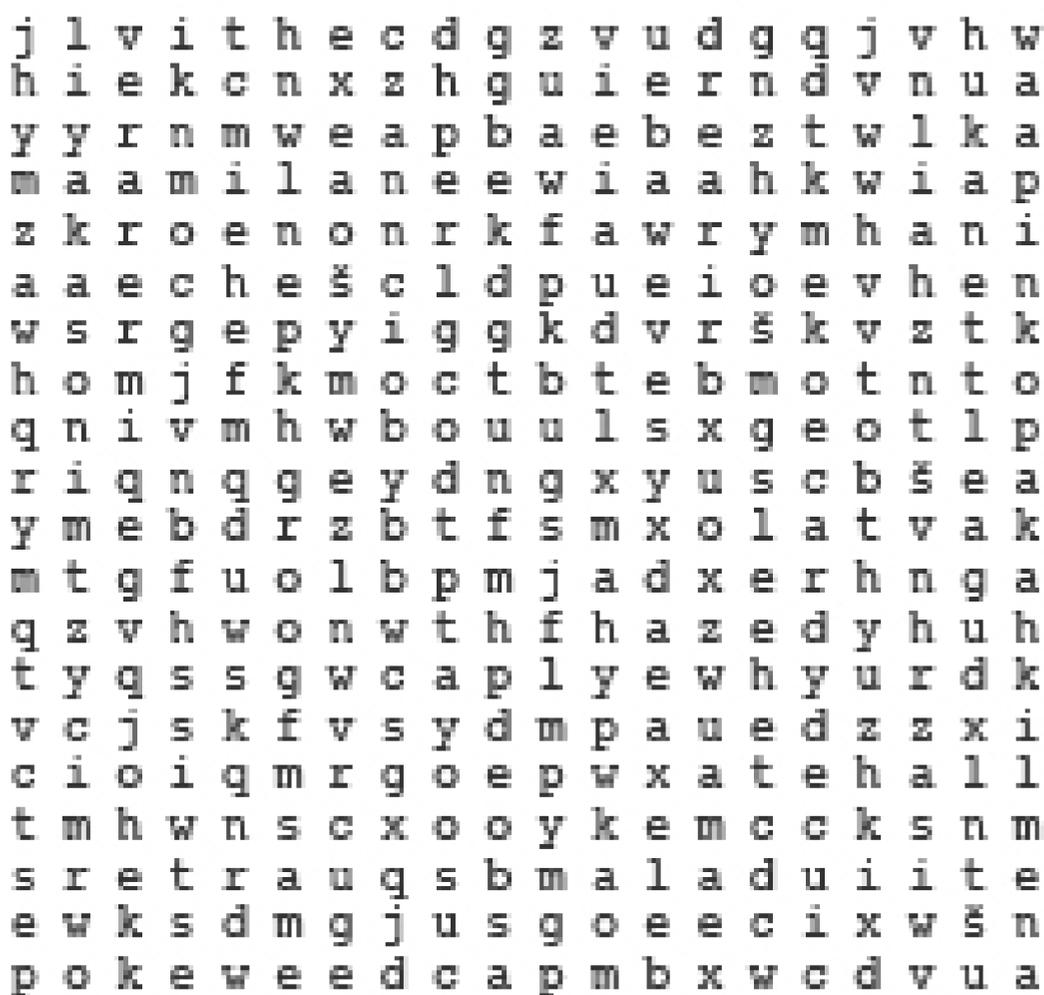
Finish labeling the garden stakes in Myaamia.

- kocihsa (Bean) nehpikiciiphkiki (Beet) miincipi (Corn) wiinhsihsia (Onion) aleciimina (Peas)  
 ahpena (Potato) eemihkwaani (Squash) atehimini (Strawberry) waawiihkapaahkoohsia (Sweet Potato)  
 nehpikiciiki (Tomato) iihkihtaminki (Watermelon)

## Meeloohkami miiciona

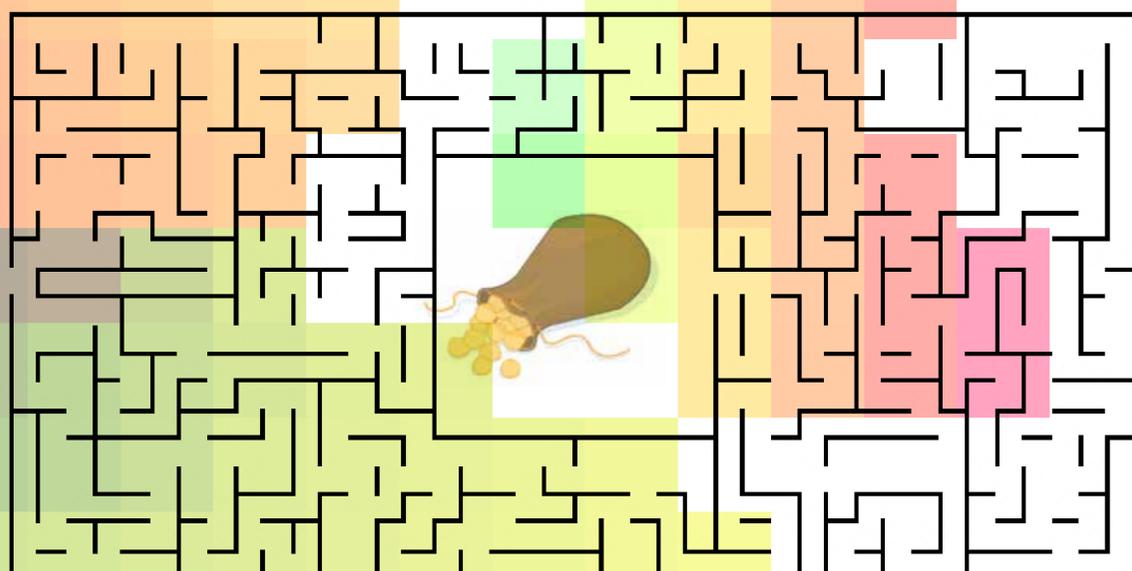
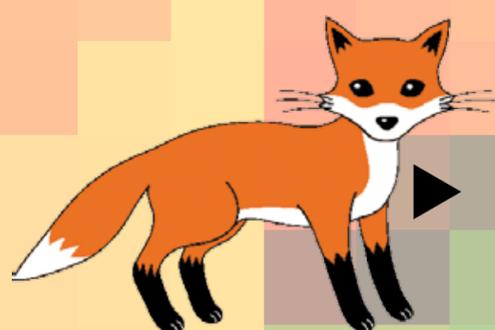
### Spring Foods ►

- aašoošiwia
- eeyoonsaaweekiša
- lambs-quarters
- leninši
- maamilaneewiaahkwia
- milkweed
- minosakayi
- morel
- nettle
- pokeweed
- redbud-blossoms
- waapinkopakahki



## Paapankamwa kweelotanki miincipi ansiwataakana. wiiciilamaahkani meehkanki.

Fox lost his corn seed. You must help him find it!



### COLLEGE FINANCIAL AID AND SCHOLARSHIP APPLICATIONS

To download scholarship applications offered for Miami Tribe of Oklahoma enrolled members/citizens. Go to the Tribal website at <http://www.miamination.com> under "Education".

The following scholarship application is due into the Myaamia Education office by May 1, each year. (SPRING SCHOLARSHIP APPLICATION includes the Myaamia, Casino Education, Josephine Goodboo Watson Memorial Book, MBRC Continuing Education, Crane Award, Non Traditional and Fresh Start Scholarships.)

The following scholarship application is due into the Myaamia Education office by October 1, each year. (FALL SCHOLARSHIP APPLICATION includes the Spring Single Semester scholarship and the Vocational or Trade School scholarship.)

Links to other scholarships and the Collegiate Loan Program are also listed. Also, check out the Community Bulletin Board for new scholarship opportunities that have been sent from outside sources.

### BACK-TO-SCHOOL FUND APPLICATIONS

Miami Nation 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. A Back-to-School 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.

Note: All Back-to-School and Scholarship funds are for enrolled members/citizens of the Miami Tribe of Oklahoma.

**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.

### 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.

### Pretty Place Salon Open in Activity Center

The "Pretty Place Salon" offers a full range of services including: shampoo & style, cuts, special conditioning treatments, color and highlight, perm, lash or brow tint, facial wax epilation, ionic foot spa detox, manicure & pedicure. Services for women, men and children.

Debbie Mahurin is the stylist. Contact Debbie at 918-541-2174 to make an appointment. Tribal members receive a 10% discount off most salon service prices.



*Pretty Place Salon stylist Debbie Mahurin.*

## Attention Miami Tribal Families

The Social Services Department would like to invite you to our annual

# Family Outing at CAVE SPRINGS

August 2nd-August 4th, 2013

Please join us to celebrate family and culture. The weekend will include meals, lodging, amenities and fun family activities like horseback riding, laser tag, swimming, skeet shooting and much more!!

**Please contact the Miami Tribe Social Services Department to sign your family up!**

**918-540-2814**

**\*\*approximately 60 spots available. First come first serve\*\***

*We look forward to seeing you there!!*



New iPhone app available!



niiki

Available on the App Store

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](http://www.myaamiaproject.org/publications.html#iphone)

### aatotankiki myaamiaki

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#### 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.*