



Tribal News

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Banner Image Credit:

Photo from the 2015 fall camp out - Labadie Allotment, Miami, OK. Photo by Julie Olds.

125 Years Ago: Thomas Richardville and the Founding of the City of Miami

By Meghan Dorey, Manager, Myaamia Heritage Museum & Archive

As the city of Miami, Oklahoma, celebrates its 125th anniversary, we offer the following article to provide our unique perspective to the history surrounding the birth of our namesake city.

Waapimaankwa (also known as Thomas F. Richardville) was the great-grandson of pinšiwa (Chief Jean B. Richardville), the son of a man known as pimicinwa or Crescent Richardville.

Thomas was orphaned at a young age and grew up in Indiana. In 1873, he told of his childhood near Kokomo, living with his grandmother until her death. He also spent several years of his youth living with mihšiinkweemiša, the band leader in Indiana. Though he was exempted from removal and did not make the trip to Kansas Territory in 1846, he rejoined his myaamia community there in the 1860's.

Educated at Notre Dame, he became a valuable intermediary between the Miami Nation and the United States government. As recognition for his assistance, the Nation formally adopted him as a member in 1886. Though he was influential in leadership for many years prior, he first became Chief after the relocation to Indian Territory and subsequent allotment, in

1891. Chief Richardville's leadership was integral to the decision to remain a separate entity upon relocation, rather than consolidating membership with the Peoria Tribe as allowed under the 1867 Treaty. His election to the position of Chief came in the same year the town of Miami( Indian Territory) was established 125 years ago.

Wayland C. Lykins came from a well-respected family in Miami County, Kansas. His father, David Lykins, had been a missionary at the Baptist Mission in Paola for many years, and the entire Lykins family was adopted by the Peoria Tribe.

About 10 years after the Peoria and Miami Tribes were relocated into Indian Territory, W.C. Lykins, along with his brother, Edward W. W. Lykins, again took up residence near his previous community members. Within another 10 years, the landscape of Ottawa County would change drastically with the founding of Miami, along with the influence of the mining industry starting to boom.

Manford Pooler, chief of the Ottawa Tribe, was the son of a chief, and the son-in-law of another. He married Mary Louise Richardville in 1883, and his children were car-



Photo of Miami Chief Thomas F. Richardville, courtesy of Oklahoma History Center.

Continued on page 5B

Record Crowd Gathers for 20th Annual Miami Nation Winter Gathering Events

Staff Article

The 2016 Myaamia Winter Gathering was held January 29-30 in Miami, OK. The gathering, now in its 20th year, began as a winter social dance gathering and has grown to become a two day event that includes cultural presentations, workshops and Myaamia storytelling, as well as the dance.

This year the Business Commit-

tee started the first day of the gathering by welcoming more than 60 people from Miami University, who had traveled the 11 hour interstate trek by bus and car to enjoy the weekend's events. Following introductions from tribal officials, faculty, staff and students, the guests were given a bus tour of tribal properties including the new headquarters facility.

Cultural education presentations were held Friday afternoon in the Council House. Guests listened to information presented on Myaamia storytelling, led by George Ironstrack and stomp dance and social dances, led by Shawnee Tribe Second Chief Ben Barnes.

Dinner was served that evening

Continued on page 4A



Mild weather, and a well known and respected head staff, contributed to record attendance at the Veteran's and social dances held during the 20th Annual Miami Nation Winter Gathering in late January. Photo by Jonathan Fox.



# aacimwita akima: The Chief Reports

By Chief Douglas Lankford, eecipoonkwia

Aya, aya! Greetings to all of my Myaamia family from your new Tribal Headquarters. We have had a very busy fall and winter, and now it is antee kwa kiilhs wa (crow moon) and we are grateful to see signs of spring here in nooŝonke siipionki myaamionki (the Miami country by the Neosho River).

In the fall and winter we enjoyed community gatherings in our Kansas homeland region, and in Ft. Wayne. These gatherings are well attended and we appreciate the interest and support as we provide updates, as provided at the Annual General Council Meeting, to community members. Lanugage workshops are provided during these events as well, and of course we always enjoy a nice meal with our relatives.

As our busy season approaches our staff is already working hard preparing for the Annual General Council Meeting set for June 25th, 2016. Between now and then I hope to see many of you this spring at one of the many community events we have scheduled both here in Oklahoma and in Fort Wayne.

With the passing of winter also comes the close of our storytelling season. The spring peepers and thunder beings sounded early here in your southern myaamionki ushering in the new lacrosse season. Our Myaamia culture is embedded in everything we do and affects how we, as Tribal leaders, serve our community in our responsibilities in government and business.

In business concerns, the Tribe continues to move forward with important work in many areas, such as the goal to increase our jurisdictional area through transfer of fee land into trust status with the Department of Interior. This priority to expand our jurisdiction will continue as a positive exercise of our governmental authority.

I am also, so very pleased, as are all members of our Leadership, to report the Tribe

has concluded all matters related to Miami Nation Enterprises' (MNE) AMG Services, Inc., and MNE Services, Inc., corporate entities established under MNE. As you will recall from the letter sent to you back in February, the Tribe reached a settlement agreement with the federal government concerning these business entities. We are pleased to conclude this chapter in the Tribe's business history and continue moving forward with the stable and sound government we have worked hard to establish over the past decade. Mihŝi-neewe to all of you who have contacted this Business Committee with your support and encouragement. It means a great deal to all of us.

While we are still organizing, and decorating areas within the new Headquarters facility, located on P Street NW in Miami, we did host a small open house event on Friday, January 29th, during this year's Winter Gathering. Tribal citizens and guests from local Tribes and area businesses were welcomed by Tribal Leaders and were given a tour of the building. As you walk the halls of this building you will see wall murals and large photographs depicting what is important to this Tribe, our history, our



Chief Douglas Lankford and young lacrosse player, Jensen Dorey, son of Matt & Meghan Dorey. Photo taken at the Drake House, summer of 2014, by Karen Baldwin.

language, our cultural events, and the future of this Tribe - our children. I hope for those of you who have not yet seen this beautiful new office space you will have the opportunity to tour the Miami Nation headquarters building, where so much of the important work for this Tribe takes place.

Although spring brings with it strong weather patterns moving across the country it is a beautiful season of new beginnings. We look forward to warmer days and new growth both in agriculture and our community. On behalf of the Business Committee I wish you a prosperous spring and I hope to see each of you at the Annual Meeting in June.



The Miami Tribe Business Committee hosted community gatherings in Louisburg, Kansas (photo at right) on September 12, and Fort Wayne, IN, on September 19th, 2015. Lunch is provided at these events followed by a representation of the information provided at the annual general council meeting. These gatherings are for information sharing, language learning and playing Myaamia games only and no formal business is conducted. Staff photos.



## New Leadership for Tribal Law Enforcement

By Emilee Truelove

Ronnie Gilmore was named Chief of the Miami Nation Tribal Police Department on January 4.

Gilmore brings nearly a decade of law enforcement experience to the tribe, including previous leadership positions at another tribal nation. He has been an officer at the tribe since August of 2014, in addition to serving as a police officer at the City of Miami Police Department.

He has many goals for the department in-

cluding hiring the most qualified candidates to protect the Nation, instituting a Code of Ethics and a Code of Conduct for all officers and a department personnel policy that will include the Human Resources policies required of all Miami Nation employees.

Gilmore grew up in Picher. He and his wife, Tressie, have four children and live in Miami.

Tyson Barnes (Shawnee, Quapaw) has been named the new officer of the Tribe's Sex

Offender and Registration Notification Act (SORNA) grant.

Barnes brings more than 10 years of law enforcement experience. He began his career as a jailer at the Ottawa County Jail then moved up through the ranks to Deputy Sheriff. He has served with the Miami Police Department since 2010 and is now a Corporal.



Miami Nation Tribal Court Judge Charles Tripp (far right) officially swore in Miami Nation Tribal Police Officers on February 4, 2016 in Council Chambers at Tribal Headquarters. Pictured front row, from left: Dustin Hoffer, Jamie Meyers, Alex Perez, David Dean, Aaron Crockett and Kyle Lankford. Back row, from left: Chief Doug Lankford, SORNA Officer Tyson Barnes, Kolin Hall, Jason Bissel, Police Chief Ronnie Gilmore, Chuck North, Danny Morris and Judge Charles Tripp.



# Tribe Hosts Open House Event

Staff Article

An Open House event was held at the Miami Nation’s new Headquarters at 3410 P. Street NW, in Miami, OK, on Friday, January 29, 2016. The event was planned to allow area tribal leaders the opportunity to see the new facility. Tribal representatives and other guests attending included Wyandotte Chief Billy Friend, Ottawa Chief Ethel Cook, Shawnee Chief Ron Sparkman, Shawnee Second Chief Ben Barnes, Eastern Shawnee Chief Glenna Wallace, East-

ern Shawnee Business Committee member Larry Kropp and Bureau of Indian Affairs Police Chief Eddy Eppler.

The new headquarters houses all Tribal offices with the exception of the Social Services Department and Environmental Quality Department, both of which remain in tribally owned office structures in downtown, Miami. The new headquarters does include a large, secured office and meeting area for the Tribe’s Police De-

partment, Tribal Court Judge and courtroom.

A formal ribbon cutting ceremony and National Open House event for the General Council is planned for the afternoon of June 25th, 2016, following the annual General Council meeting. More information on this event will be presented in the Spring edition of this publication.



*The exterior of the new Miami Tribe of Oklahoma Headquarters facility continues to take shape. Exterior lighting, flag mounts and signage will soon be underway and are to be complete in June prior to the annual General Council meeting. Staff photo.*



*The new Cedar Council Room, located inside the new headquarters, is used for the monthly Business Committee Meetings held the second Tuesday of each month at 4 p.m. The spacious room is also used for staff meetings and other business gatherings. The room is highlighted by a large image of the Seven Pillars, aašipehkwa waawaalici, a culturally significant site located on the Mississinewa River near Peru, IN.*



*The entrance hallway to the new Cedar Council Room is highlighted by metal works of cranes in flight and a wall mural of a wiikiaami.*



*The common area located just inside the entrance of the new headquarters. This area is beautifully decorated with large wall murals, Pendleton blankets, paintings and unique woodwork all exhibiting the heritage of the Myaamia.*



# 2016 Winter Gathering Events

Staff Article

at the Council House to a crowd of approximately 90 guests. Myaamia storytelling followed. This has become the community favorite of the Winter Gathering event. This year, storytellers were George Ironstrack, Jarriid Baldwin, Katrina Mitten, John Bickers, Hailey Strass and Brad Kasberg.

On Saturday morning, January 30, thirty-nine participants attended a ribbonwork workshop, at the Ethel Miller Moore Cultural Education Center (longhouse), hosted by the Cultural Resources Office and led by Karen Baldwin. Myaamia citizens, female and male, from youth to elder in age participated. Following lunch, Myaamia Community Language Program Coordinator Jarriid Baldwin led a myaamia language workshop for approximately

50 attendees.

Later that day, the 20th Annual Myaamia Winter Social Dance was held at the Council House. The event was opened by Emcee Steve Kinder (Wea) with assistance from Arena Director Wyatt Chuckluck (Cherokee, Creek, Choctaw). The Gourd Dance session was lead by Head Veteran Jeff (Dude) Blaylock (Shawnee, Peoria) with Head Singer Damian Blackfox (Shawnee, Cherokee, Peoria), who was joined by approximately 25 singers.

Tribal citizens and guests were provided dinner in the Myaamia Community Center. As is our custom, members of the Tribal Business Committee served dinner. Community Services Manager Laurie Shade estimated the food service staff fed chili,

stew and fry bread to approximately 450 guests.

After dinner, guests moved back to the Council House for the stomp and social dances which were directed by Shawnee Tribe Second Chief Ben Barnes. The event was standing room only with some 550-600 people in attendance from dance grounds as far away as Shawnee, OK. We were honored to have 42 leaders and 44 shakers registered for the evening.

The event is recorded as the best social dance gathering in the 20 year history of the Winter Gathering. We show our respect and appreciation to our Tribal Leadership, Winter Gathering Committee and the Head Staff for all of the hard work to bring in so many singers, dancers and guests.

*(Left) Approximately 25 singers joined Head Singer Damian Blackfox for the Gourd Dance Session held to open the 20th Annual Myaamia Winter Gathering dances on Saturday, January 30, in the Nation's Council House in Miami, OK.*

*(Below) Tribal Business Committee Members donned plastic serving gloves and aprons to participate in the custom of serving dinner to guests attending the annual Winter Gathering dances. Leadership members pictured, from right to left: Chief Douglas Lankford, Second Chief Dustin Olds, First Councilperson Donya Williams, Second Councilperson Scott Willard, and Secretary-Treasurer Sarah Lawson.*

*(Bottom photo) It is difficult to truly describe the stomp dance. The song leaders voice, the men who answer, the sound of the shell shakers, and the movement and rhythm of the spiraling line of dancers must be personally experienced. This photo offers only a glimpse of the shell shakers, but is a stirring image. Photo by Jonathan Fox, Myaamia Center.*



*Tribal leadership always takes an active role in community gatherings. The five person Business Committee has the custom of personally serving dinner for guests attending the dances during the Winter Gathering. Pictured above, right to left: Chief Douglas Lankford, Second Chief Dustin Olds, First Councilperson Donya Williams, Second Councilperson Scott Willard, and Secretary-Treasurer Sarah Lawson.*







*Photographed during this year's Winter Gathering event, Myaamia storytellers exhibit facial emotion and hand gestures while sharing traditional stories. Pictured at top is Myaamia Community Language Program Coordinator Jarrid Baldwin. Jarrid is a natural story teller and shared stories first in Myaamia and then translated them to English. George Ironstrack, above left, is the Assistant Director of the Myaamia Center at Miami University and is a crowd favorite with his unique, engaging, and often humorous story telling techniques. Haley Strass, above right, was a storyteller this year for the first time but was so confident, and comfortable in her animated storytelling. Haley just completed her Masters Degree in Psychology and is a doctoral student in Counseling Psychology at Iowa State University.*



*(Above) Joseph Leonard, son of late Myaamia Chief Floyd Leonard, was gifted, during the dances held on January 30, 2016, with a Pendleton blanket to honor his family for his father's work to establish the Winter Gathering as an annual event of the Miami Nation. Pictured above, right to left, are; Secretary-Treasurer Sarah Lawson, Chief Douglas Lankford, Event Committee Member Barbara Mullin, Joseph Leonard, Cultural Resources Officer Julie Olds, Second Chief Dustin Olds, and First Councilperson Donya Williams.*

*(Above right) Karen Baldwin leads the ribbonwork workshop, hosted by the Cultural Resources Office, during the 2016 Winter Gathering in Miami, OK.*

*(Left) Myaamia students play mahkisina during the 2016 Winter Gathering.*



# Maintenance Work at the Little Turtle Memorial Site

By Diane Hunter, THPO

The Fort Wayne Parks and Recreation Department has taken a renewed interest in the Little Turtle Memorial, which is under their care as it is located in a Fort Wayne neighborhood. In the early 1990s, the Parks Department created a plan for plants on the site, but over the intervening years, the site had become overgrown.

When Chad Shaw, Landscape Supervisor, began working at the Parks Department two years ago, he visited the Little Turtle Memorial on his first day on the job. He has dedicated time to the site and this year began with a spring cleanup. Parks Department staff and volunteers cleared unwanted growth to begin the process of restoring the original plan for the site. The hard work paid off in a place that is considerably more respectful and more welcoming to visitors.

This fall, a group met at the site to consider next steps. Attendees included a local Boy Scout who is interested in helping with the site for his Eagle Scout project, representatives of a local nonprofit organization and Miami

Tribe citizens, including the CREO staff, as well as other interested Fort Wayne community members. The group agreed that a privacy fence would greatly enhance the site since it is located between private homes.

The Parks Department arranged for installation of the fence. Because of the historic significance of this site, archaeologist Karin Anderson, Acting Tribal Historic Preservation Officer Diane Hunter and Assistant Tribal Historic Preservation Officer Doug Peconge monitored and observed as holes were dug for the fence posts.

Many thanks to Chad Shaw for his attentive care to this important site.

More information about the Little Turtle Memorial is at the Parks and Recreation website <http://www.fortwayneparks.org/>.

*The Tribal Historic Preservation Officer Program is funded through an annual renewing grant from the National Park Service Tribal Preservation Program.*

# aalhsoohkiitaawi kiihkayonki

By Diane Hunter, Acting THPO, and Doug Peconge Assistant THPO

aalhsoohkiitaawi kiihkayonki, Winter Storytelling was the first event of 2016 for the Cultural Resource Extension Office (CREO). It was held Saturday, January 23 at Goeglein's Reception Hall in Fort Wayne.

The turnout for this first annual event was tremendous with over 60 Tribal citizens, their families and a few guests in attendance. After lunch the real fun began with storytelling. CREO and Myaamia Center staff told traditional Miami winter stories along with the historical Coming Out story.

The afternoon was highlighted by Katrina Mitten sharing an historical narrative written by her mother Sue Strass and told from the perspective of her ancestor Catherine Richardville La-Fontaine around the time of removal. This very moving account brought to light the struggles the community experienced through wars with the Americans and especially with removal.

Following storytelling, attendees played seenseewinki, our traditional plumstone game, commonly called the bowl game, or socialized with friends and family.

# Establishing Fort Wayne Contacts

By Diane Hunter, Acting THPO

In establishing the Cultural Resources Extension Office (CREO) in Fort Wayne, Indiana, Tribal Historic Preservation Officer Diane Hunter and Assistant Tribal Historic Preservation Officer Doug Peconge are making contacts with various agencies and individuals in the Fort Wayne area and other areas of Indiana.

ACRES Land Trust owns and protects a number of nature preserves in northeastern Indiana, including Seven Pillars in Miami County and Hanging Rock in Wabash County. The CREO staff spoke with Casey Jones, director of Land Management, and Carol Roberts, Vice President of the Board of Directors, about ways we can assist and learn from each other.

The historic Richardville/LaFontaine home in Huntington is located at The Forks of the Wabash. The CREO staff met with Susan Taylor, President of the Board of Directors, to learn about the educational programs at the Forks.

2016 is the bicentennial of Indiana becoming a state, and many events are being planned throughout the state. The CREO staff already has been invited to participate in planning for events in Huntington and Whitley counties.

The Indiana Native American Indian Affairs Commission is appointed by the Governor of Indiana to study and make recommendations to governmental agencies regarding areas of interest and concern to Native people in Indiana. The CREO staff attended the quarterly meeting of the commission.

Greater Fort Wayne, Inc. is a non-profit organization seeking to enhance economic development in Fort Wayne and Allen County. Kirk Moriarty, Director of Business Development – Downtown, met with the CREO staff to discuss opportunities to be aware of and participate in economic development activities in the area.

In addition to reaching out to these Indiana groups, the CREO staff has visited a number of local area museums that have exhibits of interest to the Tribe.

As the CREO becomes more established in Fort Wayne, the staff will continue to seek opportunities to serve the Tribe through local contacts.

*The Tribal Historic Preservation Officer Program is funded through an annual renewing grant from the National Park Service Tribal Preservation Program.*

***Hoci! - Start making plans now to attend the 2016 Miami Nation National Gathering Week Events beginning June 23rd in Miami, OK.***



*A photo showing the street view of the entry to the Little Turtle grave site in Fort Wayne, IN. Photo by Doug Peconge, Assistant Tribal Historic Preservation Officer.*

# Miami Technology Solutions Awarded 5-Year Contract with HHS' ANA

By Mika Leonard

RESTON, VA---Miami Technology Solutions, LLC (MTS) is pleased to announce its most recent contract award, to provide training and technical assistance (T/TA) to tribes under the Administration for Native Americans (ANA), a grant program within the U.S. Department of Health and Human Services (HHS), Administration for Children and Families (ACF).

The Administration for Native Americans was established in 1974 through the Native American Programs Act (NAPA), and serves all Native Americans, including federally recognized tribes, American Indian and Alaska Native organizations, Native Hawaiian organizations and Native populations throughout the Pacific Basin (including American Samoa, Guam, and the Commonwealth of the Northern Mariana Islands). ANA promotes self-sufficiency for Native Americans by providing discretionary grant funding for community based projects, and training and technical assistance to eligible tribes and native organizations.

The purpose of this particular contract is to develop, provide, enhance, and sustain quality Training and Technical Assistance to prospective ANA applicants and ANA grantees within ANA's Eastern Region, which is comprised of

37 states in the Eastern and Midwestern part of the United States, which includes Oklahoma, as well as provide technical support to the ANA organization. Such T/TA is designed to strengthen and expand the capacity of American Indian communities to thrive.

Through this contract, MTS employees will provide cluster training on project development, project implementation, development of an application for federal financial assistance and project management; one-on-one TA on grantee challenges, and electronic TA on applicant project proposals, and a variety of topics impacting the successful implementation of ANA funded projects including how to seek funding from other sources including ACF program offices in an effort to broaden and maximize the impact of ANA funding at the community level.

Through the award of this contract, MTS has more than doubled in size, and now are over 50% female and Native American employees. MTS is very excited to diversify our portfolio of federal government work. We are especially excited that our tribe is able to provide services that directly benefit Indian Country. We would also like to welcome our five new employees to the MTS team.

about Miami people and history in Indiana. The tour was followed by a dinner at the museum for the tribal representatives who had traveled from North and South Dakota. Along with others from the Pokagon Band, Diane Hunter gave a word of welcome for the visitors, and she and Doug enjoyed conversing and hearing stories from members of the delegation.

*The Tribal Historic Preservation Officer Program is funded through an annual renewing grant from the National Park Service Tribal Preservation Program.*

# Tribes Tour Eiteljorg Museum

By Diane Hunter, Acting THPO

Tribal Historic Preservation Officer Diane Hunter and Assistant THPO Doug Peconge joined Chairman John Warren and others from the Pokagon Band of Potawatomi in welcoming a delegation of tribal representatives from The Three Affiliated Tribes (Mandan, Hidatsa and Arikara/ Sahnish), Crow Creek Sioux Tribe, and Rosebud Sioux Tribe in Indianapolis on March 22. Scott Shoemaker, Curator of Native American Art, History & Culture at the Eiteljorg Museum in Indianapolis, gave the delegation a tour of the museum, including Mih-tohseenionki (The People's Place), an exhibit

**The new phone number to the Miami Tribe of Oklahoma's headquarters is 918-541-1300**



# Whitley County Museums Programs

By Diane Hunter, Acting THPO

The Whitley County (Indiana) Historical Museum hosted two events featuring Tribal members the weekend of the Fort Wayne Fall Gathering.

The Miami Tribe of Oklahoma's Fort Wayne Cultural Resource Extension Office (CREO), together with the Whitley County Historical Museum, hosted an event at the Museum on the evening of September 18, 2015 as part of the Statewide Indiana Archaeology Month activities. The theme for the program, "Weaving Many Threads – meesaanaapiikohkiiyankwi," showcased the intersection of modern archaeological investigation and collaboration between the historic tribes of the State of Indiana. Tribal representatives and archaeologists working in the region discussed the mutual benefits of collaboration and cooperation in conducting research to protect and preserve sites of historic and cultural importance.

Dani Tippmann, tribal member and director at the museum, introduced the program and speakers. George Strack, citizen of the Miami Tribe of Oklahoma and Marcus Winchester, Tribal Historic Preservation Officer of the Pokagon Band of Potawatomi, spoke about the history of their tribes and used specific examples of their experiences to discuss the importance of a good working relationship with archaeologists.

Archaeologist and historian, Craig Arnold talked about how modern archaeology techniques and research, especially in collaboration with tribal partners, can impact and sometimes change our understanding of historic events. The final speaker was Diane Hunter, Tribal Historic Preservation Officer of the Miami Tribe of Oklahoma, who discussed her training from the National Forest Service as a Heritage Resource Technician and how that training provides an understanding of archaeological processes that enable her to work more collaboratively with archaeologists on historic sites of importance to our Tribe.

The following evening, the museum hosted an unveiling of an exhibit of their J. O. Lewis Collection of lithographs of the artist's drawings of Miamis and Potawatomis at the Treaty of 1826 in what is now Wabash, Indiana.

Gregory Woodham spoke about the artist and his drawings in the context of the Treaty of 1826. Miami Tribal member George Ironstrack, program director for the Education and Outreach Office at the Myaamia Center, spoke about the 1826 Treaty from the Miami perspective and demonstrated that this treaty signaled the end of neighborly coexistence between the Miami Nation as a government and the people of the state of Indiana.

These successful programs were well attended and may be only the beginning of cooperative programming between the Museum and the Cultural Resource Extension Office.

*The Tribal Historic Preservation Officer Program is funded through an annual renewing grant from the National Park Service Tribal Preservation Program.*

## peekitahamankwi

Tribal Historic Preservation Office Submission

peehki-kiišikahki, On the beautiful, sunny, Sunday afternoon of September 20, the Cultural Resources Extension Office (CREO) in Fort Wayne held its first official event with the last Tribal lacrosse game of the year.

Twenty-eight tribal members, from elders to infant, came to learn, play or even watch the game with other Tribal citizens. The afternoon began with Jarri Baldwin, Myaamia Community Language Program Coordinator, providing instruction and pointers for those who wanted to improve their lacrosse skills. The 70-degree weather was perfect for the energetic game on the CREO lawn.

Start practicing now...the community lacrosse game is set for Friday, June 24, 2016 on the new field in Miami, OK!

NOTICE: The annual meeting of the Miami Tribe of Oklahoma General Council will be held Saturday, June 25th, 2016 at 9 a.m. in the Nation's Council House in Miami, OK.

17<sup>th</sup> ANNUAL

MIAMI NATION POW WOW

JUNE 24 & 25, 2016

MIAMI NATION DANCE GROUNDS - 2319 W. NEWMAN ROAD, MIAMI, OK

Head Staff

Head Singer:

Anthony Monoessy - Comanche - Fletcher, OK

Head Man Dancer:

Juaquin Hamilton - Sac & Fox, Cheyenne - Shawnee, OK

Head Lady Dancer:

Dr. Toni Mule - Kiowa - Oklahoma City, OK

Head Gourd Dancer:

Ted Grant - Otoe-Missouria, Ponca - Red Rock, OK

Emcee:

Steve Kinder - Wea - Gladstone, MO

Incoming Pow Wow

Princess 2016-17:

Taylor Sage Grant - Otoe, Sac & Fox, Comanche - Pawnee, OK

Outgoing Pow Wow

Princess 2015-2016:

Jaida Whitecloud - Ojibwa, Cheyenne & Arapaho - Tahlequah, OK

Arena Directors:

Dude Blalock - Peoria, Absentee Shawnee - Miami, OK

Mark Bolin - Cherokee - Owasso, OK

Color Guard:

Wyandotte Nation Color Guard


ADULT CONTESTS TO BE ANNOUNCED

Committee:

Julie Olds, Barbara Mullin, Aubrey Lankford, George Alexander, Renee Alexander

Committee Contact Info: Julie Olds - 918-541-3131 Barbara Mullin - 918-961-1446

\*For vendor information contact Tera Hatley at 918-541-1300



MIAMI TRIBE OF OKLAHOMA 2016 COMMUNITY EVENTS

May 21, 2016

May 5-6, 2016

June 13-17, 2016

June 23-25, 2016

June 24-25, 2016

June 25, 2016

July 11-15, 2016

July 15, 2016

September 17, 2016

September 24, 2016

October 1, 2016

December 1, 2016

December 3, 2016

January 27-28, 2017

Lacrosse Game, CREO, Fort Wayne (Doug Percege)

Dark Angel Medical Training, Council House (Scott Willard)

nooŝonke eewansaapita – Miami (Gloria Steed)

2016 National Gathering (Emilee TrueLove)

17<sup>th</sup> Annual Miami Nation PowWow (Julie Olds)

General Council, 9 a.m. (Emilee TrueLove)

kiihkayonki eewansaapita – Fort Wayne (Gloria Steed)

Fall Back-to-School Funds Application DUE (Donya Williams)

Kansas Fall Gathering (Emilee TrueLove)

Fort Wayne Fall Gathering (Emilee TrueLove)

Fall Scholarship Application Due (Donya Williams)

Fall Back-to-School Funds Application DUE (Donya Williams)

Children's Christmas Party (Darold Wolford)

Winter Gathering & Stomp Dance (Emilee TrueLove)

Watch website for more information, or call the Tribe at 918-541-1300



## MBRC Selling New Display Vehicle Plates

Staff Article

The Miami Business and Regulatory Commission (MBRC) has created four new display vehicle plates designed to provide Myaamia citizens with a visual statement of their tribal identity! The plates are for sale to enrolled Miami Tribe of Oklahoma citizens through the MBRC Office at the Tribal Headquarters. The plates are \$15 each which includes mailing costs. Contact Tera Hatley at thatley@miamination.com or by phone at 918-541-1397. The plates will also be for sale during the annual General Council meeting in June in Miami, OK.



MBRC Tag #1



MBRC Tag #2



MBRC Tag #3



MBRC Tag #4

## MNE Completes New Mini Storage Facility

Staff Article

White Loon Construction is nearing completion of a new 146 unit mini-storage facility located on Route 66 in North Miami, OK.

A gated entry will be completed soon as well as an on-site facility office. Set to open in mid-summer 2016, the new "Prairie Sun Mini-Storage" is the newest member of the Miami Nation Enterprises family of businesses.

Contact Miami Nation Enterprises at 918-541-2100 for information on renting storage space.



White Loon Construction is nearing completion of the new Prairie Sun Mini Storage located on Route 66 in North Miami, OK.

## keewaacimwinki myaamia nipwaayonikaaninkonci (News from the Myaamia Center)

Submitted by the Myaamia Center at Miami University

wiiyaahkiteeheelo weehki-kihkat-we 'rejoice the new year!' - As the Myaamia Center gets ready for another Myaamia New Year on February 9th, we are excited about new developments and opportunities to share with the Myaamia community. We are pleased to welcome and introduce our newest employee Jonathan Fox who is the Myaamia Center's new Director of Communications and Publications. He is the spouse of tribal citizen Tina Fox and is no stranger to those who have participated in Eewansaapita Nooŝonke Siipionki because Jonathan has assisted the Eewansaapita program for several years. He brings with him a wide range of technology experience and other communication related skills that will be important as we develop our learning technologies and communications with the tribal community. We are very happy to have him on board with the Myaamia Center team.

This year's 7th biennial Myaamia Conference will be held Saturday, April 2nd on Miami University's campus in Oxford, OH. The theme for this year's conference is: eempaapiikinamankwi kineepwaayoneminaani 'we pick up the threads of our knowledge.' Language and cultural education is about learning our myaamia knowledge system and it is both a personal and communal experience. This years conference will attempt to explore the many different ways our knowledge system is reinforced through an interconnected web of knowledge and sharing. The conference is a great opportunity for tribal members, colleagues, tribe student alumni, and friends to learn about the latest developments from the Myaamia Center. We usually have a great community and campus turnout and a growing tribal student alumni group. Watch the Myaamia Center and Miami Tribe websites and Facebook pages for more information.



Jonathan Fox

After very successful ribbonwork workshops in Oklahoma and Indiana this past summer we are in the final stages of editing the ribbonwork booklet to be distributed this spring. There will be an accompanying video and likely additional refresher workshops that will be coordinated through the Cultural Resources Office. It was always our hope this effort would spur new ribbonwork artists who would learn the traditional techniques and find new and exciting ways to use ribbonwork designs.. The workshop results prove this is already happening..

And finally, twenty-five (25) Myaamia students will return to campus for the second semester of this academic year. They will continue to get to know each other better during the 1-credit class they take together, they will participate in a special celebration of the Myaamia New Year in February, and they will be busy assisting with organizational planning and hosting for this year's conference.

Myaamia Center Staff

## Grant Awarded for Installation of Gardens for Kids

Staff Article

The Miami Tribe's Department of Environmental Quality and Leonard Learning Center (LLC) have been awarded an Environmental Education Grant from the Oklahoma Department of Environmental Quality.

The \$800 grant provides funds for installation of raised garden beds at the LLC. Students ages 3-13 will learn how to plant, care for and harvest organically grown fruits and vegetables. The project is in the early installation phase. Watch for updates in the next edition of this publication.





# Mistaken Identity: The Case of the “Steamboat Colorado”

By Meghan Dorey, Manager, Myaamia Heritage Museum & Archive

On October 12, 1846, Joseph Sinclair, U.S. Agent in charge of the Miami Emigration, wrote to the Commissioner of Indian Affairs William Medill from Cincinnati: “I have the honour to report that the Miami Emigrating party arrived here during last night and the Indians are now (at 10:00 a.m.) going on board the steamboat ‘Colorado’ which the contractors have chartered to proceed to St. Louis where another steam boat will be chartered to take them to Westport.”

This one sentence illuminates just one moment in history, but a moment in the midst of one of the hardest months myaamia people had ever faced. By October 12, the majority of the group had been on a canal boat for 6 days. The reality of leaving their homeland was probably setting in, though they were still within myaamionki.

The weather was turning to late fall, with overnight temperatures likely dipping near freezing. We can’t really know what those ancestors went through, nor what provisions or materials were available to them. Reports from the agent later in the trip indicate sickness was increasing, even causing death among children. The canal boats were likely familiar to them, but the transfer to a steam-powered engine at Cincinnati was certainly more foreign, and even terrifying for some.

Sinclair’s letters are instrumental in understanding how and when exactly the Miami removal from Indiana took place. However, throughout the years, historians and researchers have supplemented these documents with other records. One such record commonly used was a photo of the steamboat Colorado, supplied by the Public Library of Cincinnati and Hamilton County after a request to their reference department many years back.

Recently, as I was looking more closely at the photograph, I was able to discern the name of the company “Hannibal & St. Joe R.R. Packet” painted on the side wheel. This additional information led me to the Murphy Library at the University of Wisconsin-LaCrosse, which has a digital collection of historic steamboat photographs.

Paul Beck, Special Collections Librarian, was able to confirm that the photo of the Colorado could not be the same as the Colorado myaamia people traveled on the removal route, as the boat in the photograph was constructed by Hannibal & St. Joseph Railway Packet Company in Madison, Indiana in 1864.

It is understandable that this historical error could have gone undetected for so long, as this Colorado’s home port was St. Louis and traveled along the Missouri and Mississippi Rivers for 20 years until it was destroyed by fire in 1884.

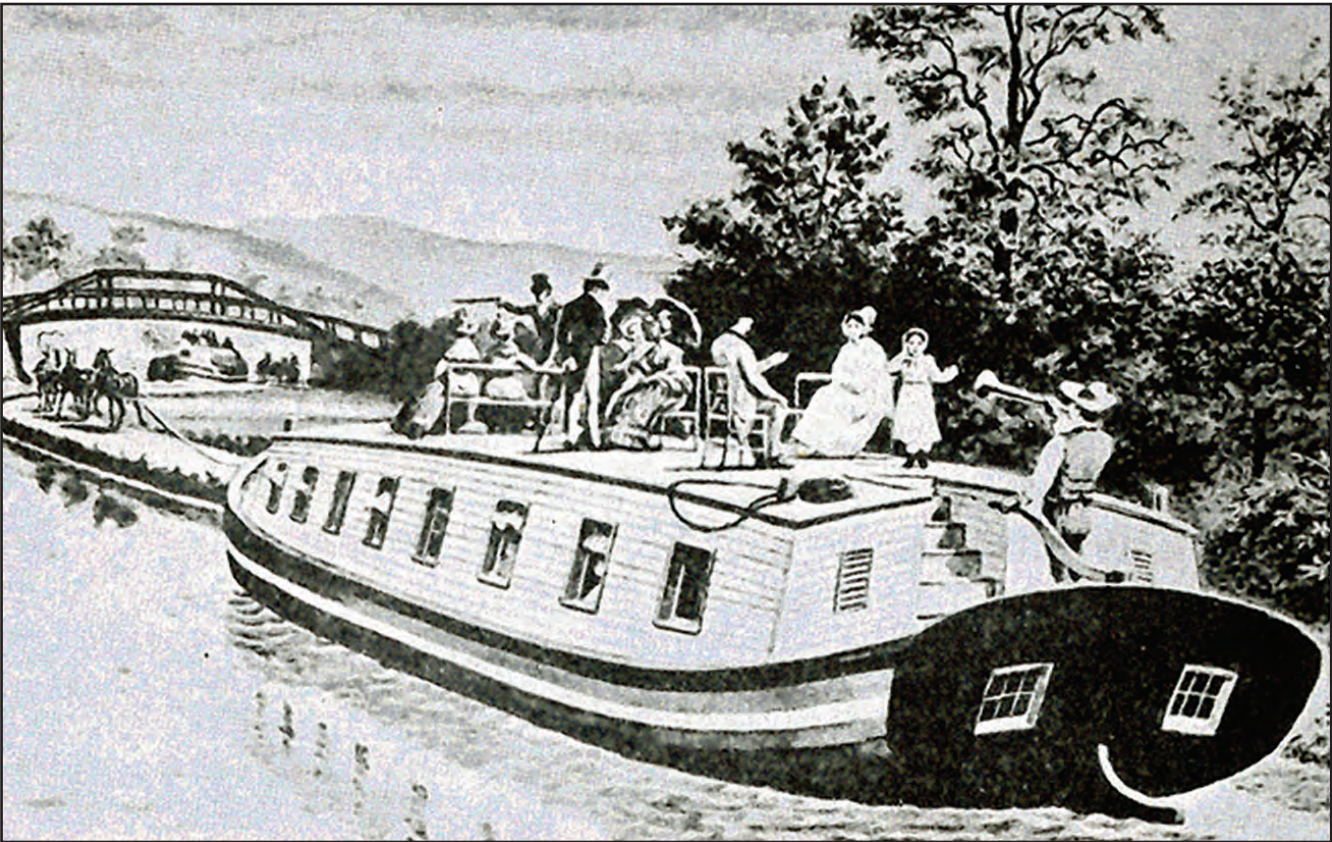
The disposition of the ‘correct’ Colorado currently remains unknown. An incident aboard a steam boat named Colorado in 1848, reported in the New Orleans Times-Picayune, second-hand from the St. Louis Republican, could possibly be the same boat as the one that took part in the removal, but it may be another.

Colorado appears to be a somewhat common name, particularly in ships used during the height of westward expansion. The US military even had a commissioned ship named the Steamer Colorado used in transporting Civil War soldiers.

Check out the  
Myaamia history  
blogspot at  
[myaamiahistory.wordpress.com](http://myaamiahistory.wordpress.com)



*This photo, thought to be of the steamboat Colorado, an important part of the removal story, was recently determined not to be the infamous vessel, as the boat depicted here was constructed by Hannibal & St. Joseph Railway Packet Company in Madison, Indiana in 1864.*



*Though canal boats were often used for entertainment and pleasure in addition to practical transportation, in the case of the myaamia, these boats were used for the forced removal from our homelands located along the Miami-Erie canal system. At the end of the canals, the Myaamia were transferred onto steam ships to navigate the larger rivers, but we do not currently have images of these vessels.*



*This painting by John Fitzgibbon shows an interpretation of the removal of the Myaamiaki based on historical accounts. The image of the boat may have been similar to what over 300 Miami people traveled on for the first half of the journey.*



# aweentioni weešihctooyankwi - myaamiaki neehi eeweemakinciki mihšimaalhsaki: We Make Peace - The Myaamia and our American Relatives - Part I

By George Irontrack, Assistant Director, Myaamia Center at Miami University

In this article, we examine our people’s first treaty with the Mihšimaalhsa - the Treaty of Greenville. While researching this article I relied heavily on Andrew Cayton’s “‘Noble Actors’ upon ‘the Theatre of Honour’: Power and Civility in the Treaty of Greenville,” in *Contact Points: American Frontiers from the Mohawk Valley to the Mississippi, 1750-1830*.

Much to my great sorrow, Dr. Cayton passed away in December of 2015. As one of my advisors in my M.A. program, he had an immeasurable impact on my development as an historian. He was a great scholar, teacher, mentor, and a gentle and kind man. He will be missed. kweehsitawaki oonaana neepwaankia.

This article also draws on Harvey Lewis Carter’s, *The Life and Times of Little Turtle: First Sagamore of the Wabash*; and James Buss’s *Winning the West with Words: Language and Conquest in the Lower Great Lakes*. I highly recommend all of these works if you’re interested in learning more about this period of our history and the intricacies of treaty negotiations in the late eighteenth and early nineteenth centuries.

In our last article we looked at mikaalitioni taawaawa siipionki (the battle on the Maumee River). This battle, also known as Fallen Timbers, marked the military defeat of the alliance of the Taawaawa Siipiiwi villages. This alliance included Myaamia, Delaware, Shawnee, Ottawa, and Wyandot peoples who lived along the Taawaawa Siipiiwi or nearby as well as their Potawatomi and Ojibwe allies who came from northern villages.

Following the battle, each of these villages had to make difficult choices. Some communities sought out the Mihšimaalhsa (Americans) and took the first steps towards peace. Some left the region and moved north or west rather than negotiate. Finally, a few communities tried one last time to convince the British to support their continued resistance against the Americans. However, by the spring of 1795, the majority of these communities agreed to attend a peace negotiation with the United States, which would occur near Ft. Greenville in the summer of that year.

## The First Steps Towards Peace

The battle on the Taawaawa Siipiiwi (Maumee River) left the Myaamia and their allies in dire straits. The military defeat and the inaction of the British left many of these communities demoralized. Furthering this sense of powerlessness was their continued inability to protect their homes and fields.

After the battle, the Mihšimaalhsa spent the fall burning all the villages along the Taawaawa Siipiiwi and their stored agricultural produce. They also consolidated their military strength by building yet another new fort. This new fort, named Fort Wayne, in honor of the Mihšimaalhsa commander, stood near the headwaters of the Taawaawa Siipiiwi, directly across the river from Kiihkayonki, the largest and most influential Myaamia village at that time.

For at least the third time in five years, the allied villages faced another winter with no shelter and little to no food. This battle and its aftermath produced a massive change in Myaamia attitudes and actions regarding the Mihšimaalhsa. When the war with the Mihšimaalhsa began, Myaamia villages were some of the strongest supporters of violent resistance and refused all calls to negotiate.

After the resounding victory at the Battle of the Wabash in 1791, a few Myaamia leaders began to push for peace but most of their communities disagreed. Following this third battle, a serious debate erupted within Myaamia villages over what course of action to pursue. For the first time, larger numbers of Myaamia people pushed their leaders to consider peace.

Late in the fall of 1794, or early in the winter of 1795, a representative from the Kineepikwameekwa Siipiiwi village (Eel River) met with the Mihšimaalhsa and officially “took them by the hand.” At that time, to “take someone by the hand” was a metaphor that indicated an interest in negotiating, being friendly, and seeking peace.

Šimaakanehsia was the name of this Myaamia leader and other leaders from his village likely accompanied him. It is likely that Šimaakanehsia presented General Wayne with a symbolic gift that represented their peaceful intentions and it is equally possible that Wayne presented one in return.

Following this initial agreement, most of the Myaamia villages south and west of the Kineepikwameekwa Siipiiwi were seen as officially at

peace with the United States. Opinions remained divided upstream from that village and over the rest of the winter, debate continued.

For generations, the family of Šimaakanehsia preserved a flag with General Wayne’s name embroidered across the top. Wayne presented this flag to Šimaakanehsia in the summer of 1795, likely in recognition of Šimaakanehsia’s efforts at establishing an early peace.

Over the winter of 1794-95, Myaamia leaders took two additional important steps. First, two war leaders arrived at Fort Wayne in December of 1794 and gave assurances that representatives of their nation would soon head to Greenville to negotiate a preliminary peace with General Wayne. It is quite likely that one of these war leaders was Mihšihkinaahkwa, since he had begun to push for peace prior to the Battle of the Taawaawa Siipiiwi.

As promised, Pinšiwa (Jean Baptiste Richardville), Kiilhswa, and Kakockapackeshaw arrived at Greenville in January and negotiated directly with Wayne. Together they agreed to a general peace and a few preliminary articles. One of these articles accepted the terms of the Treaty of Fort Harmar as the basis of the coming peace treaty. This point would turn out to be quite controversial the following summer.

Myaamia leaders agreed to return the next summer to negotiate a formal peace treaty, and they asked that the treaty be held where the war fire was first kindled: Kiihkayonki (Ft. Wayne), where the Myaamia would serve as the host and perhaps gain an advantage in the negotiations. Instead, General Wayne planned to hold the summer peace conference at Greenville, where the Americans would serve as hosts.

The second important move made over that winter involved convincing anti-American Myaamia leaders that the British were unlikely to help their communities in any continued efforts at military resistance. The strongest voices against peace with the Americans were Pakaana and Le Gris. Both men were civil leaders from the Kiihkayonki area and both had suffered great losses at the hands of the Mihšimaalhsa.

Over the winter, Pakaana was taken to Detroit by Mihšihkinaahkwa to see firsthand that the British were not going to offer help against the Mihšimaalhsa. The following spring, both Pakaana and Le Gris agreed that peace with the Mihšimaalhsa was the only option available to Myaamia people.

## The Treaty of Greenville June 16 - August 12, 1795

Over the first weeks of June, representatives from many communities began arriving in small groups at Fort Greenville for the coming treaty negotiation. By the middle of June, representatives from the Delaware, Ottawa, Potawatomi, and from the Myaamia village on the Kineepikwameekwa Siipiiwi were all present and General Wayne felt it was necessary to officially welcome the early arrivals to Greenville.

General Wayne officially opened the peace negotiation on June 16 with the lighting of a new council fire. By lighting this fire at Greenville, Wayne was using tribal symbols and cultures in an attempt to draw former enemies into a new alliance. This fire would burn farther away from the British, and Wayne planned that this fire would be tended by the Mihšimaalhsa. If successful, this would make the Fifteen Fires - the fifteen states of the United States - the center of this new alliance, and displace the British, Shawnee, Delaware, and Myaamia from the roles at the center of the previous alliance.

At the same time, Wayne’s hopes for an influential future were tempered by his concerns over the capabilities and political youth of his nation. The historian Andrew Cayton has successfully argued that, “American officers at Greenville were obsessed with what the Indians thought of them.” It was not enough to conquer land by force; they wanted tribal communities to accept the legitimacy of the U.S. government and its rights to any territories ceded at the Treaty of Greenville.

After lighting the council fire, Wayne presented the calumet of peace, a highly decorated tobacco pipe, to all those present. Smoking the pipe symbolized the joining of hearts and minds in the pursuit of peace (Image 1).

After everyone had smoked the calumet, Wayne opened by stating, “I take you all by the hand as brothers, assembled for the good work of peace... I have cleared this ground of all brush and rubbish, and opened roads to the east, to the west, to the north, and to the south, that all nations may come in safely and ease to meet me.”

*Continued on page 3B*



**Image #1 ahpwaahkana neehi ahpwaakanti (pipe and pipe stem) - This pipe was used at the Treaty of Greenville. It is likely that it is the pipe that General Wayne used to open the treaty council. Image courtesy of the Ohio History Connection H39471.**



aweentioni weešihtooyankwi - myaamiaki neehi eeweemakinciki mihšimaalhsaki - By George Ironstrack, Assistant Director, Myaamia Center at Miami University - Continued from page 2B

Wayne’s words were shaped by the diplomatic protocols and language of the tribal leaders gathered at Greenville. By using this language, he demonstrated his respect for ages old tribal conceptions of how peace was created. General Wayne’s use of the term “brothers” to refer to his guests was intentional and also a reference to collective tribal diplomacy.

For Myaamia people, kinship and peaceful alliance were closely related concepts. For example, the terms eeweemilaani (you are my relative), eeweenkiaani (I am thankful), and aweentioni (peace), are all formed from the same verb stem: aweem-.

Similar concepts and beliefs were shared among most of the groups gathered at Greenville. Conceptually, for leaders of that period, to be at peace was also to be related, as an ally, and to be thankful. By using the term “brothers,” Wayne was seeking to transform former enemies into kin.

The use of Algonquian and Iroquoian kinship language would become increasingly important throughout the negotiations leading up to a significant reorganization of the alliance of family on the last day of the council.

To close out this first meeting, General Wayne symbolically covered the council fire to, “keep it alive, until the remainder of the different tribes assemble, and form a full meeting and representation.”

He gave each group “a string of white wampum,” another symbol of peace, and proclaimed again that “the roads are open,” and that they would “rest in peace and love, and wait the arrival of our brothers.”

Throughout the rest of the two months of negotiation, General Wayne continued to demonstrate a certain level of respect for tribal protocols and traditions. However, Wayne would make some key mistakes in the early days of the full council. Of most concern would be his failure to repeat his initial message of peace to the entire gathered council, which would not be fully assembled until a month later.

In collective tribal diplomacy, repetition was a sign of dedication to an ideal. Key concepts were often repeated using different artful metaphors so that they grabbed the audience’s attention. Wayne’s failure to constantly repeat his desires for peace caused some attendees to worry about the Mihši-maalhsa’s true intent at Greenville.

The rest of the Myaamia delegation arrived on June 23, seven days after the lighting of the council fire. The delegation included people from various villages including Kiihkayonki, Kineepikwameekwa Siipiiwi (Eel River), Waayahtanonki (Wea), and at least one of the Peeyankihšia (Piankashaw) villages. Le Gris and Mihšihkinaahkwa headed the delegation. It also included Pinšiwā, Cochkepoghtogh\*, and Waapimaankwa, and at least twelve additional unnamed Myaamia people.

Le Gris greeted Wayne and acknowledged, “that he was very happy to see the General.” He concluded by adding, “that the Miamies were united with him in friendly sentiments and wishes for peace.”

On the next day, tensions flared briefly when an explosion tore through the armory inside Fort Greenville. In the aftermath, the Mihši-maalhsa pulled inside the fort and took up defensive positions. The Myaamia embassy and their relatives from the Taawaawa Siipiiwi alliance, fearing treachery, fled into the woods. They remained hidden until it was made clear that the explosion was an accident and the Mihši-maalhsa did not intend to do them harm. The accident made clear what the polite words spoken during introductions had not; this peace was still fragile and trust between the former enemies did not yet run deep or wide.

Calm was restored over the following day and those gathered agreed to wait to reopen the treaty negotiations until the rest of their “brothers” had arrived. On June 26, a group of thirty-four Ojibwe and Potawatomi arrived at Fort Greenville, and the Wyandot of Sandusky arrived on July 12. At that point, the only major groups absent from the gathering were the Wyandot of Detroit and the Shawnee. On July 15, the entire group agreed to reopen the treaty council despite the continued absence of those communities.

Major General Anthony Wayne opened the full council of the Treaty of Greenville with an official swearing in of the interpreters for the negotiation. This was not a common practice among the tribal communities at Greenville. It was a sign of Mihši-maalhsa worries over control of

communication. The Mihši-maalhsa desired to create peace and acquire legal title to land through words: both spoken and written. For the Mihši-maalhsa the act of translation would be essential to asserting their peaceful authority, but they were vulnerable because most Mihši-maalhsa officers knew little to nothing of the eleven languages spoken by the various tribal communities attending Greenville.

Following the official swearing in, Wayne then turned to the gathered leaders and addressed them, “Younger brothers: These interpreters whom you have now seen sworn, have called the Great Spirit to witness, that they will faithfully interpret all the speeches made by me to you, and by you to me; and the Great Spirit will punish them severely hereafter, if they do not religiously fulfill their sacred promise.”

It is important to note that Wayne’s concern with language and translation preceded all other speeches, even those most central to peace from the tribal communities’ perspectives. Given Wayne’s concerns, it is even more interesting to note that Eepiihkaanita, known as William Wells to the Mihši-maalhsa, was one of these sworn translators.

Throughout the entire treaty negotiation, Eepiihkaanita served as the translator for the Myaamia, including his father-in-law, Mihšihkinaahkwa, who would go toe to toe with General Wayne over the course of two weeks of debate and negotiation. Mihšihkinaahkwa’s achievements at the Treaty of Greenville on behalf of his people were due in no small part to Eepiihkaanita’s skills as a translator.

Following the swearing in of the translators, Wayne presented the, “calumet of peace of the Fifteen Fires of the United States of America.” As before, Wayne presented the decorated pipe as a symbol respect to old tribal protocols that joined the hearts and minds of all attendees as they began to discuss peace in earnest. Wayne first passed the pipe to Šimaakanehsia, the Myaamia leader from the Kineepikwameekwa Siipiiwi village (Eel River). Šimaakanehsia was the first of the alliance’s leaders to seek out peace with the United States, and so he and the broader Myaamia community were accorded a place of honor at the opening of the negotiation.

After completing the opening rituals, Wayne reminded the council of the importance of treaties, which, “made by all nations on this earth ought to be held sacred and binding between the contracting parties.”

He then laid out how past treaties were recorded in written form in order to maintain the sacred bonds created by the various nations. He then introduced the preliminary articles of the treaty, which most of the communities had agreed to the previous winter. The Mihši-maalhsa wanted the land sessions made in the Treaty of Fort Harmar (1789) to be the foundation of the Treaty of Greenville. However, the former treaty was fiercely disputed by the Myaamia and the Shawnee, as well as other groups.

In an attempt to avoid this controversy, Wayne quoted the Wyandot from the fall of 1794, who he claimed told him that the Treaty of Fort Harmar, “appeared to be founded upon principles of equity and justice, and to be perfectly satisfactory to all parties at that time.” Wayne added that it was the Wyandot who proposed, “that treaty, as a foundation for a lasting treaty of peace between the United States and all your nations of Indians.”

Through this brilliant strategy, Wayne tried to use the voices of the Wyandot, senior members of the alliance, to assert the legitimacy of a treaty that most leaders saw as a sham agreement achieved through coercion and duplicity. Before any of the other leaders had a chance to reply, Wayne closed out that day’s council with the recommendation that everyone, “appropriate two or three days to revolve, coolly and attentively, these matters, and those which will naturally follow them.”

The council then adjourned with an agreement to pick up again on the 18th.

After two days of rest and reflection, the council reopened with a short, but clearly oppositional, speech by the Myaamia leader Mihšihkinaahkwa. He began by recognizing General Wayne as his “brother,” but then proceeded to challenge Wayne to clearly state that their goal at Greenville was to achieve peace. During the first day of the conference, Wayne did not use the word “peace” a single time, but instead spoke about translation, the sanctity of treaties, and the lands the Mihši-maalhsa desired.



**Little Turtle**  
Reproduction of ink on paper silhouette drawing from life, ca. 1790s

*Image #2 This is a silhouette that is most likely the Myaamia leader Mihšihkinaahkwa. There are two other commonly used images of this great leader, but both are copies of an original that burned in 1814 and are considered unreliable.*



*Image #3 Eepiihkaanita (William Wells). Born around 1770, Eepiihkaanita was captured and adopted into the family of Aakaawita at Kineepikwameekwa Siipiiwi (Eel River village) in 1784. As an adult, he married Weenakapita, the daughter of Mihšihkinaahkwa. Eepiihkaanita worked on behalf of his Myaamia relatives until his death in 1812 at the Battle of Fort Dearborn.*





# aweentioni weešihtooyankwi - myaamiaki neehi eeweemakinciki mihšimaalhsaki

By George Ironstrack, Assistant Director, Myaamia Center at Miami University - Continued from page 3B

Mihšihkinaahkwa’s criticism was intended to remind Wayne that from a Myaamia point of view, the council must first establish peace before negotiating any other point. Mihšihkinaahkwa concluded by denying the legitimacy of the Treaty of Fort Harmar. He and other Myaamia leaders were “entirely ignorant of what was done at that treaty.”

Mihšihkinaahkwa’s matter-of-fact denial of the Fort Harmar treaty must have surprised General Wayne, at least a little. After all, Myaamia representatives had approved these exact treaty articles the previous January.

Mihšihkinaahkwa’s opening speech at Greenville is interesting for multiple reasons. First, it is significant that the Myaamia were the first to speak. Myaamia communities were neither the largest, nor the most influential among the tribal peoples gathered at Greenville. Culturally, it was also normal to allow elder members of the alliance, Wyandot, Delaware, or Shawnee, to speak first.

Additionally, within his home community, Mihšihkinaahkwa was previously a neenawihitoowa (war leader), and peace councils were usually the responsibility of an akima (civil leader), like Le Gris. The record does not indicate how the Myaamia came to speak first or how a war leader came to serve as the main Myaamia speaker.

It is possible that because the Myaamia did not attend the Treaty of Fort Harmar they were best positioned to refute it. It is equally possible that Mihšihkinaahkwa was considered the best public speaker by his community and so his selection as council spokesperson might have been pragmatic. It is also likely that his family ties to their assigned translator, Eepihkaanita (William Wells), contributed to his selection.

Mihšihkinaahkwa’s challenge to General Wayne regarding the treaty was echoed by the Ojibwe leader Mashipinashiwish. In response, a Wyandot leader, Tarhe, argued that he did not think it proper, “to select any particular nation to speak for the whole.”

Tarhe was one of the signers of the Treaty of Fort Harmar and he must have felt that Mihšihkinaahkwa and Mashipinashiwish were directly attacking him. He asked Wayne to appoint a specific day for each group to speak and to delay a few days before continuing the council. Clearly the fraudulent treaties of the 1780s were a cause of major disagreement. For peace to proceed at Greenville, those treaties would have to be addressed.

Before adjourning the council, Wayne responded that he would, “endeavor to fully explain the treaty of Muskingum (Fort Harmar)...” and he added that he hoped, “We will have all things perfectly understood and explained, to our mutual satisfaction, before we part.”

That evening, Blue Jacket, with thirteen Shawnee, and Masass, with twenty Ojibwe, all arrived at Greenville. Masass greeted Wayne and explained that they had been detained by Joseph Brandt’s efforts to keep them from negotiating with the Americans. Blue Jacket admitted that he still intended to follow through on his promise of peace from the previous winter but his people were divided and many did not want to negotiate. He told Wayne, “You must not be discouraged,” but that a great number of Shawnee would not come to Greenville, though, “his nation will be well represented.”

On July 20th, General Wayne renewed the council and opened with a direct response to Mihšihkinaahkwa’s first request regarding peace. Wayne complained, “I did hope and expect, that every man among you would be perfectly acquainted with my sentiments on this subject.”

Wayne pointed to the many messages of peace he personally sent out prior to the council. He then quoted his discussion with the Wyandot from the previous winter: “I told them that peace was like that glorious sun which diffused joy, health, and happiness, to all the nations of this earth, who had wisdom to embrace it, and that I, therefore, in behalf of and in the name of the President of the United States of America, took them all by the hand, with that strong hold of friendship, which time could never break.”

He then presented Mihšihkinaahkwa and Mashipinashiwish with strings of wampum, “which are not purer or whiter than the heart that gives them.”

Having correctly established peaceful intent, from a Myaamia point of view, the council could then turn to negotiation of the terms of peace. Mihšihkinaahkwa immediately addressed the Treaty of Fort Harmar arguing, “We Miamies and Wabash tribes are totally unacquainted with it.”

Mihšihkinaahkwa was arguing that it could not be the foundation for the peace they were negotiating at Greenville. In response, General Wayne read aloud the entire text of the disputed treaty. He concluded by reminding the council that many of the leaders who signed the treaty were present at Greenville and that if they were willing to be honest, they

could, “inform you of everything relating” to the treaty “and give full satisfaction on the subject.”

In conclusion, Wayne made his desires clear. He wanted the boundaries established at Ft. Harmar to be the basis of the current treaty. Wayne was trying to ram the terms of the Treaty of Ft. Harmar down the throats of the entire council, whether they had signed the 1789 agreement or not. This debate would become the center point of Mihšihkinaahkwa’s war of words with Wayne over the following days.

On July 21st, the entire day was filled with discussion of the disputed treaty. Massas, an Ojibwe leader, opened by declaring that they had bad interpreters at Fort Harmar and they did not understand that they were agreeing to cede land to the United States in exchange for gifts. In response, the Wyandot asserted that Masass’s claims alarmed them and they wished to address them directly, but asked for time to prepare their response.

Mihšihkinaahkwa was the last speaker on the 21st and his comments focused on two points. First, that the lands ceded at the disputed treaty belonged, at least in part, to the Myaamia and any cession of those lands required their approval. Second, he tried to head off any attempt General Wayne might make to use the Treaty of Paris with the British to claim the same land.

Like a skilled debater, Mihšihkinaahkwa realized that if the Treaty of Fort Harmar was deemed ille-

gitimate by the council, then his opponent might seek another path to justify Mihši-maalhsa control over the same land. To the Myaamia, the French did not own land in the Ohio and Wabash River Valleys and so could not have ceded it to the British at the end of the Seven Years’ War (1763). Therefore, the British could not cede it to the Americans at the end of the American War for Independence, which the Treaty of Paris (1783) brought to a close.

The Myaamia, represented by Mihšihkinaahkwa, wanted Greenville to be a new and separate foundation for peace between their communities and the Mihši-maalhsa. They wanted the Treaty of Greenville to establish peace and borders as an independent agreement. The Myaamia could no longer resist the Mihši-maalhsa through violence but they continued to strongly reject the illegitimate treaties of the 1780s.

On July 22nd, Mihšihkinaahkwa was the first speaker to rise and address the council. He addressed General Wayne stating, “I wish to inform you where your younger brothers, the Miamis, live, and, also, the Potawatomes of St. Joseph’s, together with the Wabash Indians.”

He disputed the boundary established by the Treaty of Ft. Harmar, as it, “cut off from the Indians a large portion of country, which has been enjoyed by my forefathers since time immemorial, without molestation or dispute. The print of my ancestors’ houses are everywhere to be seen in this portion,” the outline of which ran from “Detroit... to the headwaters of Scioto... down the Ohio, to the mouth of the Wabash, and from thence to Chicago.” (IMAGE 4 MAP)

He added that now he was prepared to listen to proposals on the issue of a boundary between the Mihši-maalhsa and the gathered groups. Mihšihkinaahkwa concluded, “I came with an expectation of hearing you say good things, but I have not yet heard what I expected.”

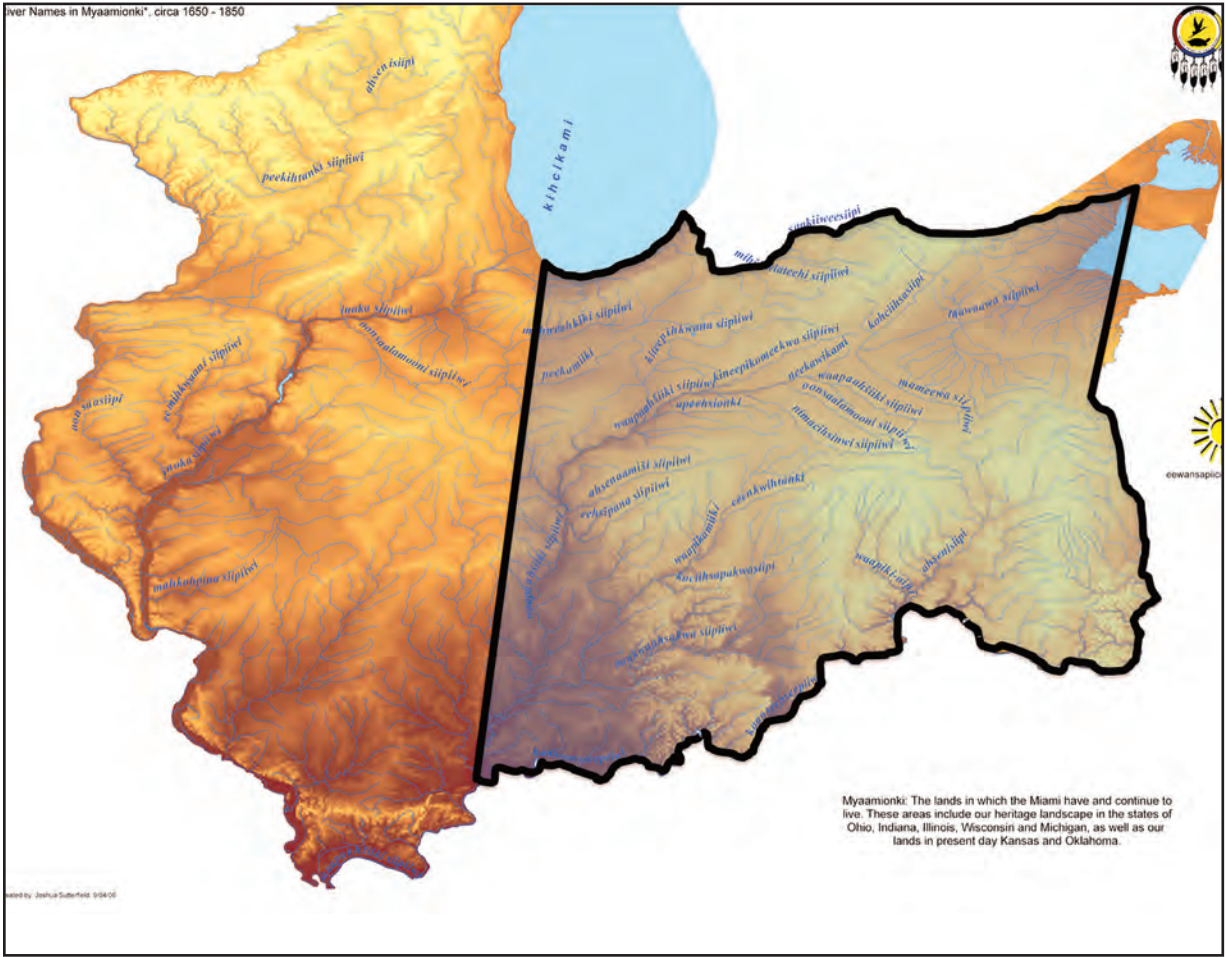
Next to rise was the Wyandot leader, Tarhe, who reiterated his community’s desires for peace with the Mihši-maalhsa in a strong and poetic speech. He concluded by restating his belief that the Treaty of Fort Harmar was a good foundation for peace and explained to everyone the boundaries originally agreed to in that treaty by the Delaware, Six Nations, Ottawa, Ojibwe, Potawatomi, and Wyandot. He argued, in opposition to Mihšihkinaahkwa, that the Treaty of Fort Harmar was the foundation for the “general, permanent, and lasting peace,” they were creating at Greenville.

General Wayne followed Tarhe and closed out this fifth day of the council by agreeing that everyone had convinced him of their peaceful intent and that he would review, “these belts, speeches, and boundaries, now laid before me, with great attention,” and that they would meet the next day to continue their work.

Over these two days of discussion, Mihšihkinaahkwa staked out two vitally important positions for his people. First, he firmly refuted any treaties that preceded 1795 as illegitimate and therefore not binding on Myaamia communities. He wanted to force General Wayne to negotiate this treaty as the sole beginning point for the relationship between the Fifteen Fires of the United States and his community.

If he was successful, then all of the parties at Greenville could close the door to the discord and arguments produced by the treaties negotiated at Forts Stanwix, Harmar, and McIntosh. The Treaty of Greenville could

Continued on page 5B



**Image #4 Map approximating the land claimed by Mihšihkinaahkwa on behalf of the Myaamia, Potawatomi of the St. Joseph’s River, and other Wabash Tribes. Base map by Joshua Sutterfield. The western border, from the confluence of the Wabash and Ohio Rivers to Chicago, is an approximation. The Myaamia recognized that much of what we call Illinois today belonged to the Inoka (Illinois) and others, but Myaamia people still used parts of that land for hunting and lived there in 1600s. Later in the treaty period, the Miami Nation gained title to lands within what would become the state of Illinois.**





aweentioni weešihtooyankwi  
- myaamiaki neehi eewee-  
makinciki mihšimaalhsaki

By George Ironstrack, Assistant Director, My-  
aamia Center - Continued from page 4B

then provide a firm foundation upon which to  
create peace between all the groups.

Second, he clearly delineated the lands that  
belonged to his people. It is important to note  
here that Myaamia people did have a concept of  
control over land. Land was held in common by  
the communities that lived on it and used it for  
agriculture, hunting, and gathering.

This Myaamia concept of land use also ac-  
knowledged that different communities could  
have overlapping claims to utilize the land, and  
this is why Mihšihkinaahkwa stated that the  
land he outlined belonged to the Potawatomi of  
the St. Joseph’s River, the other Wabash tribes,  
and to the Myaamia. What is striking about  
Mihšihkinaahkwa’s definition of a Myaamia  
land base is that no other leader at the Treaty of  
Greenville makes an attempt to define their land  
in a similar manner.

This definition of a land base using clear  
boundary lines shows a recognition of how  
Europeans define land. Previous Myaamia at-  
tempts to define their land base usually focused  
on the center of things, like the Wabash River,  
rather than marking boundaries, like European  
nation states of the eighteenth century.

The historian Harvey Lewis Carter claims  
that this external boundary line is indicative of  
Mihšihkinaahkwa’s collaboration with his son-  
in-law Eepihkaanita (William Wells). Together  
with Eepihkaanita, Mihšihkinaahkwa was able  
to identify Myaamia lands in a way Europeans  
could clearly understand. Ideally, the Mihši-  
maalhsa would respect boundaries so clearly  
identified.

Over the eleven days of the council that fol-  
lowed, the war of words over boundaries and  
previous treaties continued, but by the end, an  
agreement for a new peace did finally emerge.  
In our next article, we will look at the conclu-  
sion of the Treaty of Greenville and discuss its  
impact on the relationship between the Mihši-  
maalhsa and our ancestors. We will also look  
at how the treaty affected the transformation of  
relatively independent Myaamia village com-  
munities into a somewhat unified political en-  
tity: the Miami Nation.

If you would like to comment on this story,  
ask general historical questions, or request a fu-  
ture article on a different topic, then please visit  
our Myaamia Community Blog at: <http://myaamiahistory.wordpress.com>.

This blog is a place for our community to  
gather together to read, learn, and discuss our  
history and ecology. Our history belongs to all  
of us and I hope we can use this blog as one  
place to further our knowledge and or strength-  
en connections to our shared past.

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

\*This name was poorly recorded and as a result  
we do not know what it means or how to spell it  
using the modern spelling system.



George Ironstrack is a Myaamia historian and  
the Assistant Director of the Myaamia Center  
at Miami University. Photo by Andrew Strack.

125 Years Ago: Thomas Richardville and  
the Founding of the City of Miami

By Meghan Dorey, Manager, MHMA - Continued from page 1

ried on the Miami roll. Charged with the well-  
being of the 157 members of the Ottawa Nation,  
he was ultimately responsible for approving the  
sale of 588 acres of the northwest corner of the  
Ottawa Reservation for the founding of the Mi-  
ami town site.

Chief Richardville acted as an intermediary  
between Chief Pooler and the Office of Indian  
Affairs and Congress, as he happened to be vis-  
iting Washington, D.C. at the time, and likely  
because as one of three founding members of  
the Miami Town Company, he had a personal  
financial stake in seeing the sale succeed.

It was in this context of family and famil-  
iarity that these three men worked together to  
bring about the founding of Miami, Indian Ter-  
ritory. Because the land was Indian Land under  
legal restriction, a special Act of Congress was  
required in order for the sale to the Miami Town  
Company to take place. In fact, it was not the  
Ottawas who held the power to sell their reser-  
vation lands, but the Secretary of the Interior.  
The land sale was approved at \$10 an acre, and  
the first lot sold for \$30, with larger business  
lots going for \$55.

Though early histories preferred to gloss  
over the contributions of Chiefs Richardville  
and Pooler, as well as the Miami, Peoria and Ot-  
tawa people whose land Miami expanded upon,  
it is undeniable that the founding of the Town  
of Miami would not have gone forward without  
their approval.

It is true that W. C. Lykins was a driving force  
of the forming of the Miami Town Company,  
and indeed took great personal risk to oversee  
its success. However, had he not already been  
adept at business dealings with the Indians he  
grew up around, it is likely history would have  
turned out differently.

An early history written after Miami’s es-  
tablishment, A Pen Picture of Miami, Indian  
Territory and Tributary Lands by Risdon Moore  
Odell, was published by the Miami Republican  
in 1902. The small account of Miami’s short  
history and current state nearly ignores the fact  
that the town is within Indian Territory at all.  
The author only mentions the pride the town  
takes as “A Town Without a Negro.” “Although  
the color line has never been drawn, the two po-  
litical parties being about equally divided, Mi-  
ami can be congratulated because there is not  
a colored person living in the town. There are  
also few foreigners or full blooded Indians, the  
population being mostly American born.”

The context of the founding of Miami

would not be complete without including the  
role of allotment. Allotment of Indian lands  
had occurred only one year before the Act of  
Congress allowing the sale of Ottawa land to  
the Miami Town Company.

The intent of allotment was to provide land  
as the primary resource for tribal members to  
live off of. Most tribes also held some com-  
munal land, by which to supplement the support  
of the nation. This land sale may be one of the  
first to see that communal, or what would come  
to be called “surplus” land sold for cash, thus  
diminishing the nation’s land base and ability  
to support tribal members. It was just one more  
indication that the government policy towards  
Native tribes was eradication, not permanency.

Though Indian Territory began as a place  
where Native peoples were to be free to live  
their lives, it did not take long for western ex-  
pansion to change that completely. By the time  
Miami was incorporated as a formal town in  
1895, the population was more than 800. By the  
time Indian Territory ceased to be and statehood  
was conferred in 1907, it was nearly 2,000.

Though of course some of these residents  
were also tribal members, it was apparent Mi-  
ami, Oklahoma was ruled by the white man, no  
longer needing the cooperation of the Nations  
from which it carved its footprint.

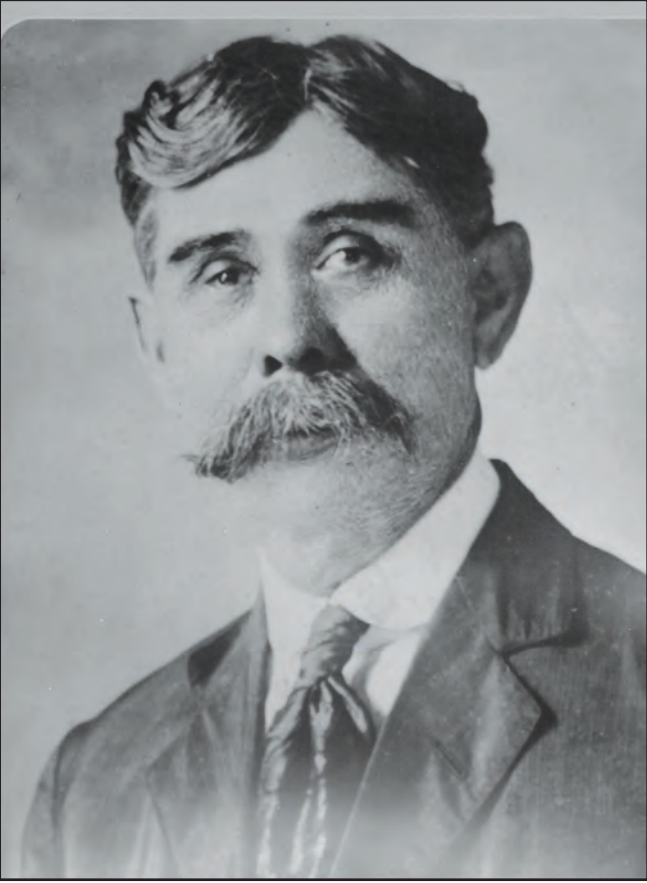


Photo of Ottawa Chief Manford Pooler, cour-  
tesy of Ottawa Tribal Library.



Photo of Miami, Indian Territory, circa 1891. Photo from the Ernest Pooler Collection, My-  
aamia Heritage Museum & Archive.

Enjoy learning Myaamia history, language  
and culture? Check out these resources:  
[myaamiahistory.wordpress.com](http://myaamiahistory.wordpress.com)  
[www.miamination.com](http://www.miamination.com)  
[www.myaamiacenter.org](http://www.myaamiacenter.org)





**toopeeliciki... They accomplish it**

## Myaamia Citizen James Battese Honored at 7th Annual AARP Oklahoma Indian Elder Honors - Staff Article

(SPECIAL) – Miami Nation member James Battese was among those recently recognized at the 7th Annual AARP Oklahoma Indian Elder Honors.

One by one, as their names were called and a short summary of their life read, they stood to the applause of the assembled audience as a medallion was hung around their neck. Artists and educators, ministers and veterans, language preservationists and tribal leaders. Some were well-known, others have lived quiet lives of dignity. All were celebrated.

James Battese is a respected elder who has spent his life supporting the tribe through law enforcement. Currently he serves as Tribal Homeland Security Officer. He was appointed to the U.S. Homeland Security State, Local, Tribal and Territorial Coordinating Council and is chairperson of the council's Tribal & Territorial Working Group & Membership Committee.

He was appointed to the FBI's Criminal Justice Information Service Tribal Task Force in 2012 and is a member of the International Association, Chiefs of Police Indian County Section and the Oklahoma Association of Chiefs of Police. Governor Henry and Governor Fallin both appointed him to the Oklahoma Department of Transportation's Tribal Advisory Board.

He previously served on the Miami Tribe's Business Committee and currently manages the Miami Nation Cemetery.

"On behalf of the Business Committee, we congratulate Jim on this prestigious award. I was honored to travel with him to this event and share the evening with him and his family. We appreciate Jim's service to our tribe and are proud of him for representing the Miami Nation in this way," First Councilperson Donya Williams said.



*Myaamia Citizen Jim Battese was recently honored at the 7th Annual AARP Awards Ceremony in Oklahoma City. First Councilperson Donya Williams accompanied James to the event.*

## Myaamia Citizen Richard Hancock Honored for 30 Years Service to Seneca Fire Department Staff Article

These days, it's pretty rare to hear about a person doing anything for three decades. Especially as a volunteer.

But that's just what tribal member and employee Rick Hancock has done. For thirty years, Rick has risked his own safety to protect others' safety. He's been on call twenty-four hours a day, seven days a week, which often means complete strangers become priorities over his own wife and family. He's risked his life to save other lives.

Rick has served as a volunteer firefighter with the Seneca Fire Department in Seneca, Missouri for more than 30 years.

To pay tribute to Rick's anniversary with the department in December, Seneca Fire Chief Darren King and his fellow firefighters had a surprise for Rick during the Seneca Christmas parade. They arranged to halt the whole parade to present Rick an award so the entire town could help honor him.

Rick said, "I was very surprised. I didn't have a clue what was going on. Fire Chief just stopped the fire truck in the middle of the road and made me get out, then boom...they were giving me an award."

Rick started as a volunteer in 1985 because he "just wanted to help people out," he said. Chief King said he wishes every firefighter had Rick's heart for fire fighting.

When asked to describe some of his most interesting or memorable calls, Rick thought for a while and said, "You know, they actually all are interesting in their own way. You never really know what a call will bring. Rain, sleet, snow, 100 degree weather, it doesn't matter. We just go."

He has no plans of slowing down. He says, "My goal is to do this until the day I die. I enjoy it so much." In addition to the plaque commemorating 30 years of service, he also received a proclamation from Missouri State Representative Bill Lant.



*Myaamia Citizen Rick Hancock, right, recently received awards for serving the Seneca Missouri Fire Department for 30 years.*



*Virginia Underhill was recognized for her craftsmanship at the Ottawa County Free Fair in Miami, Oklahoma. Pictured with her crafts and awards: Fall Table Arrangement (1st place), Family Heritage Scrapbook (1st place), Potted Flowering Plant (2nd place), Family Heritage Textile Item-pillow (2nd place) and Quilt (2nd place). Mayaawi teepi!*

## peenaalinta...

*One who is born*

**Kees Olivier Wolbers** was born at 3:03 a.m., November 1, 2015 in Chattanooga, TN. He weighed 9 pounds and 12 ounces, and was 21 ¾ inches long. He is welcomed with love by his parents, Miami tribal member Jami Wolbers, her husband, Igor, and big sister, Amelie. He is the grandson of tribal member Marvin Dow and Victoria Dow of Conyers, GA, Linda Everett of Oxford, GA and Paul and Liesbeth Wolbers of Sarasota, FL.

### ATTENTION PARENTS

Enrolling your Myaamia children on the official roll of the Miami Tribe of Oklahoma grants them citizenship in a federally recognized Native American Tribe and provides them a means of identification that will be important to them throughout their lives as Myaamia people. Download the application for membership from the Nation's website, or contact the enrollment office at the Nation's headquarters at 918-541-1300 or email at [thatley@miamination.com](mailto:thatley@miamination.com).





waanantakhšinka... *Lying Quietly*

**Nadiene Mayfield**, 94, of Chetopa, Kansas, died March 24, 2016 at her daughter’s home in Oklahoma City, four days before her 95th birthday.

She was born March 28, 1921 on a farm in Cherokee County, Kansas to Tom and Rosa (Billington) Beck. Following graduation, with the Columbus High School Class of 1940, she completed an ICS business correspondence course.

Nadiene married Hubert Mayfield on February 6, 1943 and resided in the Chetopa area following his discharge from the Army. They farmed until 1955 when the family moved into a home Hubert built in Chetopa. Nadiene worked for the local bank, Chestnutt Auctioneers, and Lee blue jeans plant in Chetopa until its closure. She later worked for Wedding’s Grocery, then at The Old Mill Restaurant.

Nadiene was a member of the Mount Zion Baptist Church, and loved to cook, especially baking, and had a strong interest in local sports teams and current events. Her interests included cooking, baking, sewing, quilting and beading. Following in her mother’s footsteps, she was active in the Miami Nation, serving on their Grievance Committee for several years and was later designated their 2003 Elder Pow Wow Princess. In 2009, she was recognized as an AARP “Indian Elder” in Oklahoma City.

She is survived by one daughter Susan Sanderson (Bruce) of Oklahoma City, Oklahoma; two granddaughters, Melissa Cavender (Paul) of Colorado Springs, Colorado, and Amanda Pollock (Andrew) of Norman, Oklahoma; and four great-granddaughters, Madison and Katie Cavender of Colorado Springs, and Abigail and Annabeth Pollock of Norman.

She was preceded in death by her husband, Hubert Mayfield, on October 22, 2005; and three brothers, Tom, Wayne and Clifford Beck.

She was deeply loved by her family, and well thought of by friends in Chetopa and Oklahoma, as well as her Miami Nation “family”, and will be missed by all who were touched by her.

Funeral services were held at 2:00 p.m., Thursday, March 31, 2016 at the Bath-Forbes-Hoffman Funeral Home in Chetopa. Burial followed at the Fairview Cemetery of rural Chetopa. Myaamia burial customs were observed. The family received friends from 7-8:00 p.m., Wednesday, at the funeral home.

Memorials are suggested to Ross Health Care Hospice in Chickasha, Oklahoma. These may be left at or mailed to Bath-Forbes-Hoffman Funeral Home, P.O. Box 346, Chetopa, KS 67336. Online condolences may be left at [www.forbeshoffman.com](http://www.forbeshoffman.com).



Nadiene Mayfield

**Tina Leann Tyson** passed away September 29, 2015 at Longmont United Hospital. Tina was 51.

Tina was born in Syracuse, Kansas on June 30, 1964 to Dewight and Judy Mellecker. She is survived by her husband Ron Tyson (Longmont); son, Tyler Mellecker (Commerce City); father, Dewight Mellecker (Longmont); sister, Tammy Nichols (Pelham, Alabama), and two stepchildren, Braden and Bryce Tyson (Longmont). She also is survived by many aunts, uncles, nieces, nephews and many, very special friends, co-workers and caregivers. Her mother, Judy Melleker, preceded her in death. She is the granddaughter of Ross and Alta Von Homel and great-granddaughter of Mr. and Mrs. Hap Watson.

Tina had a long battle with breast cancer (10 years). Throughout her ordeal, she was determined to beat the disease. Her attitude was to never give up and to accept whatever needed to be done for her to win the battle. Her faith in God never wavered. He was her strength and Savior. She is home now and at peace.

Her funeral service was held at 11 a.m., Tuesday, October 6, 2015 at Life Bridge Christian Church – 10345 Ute. Hwy., Longmont, CO. There was a reception after the funeral to celebrate Tina’s life. Interment was at Foothills Gardens of Memory.

Memorial contributions can be made to the Rocky Mountain Cancer Center c/o Howe Mortuary.

**Neal Leon Watson** passed away Friday, Dec. 11, 2015 at his home in Quapaw, Okla. He was 69.

Neal was born Oct. 20, 1946 in Liberal, Kan. to Ross A. and Minnie (Stringer) Watson, Jr. He had lived in Quapaw since 1996 moving from Garnett, Kan.

He was a carpenter and home builder for many years. In later years he worked at the Stables Casino in Miami in Off Track betting. Neal served on Quapaw City Council for one year and then served as Mayor of Quapaw for 12 years. Neal was a member of the Miami Indian Tribe and served on the Miami Tribe Business Development Authority.

He married Carolyn Roper on Oct. 24, 1987. She survives of the home. Additional survivors include his children, Kerry Roper of Lawton, Okla., Thomas Hass of Texarkana, Texas, Tava Boggs of Palestine, Texas, and Dorothy Hass of Venice, Calif. Also surviving is his mother, Minnie Watson of Manter, Kan., two sisters, Susan Walker of McPhearson, Kan. and Marla Welch of Lawrence, Kan., five grandchildren and two great-grandchildren.

Neal was preceded in death by his father and his brother Mark Watson.



Tina Leann Tyson



Neal Leon Watson

Death Benefit Increases to \$3,500

By Emilee Truelove, Media Specialist

The Business Committee recently increased the Death Benefit from \$1000 to \$3500. The benefit is available to each enrolled citizen of the Nation.

“This is the Tribe’s way of assisting our relatives with funeral expenses or other costs they incur as they’re going through very difficult times of loss,” said Secretary-Treasurer Sarah Lawson.

Deaths that occur after October 1, 2015 are eligible for the increased benefit, as it went into effect on the first day of fiscal year 2016. Claims for the Death Benefit must be submitted within twelve months of the date stated on the tribal member’s Death Certificate.

Each tribal member should consider to whom this benefit shall be paid and complete the Miami tribal Member Death Benefit Disbursement Form, which can be found at <http://miamination.com/death-benefits> or by calling Member Services Manager Tera Hatley at 918-541-1324.

This form allows a tribal members to list, in priority interest, the individual to whom the death benefit shall be paid upon his or her death. The form is formalized by signature of the tribal member, and notary of the member’s signature. The tribe will disburse the Benefit payment to the recipient(s) listed on the most recently dated form on file in the Enrollment Office.

In the event the Tribe does not have a valid Miami Tribal Member Death Benefit Disbursement Form on file at the time of death of a tribal member, the Tribe shall distribute the death benefit according to the following policy:

- If the tribal member dies with a legal spouse, the death benefit shall be paid to the legal spouse.
- If the tribal member dies with no legal spouse but has children, the death benefit shall be paid to the oldest living child of the tribal member at the time of death of the tribal member.
- If the tribal member dies with no legal spouse or children, the death benefit shall be paid to the Miami parent of the deceased tribal member who is alive at the time of the tribal member’s death. If the Miami parent is deceased, the death benefit shall then be paid to the non-Miami parent of the tribal member.
- If the tribal member dies with no living legal spouse, children, or parents, the death benefit shall be paid to the oldest living sibling of the tribal member.
- If the tribal member dies with no living legal spouse, children parents, or siblings, the death benefit shall be paid to the oldest living tribal member aunt or uncle.
- If the tribal member dies with no living legal spouse, children, parents, siblings, tribal member aunts or uncles, the death benefit shall be paid to the oldest living tribal member niece or nephews.

Please contact Mrs. Hatley for more information at 918-541-1324.

Submit birth announcements, obituaries, engagements, wedding announcements and congratulatory news to this publication at [news@miamination.com](mailto:news@miamination.com)



## Veteran's Benefit

The Miami Nation Veteran's Benefit was announced during the 2014 Annual General Council Meeting. It is designed to work just like the Tribe's existing elders and disability benefit debit cards. Veterans will receive a debit card, pre-loaded with \$500 to help with healthcare expenses. If you are an elder and a veteran, you will receive an additional \$250, a total of \$750 on your card.

Veterans must apply through the Tribal Enrollment Office and provide proof of honorable or medical discharge, or current service status. The application can be downloaded from the Tribal website at [www.miamination.com](http://www.miamination.com). If you have additional questions, please contact Tera Hatley at 918-541-1324.

**The 2016 Annual General Council Meeting of the Federally Recognized Miami Tribe of Oklahoma is set for Saturday, June 25th at 9 a.m. in Miami, OK. Watch this publication for updates throughout the coming months.**



## Miami Tribe of Oklahoma Scholarship Applications

### Application Due Dates:

-Download applications from the [miamination.com](http://miamination.com) website. Search scholarships.

-The **FALL SCHOLARSHIP APPLICATION**, which includes the Single Semester Scholarship and the Vocational and Technical School Scholarship, is **DUE in the Myaamia Education Office by OCTOBER 1, each year.**

-The **SPRING SCHOLARSHIP APPLICATION**, which includes the Myaamia Scholarship, The Casino/Economic Development Scholarship, The Crane Award, The Fresh Start Scholarship, the MBRC Continuing Education Award, the Josephine Goodboo Watson Memorial Book Scholarship and the Non-Traditional Scholarship, is **DUE in the Myaamia Education Office by April 1, each year.**

**-LATE APPLICATIONS WILL NOT BE PROCESSED.**



## **NOTICE!**

### **BACK-TO-SCHOOL FUND APPLICATIONS HAVE CHANGED!**

More information is now required and the applications will need to be signed at the bottom of the page. Please note the "Due into Office" date. Late applications will not be processed.

An application is available for download on the [miamination.com](http://miamination.com) website and on the Miami Tribe of Oklahoma Facebook Page after the applications are mailed. Scheduled application mailings will be: Fall, around the 1st of August, and Spring, around the 1st of May.



## Myaamia Education Office

### 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".

Links to other scholarships are also listed. Late applications will not be accepted. Also, check out the Tribal Website for new scholarship opportunities that have been sent from outside sources.

### Application Due Dates:

Download applications from the [miamination.com](http://miamination.com) website. Search scholarships.

The **SPRING SCHOLARSHIP APPLICATION**, which includes the Myaamia Scholarship, The Casino/Economic Development Scholarship, The Crane Award, The Fresh Start Scholarship, the MBRC Continuing Education Award, the Josephine Goodboo Watson Memorial Book Scholarship and the Non-Traditional Scholarship, is **DUE in the Myaamia Education Office by April 1, each year.**

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

Printed by Stigler Printing Co., Stigler, OK.

Ph: 918-542-1445

Email: [jolds@miamination.com](mailto:jolds@miamination.com)

P.O. Box 1326, Miami, OK 74355

[www.miamination.com](http://www.miamination.com)

### **EDITOR'S NOTES:**

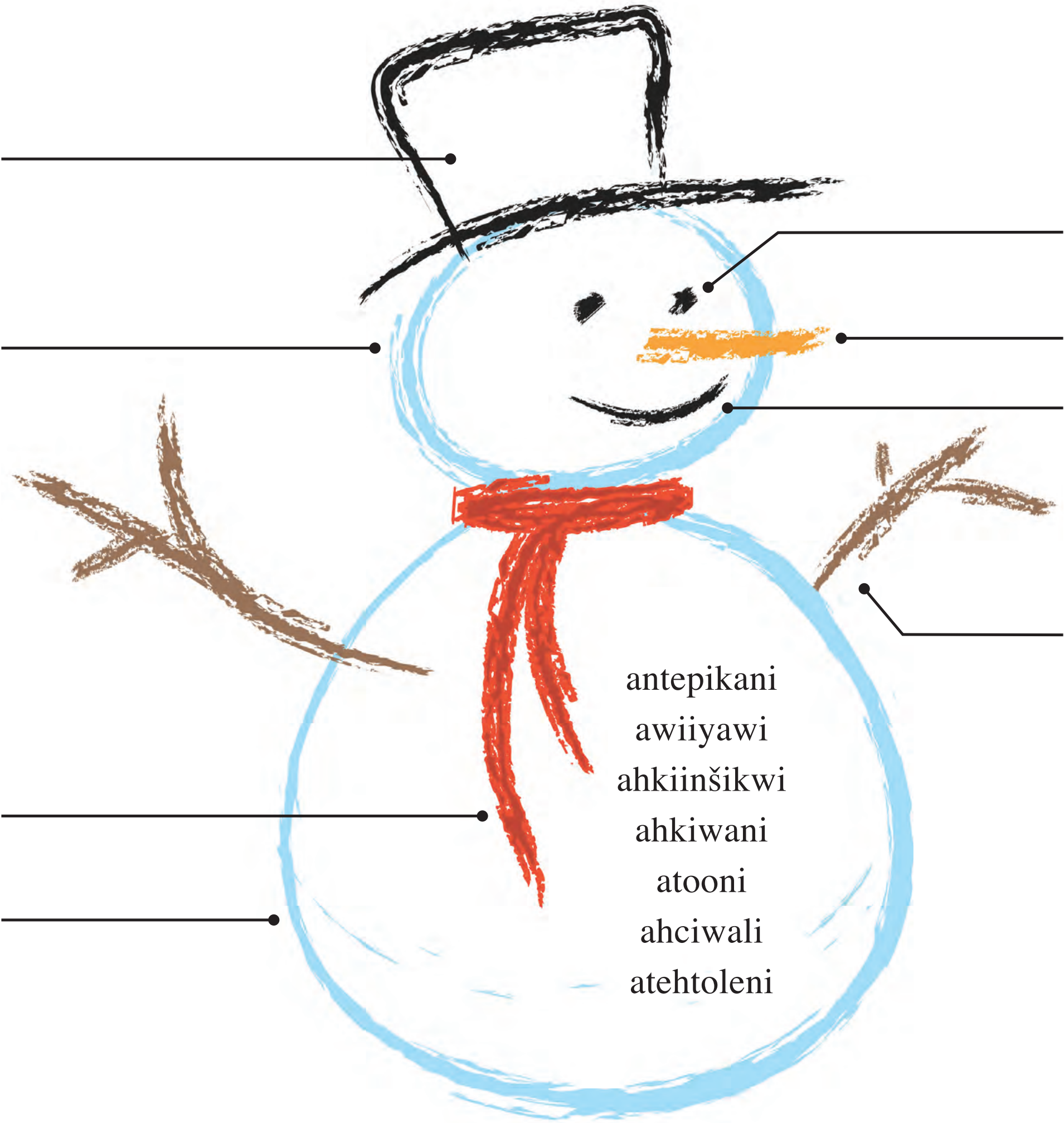
*Aatotankiki Myaamiaki is printed in Stigler, Oklahoma by Stigler Printing. Publication design and layout is done in-house by the Cultural Resources Office staff. Requests for special articles or publication of family information including births, deaths, marriages, anniversaries, etc., are welcomed and encouraged.*



koonilenioonsa wiŝihaataawi

Let’s make a snowman!

Match the body part to the myaamia word that corresponds.  
Hint: use the wordlist below.



- antepikani
- awiiyawī
- ahkiinŝikwi
- ahkiwani
- atooni
- ahciwali
- atehtoleni

myaamia kaloosiona

myaamia words

ahciwali – his arm	atooni – his mouth	kooniki kati – there will be snow on the ground	meemeekwa-hka – perhaps
ahkiinŝikwi – his eye	awiiyawī – his body	koonilenioonsa – snowman	neenkisici – he/she melts
ahkinki – outside	iiŝitechiaani – I think	koonohseetaawi – let’s go for a walk in the snow	neewaki – I see him/her
ahkiwani – his nose	kati – future marker	manetonki – in the snow	paahpitaawi – let’s play
alaake – yesterday	kinwita – he/she is deep	manetwa – snow (noun)	piihsaata – he/she falls
antepikani – his head	koonapitaawi – let’s sit in the snow		pyaaci – he/she comes
atehtoleni – his hat	kooniki – snow (verb)		wiŝihaataawi – let’s make it



Match column one with the correct translation in column two.  
Draw a line to the correct phrase.

1. there is snow on the ground

2. it is snowing

3. manetwa kati pyaaci iishiteehiaani

4. let’s sit in the snow

5. manetwa pyaaci

6. it will snow

7. koonohseetaawi

8. perhaps it will snow

9. manetwa neenkisici

10. there will be snow on the ground

11. kinwita kati manetwa

12. it snowed yesterday

13. paahpitaawi manetonki

14. I see snow outside
1. alaake manetwa piihsaata

2. I think it will snow

3. it will be deep

4. koonapitaawi

5. kooniki

6. kooniki kati

7. let’s go for a walk in the snow

8. let’s play in the snow

9. manetwa kati pyaaci

10. manetwa neewaki ahkinki

11. manetwa piihsaata

12. meemeekwa-hka manetwa pyaaci

13. snow comes

14. the snow melts



# Warm Winter Snack Recipes

## Vermont Maple Granola

- 7 cups rolled oats, uncooked
- 1 cup toasted coconut
- 1 cup wheat germ
- 1 cup almonds, sliced or broken up
- 1 cup pecans or walnuts, chopped or broken up
- 1 cup sunflower seeds, raw or toasted
- 1/2 cup dry powdered milk
- 1/2 teaspoon salt
- 1/2 cup vegetable oil
- 1 cup maple syrup
- 1 tablespoon vanilla extract
- 1 cup raisins
- additional dried fruit/nuts as desired

In a large bowl, combine the oats, coconut, wheat germ, nuts, seeds, and milk powder. Mix well. In a separate bowl, whisk together the salt, oil, maple syrup and vanilla. Pour over dry mixture in bowl, stirring and tossing till everything is very well combined.

Spread granola on two large, lightly greased baking sheets. Bake in a preheated 250 degree oven for 2 hours, tossing and stirring mixture every 15 minutes or so. Remove pans from oven and cool completely. Transfer granola to a large bowl, and mix in raisins and additional dried fruit, as desired.

King Arthur Flour website:  
[kingarthurfLOUR.com/recipes/vermont-maple-granola-recipe](http://kingarthurfLOUR.com/recipes/vermont-maple-granola-recipe)

## Wild Rice with Nuts and Dried Fruit

Serves 5

- 1 cup wild rice, washed in cold water
- 2-1/2 cups water
- 1/2 cup shelled dried hazelnuts, pecans, or walnuts, diced
- 1/2 cup dried blueberries, cranberries and/or cherries
- Pure Maple Syrup

Combine the rice and water in a large kettle. Bring to a boil then cover and simmer for approximately 45 minutes, or until most of the water is absorbed. Add the nuts and dried fruit, mixing thoroughly. Steam, covered for an additional 15 minutes, stirring occasionally. Serve hot with a drizzle of pure maple syrup.



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