

## Re: Reply to Geoff and all

**From:** G Standing Bear  
**Date:** 10/2/2007  
**Time:** 8:47:35 AM  
**Remote Name:** 66.82.9.73

### Comments

In the meantime, when the United States or any other Native American Tribe or Nation wants to contact the Osage Nation, they will contact Jim Gray as Principal Chief, John Red Eagle as Assistant Chief, Archie Mason as Speaker of the Osage Congress, etc. When Merrill Lynch, Wells Fargo, etc. come to the Osage they go to the hill. If you want to work on Osage issues you may influence them ever so slightly by telephone, letter, or internet blogs, maybe even mental telepathy. To make change occur that you can see with your eyes you must come to the Osage and interact in person. How many of the observers of the webcast see the off camera discussions? Zero. How many nay sayers who cry from afar about how there has been a coup get any mention in the conversations on pending issues by those who pull the levers of political power at Osage? Zero. How many times has the Bureau of Indian Affairs conveyed an official concern to the new Osage Government that the headright interest may be compromised by the actions of the Chief or Congress? Zero. But, the good news is that many of the posters on this web blog are interested in the Osage, and are actually learning something about Osages. This is getting closer to having them live here and interact as part of the tribal community. There are thus far a few hundred that actually visit for sometimes a week at a time! I know the feeling as my wife and I just came back from a week long trip in South Dakota. We even saw Mount Rushmore! I can just imagine how thrilling it is to actually be around real Osage Indians for a whole week! Wow!

## Re: Reply to Geoff and all

**From:**  
**Date:** 10/2/2007  
**Time:** 1:43:38 PM  
**Remote Name:** 66.232.113.128

### Comments

>>>"I can just imagine how thrilling it is to actually be around real Osage Indians for a whole week! Wow!" (Mr. Standingbear) What an insult! Why don't you and Talee get your families together and start a captive breeding program... since your the last REAL Osage with these worlds of Osage knowledge. >>>> Damn I guess I should have gone to a fancy preparatory boarding school... Then maybe I could have acquired the knowledge to be a REAL Osage. I didn't even know the taught REAL Osage stuff at Monte Casino or Cascia Hall or which ever one it was.

## Re: Reply to Geoff and all

**From:** A Fake Osage  
**Date:** 10/2/2007  
**Time:** 9:08:10 AM  
**Remote Name:** 167.161.101.101

## Comments

You have broken my heart by revealing to me that I am not a REAL Osage indian because I don't live next door to you. All those poor people in California, Texas and across the country are sure to be dismayed too. Get real.

## Re: Reply to Geoff and all

**From:** G Standing Bear

**Date:** 10/2/2007

**Time:** 10:28:48 AM

**Remote Name:** 64.149.33.28

## Comments

Don't feel bad, there are a lot of part time Osages who live right here on the rez.

## Osage Indians live all over, but the Nation.....



**From:** G. Standing Bear

**Date:** 10/3/2007

**Time:** 9:34:08 PM

**Remote Name:** 69.19.14.27

## Comments

Whoever thinks an Osage Indian stops being such because he or she crosses an imaginary boundary has never observed such a phenomena because it never happens. Osages are scattered throughout the planet but there are only three areas where there are communities of Osage Indians interacting every single day. Those are in Fairfax, Pawhuska, and Hominy in Oklahoma. The related Ponca Tribe has more people living together in the same community than the Osage, and for that reason, the chances of their being around as a distinct and separate people from those of the United States is greater than the chances of the Osage. Trying to determine from a movie, webcast, book, or some other medium removed from the place where the activity occurs leaves the observer of these mediums subject to the orchestration and purposes of the controller of the medium. Yesterday I obtained no jail time or criminal record for a 20 year old Osage man who would have lost his wrestling scholarship at college if it had turned out any other way. The interesting part is how law enforcement at Osage County and the Court Alternative Program had been arguing he should get a conviction because when he is back in the area he hangs out with several other Osage men between the ages of 19 and 21, two who are awaiting sentencing and incarceration and the others under the watchful eye of the system. Same old story. All of these men have danced at the I'loshka for most of their lives and you won't be seeing a few of them around for a couple of years. This is how it is here. When you see and hear the oil pumps chuggin as I can right now, you just wonder how there can be so many Osages here without money and with so many problems when ConocoPhillips announces new shareholder dividends. You just wonder how 2,000 Osages who are scattered out in the communities here can continue the cohesiveness of the Osage as a unit when it is becoming more difficult for us to

gather on a regular basis as we did just a few years ago. What do the more than 15,000 Osages away from here contribute to the future Osage Nation? What common ground is being built to be inherited by those yet unborn? Well, some like Annette Gore have written family histories and traveled here to make sure they are in circulation and will be around for the next generations. Then there is Louis Burns who from Southern California has written books which are authority on many issues but then came to a small building in the country between Hominy and Grayhorse and donated his great collection of books and records to the White Hair Museum at an event which brought a State of Oklahoma Senator and other officials to stand side by side with Osages. There are many other examples as well. When you live here and choose to be an Osage at all times you certainly are identified as such. There is pride and hardship involved in that life. Just ask our younger Osage, most who have had to leave they are still Osage when they leave). There are a surprising number of people descended from original allottees who with great purpose and effort distance themselves from those for whom being an Osage Indian is a 24 hour fact of life. Those other folks are part time Osages because they show up when their children can get a scholarship or some other benefit. I know quite a few of these people and they are good people, they are just not part of the tribe, not in the legal sense, but in reality. How many people will be tribal in 25 years? We may have a lot of original allottee descendants around, but unless Osages move back in the hundreds at least, then don't count on there being an Osage tribal people in 100 years, even though we lasted all these thousands of years. Part time Osages do not make a stronger Osage tribe of the future. International law says there are a few identifiable elements which must be present at the very same time for there to be a justification for Nation status, and chiefly among these are three: a people who share a common history and culture; a people who share a common language; and a people who share a common territory. You lose one of these and you cannot justify status as a separate nation, you just become like the Irish in Boston, or the Polish in Chicago, the inheritors of a wonderful past culture that you proudly exhibit on St. Patrick's Day or Columbus Day. I think that is what a lot of Osages do now when they come to the dances. But there is a lot more, much more going on, every single day that is Osage, and can be seen, heard, and felt within the tribe.

## Real Osages....

**From:** Meatpie20

**Date:** 10/3/2007

**Time:** 12:31:39 PM

**Remote Name:** 169.203.248.98

### Comments

I'm sure there are Osages that do not live in or around Osage County. But if you just sit back in another state somewhere and collect a headright check and you are Osage because either your mother or father was Osage does in fact make you less of an Osage than someone who takes part in our ceremonial dances and who seeks knowledge from the elders and tries to take an active part in the bettering of our Nation. I realize that people are not going to live near the reservation in this day and age but you can't sit there and tell me that just because you hit up a chat room and give your insights and thoughts this makes you more of an Osage who lives on the reservation and takes part in the day to day activities of the Tribe. Any way you cut it, to truly make a difference your physical self has to be involved.

# Re: Osage Indians live all over, but the Nation.....

**From:** 4th reading

**Date:** 10/3/2007

**Time:** 11:30:30 PM

**Remote Name:** 70.143.62.176

## Comments

Ok. I have read this post four times in an attempt to decipher what it is you are saying. At one point you're saying Osage people don't stop being Osage by crossing an imaginary boundary. Next you're saying the Poncas have greater chances than the Osages insofar as being around as a distinct and separate people. Then you're saying that young Osages who stay on the reservation and dance at I'loshka and have for most of their lives end up doing jail time, that oil pumps are chugging and Conoco Phillips announces new shareholder dividends, while Osages who live there are without money and have so many problems. Accolades are given to Osages who live off the reservation and then you state that those of us who live away and show up for scholarships or some other benefit are not part of the tribe, not in the legal sense, but in reality. Finally you mention the distinction of the Osage Tribe. You also state that if Osages don't move back in the hundreds, there won't be an Osage tribal people in 100 years. Now that's a pretty wide swath you took and I'm still not sure I know what it is you're trying to point out but what Conoco Phillips announcing new shareholder dividends has to do with people on the reservation being without money and having problems, I have no idea. Most likely the reason is that they won't work or don't have any place to work due to staying on the reservation. As far as the young Osages living the Traditional Osage way and staying on the reservation, that doesn't seem to be very fruitful in terms of a prosperous respectable future, not if they're going to jail and as you stated have been going to jail for years. In regard to hundreds of Osages returning to the reservation, when you take into consideration the above listed future in it, it's not a very encouraging prospect, not to mention the obvious attitude toward the Osages who are not real due to having lived away. It's been made clear that we are not welcome even if we wanted to learn and practice the culture. The idea of a future for the Osage Tribe is being defeated by the so called "Real Osages" due to their indifference to those of us who may have considered moving back and becoming a part of it. So far as any of us coming back for scholarships for our children or other benefits, our children are our future. It seems to me if the Real Osages were truly concerned about the future of the Osage tribe, they would encourage all Osage children to take advantage of Scholarships so they could return to the reservation and work. If they are treated as we are being treated right now, they will not come back just as we won't come back.

## Geoff, please elaborate. Thanks

**From:** Wondering

**Date:** 10/3/2007

**Time:** 9:24:31 AM

**Remote Name:** 167.161.101.101

## Comments

Something very disturbing happened in last month's forum, at least in my mind. Geoff Standing Bear made some comments that indicated that he thought if you didn't live in Osage county, you were not a "real" Osage. He further stated that many Osages that lived in Osage county were not "real" Osages. From his remarks I gather that he believes that he is a "real" Osage. Therefore, I would really hope

that he would elaborate on what he believes it takes to be a Real Osage. I am trying not to be confrontive or insulting to Geoff I am just really wondering and I am sure others would too.

## Re: Geoff, please elaborate. Thanks

**From:**

**Date:** 10/3/2007

**Time:** 12:17:47 PM

**Remote Name:** 83.170.97.191

### Comments

In times of anger we tend to let our real feelings out when they are best kept to ourselves. I think that's what we saw. Anything now is just going to be spin. My granny a REAL full blood Osage, by any measure, would never tolerate an apology for something somebody said to her. She always said, "if you didn't feel it you wouldn't 've said it, so don't try gettin' back in my good graces now, just because you feel guilty" (my granny) There's some REAL Osage words of wisdom from a REAL blanket wearing full blood Osage. That doesn't mean she, or we, shouldn't forgive, just that, don't come back with a line BS to try and make everything all comfy again.

## Re: Geoff, please elaborate. Thanks

**From:** G Standing Bear

**Date:** 10/3/2007

**Time:** 11:29:23 PM

**Remote Name:** 69.19.14.26

### Comments

See above. I have not read any of the posts since my last one but people tell me it is full of hate mail. Whatever, let's just go forward. I get to have the honor of having my name in post titles.

**From:** Rauk Friend

**Date:** 10/4/2007

**Time:** 7:34:21 PM

**Remote Name:** 69.154.24.24

### Comments

Geoff, I must admit that was a beautifully written post. In my response I am going to try to keep things on a positive note. I will be asking some questions and sincerely hope you will reply with your thoughts. I am sure that there are many others like myself that did not have or make a choice to leave the Osage. That choice was made by our parents, grandparents and even great-grandparents. They left for whatever reasons they may have had. It is not for me to question their decision. Never-the-less it has a great effect on us today. Must we suffer because of something we had no control of? Do we deserve to be treated as inferior because of it? I will freely admit that until about 8 years ago I knew nothing about Osage other than some of us got a check every quarter. I was clueless. But my father, who is not Osage, brought me a book about the Osage and told me I should read it. As I read this book it became quite clear to me who my people were and what I was supposed to do. I was directed to learn about my people, their ways and be a part of it. I remember asking myself "Are you sure you

want to do this? It is going to be extremely difficult and you have no close family left up there to help you." But I really had no choice, the decision had been made for me by what ever it was that had spoken to my heart. For eight years I have worked hard. I have been named, had a son & his Osage wife named and my grandson. I have come in to the In-lon-schka and brought my son in. I support the drum. I have tried to meet and get to know as many people as I have the opportunity to. I have tried to do things "the right way" as best I know how and with the advice of others. You say move back here, well I applied for a job with the tribe, it paid less than half as much as I make at the job I now have and I was willing to take the cut in pay just to move back and be a part of what you are talking about. Even with the knowledge that it would still be 2, 3 or more years before I was accepted by very many others. As unimportant as it may be that is my story. I imagine there are others that have a similar one. I am sure that many could not even consider going through the financial hardships that such a move would have on them. Does that mean they shouldn't be treated with respect and welcomed home at every opportunity? I wasn't interested in the political all that much, my focus was more on the cultural aspects. That is what my heart yearned for and still does. Needless to say I didn't get the position and truthfully I am not upset about it because I believe that everything happens for a reason and in time I will understand it. As far as I know, I have received nothing without paying for it in the proper way. I have not asked for any assistance or services from the tribe other than a revocable trust document & language classes and I am not jealous or envious of those in need that do. That is what those programs should be there for, for those that really need them and I am happy that the tribe is able to provide them. What I am trying to say is I am not one of those that "wants my share" of the loot. So what is the purpose of telling all this? I am sure that there are many others that don't live on in the Osage that feel the same way as I do. That they are, also, trying to learn as I am. That they are teaching their children what they can. Hopefully my son, having an earlier start will learn more than I do and his son will learn more than him. God willing some of this casino money will be used to promote job opportunities that will enable a future generation to return home and earn a good living. When they do they will at least have some knowledge of their culture. Then instead of 2000 Osages living in the Osage there could be 10 or 20 thousand living in a vibrant tribal culture. Does the thought of that bother you in some way? I know I am thankful for those of you that live in the Osage that had the chance to learn the ways of our people and did so. I never had that chance. Those of you that were blessed with this opportunity need to have a heart for us that weren't not belittle and scorn us. The only reason I can think of that you wouldn't is because you feel threatened in some way. I do not mean to be a threat to anyone. I want to learn from all of you. I know there are many that feel exactly the same way. You may wonder what is happening. What is causing all this uproar about the

## Re: Real Osages....

**From:**

**Date:** 10/3/2007

**Time:** 6:51:46 PM

**Remote Name:** 166.225.130.252

### Comments

osage isn't merely genetics. if you didn't grow up on the reservation, educated by your elders, living and eating and breathing osage every day of your childhood; you aren't osage. osage is culture and the continuation of that culture. if you are not participating in and supporting our unique, distinctive cultural hearths you aren't "of the people". you aren't osage unless you work, sweat, and bleed for it. if you were "of the people" you would know this.

**From:** meatpie21

**Date:** 10/23/2007

**Time:** 12:26:59 PM

**Remote Name:** 65.70.72.62

## Comments

why dont you folks keep heading down the same path that you have for the psat several months in using your fear tactic(opinions). you are giving the ranchers and federal policy makers all the ammunition they need to eleminate your precious minerals estate and turn the mineral rights over to the land holders. this blog should be shut down and if your not happy with the current politics then run someone you know and trust and do it the right way instead of all the backstabbing remarks and half truths if not false information you keep posting on this bugus web site. i think several of your posters or responders are in fact people that have run for office and failed to be elected so that tells me alot of whose posting on this site....and yes i am tied to our culture and traditions and will someday be a shareholder with legitement blood and I think some of you on this site might be questionable blood wise and sure enough lacking cultural wise.....just my 2 cents worth like yours...

## Lighten up

**From:** G Standing Bear

**Date:** 11/2/2007

**Time:** 12:56:14 AM

**Remote Name:** 69.19.14.36

## Comments

OK, don't take this as racist. Some of my favorite ancestors are White, e.g. Nathaniel Pryor- So...An Osage guy went to Chinatown in San Francisco. While there he found a bronze rat at a thrift store. "How much do you want for the rat" he asked. "\$3 for the rat and \$1000 for the story that goes with it" said the shopkeeper. "Just give me the rat," the Osage said, and then he left with it. As he walked down the street he noticed a couple of rats following him. As he walked further, more and more rats started chasing him. By the time he got to the bay, there were thousands of rats chasing him. So he climbed up a pole and threw the bronze rat into the water. To his amazement, all the rats jumped into the water. The Osage then returned to the thrift store. "Ahh" the chinaman said. "Now you would like to hear the story?" "No" said the Osage, "I just came back to see if you had any bronze white men!"

## 24 Hour Osage

**From:** Sammie Dennison-Harmon

**Date:** 11/6/2007

**Time:** 6:02:32 PM

**Remote Name:** 70.234.100.234

## Comments

Mr. G. Standing Bear How dare you tell me I am not Osage because I have one drop less Osage blood than you do. How dare you tell me I am not Osage because I do not attend the dances or live in one of the villages. How dare you tell me my grandparents & great-grandparents were not Osage, when they breathed the same air, ate the same food and were Godparents for each others children for centuries. How dare you tell me I am not Osage when I am a descendant of Whitehair I and also carry genes from the Little Osages. How dare you tell me I am not Osage when my fraternal &

paternal grandparents and great-grandparents were original allottees. How dare you tell me, I only care about scholarships and money. Mary Tinker, my father's 1st cousin left her estate for Osage Indian education. Aunt Mary lived in the Pawhuska village when she died and I know for a fact she did not believe that only certain Osages deserved an education. I cherish her memory and generosity. As for the money, my grandmothers and father have died and can no longer receive the shares I have inherited. I would gladly relinquish my headright royalty if my grandmothers could still be alive – after all it does belong to them as original allottees. How dare you disgrace their memory when you make such hateful statements? . How dare you tell me your way is the only way to be a 24 hour Osage when I created cards and poems with incorporating the Osage language, culture and dress with the help of Ed Red Eagle, Sr. and Maudie Cheshewalla. My nephew who an Osage blood received a fellowship to Arizona State to obtain his master's in Indian culture. His professor told him that he could tell he was raised in an Indian home because his papers were all prejudice for the Indians. I am Osage! I will always be Osage. Every drop pf Osage blood in my veins screams to be recognized. My question to you, Mr. G. Standing Bear is this - since you process to be of true, pure Osage blood, why is it that you cannot comprehend the power of the spirits of our ancestors to speak to us all? I know mine speak to me – do yours not speak to you. Do you have the power to look into the hearts of all Osage people and judge that they are or are not 24 hour Osage? I thought only God had that power. When our Elders made the decision to accept the white man's ways, my people followed their advice. They wanted all Osages to learn the white man's ways so we could protect ourselves through education to out smart them, not to use to turn on our own people. You have a brilliant education and it is very sad that you use it against the very way of life our Elders were trying to protect. There was an article in the Tulsa Tribune, February 1, 1960, Mrs. Eliza Rector, oldest living Osage woman – that woman was my grandmother. My roots are very, very deep in the Osage Mr. Standing Bear – so deep that you will never, never purge them How dare you tell me I am not Osage when I have spent 30 years writing and researching to preserve Osage history and culture so that a great people – my people will always be remembered Sammie Dennison-Harmon .

**From:** Meatpie 20

**Date:** 11/10/2007

**Time:** 1:46:19 PM

**Remote Name:** 70.128.123.44

## Comments

You stating that fact that you do not attend the dances does indeed make you less Osage in my book! Think about it for a second, this ceremonial dance is very important to us as a people. And you choose not to attend. It only happens once a year! But I guess since your related to a Tinker that makes you Osage. (Chuckle). You can sit back in your expensive home and collect a headright check but if your not around this area and are not involved in the day to day activities of the Tribe than maa'm that does indeed make you less Osage

**From:**

**Date:** 12/4/2007

**Time:** 3:07:04 PM

**Remote Name:** 65.70.72.62

## Comments

jenny, why do you continue to think that any one can get their hands on any persons headrights. They are protected by an act of congress which you should know given all of the studying you have done the past (what) 4 months. If you are as disgruntled as you write on this blog why dont you run for

Chief. the minerals council has been trying to get out from under the constitution but it will take a constitutional ammendment to accomplish it. it is really hard for the minerals to conduct any meaningfull meetings with all of the out side interference that you and all of your fellow bloggers continue to go over and over and over.....back in the old days a non-shareholder like yoursefl could not even get on a minerals agenda to speak, but you would not know that since you just rediscovered your osageness....

**Time:** 1:49:49 PM

**Remote Name:** 65.70.72.62

## Comments

Jenny, as educated as you are in minerals estate and as much intrest as you show in how inept our current government is maybe you should run for chief.....you just fell off of the white mans wagon and become Osage again a few months ago.....i don't remember seeing you at our handgames to help fund our annual dance and i don't see you dancing around our drum when we gather for what really defines us as Osage people.....

## Re: Change needed now!!!

**From:** Meatpie20

**Date:** 12/24/2007

**Time:** 5:35:08 PM

**Remote Name:** 64.149.39.202

## Comments

I thank you for your response to my post. But I do have one question for you? If you don't take part in our ceremonial dances, and also don't take part in Osage activities how does this make you an Osage deserving of benefits and Education assistance as much as someone who does? In my opinion, and probably the majority of the population it doesn't. If you are Osage and don't take part in any type of Tribal activity then you are merely an Osage just because you were lucky enough to have a parent who had some Osage blood and they too failed to take part because you were never introduced to this way of life. I'm truly sorry for you, YES, it does make you MORE Osage if you take part in the ceremonial dances and take an active part in our traditions and culture. You can't just sit back and collect a payment check and say that you are Osage because my great great grandmother or grandfather was an original allottee, or that I have an Osage Tribal Car Tag. That doesn't make you Osage. Get up and take an interest in Osage Dances and also customs. You might learn something.

## Re: Change needed now!!!



**From:** Jenny Miller

**Date:** 12/24/2007

**Time:** 6:35:26 PM

**Remote Name:** 70.142.34.77

## Comments

Thank you for assuring me that I would be welcome to take part in the traditions and the culture of the Osage. I agree with you regarding not being raised the traditional Osage way and I also agree that those of us who weren't encouraged as children to participate in the culture and traditions, were ABSOLUTELY deprived that opportunity. ALL of my childhood friends danced and participated from my infancy through high school and still to this day. I recall being with them as they dressed for the dances, wishing I could be a part of it all.---- You are fortunate and I appreciate your sympathy for me and others who didn't have the opportunities that you have had.--As far as your statement: You can't just sit back and draw a check and have an Osage car tag and call yourself an Osage? As you know, that's been going on for years. I don't know what you're going to do about that, but I would recommend picking up the little blue hand book titled "Acceptance". You can find these for free in places such as counseling centers. ---- This issue isn't much different than people claiming to be Christians but don't practice the teachings of the Bible, don't you think?---One good example would be: Judge not lest ye be judged ----Perhaps I can be a better Osage this last half of my life. I would like that. I hope that people like you will help me with this new exciting life I'm considering.-----Thanks again and I hope you have a Very Merry Christmas!

**From:** stanlee ann  
**Date:** 12/24/2007  
**Time:** 9:59:53 PM  
**Remote Name:** 70.143.37.189

## Comments

well said Jenny! your welcome to sit/use my bench at our/your dances anytime

## Re: Change needed now!!!

**From:** Talee  
**Date:** 12/25/2007  
**Time:** 10:24:14 PM  
**Remote Name:** 12.39.124.86

## Comments

Good points. However, the Osage ceremonial dances you are referring to are from the Kaw and Ponca Tribes. The Pawhuska Drum was given by the Kaws to the Pawhuska Osages in 1884. And I believe Jenny's grandfather (or great grandfather) was the first drumkeeper at that time. The pure Osage ceremonials have been gone for over a hundred years now.

## Just Another Example

**From:** Jenny Miller  
**Date:** 1/10/2008  
**Time:** 7:58:09 AM  
**Remote Name:** 70.142.51.109

## Comments

No doubt, there have been and still are many questionable activities transpiring within the government. To create a timeline is a very good idea so I've resolved to create one.-----I hope all of you will assist me in this new project, I'll most likely be calling upon you for help and advice.----- For instance, I have letters from people along with other documentation that many people had their absentee ballots returned in the mail because they weren't received in time. Even though they mailed them 10 days prior to the deadline? Others were scrambling to meet the "new" eligibility requirements therefore the deadline to have their votes counted. Some simply didn't get their ballots. I could go on and on describing the issues as to why the people didn't or couldn't get their absentee votes counted. -----How then could this possibly have happened:----- Osage Nation Constitution Referendum Election Results:----- (Early Vote: 14 more YES than NO votes) (in person vote: 35 more YES than NO votes) Absentee votes: 663 more YES than NO votes)

## Re: Just Another Example

**From:**

**Date:** 1/10/2008

**Time:** 10:52:23 AM

**Remote Name:** 65.70.72.62

### Comments

Jenny your not an elected official of the Osage Tribe, therefore you do not speak for all Osages. Yes you may have a little following, but if your so disgruntled with the Tribe why dont you just give up your new found Osageness and stay out of Tribal business that you really only have one vote in, put your efforts in State and Federal politics they need your help as bad if not worse than the Osage Tribe. This is a new government did you expect it to be perfect right out of the shoot, the US constitution was not perfect, i would be very embarressed if one of my family members placed articles and adds in the local news paper like you have, this is not an attrack just a fact.....

## Re: Just Another Example

**From:** C Ann Norris

**Date:** 1/10/2008

**Time:** 3:31:53 PM

**Remote Name:** 207.69.139.148

### Comments

Your right about just another example of being afraid of posting your name. At least Jennie is not afraid to tell it like it is. Miya is right on all counts about Jenny, she is even fighting for you no names whether you want it or not. Janice should team up with Janice Switlo and bring down the whole Government once and for all. Thanks Janice, believe me we are all listening and appreciate your advice, also thanks for standing by the shareholders and supporting Jenny Miller as most of us do. We are all still writing letters and signing petitions and we will prevail !

## Re: Just Another Example

**From:** osage1

**Date:** 1/10/2008

**Time:** 1:07:05 PM

**Remote Name:** 70.189.84.72

## Comments

I wonder if Osage County Youth Services know you are using their computer during business hours to do personal business?

## Re: Just Another Example

**From:** Galen

**Date:** 1/10/2008

**Time:** 1:02:00 PM

**Remote Name:** 65.174.231.18

## Comments

72.62: It's been my observation that being an elected official is not a particularly good indicator of having the ability to speak for "all Osage people". And as far as I know, one vote is all any of us have. Using your logic would lead to the conclusion that no one should speak out about how they want their government to function. Wouldn't that kind of defeat the purpose of any form of representative government? One doesn't have to agree with what Jenny says, to defend her right to say it, in whatever format she chooses to utilize. Heck, I even think you ought to have the right to speak your mind as well, even if it should happen to embarrass your family. Though guess they wouldn't know it was you unless they happened to recognize your IP address.

## Re: Just Another Example

**From:**

**Date:** 1/10/2008

**Time:** 12:34:59 PM

**Remote Name:** 72.172.55.69

## Comments

Keep on fighting Jenny. This administration is like an onion with many layers that all stink. I am glad that you are watching out for the Osage people. When this Chief swallows up everything to the Tribe's detriment it's people like the previous poster that will be asking "what happened" why were "they" not informed. Personally I believe they get what they deserve.

## Re: Just Another Example

**From:** Miya

**Date:** 1/10/2008

**Time:** 12:34:36 PM

**Remote Name:** 70.128.96.109

## Comments

TO: 65.70.72.62 At least Jenny Miller does not post or hide behind anonymity of a string of numbers. If you have something important as you want to express then POST YOUR NAME! You may not agree with her, but , I am certain she (as myself) would defend your right to expression as well, even more, if you had the guts to stand up for your beliefs and put a face on it! I am proud of our member of our tribe known as Osage born Jenny Miller! She has gumption, determination, honesty and is an asset to our people. Open your eyes, open your mind and open your heart! This woman cares and is putting her efforts out for even you who rebukes her. What are you afraid of?? That she might be right?