



MIAMI NATION NEWS

Aatotankiki Myaamiaki

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1972 - 2022

Miami Tribe of Oklahoma & Miami University

Celebrating 50 Years of neepwaantiinki

“Learning from each other.” Article on page 1B

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Miami Tribe of Oklahoma Chief Forest Olds, left, and Miami University President Philip Shriver. Photo taken at Miami University during Chief Olds second visit to campus in 1974.

aatotankiki Myaamiaki

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Myaamia Publications

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"Myaamia Heritage Museum & Archive"



50th Anniversary of Relationship Between the Miami Tribe of Oklahoma and Miami University Kara Strass Page 1B

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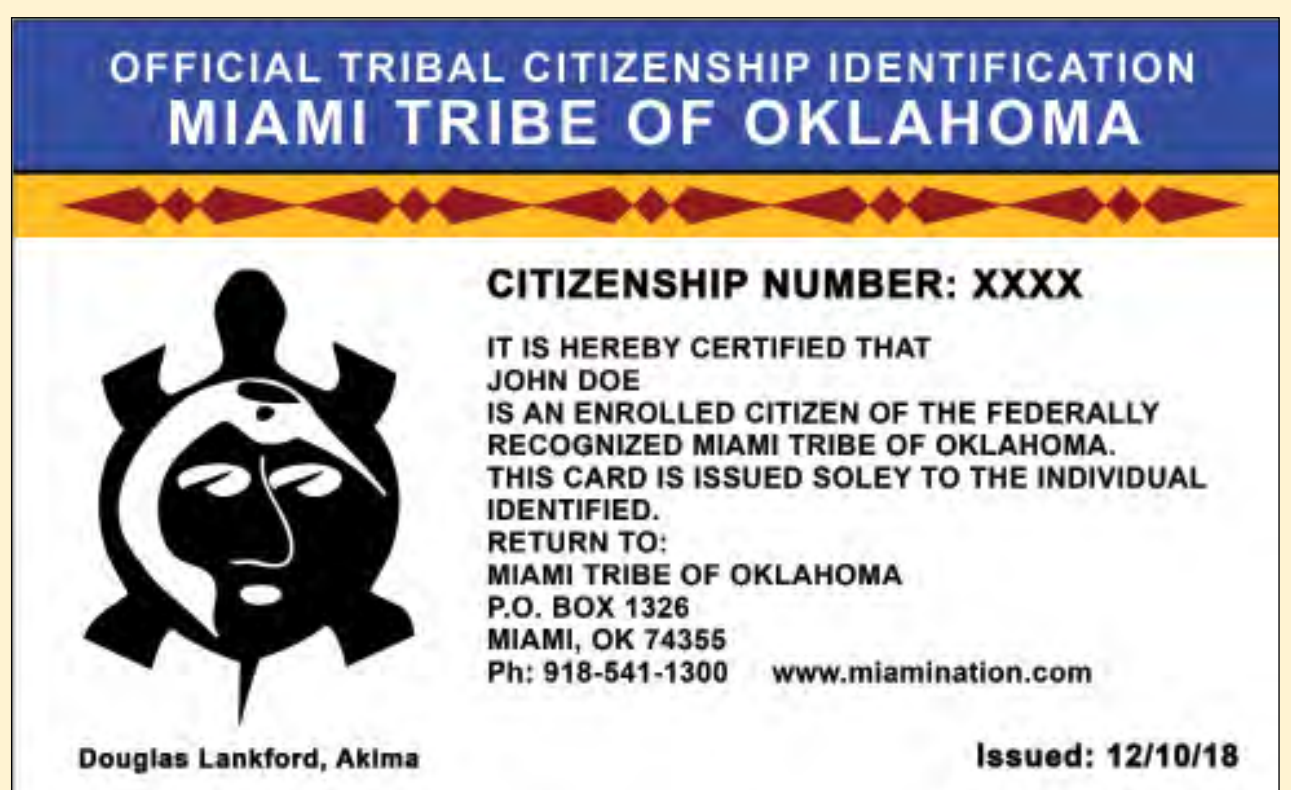
**Contact Tera Hatley at thatley@miamination.com
or by phone 918-541-1300.**

REQUEST NEW CITIZEN ENROLLMENT CARDS

The Miami Tribe of Oklahoma has issued a new format for its Tribal Citizen/Member Identification and Enrollment Card. The new plastic card allows for the inclusion of a photograph of the Enrolled Citizen/Member and also allows the inclusion of a Myaamia name. Tribal citizens who wish to obtain the new card should contact Tera Hatley, Member Services Manager, at thatley@miamination.com or by phone at 918-541-1324.



CARD FRONT



CARD BACK

**Miami Nation News is on Facebook at
AATOTANKIKI MYAAMIAKI-Miami Nation News**

aacimwita akima: The Chief Reports By Chief Douglas Lankford, eecipoonkwia

Aya, aya ceeki eeweemakiki. I hope this message finds you well and safe. Here in Nooŝonke Siipionki Myaamionki, spring has arrived, and the voices of the thunder and the peepers have returned to bring an end to storytelling and signaled the return of lacrosse season. While we are all looking forward to getting our sticks out to play, we are most excited for the week of community events we have planned as part of our annual Myaamia National Gathering Week. Events begin on Tuesday, June 21, and end with our Pow Wow on the evening of June 25. The agenda for the week is included in this edition, and I hope many of you can travel home to enjoy this important gathering time.

Before I begin this report on our Nation, I want to reflect on our year of commemoration of the 175th anniversary of the forced removal of the Miami Nation from our homeland. We have learned so much from the writings about the removal posted to our community blog by our Tribal Historic Preservation Officer, Diane Hunter, and other Cultural Resources Office and Myaamia Center contributors. Reading the posts is a difficult journey back through time. And, as you read, feelings of sadness, anger, and a deeper understanding of immeasurable community loss are undeniable. To understand the story of removal is very important in developing an understanding of our continuation as a sovereign nation. I encourage all Myaamia citizens to take the time to read, or listen to, the blog entries. The knowledge waiting for you will affect you, as it has me, in numerous ways.

As we left commemorating the removal anniversary, we began a new year of celebration marking the 50th anniversary of our relationship with Miami University. It was 1972 when Chief Forest Olds made an unannounced visit to the beautiful campus he had been reading about in Oxford, OH. That visit, and another in 1974, planted a seed that has grown into the unique relationship we refer to today as neepwaantiinki, partners in learning. We will celebrate the anniversary during the National Gathering Week with a presentation on the history of the relationship.

The annual meeting is a vital part of our constitutional responsibility as the sovereign Miami Tribe of Oklahoma. It was heartening to see the Citizens who were able to make the trip in 2021. I so needed those fist bumps, smiles, and hugs. That meeting was planned as an outdoor event to provide social distancing safety during the pandemic. However, due to rising numbers, it had to be held indoors at the Council House. To allow for social distancing, only Tribal citizens were allowed into the meeting. Again, we are looking forward to our General Council meeting on June 25, 2022, and are confident we will be back to full meeting capacity inside the Council House.

Growth seems to be a constant for our Nation. We now number over 6,000 enrolled citizens, manage over 2,100 acres of land and employ over 100 people in Tribal programs and projects. We also employ over 5,000 people in our Tribal businesses operated by Miami Nation Enterprises. It seems we are in constant growth, and our Leadership works hard to address the community, space, and employment challenges that come with growth and expansion.

To address some office space needs, we have relocated several offices from the old headquarters building on the east side of Miami to our new Tribal headquarters located on P. Street in the Myaamia Reservation area. The CCDF Program, Social Services Office, and Tribal Tag Office are now inside Tribal Headquarters. In addition, we have converted the old activity center to the new Mildred Walker Cultural Resources Center. This location houses the Cultural Resources Officer, Assistant Cultural Resources Officer, Cultural Education Director, and Section 106 Data Management Clerk. It is also the temporary office location for our Environmental Quality Department. An existing building will soon be renovated to meet their office and laboratory needs.

In government and business concerns, the drop in the pandemic numbers, and challenges from the struggling economy bring positive and negative concerns to be addressed. In the months since I supplied a report in our last newspaper, I, along with our elected Tribal leaders, have committed significant time to the accounting and accurate application of federal funding received as pandemic relief for the Tribe.

As we reported in the previous edition, in May and June of 2020, the Tribe received Coronavirus Aid, Relief, and Economic Security Act (“CARES Act”) Funds from the Department of Treasury in response to the COVID-19 pandemic and its impacts on the Tribe and its members.



*Akima Eecipoonkwia - Chief Douglas Lankford.
Photo by Scott Kissell.*

The funding received was calculated on the number of enrolled citizens, employees, and owned land base. Tribes submitting information to the Department of Treasury received differing amounts based on certification information submitted. In addition, the Tribes received strict, narrow guidance on the use of the funds. As reported, the Business Committee appointed a CARES Act Fund Team (“CAFT”) and retained the services of an expert consultant to provide recommendations and guidance for fund expenditures. Tribal Leadership worked closely with the CAFT to ensure expenses met Department of Treasury CARES Act Fund requirements to ensure no required repayment of CARES Act Funds for non-compliant expenditures.

Among the unique projects made possible by the CARES Act is the installation of tiny houses for the quarantine needs of the local community during the pandemic. The homes are in the camping & RV park on the Tribe’s western facilities campus located on East 65 Road in Miami, Oklahoma. The funding also provided much-needed remodeling of the Ethel Miller Moore Cultural Education Center (longhouse) for virtual/distance learning programs in Myaamia history, culture, and language. With these projects, another stand-out addition is a new meat processing plant located on the Chief David Geboe allotment in the north-central portion of the Myaamia Reservation in Oklahoma.

Additionally, the Business Committee was concerned about Miami citizens financially impacted by COVID-19. Because a general disbursement was not allowable with CARES Act funds, Leadership was able to authorize the Miami Tribe of Oklahoma General Welfare Ordinance and structure grants for tribal members to apply for assistance for needs as a direct result of COVID-19. Through the Public Health Emergency Family Assistance Program members impacted by COVID-19 were able to request a grant to offset COVID-related expenses.

As you will recall, on March 11, 2021, President Biden signed the American Rescue Plan Act (ARPA), which provides for the distribution of federal fiscal recovery funding to states, tribal governments, metropolitan cities, counties, and local governments. Use of this funding is governed by and must comply with federal guidelines, which are extensive and require that funds be obligated by 2023 and expended by 2026. Leadership and the Tribe’s ARPA Team have worked hard to identify the COVID-related needs of the Tribe and its citizens and have initiated to date the following projects or expenditures: Grant funds to enrolled tribal citizens who submit the appropriate Miami Tribe application for assistance; Myaamia Center Grant to Mahkihiwa – Myaamia Ethnobotanical Database Development Project and the Pilwisi neepewaanki “Learn from Afar” Myaamia Web Portal Project; funding to augment ICDBG funds for the construction of a Cultural Center/Archive; strategic plan funding; Title VI supplement funds; PPP, cleaning and rapid test supplies; software licenses to enhance working from

Continued on page 4A

Please watch the Miami Tribe of Oklahoma Facebook page and website for updates on National Gathering Week events. On Facebook at MYAAMIAMI Miami Tribe of Oklahoma and via website at miamination.com.

aacimwita akima: The Chief Reports

By Chief Douglas Lankford - Continued from Page 3A

home and distance learning; additional staffing positions for education, social services, and accounting; Indiana property purchase for food sustainability program; a grant to Ottawa County for County jail renovations. This funding is essential as we, and all Tribes, work to recover from the pandemic and its far-reaching impacts. Because these funds must serve the tribes' needs through 2026, we are closely monitoring tribal needs and plans for expenditures.

Through ARPA funding, a new gathering and activity space for elders has been constructed as an addition to the existing Myaamia Community Center, which houses the Tribe's Title VI Elder Food Program. The activity room will provide computers for internet access, arts and crafts supplies, a small library, games, and visiting space for elders. This new building takes the place of the old activity center.

As an ARPA-funded project, the Tribe purchased a 45-acre farm in Allen County, IN, for cultural and community needs as provided for in the funding guidelines. The guideline-approved projects for that property will address community concerns of the pandemic through food production, socially distanced outdoor health and wellness activities, and cultural education programs transmitted through distance learning.

As you will recall, I have reported in the past about the United States Supreme Court decision in the landmark case *McGirt v. Oklahoma* issued in July 2020. This Supreme Court decision holds that reservation lands of the Five Civilized Tribes were never disestablished by Congress. Because the reservation was found never to have been dismantled by acts of Congress, jurisdiction to prosecute major crimes by a Native American on the reservation then lies with the federal government or the Tribe and not the State of Oklahoma, which has been wrongly prosecuting these cases since 1907. As a result of this ruling, state courts across Oklahoma received a flurry of filings for post-conviction relief filed by Native defendants who were sentenced by the State for crimes that occurred on tribal reservation lands. The Miami Tribe's reservation has been upheld in several cases, which are now pending appeal by the State in the Oklahoma Criminal Court of Appeals. Other *McGirt*-like cases have been referred to the United States Supreme Court on a petition for certiorari to review whether the state possesses criminal jurisdiction over crimes committed by non-Indians against Indians within Indian reservations concurrent with the federal government's power.

McGirt upholds tribal sovereignty. The *McGirt* holding brings a potential onslaught of criminal cases for the Miami Tribe District Court. It opens 80 square miles of Miami Reservation lands for the Miami Nation Police Department to patrol and respond to crimes within its borders. The Tribe takes this expanded jurisdiction very seriously to police our reservation lands to ensure the Tribe's citizens, and the community remains safe. There is an immediate need for enhanced policing; intergovernmental cooperation among the Tribe's police, other tribal police, the BIA police, City police, and County authorities. In addition, there is a need for additional courthouse space, court staffing – Judges, prosecutors (tribal and federal), defenders, and especially detention facilities. At this time, the tribes have only the Ottawa County jail available to hold criminal defendants and those sentenced to time served, and the prison is not only overpopulated but in dire need of renovation to provide a safe, healthy space for inmates and employees.

In early summer, the Miami Tribe initiated meetings with several area tribes to form a consortium to approach the *McGirt* issues. The Wyandotte, Eastern Shawnee, Ottawa, Shawnee Tribe and Seneca-Cayuga joined with us to formally sign a Statement of Shared Interests outlining tribal needs in the wake of *McGirt*. This document, along with a briefing, was submitted to the Assistant Secretary-Indian Affairs Bryan Newland requesting immediate funding to address these needs. The Miami Tribe then requested a meeting with the three Ottawa County Commissioners and City Officials to invite them to join the tribes in their work to solve *McGirt* issues. The County Commissioners and

City Officials have been so supportive. The collaboration between the tribes, County, and city to address the *McGirt* problems is truly unique not only to Oklahoma but across Indian Country. To date, there have been several very productive meetings resulting in the Miami Tribe creating a grant to provide ARPA revenues to the County for much-needed jail renovations.

The Tribes, County, and City are working on getting cross-deputization agreements in place and SLEC certification for non-tribal police to have police authority on Indian lands. In addition, the County provides its courthouse facility to tribes to run tribal dockets weekly with a tribal judge on the bench and tribal prosecutors and public defenders in place.



Akima and President Crawford playing a game of mahkisina.
Photo by: Karen Baldwin

We are so proud of our County and City counterparts joining the Tribes to solve these very complicated jurisdictional issues and work together to ensure crime is addressed responsibly and in fairness. Further, to ensure that the City of Miami, Ottawa County, and the Tribes' reservation lands are safer for all.

Related to working through these jurisdictional issues, two producers from California contacted the Tribe with interest in creating an unscripted video about the *McGirt*

issues and the law's impact on Indian Country here in Miami and Ottawa County. The producers will highlight the collaboration of the Tribes, the County, and the City and follow live with cameras as our police do their essential work to make Miami and Ottawa County a safer community. The producers are working with a production company interested in making this project happen and are reaching out to networks interested in airing a series. This project could initiate as soon as this fall.

In addition to local concerns impacted by the *McGirt* ruling, the Tribe is active in important legislation in Washington, D.C. I've participated in online meetings with our congressional representatives in efforts to see movement with the Tribe's Illinois land claim bill. Also, in legislative work, the Tribe has worked with congressional representatives to introduce Native American Graves Protection and Repatriation Act (NAGPRA) legislation that calls for moving the National NAGPRA office from the National Park Service Department of Fish and Wildlife to the Department of Interior. Further, the legislation includes higher penalties for NAGPRA violations.

Other comments the Tribe is developing pertain to consultation with the Bureau of Justice Administration. We seek to identify funding needs and programs to best support tribal communities with comprehensive justice systems planning; tribal justice facilities; court system enhancements; alcohol and substance abuse programs; civil and criminal legal assistance; alternatives to incarceration; addressing violent crime in tribal communities and other priorities.

Lastly, the U.S. Department of Housing and Urban Development (HUD) is in the process of updating its floodplain management and wetlands protection regulations. Per HUD's Tribal Consultation Policy, HUD is reaching out to Tribal leaders to solicit feedback and comments regarding the draft revisions to its floodplain management and wetlands protection regulations. We submitted comments on this in October of 2021.

We have so much going on with so many outstanding contributions to our community. I hope you will make plans to visit the Tribal Headquarters upon any occasion you may be traveling through our Oklahoma homeland or coming home for a community event. In closing, I extend our elected Leadership's best wishes for health, safety, and prosperity now and always.

nipwaahkaako,
Akima Eecipoonkwia
Chief Douglas Lankford



First Americans Museum Opens in Oklahoma City

Megan Mooney

The First Americans Museum had its grand opening in Oklahoma City, OK on the week-end of Sept. 18 and 19. The museum itself is a monument to the 39 federally-recognized tribes that currently reside within Oklahoma. What makes this museum experience different than all the others is that this museum has been developed almost solely by natives.

The façade is an impressive rendering of what a Wichita grass lodge might be if it were comprised of metal and glass. This shining building wraps around and seamlessly melds with a mound formation that circles around the back of the property.

The mound envelopes a circular area that will be used in the future for celebrations, powwows, lacrosse and handball games, and many other events.

Approaching the main building, a sculpture called Touch to Above can be seen which resembles an open-palmed hand to symbolize welcoming and a cross within to indicate the four cardinal directions.

The main stone entrance looms over its visitors with rocks enough to be equivalent to the number of indigenous people that were removed across the Mississippi River.

Inside visitors will find a virtual introduction table that will espouse information of each tribe including language and artifacts that can be found within the museum.

Moving past the introduction table is a massive recreation of a Caddo pot designed by Caddo Artist Jeri Redcorn that holds the ‘Origins Theatre’. It will host four different creation stories including the Caddo, Uchee, Pawnee, and Otoe origin stories. These were selected to represent the various types of creation stories including peoples who came from the earth, from the stars, underground, and from the water like the Myaamia.

The museum doesn’t seek to simply separate the tribes into their own areas, but demonstrate what they all have in common. Curator Welana Queton said, “It’s all told collectively. I think people come here and think Cherokee stuff, Caddo stuff—sections, but we want people to know that it’s a collective story.”

The main floor will host the Tribal Nations Gallery, a timeline of events from ancient times to now, a games section, and an area that commemorates and explains the importance of native warriors, past and present.

Upstairs is the Winiko: Life of an Object section that will showcase artifacts on loan from the Smithsonian Institution and explain their significance not only as a physical object, but as Queton said, “It’s life cycle, and also the life we put into it and the life it gives us, too.”

This area is arranged to flow from “creation” to “continuum”, or from when the objects were made to now and how they will affect us in the future. The museum’s Associate Director for Institutional Advancement, Leon Natker said, “One of the best things about the curation of all of this, is that this museum is not about dead objects. It’s about living cultures, and where they’re going.”

There will be three Myaamia artifacts on exhibit: a silk shirt, a hair bow, and an elm bark basket that had belonged to Kiilhsoohkwa.

Queton hopes native peoples will come and experience their tribe being celebrated for what they are and not just as a historical entity, “We’re living. We’re right here. This is our story.”



Myaamia woman’s blouse and hair bow on display at the new First Americans Museum in Oklahoma City, OK.

Myaamia Cultural Resources Extension Office Relocated

By Doug Peconge, Community Programming Manager, CREO

In 2019, tribal leaders decided to sell the ten-acre property on Trentman Rd near Fort Wayne. They recognized that the Myaamia community had quickly maximized the use of that space, and there was a need to expand with the community’s interest in cultural knowledge and gathering.

Before selling the property, Chief Lankford held a meeting with community members informing them of the intent to sell the property and reaffirming tribal leadership’s commitment to tribal citizens in the Lower Great Lakes region.

On August 25th, 2021, tribal leaders committed to purchasing 45 acres located just northwest of Fort Wayne. Second Councilperson Scott Willard traveled to Fort Wayne to represent the Tribe at the real estate closing. The seller, Eugene Parker, was presented with a blanket from the Tribe to thank this elder for his contributions to the property.

The property was purchased using ARPA funding and projects and programs for community wellness and food sustainability will be made available to the Myaamia community. Second Councilperson Willard commented that when Leadership first looked at the property, they knew that the Tribe needed to make it the new home for the Cultural Resources Extension Office.

The nearly quarter-mile driveway adds a breathtaking view of the trees lining both sides. The home is a cobblestone facade situated squarely in the middle of the property. The south portion of the property has 13 acres of woods with trails throughout and a beautiful 5-acre pond stocked with bluegill, bass, and catfish. There are a variety of plants and trees on the property including milkweed, ironweed, hickory, oak, black walnut, and silver maples. The wildlife on the property includes deer and wild turkeys.



Second Councilperson, Scott Willard, and the former property owner at the sale.

Longhouse Remodel Staff Article

The Ethel Miller Moore Cultural Education Center (EMMCEC) has undergone a complete remodel to provide for improved facilities for distance learning and cultural arts education.

The Cultural Education Center was constructed in 1978 and was the first tribally-owned building since the Myaamia removal to Indian Territory over a century earlier. It was originally used as a community meeting center, or longhouse, but has since been used as a meeting place for educational classes and family gatherings.

The interior of the structure will boast a new kitchen to allow for in-house cooking classes that can be streamed and recorded for our community members living in diaspora. The electrical has been improved to provide greater accessibility to appliances and tools during workshops and the lighting as well to assist in paying closer attention to detail on projects.

The bathrooms have been expanded and updated to follow ADA guidelines. New lighting and electric access improve the facilities use for cultural education classes. Cultural Education Director Joshua Suterfield hopes the updates will “create a feeling of belonging and pride for one of the Tribe’s oldest cultural centers” as well as “a safe space for learning and perpetuating our language and culture”.

The EMMCEC will also be home to the grant-funded Makerspace cultural arts project beginning in the early summer of 2022. (See the article on page 7A.)

Four Wings Camp Ground Construction Complete Staff Article

The Miami Tribe of Oklahoma has officially opened the new Four Wings Camp Ground located adjacent to the Tribe’s Pow Wow Grounds on 65 Road in Miami, OK.

The Camp Ground offers 10 sleeping cabins featuring heat/air, full bath, kitchenette and full sized bed. The 10 paved RV spots include electric, water and sewer.

Tribal citizens stay free during annual Tribal gathering events and there is a “first come - first served” booking policy. A rental charge will be in place for camping outside of annual gatherings. Contact Tera Hatley, Member Services Manager, with questions.



One of the 10 cabins in Four Wings Camp Ground located adjacent to the Miami Tribe’s Pow Wow Grounds on 65 Road in Miami, OK.



Four Wings Camp Ground is now complete and available to Tribal citizens.



Interior renovation is complete at the Ethel Miller Moore Cultural Education Center/Longhouse. The renovated space will continue to be used for cultural gatherings and will be home to the Tribe’s new ‘Makerspace’ cultural arts project. Staff photo.

Multi-purpose Room Addition to Leonard Learning Center

Megan Mooney

A new multipurpose room has been added to the Miami Tribe’s Leonard Learning Center (LLC) in Miami, OK. Construction of the 6,000-square-foot project was complete in the fall of 2021.

The LLC provides daycare to over 90 community children. “We’ve outgrown our center,” said Tracy Beckwith, Childcare Services Manager, “The space just was no longer conducive to the kids’ activities.”

With the multi-purpose room, the facility has new classrooms, offices, and a large indoor activity space that can be used for a variety of activities. The bathrooms have been enclosed with a protective layer to make them storm safe.

“This addition provides classrooms for the school-age children. It provides an indoor space for them to run, to play if the weather is bad outside. Not only can they use it, but when they’re at school the other age groups can come over and utilize it as well,” said Beckwith. The new room will be accessible only through the main center by gates that connect the two buildings. The project itself will be surrounded by fencing, so though it is a new facility it will still be a part of the main campus.

The project was undertaken with funds applied for in 2019 under the Childcare Development Fund so no change to their regular rates is required and as all costs are covered by the fund.

The LLC is currently at capacity, but they do have a waiting list for any parents hoping to sign up for daycare. They can accommodate children from ages 6 weeks to 13 years.

COMING SOON - The Miami Tribe is set to expand the Myaamia Wellness Center in Miami, OK. The expansion will begin in the fall of 2022. Joining the existing therapy/exercise pool, the new space is designed to provide exercise equipment, self-guided exercise, trainer guided workouts, and healthy eating and nutrition education.

Miami Meat Processing Plant Under Construction

Megan Mooney

A new meat processing plant is currently under construction on East 30 Road near the Tribal Cemetery. The project will be completed with CARES Act funding in late summer 2022.

The project was conceived when local farmers and tribal members in Ottawa County began experiencing increasing wait times for meat processing at all local facilities. The problem became so rampant, unborn calves were being signed up several years in advance merely to ensure a slot.

“Not only would the Tribe be faced with longer wait times,” said Natural Resource Officer and Second Chief Dustin Olds, “but, our people wouldn’t have a way to get their animals processed in a timely manner.” He said the situation is a matter of basic food security; families who produce their own meat animals would have fewer opportunities to put food on their own tables, and farmers who direct market would be short of products to sell.

He did note, due to the pandemic large concentrated packing facilities had problems keeping supply at normal levels, more consumers are looking to buy local and support smaller local farmers.

Olds hopes to provide a processing service that will be useful to tribal members in the region and see to their processing needs without any incredulous wait periods. “We just want to protect our little corner of the world,” he said.

A key feature of the operation is a portable slaughter unit that can be towed to a tribal member’s property within a yet-to-be-determined radius from Miami to provide an easy option for processing and a less stressful option for the animal, which Olds noted will lead to higher quality meats. Carcasses will be halved and chilled in the trailer and taken into the processing building for aging, cut-up, packaging, and freezing.

There will be a smoker in the facility to make value-added products possible such as summer sausage, beef sticks, bratwurst, ham, bacon, and many other fine products. The facility will have the capability to process beef, swine, lamb, goat, and venison.

In the future, Olds would like to use these resources to provide high quality meats and meat products to tribal households across the country at prices competitive with or lower



The new facility under construction.

than the supermarkets.

Once the facility is up and running next year, tribal members will be able to call the facility to set up an appointment. Because the facility was funded by the CARES Act, the purpose is to mitigate the negative impacts of the coronavirus pandemic. Therefore, we are solving the problem of inadequate supply of meat processing capabilities in the local community. The goal is for our Tribal community to have confidence that their finished animals will be processed when they need processed, and for our community to have the highest degree of food security that we can provide.

Miami Tribe Cultural Resources Offices Relocated

Julie Olds, Cultural Resources Officer

The Miami Tribe of Oklahoma Cultural Resources Office team has moved to new offices inside the old Activity Center on 65 Road. The building provides office space for the Cultural Resources Officer, Assistant Cultural Resources Officer, Cultural Education Director, Section 106 Data Management Clerk, and the Environmental Quality Department employees.

The new location, named the Mildred Walker Cultural Resources Center, honors the memory and cultural contributions of esteemed elder Mildred Watson Walker. Mildred, who passed on in 2012, contributed significant Myaamia knowledge, the wisdom of age, and a great love for the Miami Tribe to the revitalization work of the Cultural Resources Office. She was an active participant in the language revitalization work, and her knowledge of



The Mildred Walker Cultural Resource Center.

Myaamia plants and foods deepened cultural understanding in immeasurable ways. Her influence can be seen and felt to this day and will, without doubt, live on within the Myaamia community.

The Miami Tribe held an open house for

the new Center during the 2022 Myaamia Winter Gathering. A second open house will be held on Friday, June 24 and Sat. June 25, 2022 during the Myaamia National Gathering Week events.

Miami Tribe Receives “Makerspace Grant”

Meghan Dorey, MHMA Manager

The Miami Nation was recently awarded a grant from the Institute of Museum and Library Services to create a ‘Cultural Makerspace.’ A makerspace is a place where community members can gather to create, share, and learn about different creative technologies and techniques.

The cultural makerspace is housed inside the newly renovated Ethel Miller Moore Cultural Education Center (Longhouse.) The grant provides funding for equipment and the hire of the new Makerspace Coordinator. Madalyn Richardson was hired to the position in early 2022 and brings her degree in art, with tremendous energy and enthusiasm to this new effort.

Meghan Dorey, Manager at the Myaamia Heritage Museum & Archive, wrote the grant proposal after recognizing the need for continued support of workshop participants, where a community member might learn a new skill, but then not have the resources to continue honing that skill. It also gives the Nation the opportunity to introduce

new technology to the community and explore new ways of representing myaamia culture.

The cultural Makerspace focuses on interpersonal learning, where tribal members can help each other maintain and improve skills in any of the arts they are interested in. The new space will have a reference library, supplies for heritage arts like beadwork, ribbonwork, and weaving, space for painting and drawing, a teaching kitchen, a kiln, and woodworking tools. There will also be a 3d printer, laser engraver, vinyl cutter, and telescope.

Even the smallest makers will have something for them at the Makerspace: building blocks, model sets, puzzles, crayons, and markers will be available. Once the space is completed, the Cultural Resources Office will begin holding regular events and arts workshops for the community. It is a space where everyone, regardless of age, will be welcome to learn, practice, and share knowledge with others.

Construction Underway on New Myaamia National Archives

Staff Article

Construction is underway on a new 2,400 square foot cultural heritage facility that will serve as the Myaamia National Archives.

The project is funded by a Indian Community Development Block Grant (ICDBG) and is projected to be complete in late November 2022.

The building will provide storm-proof, archival storage for the Nation’s governmental and cultural heritage documents and objects.



Workers level the slab as construction begins on the new Myaamia National Archives

2021 Annual General Council Meeting Held Staff Article

The annual meeting of the Miami Tribe of Oklahoma General Council was held on Saturday, June 26, in the Nation's Council House in the Miami Reservation in Miami, OK. Originally planned to be held outdoors, the meeting was moved indoors due to inclement weather. In addition, due to the pandemic, only Tribal citizens were allowed to attend to provide ample space for social distancing.

Before the meeting began, the following individuals were honored: Marvin Dow, of Georgia, received the Elder's 75 Year blanket; Nellie Brandt, of Kansas, received a gift for being the eldest female in attendance; James Battese, of Oklahoma, received a gift for being the eldest male in attendance; Isabella May Downs, four-month-old daughter of Gary and Carrie Downs of Oklahoma, received a blanket for being the youngest baby in attendance. Secretary-Treasurer Donya Williams and First Councilperson Tera Hatley also gifted all Veterans in attendance.

Chief Douglas Lankford offered an

invocation and, following special presentations for elders and veterans, called the meeting to order at 8 a.m., with 107 voting-age citizens counted in attendance.

The first order of business on the agenda was the annual State of the Nation address given by Chief Lankford. Secretary-Treasurer Donya Williams followed with the financial report. Next, Miami Nation Enterprises CEO Peter Murphy delivered financial and business development information for the Tribe's businesses.

Elections were conducted according to the Tribal constitution, with nominations made from the floor. There were two positions up for the Tribal Business Committee. Dustin Olds was re-elected to a three-year term as Second Chief, and Tera Hatley was re-elected to a three-year term as First Councilperson. Elections for seats on the Tribal Grievance Committee followed. Chuck North was re-elected to a three-year term, while Kolby Lankford was elected to a three-year term.



Tribal citizen Morgan Brown, with her husband Stephen and daughters at the 2021 General Council Meeting. Photo Credit: Karen Baldwin



The elected Leadership of the Miami Tribe of Oklahoma. Pictured from left to right: Tera Hatley, First Councilperson; Donya Williams, Secretary-Treasurer; Douglas Lankford, Chief; Dustin Olds, Second Chief; Scott Willard, Second Councilperson. Photo by Karen Baldwin.

New Elder Activity Center Added to Myaamia Community Center Staff Article

A new addition to the Title VI building is now complete. The space is the new Elder Activity Center.

Earlier this year, the previous Elder Activity Center was converted to a series of offices for the Cultural Resource Office and the Department of Environmental Quality. This was all done in line with the tribe's vision to unify their offices onto two central campuses by Tribal Headquarters and the Council House.

The new space will boast an additional 1400 square feet in space and have a capacity of approximately 40-50 people. It will have

an arts and crafts area as well as room for materials that were used at the previous Elder Activity Center such as a small library, exercises equipment, and computer access.

The space will be attached directly to the current Title VI building on the East side and will be accessible through the dining area. As large communal events like Winter Gathering have grown bigger each year, the space will also be ideal for hosting additional guests of these events for meals in between activities.



The exterior work is complete, and the interior is near completion (see photo below), for the new Elder Activity Center wing of the Miami Tribe's Myaamia Community Center & Title VI Dining Hall. Staff photo.



Chief Douglas Lankford administers the oath of office to elected officials. L to R; Second Chief Dustin Olds, First Councilperson Tera Hatley, and Grievance Committee members Chuck North and Kolby Lankford. Photo Credit: Karen Baldwin



Tribal citizen Marvin Dow was the only citizen in attendance at the 2021 General Council meeting to receive the Elder Blanket gifted to citizens aged 75 and older. Marvin is pictured with Secretary-Treasurer Donya Williams (left) and First Councilperson Tera Hatley. Photo Credit: Karen Baldwin

The 2022 meeting of the Miami Tribe of Oklahoma General Council will be held at 9 a.m. on Saturday, June 25th, in the Nation's Council House in Miami, OK.

Nally, Dorey Win Honors at Eugene Brown Art Show

Megan Mooney

The Myaamia Heritage Museum & Archive is proud to announce the winners of the 2021 Eugene Brown Memorial Art Show. This year there were seventy-five entries from eleven artists in the youth division and twenty-three artists in the adult division. Artists competed in eight categories.

The theme for this year’s show was “Meehkweelintamankwi Aanchsahaaciki: Remembering Our Forced Removal.” In line with the year-long commemoration of the 175th anniversary of the Miami Forced Removal from the homelands, artists were encouraged to submit artwork that reflected their interpretation of an aspect of removal. Seventeen pieces were submitted for consideration, and the theme award went to Josiah Dorey for his mixed media entry “Taanaaha Kiilhsa.” The piece incorporates two photographs of the full moon, taken on the same night, from Oklahoma and Indiana. Josiah then wove the photographs together, representing the permanent connection between the two places and the Myaamiaki who live there.

This year’s Best In Show went to Jared Nally for his twined panel bag. The judges appreciated the precision and skill shown in Jared’s work in revitalizing this art form. Jared is awarded with a handmade award ribbon including a silver brooch, and a prize check of \$500. Newly added for this show, the judges also awarded a Best In Show for the youth division. The judges chose ‘mihtekia ahkihkwa’ —a handmade, painted hand drum by Josiah Dorey. Josiah is eight years old and the son of tribal member Matthew Dorey, and proud member of the Geboe Family. In addition to a special award ribbon, Josiah will receive \$100 in prize money.

After the show opened, visitors were given the opportunity to vote for their favorite entries, in person or on Facebook. The winner of the People’s Choice Award goes to Gracie Williams for her pencil drawing of a cottontail rabbit. Though the show closed September 25, we recognize that many were not able to visit in person. The photographs of each entry are still available to view at the Myaamia Heritage Museum & Archive Facebook page. Additionally, Jonathan Fox from the Myaamia Center assisted in putting together a video walkthrough, which is available on the new Eemamwiciki YouTube channel.

Congratulations to all the artists! Your hard work brought color and joy in celebrating myaamia culture back to the MHMA after being closed for a year due to the COVID19 pandemic. We look forward to bringing you the next Eugene Brown Memorial Art Show during the summer of 2023!

Winners in the Youth Division

Category 1: Painting & Drawing

1. Josiah Dorey; 3 States: Same Land
2. Gracie Williams; Waapanswa: cottontail rabbit

3. Avery Scott; Turtle at Sunset

Category 2: Photography & Digital Graphics

1. Jensen Dorey; šinkwaahkwa
2. Jensen Dorey; neehpiki-piheita eempahwici

3. Jamison Williams; Still Playing

Category 3: Mixed Media & Diversified Art

1. Josiah Dorey; taanaaha kiilhsa
2. Reagan Estes; RibbonWork



Nally, pictured above, with his twined panel bag at the Myaamia Heritage Museum

3. Gracie Williams; Cultural Wall Decor
- ### Category 5: Jewelry & Accessories

1. Josephine Cirullo; nipi keekiihtanki
2. Aaliyah Ramsey; turtle necklace

Category 6: Traditional Cultural Items

1. Josiah Dorey; mihtekia ahkihkwa
2. Jamison Williams; woven mahkisini meehkintiinki
3. Jensen Dorey; šimaakani

Category 7: Sculpture

1. Avery Scott; Box Turtle

Category 8: Performance & Creative Writing

1. Dylan Estes; American Dream

Winners in the Adult Division

Category 1: Painting & Drawing

1. Katrina Mitten; kiteehinaana kiliyana (Our Hearts Bleed)
2. Donya Williams; Removal Now and Then
3. Denise Estes; Flora

Category 2: Photography & Graphics

1. Doug Peconge; Places of my Father
2. Kayla Becker; Maamiikaahkia Joins The Tribe
3. Rachel Cirullo; meeneehwiki

Category 3: Mixed Media & Diversified Arts

1. Susan Fox; Mind Your Mother

2. Tonya Young; Symbols of the People

3. Sister Edwina Pope; Miami Mat

Category 4: Textiles & Regalia

1. Jared Nally; Panel bag
2. Jared Nally; Fingerwoven diamond sash

3. Patty Morgan; Miami T-shirt quilt

Category 5: Jewelry & Accessories

1. Katrina Mitten; aamawia
2. Scott Shoemaker; beaded cuffs
3. Katrina Mitten; Pandemics

Category 6: Traditional Cultural Items

1. Jean Richardville; bark basket
2. Rebecca Walker; basket adorned with deer antler

3. Jean Richardville; hand woven basket

Category 7: Sculpture

1. Dani Tippmann; from 1846 to present
2. Donya Williams; cecaahkwa

Category 8: Performance & Creative Writing

1. Jonathan Fox; pakitahantaawi
2. Diane Hunter; Motherhood in a Time of Removal
3. Miranda Peconge; When Language Can’t Speak



Josiah Dorey won the Theme Award for his piece “Tanaaha Kiilhsa” and Best In Show for the Youth Division for his hand-painted drum (shown above).

About the Tribal Medical Benefit Card

Elders, Disabled Tribal Citizens, Veterans and Active Duty Military tribal members are eligible to receive a Tribal Medical Benefit Debit Card. To apply simply submit enrollment information and documentation validating eligibility status. New applicants contact Tera Hatley, Member Services Manager, with questions or for assistance. Current card holders also contact Tera Hatley for updates to your status or enrollment records. thatley@miamination.com

Ph: 918-541-1324

Ciinkwia Minohsaya Symposium Held at Miami University

Megan Mooney

The Myaamia Center recently held a three-day symposium to discuss the ciinkwia minohsaya ‘Painted Thunderbird Robe’.

The ciinkwia minohsaya is a deer hide Miami-Illinois piece that dates to around the 1680-1750 period. It is currently held at the Musée du Quai Branly in Paris, France.

The symposium was the culmination of a year-long discussion via Zoom that began with George Ironstrack, Assistant Director of the Myaamia Center; Cam Shriver, Myaamia Research Associate; and David Costa, Director of the Myaamia Center’s Language Research Office, wanted to review the work of Associate Professor of History at University of Illinois, Bob Morrissey.

Morrissey has been researching early settlement contact between the French and Inohka, natives of present-day Illinois.

Over time the group added Myaamia citizen and Curator of the Eiteljorg Museum, Scott Shoemaker; as well as Peoria citizen and

Assistant Professor of History at New York University, Liz Ellis.

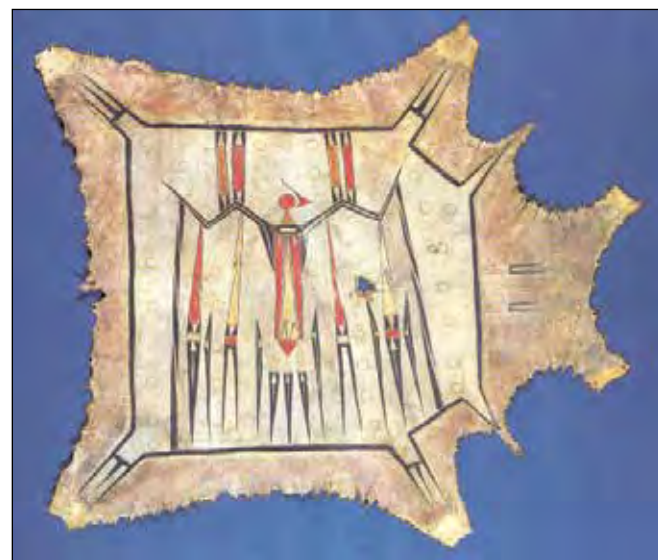
The group met on Miami’s campus in mid-August and when they were not in meetings discussing the robe they were exploring around Miami’s campus analyzing its connection to Myaamionki, traditional Myaamia homelands.

Ironstrack said, “We wanted to make it a symposium, but not a conference. In my writing, I’m talking about the context of stories. Stories are connected to places, so grounding our discussions in place was something I really wanted us to do.”

The symposium was funded through a seed grant from the University of Illinois’ Humanities Without Walls consortium.

The symposium’s attendees have published posts that can be viewed on the Miami Tribe of Oklahoma’s community blog at <https://aacimotaatiiyankwi.org>.

It is not clear yet whether the group



Ciinkwia Minohsaya robe above. Robe peinte from Musée du quai Branly N° inventaire: 71.1878.32.134.

will meet again to discuss the object or perhaps others of critical importance to the tribe, but they do intend to continue their discussion virtually about other objects of cultural importance as well which Ironstrack hopes to make, “very accessible to our Myaamia community.”

Diane Hunter Completes Blog Series on Myaamia Removal

Julie Olds, CRO

As Tribal Historic Preservation Officer for the Miami Tribe of Oklahoma, Diane Hunter spends her days absorbed in Myaamia history, state and federal historic preservation laws, and historic site preservation. It is a work described in many terms. Clichés quickly come to mind. “Rewarding, challenging, significant.” All true. However, for the past year, Diane has been immersed in a particular history project that gave emergence to descriptions we often suppress in our cultural revitalization work. “Difficult, sobering, heartbreaking.”

The year 2021 marked the 175th anniversary of the brutal, forced removal of the Miami Nation to foreign lands westward beyond the Mississippi River. To commemorate this anniversary, Diane was assigned the complex, time-consuming, and often heart-wrenching task of writing a series of blog posts for the aacimotaatiiyankwi.org community blog.

From her first blog entry on February 5, 2021, to her final post on January 7, 2022, Diane took Myaamia readers on a history tour carrying us through the events in the years leading to our forced removal, guided us in the removal journey with our ancestors, and took us through our second removal to Indian Territory. The series includes a total of 39 posts.

Diane was quick to answer when asked about the emotional effects of researching and writing the series. “Every time I sat down to write, especially as I got closer to writing about October (the removal month), I hesitated a moment and prepared myself to go forward with this task that was so painful. And yet I am so grateful and honored to be able to share our ancestors’ stories. I hope I have not misjudged them, not misrepresented them, have in some



Miami Tribe of Oklahoma Historic Preservation Officer, Diane Hunter.

way understood who they were and why they did what they did.”

Myaamia citizens are encouraged to visit the blog and, beginning with her entry on February 5, 2021, read the series. There is much waiting for you in her writings, and I encourage you to be prepared for a myriad of emotions to emerge as you take the journey. Anger, disappointment, confusion, fear, questioning, and grief are almost unavoidable. So also are the tears that may flow. Keep reading, though. A proper understanding of this history requires a commitment to read to the final entry so that you may lift your head and see how far we have come together.

Seenseewinki at the Pinšiwā Awiiki

Diane Hunter, THPO

The Pinšiwā Awiiki ‘Chief Richardville House,’ home of Myaamia Chief JB Richardville, is a National Historic Landmark, located in what is now Fort Wayne, Indiana. The house, currently owned by the Fort Wayne History Center, is open to the public on the first Saturday of the months of May through November. Visitors can take a guided tour of the house and observe or participate in a different activity each month.

On Saturday, August 7, 2021, Miami citizen Dani Tippmann was one of the tour guides. From the back porch of the house, Diane Hunter, Miami Tribal Historic Preservation Officer, taught visitors to play seenseewinki ‘the bowl game,’ also known as the ‘plum stone game.’ The family in this photo quickly learned how to play and how to score and had a lot of fun playing this traditional Myaamia game.



Photo courtesy of the Allen County-Fort Wayne Historical Society.

Miami Tribe of Oklahoma community members are encouraged to submit family news to this publication.

Submit News to: jolds@miamination.com

Photos should be supplied as tif, jpg, pdf or psd files

measuring at least 3” in width x 3” in height at a resolution of 300 dpi.

MHMA Installs Exhibit Celebrating Neepwaantiinki

Julie Olds, CRO

The Myaamia Heritage Museum & Archive recently installed a special exhibit inside the Mildred Walker Cultural Resources Center in Miami, OK. Titled “Keelonteehameekwi: Tending the Fire,” the display celebrates the 50th anniversary of the relationship between the Miami Tribe and Miami University. Included are objects such as the sash gifted to Chief Lankford by the Dali Lama during a visit to campus in 2010 and handmade gifts from students following visits to Miami, OK. The display also features Miami University alumni and the role athletics has played in the relationship over the years.

But the most eye-catching and deeply moving part of the exhibit is the display of 330 hand-cut strips of fabric hanging from the ceiling. The fabric strips, representing silk ribbons, were originally made by the Myaamia Center to hang from trees on the campus of Miami University as part of a commemoration of the 175th anniversary of the Removal of the Miami Tribe from its homelands in 1846. Following the event on October 11, 2021, the strips were retrieved and sent to the Nation.

In the exhibit, the ribbons hang from a wire bent to represent the shape of the waterways used to send the Miami Tribe away from its homeland. From the beginning of the removal route in Peru, IN, all the way to the final settlement in Miami, OK, the ribbons hang in undulating colors chosen to represent the men (black), women (red), male youth (blue calico) and female youth (red calico) who were forced to make that journey in 1846. The exhibit will remain on display until February 2023 and will be open for viewing throughout the National Gathering Week events in June 2022.



MHMA Manager Meghan Dorey designed, and helped to install, the unique “removal mobile” representing the waterways followed on the Miami’s forced journey west.



Exhibit celebrating the 50th anniversary of the Miami Tribe’s relationship with Miami University.



Ribbons in the trees - a special event. See page 2B. Photo by Scott Kissell - used with permission.

New Miami - Illinois Language Publication by Dr. David Costa

Julie Olds, CRO

Dr. David Costa has been studying the Miami-Illinois language since 1988, and began extensive work with the Miami Tribe of Oklahoma language revitalization effort following his dissertation in linguistics at U.C. Berkeley in 1994. As Program Director for the Language Research Office at the Myaamia Center at Miami University, he is respected internationally and especially within the Myaamia community of language users where he is respected for his role in the revitalization of Myaamiaataween-ki.

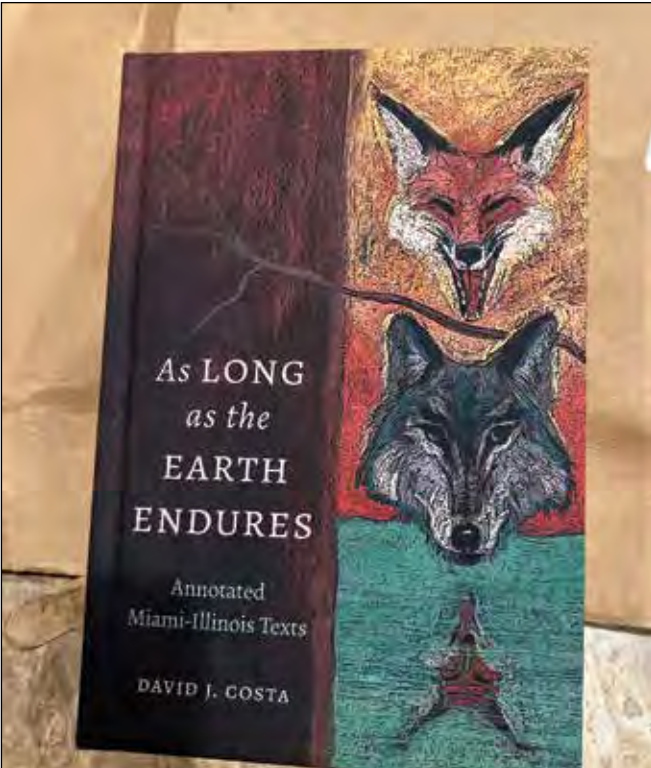
With his 1994 dissertation, “The Miami-Illinois Language”, David has authored over thirty publications on the language. These writings include papers submitted to the Algonquian Conference, the International Journal of American Linguistics, the Society for the Study of the Indigenous Languages of the Americas Newsletter, and Anthropological Linguistics.

Significant contributions to the Myaamia community include his work contributing to the 2005 publication “Myaamia Neehi Peewaalia Kaloosioni Mahsinaakani: a Miami-Peoria Dictionary”, and the 2010 publication “Myaamia neehi peewaalia aacimoona neehi

aalhsoohkaana: Myaamia and Peoria Narratives and Winter Stories.”

David’s most recent publication, “As Long as the Earth Endures,” (University of Nebraska Press) is an annotated collection of almost all of the known texts in Miami-Illinois. The texts were gathered from language speakers from the late 1800’s into the early twentieth century, and include culture hero stories, trickster tales, and animal stories as well as personal and historical narratives. The texts were collected from seven language speakers: George Finley, Frank Beaver, William Peconga, Sarah Wadsworth, Thomas Richardville, Gabriel Godfroy and Elizabeth Valley.

Quoting the University of Nebraska Press, “Representing thirty years of study, almost all of the stories are published here for the first time. The texts are presented with their original transcriptions along with full, corrected modern transcriptions, translations, and grammatical analyses. Included with the texts are extensive annotation on all aspects of their meaning, pronunciation, and interpretation; a lengthy glossary explaining and analyzing in detail every word; and an introduction placing the texts



“As Long as the Earth Endures” is the latest book on the Myaamia language by linguist Dr. David Costa.

in their philological, historical, linguistic, and folkloric context, with a discussion of how the stories compare to similar texts from neighboring Great Lakes Algonquian tribes.”

The Miami Tribe of Oklahoma extends sincere appreciation, gratitude and respect to David for this tremendous contribution to our resources for our ongoing language and culture revitalization effort.

For Tribal citizens interested in this volume, the Miami Nation Gift Shop will soon have copies available for order.



Eemamwiciki Coloring Book Project

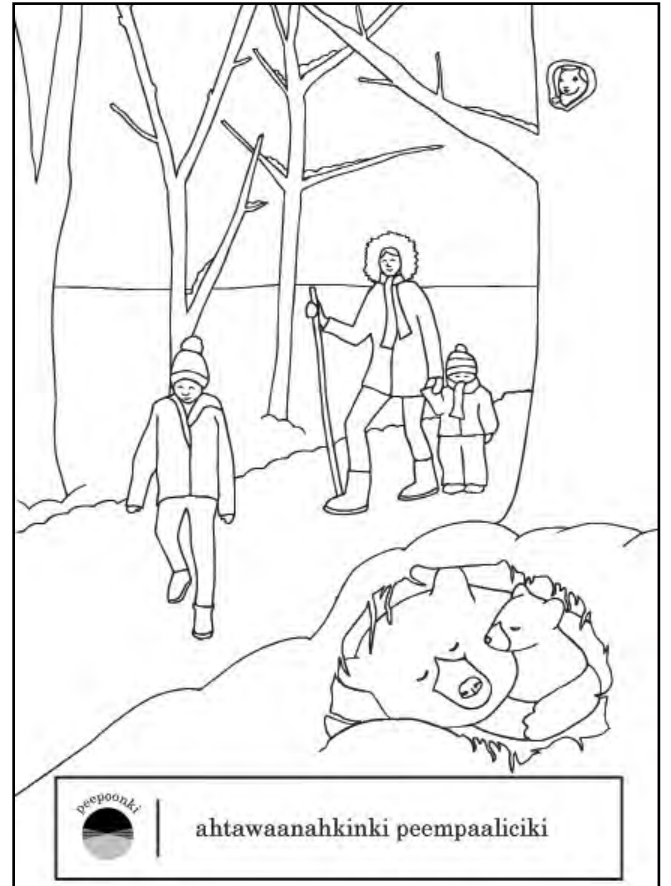
Joshua Sutterfield

The Eemamwiciki Coloring Book project is one of many new projects developed to reach our community due to the lack of personal interaction during the Covid-19 pandemic. Our first series of coloring books will specifically focus on tribal youth up to 12 years old. These books will provide a fun new way of learning about and participating in Myaamia culture.

The Eemamwiciki Coloring Book project will continue these efforts by providing a new fun way to incorporate Myaamia culture into the everyday lives of our community. The format of coloring books will allow us to focus on different themes that can reach different age groups, from children to adults, in a way that is familiar to many. This first book, designed for ages 4-8, is the beginning of a series that has

endless potential. As a pilot book this publication (1000 -1500 copies) has been disseminated as hard copies to select families that have participated in other programs. A digital format will be available for other tribal members and interested parties at the aacimotaatiiyankwi blog, just search for ‘coloring book’.

A multi-person team made up of members from the Miami Tribe of Oklahoma’s Cultural Resources Office, with the Cultural Education Director serving as the project manager. The team also consisted of staff from the Myaamia Center at Miami University, one tribal member art major (Miami University) and an artist from Polyrhythm Studio.



The first page of the Eemamwiciki Coloring Book.

New Employees Join Cultural Resources Staff

Julie Olds, CRO

The Miami Tribe of Oklahoma Cultural Resources Office (CRO) announces the addition of two new employees. The hires bring much needed support to the work of the Myaamia Heritage Museum & Archive.

Morgan Lippert, a transplant from Wisconsin to Oklahoma, serves a dual position as the Curator of Exhibitions for the Myaamia Heritage Museum & Archive, and serves the CRO as NAGPRA Historian and Records Coordinator. She began work with the Tribe as a summer intern working on a NAGPRA Grant project, and later applied to the new full-time position when the job was posted in late 2021.

She comes to her work in the CRO following her graduation in 2021 with a degree in history and museum studies from Beloit College, which is located in her home state of Wisconsin. At Beloit, her focus was Native American history, specifically that of Indian boarding schools. As a student scholar at the Newberry Library in Chicago, she spent a semester researching Native language preservation at the Santee Normal Training School (1870-1936) while interning at the library’s D’Arcy McNickle Center for American Indian and Indigenous Studies. Prior to working for MTO, Morgan worked as a collections assistant for the Logan Museum of Anthropology, a curator for the Sauk County Historical Society, and as the NAGPRA Assistant for the Milwaukee Public Museum.

Madalyn Richardson joined the CRO Team in early 2022 as Coordinator of the new “Makerspace” project funded by the Institute of Museum & Library Services. As the Makerspace Coordinator Madalyn is responsible for the space coordinating “maker activities” revolving around themes in culture, art, science, technology, engineering, math, and more. The “maker movement” is a concept rooted in creativity and education.

Madalyn graduated from Missouri

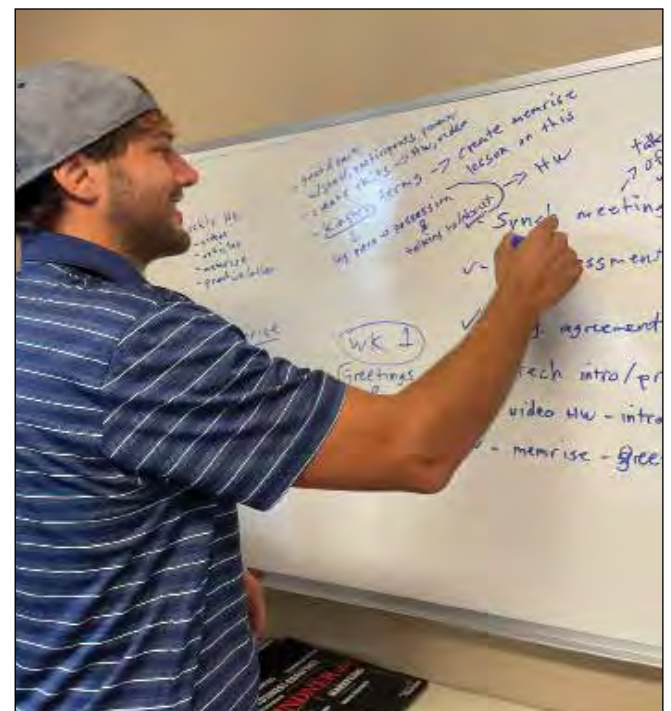
Southern State University (MSSU) in Joplin, MO with a Bachelor of Fine Arts Degree in Design in the Spring of 2021. She also received a minor in art history and Certificate in Spanish. Madalyn has also illustrated, designed, and self-published her own version of the children’s book *The Tortoise and the Hare* and has had other design and illustration work published in two other books and a student magazine, *Blixt*. Passionate for the arts, organization, and education, Madalyn is excited to be a part of developing the Myaamia Makerspace program and becoming more involved in cultural education and the Myaamia community.



Madalyn Richardson (left) and Morgan Lippert are recent additions to the knowledgeable team in the Miami Tribe’s Cultural Resources Office. Staff photo.

Jarrid Baldwin Returns to Miami University

Megan Mooney



Jarrid Baldwin working on language development.

Ciinkwia neehi Jarrid Baldwin returned to working at Miami University last year after receiving his Master’s Degree in Second Language Studies at the University of Hawaii at Mānoa.

Starting in July of 2021 he began his tenure at Miami University serving as the Myaamia Language Coordinator for the College of Education and Health Sciences.

His main priority in this position will be supporting language acquisition in the community. He is currently working on a Myaamia language teacher program to help accomplish that goal.

The Myaamia Center is also hard at work developing new online-based tools that can be used to educate myaamia people in diaspora, or just those looking to grow their knowledge. Currently they have opportunities under the ‘Education’ tab. Ciinkwia hopes to create an asynchronous, online language course that will be made available to members of the community in this education portal within the next couple years.

Until then he will be working on the language teacher program and developing curriculum for when he is head teacher of the Tribe class at Miami University next year when the theme of the year’s learning will be language.

**DOWNLOAD THE EVENTS AGENDA
FOR THE UPCOMING
MYAAMIA NATIONAL GATHERING WEEK
AT
WWW.MIAMINATION.COM**

Miami Tribe & Miami University Celebrate 50 Year Relationship

Kara Strass, Director, Miami Tribe Relations, Myaamia Center, Miami University

This year, the Miami Tribe of Oklahoma and Miami University are celebrating the 50th anniversary of their relationship. This relationship began in 1972 when Chief Forest Olds visited Miami University, but since that time has grown into the reciprocal relationship we know today. The year-long anniversary celebration is taking place both in Miami, Oklahoma, and Oxford, Ohio, and celebrates how far the relationship has evolved over the past five decades and reflects on the many milestones that have been reached together.

Last year, 2021, was the 30th anniversary of the Myaamia Heritage Award, and this year we graduated our 106th Myaamia students from Miami University. Myaamia students who attend Miami are an important part of this relationship and serve as our best ambassadors for teaching about the Miami Tribe. The Myaamia Heritage Program is also a great example of how we tend the fire of this relationship. Miami University provides financial support for our students to attend Miami, and the Tribe, primarily through the Myaamia Center, creates a Myaamia community that allows students to learn about Myaamia history, language, and culture. Additionally, many of the alumni of the Myaamia Heritage program continue to give back to the Myaamia community as educators in our summer youth programs, as cultural practitioners, or simply as engaged citizens of the Nation.

2021 was also the 20th anniversary of the Myaamia Center. What started as the My-

aamia Project in 2001 with a single employee has grown into the Myaamia Center, which today has 18 full and part-time employees. By working together with the Cultural Resource Office, the Myaamia Center provides research and educational development that is needed by the Tribe.

Throughout the rest of this year, there will be a variety of events, programs, and presentations to celebrate the 50th anniversary. Many of these events will be open to the public and all Myaamia community members are welcome to attend. We will continue to advertise these events on the Myaamia Center website and social medi. The main event that will be taking place this fall is the Celebrating Miami: Tribe and University Week, November 7-13, 2022. During this week, there will be a variety of activities every day, including academic presentations, student events, exhibits, athletics events, and more.

We planned to kick off the 50th-anniversary celebrations at the Tribe’s Winter Gathering in January, however we were not able to do this due to the pandemic. Now, we plan for the 2023 Winter Gathering to be the close-out event for the celebration. Faculty, staff, and students from Miami University come to this event each year, but 2023 will be especially exciting because we will have a large number of people join us for the event. In April, we held the ninth biennial Myaamiaki Conference, which included presentations about the work that the Myaamia Center has



been focused on for the past couple of years. If you were not able to attend, these presentations were recorded and you can find them on the Myaamia Center webpage.

In addition to events that celebrate the 50th anniversary, we also wanted to create something tangible that would commemorate the anniversary. Working together with a designer from Miami University and Julie Olds, we designed a wool blanket that was produced by Eighth Generation, a Native-owned blanket company. The blanket features the Myaamia community symbol as well as the Myaamia Heritage Logo turtle in a design inspired by Myaamia wearing blankets. The blanket is now available for purchase in the Miami Tribe gift shop.

We hope that all of you will follow along for the rest of this celebratory year and even attend some of these events if you are able. If you have any questions, please contact Kara Strass at strasskl@miamioh.edu.



Celebrate the relationship between the Miami Tribe of Oklahoma and Miami University with the purchase of a commemorative blanket! Available through the Miami Nation Gift Shop, the blanket retails for \$208 dollars. Tribal citizens receive a discount with verification of enrollment. Order online at <https://myaamiagifts.square.site> or phone the Gift Shop at 918-544-6049 for shipping or in-store pickup.

Day of Reflection: Commemorating 175th anniversary of the Miami Tribe’s removal from their homelands

Article by Jessica Rivinius, Miami University News and Communications, Reprinted with Permission.

More than 400 Miami Tribe citizens and campus community members gathered on Miami University’s Oxford campus on Oct. 11 for a Day of Reflection commemorating the 175th anniversary of the Miami Tribe’s removal from their homelands.

The solemn program began in the Art Museum Sculpture Park, where Miami Tribe of Oklahoma Chief Douglas Lankford spoke about the effects of the removal, and the hurt and loss it caused.

“This ground beneath our feet is home, a place where countless generations of our ancestors left footprints as they lived their lives until a fateful period in the history of this country,” Chief Lankford said. “And though Myaamia people had lived in this vast homeland region since time immemorial, the stroke of (President Andrew Jackson’s) pen permanently altered our destiny.”

In 1830, President Jackson signed the Indian Removal Act, which in October 1846, forced Myaamia men, women, and children into holding pens, then canal boats, to relocate them to Kansas and finally Oklahoma.

Chief Lankford described what it must have been like for his ancestors, ripped from their lands and clutching hands full of dirt from the only home they had known, as men with guns and bayonets barked orders at them.

“We shudder to imagine the scenes, the tears, and cries,” Chief Lankford said. “Think of it — Miami University was born before the Removal Act was signed, and classes were likely in session when those boats passed by taking our ancestors away to a foreign land.”

Chief Lankford said the United States continues to struggle with the history of removal of and the brutality toward Native peoples. The forced relocation was more than just a removal from land. He said it affected every aspect of identity — from the Tribe’s sovereignty and culture to its language and communal traditions.

“We have emerged from that darkness, surviving to this new day of restored knowledge, vitality, governmental strength, and self-determination, made possible by the reclamation, restoration, and revitalization of our language and culture,” Chief Lankford said.

“From removal to this day, our healing journey has not been without support and allies and friends. We are so thankful for the incredible partnership we share with Miami University,” Chief Lankford said. “Look around and see that we walk together on a good path ahead made possible by our commitment to each other through neepwantiinki — our partnership in learning.”

The event continued after Chief Lankford’s talk with a quiet walk through Miami’s Arts Quad, past the university’s sundial, to Bonham House, home to the Myaamia Center, the research arm for the Tribe. Myaamia students led the procession, carrying the Miami Tribe of Oklahoma flag down the center aisle.

Pieces of colored fabric were tied to trees along the walking route to commemorate each of the 330 Tribe members who were removed. Solid black strips represented the men, red calico for the women, solid blue for the young men, and blue calico for the young

women.

“We recognize that removal from this land resulted not only in the displacement of nearly 330 individual children, women, and men, but resulted in historical trauma that has contributed to persistent inequities and injustices across generations and today,” said Cristina Alcalde, Miami vice president for institutional diversity and inclusion. “We are committed to supporting the culture and language revitalization efforts as well as other efforts that come from within the Miami Tribe and Myaamia Center in our role as partners who are working to contribute to a stronger, more inclusive future.”

Once the group reassembled and gathered at Bonham House, Daryl Baldwin read an excerpt from a letter that Myaamia Chief Toohpia wrote to President James Polk in 1846 that spoke to heartache and loss inflicted by the forced relocation.

“They knew their relocation would set into motion significant changes in the coming years,” said Baldwin, executive director of the Myaamia Center. “What they probably couldn’t comprehend at that time was the level of loss and disconnect the next few generations would experience.”

Baldwin said that though the events occurred a long time ago, the associated trauma is still felt many generations later: whole generations of Myaamia people taught to hide and/or be ashamed of their heritage.

“The forces that led to abandoning Myaamia language, culture, knowledge of our history, the very essence of our identity, created a disconnect — a gap — within future generations,” Baldwin said. “We call these generations the lost generations. That is my generation. I grew up at a time when there was little knowledge transfer of my heritage, language, and culture.”

Baldwin said that in the mid-20th century, things began to change and federal acts were put into place to recognize the inherent sovereignty of Indigenous peoples.

“Society as a whole is changing. It is now incumbent upon us as Myaamia people today to pick up the tattered threads that were left for us by our ancestors to begin the process of weaving a different future for ourselves.”

He said the work requires time, resources, many hands, a shared vision for the future, and strong partnerships.

“The history of the Myaamia people is interwoven with the history of this institution,” Miami University President Gregory Crawford said. “Next year, we will celebrate the 50th anniversary of this important partnership. A partnership that is very sacred to Miami University and has shaped us all in exceptional ways.”

President Crawford highlighted a few of the milestones in that partnership, including the establishment of the Myaamia



Miami Tribe of Oklahoma Chief Douglas Lankford spoke about the effects of the removal of the Tribe during the “Day of Reflection” event held Oct. 11 at Miami University. The gathering was held in commemoration of the 175th anniversary of the Tribes forced removal from their homelands. Photo by Jeff Sabo - used with permission.

Heritage Award Program and the first Miami Tribe students enrolling at the university 30 years ago. May 2021 saw the 100th Myaamia graduate, and this fall saw the largest incoming class of Tribe students.

“The Miami Tribe and Miami University are forever connected,” President Crawford said. “The warmth of our partnership has promoted the advancement and development of the Myaamia Tribe and Miami University. Like tending a fire, the university and the Tribe have a joint responsibility to continuously maintain this relationship, respond to challenges that might arise, and nurture it for future growth. A future that we will continue to journey together.”

Outdoor Classroom at the EMMCEC

Staff Article

An Outdoor Learning Environment (OLE) is being created on the land surrounding the Ethel Miller Moore Cultural Education Center (EMMCEC). The new learning space is projected to be complete this summer.

The OLE will provide an ‘outdoor classroom’ where community members can learn about Myaamia ecology, language, and culture. The project will expand the use of the exterior of the Cultural Education Center by adding trails, raised garden beds, and benches and tables where members can enjoy the outdoors and engage in lessons.

“The Outdoor Classroom will provide a safe outdoor environment for Tribal youth to learn about Myaamia culture and the culturally specific relationship Myaamia people have with the natural environment,” said Cultural Education Director Joshua Sutterfield, “The outdoor learning experience provides opportunities for more than just learning how to build and maintain gardens; but also highlights the relationships and awareness of our place in the environment and the larger community.”

Guided hiking tours of relevant Myaamia plants and trees and garden to table cooking classes will be part of the curriculum of the OLE.

Sutterfield believes the Outdoor Learning Environment will be “a vital teaching tool for the distribution of tribal knowledge”.



New Exhibit at Whitley County Historical Museum

Staff Article

The Whitley County Historical Museum opened a new exhibit, meehkweelintamankwi aanchsahaaciki: Remembering Our Forced Removal, on October 6, 2021.

The new exhibit features objects donated from the Eiteljorg museum such as a ribbonwork display and a traditional wiikiaami.

The Museum opened the new exhibit on the date of Myaamia removal from Myaamionki. A presentation on the history of this era, with an interactive timeline, allowed visitors to view the shrinking of Myaamia homelands following a timeline of land cessions.

The Museum’s Director Dani Tippmann finds the exhibit especially important because, “So much is needed and most people here don’t even know that we’re here, let alone of our removal.” The exhibit also features a memorial to the lives lost during removal and those that survived during this difficult time in our history.

Complementing the exhibit’s opening, a series of six events with the following speakers and programs were presented:

- Diane Hunter – “Myaamiaki ‘Miami People’: A Living People with a Past”
Diane spoke about the history of Miami people since time immemorial and about the Miami Tribe of Oklahoma today.
- George Ironstrack – “eempaapiikinamankwi kinepwaayoneminaani ‘Picking up the Threads of our Knowledge:’ The Impact of Forced Removal on the Revitalization of Myaamia Language and Culture”.
- Katrina Mitten – “Art and Assimilation: The effect of Removal on Those Allowed to Remain”. Katrina shared the effects of removal on the Miami People and the art that they produce.
- Todd Pelfry – “Mainsprings of the Wildcat: The Making of Chief Jean Baptiste de Richardville”.
- Dani Tippmann – “Myaamia Plant Traditions”. Dani spoke about the use of indigenous plants by Miami people for use as food, medicine and technology.

ENROLLING IN THE MIAMI TRIBE OF OKLAHOMA

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Miami Tribe Representatives meet the French Ambassador

By Diane Hunter, Tribal Historic Preservation Officer



French Ambassador to the United States Philippe Etienne is presented with a blanket by Diane Hunter, Tribal Historic Preservation Officer of the Miami Tribe of Oklahoma, outside the Fort Ouiatenon blockhouse, Friday, May 21, 2021 in West Lafayette, Ind. Photo Credit: Nikos Frazier/Journal & Courier

For probably the first time in more than 250 years, the Miami and the French met government to government on May 21, 2021 at Fort Ouiatenon near Lafayette, Indiana. French Ambassador to the United States Philippe Etienne and French Consul Général Guillaume Lacroix came to visit the site of the first French Fort in what is now Indiana. Among the more than 40 people invited to this high-security event were Diane Hunter, Miami Tribal Historic Preservation Officer, and Rebecca Hawkins, consulting archaeologist for the Miami Tribe. Ambassador Etienne gave a brief speech on the long history of the relationship between France and the United States and his interest in learning more about the early French history in the area of Fort Ouiatenon.

After the Ambassador’s talk, Diane and Rebecca had the opportunity to meet him and Consul Général Lacroix and, in our Myaamia tradition, to give them gifts. As a sign of friendship, they wrapped the Ambassador in the gift of a blanket, and they gave the Consul Général a print of the painting of Myaamia women by Julie Olds. After giving the Ambassador and the Consul Général each the Tribe’s gift of a copy of myaamia neehi peewaalia kaloosioni mahsinaakani: A Miami-Peoria Dictionary, the Consul Général immediately looked up how to say, “Thank you” in Myaamiaataweenki and learned the word “Neewe.” Both the Ambassador and the Consul Général commented that they love to learn languages and will enjoy this opportunity to learn the Miami language. They also talked about the historic relationships between Myaamiaki and the French and noted that due to early intermarriage with the French, many Myaamiaki have French surnames.

The afternoon included a tour of the Ouiatenon Preserve to see the Fort Ouiatenon

site. Across the Waapaahšiki Siipiiwi ‘Wabash River’ was once the village of Waayahtanonki, which was founded by people led from Saa-kiweeyonki ‘the Coming Out Place’ by a man named Waayahtanwa. The people came to be known as Waayahtanooki, from the name of their leader, and eventually, they were called the Wea. Today the Wea are part of the Peoria Tribe of Indians of Oklahoma.

In the 1600s, due to the Beaver Wars, Myaamiaki, Waayahtanooki, and other Miami-Illinois speaking people left our homes in what is now Indiana and moved westward into present-day Illinois and Wisconsin. During this time, we began interacting with French traders and missionaries. After we returned to our homes in present-day Indiana, the French wanted the Wea to move closer to Detroit for easier trading. When the Wea chose to remain in their village on the Waapaahšiki Siipiiwi, the French established Fort Ouiatenon across the river from the village. The name ‘Ouiatenon’ was a French version of the village name Waayahtanonki.

The fort no longer exists above ground, but it has left underground remnants. Over many decades, archaeological surveys have revealed the actual location of the fort, as well as the Kickapoo and Mascouten houses that surrounded it. The site of Waayahtanonki, the Wea village, across the river has not been archaeologically surveyed.

The eventful day ended with a visit to a local pub for a brief social time with the Ambassador and Consul Général before the Ambassador had to leave for the airport. Afterward, Colby Bartlett, organizer of the event, told Diane Hunter that the Ambassador said he particularly enjoyed meeting representatives of the Miami Tribe.

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Boarding Schools

By Dr. Cameron Shriver, Reprinted from the Aacimotaatiiyankwi Myaamia Community Blog, posted July 9, 2021

Reprinted from the Miami Tribe’s community blog, found online at Aacimotaatiiyankwi.org. Readers please be warned that this post, as reprinted here and as found in the blog, contains distressing details.

Recent news coming from Canada, particularly from the grounds of Kamloops Indian Residential School, Marieval Indian Residential School, St. Eugene’s Mission School and just recently the Kuper Island Residential School, has illuminated a sobering truth: for many Indigenous children, school was a place of suffering, trauma, and death. U.S. Secretary of the Interior Deb Haaland has announced a new Federal Indian Boarding School Initiative to investigate the scope of Native American deaths and burials at former Indian schools.

Following similar calls to action for non-Native people (like me) to make themselves useful, this post is an attempt to create a resource to answer some common questions about residential and boarding schools. I teach and research on this topic, and I am continually learning more. The necessary attention to boarding schools will continue to shine more light on a distressing aspect of American and Myaamia history. If there is to be a similar “truth and reconciliation” development in the United States as has progressed in Canada, it will require significant time and immense listening, particularly from non-Native people. If you have comments, concerns, questions, or improvements, my email is shrivecm@miamioh.edu, or Twitter dm Camshriver. This post is by no means intended as an

ending point to the conversation about American Indian or Myaamia boarding school experiences.

- Since this topic can be distressing, this post has been separated into several sections for readers who wish to jump to the information on a particular topic:
- What were boarding schools?
- Were boarding schools genocide?
- Did Myaamia children attend boarding schools?
- When were boarding schools operating?
- Did Myaamia people die in boarding schools?
- Were Myaamia children forced to attend boarding schools?
- Why boarding schools?
- What are some resources? What were boarding schools?

Like Canada’s state-sponsored residential schools, United States boarding schools intended to remake Indigenous communities into American individuals. They were sponsored and funded by the federal government, often in conjunction with Catholic or Protestant societies. The title of one well-known book on the subject sets the tone: the boarding schools implemented “education for extinction.” Between the 1870s and 1930s, about 350 boarding schools for Indians operated in the United States, and in the first decades of the twentieth century, a majority of Native children enrolled in an Indian school, whether a boarding school far from home, or a day school run by U.S. government employees. Indian educational policy assumed that by housing and socializing children away from their parents, institutions could more effectively “civilize” or assimilate them to mainstream American culture, including Christianity, English-only language, and “modern” work habits.

Were boarding schools genocide?

It is common and accurate to label boarding schools as institutions of “genocide,” and students (who survived) as “survivors.” These are useful labels. They are specific. Genocide indicates a deliberate attempt to destroy a people. Given the common linking between genocide and the Jewish Holocaust, sometimes people clarify

“cultural genocide” when discussing non-fatal policies. These include, for instance, the forcible transfer of children away from their parent’s group, intentional limits on reproduction, or the extermination of group traditions, language, religion, and so forth. “Boarding school” is the term that is in the widest current use, although “indoctrination camp” is applicable and helps quickly deliver the gravity of the topic. I trust I am not breaking news when I write that Myaamia people have experienced these genocidal policies. I also hope I am not breaking news in revealing that Myaamia people survived, and continue to resist and revitalize.

Did Myaamia children attend boarding schools?

Yes. At this time, we are aware of well over one hundred Myaamia children, adolescents, and young adults who attended Indian schools. The total number of Myaamia students who survived assimila-



Dr. Cameron Shriver

tive schools may be considerably more. Here is a working database of Myaamia attendees in Indian schools. Please be in touch with additional information so that we can update it. I thank Meghan Dorey and George Ironstrack for adding information, and Jared Nally for sharing archives from the Indian Leaderwhich has been invaluable.

Myaamia students came from Indiana, from Kansas, and from Oklahoma. They went to Virginia, to Pennsylvania, to Oklahoma, New Mexico, California, and Kansas. Some

schools were close to home, such as Seneca Indian School in Wyandotte, Oklahoma, where several Miamis attended in the early twentieth century. Others were far away, such as Hampton Institute in Hampton, Virginia, where Frank Goodboo went in the 1880s. At the bottom of this post is a working (draft) map of boarding schools attended by Myaamia people.

Some Miami attendees, such as Frank Aveline, went east and apparently never came back to their community. Some, such as Jesse White, made careers as teachers in institutions similar to those they had attended, traveling from school to school and eventually out of the community. Some received physical punishments. “The first whipping I received was for talking Indian at school,” Dave Geboe said in a 1930s interview. Mildred Watson, who wrote an invaluable memoir of her experiences at Seneca Indian School where she attended in the late 1920s, acknowledged poor conditions. The doctor never came; clothing was the “poorest material,” discipline was “excessive and demeaning.” As for the food: “Often weevils floated on top of dried corn, peas, or beans boiling in steam cookers. We skimmed the larvae and hoped most of them were captured.” Some Miamis, such as Mildred’s brother-in-law Addison Walker (who named his son “Haskell,” presumably after his alma mater) found real belonging and love from their schools. Confronting similar stories, Brenda Child, focusing on Ojibwe students in a similar time period, asked: “What do we make today of boarding school narratives that might be described as happy?” Stories of trauma, indeed, of terror, sit uncomfortably with some of the pleasant experiences that some Myaamia people expressed.



Image: Jessie White, ‘Waapimaankwa,’ at Haskell Institute, graduating in 1894. Oklahoma Historical Society. Waapimaankwa is top row, third from left. Please note, the OHS mislabels this photograph as Shawnee Indian School.



Boarding Schools

By Cam Shriver, continued from page 4B

When were boarding schools operating?

Government boarding schools—military-style institutions that housed and controlled Indian youth—lasted in the United States from 1879 to the 1930s. In some cases, boarding schools and other Indian schools continued operating into the 1980s. Chilocco, for instance, closed in 1980, although I am unaware of Myaamia attendance past the 1920s. Residential Schools, the Canadian version of the same system, operated longer, declining in the 1950s and finally closing the last residential schools in the 1990s.

Dozens of Myaamia people attended these institutions in the period between 1870-1930. It was an era that coincided with the privatization and sale of Myaamia tribal lands, widespread travel to find work, and a rapid decline in Myaamia-speaking households. We should not forget schooling before and after this “boarding school” period, including Protestant and Catholic mission schools, as well as reservation day schools and vocational schools. These hewed to the same general philosophy as the better-known boarding schools, that Native American people needed English-language, Christian, and work-specific training to survive in a country not made for them. I think it is fair to say that boarding schools affected each Myaamia family. Survivors became parents and grandparents.

Did Myaamia people die in boarding schools?

Yes. I am aware of one Myaamia person buried at boarding schools. Sadie S. Miles, from the Owl family who was removed to Kansas and Oklahoma, passed away at Haskell Institute in Lawrence, Kansas, in 1907. She was fourteen. “She was a great favorite with her companions, many of whom were overcome with grief when they learned of her death,” the Native-run newsletter reported. At Carlisle Indian Industrial School, almost 200 Native American youths lie buried in the cemetery, an average of more than five each year.

That I am aware of one death does not mean that only one Myaamia person died in a boarding school. (I welcome any information, and you may choose to reach out to a family member or tribal or MHMA or Myaamia Center staff, if you choose.) The record is not a perfect representation of the past. Boarding school administrators promoted their schools. Their records, like all historical records, are subjective and require interpretation. There were motivations to hide unhealthy conditions. In other words, the record includes “silences,” as well; topics left under-reported or under-documented. We can access records that schools wanted produced, shared, or saved. We cannot access records destroyed or lost. We cannot access records never created. We know, from testimony of survivors, that many forms of abuse proliferated at schools in different times and places, and children died while at school.

Were Myaamia children forced to attend boarding schools?

Yes, in some cases. After 1891, attendance at an assimilation-oriented Indian school was mandatory. Thus, some were taken, such as Rose Keiser Carver. “We’ve been informed that you’ve got two girls here that needs to be in school,” the local government agent announced upon arriving at their home near Miami, Oklahoma. The men needed to collect their charges and bring them to Quapaw Industrial Boarding School,

despite the protestations of their father who said they already attended an unnamed day school, perhaps the Miami or Peoria schoolhouse. “Well, we never got to finish our dinner. They picked us up and took us off. Now that’s the way it was a long time ago,” Rose said. Her mother, Sarah Cass, spoke Myaamia and even provided a story that appears in the Myaamia and Peoria Narratives and Winter Stories volume. As for Rose? “I’ve forgot more than I remember,” the eighty-two year old told her interviewer in the 1960s.

Some went willingly. Thomas Peconga and Lucy Pimyotamah sent their teenaged son, Willis, to Carlisle in 1905. He had attended the

local Marion grammar school—not an Indian school. Willis fled back to Marion, Indiana later that year. He obviously did not like Carlisle, and his parents were convinced that the curriculum was not applicable for their son. His mother wrote to the superintendent, Major William Mercer: “we don’t want him to run off again but we want him released Honarbly.” The Pecongas wrote to their Congressman, who intervened. Willis Peconga returned home. His skill was papermaking, and he traveled the country in search of steady work.

For many Myaamia families, the boarding

school era was just one type of schooling set in a long trajectory of voluntary and compulsory education over generations. Take the case of Josephine Pooler, who attended Haskell in Kansas (and married Osage tribal citizen Jessie Pappin, who also attended Haskell). Her mother, Mary Louisa Richardville Pooler, attended the Quapaw Indian Boarding School. Mary’s father, Thomas F. Richardville, attended Notre Dame in South Bend, Indiana. Thomas’s father, Pimicinwa ‘Crescent’ apparently did not attend a Euro-American school. Pimicinwa’s father, Jean Baptiste Richardville, attended a French-language academy in Montreal or Trois-Rivières. During the boarding school era, many Myaamia families included two or more generations of boarding school survivors.

Why boarding schools?

If Native American people were doomed to vanish, then radically transforming them would save them. At least, that was the basic rationale from the 1870s into the 1930s. One of the architects, Richard Henry Pratt, famously said in an 1892 paper “that all the Indian there is in the race should be dead. Kill the Indian in him, and save the man.” More graphically, he wrote: “I believe in immersing the Indians in our civilization and when we get them under, holding them there until they are thoroughly soaked.” Like deportation and removal, like privatization and allotment, and like other harmful policies, assimilation via schooling was promoted as a benevolent solution to a persistent problem. President Theodore Roosevelt summed up a typical view in his State of the Union address in 1901. Allotment “is a mighty pulverizing engine to break up the tribal mass,” he announced to Congress. “In the schools the education should be elementary and largely industrial,” he continued, enunciating that Indian education should create an Indian working class. (In the twentieth century, policy-makers transitioned from education for equality, to education for dependency. Schools focused on preparing Native students for working class life by increasing the focus on Euro-American trades for boys and Euro-American domestic skills for girls.)



The 1889 graduating class of the Carlisle Indian Industrial School, Carlisle, PA. Myaamia citizen Esther Miller was a graduate. She is seated third from the left in the second row, to the right (and lower) of the woman in the dark dress.

Student Experiences in the Heritage Award Program at Miami University

By Haley Shea and Megan Mooney

Attendance in the Heritage Award Program (HAP) at Miami University (MU) creates opportunities for diverse experiences, and there are also some commonalities that many myaamia students face. I myself am a product of the HAP and could not speak more highly of this opportunity that I was afforded because of the unique relationship between the Miami Tribe of Oklahoma and Miami University. Today I work as part of the Nipwaayoni Acquisition and Assessment Team (NAAT) at the Myaamia Center, conducting research on the impact that language and cultural revitalization has on myaamiaki. One subset of my work involves examining the experience of students in the Heritage Award Program. This article will describe some of the general conclusions NAAT has been able to make through interviews with students dating back to 2012.

Historically, many of the students who come into the HAP talk about having a lack of knowledge about the tribe in general and their own myaamia identity in particular. Some have always known they were myaamia but didn't know what that meant, while others found out about their heritage shortly before attending MU. This typically comes with some anxiety about their lack of knowledge and also a sense of excitement about the opportunity to learn about their heritage. This ultimately means that students are going through many transitional states all at the same time. Many first year students in the HAP also have a difficult transition into the university space. They experience the typical transitional issues like homesickness and increases in academic demands that most students face. However, there is an added layer of complexity where some feel "different" from their peers at MU when they arrive. Many MU students come from White, suburban/urban, affluent families with a long family legacy at MU. As a result, when some myaamia students experience additional financial pressures, are the first in their family to go to college at all, and/or have completely different experiences from their peers, the normal transition can become a lot more difficult.

However, despite not knowing much about their heritage and having a difficult transition to college, one of the primary factors that connects first year students to their myaamia heritage is a sense of pride. Family members including parents, grandparents, aunts/uncles, and cousins often encourage them to be proud of their heritage. For example, in response to a question about what it means to be myaamia, one student said "The main thing for me is pride. I definitely was raised to have a lot of pride in my heritage. That's a big thing for being Myaamia. You need to have a big sense of pride in your heritage for sure." Generally, this pride seems to be a uniting factor for myaamiaki across time and has promoted resilience despite traumas and living in diaspora.

By senior year, the primary experience in the HAP is a sense of connectedness and belonging. They feel they have created high quality connections with the other students in the program. At this point, they have gone through many vulnerable experiences together that promote connection and have learned the many ways they are historically and contemporarily connected to one another. Many talk about class feeling like "family" rather than a traditional academic setting. This also extends to spaces outside of the classroom as well and leads to positive changes in many areas of their lives.

Additionally, seniors often feel that they have incorporated the myaamia knowledge system into their personal identity. They now know what it means to be a myaamia person and how to communicate that with others. When faced with uncomfortable situations (like when people at Miami asked me if I live in a house versus a teepee or why all Native people go to college for free), they now have tools, knowledge, and stability in their identity to be able to respond more confidently to

those questions and not second-guess themselves.

Many students also take on roles within the community. Some have formal roles like working for the Myaamia Center or engaging in certain projects with the tribal community. Others have informal roles like coordinating social gatherings or mentoring younger students. Senior students talk about finding a role that makes them feel like they are part of the community and they are important.

Finally, the way senior students talk about their experiences is now through the lens of the myaamia value system. As one example, during their senior year, many students want to be able to "give back" to the tribal community as a means of reciprocity. They hope to be able to find the ways they can contribute to the tribe as they have been given many opportunities throughout their lifetime because of membership in the tribe.

Since NAAT began our work with students in the HAP in 2012 (when I was a student at MU myself!), we have seen some changes in the student experience. For example, many students are now beginning to attend the program with extensive experience in tribal programming

and general tribal knowledge. Previously, there would only be a student here or there with prior experience/knowledge, we now have several in each cohort. This means that many of those students take on more of a leadership role by sharing their knowledge with other students.

With the addition of several program requirements, we also see that a bond or sense of cohesion in the student group each year happens more quickly. When I was a student, several of us didn't really connect with one another

for at least a semester or even a full year because we didn't have events outside of the classroom setting. However, now that there is pre-semester programming for first year students, formal and informal mentoring opportunities, and a retreat at the beginning of the year, students tend to connect quite quickly. They are also connecting across cohorts; freshmen are able to connect with sophomores and juniors rather than simply connecting with other freshmen.

Lastly, it seems like within the broader MU community, there is greater awareness of the Myaamia Center work and the HAP. The Myaamia Center has gained national and international attention in the last several years (NEH grant, Honoring Nations Award, Daryl Baldwin as McArthur Fellow, etc.), bringing notoriety to the program as a whole. Many students and faculty across campus have increased awareness that the Myaamia Center is on campus, and a lot of education about what that means occurs through relationships between students in the HAP and other students and faculty/staff they interact with. This comes with both challenges and opportunities as students are able to connect many arenas of their life (majors, extracurriculars, etc.) with the HAP and their myaamia identity. One specific story of these challenges and opportunities comes from an alumna of the HAP and MU, Megan Mooney.

When I first arrived at Miami, I was, in a word, overwhelmed. Oxford may be a small town only a few hours drive from my hometown, but I'd never actually lived away from home and as Haley described, it was a bit of an adjustment. I was fortunate enough that my older sister Jackie was already attending Miami and enrolled in the tribe class, so I was at least acquainted with the town and the concept of attending Miami.

However, we had grown up in a family that was largely ignorant of our heritage. I knew I was Miami, but I certainly couldn't have told you I was myaamia—I didn't know the word even existed. Thanks to Jackie, my family was able to get a peripheral knowledge of Miami language and culture. That's one of the great bonuses of an education at Miami, it doesn't just extend to you, but whoever in your family you can share it with.



The story of the relationship shared between the Miami Tribe of Oklahoma and Miami University in Oxford, OH, spans fifty years of partnership, reciprocity and respect.



A Talk With Myaamia Artist Katrina Mitten

Megan Mooney

Katrina Mitten is an award-winning Myaamia artist whose work has been exhibited across the country.

Mitten, who was raised on the Forks of the Wabash near the home her family lived in for generations, grew up listening to her grandmother’s stories about their family. “I’ve always known who I am, where my people come from,” she said, and through her work, she has expanded her own knowledge of the tribe and shares that knowledge with others.

Her flair for artistry began in her youth. Mitten recalled an occurrence in first grade at a strict Catholic school in which her teacher threatened to fail her in penmanship if she refused to stop adding flowers and curly-qs.

“So I failed,” she said, laughing, “Because I was stubborn. I am not gonna stop putting my flowers-it’s not pretty without the flowers. And now that’s most of what I bead.” She has been practicing her traditional style of beadwork since she was 12 years old by teaching herself with the aid of some of her grandmother’s pieces. She studied the individual stitches and tried to emulate the work from there.

“I say that my teachers are the

beadworkers of the past because they left those things behind for me to be able to see,” said Mitten. Besides her grandmother’s work, she would find inspiration from pieces at powwows and museums and try to analyze how their artists made them.

As Mitten’s work developed she found that her pieces have a deeper meaning to convey. “I tell stories with all my work,” Mitten said, giving examples of a bag that displays one of her grandmother’s stories of Kiilsoquah and a framed piece that shows the Myaamia story of creation.

She hopes the beautiful aesthetic of her pieces also invites people to study the context of her work that might otherwise have been overlooked. “I like to take things that are sad and horrible and make them beautiful,” Mitten said.

She has tackled subjects like removal, missing and murdered indigenous women, and residential schools.

A recent work of hers called Exposed, examined the latter. Using an old-timey box camera and three of the exposures, she displays in black-and-white the before and after of children placed in these schools to show the

drastic juxtaposition of their smiling, happy faces opposite to the despairing ones the schools produced.

She added beadwork butterflies in flight to demonstrate the vibrance of language and culture being leeched from the children’s lives.

The vibrance may have been taken from those of the past, but Katrina’s colorful work is only an attestation that the revitalization of Myaamia culture and language is taking hold. Traditional practices may have lain broken, but Mitten seeks to reforge the links in the chain that were broken for her and those that came before her.

One of the ways she is doing so is by teaching her grandchildren about her artistry. Several years ago she won an award through Indiana University that allowed her to select an apprentice. She chose her seven-year-old granddaughter. Though the university saw it as a non-traditional choice nothing could have been more traditional to Mitten.

“We are people of today,” Mitten said, and no doubt, with her stubborn passion and family legacy, a people of tomorrow as well.



Nationally acclaimed, award winning Myaamia artist Katrina Mitten.

Student Experiences in the Heritage Award Program at Miami University

Continued from page 6B.

That first semester, I don’t recall how often I interacted in tribe class, but I imagine it was minimal. My lack of communication was not a lack of interest, but rather a symptom of my nervousness. Despite my anxiety I was fortunate enough to be asked to be one of three students to head to Washington D.C. to help prepare for that year’s National Breath of Life Conference. We spent a week in the Smithsonian Archives finding useful, linguistic materials for the participating tribes.

The trip alone would be an incredible experience, but the best part for me was the friendships I made. When I got back to class, I felt more confident knowing that I had a larger support network than before. The importance of community was talked about often in class and though I understood it as a concept, I don’t think I understood it practically until that trip.

That aspect of community became the most important to me over my time at Miami. I made more friends within the tribe class and with the tribe as a whole as I began participating more at tribal events and being a counselor at Eewaansapita. I’m still learning about my heritage, language, and culture, and likely will be for the rest of my life. I’m glad that I get that privilege, but mostly I’m glad for the family I’ve found in the tribe that I get to share it with.



Myaamia Students playing the mahkisina game at one of their pre-semester events

Cecaahkwa in Stone

Submission by Kathy Carter Young

“That corner needs something and I just don’t know what.” I would start every summer with that statement for the last 9 years. Mulching had proved futile because when a hard rain fell that corner would flood and all the mulch ended up in the storm sewer. A landscape architect drew up plans but the project never took off. Without a vision I just floundered in the land of indecision and I hoped the 3 large planters of perennial flowers would suggest to the neighbors that I, at least, was trying.

In a similar way, my journey into the knowledge of my myaamiaki heritage had starts and stops. My mother called me her papoose and said I was born with dark hair to my shoulders. My aunt told me about my great-grandmother, at 23, dying of a broken heart. My father told me the stories of growing up in Peru, riding through fields on his horse Prince and jumping from the top of Seven Pillars into the Mississinewa. I saw family photos of Native Americans that I would learn were my relatives: John Bull Mongosa, the bow maker and renown fiddler, was my great-great grandfather. When I was 11 there was concern about “proving” we were Miami because of a payroll allotment that was sure to make us all rich. Many dinner conversations centered around how my father, my brother, and I would spend that vast amount of money. When that payout actually occurred, it helped with my grandfather’s burial expenses; he being the orphaned son of my heart-broken great grandmother.

My children always chose the Miami as the tribe to research in their classroom Na-tive American units. I enrolled my children in MNI. In our youngest son’s senior year of high school an article in the tribal newsletter grabbed my attention – it was congratulating a student for being the recipient of the Heritage Scholarship at Miami of Ohio. We applied.

Everything changed.

Bobbe Burke guided us in the process of applying to Miami of Ohio and the Heritage Scholarship. I became the student and our son became the teacher as he learned more through his participation in the Heritage classes. I learned about my community’s removal (who knew we had relatives in Kansas and Oklahoma?), I learned Daryl and Karen Baldwin taught their kids our language (and lived in a tent in Montana! And that we had a language to learn! Forever grateful to them, George Ironstrack and David Costa). I met other team members at the Myaamia

Center. We joined MTO. My family camped with akima, ate with his twin sister Julie, & Dustin Olds niišonaminki akima, met Donya (beautiful blue eyes) and all the other dedicated relatives that work at tribal headquarters in Miami, Oklahoma and Fort Wayne, Indiana. What an awakening!

This past July I joined the Eemamwickiki online Neehsapita group. I had learned much by osmosis when I took my grandchildren to eewansaapita a few years ago and was eager to learn more. I loved the theme of earth and sky, ašiihkiwi neehi kiišikwi. I accepted the challenge to say what the weather was in myaamiaataweenki. I got emotional when I heard ciinkwia tell the story of the Coming Out Place in our native tongue. I enjoyed the projects....and from my work table would look up and see that empty corner -then one day I had a vision.

The corner needed to have a symbol, a myaamia symbol in stone that would not wash away in the occasional flood waters. I found the crane. It would fit perfectly in the space. I’d make sure it was facing Seven Pillars. My family enthusiastically embraced the vision and agreed to help. The landscape company embraced the vision and helped me pick out the stone (they asked to feature it on their website).

I love my corner. The containers of flowers are still there but they are not the centerpiece. People walk by, drive by and stop. When they ask I have the opportunity to teach them about the symbol of the crane, used as a signature on a treaty many years ago. George Ironstrack wrote that Myaamia people would mark the edges of our lands by blazing the head of cecaahkwa into trees along major trails. My corner now bears our mark in tribute to our myaamia heritage.

niila myaamia!

Cecaahkwa in Stone

twigh twee! twigh twee!

peemitanaahkwahki sakaahkweelo!

niila myaamia

My father told me so

My grandfather’s eyes told me so

My aunt told me so

My son told me so

twigh twee! twigh twee!

peemitanaahkwahki sakaahkweelo!

niila myaamia



Above is Shelby Carter, Kathy’s granddaughter, pictured working on the Cecaahkwa symbol.

I heard the stories

A tragic great-grandmother

An orphaned grandfather

My father as a boy jumping into the

Mississinewa

Atop Seven Pillars

twigh twee! twigh twee!

peemitanaahkwahki sakaahkweelo!

niila myaamia

I learn about removal

About relatives in other lands

That I am part of an extended community

A language that gives breath to my soul

twigh twee! twigh twee!

peemitanaahkwahki sakaahkweelo!

niila myaamia

I grab ahold of tree limbs

That better my understanding

Of what makes me who I am

twigh twee! twigh twee!

peemitanaahkwahki sakaahkweelo!

niila myaamia

-waapankihkwa

Kathy Carter Young 2021

About the Myaamia Ethnobotanical Database -

mahkihkiwa.org

Named Mahkihkiwa – herb medicines as a reminder of the importance of plants to living well from a Myaamia point of view. If there is a plant you want to know more about, you can search its common name in English and then learn its Myaamia name and scientific name. At the bottom of each entry, there are drop-down menus for Myaamia Archival Sources and Botanical Sources. In the Myaamia Archival Sources menu you will find historical records from over 100 years ago as well as plant information that elders shared in the 1990s. Does your family have plant related information or stories to add? Let us know in the comments and it just might end up in Mahkihkiwa.

The Journey of the Myaamia Center

By Megan Mooney

The Myaamia Center is now a twenty-year-old institution for research into myaamia language and culture that has grown exponentially from the time it was founded in 2001. It began with just one worker, but now has sixteen full- and part-time employees, is internationally recognized, and has played a seminal role in myaamia language and culture revitalization.

The relationship between the Miami Tribe of Oklahoma and Miami University, where the Myaamia Center is located, has seen the graduation of 100 myaamia students and the rate of graduation only seems to increase each year.

These tribe students are given an opportunity to learn about and grow into their heritage at Miami by taking a class about the Miami Tribe and engaging in tribal events. At many events, a common activity that takes place is the ‘community web’. What occurs is that the participants in the activity stand in a circle and answer “what makes a community?”. Common answers are singing, dancing, and games, though there can be any number of correct answers. As participants give their answer for what makes a community, they are passed a ball of string, a piece of which they hold on to, and as the activity goes on, the string criss crosses over itself and forms a web.

The activity illustrates that a community needs people, and not just people, but people who interact and connect with each other. Without that, we are nothing.

There have been many reverberations along the threads of myaamia history, but a recent and arguably one of the most important has been cultural and language revitalization.

One of the first to pick up the threads of revitalization was Daryl Baldwin.

Daryl was that first employee of what was then called the Myaamia Project, back when it operated out of what he described as similar to a closet. Now Executive Director of the Myaamia Center, which is now housed in a building called the Bonham House, Daryl has received many accolades for his work including a 2016 ‘genius grant’ from the MacArthur Foundation and most recently his confirmation to the National Council for the Humanities. He is not too fond of the attention it brings him, but if it helps the Center, he begrudgingly accepts it. He was only ever interested in increasing his own cultural knowledge and sharing it with his community members, but as the web grew so did his involvement.

Growing up, Daryl knew about his myaamia heritage and from his understanding of myaamia history he knew the small, northern Ohio town he grew up in was just next to the site of the Battle of Fallen Timbers, a devastating loss for the Miamis in the late 18th century. The solemnity of the area did not deter Daryl from enjoying his childhood, but enriched his understanding of his people. After all, he was busy playing tag and hide-and-seek with the other kids, notably with the girl next door who would later become his wife.

When he graduated high school, his father gave him a piece of their past. “One of the things that happens in myaamia families is

their connection to their past is oftentimes a box or a bag of either annual meeting notes or legal papers or whatever,” said Daryl Baldwin, “and my family was no different.”

In it were birth and death certificates, documents of legal proceedings, and down at the bottom several pages of Myaamiaataweenki, Miami language. “It was literally the first time I had ever seen myaamia language,” said Baldwin with a hint of awe in his voice. Those few pages lit a spark in Daryl, and his interest in language began.

They weren’t fluent by any means, but with those pages, Daryl and his now wife, Karen, would stick note cards and pieces of paper all around their home with the names of objects written out in myaamia.

As they started having children, Daryl thought as many parents do, of what he might pass on to them. Despite the language laying dormant at the time, he hoped he would be able to pass on whatever piece of it he could to them. Karen, right by his side, learned and taught them as well.

They travelled from Southern Ohio where Daryl got his Associates degree, to Montana where he got his Bachelor’s, they taught their children language. His degrees so far had been in the field of Biology and so likewise when he applied for his master’s degree it was in the same field. Fortunately, though, he was rejected.

Obviously an incredibly frustrating turn of events, with a wife and two kids and few prospects, he didn’t know what options he had at that point. He explained his situation to a myaamia elder from Indiana. “At the time I was having frequent conversations with Lora Siders,” said Baldwin, “and she said, ‘Well, have you ever thought of studying language?’” As it turned out, he hadn’t even known it was an option.

With little time to apply for the next semester, Daryl called on linguistics professor Dr. Anthony Mattina, who he had struck up a friendship with due to their mutual interest in indigenous language. Daryl asked if it would be possible for him to make the switch to linguistics for his master’s program. Mattina gave his enthusiastic support asking Daryl when would he like to start and suddenly Daryl began studying language.

“And I absolutely loved it!” said Daryl, “For some reason that clicked more than Biology did. I don’t know what it was, but I dove into it.” At that time, he started to make curriculum and he and Karen were able to work with more complex language in their



Daryl Baldwin interacting with students during Tribe class at Miami University. Photo courtesy of John D. and Catherine T. MacArthur Foundation.

home. As his comprehension and passion for language grew, all around him sprung up others doing the same. During the summers in Indiana, Miami language camps were popping up that brought together tribal members from both Oklahoma and Indiana. Events such as these attracted a young linguist by the name of David Costa who was writing his dissertation on Miami language and travelled to Indiana looking for speakers. In 1996, the Miami Tribe of Oklahoma won a grant funding a week-long program to instruct Miami tribe members to learn and teach the language themselves. Daryl and David instructed the program, and though it didn’t lead to a sudden influx of language speakers, it did reinforce the growing trend and desire for learning the language amongst tribal members and the willingness of tribal leadership to support it.

Once Daryl had graduated, he and his young family moved first to Miami, Oklahoma for a stint as the Natural Resource Officer and then to Prophetstown in Indiana, while adding a couple more kids along the way. Neither position felt quite right for them, but fortunately a rather creative Culture Resource Officer had an idea for an opportunity at Miami University. Julie Olds had visited Miami University before, usually to meet with myaamia tribe students who were participants of the Miami Heritage Program that had begun in 1991. She along with Bobbe Burke, the Tribe’s liaison with Miami University, amongst others were able to convince the administration that a stronger connection could be made between the tribe and university.

In 2001, the Myaamia Project was born. Daryl, Karen and all four of their children settled in the area and Daryl got to work. Eventually, the Myaamia Project became the Myaamia Center, acquired a few more employees and organized a class that tribe

The Journey of the Myaamia Center

Megan Mooney, continued from Page 1C

students could take during their tenure on campus so they could be apprised of the research the Center was doing. A software called ILDA that came out of the Myaamia Center has been used by ten tribes to organize their language and help facilitate their revitalization journey as well.

From humble origins, the Myaamia Center has become a respected institution that has helped promote research and education for myaamia people and many others. And though far from where they started, Daryl and Karen are not so different from the kids they once were. Daryl still gets use out of his biology background when he teaches the students about myaamia ecology and Karen with a background in nutrition will occasionally surprise the students with meals made from traditional myaamia ingredients, including a delicious persimmon pudding.

Daryl Baldwin Confirmed to National Council on the Humanities

Megan Mooney

In 2020, it was announced that Daryl Baldwin, Executive Director of the Myaamia Center, had been nominated by President Biden to the National Council on the Humanities. Since then his nomination has been officially confirmed in the Senate as of Sept. 30, 2021.

The National Council on the Humanities is comprised of 26 members that serve staggered 6-year terms and are appointed by the President of the United States. Upon confirmation the members of the Council will advise the Chairman of the National Endowment for the Humanities and serve to promote research and education towards the humanities.

In November, Baldwin will travel to Washington D.C. for his first Council meeting where he along

with his colleagues will review grant applications and help set the direction of the Endowment's programming and support. The Council will convene three to four times per year to undergo the review process.

Despite being an alleged 'genius' Daryl's distaste for attention isn't false modesty, but a recognition of how a myaamia community functions. When he first picked up those papers on myaamia language when he was a young man, he picked up a thread that binds us together. If you looked too closely, it may have appeared he was the only one holding that thread, but he was never alone. Many people, members of the tribe and some not, have been finding pieces of our community along the way and as more and more people connected their strand to the next, our web of community has grown. As innocuous as some of the roles people played, each was necessary to get the Center to where it is today. And a young man who once danced and played upon his history is helping to forge it.

As Director of the Myaamia Center, Baldwin is keenly aware of the impact the humanities can have on indigenous knowledge bases. As he stated in a recent article for Miami University, "Many of the branches within the humanities lie at the heart of our work supporting language and cultural revitalization. I hope that my position on the National Council on the Humanities will increase awareness of the important role the humanities play in the preservation and promotion of Indigenous knowledge, language, culture, and values."



Lora Siders and Daryl Baldwin at a Language camp in Peru, Indiana in 1997.



Daryl Baldwin teaching myaamia language circa 1997. Photo credit: Unknown

MYAAMIA HERITAGE CEMETERY

Tribal citizens may reserve burial plots at no cost at the Myaamia Heritage Cemetery. Contact Tera Hatley at thatley@miamination.com or by phone at 918-541-1324.



The Miami Nation Gift Shop is open for in-store shopping, online sales and pick up. We want to encourage all Myaamia customers to place orders online for pick up at the Annual Meeting on June 25, 2022. When shopping online, be sure to choose the 'pickup' option and make a note at checkout that you will be at Annual Meeting. We will have a booth at the meeting and will have your packaged order ready for pickup.

918-544-6049

<http://www.myaamiagifts.square.site>

peenaalinta “One who is born”



Charlie Lynn Seddelmeyer

Myaamia citizen Jessie Seddelmeyer and husband Ryan announced the birth of their second daughter, Charlie Lynn Seddelmeyer. Charlie was born July 2nd, 2020 at 7lbs and 14oz. She was welcomed with tremendous excitement by big sister Peemihsaahkwa (Riley). Charlie is the granddaughter of Daryl & Karen Baldwin and Sue & Carl Seddelmeyer.



Juniper James Landers

Proud parents Katy Strass and Brandon Landers are happy to announce the birth of their daughter Juniper James Landers, born at 12:48 AM on February 7th, 2022 at Parkview Regional Medical Center in Fort Wayne, Indiana. Juniper weighed 8 pounds 4oz and measured 20.5 inches long. Juniper completes her family joining her sister Arianna and several cousins.

Juniper is the granddaughter of Tribal citizen and renowned Myaamia artist Katrina Mitten, and great-granddaughter of esteemed elder Sue Strass of Huntington, IN.



Finn Emory Long

Finn was born on 09/09/21 at 21 in and 8lbs. 9oz. to Myaamia citizen Dirk Long and wife, Brittany Long. His Myaamia grandparents are Phil and Pam Long. His siblings are Tessa (5) and Barrett. (2)

**MIAMI TRIBE
VETERANS 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 Tribe’s Member Services 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. If you have additional questions, please contact Tera Hatley at 918-541-1324.



Samuel & Journey Jarnagin

Twins, Samuel Preston (left) and Journey Elizabeth Jarnagin, were born on September 30th, 2021 to Myaamia citizen Justin Jarngin and Abigail Senne. Journey was born at 1 p.m. weighing 6 lbs, 8 oz and measuring 18.5”. Samuel was born at 1:03 p.m. weighing 7 lbs, 7 oz and measuring 20”.

Their paternal grandparents are Myaamia citizen Yvonne Turner Jarnagin and the late Michael Jarnagin. Their Great-

grandparents are Myaamia citizen Velma Madison Turner and Leon Turner. Their great-great-grandparents are Myaamia citizen Mildred Fanning Madison and Junior. Their 3rd great-grandmother is Mae Pearl Carver Fanning Denton. Their 4th great-grandmother grandmother is Rosetta Kiser Carver.

Maternal grandparents are Ginny and Anthony Benton.

Make a difference today!

In Oklahoma, 65% of native children are in a non-ICWA compliant home.

Foster parents play a critical role in helping children heal. They show children stability and teach them life lessons that last a lifetime—and potentially affect future generations.

Miami Tribe ICW is looking for individuals that are compassionate, understanding, and committed to playing a key role in a child’s life. Every child deserves a family and preserve their culture in an ICWA compliant home.

If you are a Miami Tribal member and are interested in becoming a foster parent or have questions, please call Rachel at 918-961-1395 or Wanda at 918-325-9078.

 **Miami Tribe of Oklahoma
Indian Child Welfare Program** 



waanantakhšinka “*Lying quietly*”

Ellen Kay (Walker) Walcher, 84, of Woodward, passed away January 11, 2022. She was born June 29, 1937, to Freeman and Mildred Walker in Claremore, OK, and was a member of the Miami Tribe



of Oklahoma. She graduated from Manter High School in Manter, Kansas, in 1954. She was always an avid reader, and she graduated with a Bachelors degree in English from Panhandle A&M College in 1958.

At Panhandle A&M College, Ellen was a cheerleader, and she met the love her life, Ernie Walcher, who was there on a basketball scholarship. They were married on June 8, 1958. She was a teacher in Griggs, Oklahoma, from 1958 to 1959, in Carnegie, Oklahoma, from 1959 to 1964, Durango, Colorado, from 1964 to 1967, and Liberal, Kansas, from 1967 to 1973. She finished her career in Woodward, where she taught Senior English from 1973 to 1992. She loved her students and subject matter, and many remember her term paper assignments and how well she prepared them for their next steps after high school.

Ellen and Ernie had 2 children, Dana Lynn (Walcher) Diedrich, and Ernest Raymond II (Rocky) Walcher. She loved her family more than anything and was a devoted wife, mother, grandmother, and great-grandmother. Ellen was always driven and not ever afraid to try new things. She travelled on many adventures with her family, organized Chautauqua events, and was involved in the building and women’s committees at the First United Methodist Church in Woodward.

She is survived by her daughter, Dana and her husband, Brian Diedrich, of Perryton, TX; son, Rocky and his wife, Tracy Walcher, of Oklahoma City, OK; granddaughter Caroline (Diedrich) Dibble, her husband, Terry, and daughter, Savannah, of Stillwater, OK; grandson Adam Diedrich, his wife Kayla, and sons Hank, Hayes, and Hyde of Edmond, OK; grandson Ernest Raymond III (Tripp) Walcher of Oklahoma City, OK; grandson Conrad Walcher and his wife, Tessa, of Oklahoma City, OK; sister, Beth (Walker) and her husband Dr. Darrell Devers, of Beaver, OK; sister Linda (Walker) and her husband EJ Donati of Stratford, NJ, and many nieces and nephews.

She was preceded in death by her parents, husband, sister and brother-in-law, Muriel (Walker) and George Tedder, and brother and sister-in-law, Bud and Nicole Walker.

Viewing was held Friday, January, 14, 2022, from 9:00 a.m. to 8:00 p.m. at Billings Funeral Home in Woodward, OK. Funeral services took place on Saturday, January, 15, 2022, at 2:00 p.m. at the First United Methodist Church in Woodward, OK, with interment immediately following at the Elmwood Cemetery, in Woodward, OK.

Donations may be made to the First United Methodist Church in Woodward or the Miami Tribe of Oklahoma in Ellen’s name through Billings Funeral Home, 1621 Downs Avenue, Woodward, OK 73801.

Bruce E. Marks, 63, of Fort Wayne, passed away Monday, April 11, 2022 at Parkview Regional Medical Center in Fort Wayne. Bruce was born May 27, 1958 in Fort Wayne, Indiana



to John Alva Marks and Della Elaine (Farr) Marks. He graduated with the class of 1976 from Elmhurst High School. He went on to honorably serve his country in the United States Air Force from 1977-1978 after which he moved back to Fort Wayne. Bruce worked for many years at Hall’s Restaurants before moving to Moline, Illinois. Bruce loved reading, baking, the Beatles and adored his grandchildren. He was a member of the Miami Tribe of Oklahoma as well as the Roanoke Baptist Church.

He is survived by his children: Jennipher E. (Aaron) Wagner of Marion, North Carolina; Stephanie M. (Mitch) Perry of Blacksburg, Virginia; Heather L. (Steve) Gass of Huntington; and Stacy N. (Scott) Mannia of Fort Wayne; and his grandchildren: Mykenzie, Megan, Madison, Micah, Chance, Emma, Alyssa, Penny, Madyx, and Audrey. He is also survived by his mother D. Elaine Marks; his brothers, Ricky A. (Heidi) Marks of Fort Wayne; Leonard E. Marks (Donna) of Tipton, Indiana; and his sisters, Vicki Irons of Columbia City; and Judy J. (John) Slatton of Fort Wayne.

He was preceded in death by his father John A. Marks; brothers, Dennis E. Marks and Jon A. Marks all of Fort Wayne.

A memorial service was held Thursday, April 14, 2022 at 2:00 pm at the Roanoke Baptist Church, 11015 Lafayette Center Road, Roanoke, Indiana. Memorial donations can be made to Parkview Hospice.

Jacob Lafayette Brewer, 86, went to be with his Lord on December 19, 2021 at his residence in Dayton, Texas. He was born to his parents Ethel Q.V. (McCoy) and Junior Wallace Brewer on April 24, 1935 in Louisburg, Kansas. In January of 1999, Jacob, known to most affectionately as “Jake”, and Effie tied the knot at First Baptist Church of North Channel, where they have been members for 22 years. In his free time, Jake enjoyed spending time outdoors fishing, as well as deer and duck hunting. Most of all, Jake loved spending time with his family, and especially his grandchildren and great-grandchildren. He was a loving husband, father, step-father, grandfather, and great-grandfather; and he will be dearly missed by his family and friends. Jake is preceded in death by his parents; step-sons, Eugene McCarty and Jack McCarty; brothers, Herbert Brewer and Junior Brewer; as well as by his sister Barbara Hall. Left to cherish his memory is his wife, Effie Brewer; children, Jay Brewer, Diane Brewer and husband Army Armstrong, Arlene Parrish and husband Mike, Marie Brewer and husband Fred Monette; step-children, Gidget Gestring and husband Jimmy, Teresa Monreal and husband Tony, Cindy Barnhill and husband Mike, Bud Yocum and wife Maryann; sisters, Slina Prothe and husband Leland, and Velma Wehmeyer; as well as numerous grandchildren, great-grandchildren, other extended family members, church family, and many friends.

Gary Alan Parsons was born in Baxter Springs, Kansas on Wednesday, April 13, 1932, to Charles F. and Ida Mae (VanDusen) Parsons. He passed from this life to his eternal home in heaven on Sunday, December 19, 2021, at the age of 89 surrounded by his family.

Gary grew up in Baxter Springs, attending school there and graduated from Baxter Springs High School in 1950. He met and fell in love with Helen Eileen Johnson, and they married on March 1, 1952. They were happily married for 67 years until Helen’s passing in 2019.

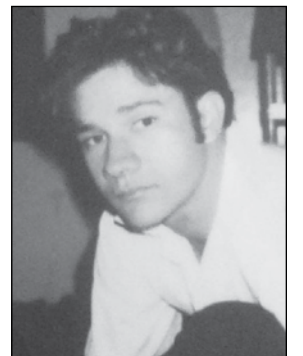
Gary began a 40-year career with American Airlines in 1952 and retired from there as Director of Production Control. He and Helen were the parents of one son and one daughter. He was a private pilot that enjoyed his quiet time flying his Grumman Tiger airplane. Additionally, he was an avid hunter and fisherman, and enjoyed coaching and watching sports. He also played basketball and was a member of the American Airlines “Gray Ghosts” softball team. Gary and Helen were charter members of St. Stephens United Methodist Church in Broken Arrow. In his spare time, Gary enjoyed playing golf, woodcarving, camping, raising cattle, and lake life. He will be missed by all who knew and loved him.

Left to cherish his memory are son Richard Parsons and his wife, Maria, of Broken Arrow, Daughter DeAnn Duggins and her husband, Pat, of Broken Arrow , 4 Grandchildren: Eric W. Pearson and his wife, Leigh Hayden Combe, and her husband, Justin Patrick Duggins, and his wife, Amber Paula Amsden, Keith Amsden. Numerous great grandchildren, other family members and friends

Those who preceded him in death were his parents, Charles F. and Ida Mae Parsons Henderson, his wife, Helen Eileen, stepfather, Frank. S. Henderson, and two stepbrothers (John and Jim).

Charles Randall “Randy” Ashworth,

age 63 of Stuart, passed away Monday, August 9, 2021 at the Woltz Hospice Home in Dobson, NC. He was born on February 18, 1958



in Oklahoma to the late Joseph Ashworth and Wanda Pooler Ashworth. Randy had served in the U.S. Navy.

Surviving is his fiancé, Susan Taylor of the home; three children, Christopher Ashworth, Misty Ashworth, Tamara Ashworth; five grandchildren, Grace, Layla, Brandon, Donna, Mason; and two brothers, David Ashworth and John Ashworth.

Paul Christopher Cooper of Tulsa, OK, passed away on June 17, 2021. He was born in Tulsa on January 5, 1958, to Fern and Elizabeth Cooper. Funeral services were held on Wednesday, June 23, at Butler-Stumpff & Dyer Memorial Chapel in Tulsa. Interment follwed at the Myaamia Heritage Cemetery in Miami, OK.

waanantakhšinka “Lying quietly”

Gavin Nicholas Kaiser, age 8, of rural Paola, passed away June 24, 2021.

Gavin was born April 17, 2013 at Olathe, Kansas. He was the younger of two children born to Jamey “Pete” and Dena (Brandt) Kaiser. Gavin attended school at Cottonwood Elementary in Paola. He enjoyed his teachers and classmates; kindergarten with Mrs. Edwards, first grade with Mrs. Hoskins, and second grade with Mrs. Smith.

Gavin was all boy, enjoying almost anything outdoors. He loved baseball, football, basketball, fishing, farming, camping, swimming, bicycling, tending to the cows, and riding his 4 wheeler. Gavin had even made the All Star Team in baseball this year. His favorite color was red and his favorite food was sweets. He was the best of buds with his canine companion Lizzy, a great pyrenees mix. Another of his favorite pastimes was hanging out with his big sister Bailey. They always had fun together.

Gavin was preceded in death by his maternal grandfather Robert Brandt, Jr. and great grandparents.

He is survived by his parents Jamey “Pete” and Dena; his sister Bailey; his maternal grandmother Delores Brandt; his paternal grandparents Lester and Karen Kaiser; great grandparents Kenny and Vera Kaiser and Lawrence Delana; aunts and uncles Lisa Kaiser, Laurie and Josh Blanco, and Robert III and Amy Brandt; as well as lots of extended family including cousins, Miami tribe, friends, and his sports teammates.

A memorial service was held at 10:30 a.m., Friday, July 2, 2021 in the Trinity Lutheran Church of Block Community, rural Paola under the direction of Dengel & Son Mortuary, 305 N. Pearl, Paola, KS, 66071. Memorials are to the TLC Endowment/Gavin Kaiser Memorial.



Pete (Gilbert Lee) Brown September 7, 1939 – December 29, 2021- Beloved husband, father, grandfather, great-grandfather, and friend.

He was born in Chetopa, KS to Gilbert and Pauline (Verdenia) Leonard Brown. He grew up in the Hallowell area and graduated from Columbus Unified High School in 1957. He was a pipe fitter/welder most of his adult life and was able to see many parts of the United States through his job locations.

Pete settled back in the area and became the husband of Clara McDonald Brown in 2003. He leaves behind his beloved wife, Clara, as well as his children, Mike Brown, Kari Brown Casey, Mindy Brown Kasten, and his bonus sons Rick McDonald, Terry McDonald, and Michael McDonald and their spouses. Pete also had many grandchildren and several great-grandchildren and great-great grandchildren, who adored him as well. Pete was preceded in death by both his parents and one bonus son, Jim Jr.

Pete loved the Lord and was very active in his local church. After God and his family, music was what he loved most. He enjoyed playing and singing as part of the worship music for his church. When you ask the people who knew Pete best what they remember most about him, you will almost always here, “his wit and sense of humor”. He loved making people laugh, telling jokes, and being ornery.

Pete’s tenderness and sense of humor will be greatly missed by all who had the privilege of knowing him, but his legacy will live on in the stories he’s shared and the people he’s witnessed to. Thank you for joining us to celebrate him today.

Graveside services were held at 1:00 p.m., Saturday, January 8, 2022 in the Lowell Cemetery. Pastor Audie Tash officiated. In lieu of flowers memorial contributions may be made to The House of Prayer, Pete Brown Memorial Fund. Funeral arrangements were under the direction of Derfelt Funeral Home Baxter Chapel.

R. Vance Gustus, 71, of Vilonia passed away Monday, August 9th, 2021. He was born to the late Woodrow and Thelma Gustus in Lyons, Kansas on January 27, 1950. Shortly after graduating from North Little Rock High School, Vance joined the United States Marine Corps and served proudly until 1974. He then followed in his father’s footsteps and went to work for the Union Pacific Railroad. Upon retiring from Union Pacific as an Engineer, he focused on his love of photography, his travels, and spending time with his family and friends. His fondness of photography allowed him to capture and express his love of nature. His other passions included disc golf, music, movies, bowling, scuba diving, and “highly” thought out road trips.

Vance was preceded in death by his parents, Woodrow and Thelma Gustus; his stepfather, Clyde McWilliams; brothers, Gerald Gustus and JD Gustus; nephew, Ty Rodney Gustus. He is survived by his son, Dylan Gustus (Kristin); two daughters, Shiloh Gustus and Jessica Abbott (Royce); 6 beautiful grandchildren, Caspin, Elayna, Winston, Lyra, Nolan, and William; nephew, Troy Gustus (Teresa); and a host of family and friends.

Phillip C. Strack, 67, of Columbia City, Indiana, passed away Saturday, January 15, 2022 at home with family by his side. Born October 17, 1954 in Fort Wayne, he was the son of James and Mary Ellen (Fox) Strack.



He graduated from Columbia City Joint High School with the Class of 1973. Aside from being a farmer, Phil had worked for Gene Lopshire Dynamic Power Corporation for over 10 years and worked at Bosch Automotive in Albion for close to 15 years. He was a member of St. Patrick’s Catholic Church.

Survivors include his mother, Mary Ellen Strack; brother and sister-in-law, Tom and Loretta Strack; sister Cynthia (Jay Miller) Berghoff; nieces and nephews, Ryan (Kara) McCammon, Rod (Gina) Strack, Rachelle Patrick and Jennifer (James Davis) Strack; and great-nieces and great-nephews, Hunter, Ethan, Lewis, Eli, Claudia and Reed. He was preceded in death by his father, James Strack.


Visitation was held from 2:30 to 4 pm and 6 to 8 pm, Tuesday, January 18, 2022 at DeMoney-Grimes Funeral Home, 600 Countryside Drive, Columbia City with a Rosary prayer beginning at 2 pm. Mass of Christian Burial was held at 9 am Wednesday at St. Patrick’s Catholic Church, 12305 Arcola Rd, Arcola with visitation one hour prior. Father Tad Balinda officiated his Mass. Burial will take place at Catholic Cemetery in Fort Wayne. Memorial donations may be given in memory toward Masses at St. Patrick’s Catholic Church or St. Jude Children’s Research Hospital. Visit www.DeMoneyGrimes.com to send Phil’s family online condolences.

Ernest Leroy Hale, Sr., 73, of Mishawaka, entered into eternal rest on April 18, 2022. He was born on September 15, 1948 in South Bend, IN to the late Millard and Jessie Hale. Ernest enjoyed spending time in his garage and loved having an ice-cold beer. He was a NASCAR fan and would often talk about “Little Carl”. Ernest was so proud of his grandchildren and each of them held a special place in his heart.

He was preceded in death by his son, Millard J. Hale; sisters, Frances Pendergrass, Loretta Goodsell, Mary McClish, Lois Kelvert, Willadene Miltenberger, Hazel Alkire, Elsie Hensel, and Jess Hale; and brothers, Clayton Hale, Raymond Hale, and William Hale.

Ernest is survived by his wife, Charlotte (Dawson) Hale; children, William “Sam” Hale, Laura (Joel) Smith, Eric (Lola) Hale, Ernest (Luna) Hale, Brandon (Kim) Hale, and Amber (Scott) Hale; grandchildren, Keith Hale, Koriann Hale, Kaylee (Dale) Craft, Autumn Hale, Madison Howey, Emmalyn Hale, Dylan Hale, Sarah Hale, Danica Littler, and Dallas Hale; and 3 great grandchildren, Keegan Hale, Karlton Tennant, and Logan Hale.

Visitation was held on Thursday, April 28, 2022 from 11:00 AM - 1:00 PM with the Funeral Service to following at 1:00 PM at Chapel Hill Funeral Home, 10776 McKinley Hwy., Osceola, IN 46561.



Honoring Our Departed Warriors

Bruce E. Marks - USAF
Charles Ashworth - USN
R. Vance Gustus - USMC
Ronald Downing - USMC
Leslie L. Marks - USMC

Meekaahkiihpanaki
(those who used to be warriors)

kohsetawaataawi
(let’s show respect to them)

waanantakhšinka “Lying quietly”

Sherrie Sutterfield was born November 19, 1950, in Tulsa, OK, to Arlice Ellsworth and Alice Jewell (Campbell) Smith. She passed away July 15, 2021, in Sperry, OK.



Sherrie was an all-around dancer for most of her life, starting at the age of 3 to combat Polio, and continued to dance well into the 2000’s. Sherrie grew up in the Tulsa area and attended Lee Elementary, Horace Mann Junior High, and Central High School. In her younger years, Sherrie enjoyed playing outside, hopscotch, roller-skating, hula hoops, paper dolls and sticker books. Her mother, Jewell would make clothes for her dolls. She was a member of the Brookside Baptist Church as a child. She joined the Regina Ann Smith Dance Studio and participating in many dance forms, especially Jazz and Tap. She loved being a part of the Cheer squad and joining the Daisettes in high school was a prized accomplishment. She was a member of the Happy Hoofers for nearly 20 years. Somewhere around the age of 12, Sherrie dreamt of performing in the Red Glove Review and this kept her dancing with the Happy Hoofers longer than she anticipated. Sherrie said, “she could never break her 12-year-old self’s heart.” Sherrie and the Happy Hoofers were also proud to be part of the entertainment on the cruise ship Queen Elizabeth II or the QE2 from London back to the States. Sherrie loved to go bowling and did so for most of her life; she even continued the tradition with her children and one time scored up in to the high 280’s. Sherrie was a sports fan and consummate supporter. She loved Christmas and especially Santa’s, of which she had over 300. Sherrie was a citizen of the Miami Tribe of Oklahoma, and a member of the Tulsa Pow Wow and Tulsa Indian Club chapters. She was a member of the Mothers of Multiples Club in Tulsa and wrote two articles for their publication. Sherrie was also a member of the Tulsa Camp Fire Girls and the Girls Auxiliary Clubs.

She is survived by her husband, Roger Sutterfield; children, Steven Sutterfield and husband, Kha, Phillip Sutterfield and wife, Shelly, Jacob Sutterfield and wife, Katrina, and Joshua Sutterfield; grandchildren, Kelsie and Daniel, Hayden, Mary, Triston and Chyna, and Channing and Sam; great-grandchildren, Savannah, and one on the way; brother, David Smith; and many other relatives and friends.

She was preceded in death by her parents, Arlice and Jewell Smith; brothers, Ronnie and Larry; grandparents, Arthur and Martha Campbell and Isadore (Labadie) and Thomas Smith; and many loving aunts and uncles.

A memorial donation in Sherrie’s name has been made for the Miami Tribe Youth Cultural Education Programs. Donations may be sent to: Miami Tribe of Oklahoma, Attn: Cultural Education Director, P.O. Box 1326, Miami, OK 74355.

Ronald Otho Downing - On Saturday, Nov. 20, 2021, Ron went home to be with his Lord and Savior. He was 74.

Ronald Otho Downing, of the Miami Tribe of Oklahoma, was born Sept. 22, 1947, to J.O. and Maxine Downing. Together they spent a short time in Commerce, Oklahoma, where they owned and operated a small grocery store, living in the back of the store.

Ron moved to Wichita as an infant and spent the days of his youth there. He attended West High School before being drafted in 1966 by the United States Marine Corps to serve in Vietnam. He spent 13 long months there fighting on the front lines with his platoon, known as the “Moonlighters.” Ron was privileged to work alongside villagers and with the South Vietnamese government before ending his tour and returning home in 1968, being honorably discharged. His parents were confident that God protected Ron during this time.

Ron spent many years doing many different things. None of which were more important than him sharing his faith, helping those less fortunate, spending time with his family and being outdoors to enjoy all of God’s creation. Anyone who knew Ron knew that those things were the very essence of his existence and something we will all cherish moving forward.

Ron was preceded in death by his parents, J.O. Downing and Maxine Downing. His survivors include his wife and the love of his life, Shyrlee Downing of Chetopa; five sons, Chris Downing of Derby, Jon Downing (Brooke) of Derby, Shane Rusche (Deanna) of Kingman, Arizona, Ryan Rusche (Amber) of Joplin and Jonathan Farley (Essie) of Columbus; a daughter, Melissa Downing (Mike Nelson) of Wichita; three grandsons, Trenten, Travis and Gabriel; two granddaughters, Clarissa and Sophie; a sister, Debbie Downing-Von Feldt (Dwight) of Oklahoma City, Oklahoma; and his dogs, Buddy, Sweet Face, Anna and Elsa.

A graveside service with military honors was held at Oak Hill Cemetery in Chetopa.

Memorials are suggested to The Miami Tribe of Oklahoma. These may be left at or mailed to the Bath-Forbes-Hoffman Funeral Home, P.O. Box 346, Chetopa, KS, 67336.



Jeffrey H. “Oz” Strack, 63, of Decatur, IN, passed away on Monday, January 31, 2022, at Parkview Regional Medical Center. He was born on June 28, 1958, in Allen County, IN, the 5th of the 11 children of the late Godfrey “Cap” Strack and Rita (Beckman) Strack. On September 5, 1987, Jeff married Rebecca D. Gage.



In his youth he attended grade school at St. Joseph Catholic School – Hessen Cassel. He then went on to graduate from Wayne High School, Class of 1976, where he played trumpet in the marching band. He pursued his love of music by playing the drums for various local bands including Six Guns, Rampant, and Night School from 1985 – 1992.

He worked for L.H. Stamping in Ft. Wayne for 22 years as the Maintenance Supervisor. He found peace in being outdoors and his favorite holiday was the first day of rabbit season. He also enjoyed the many trips out west to go prairie dog hunting with his dad and brothers.

Oz was a lover of life and didn’t know a stranger. He loved his children and had a special place in his heart for his 2 grandchildren, Wyatt and Annalyn “the Terminator”. Oz immensely missed his daughter, Teresa L. Strack who preceded him in death on September 6, 2018.

He is survived by his wife of 34 years, Rebecca D. Strack of Decatur; two sons, James R. Slusher and Patrick O. (Nici) Strack; two grandchildren, Wyatt E. Strack and Annalyn M. Strack; mother-in-law, Dorothy Gage; 5 brothers, Greg (Irene) Strack of Hoagland, Paul (Melanie) Strack of Monroeville, Tim (Insuk) Strack of New Jersey, Andy (Yvonne) Strack, Kendallville, and Joe (Shelby) Strack of Fort Wayne; 5 sisters, Eileen Hoskins of Fort Wayne, Carolyn (John) Spenn of Fort Wayne, Margaret Meyer of Fort Wayne, Beth (Tim) Sensibaugh of Fort Wayne, and Jane (Scott) Beerman of Coldwater, MI; numerous nieces and nephews.

Visitation was held from 3:00 – 7:00 p.m. on Monday, February 7, 2022, at Haggard-Sefton-Hirschy & Zelt Funeral Home, with a reciting of the Holy Rosary at 2:30 p.m. A Funeral Liturgy was held at 11:00 a.m. on Tuesday, February 8, 2022, also at the funeral home, with calling 1 hour prior to the service from 10:00 – 11:00 a.m. Father William Kummer officiated and inurnment was in St. Joseph Catholic Cemetery in Decatur at a later date.

OBITUARY, BIRTH, MARRIAGE, GRADUATION AND OTHER FAMILY SUBMISSIONS

Miami Tribe of Oklahoma citizens and family are encouraged to submit obituaries, birth and marriage announcements, graduation and other achievements to this Myaamia Community publication. Send detailed text and a color, or black and white, photo to the Cultural Resources Office at mtocro@gmail.com Photo resolution - 300 dpi Minimum photo size 3” x 3” Formats: tif, jpg, pdf, psd



waanantakhšinka “Lying quietly”

Ronald Dean “Bunny” Von Hemel, 85, passed away peacefully on Tuesday, February 22, 2022 at the Stanton County Long Term Care facility in Johnson, Kansas. He was born June 4, 1936 to Alta Beatrice (Watson) and Augusta Ross Von Hemel in Picher, Oklahoma. Bunny, a nickname that was given to him as a child by his father, was raised in the Manter, KS area and attended school there.



Bunny owned and operated a trucking company in Lamar, Colorado. He saw millions of miles of this great country transporting cattle. His children have fond memories of Bunny teaching them how to drive a semi-truck during their teenage years. When he wasn’t working he could be found fishing or hunting elk, antelope, deer and even rabbits. Bunny enjoyed taking guided hunting trips to Colorado and spending time in nature. Each year he invested love in his garden, cultivating wonderful fruits and vegetables that he would give to family and friends. Bunny also had a love for gambling: scratch-off tickets, the horse track, and trips to Boot Hill Casino or Cripple Creek Colorado. He was proud of his Miami Tribe roots and felt his Native American heritage ran through his veins, (“niila myaamia,” which translates to, “I am Miami!”) He will be greatly missed by his family.

He is survived by his children: Rhonda Kay Westeman and Douglas Peppier, both of Manter, KS, Lana Gayle Smith and husband David of Manter, KS, and Ronnie Wayne Von Hemel of Ulysses, KS; eight grandchildren; twenty-one great grandchildren; two great-great-grandchildren; brothers Don Von Hemel and Roylynn of Hot Springs, AR, and Ross Von Hemel of Holly, CO; a sister, Carolyn Spell of Walsh, CO; a brother-in-law, Dewight Mellecker of Longmont, CO; and numerous nieces and nephews.

He is preceded in death by his parents Augusta and Alta Von Hemel; a brother, Danny Von Hemel; a sister, Judy Mellecker; and a sister-in-law, Judy Von Hemel.

There will be no public visitation as cremation has taken place. He will be laid to rest on the Miami Tribal Burial Grounds in Miami, Oklahoma.

Memorial contributions can be made payable to the Josephine Goodboo Watson Memorial Book Tribal Scholarship in care of the Miami Tribe of Oklahoma.

Bert Eugene Turner, age 58, of Commerce, OK passed away on December 15, 2021. He was preceded in death by his father, Leon Eugene. He is survived by his mother Velma Turner (Madison) of North Miami, OK; his children Scottie Collier of Joplin, MO and Genesis Lingle (William) of Diamond, MO; his siblings, Dale Turner of Girard, KS, and Yvonne Jarnagin of Commerce, OK; and his grandchildren, Shiloh and Damyan Lingle.

Paul S. Richardville, 66, of Tulsa, OK passed from this life on December 23, 2021.

Leslie Lee Marks, 75, passed away on Friday, Oct. 22, 2021, at his daughter’s residence near Columbia City. Born in Fort Wayne on Oct. 11, 1946, he was a son of the late George W. and Virginia (Rose) Marks, Jr. He married Sharon Ann Klingel on May 24, 1969 in Fort Wayne. He honorably served his country from 1964 to 1968 in the United States Marine Corps during the Vietnam War where he fought in two tours of duty. He was a Purple Heart recipient. He was employed with BAE Systems and was a member of American Legion Post 241, Fort Wayne. He was a patriarch member of the Pimyotahmah Clan and former tribal council of Miami Nation of Indiana and current member of the Miami Nation of Oklahoma. He volunteered for Big Brothers / Big Sisters and MDA camps. Les was a good man and a very caring and loving husband, father and grandfather. Survivors include his wife, Sharon Marks of Fort Wayne; daughter, Tami (Mike) Langston of Columbia City; son, Sean Marks of Blackwood, N.J.; five grandchildren, Brendon Bowlin, Gage Bowlin, Olivia Logan, Adam Marks, and Alice Marks; three great-grandchildren, Blair Bowlin, Anthony Bowlin and Logan Bowlin; brothers, Michael (Debby) Marks of Fort Wayne and George (Suzan) Marks of Fort Wayne; and half siblings, Connie Racette, Lynn Roy, Dewayne (Sandra) Roy, and Susan Jarboe. Funeral service is noon Friday, Oct. 29, 2021, at St. Michael Lutheran Church, 2131 Getz Road, Fort Wayne, with visitation 10 a.m. to noon and followed by military honors. Pastor Don Sandmann will officiate the service. Following the service there will be a funeral dinner held at the American Legion Post 241 in Wayne-



Wyatt Glen Engle, 18, of rural North Manchester, Indiana, died Monday, November 15, 2021 in Wabash County, Indiana. He was born on August 26, 2003, in Fort Wayne, Indiana, to Rex A. Engle and Nichole (Fox) Foster.



Wyatt was a senior at Whitko High School. He worked at McDonalds in North Manchester. He was a member of the Miami Tribe of Oklahoma and Miami Nation of Indians of Indiana. Wyatt enjoyed writing rap beats, Yu-Gi-Oh cards and playing video games.

He is survived by his father and stepmother, Rex A. and Jennifer Engle of South Whitley, Indiana, mother, Nichole Foster of Churubusco, Indiana, sister, Adelynn Engle of North Manchester, brother, Jesse Engle of South Whitley, grandparents, Glen and Beth Engle of North Manchester, Tonyia and Andy Wolf of Columbia City, Indiana, Rick and Carol Price of Etna Green, Indiana, and great-grandmother, Elizabeth Engle of Wabash, Indiana. He was preceded in death by his brother, Jasper Engle.

A private service was held. Preferred memorial is Ronald McDonald House.

Evie Jane Hunter, 93, passed away on February 11, 2022 at her home in Fort Wayne, IN. She was born March 2, 1928, in Peru, IN, as the fifth child of James Clarence Hunter and Swan Irene (Godfroy) Hunter. She was a citizen of the Miami Tribe of Oklahoma and was the last living great-grandchild of Miami Chief Palaanswa (Francois/Francis Godfroy) and grandchild of Waapanaakikapwa (Gabriel Godfroy.)



She graduated from Peru High School in 1946. She retired after 32 years of civil service at the Fort Benjamin Harrison Army Finance Center and at Naval Avionics. Evie was proud to be a 60 year Life Member of the Beta Sigma Phi Sorority International. She loved to travel. She made many solo car trips to visit her friend in Arizona, and she also traveled throughout Europe. She lived most of her life in Indianapolis until January 2021 when she moved to Fort Wayne to live with her niece.

She is survived by a sister-in-law Aileen Glessner Hunter of Peru, IN, 28 nieces and nephews, and numerous great-nieces and nephews. She was preceded in death by her parents, five sisters Gladys Halliburton, Betty Hartleroad, Helen Kroll, Phyllis Puckett, and Mary Kasberg, two brothers James H. Hunter and Kenneth G. Hunter, and one nephew.

A private burial service was held in Mount Hope Cemetery in Peru, IN.

Lester Eugene Simmons, 51, Bates City, Mo, passed away January 31, 2022.



He was born July 25, 1970, in El Dorado Springs, Mo. Lester graduated in 1988 from Odessa High School. On June 10, 1995, he married Karie Frizzell in Blue Springs Mo. He worked for Union Pacific Railroad for almost 18 years. He was preceded in death by Father-in-Law, Les Frizzell. Survivors include his wife Karie, of the home; Mother-in-Law, Patricia Frizzell; Sister in Law and Brother in Law, Brooke and James Reser; Brother in Law, Brandon Frizzell; nephews Trenton Frizzell, Izaiah Reser; niece McKyiah Reser; best friends Anthony Brumley and Steve Hensley; his kitty cats Bailey and Izzy Mittens, and his horse Apache; parents Roy and Sharon, sister Rhonda, brother RD.

He was a proud member of the Miami Tribe of Oklahoma. Lester enjoyed riding his horse, motorcycle trips on his Harley, going to the lake, hunting trips, concerts, laughing with friends and family, watching old westerns, driving his hot rod truck and t-bucket, sitting in his barn listening to music, helping friends and strangers alike, always smiling, and attending any event involving his niece and nephews.

A visitation was held from 12:00 p.m. to 2:00 p.m. on Saturday, February 19, 2022, at Church of Christ, 210 N 4th Street, Odessa, MO, 64076. A funeral service and burial followed at Odessa Cemetery. Memorials are suggested to St. Jude’s Children’s Research Hospital. Memories of Lester and condolences for his family may be left at www.Ledford-FamilyFH.com or on our Facebook Page.

MYAAMIA EDUCATION OFFICE BACK-TO-SCHOOL FUND AND SCHOLARSHIP INFORMATION

Back-to-School Funds

First and Second Semester Back-to-School applications will be mailed to all enrolled Miami Tribe of Oklahoma children ages Pre-School (minimum age 4 years) to Seniors in High School (maximum age 19 years). Back-to-School applications must be filled out completely.

Please read the instructions on the application and make sure the bottom of the application is signed before returning to the Myaamia Education office by the deadline stated on the application. **FALL APPLICATIONS WILL BE MAILED IN MAY OF EACH YEAR AND SPRING APPLICATIONS WILL BE MAILED OUT IN SEPTEMBER OF EACH YEAR.** If you do not receive an application, the application can be downloaded from the miamination.com website under Education/Back to School fund or call for a new application to be mailed. Please make sure your address has been updated with the Member Services Department.

First Semester Applications must be postmarked by **July 15.**

Second Semester Applications must be postmarked by **December 1.**

*We will not process late applications

Eligible tribal members may apply for funding as listed below:

Pre-School: \$50.00 (minimum age 4 years)

Kindergarten-6th grade: \$75.00

7th-8th grade: \$100.00

9th-12th grade: \$150.00(maximum age 19)

You MUST complete an application for each semester to receive Back to School Funds.

Checks will be mailed within three weeks after the First semester application deadline, and after Christmas for the Second semester.

**The Tribe may require, at any time, the recipient of back-to-school-funds to produce receipts for items purchased with said funds as a requirement for receiving future funding.*

The policy of the Miami Tribe related to any matter involving a tribal member who is a minor is to communicate with the biological parent or legal guardian

Scholarships

*Note: All scholarships offered by The Miami Tribe of Oklahoma are for enrolled members/citizens of the tribe only. Scholarships are available only for Spring and Fall semesters. *All awards are subject to change per the Business Committee.*

Submit Fall Scholarship Application **Deadline October 1st.**

Submit Spring Scholarship Application **Deadline April 1st.**

Scholarships on the SPRING Scholarship Application are:

Casino/Economic Development Education Award

DUE: April 1 each year

Application Eligibility:

Full-time, undergraduate status (enrolled in 12 credit hours)

Maintain 2.5 cumulative GPA

Award:

\$2000 per academic year

(Student must advise school if full amount should be applied to Fall semester, or if amount should be split between Fall or Spring)

Pays up to eight consecutive Fall/Spring semesters (4 years)

Renewal Requirements:

Maintain Full-time status (complete minimum 12 credit hours each semester)

Maintain 2.5 cumulative GPA.

Resubmit Spring Application each year

Josephine Goodboo Watson Memorial Book Scholarship

DUE: April 1 each year

(Established by the surviving descendents of tribal member Josephine Goodboo Watson).

Application Eligibility:

Full-time graduate or undergraduate status

Maintain 2.5 cumulative GPA

Award: \$500 per academic year

Renewal Requirements:

Maintain full-time status (12 hrs/undergraduate; 6 hours/graduate)

Maintain 2.5 cumulative GPA

Resubmit Spring Application each year

Tax Commission Continuing Education Scholarship

DUE: April 1 each year

Application Eligibility:

Full-time (enrolled in at least 12 hours) or part-time (enrolled in at least 6 hours)

Must maintain 2.5 GPA

Application Award:

Awarded per academic year.

(Student must advise school if full amount should be applied to Fall semester, or if amount should be split between Fall or Spring)

Renewal Requirements:

Maintain full-time (12 hours) or part-time status (at least six hours).

Maintain 2.5 cumulative GPA.

Resubmit Spring Application each year.

Crane Award

DUE: April 1 each year

Application Eligibility: Graduate or post-graduate student

Submit Spring Application each year, due April 1.

Award: \$2000 per academic year

(Student must advise school if full amount should be applied to Fall

semester, or if amount should be split between Fall or Spring.) Submit Spring Application each year, due April 1.

PLEASE NOTE THAT LATE, INCOMPLETE OR UNSIGNED APPLICATIONS WILL NOT BE PROCESSED. THE MYAAMIA EDUCATION OFFICE IS NOT RESPONSIBLE FOR RETURNING INCOMPLETE APPLICATIONS TO BE SIGNED OR COMPLETED.

If you have any questions please contact the Myaamia Education Office.

Donya Williams - dwilliams@miamination.com. 918-541-2176.

Non-Traditional Scholarship

DUE: April 1 each year

Application Eligibility: Full-time undergraduate status

2.5 cumulative GPA (high school or college, whichever is most recent).

Must be 5 years since completion of last semester of high school or college.

Award: \$2000 per academic year

(Student must advise school if full amount should be applied to Fall semester, or if amount should be split between Fall or Spring.)

Non-renewable.

Fresh Start Scholarship

DUE: April 1 each year

Application Eligibility:

Freshman (apply senior year of high school)

Must have 2.0-2.4 cumulative GPA.

Award: \$400, one-time award for Fall semester

Non-renewable

Scholarship on the FALL Scholarship Application:

Vocational or Trade School Scholarship

DUE OCTOBER 1 EACH YEAR.

Application Eligibility:

Must be enrolled full time in a state-accredited vocational or trade school. Must have 2.0 cumulative GPA. Submit Fall Scholarship Application each year, due October 1.

Award:

\$2000 per academic year

(Student must advise school if full amount should be applied to Fall semester, or if amount should be split between Fall or Spring.)

Renewal Requirements:

Maintain full-time status.

Maintain 2.0 cumulative GPA.

Resubmit Fall Scholarship Application each year, due October 1.

IHS Scholarships for Health Studies:

Preparatory Scholarship, Pre-Graduate Scholarship Health Professions Scholarship

DUE: December (check <https://www.ihs.gov/scholarship/> for application cycles)

Application Eligibility:

minimum 2.0 GPA, Undergraduate (Undergraduate or Graduate for Health Professions Scholarship)

Award: Full Tuition and required fees (see website for details)

Check for eligibility and apply at <https://www.ihs.gov/scholarship/>

