neehseehpineenki - *"breathing disease"*

The Miami Nation and Covid-19 Policy - pg. 3B

aatotankiki myaamiaki
MIAMI NATION NEWS

Myaamia Publications - Vol. 16, No. 1, Summer 2020 - Section A - Noošonke Siipionki Myaamionki

Featuring:
peepankišaapiikahkia eehkwaatamenki Myaamia Ribbonwork PAGE 1C

Oonsaahšinihkwa (Jane Bundy), c. 1877. Photograph courtesy of the Indiana Historical Society.

Cultural Images: The creation of the Council House Mural...pg. 6A

aatotankiki Myaamiaki

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Obituaries, Birth Announcements and other time sensitive submissions will be amended to show past tense text unless the family submitting the information expressly requests the text remain unaltered.

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Facebook "Aatotankiki Myaamiaki"

Facebook - Public Page
Listed as "Miami Nation Events"

Facebook - MHMA Page
Listed as
"Myaamia Heritage Museum & Archive"

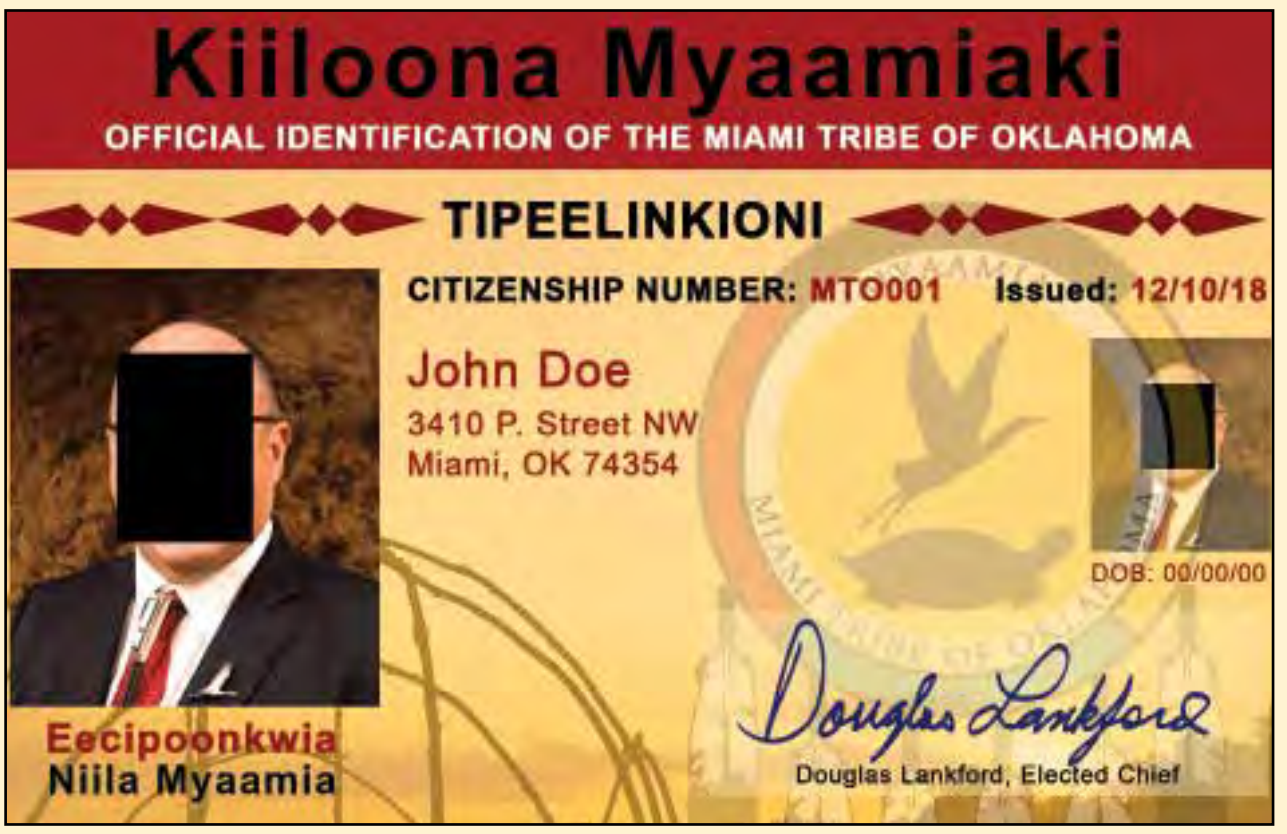
In this edition...

TRIBAL MEMBER ADDRESS UPDATES:

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.



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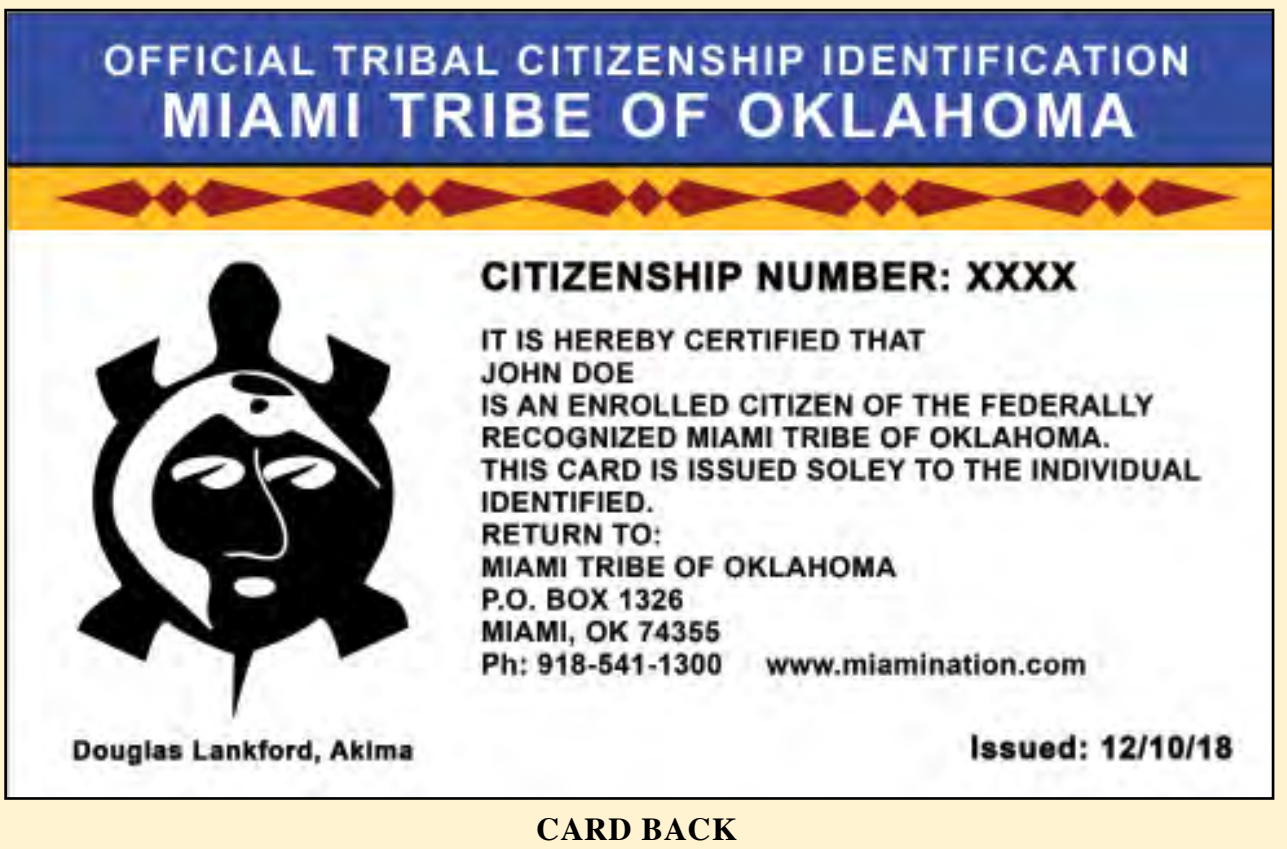


CARD BACK

ON FACEBOOK AT AATOTANKIKI MYAAMIAKI

aacimwita akima: The Chief Reports

By Chief Douglas Lankford, eecipoonkwia

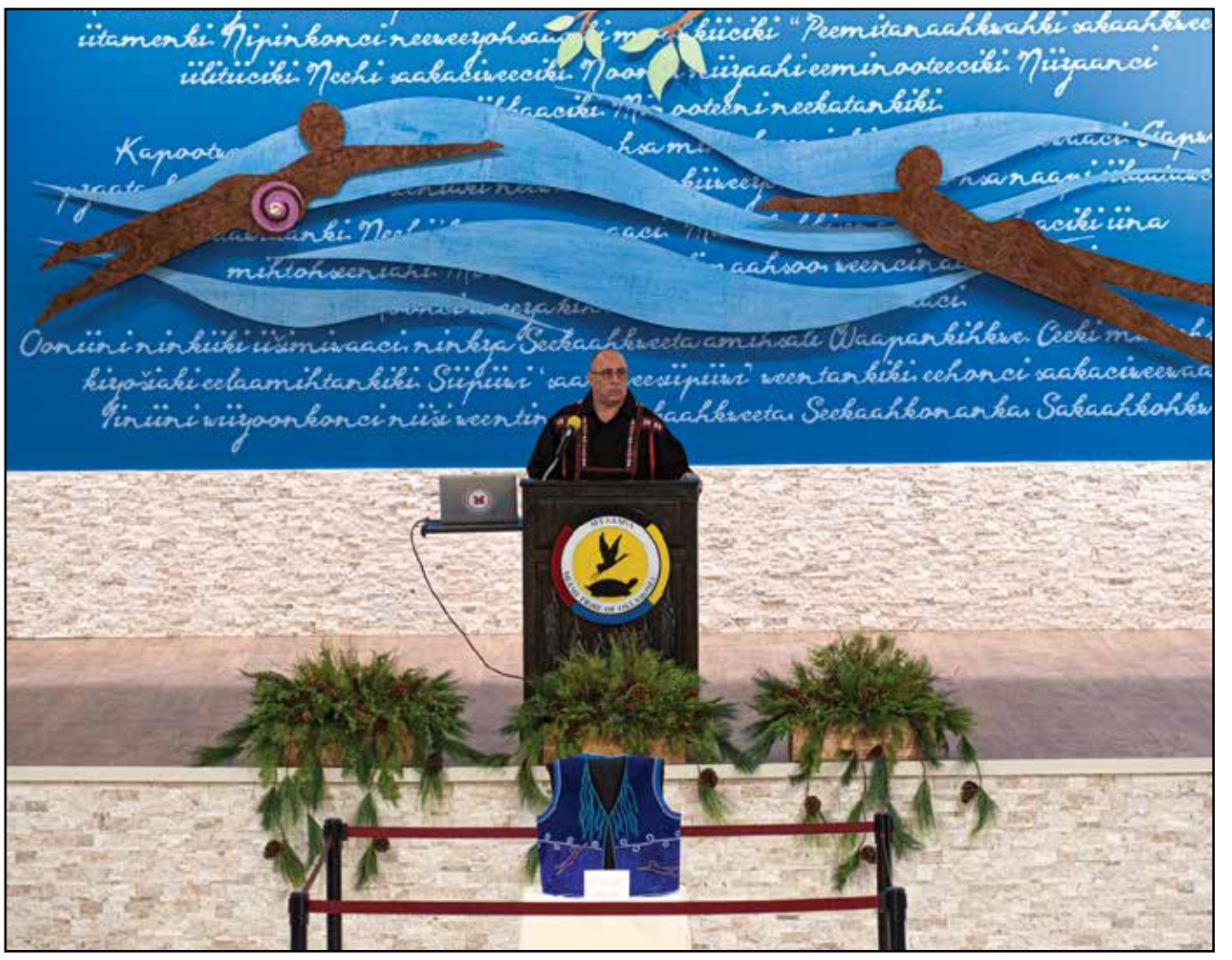
Aya, aya ceeki eeweemakiki. I write this message to you, my Myaamia relatives, from the safety of my home, and I pray that you are reading it in health and security wherever you may be. Like many of you, Gena and I speak daily about the fears and concerns facing us all as families, employees, business owners, educators, and those on the frontlines during this incredible pandemic state. In March, a Miami Tribe employee tested positive for the COVID-19 virus, and I am pleased to say that this employee has recovered. Yet as I write this, I have been informed of the passing of a Myaamia citizen from COVID-19. I am so very, very sorry to receive this news. To the family, and all who are grieving the loss of a loved one, or who may be ill at home, or have a loved one battling COVID-19 in the hospital, or who have other illnesses or troubles that are now more difficult to endure, please know, though these words may seem of little value during such a trying time, that we pray for all of our citizens and send best wishes from our hearts and hope and pray that soon we will all be safe again. Until then, please take care. Use a mask when leaving your home, use pick up services when possible and kisihsinehkiiko – wash your hands, so that we can keep our elders and family members safe.

For the safety of our employees, and all Tribal members who come into the various Tribal Offices for assistance, we closed our offices in late March. Many of our employees have been working from home so that we could continue to keep projects moving. The Business Committee continues to work through the daily issues affecting the Tribe through remote communications. We have been posting Tribal announcements about COVID-19 on the miamination.com website and social media pages. On Facebook at MYAAMIAKI Miami Tribe of Oklahoma, our private community Facebook page for members and their families, and on our Aatotankiki Myaamiaki Miami Tribe of Oklahoma News Facebook page, which is viewable publicly. If you are a Facebook user and have not joined our Tribal page, I encourage you to do so to have immediate access to the news and information posted there. However, if you are not a Facebook user, you can see all posts approved for public view by visiting the Aatotankiki Myaamiaki Miami Tribe of Oklahoma Facebook page by entering that title into your search browser. Please note, we only post updates or news approved for public access on that page and on the Tribe's website. Tribal specific information, news, and updates are on the MYAAMIAKI Miami Tribe of Oklahoma page. So, again, I encourage you to join that group page. Just enter that title in your Facebook search and click the "join group" prompt. If you have any difficulty, please email Donya Williams or Tera Hatley (page administrators) at dwilliams@miamination.com or thatley@miamination.com. And finally, regarding the use of Facebook, please be sure to only post Tribe specific questions or comments to the closed group MYAAMIAKI Miami Tribe of Oklahoma so that your questions, and the answers, are only viewed within our community group. If a community-specific question is posted on one of the public pages (Aatotankiki Myaamiaki Miami Tribe of Oklahoma News or Miami Nation Events), our Facebook administrators will transfer the post to the closed group before answering.

I know many of you are concerned about our annual events held in June and July each year. We plan to hold the General Council Meeting on August 1st, 2020, but there will be no social events held. For the meeting, all CDC recommended safety precautions will be in place. We will be meeting outdoors, weather permitting, and should we have to move indoors, due to space constraints, only Tribal members and necessary staff will be admitted to the meeting.

We are watching the news about the virus closely, and with Oklahoma's case numbers rising on a daily basis, we ask that you watch our social media pages and Tribal website closely for any necessary changes to the planned General Council meeting date.

Furthermore, because travel is difficult and social distancing is a necessity at this time, to keep everyone safe, we have canceled all tribal cultural gatherings through the remainder of the calendar year. These included the Pow Wow, Family Day, and Cultural Education Day typically held as part of the National Gathering Week. We have also canceled the early fall off-site community gatherings held in Kansas and Indiana each year as well as the fall camp out in Oklahoma. Our summer youth education programs moved to a virtual delivery and no gatherings will occur. We remain hopeful that the virus will slow and that a safe, effective, and readily available treatment will become available.



Akima Lankford stands center stage to address the crowd gathered for the dedication of the Nation's newly remodeled aacimweekaani (council house) located in Miami, OK. The event was held on Friday, January 24th, 2020, as part of the Tribe's annual Myaamia Winter Gathering. Photo by Jonathan Fox, Myaamia Center.

Though the virus has caused incredible disruption to our businesses and to the work environment at Tribal Headquarters, there have been some things we were able to accomplish before having to step back in safety. In the months leading up to the Winter Gathering, our focus project was the completion of the Council House remodel. Finished just before the Winter Gathering in late January, the building is more substantial and is simply beautiful on the inside. From the addition of the stage with its stone trim work to the finely crafted wood inlay trim around the doors, to the stunning mural on the stage wall, our community meeting space is now a culturally unique Myaamia space. There are photos of the building in this edition of our paper, but I know you will enjoy the details when you see it in person.

On January 24th, 2020, during our Winter Gathering, we took the opportunity to say mihši-neewe to our dear friend Bobbe Burke following her retirement from Miami University after decades of work and sincere commitment. Bobbe served both Miami University and the Miami Tribe in her role as Coordinator of Miami Tribe Relations. This position put her in place, in 1991, to work with Dr. Myrtis Powell, Vice President of Student Affairs, who had begun leading the advancement of relations between the University and the Tribe. It was Vice President Powell who helped bring the first Miami Tribe students to campus. But I believe it is because of Bobbe's years of very personal commitment, that our Myaamia students now thrive at Miami University. As Bobbe embraces her retirement and enjoys more time with her beautiful children and grandchildren, we hope she knows she will always be welcome within our community.

We are excited to announce Tribal Member Kara Strass has stepped into the important position Bobbe held at Miami University. In 2018 Kara earned her master's degree at Miami in Student Affairs in Higher Education (SAHE). In January 2020, she transitioned into the role of Director of Miami Tribe Relations and her hire means the Myaamia Center's executive team is now fully composed of members of the Miami Tribe of Oklahoma.

Regarding tribal business, there are some updates to share with you. In the previous publication of this paper, we discussed issues surrounding the adoption of General Mad Anthony Wayne Day in the city of Fort Wayne, IN. We published correspondence, the Fort Wayne City Council Resolution that established the event, and our Tribal Resolution opposing specific and inaccurate information included in the Fort Wayne City Council Resolution. Many citizens of Fort Wayne, of the Miami Tribe of Oklahoma, historians, and business professionals reached out to the Fort Wayne City Council calling for a rescinding of the error-plagued resolution, or the adoption of a new resolution with correct information intended to supersede the language of the original resolve. I am pleased to inform the citizens of the Miami Tribe of Oklahoma that the Fort Wayne City Council did adopt a new resolution that was more appropriate. That story, and a history perspective contributed by Dr. Stephen Warren, are included in this publication.

In 2019 the Miami Tribe of Oklahoma received a donation of a parcel of land from a private citizen in Fort Wayne, IN. Mr. Brian Johnson, philanthropist, and environmentalist, gifted 22 acres of land on the west bank of the St. Mary's River in Fort Wayne to the Tribe. The property sits within the boundary of the Richardville Reserve, land given to Chief John Baptiste Richardville following the 1818 treaty. Mr. Johnson became aware of the history of the area and decided to restore ownership to the Miami Tribe. Plans are underway for natural resources, cultural resources, and environmental assessments on the property. Mr. Johnson was a special guest of the Tribe during the Winter Gathering in January of this year, at which time he was gifted and publicly thanked for this tremendous gift to the Miami Tribe.

Through 2019 and into this year, the Tribe has continued its important work on legislative efforts in Washington, D.C. As Chief, I continue to travel to D.C. several times a year, including my most recent trip, February 9th through the 12th, to further the invaluable work of relationship building with our congressional and senate representatives. This most recent trip included meetings regarding the Tribe's longstanding land claim in Illinois.

As you may recall, for three sessions of Congress, our Congressman Markwayne Mullin introduced legislation to address our land claim. This session, Congressman Mullin introduced HR 396, a bill that would give the Federal Court of Claims jurisdiction to consider and decide the Tribe's claim for compensation for the taking of 2.6 million acres of land located in east-central Illinois. During the February trip, two additional congressional members agreed to join the bill. Congressman Kevin Hern, Oklahoma

Continued on page 4A

aacimwita akima: The Chief Reports

By Chief Douglas Lankford - Continued from page 3A

1st Congressional District, Republican, joined the bill along with Congresswoman Betty Louise McCollum, Minnesota, Democrat. Other co-sponsors of the legislation include Oklahoma Congressman Tom Cole, Republican, and Don Young, Alaska, Republican. With the addition of Congresswoman McCollum, the bill is now a bi-partisan bill. We hope to see HR 396 move through the House as soon as possible admist the challenges of the virus and the political climate.

Other works through this past fall and winter include negotiations between the Miami Tribe, along with other Oklahoma Tribes, with Oklahoma Governor Kevin Stitt and his staff related to the Tribal-State Class III gaming compacts. As you may have seen through media reports, early in August 2019, Governor Stitt reached out to the Oklahoma Tribes to initiate renegotiation of the Class III compact, taking the position early on that the compacts, signed in 2004, would terminate January 1st, 2020. The Tribes, however, have insisted for months that the compact automatically renewed after the start of the new year.

Since 2004, when voters approved Class III gaming, tribes have paid $1.28 billion to the state, money derived from a percentage of electronic gaming revenue, as well as table game revenue. The Governor, from his position that the compacts expired, is seeking a higher rate from the tribes for Class III gaming exclusivity fees.

On December 31st, 2019, the Cherokee, Chickasaw, and Choctaw filed a federal suit against Governor Stitt asking a judge to decide whether the compact automatically renewed. An Oklahoma City federal judge has ordered mediation discussions between the Governor's office and participating tribes. I continue to attend the monthly Chiefs meetings to discuss the issue to protect our interest in Class III gaming.

On April 21st Governor Stitt met with Comanche Nation leaders in a televised event wherein both parties signed a Class III compact. One other Oklahoma Tribe is reported to have signed a compact with the Governor as well. The Oklahoma tribes are questioning the Governor's authority to enter into an agreement without engaging the Oklahoma Legislature. The Miami Tribe remains committed to, and in full support of, Oklahoma gaming tribes who affirm that we have a valid Class III compact in place that auto-renewed on January 1st, 2020.

As mentioned earlier in this report, your Business Committee works daily addressing issues that arise as a result of the COVID-19 pandemic. The financial impact of the pandemic for each of you is real, and the impact also affects this tribal government as we lost revenues from our casino closures and impacts on our other businesses. As you may be aware, in late March the federal government passed the Coronavirus Aid, Relief, and Economic Security (CARES) Act, which includes important provisions to mitigate the sharp economic decline which began unfolding in this country once the virus became known in the United States.

The CARES Act provides critical relief for Indian Country to address the COVID-19 pandemic, including over $500 million in direct appropriations to the Bureau of Indian Affairs/ Department of Interior and an unprecedented $8 billion for Tribes. The $8 billion has been allocated to Tribal governments through the Department of the Treasury, in consultation with the Department of the Interior and Tribal governments. The Miami Tribe submitted its Certification to the Department of Treasury on April 16th and awaits determination of the funding level and receipt of funds. This funding is sorely needed as our gaming revenues have ceased, and other Tribal business revenues impacted. However, the use of CARES Act relief funds is highly restricted and must meet Department of Treasury guidelines in order avoid return or repayment of the funds. In order to insure proper use of these funds, Miami Tribe leadership has appointed a CARES Act Fund Team consisting of the Secretary-Treasurer, accounting personnel, compliance, LLC Director and our legal counsel. Further, we have contracted with a certified CPA and forensic auditor to ensure that our expenditure plan is in compliance with the strict guidelines brought by the Treasury Department. Information on the CARES Act will be included in the Secretary-Treasurer's report .

Of other concern related to CARES Act funding, Indian Country has been made aware of a possible breach of confidential tribal information submitted by tribal governments through the Certifications filed with Treasury. It is reported that Treasury provided information to the Department of Interior to validate numbers and that the Department of Interior may have released confidential information. For more information on this please monitor Indianz.com.

Upon learning of a possible breach, the Miami Tribe immediately took proactive steps with its banking officers to protect the Tribe's account(s). We will remain vigilant and proactive in our efforts to obtain valuable CARES Act relief funds. On a bright note, the funds once received, will provide an infusion of critical funding to address costs and expenses resulting from the COVID-19 pandemic.

These are trying times and it seems I have a never-ending stream of sad and negative news coming through my devices and television. Let's all take care of ourselves and our families by being careful to step away from the news of the day to help reduce stress. There are many Myaamia resources available to us on the internet. We can begin to learn to speak Myaamia, read about our history, take a virtual tour of the Myaamia art exhibit at Miami University, and so much more. Be sure to check out the links and ideas shared in this edition of our paper and join us in learning about our great Nation.

Our hearts are with you.

Nipwaahkaako – stay safe and well.

Eeweentiiciki - Myaamia relatives gathered on the grounds of Siipiihkwa Awiiki (the Drake House) on Thursday, June 23, 2019 for the annual Family Day games, lunch and evening dance. Photo by Karen L. Baldwin.

Madison Cavender was elected to serve her Myaamia community as Junior Miami Nation Princess during the 2019 Council Meeting. She lives in Colorado with her parents and sister. Her mother, Melissa (Sanderson) Cavender served as Miami Nation Princess 1989 to 1991, and her great-grandmother, the esteemed late elder Nadiene Mayfield, served as Miami Nation Pow Wow Elder Princess.

The Miami Tribe's summer youth cultural education programs are central to the Tribe's Eemamwiciki revitalization work. Since the establishment of the original Eewansaapita program in the summer of 2008, serving youth ages 10 - 16, the Tribe has advanced youth education programming to include youth of all ages and offers these programs in Oklahoma and Indiana. Served through the Cultural Resources Office, with content development led by the Myaamia Center at Miami University, the summer programs are unique, week-long investments in language learning, cultural education and fun activities that are highly rewarding to students and staff alike. - Photo from the 2019 Saakaciweeta Program in Fort Wayne, IN. Photo by Karen L. Baldwin.

Aapooši peekitahankiki - Again They Play Lacrosse

Staff Article

On Friday, June 28, 2019, in noošonke siipionki Myaamionki, something happened for the first time in almost 200 years. Over 60 Myaamia citizens and community members took up traditional Myaamia pakitahaakana (lacrosse sticks), handmade by Myaamia citizen Doug Peconge, to play a community game. And it was for the very first time, ever, that such a game had been played in this homeland.

Myaamiaki eemamwiciki - the Miami Awakening - is the name given to the Myaamia cultural revitalization work. And on that particular day, in front of over fifty tribal members and guests, the sound of Myaamia language and the clash of sticks confirmed that awakening.

On June 28, 2019, for the first time in nearly 200 years, Myaamia people played peekitahaminki using only handmade Myaamia pakitahaakana. The memory of how it felt, sounded and looked will never fade. Photo by Doug Peconge.

Eugene Brown Memorial Art Show Held

By Meghan Dorey, MHMA Manager

The Myaamia Heritage Museum & Archive hosted the Eugene Brown Memorial Art Show during the National Gathering Week, June 24-29, 2019. The diversity of myaamia people and their art was on display, with participation in each of eight categories in both youth and adult divisions. Forty artists, aged two to eighty-two, submitted works. Over eighty works in total comprised the show.

Events kicked off on Monday night with a preview event for the artists. Artists were able to gather together, see their own works and others, enjoy refreshments inspired by traditional ingredients, and hear from the guest judges. Judges were Christina Burke-Curator of Non-Western Art at the Philbrook Museum, renowned artist Ruthe Blalock-Jones (Shawnee/Peoria), and textile artist Kenny Glass (Cherokee/Wyandotte). After encouraging words from each judge, two special awards were announced. The first was a special award judged by staff of the Cultural Resources Office, given to the entry that best reflected the annual cultural theme of 'Living on the Land.' This award went to Doug Peconge, for his photograph 'Foot Prints on the Land.' The next announcement was for Best in Show. The top prize went to Kara Strass, who handmade a full set of ribbonwork moccasin game pads for the show.

The exhibit officially opened with an evening reception on June 25. We were happy to host many visitors to see this inaugural art event. Guests enjoyed a spread of hors'derves and drinks, saw all the entries, visited with the artists, and even purchased some of the entries. Neewe for all those who were able to attend!

For those who were unable to attend the show in person, photos of the entries were posted on Facebook, with the opportunity to vote for a 'People's Choice' award. This award went to our Tribal Princess, Tabitha Watson, who used her developing wood-working skills to create an inlaid box to store the Miami Princess crown. The box has a hinged top with an incised carving of the Miami Nation seal. Mayaawi teepi, Tabby!

At the conclusion of the show, two artworks were purchased by the museum to add to the permanent collection of the MHMA. The first of these is a sweetgrass basket sculpture by Dani Tippmann, titled 'Together We are More.' Dani's sculpture includes five individual small sweetgrass baskets, each unique and woven with a different color thread. Each basket sits atop a sweetgrass tray. The second entry added to the MHMA collection is a painting by Catherine Nagy Mowry, titled 'How Life Began on Turtle's Back.' This colorful gouache painting includes several aspects of the creation story.

Overall, the First Eugene Brown Memorial Art Show was a resounding success! We thank all who participated and came to view the show this summer. Don't forget to keep creating myaamia art--plans for the Second Eugene Brown Memorial Art Show are already under way!

Myaamia elder Twila Coger displayed her art at the Eugene Brown Memorial Art Show. Photo by Karen L. Baldwin.

Kara Strass, center, won "Best of Show" with her hand-stitched mahkisina game pads. Kara is pictured with, l to r, Kenny Glass (judge), Meghan Dorey (MHMA Mgr. and event organizer), Ruthe Blalock Jones (judge), and Christina Burke (judge). Photo by Karen L. Baldwin.

The Eugene Brown Memorial Art Show, held during the 2019 Myaamia National Gathering Week, was a tremendous success. Tribal members, and their spouses and children, participated as artists and shared their skills with the community. Some of the winners are pictured above with their work. Left to right: Jean Richardville, Tabitha Watson, Hagen Lankford, and Hazel Malinski-Shoemaker. Photos by Karen L. Baldwin.

Council House Renovation and Dedication

Staff Article

In 2017 the Miami Tribe was awarded an Indian Community Development Block Grant to structurally expand the Nation's Council House to provide more space to the ever-growing governmental and cultural needs of the Myaamiaki. Working with cultural advisors and tribal artisans, the Tribal Realty Department and Cultural Resources Office worked to create an interior decor that would convey, in cultural imagery, the impact generations of decision-makers have made on our efforts to remain together.

The focal point of the space is the large, three-dimensional mural installation on the back wall of the stage where the Myaamia coming-out story is depicted in words and figures. The blue wall, overlaid with the story text, written in myaamiataweenki, plays background to the story figures. Made of metal and overlaid with burled wood veneer, the tree limb, waves of water and human figures swimming up to take hold of the branches visually convey our emergence story.

The mural design echoes the beautiful presentation of the emergence story by nationally acclaimed Myaamia artist Katrina Mitten, as found on her original handmade beaded vest in the collection of the Myaamia Heritage Museum & Archive. Her vision for depicting the female as with-child perfectly embodies the perpetuation of the Myaamiaki, physically and culturally. For the mural, Katrina added a fully-beaded surface to a unique "swirling" sculptural piece, located at the female's mid-section and representing the child as our future.

The representative "swirl" is highlighted by a piece of Indiana limestone harvested from the heartland of Myaamionki at Aašipehkwa Waawaalici (Seven Pillars) by tribal member Doug Peconge. The stone represents not only our homeland, but all lands known to us as Myaamionki and was shaped by hand by tribal member and master silversmith Royce Carter. The mural figures were surfaced and put in place by tribal member and master woodworker Jody Gamble. Jody also built and installed the beautiful woodwork in the building, made by hand with knowledge and skill developed when he served our late elder and master woodworker Bill Watson as an apprentice.

In our community symbol, set on both sides of the stage, the shape of a turtle represents the land, the head and neck of the crane and the human face represent the Myaamia people.

The images on the north wall carry us forward from our emergence and long life in the homeland. The treaty signatures, Mihšihkinaahkwa's from the Greenville Treaty of 1795 on the east and that of Chichicatalo from the Great Peace of 1701 on the west, remind us of the challenging decisions leaders have made throughout our history in their determination to keep us together as a people.

The Miami Tribe Cultural Resources Office worked with cultural leaders, historians and artists to design, create and install a three dimensional mural above the stage in the newly renovated accimweekaani in Miami, OK. Photo by Doug Peconge.

The text, located high above the north entry door, is a quote from our late elder Mildred Watson Walker, "pilwiši peempaaliyankwi, ileeši eehkwa maamawi eepiyankwi, We've traveled far, but we are still together." Above this timeless message fly three cecaahkwaki (sandhill cranes) representing the three homelands of the Myaamiaki. Their flight represents us and our movement through place and time, ever continuing as Myaamiaki.

Embedded in the images described is our story of continuation. Our ability to better understand and articulate this story is an outcome of eemamwiciki, our revitalization work. The thread of who we are began at saakiiweeyonki and has been carried through time by leaders, storytellers, warriors and community members to this day. We continue to hold that thread taut and embrace the responsibility to pass it, hand to hand and heart to heart, to our children and grandchildren - for all time.

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eehkwi kati ašiihkiwi pinaamihkihsinki, alenia eehkwi mihtohseeniwici, kati nintaayaacimekooki noohsemaki, nintaayaalhsoohkaalikooki.

As long as earth endures, and as long as man is alive, my grandchildren will talk about me, and tell stories about me.

Wiihsakacaakwa - Myaamia-Peoria cultural hero.

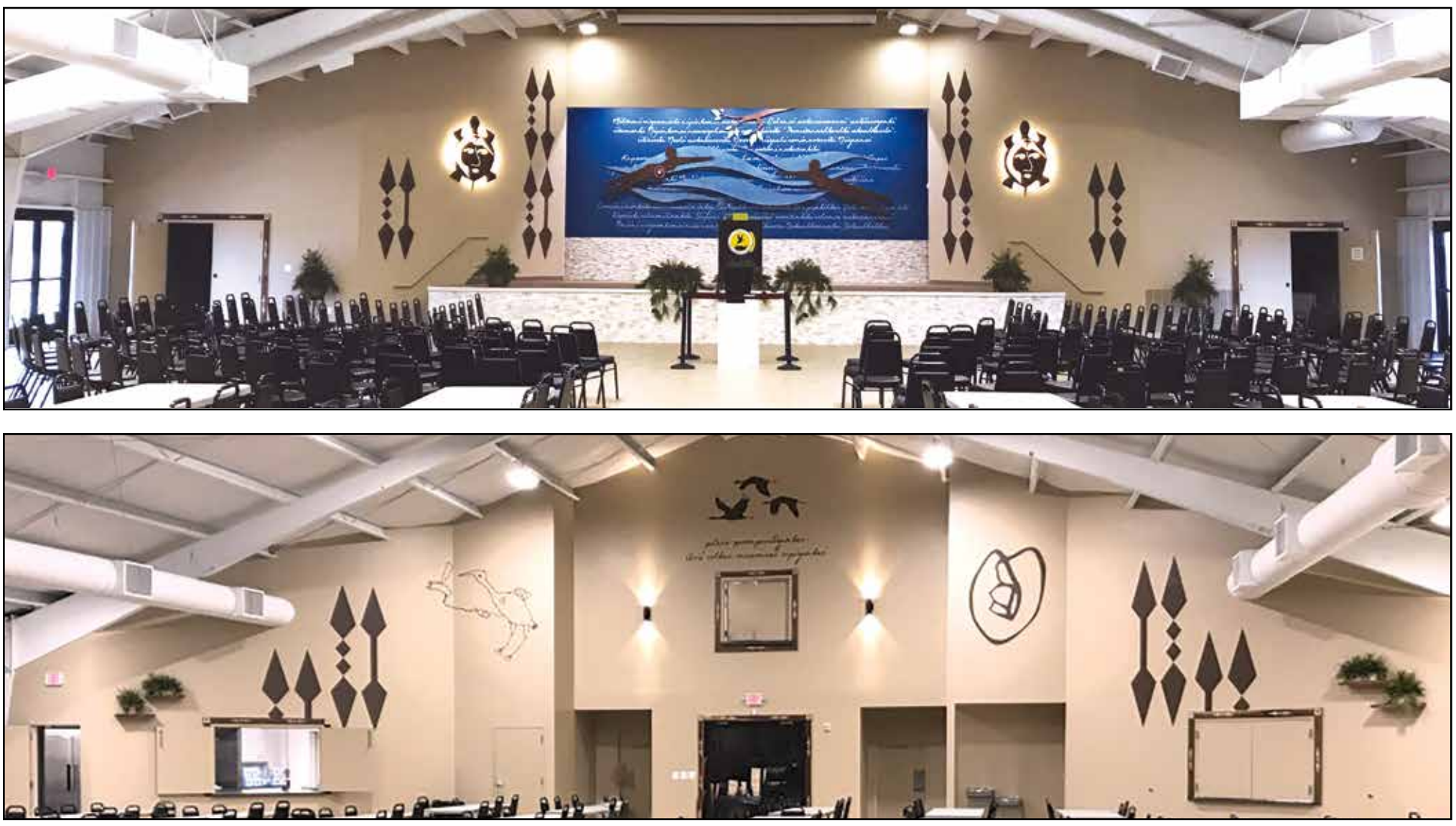
The Miami Tribe hosted an open house and dedication event for the mural on January 24, 2020. At the event, Chief Douglas Lankford spoke to the crowd about the cultural importance of the mural and other design elements selected for the building. The following was taken from his speech.

"We chose these images to represent our continuation as a people. While many difficult decisions have been made through time so that we can remain together, one that stands out to me is the decision made by our Nation's leaders, following our removal from Kansas to this Indian Territory, not to agree to the planned confederation with the Peoria Tribe of Oklahoma. Had our leaders made the decision to confederate, we would not be standing here today as Myaamia. Your citizenship cards would not say Miami Tribe - they would say Peoria Tribe and our gathering place would be across town with those relatives.

Today, in our hearts, may we all dedicate this building to all our leaders and community members who have made the decision, and taken the necessary actions, to allow us to continue as Myaamia. And may we all seek to continue to hold tight to the thread of our identity as the sovereign Miami Nation and embrace the responsibility to see it passed from hand to hand and heart to heart for all time.

We hope our effort to create something truly special for the Myaamia Community has been a success. Welcome home to your new aacimweekaani!"

The Miami Tribe will hold the annual meeting of the Myaamia General Council on Saturday, August, 1, 2020. Though the meeting will be held outdoors, weather permitting, to allow for safe social distancing during the ongoing concerns of the Covid-19 pandemic, arrangements are being made for members and guests in attendance to be allowed into the building by family to see the mural and other improvements to their Myaamia Aacimweekaani.



The Miami Tribe Cultural Resources Office worked with Myaamia artisans, linguists and cultural leaders to design a unique mural depicting the Myaamia emergence story. Installed on the wall above the stage in the Nation's newly renovated aacimwaakaani (council house), the mural measures approximately 23' wide by 9' in height and includes the story written in the Myaamia language, highlighted by 9' long characters depicting the story. AM Staff Photos.

Award winning Myaamia artist Katrina Mitten of Huntington, IN, provided the inspiration for the new mural in the Myaamia Aacimweekaani in Miami, OK.

Myaamia artist Jody Gamble contributed his craftsmanship skills to the creation of the new Myaamia Aacimweekaani mural. Gamble, a professional woodworker who trained under late Myaamia elder Bill Watson, adhered the wood veneer to the mural characters and did the installation work for the entire mural and the unique stage sidelights. AM staff photo.

Handmade vest depicting the Myaamia emergence story, designed and crafted by Myaamia Artist Katrina Mitten of Huntington, IN. Photo by Doug Peconge.

Detail of the unique representational piece added to the emergence mural showing the handmade beadwork overlay and limestone center point. AM Staff photo.

Myaamia elder and expert silversmith, Royce Carter shaped the limestone piece for the Council House mural at his studio in Grove, OK. AM Staff photo.

Myaamia History and the Council House Dedication

By Diane Hunter, Miami THPO

On January 24, 2020, the Miami Tribe of Oklahoma hosted an Open House and Dedication Ceremony for the Tribe's newly renovated Aacimweekaani (Council House). As part of that event, the following history was presented by Diane Hunter, Miami Tribal Historic Preservation Officer.

aya, tipeewe neeyolakakoki oowaaha noonki kaahkiihkwe. cecaahkohkwa weenswiaani. niila mihtohseenia myaamiihkwia, seekaahkweeta neehi palaanswa ilaapiikasiaani.

Hello, it's good to see all of you here today. I'm Diane Hunter and I am the Tribal Historic Preservation Officer for the Miami Tribe. I descend from the Myaamia family of Seekaahkweeta and Palaanswa, also known as the Godfroys.

I welcome you my Myaamia relatives to this place today. We are here because of the decisions made since time immemorial by our ancestors and their leaders. This thread of decisions has created a line of continuity from our beginnings, as told in the Coming Out Story, to our presence here today.

You just heard a beautiful reading of the Coming Out Story, depicted on the wall behind me. This weekend we will have our annual storytelling. Most of those stories are aalhsoohkaana, Winter Stories, that, as we know, can only be told in the wintertime. The Coming Out Story, however, is not an aalhsoohkaana. It is an aacimooni, an historical narrative. It tells of a real event in time at a real place, which you can see on the map behind me. The Coming Out Story tells of our beginnings as Myaamiaki, Miami people. We don't know where we came from before the time of the Coming Out Story, but wherever we came from, whomever we came from, we would still be them and not Myaamiaki, if our ancestors had not chosen to come by water to Saakiiweeyonki and become a new people who came to call ourselves Myaamiaki.

Over time we moved out of Saakiiweeyonki into many villages. This map shows some of the villages that are best known today. Each village had its own leadership but shared a common language and culture. We were geographically separated, but we were still Myaamiaki. We were there for each other when needed. Villages supported each other in times of war and other times of need.

As the French and later the British came into Myaamionki, the land of the Miami, we traded with them and sometimes married them, which is why we see so many French names among Miami people. But we were still Myaamiaki in Myaamionki, Miami people in Miami land. After the 1783 Treaty of Paris Americans came in droves onto Myaamionki and settled on our land.

We had to decide what to do about them. Our leaders decided first to try to drive them out. When the United States sent the U.S. army, our leaders led us in fighting the army. Eventually we realized that if we continued to fight the U.S. Army, we would lose so many people, that we will no longer exist. We chose to be still Myaamiaki, and our leaders signed the Treaty of Greenville, in which we gave up most of what is now the state of Ohio and small parcels of current-day Indiana. This treaty was to bring peace and enable us to be good neighbors with the Americans. They had their land. We had ours. Unfortunately, they kept coming further into Myaamionki. We signed more and more treaties to give up more and more land to keep the peace and stay still Myaamiaki.

Following the 1830 Indian Removal Act, most of the tribes around us were removed. Our leaders believed that we could resist removal by exempting individual families in the treaties. We could all live on privately owned land and stay together as Myaamiaki on Myaamionki, a smaller Myaamionki to be sure, but still Miami land. In the Treaty of 1840, our leadership agreed to removal, still believing they could get more Myaamiaki exempted, so we could all avoid removal. This plan was thwarted by a loss of our leaders. Five elder Council members died in 1840-41, including Principle Chief J.B. Richardville and Second Chief Francois Godfroy, and the new leadership was unable to gain additional exemptions. In the 1846 forced removal, though some individuals were exempted, the Tribe went west. The Miami Nation continued. We were still Myaamiaki.

We had been in Kansas only a few months, when we elected a new chief to replace Chief LaFontaine who had just left to return east. We were still Myaamiaki. Twenty years later the United States wanted us to remove a second time to Indian Territory, and our leadership under Chief Thomas Miller and Second Chief David Geboe had to choose: to stay in

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The 2020 Miami Tribe of Oklahoma Annual General Council Meeting is set for Saturday, August 1 in Miami, OK. Please watch the Miami Tribe of Oklahoma Facebook page and website for updates on the meeting. On Facebook at MYAAMIAKI Miami Tribe of Oklahoma and via website at miamination.com.

Myaamia 2020 Winter Gathering Events Staff Article

The 2020 Myaamia Winter Gathering was held in the newly renovated aacimweekaani (council house) in Miami, OK, on January 24th and 25th. The gathering was highlighted by the dedication of the new mural in the building, storytelling and dancing.

On Friday morning, January 24th, a crowd of tribal community members and guests gathered for the aacimweekaani open house and dedication of the new mural. Chief Lankford, in his opening remarks, stated "I am so honored to stand before you today with our elected Business Committee and Myaamia citizens in this beautiful building. We call this place aacimweekaani our council house. Here sovereignty lives and moves. Here our political sovereignty is exercised, identified by our language and culture, and exemplified in the actions of our annual General Council meeting and the duties of our elected leaders. Here our cultural sovereignty lives and permeates all things - from political action to community revitalization. This building has been, and will continue to be, for all things Myaamia. Today we stand in this newly remodeled space - the outcome of an Indian Community Development Block Grant. And, thanks to this project, our aacimweekaani is now visually Myaamia."

Chief Lankford then introduced Myaamia citizens Katrina Mitten and George Ironstrack who presented the Myaamia coming out story, George speaking in Myaamiataweenki and Katrina giving the English translation.

Katrina, an internationally acclaimed artist whose artwork inspired the mural design, then spoke to the crowd of her inspiration for representing the story on the handmade vest held in the collection of the Myaamia Heritage Museum and Archive .

Following Katrina's comments, George Ironstrack, Jarrid Baldwin and Haley Shea sang a song in Myaamia to honor the event.

Tribal Historic Preservation Officer Diane Hunter spoke to the crowd of the Tribe's history of removals, resilience and perseverance to remain as a sovereign Nation.

Following lunch, Tribal Leadership and the tribal community honored three special guests. Bobbe Burke, who had recently retired from her position as Coordinator of Miami Tribe Relations at Miami University, Dr. Myrtis Powell, retired Vice President of Student Affairs at Miami University, and Fort Wayne, IN citizen and philanthropist Brian Johnson.

On Friday afternoon, Kara Strass, Myaamia citizen and new Director of Miami Tribe Relations at Miami University, gave a presentation on the ribbonwork exhibit on display at the Miami University Art Museum. Strass provided images and spoke of the historical and cultural importance of the exhibit. (See page 1C.)

Following Strass, Joshua Sutterfield, Myaamia citizen and Cultural Education Director in the Tribe's Cultural Resources Office, gave a presentation on the topic of Myaamia identity.

Shawnee Tribe Chief Ben Barnes presented "Stomp & Social Dance 101," a discussion and demonstration designed to help guests better understand and enjoy the dances held during the winter event.

George Ironstrack, Myaamia citizen and Assistant Director of the Myaamia Center, presented "Myaamia Stories 101." George organizes the storytelling each year for the Cultural Resources Office and provides this presentation annually to help guests better understand and enjoy the storytelling event.

Following the presentations, tribal citizens and guests enjoyed mahkisina game time followed by dinner and an evening of story telling.

On Saturday morning, January 25th, the Myaamia Heritage Museum & Archive hosted a storytelling workshop with acclaimed Choctaw storyteller and author Tim Tingle. The public event was held in the aacimweekaani and was provided through a Institute for Museum and Library Services grant.

Saturday afternoon kicked off the 24th annual Myaamia winter dance. Held inside the aacimweekaani, the event began with gourd dancing at 3 p.m.. Steve Kinder, a Wea and Peoria from Gladstone, MO, served as Emcee. Head singer was Aaron Adson, Pawnee, Comanche, Diné from Pawnee, OK. Head Gourd Dancer was Warren Queton, Cherokee, Kiowa, Seminole, from Norman, OK. Arena Director was Jeff 'Dude' Blalock, Peoria, Shawnee from Miami, OK.

The evening included a chili dinner followed by a second round of gourd dances and stomp and social dances.

Cultural Resources Officer Julie Olds, center, spoke during a presentation honoring Bobbe Burke and Dr. Myrtis Powell for their contributions in the development of the Myaamia Center at Miami University. Pictured from left to right; Miami Tribe Secretary-Treasurer Donya Williams, Chief Douglas Lankford, Second Chief Dustin Olds, Julie Olds, Dr. Myrtis Powell and Bobbe Burke. Photo by Karen L. Baldwin.

Held this year on the evening of January 24th, 2020, Myaamia storytelling during the annual Winter Gathering is a favorite with the tribal community. Hosted by the Cultural Resources Office at the newly renovated Aacimweekaani in Miami, OK, the event included ten Myaamia storytellers. Pictured from left to right; Brad Kasberg, Kara Strass, Chris Bowyer, Jarrid Baldwin, Scott Shoemaker, George Ironstrack, Twila Coger, Doug Peconge, Haley Shea and Jim Richardville. Photo by Jonathan Fox, Myaamia Center.

Myaamia storytellers share winter stories and narratives with unique animation, eliciting laughter or careful reflection from their relatives based on the stories content. Some of this year's participants are pictured, from top to bottom: Haley Shea, Scott Shoemaker, George Ironstrack and Doug Peconge. Photos of Shea and Shoemaker by Karen L. Baldwin; Ironstrack by Jonathan Fox, Myaamia Center; Peconge by Karen L. Baldwin.

aatotankiki myaamiaki
MIAMI NATION NEWS
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Myaamia Center Sees Change in Leadership

By Julia Arwine, News Editor, Miami Student, Miami University - Published on February 4th, 2020. Reprinted with permission.

Chief Douglas Lankford of the Miami Tribe of Oklahoma took the stage of the tribe's newly renovated Council House and called for two people to join him: Myrtis Powell and Bobbe Burke.

The two women have long had a relationship with the tribe, and on Friday, Jan. 24, they were thanked for their roles in connecting the tribe and Miami University, which had long gone unassociated until 1972, when the tribe's chief at the time visited Miami unexpectedly.

The thank you was especially heartfelt for Burke, who retired from her position as Coordinator of Miami Tribe Relations at the Myaamia Center — the heart of Miami's relationship with the tribe.

Though neither woman was born into the tribe, Burke and Powell were instrumental in growing the presence of Myaamia students at the university and in instituting the Myaamia Project in 2001, which would become the Myaamia Center twelve years later.

Burke was working in the Office of Student Affairs in 1991 when Powell, the Vice President of Student Affairs at the time, began leading advances in university-tribe relations by bringing the first Myaamia students to campus.

In the years following, Burke coordinated projects about the tribe and for the students, which led to her learning about the history and culture of the Myaamia and other Native American peoples, an interest that deepened the more she worked with the tribe.

Powell retired in 2002, and Burke continued to grow more invested in the university and tribe's relationship. In 1994, she became the Coordinator of Miami Tribe Relations, the title she held until her retirement at the beginning of 2020.

"It's been a wonderful educational trip for me," Burke said. "I don't think I could have told you one significant thing that happened to American Indians when I first started this."

Burke has witnessed firsthand how the Myaamia Center has grown and strengthened, especially in bringing Myaamia students together. They don't just show up to their Myaamia classes; they socialize and form friendships, and many come to the Winter Gathering, an event that brings members of the tribe together in Miami, Oklahoma each January.

After working closely with tribe members at the Myaamia Center like Daryl Baldwin and George Ironstrack and attending the Winter Gathering many times, Burke formed close friendships with many in the tribe. In 2005, she was even made an honorary member. Burke said she's grounded by the students and hopes to maintain connections with them in the future.

"I hope and feel that I will always be welcome here," she said.

Kara Strass, the former Miami Tribe assistant at the Myaamia Center, is replacing Burke with a slightly amended title: Director of Miami Tribe Relations. This means the Myaamia Center's executive team is now fully composed of members of the Miami Tribe.

Strass grew up near Fort Wayne, Indiana, where many myaamiaki, Myaamia people, live. The capital of the Myaamia Nation before removal, it is the second-largest population center of the tribe besides Miami, Oklahoma, the current capital. Her family has always been deeply involved with the tribe, and she has worked at the Myaamia Center since 2015, while studying as a graduate student at the university.

To Strass, some of the Myaamia students she works with are family — literally.

"I'm related to students," she said. "That [relationship] is unique."

Being a part of the tribe gives Strass an entirely different perspective on her position. She puts a greater focus on the cultural aspects of the tribe and can relate to the Myaamia students differently than Burke.

Burke helped establish relationships between the tribe and the university in areas like student affairs and athletics. Strass hopes to extend those relationships until every student who

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Bobbe Burke (left), former Coordinator of Miami Tribe Relations, has retired after decades working with the Miami Tribe of Oklahoma. Myaamia citizen Kara Strass (right) is her successor, making the Tribe's Myaamia Center executive team all Myaamia. Photos by Scott Kissell, Miami University.

Former Richardville Reserve Lands Donated to Miami Tribe

By Robin Lash

On October 17, 2019, historic Richardville Reserve lands located in Fort Wayne, Indiana, came into the possession of the Miami Tribe of Oklahoma through a generous and thoughtful donation of the land by Brian Johnson, a resident of Fort Wayne, Indiana.

Brian Johnson purchased the two tracts of land, located in the flood plain on the West Bank of the Saint Mary's River, at a tax sale in 2014. Mr. Johnson, a philanthropist and environmentalist, aspired to maintain the lands in a natural state through a conservation plan with the United States Department of Agriculture. After learning of the historic connection of the land and the Tribe, he graciously offered to donate the land to the Tribe with the stipulation that it not be commercially developed, but remain in a natural state, only authorizing construction of a tribal cultural center should the Tribe so wish to construct one there.

The history of the land unfolds as follows. In 1818, this land was part of a land grant by the United States to John B. Richardville. Following the initial conveyance, the land was subdivided for Archangel Godfroy. In 1894 the land was recorded as owned by John Godfroy and Mary Ella Hanna. At some point thereafter, the land left the possession of this Miami family.

Historic aerial photographs of land indicate it was forested beginning in the 1930's. After World War II, commercial development began in this area, but parcels of the land located in a floodplain were excluded from commercial development and used instead for grazing livestock. The two tracts of land purchased by Brian Johnson and donated to the Tribe are tracts of this historic land comprising approximately 22 acres.

"The donation to the Tribe of original Richardville Land by Mr. Johnson is extremely generous and meaningful to the Tribe," said Chief Doug Lankford. "The Tribe would like to collaborate with Miami University to bring students to inventory the native species on this land and identify any invasive species not beneficial to the land."

The Tribe would also like to recognize the generosity of Daniel Heiges with Renaissance Title in Fort Wayne, who donated his time to assist with the initial title research. "It's truly amazing how good people are, said Chief Lankford. "When Mr. Heiges heard of the generous donation of this historic land, he donated his time and expertise to assist with the title work to complete the return of this land to tribal ownership."

Pictured at right - Miami Tribe Second Councilperson Scott Willard and Secretary-Treasurer Donya Williams present gifts to Brian Johnson in appreciation for his Fort Wayne area land donation to the Tribe. Photo by Karen L. Baldwin.

This is the second property to come into tribal ownership in historic Miami homelands. In 2014 the Tribe purchased 10 acres of land south of Ft. Wayne to operate its Cultural Resources Extension Office to facilitate cultural activities and education for Miami tribal members in Indiana.

Brian Johnson was invited as the Tribe's honored guest to attend the Miami Tribe Winter Gathering the last weekend in January in Miami, Oklahoma and was gifted, in front of tribal members and the community, with a beautiful Pendelton blanket during the Friday evening winter story telling event.

Thoughts on COVID Neehseehpineenki ‘COVID-19’ and Past Epidemics

By Cameron Shriver, Research Associate at the Myaamia Center at Miami University

Epidemic contagion is a cornerstone of how we think about the period of Native American encounters with European and African newcomers, roughly 1500-1850. As we live through a global pandemic, we are once again faced with life-changing, or life-taking, circumstances. The request for the new word neehseehpineenki ‘COVID-19’ begs the question: How important was disease in Myaamia history?

Mahkoonsihkwa, Kara Strass, wears a neehseehpineenki mask as she works in the Miami University Art Museum’s exhibit, peepankišaapiikahkia eehkwaatamenki “Myaamia Ribbonwork.” Photo by Jonathan Fox, Myaamia Center. *Article on page 4C.*

Myaamiaki and their neighbors experienced many recorded, and surely some unrecorded, instances of epidemics. Smallpox (or another pestilence) traveled to them in 1519-24 and 1639, each before any Myaamia person had met a European. Measles hit in 1633-34, decades before the first supposed meeting between European explorers and Miamis. The vectors are unknown–were Myaamia traders traveling to distant Atlantic ports? Probably. Did Native merchants pass ideas, trade items, and germs “down the line” to Myaamia towns? Almost definitely. European traders, soldiers, and missionaries also carried contagion.

Survivors could be blinded or heavily scarred, such as Henri, a Kaskaskia man, around 1703. The local missionary noted: “He was attacked by smallpox, with all his family: this disease snatched from him at once his wife and some of his children; it rendered the others blind or extremely disfigured.”[1] At about this time, an unnamed (perhaps the same) plague attacked the Kickapoo, Mascouten, and Wea towns at Waayaahtanonki. It “desolated their Village, killing ‘many’ every day.”[2] Measles hit Waayaahtanonki in 1715; a severe bout of smallpox struck the Miami-speaking villages in 1732-33. Families fled their towns to avoid it. Kiteepihkwanonki was nearly obliterated; seven men survived.[3] At the beginning of the Seven Years’ War, smallpox appeared at Kiihkayonki and its satellite villages on the upper Tippecanoe and Eel Rivers, before spreading to Detroit and Wyandot villages near Lake Erie. And at the end of the Seven Years’ War, as smallpox spread among Miami-Illinois speakers and their neighbors, a Wea akima told a British traveler: “We assure you we are Rendered very miserable at Present on Account of a Severe Sickness that has seiz’d almost all our People, many of which have died lately, and many more likely to Die.”[4]

In 1796, the famed doctor Benjamin Rush administered smallpox inoculation to Mihšihkinaahkwa in Philadelphia.[5] Inoculation—actually variolation, which was rendered obsolete by vaccination—insured that the patient would not contract the pox in the future, but required inserting a smallpox scab or (in European practice) fluid from an infected individual underneath the skin of the patient, who would acquire smallpox in a controlled environment, sometimes under quarantine, and, with proper care of inoculated caregivers, survive it.[6] This practice was new in the British world, having been developed in Asia and passed to British medical practitioners both by West African slaves in New England and more recently to Great Britain’s medical literature via Turkish sources.[7] Mihšihkinaahkwa or one of his party carried the live pox culture back to Kiihkayonki to administer it to others to allow them to acquire immunity.[8]

At least five Miami children died during the removal to Kansas in 1846, and the community suffered from continual illness, despite an attendant physician.[9]

These too-brief sources help demonstrate some truths about past epidemics in Myaamionki—viruses impacted some communities more than others; we see waves of illness over generations; and Myaamia people sought to curb a plague’s effects with the knowledge that they had at the time.

In many ways, then, the current COVID-19 pandemic echoes past contagions, but I want to focus on the first truth—viruses and other contagious diseases hit some communities harder than others. This truth is significant in Myaamia history, because many of us have the general idea that European diseases swept the American continents, ravaging populations who had no exposure to smallpox, measles, influenza, and other communicable pathogens.

It is difficult to say with any degree of certainty how epidemics such as measles and smallpox impacted Myaamia demographics. For example, we do not know how many Myaamia people were alive in 1550 or 1650, and so it makes any post-contact trajectory difficult to determine. Yet, in the period 1750-1850, the Myaamia population dropped from perhaps 3,000 (including Weas and Piankeshaws) to about 500–a century that also included a forced removal, bloody wars, and in the nineteenth century, dependency on U.S. aid. Like some Native nations, perhaps the early years of European encounter actually coincided with population growth; we don’t currently know. But in the grand narratives of American history, many would attribute declining Native populations to germs. Most of my students at Miami University come to class “knowing” that epidemics basically wiped out a continent. They included a range of pathogens and symptoms in English variously called poxes, plagues, fevers, or fluxes,[10] or in Myaamia neehpikilokiinki ‘red skin’ (measles), neehpikaahkitiinki ‘bloody rear’ (dysentery), or meemahkilookiinki ‘bumpy skin’ (smallpox). In this version of American history, disease cleared a continent for European settlement.

This easy-to-digest narrative began with early modern colonization–albeit in that version, colonizers believed that God was clearing the landscape. This belief even found its way into the English charter for New England: “There hath, by God’s Visitation, reigned a wonderfull Plague… amongst the savages there Heertofore inhabiting, in a manner to the utter Destruction, Devastation, and depopulacion of that whole Territorye, so as there is not left … any that doe claime or challenge any Kind of Interest therein.”[11]

Since the 1970s, the explanation for why Native bodies seemed to succumb to diseases that their settler counterparts survived or avoided altogether has sought to apply scientific rather than spiritual causes. Alfred Crosby coined the term “virgin soil epidemics” to describe invasive microbes that came from Eurasia along with people, plants, animals, ideas, and technologies. Because Myaamia bodies (like all indigenous Americans) did not have previous experience with European, African, or Asian diseases, Myaamia people were “therefore immunologically almost defenseless.”[12] In this telling, Myaamionki was a “virgin soil” because Myaamiaki did not have experience with Eurasian pathogens; at least not at first contact. They had not acquired immunity. Crosby’s work in the environmental history of European expansion was revolutionary. But his ideas reached a popular audience in a streamlined and problematic way, in the form of Jared Diamond’s book, *Guns, Germs, and Steel*, which sought to explain why Europeans had conquered the globe (you can guess Diamond’s answer!). The question itself is deterministic, but the theory has become fact in the minds of many and has found new life in the work of Charles Mann’s books, *1491* and *1493*. Diamond stripped Crosby’s argument of its nuance when he wrote that “The main killers were Old World germs to which Indians had never been exposed, and against which they therefore had neither immune nor genetic resistance…Their destruction was accomplished largely by germs alone.”[13] In practice, this has translated to my students often coming to history class “knowing” that Native people had “no immunity” to diseases, and frequently assuming that no contagious diseases even existed in the Americas. Both are wrong; American Indians were and are born with similar antibodies to their human counterparts elsewhere, and tuberculosis, typhoid, streptococcus, and chickenpox, in addition to parasitic diseases, all preceded Europeans. The flawed notion that Europeans had “genetic resistance” to diseases too often translates to a kind of race-based superiority. In essence, the notion of “virgin soil epidemics” suggests that Europeans were naturally selected to survive, and Indians selected by nature to die. Of course, that ignores any human role in history.

In reality, health and society interact. Consider COVID-19: people living in poorer zip codes are acquiring and dying at higher rates than wealthier communities. Indigenous communities like Navajo Nation, or black and brown neighborhoods in Los Angeles and New York, are experiencing this pandemic more acutely than their neighbors.

What we are witnessing now supports revisions to “virgin soil” theory and, in turn, re-frames how we might understand disease in Myaamia history. Research in the last two decades, informed both by historians and medical professionals, has refined both the historical and biological forces at play. Here is the newer story: like smallpox or measles (two pernicious viruses in the colonial era), bodies who have survived COVID-19 (may be) prepared to combat future instances—that is, immune systems can fight the pathogen. That was the case for a person in 1720 Paris or London or Cairo or Kiihkayonki, no matter their “race.” Eighty to ninety percent of Europeans had survived smallpox, meaning that each body developed immunity, usually as a young child. On the other hand, on first contact and for generations thereafter, smallpox was not endemic in the Myaamia community. That meant that, if Myaamiaki and their neighbors experienced smallpox every thirty years, anyone under thirty years old had not survived smallpox and thus did not have immunity. The same was true for settlers born in the colonies—smallpox was not endemic in America, and so Miami people had similar immunity to smallpox as British colonists at the time of the American Revolution.

Biological “race” or genetics did not propel epidemics into Myaamionki. Social conditions did. Neither smallpox[14] nor COVID-19—despite some early assertions—were (are) equalizers. Instead, despite the basic similarities among human bodies, the disease is striking poor and disenfranchised communities

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The Miami Tribe of Oklahoma and the Corona Virus Pandemic

Article by Robin Lash

neehseehpineenki
"breathing disease"
Pronunciation found online
myaamiadictionary.org
Or in the dictionary app
Myaamiaatawaakani.

In December 2019, a new coronavirus known as SARS-CoV-2 (COVID-19) was first detected in Wuhan, Hubei Province, People's Republic of China, causing outbreaks of the coronavirus that began spreading globally. The United States Secretary of Health and Human Services declared a public health emergency on January 31, 2020, under section 319 of the Public Health Service Act (42 U.S.C. 247d), in response to COVID-19. On March 13th, as COVID cases began appearing with frequency in the United States, President Trump declared the Covid-19 pandemic a national emergency. This was the first time such a declaration had been issued by a President over an infectious disease outbreak since the H1N1 influenza pandemic of 2009.

During this time, the Miami Tribe of Oklahoma Business Committee had been closely monitoring national and local news related to the spread of the coronavirus. As multiple COVID-19 cases were identified in Oklahoma, on March 16th, the Business Committee in its role to protect the health, well-being,
and general welfare of the Tribe, its members and employees, through Resolution 20-12 declared a State of Emergency to address the ongoing COVID-19 threat to all who live, work on, and do business within the Tribe's territory.

On March 17th the Tribe closed its government buildings to the public. This announcement was made through an Official Memorandum to tribal members posted on the Tribe's webpage, and two social media sites on Facebook. A separate Memorandum was sent to employees and was posted on all tribal administration building doors. The Memorandum directed tribal members and the public to contact departments by telephone or email should services or assistance be needed, and the contacts were listed in the document.

Recognizing the significant threat of the virus to employees, tribal members, and the community, on Wednesday, March 18, 2020, through a Media Release, Chief Douglas Lankford informed of the temporary closure of the Tribe's two casinos, Prairie Sun Casino and Prairie Moon Casino, scheduled to close to the public at 11:59 PM on March 20th and to remain closed through March 31st. Six casino employees remained on the payroll to perform cleaning duties. Other casino employees were advised to file for unemployment. To help the Tribe's valued casino employees during the pandemic, the Tribe offered COBRA insurance to casino employees filing for unemployment and MNE assumed the financial cost to maintain the COBRA coverage during the temporary closure.

On Monday, March 23rd, through an Official Notification again posted on the cites listed above, the Business Committee announced, effective that day, the government buildings were officially closed – with the exception of its Title VI elders lunch program which would provide lunch delivery and meal pick up as long as it was able to function. Miami employees who were able to perform job functions from home were asked to do so and a list of contracts for Miami tribal departments remained on the Tribe's webpage. Tribal members and employees were urged to follow Center for Disease Control guidance during the critical time.

With the government administration buildings closed, the Business Committee continued its duties and responsibilities meeting with the use of Microsoft Teams, a video conferencing software. The Business Committee continued its communication with department such as accounting, human resources, compliance, grant writing and legal. It was business as usual, just in a different fashion.

On Wednesday, March 25th, the Tribe sent notification to pertinent parties that sadly, one of the Tribe's employees tested positive for COVID-19. The Tribe reported the information to the appropriate federal authorities as required and again urged everyone to follow CDC guidance and CDC precautions.

On Monday, March 30th, an Official Update Notification was posted advising that the Tribe's buildings would remain closed until further notice. The notification included information that the Title VI lunch program would continue pickup and delivery services and tribal employees would remain working from home.

On March 31st, as shelter-in-place orders were initiated across the country and in a continued effort again to stop the spread of the virus the Tribe made the decision to keep its casinos closed. No date at that time was contemplated for re-opening the casinos.

On April 1st, with the 719th case of COVID-19 confirmed in Oklahoma, Governor J. Kevin Stitt issued Executive Order 2020-07 declaring an emergency to the people of the State and the public's peace, health and safety caused by COVID-19. The Executive Order, among other things, placed a moratorium on out-of-state travel for state agencies and allowed for state employees to work remote from home. The Order also included shelter-in-home requirements, required that elective surgeries be postponed, limited social gatherings to 10 people or less, required non-essential businesses to close, and instituted quarantine requirements for some individuals entering the state.

On April 13, 2020 the Tribe provided another update to tribal members and employees advising that the government buildings and casinos would remain closed. The Business Committee advised that no date had been set to re-open government offices and that Leadership would re-evaluate the situation on May 15th. The Business Committee also informed that the Tribe's Annual Meeting, scheduled for June 27, 2020 would likely be postponed. Leadership advised that the Tribe's language camps, scheduled for June, would take place on the dates set, however plans were underway to create a virtual language camp using electronic remote education methods. More information would be announced when Leadership met on the 15th

On April 16, 2020, in response to Coronavirus Aid, Relief, and Economic Security Act ("CARES Act") funds announced by the Department of Treasury to be released to tribal governments, the Miami Tribe submitted its official certification of requested tribal data to the Department of Treasury.

On April 22, 2020 an update was posted related to the pandemic and safety measures recommended by the CDC. With social distancing requirements in place to stop the spread of the virus, and with Oklahoma projecting mid-June as a possible peak before COVID cases begin to trend down, the Business Committee gave notice that it was cancelling the Miami Nation Pow Wow held the last weekend in June and announced the Annual Meeting would be postponed to a date to be announced. Leadership advised that once a date for the Annual Meeting was set the Tribe would mail notice to each household, as well as, post information on its website and Facebook pages. Because travel was restricted by some states and social distancing precluded large gatherings the Tribe announced that it was canceling cultural and education events through the remainder of the calendar year and would re-evaluate events on a case-by-case basis if conditions appeared to improve dramatically.

On May 18, 2020, the Business Committee appointed a CARES Act Fund Team to make recommendations for CARES Act Fund expenditures and to ensure that all expenditures fit within the very narrow guidelines for use of CARES Act funds. The Tribe is retaining the services of a CARES Act expert consultant to work with the Team who will make recommendations to the Business Committee and will ensure that all documentation is in place for audit purposes and that expenditures meet federal guideline requirements.

On May 19, 2020 an update was posted informing that in compliance with the White House Opening Up America plan, the Tribe was considering steps to implement to return to some form of a new normal in compliance with National, State and Center for Disease Control (CDC) recommendations and guidance. The Tribe announced it had developed policies and procedures to allow for the safest work environment possible and anticipated return to work in June for some employees who were unable to perform all work duties from home and who are not at a higher risk for severe illness. The Tribe announced it would adhere to CDC guidelines to include staggered workforce, social distancing and providing personal protective equipment (PPE) for staff. The Tribe announced it would maintain a closed work environment allowing only employees to access administrative buildings and requested tribal members and the public to continue to contact departments by phone, email and U.S. Mail.

On May 26, 2020 the Tribe provided an update announcing that the Tribe would begin the process of returning to work in administration buildings with a staggered workforce beginning Monday, June 1, 2020. Employees at higher risk for severe illness were to remain working from home. In an attempt to mitigate the spread of COVID the Tribe continued to maintain a closed work environment with only employees having access to office buildings.

On June 4, 2020 the Tribe re-opened Prairie Moon and Prairie Sun Casinos with safety measures in place including personal protective equipment (PPE) and social distancing.

On June 10, 2020 the Business Committee posted an update announcing the preliminary date for the Annual Meeting set for Saturday, August 1, 2020. The Tribe reminded that the country remains in a pandemic and that a spike in COVID-19 cases or federal action may impact the projected date. Details about the Annual Meeting may be viewed in the June 10th post on the Tribe's webpage. With this notification the Tribe provided information that the Tribe had implemented measures to ensure that expenditures of the restrictive Department of Treasury CARES Act stimulus funds met federal guidelines. The Tribe informed that adhering to the guidelines is vital to ensure that funds are not spent in violation of guideline requirements requiring a return of funding. The Tribe appointed a CARES Act Fund Team (CAFT) consisting of the Secretary-Treasurer, accounting personnel, compliance, LLC director and legal. The Department of Treasury and DOI have submitted payment to the Tribe in late May and mid-June. The Tribe and the CAFT has consulted with a certified CPA and forensic auditor to ensure that needs identified for funding comply with the strict and complicated Department of Treasury guidelines.

Many members have asked whether the Tribe was going to issue per cap payments to tribal members with these funds, however, the June 24, 2020 Department of Treasury guidance specifically disallows this providing the following:

Frequently Asked Question: Must a State, local, or tribal government require applications to be submitted by businesses or individuals before providing assistance using payments from the Fund?

Department of Treasury Response: Governments have discretion to determine how to tailor assistance programs they establish in response to the COVID-19 public health emergency. However, such a program should be structured in such a manner as will ensure that such assistance is determined to be necessary in response to the COVID- 19 public health emergency and otherwise satisfies the requirements of the CARES Act and other applicable law. For example, a per capita payment to residents of a particular jurisdiction without an assessment of individual need would not be an appropriate use of payments from the Fund.

Continued on page 4D.

History Versus Thinking Like A Historian

By Dr. Stephen Warren, Associate Professor of History and American Studies, University of Iowa.

In 2007, Jay Leno, the late night talk show host, created a comedy routine he called "Jaywalking," in which he walked the streets of Los Angeles, stopped passersby, and asked them random questions from the U.S. citizenship test. Most were native-born citizens, and all of them struggled with simple questions such as naming the country fought by the Americans in the Revolutionary War, or naming the author of the Declaration of Independence. The joke came from their ignorance of history, screened, for all the world to see, on national television.

Leno made comedy out of history. Those interviewed had either forgotten, or failed to memorize, the basics of American history. Another prominent radio personality, Rush Limbaugh, echoed Leno's basic premise. Limbaugh once asked, "Ya know what history is?" He then quickly deadpanned, "It's what happened." Leno and Limbaugh presented history as a series of names and dates. Historians, in their view, simply know more names and dates than the average person. Both men misunderstand history and, as a result, professional historians find little to laugh about in their characterization of the methodology.

Americans' general ignorance of American history is certainly embarrassing. However, simple definitions of history as a straightforward record are far more problematic. That's because professional historians, people with advanced degrees in the discipline who are working in history-related fields, understand history as both a discipline and a way of thinking about the world and its peoples. We understand that the methodology is both rigorous and humbling. Carlo Ginzburg, one of the greatest historians of the twentieth century, acknowledged the distance between historians and the general public's understanding when he wrote that "the historian's task is just the opposite of what most of us were taught to believe." To think like a historian, Ginzburg expected these individuals to "destroy [their] false sense of proximity to people of the past because they come from societies very different from our own."

On the first day of classes, as wide-eyed, bleary-eyed, and indifferent first-year students get to know more about me and my class, I often ask them to imagine what Thomas Jefferson would think if he were to magically walk into our classroom. Even the best students struggle to articulate how and why our classroom would be jarring to the author of the Declaration of Independence. The presence of women and people of color, not to mention their casual attire or the omnipresent technology would certainly come as a shock to him. Anyone can add to the list. So begins my initial introduction into what it means to think like a historian. I want to teach students how to time travel. To achieve this end, I ask them to check their contemporary beliefs and values at the door of my classroom. Our very human tendency to be presentist, to think anachronistically, haunts every first-year student. We humans have a tendency to impose our beliefs and values on past actors. Our natural tendency to see our own culture and values as universal, from the present to the past, is the foremost sin for practicing historians.

Acknowledging the vast differences between then and now is critical to the discipline of history. How, then, does one come to understand past worlds, on terms past actors might recognize? Context-driven analysis is the key to unlocking different times, peoples, and places. Newcomers to history typically underestimate the amount of knowledge required to eventually trust one's understanding of the past. Asking, and answering, who, what, when, where, and why questions about people and sources seems rather straightforward. But consider what a historian has to know to recover the context of the Grand Village of the Kaskaskia, along the Upper Illinois River, in 1680. Beyond the Miami-Illinois language, one would have to know about the environment of the region, the ambitions of the French empire, and the mourning wars of the Haudenosaunee (Iroquois), to name a few. To time-travel to Grand Village in the seventeenth century, the historian has to ask, and find answers for a series of questions that become more complex as their research progresses. Reconstructing Grand Village, in ways that the village-dwellers themselves might recognize, is no easy task. Leopold van Ranke, the German founder of modern historical methods explains that the aim of history "is merely to show how things actually were."

An easy way to distinguish between professional historians and novices is to identify their loyalties. Professional historians are loyal to the past. Natalie Zemon Davis, one of the foremost historians of France, writes that "I let [the past] speak and I show that things don't have to be the way they are now." Zemon Davis strives to explain past actors on their terms rather than our own. In contrast, television and social media pundits often invoke history to prove a contemporary point. Their loyalty is to the present-day, the here and now. Historical facts, robbed of their complexity, are put to the service of promoting, say, universal health care or a person's second amendment rights. Loyalty to the past, or to the present, provides one test of the distinction between historical thinkers and those who see history as the simple memorization of names and dates.

Loyalty is one litmus test, and a willingness to engage in contradictory evidence is another. John Adams, once stated that "facts are stubborn things." He made this statement while defending the British soldiers responsible for the Boston Massacre. Adams was an ardent patriot. But he was also a lawyer hired to defend his clients, and he knew that he could not ignore the evidence exonerating the soldiers of wrongdoing in this seminal event of the American Revolution. Thanks to his commitment to evidence, all of the men were acquitted of murder. Adams' defense of the soldiers, and his commitment to objectivity in a court of law, infuriated his cousin, Samuel Adams, who preferred to ignore certain facts so that these soldiers would pay for the many other instances of British tyranny. Thankfully, John Adams recognized that the Americans' cause was strong, and that a commitment to facts would actually strengthen the Revolution.

The disagreement between John and Samuel captures my own sense of the difference between professional historians and those who see history as simple; little more than memorization. Television pundits, radio personalities, and social media "influencers" often cite historical evidence and put it to the service of the present moment. Their arguments reveal far more about themselves, and their audiences, than they do about history.

In contrast, historians are taught that they cannot leave out facts that really matter. Inconvenient evidence---facts that might complicate or undermine an argument---must be included and considered. Historians of Native America are often castigated and ridiculed because of our commitment to examining all of the evidence, regardless of where it might lead. Flashpoints between popular and professional historians often take place when new evidence emerges that overturns previous understandings. For example, in the last two decades historians have shown that Native Americans are essential to our understanding of American history. We have shown that French colonizers depended on the Miami and Illinois, and that Dutch and English traders largely depended on Haudenosaunee interlocutors for diplomacy and trade. New archaeological and linguistic evidence, including the path-breaking research of the Myaamia Center, has granted us a deeper understanding of the historical trauma brought on by colonization as well as a heightened awareness of the special relationship between the Miami peoples and the region in and around modern-day Indiana and Ohio. Satisfying Americans' hunger for Native Americans lands was a principal cause of the American Revolution.

As late as the 1980s, most historians taught that American history began with Jamestown, in 1607, or Plymouth, in 1620. Students were taught to believe that Europeans entered a largely empty land, and the Native Americans were largely weak and transient peoples who were more of a nuisance than a threat. Manifest Destiny, or the belief that Euro-American settlers possessed a God-given right to the continent, was a routine and positive theme of American history curricula.

Dr. Stephen Warren is an Associate Professor of History and American Studies at the University of Iowa.

We know now that American history is longer, more complicated, and more violent than most had assumed. American expansion was neither foreordained nor easy. Native peoples held a huge variety of perspectives on colonizers. To be sure, some became allies. But others resisted to the bitter end. Some joined temperance movements, while others embraced revitalization and Native-led reform movements. The range and diversity of Indian country requires explanations that defy easy answers.

Most people expect doctors, lawyers, and dentists to be well-versed in the latest research in their fields. I know many friends and family who have traveled to the Mayo Clinic, in Rochester, Minnesota, or to the Cleveland Clinic, to access expert cancer care. Strangely, this same passion for well-trained practitioners armed with the best evidence does not apply to historians. We are often described as "revisionist" historians for upending long-held views. But just like any field, new information becomes available all the time, and this improves our understanding of past worlds.

The disagreement between professional and popular or casual history was on full display last February 26, when Councilman Jason Arp persuaded his colleagues on the Fort Wayne City Council to designate July 16 Gen. "Mad Anthony" Wayne Day. During his initial city council meeting, Arp invoked the past, offering evidence of Wayne's role in the American Revolution. Wayne---and the United States'----more complicated role in the Ohio Valley was not addressed. When Miami citizens and historians challenged Arp's understanding of the past, Arp immediately took the argument to the present-day by questioning the patriotism of the resolution's opponents, saying after the vote that they "don't care for America or American history." In short, Arp declared his loyalty to the present rather than to the past.

As a historian whose teaching and writing focuses on this region, Arp's unwillingness to seriously consider evidence that contradicted his argument bothered me. His resolution reflects a fundamental misunderstanding of what actually happened nearly 225 years ago. The resolution credits Wayne with defeating "British led Native Forces at the Battle of Fallen Timbers," which allowed the establishment of "our beloved Fort Wayne." Arguing in favor, Councilman Paul Ensley reasoned that "the right of conquest has been historically certainly an acceptable form of acquiring land with regard to the Native Americans." Ensley described Wayne as a "merciful" man who sought "a less violent solution than what the Native Americans had shown the Americans before that."

In other words, the Natives were violent savages and British pawns, while the white men taking over their lands were paragons of virtue.

Facts truly are stubborn things, and the evidence is not in Mr. Arp or Mr. Ensley's favor.

Continued on page 5B

Fort Wayne City Council Resolution R-19-11-14 Brings Change

By Diane Hunter, THPO

By a unanimous vote of those present on Tuesday, November 19, 2019, the Fort Wayne, Indiana City Council passed Resolution R-19-11-14 honoring National Native American Heritage Month and acknowledging that previously passed Resolution R-19-02-12 "did not provide a complete telling of certain historical aspects of the establishment of Fort Wayne." Approval of this resolution brought to a close a nine-month controversy regarding the historical information presented in the earlier resolution.

The previous issue of Aatotankiki Myaamiaki: Miami Nation News (volume 15, no. 4) reported extensively on the Miami Tribe's response to Fort Wayne City Council Resolution R-19-02-12 establishing "General 'Mad' Anthony Wayne Day." The Tribe's concern focused on gross inaccuracies in the historical data in the resolution and in the presentation of the resolution at the February 26, 2019 City Council meeting.

Following the Business Committee's passage of Tribal Resolution 19-09, Secretary-Treasurer Donya Williams and Second Councilperson Scott Willard traveled to Fort Wayne on May 23, 2019 to meet with members of the City Council to discuss the Tribe's concerns and share the Tribal Resolution with them. The other Business Committee members were unable to travel to Fort Wayne due to flooding in Miami, Oklahoma.

As a result of that meeting, Councilman Geoff Paddock began drafting a new resolution to present to the City Council. To ensure that historical errors were not made in this resolution, Paddock turned to the Fort Wayne History Center and asked Executive Director Todd Pelfrey to review the draft resolution and vet it with other experts. As a result of Pelfrey's efforts, more than 80 entities and individuals were sent the draft resolution, and 69 responded with comments, including 20 university professors, 10 tribal nations (including the Miami Tribe), 6 Native American organizations, 14 historical organizations, 3 historic sites, and 1 independent researcher. All respondents, except for one individual, agreed that the historical information in the resolution was accurate.

Councilman Paddock introduced the resolution at the City Council meeting on November 12 to be voted on a week later. He invited Diane Hunter, Tribal Historic Preservation Officer for the Miami Tribe, and Melissa Rinehart, Ph.D., Native American History Consultant to the Fort Wayne History Center, to speak to the resolution at the November 19 meeting. Hunter noted that the Miami Tribe never intended to prevent the City of Fort Wayne from recognizing their namesake but only wanted the historical record accurate. She commented that this resolution presents a more balanced approach, recognizing that Miami people were, have been and are still in the Fort Wayne area. She suggested that the process used to create this resolution should set a standard for future actions involving the history of the area or impacting Native peoples. Rinehart's remarks focused on the lack of reliance on qualified historians in drafting the first resolution and called voting against the resolution "not only short-sighted but also dismissive of our collective past." She also encouraged vetting of future resolutions with experts in the field.

In their remarks regarding the resolution, the Councilmen commented on the impact of their meeting with Business Committee members Williams and Willard, indicating that it gave them a new perspective. Councilman Ensley called it "a very illuminating meeting." They expressed appreciation for the opportunity for the meeting and indicated that it helped them decide to vote for the current resolution. Although only six of the nine Councilmen attended this meeting, the six indicated approval of the resolution in a voice vote.

Diane Hunter is a Myaamia citizen and Tribal Historic Preservation Officer in the Cultural Resources Office of the Miami Tribe of Oklahoma. AM staff photo.

The text of Resolution R-19-11-14 is available in documents of the November 19, 2019 City Council meeting at https://www.cityoffortwayne.org/city-council-documents.html.

The City Council discussion and vote on Resolution R-19-11-14 can be viewed at https://acpl.viebit.com/player.php?hash=nNmcKLJUw2fe starting at minute 24:44.

History Versus Thinking Like A Historian

By Dr. Stephen Warren, Continued from page 4B

Indiana's very name derives from the Miamis, Delawares, Shawnees, Wyandots, Potawatomis and other Native Americans who fought in defense of their homelands at Fallen Timbers. My family and I recently visited New Buffalo, Michigan, where we witnessed Pokagon Band Potawatomi police patrolling the streets. Signs of Native presence were unavoidable. Similarly, the resolution ignores the perspectives of the Native Americans who never left the state of Indiana, including the more than 200 citizens of the Miami Tribe of Oklahoma who continue to live in and around Fort Wayne, or the Pokagon Band of Potawatomi Indians.

These people weren't ignorant savages, and they haven't been wiped out, either, despite the concerted efforts of Wayne and his forces.

Thanks to new evidence, and a desire to tell the story of the United States as comprehensively as possible, we now know far more about the Native participants in the Battle of Fallen Timbers and the subsequent Treaty of Greenville. As the commanding general at the Battle of Fallen Timbers on August 20, 1794, along the Maumee River, south of modern-day Toledo, Ohio, Wayne led 2,200 regular infantry and 1,500 mounted Kentucky militia against 400 to 500 Native warriors. Representatives of 16 different nations, they were led by the Shawnee Chief, Blue Jacket, the Miami Chief, Little Turtle, and the Wyandot Chief, Tarhe. Wayne's force may have outnumbered the Native Americans, but he proceeded with caution, knowing that this Native confederacy had recently inflicted two calamitous defeats against American armies.

Arp's brief resolution misleads today's readers from the actual facts of this battle. For example, the Native Americans were hardly pawns of the British, who offered little in the way of troops or supplies to their confederacy. Fallen Timbers was a battle between Native Americans and the United States for control of Ohio. Second, the Native combatants, including Little Turtle and Blue Jacket, were not savage warriors. They were traders, diplomats, and leaders who were fluent in a wide range of European and Native languages; people who knew a great deal about both American Christianity and the new capitalist order that was remaking the Midwest. After the American victory, American soldiers marveled at Blue Jacket's vast storehouses and account books. One soldier admitted that, "their gardens produce vegetables equal to any I have ever seen." Even Wayne reported that "he had never beheld such immense fields of corn."

Wayne torched their fields anyway, ensuring that "the grand emporium of the hostile Indians of the West" could no longer sustain them. And in an 1803 letter to the Governor of Indiana Territory, William Henry Harrison, then President Thomas Jefferson justified these scorched-earth campaigns. "Should any tribe be fool-hardy enough to take up the hatchet at any time," he ordered Harrison to seize "the whole country of that tribe & driv[e] them across the Missisipi, as the only condition of peace."

In contrast to these ongoing scorched-earth campaigns, Little Turtle, Blue Jacket, and Tarhe attempted to reason with the invading forces. In 1793, their delegates asked Wayne for "peaceable possession of a small part of our once great Country. Look back and view the lands from whence we have been driven to this spot . . . we can retreat no further." Wayne was unmoved. After the battle, the 1795 Treaty of Greenville forced Native Americans to cede almost all of Ohio, provoking bloodier conflicts that would eventually draw the young United States into the War of 1812.

General Wayne was a man of his time. His contemporaries, including Harrison and Jefferson, also believed that American destiny required assimilating Native Americans or obliterating those who stood against them.

Thanks to the resilience of people such as Gabriel Godfroy, William Peconga, and, later, Mildred Walker, the Miami people survived this genocide. They left their own records on the meaning of these wars, the treaties that followed, and the meaning of the land. As a professional historian, I am obligated to consider this evidence alongside older evidence, such as Wayne's military reports and the treaty council minutes that followed. This new evidence complicates our understanding of Fort Wayne, and American history more generally.

In the old days, before Native American sources and histories were considered valid evidence, it was common practice to tell the story of the Midwest and its people from a third-person, omniscient voice. In these histories, scholars cast themselves as objective purveyors of historical truths. Their books and articles offered a single perspective on these subjects.

Today's historians know better. We try to write history from multiple perspectives. We explore uncomfortable evidence, facts that often challenge long-held traditions and contemporary assumptions. We hope to assemble a story about the past that would be recognizable to people that are no longer with us.

These histories should make us a bit uncomfortable. Traveling back in time, to a distant place, culture, and people, should be a little unnerving. But in the end, doing history the right way promises far more than the kind of history peddled by the likes of Councilman Arp.

Thoughtful, contextual history reveals our common humanity, teaching us to have empathy, and more than a little humility about other people. The great historians understand the limits of their knowledge, and embrace evidence that contradicts those limits. They value hard questions over straightforward answers. History asks a lot of its practitioners. Even so, the discipline offers far more than rote memorization, or the command of facts easily accessible through a quick google search.

Given new discoveries about everything from Myaamia ethnobotany to astronomy, I look forward to future research about the Miami people. A new generation of historians will surely tell stories that are far more sophisticated than those promoted by Councilman Arp, and previous generations of historians.

Thoughts on COVID Neehseehpineenki

By Cameron Shriver, - Cont. from page 2B.

at higher rates. For example, no serious person argues that different rates of infection for COVID-19 can be explained by the different genetics of, say a Wuhan resident versus a resident of Bergamo, or New York City. The Navajo Nation is experiencing higher rates of COVID-19 not because they are racially different than their neighbors, but almost assuredly because of the social determinants of health, such as under-resourced infrastructure.[15]

Recent news about incubation periods, social and physical distancing, and quarantines all echo similar ideas in Myaamia history. Myaamia people, like all people before modern medicine and science, did not know details of how disease is communicated. If someone acquired smallpox, they could pass the contagion as they traveled from home to home, or town to town, for a couple weeks before symptoms presented. Furthermore, like most people globally before the modern era, Myaamia families lived in close quarters and as extended families. Eating, sleeping, and chatting in confined spaces is no way to prevent an outbreak. (Imagine the intimacy of a sweat lodge, or even a wiikiaami on a winter's night.)

So why did Myaamia people die at high rates from "virgin soil" diseases? Maybe the entire question is wrong-headed. Eighty percent of Jamestown colonists—saturated with European disease—died between 1607 and 1625, from a combination of poverty and malnutrition, contagion and other illnesses, and violence. Smallpox ravaged the Patriot army during the American Revolution.[16] Differential immunity does not explain these high figures; social and historical conditions do. In other words, diseases affect populations in context, today and yesterday.

Still, we know that epidemics swept across Myaamia towns many times in the past. But the above discussion hopefully clarifies that Myaamia vulnerability was caused by social stressors, poverty, malnutrition, lack of access to medicine or healthcare, migrations, violence, in-access to clean water, and variations in community or personal exposure.

Put another way, immunity was one part of a larger picture. Myaamia towns were not a world apart from our current predicament. Many were exposed to measles or smallpox or influenza, but the mortality rate was not 90% from infection alone, or close to 90% in any one plague. Rather, the initial shock of smallpox might have sapped resources. As adults became ill and unable to move, children and grandparents had to tend to the miincipahka 'corn fields,' to hunt moohsooki 'White-tailed deer,' and to carry nipi 'water.' (Dehydration is a particularly significant issue in many illnesses.) As healers tended to the sick, they themselves were vulnerable to infection and either stopped their medicine, or accidentally spread the pestilence from family to family. (High mortality among healthcare workers, such as miteewaki 'shamans' might have influenced the transmission of their specific knowledge, as well.) Pneumonia, or other diseases that can thrive in compromised bodies, sometimes claimed more lives. As the proportion of the sick in a community became larger, available labor for the health of the community lessened, potentially leading to malnutrition, dehydration, lack of childcare, and a decline in palliative care. And as the community experienced and recovered from the crisis, lower fertility rates may have influenced Myaamia population trends, as well.

Colin Calloway has summed up one effect of epidemiological disaster in our shared history. Taking the case of just one significant epidemic–smallpox spread across the continent 1779-1783–he writes: "The Revolution meant a new nation had its eyes on the West; smallpox cleared the West for occupation. George Washington crossing the Delaware is a more comfortable image of nation building than smallpox stalking Indian lodges, but they are two sides of the same coin in explaining how the West became 'American.'"[17] Contagious disease is certainly a significant plotline in Myaamia history, but germs must be situated in community contexts.

What are the "lessons" we can apply today? I'm not sure. But for me, living through this present is helping me understand the past a bit better.

[1] Relation of Gabriel Marest, 1712, in Thwaites, ed., *Jesuit Relations*, 66: 247.
[2] Ibid. 239.
[3] Boishébert to Beauharnois, July 24 1733, in MPHS 34: 109; but see Joseph L. Peyser, "It Was Not Smallpox: the Miami Deaths of 1732 Reexamined," *Indiana Magazine of History* 81, no. 2 (1985): 159-169. Because variolation resulted in actual infection, mortality was about 1-3%.
[4] Thomas Hutchins, journal in 1762, quoted in Charles Hanna, *The Wilderness Trail*, 2: 366. A geographic and chronological list of epidemics in the Great Lakes is in *Tanner, Atlas of Great Lakes Indian History*, 169-74.
[5] Paul A. Hutton, "William Wells: Frontier Scout and Indian Agent" *Indiana Magazine of History* 74, no. 3 (1978): 203. Mihšihkinaahkwa was recovering from smallpox when he, William Wells, and French philosopher Comte de Volney conversed in Philadelphia. Constantin François de Chassebœuf, comte de Volney, *View of the Climate and Soil of the United States of America*… (1804): 401.
[6] Elizabeth A. Fenn, *Pox Americana: The Great Smallpox Epidemic of 1775-82* (New York: Hill and Wang, 2001). Variolation uses smallpox, variola, while vaccination uses the related cowpox, vaccinia.
[7] "The Fight over Inoculation during the 1721 Boston Smallpox Epidemic," *Science in the News Blog*, Harvard University. <http://sitn.hms.harvard.edu/flash/special-edition-on-infectious-disease/2014/the-fight-over-inoculation-during-the-1721-boston-smallpox-epidemic/>; Fenner, et al, Smallpox and its Eradication (Geneva: World Health Organization, 1988), 256-58; Gulten Dinc and Yesim Isil Ulman, "The Introduction of Variolation 'A La Turca' to the West by Lady Mary Montagu and Turkey's Contribution to This," *Vaccine* 25 (2007): 4261-4265.
[8] Colin G. Calloway, *The Indian World of George Washington: The First President, the First Americans, and the Birth of the Nation* (New York: Oxford University Press, 2018), 461.
[9] *Myaamiaki aancihsaaciki: A Cultural Exploration of the Myaamia Removal Route* (Miami Tribe of Oklahoma, 2011).
[10] Pox from English, "to have pock-marks or pocks," and flux derived from Latin "to flow."
[11] *The Charter of New England, 1620*. <https://avalon.law.yale.edu/17th_century/mass01.asp>
[12] Alfred Crosby, "Virgin Soil Epidemics as a Factor in the Aboriginal Depopulation in America," *The William and Mary Quarterly* 33, no. 2 (1976): 289.
[13] Diamond, 211-212; 322. The counterpoint to "virgin soils," and the primary inspiration for this post, is David S. Jones, "Virgin Soils Revisited," *The William and Mary Quarterly* 60, no. 4 (2003): 703-742.
[14] I am focusing on smallpox both because it was a repeat epidemic among the Myaamia, but also because it is so well known as a "virgin soil" virus. Other epidemics included measles, influenza, typhus, malaria, dysentery, and whooping cough, only some of which affected Myaamia bodies differently than non-Myaamia bodies.
[15] For examples, see the United Nations: "COVID-19 and Indigenous peoples" and the Centers for Disease Control and Prevention: COVID-19 in Racial and Ethnic Minority Groups."
[16] Jones, "Virgin Soils Revisited," 739-740.
[17] Colin G. Calloway, *One Vast Winter Count: The Native American West Before Lewis and Clark* (Lincoln: University of Nebraska Press, 2003), 426.

Myaamia History, Council House Dedication

By Diane Hunter - Continued from page 7A.

Kansas and become U.S. citizens and no longer be Myaamiaki citizens, or to move to Oklahoma and enroll in the Peoria Tribe and no longer be distinctively Myaamiaki, or to move to Oklahoma as the Miami Tribe and be still Myaamiaki. Individuals made their own choices, some chose to stay in Kansas, some chose to enroll Peoria, but our leadership chose to move to Indian Territory and stay the Miami Tribe. We were still Myaamiaki. This was a pivotal decision, without which we would not be here today as Myaamiaki and citizens of the Miami Tribe of Oklahoma.

Moving forward in time to the 1930s, under the Oklahoma Indian Welfare Act of 1936, the Miami Tribe reorganized as a constitutional democracy, formally recognized by the United States federal government as the Miami Tribe of Oklahoma. We were still Myaamiaki.

As we know, the 1990s saw the beginning of our cultural revitalization, Myaamiaki Eemamwiciki, picking up the thread of our cultural knowledge. We are again learning our history and culture and bringing what it means to be Myaamiaki into the 21st century. We are growing, learning and developing so that we and our descendants may continue to be Myaamiaki. This is all possible because of this history of political decisions by our leaders and other community servants. As Myaamiaki today, we too have the opportunity and responsibility to pick up that thread and contribute to the continuation of the Miami Tribe and Miami people.

We are Miami. A few years ago, one of our beloved elders Eugene Brown stood up at our annual meeting and asked us to say together Niila Myaamia. Following his lead, I ask you today to do the same and say with me: Niila Myaamia. Niila Myaamia. Niila Myaamia.
Kiiloona Myaamiaki.

Myaamia Center Sees Change in Leadership

By Julia Arwine, Continued from page 1B

comes to Miami knows about the tribe and how it is connected to the university. From the tribe's perspective, Strass hopes to increase opportunities for the Myaamia students to practice their culture, like ribbonwork and traditional stomp dancing.

"It's a job that's both personally and professionally fulfilling," she said.

Burke's breadth of institutional knowledge is something Strass admires about her former boss and hopes to emulate.

Burke worked with Strass for several years at the Myaamia Center and is happy to see her take on such an important role, even as she reflects, nostalgically, about stepping down.

"It's hard because I've always been a worker," Burke said, "but I am definitely not worried … I can't say enough about how lucky the Miami Tribe is that [Strass is] interested in doing this work."

As Strass helps take the Myaamia Center into the future, she has plans to more fully weave the relationship with the Miami Tribe into the fabric of Miami University.

"We're a small department with big goals," Strass said.

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Miami University Athletics Partners With Miami Tribe to "Celebrate Miami"

By Estelle Beerman, Myaamia Student

What do volleyball, basketball, football and hockey games all have in common? Well, probably more than one thing, but this past fall at Miami University they were all used to honor the 48-year relationship between the Miami Tribe of Oklahoma and Miami University.

In the months leading up to the events, Tribal students formed multiple planning committees to work closely with the athletics department in preparation for the games.

Each athletic event included educational material about the tribe, as well as opportunities for Tribal members and their families to participate in different aspects of the game.

The week kicked off on Wednesday with a Miami football win (44-3) against Bowling Green. During the first half, myaamia students accompanied Chief Lankford, Secretary/Treasurer Donya Williams, and First Councilperson Tera Hatley, in delivering the game ball, and the Myaamia Center was presented with the "Inclusive Excellence Award" from the university, which recognizes members of the Miami community who work to advance diversity and inclusion.

Siblings, Logan Patrick, a first-year student and Addison Patrick, a senior, participated in a lacrosse shoot-out during half-time. Using traditional Myaamia lacrosse sticks, the two raced to see who could hit a goal post first from various distances. Addison took the lead early on and won the game against his younger brother.

"It was really cool to introduce people to our lacrosse sticks and show how much lacrosse has changed," said Logan.

After half-time, Myaamia guests were invited to sit in a suite with Greg Crawford, President of Miami University, and interact with other university guests.

On Friday, Miami Hockey took a 3-1 win against the Minnesota-Duluth Bulldogs but lost (2-3) to the same team on Saturday. At the hockey games, the Business Committee members and Myaamia students presented the game puck and all of the Myaamia guests formed a fan tunnel for the team to run through before the game.

Halfway through the games, Myaamia students distributed t-shirts to a few lucky fans during a t-shirt toss. The t-shirt toss was Gretchen Spenn, a first-year student's, favorite activity of the evening.

"It's so fun to be on the other end of it and see how excited people get when you're handing stuff like that out," said Gretchen.

Saturday was an action-packed day for tribal members on campus with a Miami basketball win (79-63) against Alabama A&M University in the morning. This included a "chalk-talk" where students and guest coaches of the volleyball and basketball games, Donya Williams and Tera Hatley, listened to an explanation of the inner-workings of the game.

Miami Tribe of Oklahoma Chief Douglas Lankford, left, and Miami University President Greg Crawford participated in events hosted by the University in November 2019 to honor the 48-year relationship between the Miami Tribe and the University. Photo by Jeff Sabo, Miami University .

In the afternoon President Crawford and his wife, Dr. Renate Crawford, hosted a reception for Myaamia Business Committee members, students, staff, and guests. Athletics staff, Lindsey Sparks, Assistant Athletic Director of Marketing and Fan Engagement, and Darrell Hallberg, Associate Athletic Director for Sport and Facility Services, were gifted blankets by the Business Committee for their dedication and their work on creating a partnership with the Myaamia Center.

After the reception many attendees enjoyed watching Miami's volleyball team win 3-0 against Western Michigan University with the game ball delivery by Myaamia Council Members, Tera Hatley and Donya Williams, accompanied by tribal students Avery Boyle, first-year, and Madison Wood, a sophomore.

Being able to participate in events like this means a lot to Myaamia students because it shows us that our community is valued on Miami's campus. We are able to feel proud of our heritage and bring other non-Myaamia friends to see different aspects of our culture and community. The success of this year's expansion from the Myaamia hockey series in 2018 leaves students and staff looking forward to what the future years hold with this budding relationship between the Myaamia Center and Miami Athletics.

News from the Myaamia Center

By Estelle Beerman, Myaamia Student

Since the 2019 fall semester, Tribal members at Miami University are seeing a lot of changes.

Bonham House, a historical building on Miami's campus, has housed the Myaamia Center for the last decade. Center employees shared the building with Miami's Purchasing Department for many of those years, until this summer when the Purchasing Department moved across campus.

Bonham House was given a fresh coat of paint and new furniture, as well as other odds n' ends repairs. Myaamia Center employees now have a large conference room for meetings and guests, an office space for graduate assistants, a student room and plenty of office spaces for all the employees.

The students most notably appreciate the updated student room, complete with bean bag chairs and couches, which gives them a space to drop-in, do homework and spend time together as a community during their day-to-day lives on campus.

Because community-building is so important to this program at Miami, this year's first-year students got acquainted with the staff and sophomore myaamia students during a pre-semester program for incoming Tribal students.

This program, hosted by the Myaamia Center, was created after older students voiced that moving in early, as well as getting to know some of the other Tribal students, would make the transition to Miami easier.

The first-year students were able to move in to their dorms early, go on tours of the campus, find their classes and learn more about the Tribe and the school from sophomore students.

The program was successful in helping form a close bond between the first-year and sophomore classes, who now spend time together on a regular basis doing tribe-related activities or just hanging out.

Abby Strack, first-year tribe student, felt that getting acquainted with other Tribal members was helpful.

"I was really happy that we got to know everybody and make friends right away," said Strack.

One of the more prominent tribal activities that students participated in was the Myaamia-themed athletic events that took place in mid-November.

An extension of the two educational hockey games last year, this year's multiple athletic events including volleyball, basketball, football and hockey were used to showcase the nearly 50-year relationship between the tribe and the university, as well as educate Miami University students and fans about the Myaamia tribe.

Josh McCoy, a sophomore tribe student, worked on a similar event with the hockey team last year and is happy to see the event branch out.

"Getting to continue working with the athletics department and expanding from the hockey series we did last year to five seperate events is really cool to see," said McCoy.

Members of the Business Committee; Chief Lankford, Tera Hatley and Donya Williams, traveled to Oxford to participate in various aspects of these events, like ball delivery at the football game, as well as puck delivery and riding zambonis during the hockey game.

This exciting week began with the football game on Wednesday, November 13 and concluded with the final hockey game on Saturday, November 16.

Mihši-neewe to all of the staff and students who gave so much of their time and energy to prepare for these games, as well as everyone who made the semester such a successful one at the Myaamia Center!

Miami Tribe of Oklahoma leaders traveled to Miami University in November 2019 to enjoy events celebrating the relationship between the Tribe and University. During the visit, the Myaamia Center received the "Inclusive Excellence Award" given to the Center by Intercollegiate Athletics and the Presidents Office. Myaamia Center Director Daryl Baldwin, center, was joined by Tribal leaders, Myaamia Center staff and tribal students after receiving the award. Photo by Jeff Sabo, Miami University.

Picking Up Cultural Threads By Jared Nally

Few things have been as impactful on my identity as textiles and newspapers. "Jared weenswiaani. niila myaamia." — words I would not be able to say today without these two things in my life. Right now, I'm a Junior in Indigenous and American Indian Studies at Haskell Indian Nations University (HINU), where I'm the editor for the oldest Native American student newspaper, the *Indian Leader.*

HINU has given me so many opportunities to connect with my Myaamia heritage and the larger identity of what it means to be Native — the entire student body is made up of over 140 different Native American tribes and Alaska Native villages. My degree in Indigenous and American Indian Studies requires internship hours related to my degree, and through the university, I'm given an opportunity to give back to the tribe and come full circle with what brought me home to my Myaamia relatives in the first place.

I grew up in Colby, Kansas disconnected to Myaamionki, the Myaamia homelands. There, my Myaamia ancestry was a historic fact not a cultural practice. The poor education system made me believe that Native Americans were wiped out after the Indian Wars and that I was White — only White. Here is where *Aatotankiki Myaamiaki - Miami Nation News* played a big part in my understanding of the contemporary Miami Tribe of Oklahoma and encouraged me to attend my first national gathering in summer 2019.

The Miami Tribe of Oklahoma's newspaper helped connect me to a community I didn't grow up in. Each issue I read helped me get to know other tribal members and eventually got me to attend the first of a lifetime of future Myaamia events. This is one of the main reasons I reached out to the tribe, to contribute my university hours to the tribal newspaper so that Julie Olds, Cultural Resources Officer, could help me build on the background and passion I've developed with the student newspaper. I hope to inspire other tribal members to become more involved like the paper did for me.

I will also be contributing hours this summer doing research on Myaamia textiles, focusing on panel bags and finger weaving. What the newspaper did for my Myaamia identity, textiles did for my indigenous identity. To me, indigenous is a stewardship practice — a relationship we have to the environments we're in. I had stumbled upon weaving as a hobby and quickly developed a passion for indigenous textiles — that is, processes where you can shape your environment to make a finished good.

A lot of the things I've made have fallen outside the realm of Myaamia textiles, but my passion has spurred me on. Revitalization is a big part of tribal communities today, and revitalization efforts in Myaamia textiles is something I've had a great deal of interest in. This summer, I'm taking an opportunity to formalize my independent efforts to do revitalization work on panel bags and pair with Myaamia Heritage Museum & Archive Manager Meghan Dorey to oversee my work and guide my efforts so that way we can spread knowledge to the Myaamia community.

Together newspapers and textiles have given so much to me and helped me to become who I am. I'm excited that these same passions will provide opportunities to give back to the tribe this summer.

Jared Nally is a Junior in Indigenous and American Indian Studies at Haskell Indian Nations University. AM Photo.

Great Lakes Twined Bag - experimental piece by Jared Nally.. AM Photo.

Native American Plant/Tree Material Collected for Heritage Purpose on Indiana State Property By Dani Tippmann

This is the third year that Myaamia tribal member, Dani Tippmann, will hold a license to be able to harvest wild river rice on Indiana State owned property. Last year several members of the tribe participated in the first harvest of wild river rice in over 100 years. The rice was harvested from canoes, by walking in the shallow waters and from the shore. Special tools for harvesting the tall rice were adapted from young sapling trees that made the harvesting easier. Pulling the rice down and towards the baskets enabled the harvesters to tap the seed heads, releasing only the ripe rice. The participants collected about 10 pounds of wild rice.

Some of the wild rice seeds were planted at other sites inside of the state owned property, so that the wild River Rice will expand its growing area. Some was taken to be processed for a meal. To prepare it to be eaten, the rice had to be parched, danced and then winnowed. Everyone enjoyed parching the wild River Rice over a fire. Traditionally, the rice would have been "danced" or threshed to loosen and separate the outer hull from the seed. We simply rubbed the grain until the husk was loose enough to winnow. Finally we were able to winnow by placing the grain in a winnowing basket and "flipping" the basket so that the grain would go into the air and the wind would blow through it. The wind would blow away the husks and the grain would fall back into the basket.

The process was not easy, but many hands made the work go faster. Tasting the Wild River Rice was a treat for everyone. Myaamia harvesting of Wild River Rice was probably the first time in nearly 200 years that Wild River Rice was harvested in Indiana.

This spring, some of the Miami people got together and made more winnowing baskets, so that winnowing will go faster and more people will get a chance to participate. Hopefully next year we will be able to make a dugout canoe and harvest the Wild River Rice in an even more traditional way.

Dani Tippmann, Emmy Harter and Donya Williams practice using the new harvest tools made from saplings.

Myaamia hands husking wild rice in preparation for winnowing. Photo by Mary Harter.

Dani Tippmann stirs wild rice during the parching process. Photo by Bob Tippmann.

aatotankiki myaamiaki
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peepankišaapiikahkia eehkwaatamenki aacimooni ‘A Story of Miami Ribbonwork’

By Scott Shoemaker, George Ironstrack and Karen Baldwin

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During a torrential Oklahoma rainstorm in Noošonki Siipionki ‘Miami, Oklahoma’ on June 26, 2015, nearly fifty Myaamiaki ‘Miami people’ gathered together to learn about peepankišaapiikahkia eehkwaatamenki – Myaamia ribbonwork. This was perhaps the first time this many Myaamiaki had gathered together in one place to make ribbonwork for well over one hundred years. The workshop was filled with stories, laughter, and reconnecting with one another. It was one of many gatherings of Miami people over the past few decades as part of a larger language and cultural revitalization effort called Myaamiaki Eemamwiciki - the Miami Awakening.

Our community has dramatically transformed through this effort, sparked by the reawakening of Myaamiaataweenki - the Miami language. The language entered a state of dormancy after the passing of our last fluent speakers in the mid-twentieth century. Along with the language, many cultural practices went into a state of dormancy. In the early 1990s, tribal citizen Daryl Baldwin became interested in the language around the same time that Dr. David Costa began working on his doctoral dissertation on the Miami-Illinois language at the University of California Berkeley. Through years of research and hardwork, numerous important documents spanning three hundred years were reclaimed from archives across North America. Informed and guided by the memories and knowledge of our elders, this extensive archival record was used in a careful manner, to revitalize Myaamiaataweenki as a part of daily life. Today, hundreds of Myaamiaki use the language on a daily basis as well as a generation of children whose first words are in Myaamiaataweenki. This same attitude of careful well-supported growth informs how we approach other areas of reclamation and revitalization.

The Myaamia Center (MC) at Miami University has been instrumental in this educational effort. The MC (called the Myaamia Project from 2001-2012) emerged out of a relationship between the Miami Tribe of Oklahoma and Miami University that began in 1972. The MC is an initiative of the Miami Tribe with the objective of assisting the tribe in further developing its language and cultural education. The MC’s work is innately multidisciplinary and involves a balanced mix of research, theory, and praxis. In 2014, the National Endowment for the Arts awarded the MC an Art Works Grant to produce educational materials and programs for “myaamia eehkwaašikonki peepankihšaapiikahkia: Miami Ribbonwork Project”. This three-year project focused on creating the skills and knowledge necessary for tribal members to revitalize the art of ribbonwork. The goals of the program were successfully met through conducting a series of workshops, production of an instructional booklet, and the creation of videos that remain available online. The initial workshop was held during the annual Miami Tribe of Oklahoma National Gathering Week in 2015, which includes educational programming, social activities, a competition pow wow, and culminates in the nation’s General Council Meeting and elections. For years, tribal cultural leaders have noted that the reclamation and ongoing revitalization of Myaamiaataweenki and Myaamia culture has led to ever-increasing participation in tribal events. The revitalization of peepankišaapiikahkia eehkwaatamenki is a prominent example of this phenomenon.

Alenia ataahsema. Detail of Miami man’s leggings of wool and cotton cloth with silk ribbonwork of red, white, black, blue, pale yellow and pale blue - colors typically used in Miami ribbonwork. Collected by Mark Raymond Harrington in 1910 from Susanne ‘Pimweeyotama’ Pope in Indiana. National Museum of the American Indian, Smithsonian Institution. 027953.000. Photo by Karen L. Baldwin.

Mitemhsa ahkolayi. A woman’s wearing blanket worn by Mahkoonsihkwa (Frances Slocum). It was likely made by her and her daughters Keehkinehkišwa and Oonsaahšinihkwa around 1830. Wabash County Historical Museum, Wabash, Indiana. Photo by Andrew J. Strack.

eempaapiikinamankwi kineepwaayoneminaani ‘We Pick Up the Threads of our Knowledge’

The sound of laughter intermingled with the staccato rhythm of typing and mouse clicks filled the research library of the Cultural Resource Center of the National Museum of the American Indian (NMAI). Images of elm bark baskets, plumstone dice, silver brooches, and numerous examples of intricately sewn ribbonwork from the 1800s flashed on the monitors in the room. This intergenerational team of Myaamiaki had come to Washington, D.C. and Suitland, Maryland in August of 2005 to create a digital exhibit of some of the Myaamia objects held by NMAI. Over the course of two days of photography, Myaamia youth, adults, and elders lovingly held and photographed stunning examples of their ancestors artistry, which included many pieces of ribbonwork. It had been over ninety years since these items were surrounded by a community of Myaamia people. Through the workshop, this intergenerational team curated their ancestors objects and metaphorically danced them back into the web of Myaamia community that links the diaspora across the United States.

In many Myaamia families, we cherish and continue to hold on to old family photographs from the late nineteenth and early twentieth centuries that show family and community members dressed in their finest Miami clothing, such as leggings, wrap skirts, and moccasins with intricate ribbonwork items handed down as heirlooms for special occasions. These photographs preserve examples of a peak in the practice of ribbonwork among Myaamiaki and mark a moment of dramatic loss as impoverished families sold ribbonwork embellished clothing to outside collectors.

The making and wearing of ribbonwork continued into at least the late 1800s within the Myaamia communities in Indiana and Indian Territory. However, beginning around 1908, Myaamia people began selling large amounts of clothing with ribbonwork adornment to collectors. Like most Native communities, this was also a time when anthropologists (both trained and amateur) collected much of our material culture in an attempt to “salvage” what was left of our “authentic” cultures while our communities and families struggled to survive. This suggests that by then, the need to create and wear clothing with ribbonwork was no longer active on a broad scale within the community. Making ribbonwork was in steep decline during this period, as few pieces are known made after the 1930s. This coincides with the various factors leading to the dormancy of Myaamiaataweenki later in the twentieth century, among them rapid land loss, forced assimilation and discrimination.

Like our language, these items became scattered and far removed from us, eventually making their way to the collections of the National Museum of the American Indian. Significant collections of Myaamia ribbonwork are also cared for by the American Museum of Natural History, the Cranbrook Institute of Science, the Milwaukee Public Museum, the Detroit Institute of Art, the Wabash County Historical Association, and several others. This process of collection removed most ribbonwork from the Myaamia community and temporarily severed our connection to the artform because we were largely unaware of the locations of these collections. It was not until the implementation of the Native American Graves Protection and Repatriation Act (NAGPRA) that we reconnected with these items. The Miami Tribe of Oklahoma applied for and received a NAGPRA documentation grant from 2003-2004. This enabled a small number of tribal representatives to visit and document museum collections. Like the vast language materials stored in boxes on shelves in numerous archives, these items were also lying dormant, waiting for Myaamia people to reawaken the layers of knowledge they hold for us.

waawaahsinaakwahkia peepankišaapiikahkia ‘Shimmering Ribbons’

The sun sparkled on the surface of the water of the Nimacihsinwi Siipiwi ‘Mississinewa River’ as the quickly moving current cut past the waapahsena ‘limestone’ face of Aašipehkwa Waawaalici ‘Seven Pillars.’ The voices and splashing footfalls of Myaamiaki, young and old, echoed off the eroded and soot stained caves of the ancient rock formation as the group crossed through the ankle deep water and reached the limestone shore below the caves. Myaamia people have lived near and visited Aašipehkwa Waawaalici for uncounted generations. The relentless flow of the Nimacihsinwi Siipiwi had eroded the caves to a mere few feet deep, but community stories preserve memories of a time when the caves were deep enough for small gatherings. On this day in the summer of 2009, the small group of Myaamiaki listened as their relative, a geologist who works at the National Museum of Natural History, Smithsonian Institute, described the ancient inland sea and the bountiful life that dwelt there 425 million years ago that together created the layers of limestone that

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By Scott Shoemaker, George Ironstrack and Karen Baldwin - Reprinted with permission.

peepankišaapiikahkia eehkwaatamenki – Myaamia ribbonwork workshop in noošonki siipionki (Miami, Oklahoma). Community members coming together to learn the art of ribbonwork. Photo by Andrew J. Strack.

make up Aašipehkwa Waawaalici. As the group examined the thousands of fossilized shells visible in rock face, he went on to describe how groundwater continues to flow through the limestone and create factures across its ancient layers. This site and others like it along the rivers of myaamionki 'Miami land' play significant roles in our aalhsoohkana 'winter stories' and aacimoona 'historical narratives'. It is this combination of ancient stone and water that produced the pillars and caverns, and the stories about them, that continue to draw Myaamiaki to the site. On clear sunny days, the white face of the waapahsena and dark interior of the caves reflect off the rippling surface of the Nimacihsinwi Siipiiwi creating a mesmerizing display of the contrast between earth and sky, creation and destruction, and the past and the present.

When ribbons first arrived in Myaamia villages through ancient trade routes connected by the rivers of myaamionki, our ancestors incorporated these objects into the community and named them peepankišaapiikahki in our language. This term describes the appearance of ribbons, and can be literally understood to mean "that which is a flat cord." Myaamiihkwiaki 'Miami women' quickly incorporated these new materials into their existing art practices and designs by cutting and sewing them onto existing materials like hide and newer materials like wool cloth. Eehkwaatamenki describes the process by which ribbons are "sewn" down. Peepankišaapiikahkia eehkwaatamenki 'ribbonwork' describes the material and the process that creates waawaahsinaakwahki - a shimmering that causes the eye to focus back and forth between contrasting geometric abstractions.

Waapanaakikaapwa (Gabriel Godfroy) and family, c. 1897 on the porch of his home near Peru, Indiana. Ribbonwork pieces are among the many heirlooms being held. In 1905, Godfroy lost a long legal battle to retain the trust status on his inherited reserve lands. He and his family later sold these items to collectors in an effort to pay taxes and retain land. Photo courtesy of Wabash Carnegie Public Library Archives, Wabash, Indiana.

Long before access to ribbons, these abstractions were executed in other materials. Very few Myaamia items from this period exist. Painted hides associated with our younger siblings, the Inoka, who are commonly referred to collectively as the Illinois, that date to the eighteenth century as well as woven bags contain similar geometric abstractions of important beings in Miami cosmology who inhabit various layers of the waters, earth, and sky.

Ribbonwork is also an interaction with a metaphorical layering of people, time, and place. By the late 1790s and early 1800s through trade and diplomacy, mitemhsaki 'women' and aleniaki 'men' both played crucial roles in obtaining a regular and large supply of silk ribbons. Myaamia aleniaki were largely responsible for conducting trade and diplomacy, but mitemhsaki were responsible for expanding the visual vocabulary of geometric designs made possible with access to silk ribbons.

Mahkisina (moccasins) collected from the Peconge family by Milford Chandler in Wabash County, Indiana in the 1920s. These are attributed to Meshingomesia and were likely made by Mihtehkihkwa. Cranbrook Institute of Science, Bloomfield Hills, Michigan. 2207. Photo by Andrew J. Strack.

The earliest known recording of distinctively Myaamia ribbonwork comes from the journals and paintings of George Winter and James Otto Lewis. Winter painted many Myaamia and Potawatomi people in the 1830s and wrote that each community used their own "singular forms." J.O. Lewis painted indigenous people throughout the Great Lakes and further west during the 1820s. During the first three decades of the nineteenth century our ancestors were forced to cede nearly their entire homeland through a series of treaties. In exchange for ceding land to the United States, these treaties provided goods and annuity payments to Myaamia people. Myaamia people had tremendous access to ribbons and other goods, like the broadcloth used for clothing. Winter observed while visiting the cabin of Mahkoonsihkwa at Šiipaakana Minooteeni (Deaf Man's Village, near Peru, Indiana) in 1839 that hung from the rafters were "Two or three pair of handsome 'leggins', with handsome borders, or 'wings', decorated in the primitive colored ribbons - some sewn in diamond forms, others in straight lines. Much expense is devoted to this ornamental part of the Indian's costume." When J.O. Lewis and George Winter arrived in the 1830s, the Myaamia had already perfected a particular Myaamia style of ribbonwork.

In 1840, the Miami Nation signed its last treaty in Indiana that relinquished the last reservation land in the state and called for the removal of the Miami Nation from Indiana to a new reservation in what would become Kansas. The United States enacted a forced removal in 1846 and fragmented the Myaamia peoples' connections to one another and the land. Those who were forcibly relocated to Kansas suffered extreme difficulties in adjusting, adapting and rebuilding the nation in a new and unfamiliar place. A few Myaamia families had treaty and congressional exemptions from removal and remained behind on small family reserves scattered throughout northern Indiana. We know from oral histories, that there was constant movement back and forth between Kansas and Indiana following the 1846 removal, however the relocation impacted community integrity and continuity. It is not coincidental that innovation in the practice of ribbonwork ceased after this period, and shortly thereafter went into decline.

The Kansas reservation was allotted beginning in 1854, but thousands of acres were intentionally set aside for future generations and future emigration of Myaamia who remained behind in Indiana. Myaamiaki in Indiana continued to gather for dances and adoptions through this period and Myaamiaki in Kansas gathered with one another and other neighboring tribes like our elder brothers the Shawnee for social dancing. Ribbonwork was still worn and created throughout this period, but increasingly Myaamia people began to dress in styles that were not too different from their American neighbors.

Following the end of the U.S. Civil War, all the tribes living in Kansas faced increased pressure to leave the state and remove to Indian Territory. Following the Treaty of Washington in 1867, the Miami Nation began the drawn out process of relocating to a new reservation in the northeast corner of Indian Territory (Oklahoma) that they shared with our younger siblings, the Peewaaliaki 'the Confederated Peoria Tribe.' Once again, forced removal fractured the Miami Nation as some families remained behind in Kansas and had their tribal citizenship stripped from them. The Miami-Peoria Reservation was alloted in 1889 and within 25 years all of the allotted lands lost their trust protections.

Those Myaamiaki who remained in Indiana also experienced a rapid loss of reserve land. By the early twentieth century, the remnants of collective Myaamia homelands in Oklahoma, Kansas, and Indiana passed to non-Myaamia control. In order to survive Myaamiaki moved all over the United

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peepankišaapiikahkia eehkwaatamenki aacimooni- *Continued from page 2C*

States in search of work. As our community became scattered, our knowledge, our language, and our material culture also became scattered.

The vast majority of Myaamia ribbonwork items in museum collections were collected in Indiana and Oklahoma from around 1910 through the 1920s.The provenance of museum collections often have very little information about from whom and where they were collected. Through archival and photographic research, we have been able to reconnect many of these items with known families and in some cases with the individuals who wore them. Yet, the record is silent regarding the specifics of the artists who made most of the ribbonwork in these collections. We know few details about the many myaamiihkwiaki artists from our community who transformed simple strips of ribbon into complex, intricate, and shimmering works of art. We assume that these pieces were the products of women who did not work in isolation and are the collective works of several family and community members coming together to make clothing for relatives.

Oonsaahšinihkwa (Jane Bundy), c. 1877. Oonsaahšinihkwa exquisitely dressed in a ribbonwork wrap skirt, wearing blanket, and moccasins exemplifying the concept conveyed by waawaahsinaakwahki. She was the daughter of Mahkoonsihkwa, also known as Frances Slocum, and the Miami war leader Šiipaakana, also known as Deaf Man. She was an important and powerful figure within the Miami community. She, along with her sister and mother, created the leggings observed by Winter during his visit in 1839, and also probably created this clothing. Photo courtesy of Indiana Historical Society, Indianapolis, Indiana.

maaciihitiinki neemiihkamankwi ‘We Dance the Adoption Dance’

A warm breeze blew through the open windows of the Miami Indian Village Schoolhouse on the Meshingomesia Reservation on morning of Friday June 13, 1873. Pakankia, the oldest son of the Miami band leader Mihšiinkweemiša, sat on a chair before a group of Mihšimaalhsaki ‘Americans’ who had been coming to the reservation nearly every Monday through Friday for the past month. The Secretary of the Interior appointed these men to serve on a commission to record testimonials from Myaamiaki to determine who was eligible to receive an allotment on the nearly 5,400 acres reserved for his band in northern Indiana under the treaty of November 28, 1840. Six years earlier, the Band council had made the difficult decision to pursue allotment of the communally held land into individual parcels in an effort to retain control over these lands. On June 1, 1872, Congress approved, “An act to authorize the Secretary of the Interior to make partition of the reservation to Me-shin-go-me-sia a Miami Indian.”

The commission determined each petitioners’ eligibility by ascertaining whether they had kinship ties to the Miami leader Mihtohseenia, father of Mihšiinkweemiša, and were residents of the reservation at the time of its creation. Pakankia was called back to discuss the role of adoptions. Adopting someone in place of a deceased relative was an important practice for both the mourning process of family and ensuring the journey ahead for the recently departed relative. Pakankia said, “They must make a suit of clothes just as they want them for the person that they adopt. Then they invite the one they want to adopt and when he comes and sits down and they put these clothes on him.”

The making of clothing was a healing process that brought the women of a family together. The joint effort of these women connected the family, the deceased, and the adoptee. The practice of adopting and the making of clothing for adoptees, family, and community members continued for at least the remainder of the nineteenth century within the Miami communities scattered in Indiana, Kansas, and Indian Territory. Essential items of clothing such as mahkisina ‘moccasins,’ wiihkweetiona ‘leggings,’ akootema ‘skirts,’ and waapimotaya ‘blankets’ were all elaborately decorated with peepankišaapiikahkia eehkwaatamenki.

Miami University Myaamia graduates in Spring 2018. All Myaamia students are gifted a graduation sash from the Myaamia Center upon graduating from Miami University. Each sash includes handsewn ribbonwork, silver buttons and embroidery. These sashes are given in honor of their accomplishments, their sacrifices, and to remind them of their ongoing obligations to their people. Photo by Karen L. Baldwin.

The practices associated with adoption are no longer broadly present within the Myaamia community, however the revitalization of ribbonwork has been followed by a revitalization of the significance of ribbonwork items. Ribbonwork embellished clothing and other items serve as significant gifts to honor family and community members. This use of ribbonwork has moved beyond making customary clothing to meeting other community needs in the twenty-first century.

Beginning in 1991, Miami University offered the Miami Heritage Award to Miami tribal members who gain acceptance to the University. Throughout their time at Miami University, these students participate in the Myaamia Heritage Program (MHP), which consists of eight semesters of coursework and considerable amounts of mentoring and advising. The main objective of the MHP is to facilitate the creation of a learning community that mirrors the kinship structure of the broader Myaamia community. Through this structure of family, students study: Myaamia Language & Culture; Myaamia Ecological Perspectives & History; and Contemporary Issues & Sovereignty. In their final year, seniors work on a two-semester capstone project designed to facilitate each student finding their own unique way to give back to the Myaamia community.

Throughout their four years at Miami University, students learn about the changing visual aesthetics of their people over time. Many of them learn how to sew ribbonwork and they proudly wear the t-shirts and other clothing that often has the same geometric patterns printed on it. A few of these students have also begun to have some of these patterns tattooed onto their bodies. Most of these Myaamia students leave Miami University with heightened understanding of the value and importance their community places on ribbonwork. On graduation day, they all are presented with a unique graduation sash made by tribal spouse Karen Baldwin. The sashes are made of red and black wool and include silver brooches and ribbonwork. The sashes are a recognizable testament to customary clothing and the previous peak of ribbonwork artistry, and at the same time they reflect the needs and revitalized identity of a twenty-first century tribal nation striving to educate the next generation. Much like the gifts given to honor adoptees who accepted the obligations of family, these sashes are gifted to new graduates to honor their accomplishments, their sacrifices, and remind them of their ongoing obligations to their people.

Masaanihkiaanki kiinwaapiikahkia ‘We Make Long Threads’

Through the journey of Myaamiaki Eemamwiciki ‘the Myaamia awakening,’ we strive to continue to pick up the threads of knowledge from our ancestors to inform our present and guide us into the future. We also strive to lengthen those left for us by our ancestors. Our continuance hinges on our ability to collectively grasp ahold of the shared strands of the web of our experiences as people over time and carefully add to that web in a way that carries us into the future.

Ribbonwork began as an innovation incorporating new materials and became integral to our identities as Myaamiaki - intertwined with our families, our places, our present, and our future. A visitor to a Myaamia pow wow, stomp dance, or gourd dance would likely see handmade and machine made ribbonwork now using rayon taffeta instead of silk. Yet, as in generations past, this ribbonwork still shimmers as it moves with the rhythms of the life of the community. A visitor would also note that the contrasting geometric abstractions of ribbonwork have also spread to t-shirts, community flags, signs, the covers of publications, and onto the human body in the form of tattoos. Once again, but in new and changing ways, these designs mark our families and our places.

How will the next generation of our people utilize the knowledge of ribbonwork that we have reclaimed and revitalized over the last twenty years? We do not know. All we can do is work to pick up enough of the web that they have something of substance to hold in their collective hands and hearts. We hope that what we pass to them will also provide the opportunity to splice in the lengths of new cordage that they will need in the future.

Footnotes:

[1] Myaamia is the singular form and Myaamiaki is the plural form.

[2] Oxford Handbook citation. Daryl Baldwin and David J. Costa, “Myaamiaataweenki: Revitalization of a Sleeping Language” in The Oxford Handbook of Endangered Languages, ed. Kenneth L. Rehg and Lyle Campbell (Oxford University Press, 2018), 553-70.

[3] In 2001 the Myaamia Center was known as the Myaamia Project. It transitioned to a full research center at Miami University in 2013.

[4] The Myaamia Center applied for and received a 2014-2016 Art Works grant #14-5500-7032 from the National Endowment for the Arts.The myaamia eehkwaasikonki peepaankisaapiikahkia: Myaamia Ribbonwork Project team consisted of Karen Baldwin, Dr. Alysia Fischer, and Andrew Strack.

Peepankišaapiikahkia Eehkwaatamenki 'Myaamia Ribbonwork Exhibit'

By Kara Strass, Myaamia Center, Director of Miami Tribe Relations

peepankišaapiikahkia eehkwaatamenki 'Myaamia ribbonwork' was a museum exhibit open spring semester at the Miami University Art Museum. The exhibit was scheduled to be open through June 13, but the Museum was closed in March due to the coronavirus. This community-curated exhibit explored the history of the artform of Myaamia ribbonwork as well as the process of its revitalization. Through the over twenty-five year process of going into archives to look at Myaamia ribbonwork, community members have been able to learn much about the artform. We now know what makes Myaamia ribbonwork unique as well as the process for making it. Just as importantly, we were able to look at Myaamia aesthetics, a sense of what makes things beautiful in our culture, more broadly and start to understand how ribbonwork is one expression of that aesthetic.

By looking at art that predates ribbonwork, like some pieces that were displayed in the exhibit, we discovered that a Myaamia aesthetic includes geometric diamond patterns. Ribbonwork from the first height of the art form includes specific colors of red, black, and white as well as some blues and yellows. This exhibit explored the idea that the Myaamia aesthetic also includes the idea of waawaahsinaakwahki 'to shimmer,' a central visual effect sought out by our ribbonwork artists. Ribbonwork achieves this shimmering by making your eye shift between the positive and negative space in the designs. By combining ribbonwork with silverwork, Myaamia clothing would have made the wearer shimmer or glow in the light. The exhibit had several pieces of historic ribbonwork that exemplified the patterns, colors, and shimmering that are included in Myaamia ribbonwork.

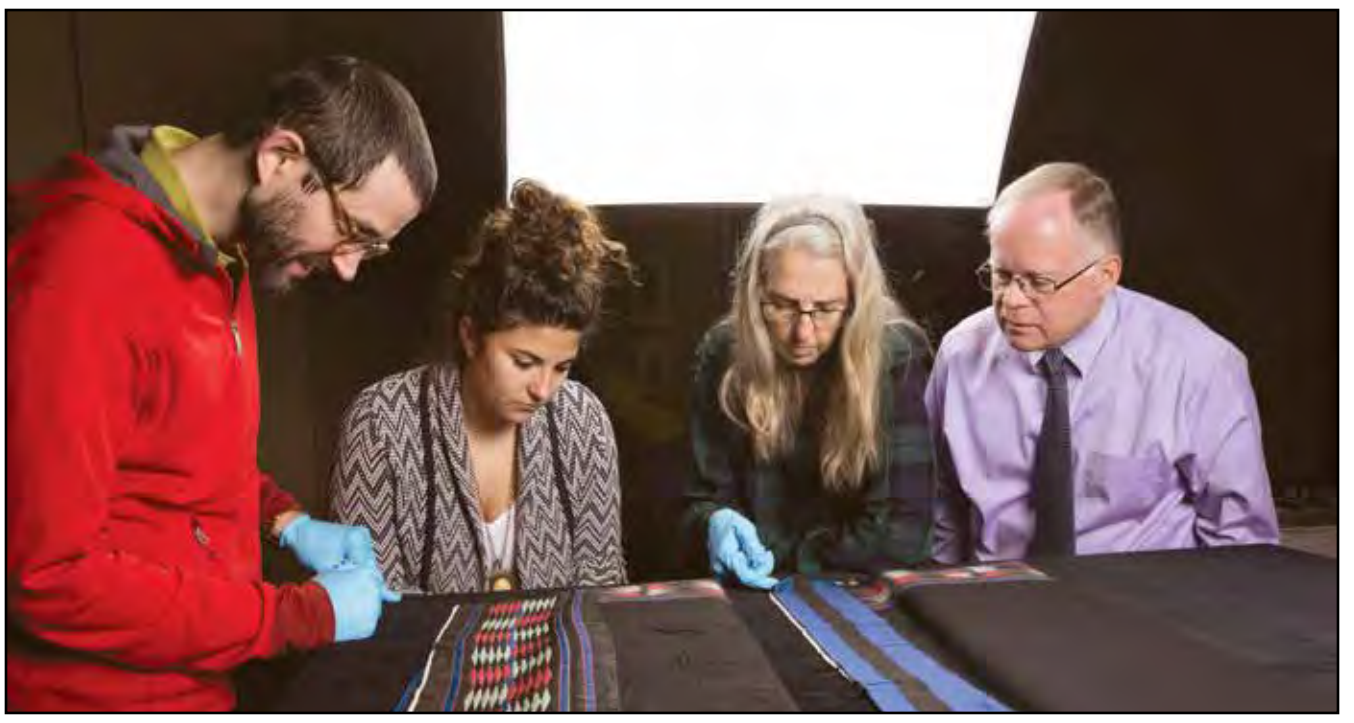
In addition to the idea of shimmering, the exhibit explored four other themes: making, discovery, loss, and family. Through these four themes, the exhibit looked at how ribbonwork is produced; what it has meant for us to temporarily lose possession of our artistic cultural heritage; the joy of discovery and reconnecting with our cultural heritage objects and the techniques necessary to produce them.

By creating a community-curated exhibit, we wanted to move away from museum exhibits that just bring several historic items and put them in cases. It was important to have the historic pieces from archives as we have learned much from them, but more importantly, we wanted to tell the story of Myaamia ribbonwork over time, including today. The exhibit included many pieces of contemporary ribbonwork and photographs of our community to highlight that this is an ongoing process of reclamation.

The exhibit was planned to be a highlight during the Myaamiaki Conference at Miami University on April 18th, 2020. However, the pandemic required the cancellation of the conference and severely limited opportunities for the community to visit the art museum. Because of this, the Myaamia Center is working to create a virtual video tour of the exhibit. When complete, the video will be uploaded to the Myaamia Center YouTube Channel and that upload will be announced on the Myaamia Center and Miami Tribe's social media pages and websites. The Miami University Art Museum currently has a very nice blog post about the exhibit at https://blogs.miamioh.edu/myaamia-ribbonwork/.

In addition, we would love for ribbonwork practitioners to share images of their completed or ongoing pieces of ribbonwork with the community. Please submit photos, with descriptive text and how the artist wishes to be identified, to Kara Strass at strasskl@miamioh.edu. We will also be sharing about the exhibit online with the upload of the virtual tour. Watch for updates and uploads on the Myaamia Center Facebook page, and on Tribal social media.

mitemhsa ahkolayi 'woman's blanket/robe/shawl.' Likely made by Oonsaahšinihkwa and Kiihkinehkiišwa for their mother Mahkoonsihkwa 'Frances Slocum.' This could be worn in a variety of ways: by doubling over the top portion of the material (where the buttons stop) and draping over the wearer's shoulders; over one shoulder and pinned under the armpit; or wrapped around the waist and folded at the beltline. The brown ribbons on this shawl were originally black but have faded. The underlying wool appears as the central line of black diamonds on the bottom. The silver buttons forming two different repeating patterns are not tarnished, but at the time of making would have glittered in the sunlight. This beautiful shawl underwent conservation in 2008 and if you look closely you can see new pre-tarnished buttons and stitching repair on some ribbons. Photo by Andrew J. Strack.



Working as co-curators, the exhibition planning team for the Peepankišaapiikahkia Eehkwaatamenki 'Myaamia Ribbonwork' Exhibit at the Miami University Art Museum had a Myaamia dream job, handling ribbonwork made by Myaamia hands many generations before. The curation team included, left to right, George Ironstrack, Assistant Director of the Myaamia Center, Kara Strass, Director of Miami Tribe Relations at Miami University, Karen Baldwin, Special Projects Researcher for the Miami Tribe Cultural Resources Office and Dr. Robert Wicks, Director of the Miami University Art Museum. The exhibit was open until June 13, 2020. Photo by Scott Kissell, Miami University Communications and Marketing.

ataahsema neehi mahkisina 'leggings and moccasins.' Pictured at left, these were made by the family of Mihšihkinaahkwa 'Little Turtle' and are seen, in the photo above, worn by his second great-grandson Waapimaankwa 'Anthony Rivarre' in the photo. Seated on the left in this photo is Kiilhsoohkwa, Waapimaankwa's mother. Kiilhsoohkwa may have been one of the seamstresses who made these beautiful works of art. These are a rare surviving example of complementary leggings and moccasins. They demonstrate how the geometric designs on the moccasin flaps blend with the designs on the legging flaps and cuffs. It is not known how these objects left Kiilhsoohkwa's family, but in 2000 a guest brought them on the television show Antiques Roadshow. Shortly after, they were purchased by the Bata Shoe Museum in Toronto. This exhibit marks the first time our community has been able to view these objects in person. Photo by Scott Kissell, Miami University Communications and Marketing. Photo at left by Scott Kissell, Miami University Communications and Marketing. Photo above, courtesy of National Museum of the American Indian, Smithsonian Institution.

A Made for TV-Style Crime Probe Into the Looting of Ancestral Remains

By Mary Annette Pember, Indian County Today - Reprinted with permission.

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'If people started looting our pioneer cemeteries, folks would have something to say'

By Mary Annette Pember
indiancountrytoday.com

Officer J.P. Fulton paused suddenly during his presentation to the Miami Tribe of Oklahoma. His voice seemed to catch in his throat as he described finding a criminal's great stash of Indigenous remains during the four-year investigation leading up to the State of Ohio's first Native American Graves Protection and Repatriation Act prosecution.

He ran his hand over his face and looked away, embarrassed over his show of emotion. Although he often speaks to citizen groups about his police work, he was unprepared for the spiritual and emotional epiphany of describing his role in this case before a group of Native people.

"It was as though my heart was speaking to their hearts," Fulton said.

Here, at last, were people who understood the nameless force that drove him, kept him up at night and wouldn't quit him until the ancient ancestral remains were repatriated.

Although his investigation began in 2013 and was prosecuted in 2016, the remains, considered ancestors by the Miami tribe, were not placed in the tribe's hands until the summer of 2019.

Fulton, special agent for the Norfolk Southern Railway Police based in Jackson, Ohio, initiated and conducted the investigation, pushed for prosecution and waded through another two years of bureaucratic red tape in order to ensure the ancestors bones were repatriated to proper tribal authorities. Ohio and Indiana are the traditional homelands of the Miami tribe who were relocated to Oklahoma in 1846 during the Indian Removal Act; they are among the closest federally-recognized tribes to the region.

Fulton conducted the entirety of this work as a volunteer.

The case gained national recognition in 2016 when media reported Ohio's first time prosecution under the repatriation act. In a 2017 press release, the U.S. Department of Justice lauded federal investigators for their role in the case. Although he played a primary part in the investigation, Fulton's name was not mentioned.

His mysterious crusade seemed lost to obscurity.

Over the years, Fulton has remained generous regarding the lack of recognition, mostly grateful that he has been able to "do something for the people, [Native people]," in his words.

Earlier this month, however, Miami leaders invited him and his wife, Kristyl to tribal headquarters to share the story of the investigation.

After the presentation, Chief Douglas Lankford presented Fulton with a medal and a Pendleton blanket. The medal, according to Lankford, is a high honor only presented to those who've done special things for the Miami Nation; Fulton is the 13th person who has received the medal.

"You have served the Miami Nation and the entire Native American community. We show our respect to you," Lankford said.

"You are always welcome here," Lankford said as he embraced Fulton.

"Had it not been for Officer Fulton, this case never would have gone to court; the remains wouldn't have been repatriated," said Julie Olds, Miami Cultural Resources Officer.

"He was put in a place and given the heart and drive to do this thing; it's an incredible story," she said.

"Now, it's our responsibility to promote and further this story, ensuring people recognize that sacred places continue to be desecrated; they need our protection," Olds said.

I first learned about this case and the unknown role played by Fulton in 2016; I wrote about it in 2017 for the short-lived print magazine published by the Oneida Nation of New York owned Indian Country Today Media Network, the previous iteration of Indian Country Today. Only available to a handful of print subscribers, the magazine story seemed to languish. In looking back, I wonder if there were larger forces at work, waiting for the ancestors to finish their journey.

Here, at last, is the quixotic story in its entirety.

If the tiny town of Jackson, Ohio, is known for anything today, it is for its high unemployment rate and high levels of drug-related crime. The hills and hollers of this scenic and remote edge of Appalachia in southeastern Ohio share the unfortunate economic and social fate of much of rural America, but barely hidden under its crumbling downtown and surrounding area is the virtual entirety of human history in North America, from the end of the Ice Age until today. Evidence of human habitation began here about 14,000 years ago, when Indigenous peoples were drawn to this lush land. The rich archaeological record of the waves of human change, adaption and decline over that great expanse of time is all here, deposited under the soil along the river banks and forests of this prosaic place.

Unfortunately, the precious pieces of the great spiritual and physical drama that played out here are largely unprotected by law or local culture. The remains and artifacts of the ancestors who lived here are viewed in terms of cash value. Generations of European settlers have made a hobby and business of digging and pillaging the past, regarding Indigenous remains as merely part of local fauna, to be consumed at will.

This story begins with a tough-minded cop driven, sometimes by a force he can't explain, to solve a crime hardly considered a crime in this corner of Appalachia. The other players in this drama include a few deliciously shady characters — some feared by their neighbors, others hapless and almost comical. Officer J.P. Fulton calls it the most remarkable case of his law enforcement career, an investigation that was circuitous and riddled with coincidences that seemed directed by an unseen hand.

An Unseen Hand

Although six years have passed since Fulton discovered Mark Beatty's awful cache of human remains, the seasoned cop must pause briefly to compose himself when he speaks of what he saw one day in 2013. It started with an ominous warning from Beatty: "You aren't going to like this at all."

There was no way those words could prepare Fulton for what was inside the coffee container Beatty was holding: a perfectly formed tiny skull rested atop a small pile of bones. This macabre tomb had been stashed outside Beatty's home; nearby were scores of black, plastic garbage bags, some full of aluminum cans and others containing eight sets of human remains.

"It's a baby," Beatty said of the contents of that red, plastic container. A little girl. It was one of several sets of ancient Indigenous female remains he'd purchased from three men who had dug them out of a rock shelter on private property that includes the Salt Creek Valley part of the Jackson community.

Were it not for the greed of Beatty and a couple of small-time thieves, we might still be oblivious to the defenseless treasures that lay under our feet, crying out for our protection. The sacrilege committed by them was so horrific that it sparked outrage among local and federal authorities and focused much-needed attention on this ghoulish practice, one that has been ignored for far too long, a practice that will destroy a treasure of global importance if left unchecked.

Tied to Something Deeper

News stories about the case first emerged in August 2016. Terse and factual, the reports only hinted at the complex story that had played out.

The facts are these: in 2015 and 2016, Beatty and three other men were prosecuted under the Native American Graves Protection and Repatriation Act for selling Native American remains. This was the first time the law had been enforced in the state of Ohio. Reports explained that although protection and repatriation act doesn't cover looting on private land, it does forbid the sale and trafficking of remains and artifacts collected during such actions.

Mary Annette Pember, a member of the Red Cliff Tribe of Wisconsin Ojibwe, is an independent writer and photographer based in Cincinnati, OH. AM Photo.

Officer J.P. Fulton, photographed at the Siipiihkwa Awiiki during his visit to Myaamionki in October, 2019. Photo by Mary Annette Pember.

David Skeens, his brother Brian, and Toby Lee Thacker from Jackson County, Ohio, were charged with unearthing remains and artifacts and selling them to Beatty. All four pled guilty of trafficking in Native remains and artifacts. Beatty was sentenced to three years of probation, including three months of home confinement, fined $3,500 and ordered to pay $1,000 to the Miami Tribe of Oklahoma for reburial of the remains. He was also ordered to perform 100 hours of community service in a program protecting and promoting Native Americans, and must also pay to publish an advertisement warning others against committing similar crimes. David Skeens was sentenced to 30 days in jail, one year of supervised release and ordered to pay $1,000 in restitution.

The FBI issued a press release lauding the work of their agents, as well as that of the Jackson County Sheriff's Office, the Assistant U.S. Attorney, a ranger at the Hopewell Culture National Historical Park, and researchers and archaeologists who helped conduct scientific testing.

The news reports and congratulatory press releases, however, omitted the most fascinating element of this story, which is that without the dogged work of a volunteer backwoods

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A Made for TV-Style Crime Probe...

By Mary Annette Pember, Continued from page 5C.

lawman, it would never have been investigated or prosecuted. Fulton is a former investigator for the Jackson County Sheriff's Department, and sometimes volunteers with the short-staffed sheriff's office, helping out where and when he can.

His "kin," as they say here, have lived in the region for generations. He and his family have always identified as "Appalachian Indian," a regional term understood to include heritage in several tribes, including Cherokee and Saponi. Fulton makes no formal claims of tribal membership, and he and his family simply call themselves "Indian. "

An avid outdoorsman, he has wandered over and hunted this land all of his life, and, regardless of what his DNA may or may not show. Fulton is clearly tied by something deeper than mere residence to the rolling hills and hollows of this place. His blood is in the land and he is driven to care for it, and to protect it.

He knows that the ancestors buried in this ground are his kin, regardless of who they were or when they passed. When asked what drove him to spend countless unpaid hours investigating this crime he said, "You know, to some people, there is no difference between ancient Indigenous remains and that rock there," he says, pointing to a stone. "But for me ..." His words trail off as he gazes into the distance.

Putting Down Some Tobacco

In the fall of 2016, Fulton walks me back through the investigation and guided me to the ancient remote rock shelter where the remains were looted. The steep and treacherous climb down to the shallow cave is guarded by wild, thorny, rose bushes that threaten to rip off my clothing, and manage to untie the laces of my hiking boots several times. In order to save my old-lady knees, I finally have to sit and clumsily slide down the steep descent to the shelter where the remains had rested for at least 4,000 years. Nestled into the side of a huge rock outcropping, the site seems a perfect sanctuary. The flat terrace, with its rock overhang, offers protection from rain and provides a broad view over a valley through which a small creek flows.

"This is where they dug up my kin," Fulton says. It is clear that huge, ragged holes had recently been dug into the earth, holes described by the Columbus Dispatch as "Volkswagon-sized." When Fulton discovered this crime scene, it was littered with shovels, picks, sifters and trash left behind by those who had desecrated the area.

I put down some tobacco, as I have been taught as an Ojibwe woman, and offer up a silent prayer.

"Thank you," Fulton says quietly. "That should have been done here a long time ago."

Together we look out over the creek silently, contemplating the violation we were witnessing. After some moments of quiet reflection, he tells me how he came to know about the looting here, property once owned by his childhood music teacher. Back in 2012, the teacher contacted him, complaining about men digging down by the creek on her property. "I knew they were likely digging for artifacts," he says. "I encouraged her to file a report with the sheriff, who wrote it up as a simple trespassing report."

Digging for and collecting ancient Indigenous remains and artifacts is a long-standing pastime in this artifact-rich region, and Ohio has no law protecting graves or abandoned cemeteries on private land. The enactment of the federal Repatriation law and similar laws in nearby states such as Kentucky, however, has driven serious looters and collectors underground, to trade and sell on the black market. "Old-timers around here have told me that they used to dig up Indian skulls by the bushel basket," Fulton says. "They don't understand why there's a fuss over it now."

Fulton knew that the trespassing complaint would drop down a bottomless well. "The sheriff's office is busy and I knew the report would likely go to the bottom of the pile," he says, "so I asked if they minded me looking into it." Thus began four years of what he describes as a chess game that alternately nagged at him and fascinated him.

'It's Going to Flip Your Damn Head'

Fulton, late 30's and wiry, is old-style police; he runs quiet and close to the ground. He has a canny knowledge of local culture and people and an investigator's instinct that seldom fails him, so he kept his eyes and ears open for any leads to the looting on the teacher's property.

The first lead came one afternoon in February 2013, while he was doing some routine volunteer duty, providing security for a sheriff's office crime scene investigation. Brian Skeens, who lived in a nearby trailer with his brother and some other men, ambled over to Fulton's car to chat and smoke a cigarette. Fulton recognized Skeens and recalled that he and his brother had a checkered history of contacts with law enforcement.

Fulton casually brought up the subject of ancient human remains buried in the area, and said he'd heard a rumor that a human skull had been found nearby. "Skeens expression changed ever so slightly. I could tell he was nervous," Fulton says now. He asked Skeens if he'd heard of anyone who liked to dig up or collect artifacts.

"Now that you mention it, maybe I do know of a few folks," Skeens said. Fulton explained that he was Appalachian Indian and was very interested in finding and returning any skulls that may have been excavated. (Fulton believes his frequent use of what he calls his "Indian card" may have frightened some of the criminals in this case into greater cooperation: "Some of these guys are a little bit afraid of some sort of bad medicine or spiritual payback for what they do.")

Skeens told Fulton he'd heard talk at a local convenience store about a man named Kenny who might be involved, but could only partially remember his last name. Skeens's description of this Kenny sounded familiar to Fulton, who knew his possible suspect lived nearby.

Shortly after speaking with Skeens, Fulton stopped by to talk to Kenny, who was clearly agitated to have a lawman knocking on his door. When he learned that Brian Skeens had implicated him, he blanched and begged Fulton not to tell Skeens that they had talked. "I'm scared to death of [the Skeen brothers]," Kenny explained. "I'm gonna tell you some shit that's gonna flip your damn head right now!"

He told Fulton the Skeens dug up remains and sold them to a man named Mark, who drove a white Chevy truck. Kenny had heard one of the Skeens brothers drunkenly bragging about their finds and subsequent sale at a nearby bar.

Fulton began to work his leads. He contacted the Ohio Historical Society Archaeology Survey about any permits or licensing they might have issued for digging. The survey reported that there was no existing database for such information. Next, he went looking for the white truck. "I thought there couldn't be that many white Chevrolet trucks in the area registered to men named Mark," he says. He was wrong. There were over 600 such registrations. Undeterred, Fulton worked other leads for the next few months, talking with people known to collect arrowheads and artifacts, but nothing led him to the mysterious Mark with the white truck. At last, he decided to go undercover. Wearing street clothes and a bone hair pipe necklace, he went into a local bar that had been mentioned by several of the people he'd interviewed during his investigation. He sat at the bar and ordered a beer. He then took out a large arrowhead he'd brought along and began spinning it on the bar. Almost immediately, one of the bartenders approached and asked about the arrowhead. Fulton chatted with the bartender, asking if he knew how someone might purchase an ancient skull in the area. The bartender said digging up remains was illegal, but if he was truly interested, he should talk to a man named Cat.

Fulton had only that name to go on, but by asking several of his contacts, he learned Cat's address. Plus, Cat's blue-green van had been spotted near the digging site.

Another cold call from the lawman. Another set of evasions, guilty denials and a new lead from Cat coughed up to avoid trouble. A man named Mark—Mark Beatty.

'I'm Not A Bad Guy'

Later, Mark Beatty seemed shocked to see a police officer on his front porch. Fulton had located his address and had been elated to see a white Chevrolet truck parked in his driveway. Fulton brought up collecting human remains, Beatty said he was innocent. However, he did hunt and collect arrowheads all of his life. He insisted he had nothing to do with the remains.

Could Fulton take a look around his house? Beatty said no, the place was a mess. Fulton reassured him he'd seen 'most everything.' Beatty invited him inside.

Beatty hadn't been lying about one thing: his house was a mess of clutter, and the floors were littered with dog feces. Beatty was obviously a man who lived alone. According to public court sentencing transcripts, Beatty has struggled with addiction issues for several years. Fulton looked around for a few minutes, and then Beatty led him to a room where he kept a large collection of artifacts. Fulton put Beatty at ease by feigning an interest in collecting artifacts. Beatty started to relax and proudly showed him some of his prized items, such as arrowheads and pottery shards.

"Finally I told him that his name had come up several times during my investigation about remains," Fulton says.

At this, Beatty's lower lip began to tremble. "I'm not a bad guy, you know," he told Fulton.

"I put my hand on his shoulder and told him I could see that," Fulton recalls.

Mahkisina meehkintiinki - In October 2019, the Miami Tribe invited Officer J.P. Fulton (seated at far right) for a visit to the Tribe's headquarters for the purpose of hearing his report on the completed Jackson County, Ohio NAGPRA criminal case. During the visit Officer Fulton was invited to play a game of mahkisina meehkintiinki - moccasin game- with visiting Ojibwe writer Mary Annette Pember (kyaatooki - she is hiding it) seated at left. Others enjoying the challenge were Chief Doug Lankford (seated far left), George Ironstrack and daughter Mirin (seated center), and Joshua Sutterfield (standing far right). Photo by Doug Peconge.

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A Made for TV-Style Crime Probe...

By Mary Annette Pember, Indian County Today - Cont. from 6C.

Kweehsitaatiiciki - In October 2019, members of the Miami Tribe Business Committee gifted Officer J.P. Fulton for his work in closing a NAGPRA criminal case in the Tribe's homeland area of Jackson County, OH. A special agent for the Norfolk Southern Railway Police based in Jackson, Ohio, Officer Fulton initiated and conducted the investigation of looted human remains and funerary objects. Pictured from left to right; Miami Tribe Second Councilperson Scott Willard, Chief Douglas Lankford, Officer J.P. Fulton, Miami Tribe Second Chief Dustin Olds and Secretary-Treasurer Donya Williams. Photo by Doug Peconge.

Close Encounters of the Bizarre

For Fulton, the rest of the visit took a turn for the bizarre. Inside the cramped, messy abode a story began to take shape under Fulton's determined probing, cajoling and appeals to his Native heritage. At one point, Beatty provided a digital camera with photos of him, the Skeen brothers and Thacker digging at the dig. Beatty admitted that he had some remains, but was reluctant to show them to Fulton. "You do have to understand one thing about this," he said. "I want you to believe me, in no way am I desecrating these things."

Fulton asked if Beatty would let him see the remains. Beatty insisted that they weren't at his home. "I have them hid somewheres else," he said.

During several visits with Beatty over the next few days, Fulton slowly drew the truth out of him. Beatty told him that although he had no formal training, his avid interest in archaeology led him to read several books about the subject and collect artifacts for years. He had always longed to try out his knowledge on some actual remains, but had little money to indulge his lifelong passion. But then, a few months prior, he twice won the Ohio Cash Explosion state lottery. Beatty said he'd purchased many arrowheads from the Skeens brothers in the past, and when the Skeens heard he'd won some money, they offered to sell him several sets of remains and take him to the digging site. Proudly toting his amateur "archeology kit" he examined the rock shelter and remains. Beatty told Fulton that his main goal had been to study the remains rather than profit by them.

"I think Beatty maybe has a high school education and here he was trying to do cranial metrics on these remains," Fulton recalls.

Several of the bones in Beatty's collection were later determined to be those of cows according to Fulton.

"The Skeens knew he had money to spend on bones so they convinced him to buy a number of bones presented as ancient human remains," Fulton said.

Beatty purchased the remains of eight people; all females — two adults and six children — as well as the remains of a dog. He paid the Skeens between $4,000 and $5,000. According to Beatty, the Skeens uncovered at least 14 skulls and sets of skeletons at the shelter.

On April 25, 2013, Fulton informed the county prosecutor of his investigation and made one of his last visits to Beatty's home. That's when Beatty led him to the side of his house, where he'd stashed the remains in garbage bags. And that's when he revealed the shocking contents of that coffee can. "That's it, buddy; it's all I have," he told Fulton.

Beatty also drew a map leading to the exact location of the rock shelter. He insisted that the Skeens brothers had reburied the unpurchased remains there, but Fulton doubts this. The remaining skeletons and skulls have not been found.

Although Beatty gave Fulton the remains in April 2013, he was not charged with a crime until June 2015.

A Loss of Something Sacred

For the next two years, Fulton pushed his case forward, learning as he went along, jumping through jurisdictional hoops and requirements in order to get the crime prosecuted. Before taking on this case, he knew little about laws governing the looting and selling of ancient human remains. He soon found that local and state authorities also had limited information or expertise in the subject and seemed unwilling to take on a case that demanded extensive background work and would likely only result in misdemeanor charges. Fulton soon realized he was on his own, but fueled by his outrage over the desecration of his kin's graves and the apparent lack of laws governing such actions, he moved forward, determined to call attention to the disrespectful nature of what many folks in the region consider a hobby.

His research led him to Chief Ranger Rick Perkins of the nearby National Park Service's Hopewell Cultural Historic Park. Although Fulton's case wasn't in his jurisdiction because it didn't involve federal land, Perkins quickly jumped on board to help Fulton. "I am passionate about preserving our past in the way that it should be," he says. "Honestly, it's just plain wrong to be digging people up and selling them. If these remains had been of European or African American descent, there would have been an unbelievable public outcry."

Since the repatriation law is a federal statute, Perkins explained to Fulton that the crime would have to be prosecuted by the U.S. States Attorney. They took their information to the office of the U.S. District Court for the Southern of Ohio Eastern Division. Officials decided to pursue the case and assigned Michael Marous, Assistant U.S. Attorney who guided the case through the many requirements of the repatriation law.

Under the repatriation law, damage costs to the rock shelter had to be determined by an expert. Ann Cramer, archeologist at Wayne National Forest, was brought on to assess the archaeological damage. She went to the site, and estimated that the havoc wrought by reckless digging amounted to about $180,000.

Beatty and his attorney, however, had some surprising challenges to charges lodged under repatriation law.

"One morning I was at home drinking coffee and looking out the window when I saw Mark Beatty put something in my mailbox and drive away," Fulton said.

Troubled that Beatty knew where he lived, Fulton cautiously approached the mailbox.

"I got a shovel handle from the barn and opened the lid to the mailbox," he said.

Beatty had delivered a magazine article cautioning that not all ancient American remains could be considered those of Indigenous peoples.

Beatty later called Fulton. "He said, them bones ain't Indian at all!"

The protection and repatriation act requires proof that remains are tied to contemporary Native tribes. Team Fulton soon learned that Beatty and his attorney were challenging this connection.

Prosecutors needed a DNA connection between the remains and contemporary tribes. For that, they enlisted Nancy Tatarek, associate professor of Anthropology at Ohio University and researchers from Washington University, who contributed much of their expertise pro bono. Their work tied the remains through cranial metrics, cultural practices and DNA to a number of contemporary tribal lineages.

The DNA samples from two of the ancestors looted from Jackson, Ohio, were examined by molecular anthropologist Brian Kemp, then associate professor at Washington State University and now an associate professor at the University of Oklahoma. Kemp compared the two samples with the approximately 5,000 DNA examples from various Indigenous North American people that are available to researchers today.

He found that the ancestors shared genetic material matching individuals from the Quapaw, Creek and Iowa tribes, an individual from the Brazilian Amazon region as well as one prehistoric sample from a site in Illinois.

Ohio is rich in archeological sites and was once home not only to contemporary tribes such as the Miami and Shawnee but also several mound-builder civilizations, including the Adena, Hopewell and Fort Ancient cultures. Before these, the Archaic peoples, whose cultures date all the way back to the end of Ice Age, also settled the area, most likely drawn by the area's rich deposits of flint used to create tools and weapons. The remains unearthed at the rock shelter were likely from the late Archaic era, a period that spanned a period 3,000 to 5,000 years ago.

The late Archaic era was a time of pronounced population growth which likely accounts for the relatively large number of remains and artifacts unearthed from this period. These people were also among the first to begin burying their dead in small cemeteries, often choosing locations with high broad views of the landscape like that of the Sour Run Road spot.

Folks of the late Archaic era were likely among the first people to begin cultivating crops. They began to create more elaborate burial practices and often placed important items next to the dead, such as stone scrapers, bone awls and needles for women and stone spear points and elaborately carved bird stones which may have functioned as counterweights to the atlatl for men. The atlatl, one of humankind's first mechanical devices, is a spear-throwing device that predated the bow and arrow. Other bodies, perhaps medicine people, were buried with shell gorgets, which are large pendants, or the jawbone of bears drilled for use as masks.

These burial related artifacts are highly prized among collectors, who are known to pay high prices and ask few questions about the origin of such objects.

As Fulton learned about the impunity under which collectors and looters operate, his outrage grew; he dug in his heels and focused on bringing the criminals to justice. His dogged determination grew infectious. Soon state and federal prosecutors got on board. He also got support from other experts in archaeology and anthropology in academia and in the public and private sectors. These experts were eager to draw attention to the damage grave looters and artifact hunters do to important archaeological sites in Ohio as well as the dearth of laws in the state protecting these areas.

Today, there are no federally-recognized tribes in Ohio. This may explain the lack of awareness about the disrespectful aspect of looting, according to Tatarek and other experts who helped Fulton make his case.

Jarrod Burks, director of archaeological geophysics for the consulting firm Ohio Valley Archaeology, told Cantonrep.com, "I bet, if people started looting our pioneer cemeteries, folks would have something to say about it." Native artifacts from Ohio are popular in trade shows across the Midwest, and selling them can be quite lucrative.

"It is a major problem. If you're on your own land or have permission, you can dig stuff up. You can put it on the mantel," Bradley Lep-

Continued on page 8C

Myaamia Art Added to Entrance of Wiikiaami Room at Miami University

Staff Article

Over winter break, Miami University added a vinyl image to the outside of the Wiikiaami room in Armstrong Student Center. The image, which was created from the painting 'Wiikiaama' by Julie Olds, shows the frame of two wiikiaama with a sunrise in the background while cranes fly overhead.

The Wiikiaami Room concept was designed by architecture students as part of an architectural design studio in 2009, prior to the construction of the new Armstrong Student Center. The students felt strongly that the student center should have a space dedicated to the relationship between the Miami Tribe of Oklahoma and Miami University. It incorporates several elements of a wiikiaami, including the room's round shape and an entrance from the East. The decorative wood inlay, created by Myaamia artist Jody Gamble, uses a Myaamia ribbonwork pattern. The room's display cases highlight Myaamia language, culture, and art and show multiple ways students engage with Miami Tribe activities.

The image placed on the outside of the room was chosen to help visitors to understand what a wiikiaami is and also provide additional visual elements to the outside of the room. The Wiikiaami Room can be reserved by Miami Student groups and is often used by the Myaamia Center when doing educational sessions. Myaamia Center students and staff also use the room for weekly stomp dance practices. The Wiikiaami room continues to serve as a physical reminder of the ongoing relationship between the Tribe and University, which will be 50 years old in 2022.

During the winter break an image, taken from a Myaamia painting, was installed outside the Wiikiaami Room inside Armstrong Student Center at Miami University. To learn more about the Richard and Emily Smucker Wiikiaami Room, visit https://miamioh.edu/miami-tribe-relations/campus-activities/wiikiaami-room/index.html. Photo by Jonathan Fox, Myaamia Center.

A Made for TV-Style Crime Probe...

By Mary Annette Pember, Indian County Today - Continued from page 7C.

per, curator of archaeology at the Ohio History Connection told Cantonrep.com. "The only problem is when you sell them."

The team of scientists, police, prosecutors and others involved in Fulton's case resolved to charge the men under the protection and repatriation law in order to send a message about the need for better state and federal laws protecting ancient burial sites and artifacts. "They could have easily been charged with trespassing and theft, and likely would have received harsher sentences, maybe even jail time," says Perkins. "[But] as a team, we agreed that charging them under the repatriation law would really open up a window for people to see how important it is to revise this law that only allows authorities to charge criminals who are looting graves and stealing artifacts with a misdemeanor offense." Several media sources, including USA Today, featured stories about the case after the defendants were sentenced. Fulton says Beatty (who declined to be interviewed for this story) complained to him, "You made me the poster child for grave looting!"

Not Quite Finished

In the judgement of the case, the remains were supposed to be given to the Miami tribe for repatriation. Held up by bureaucratic red tape for two years, however, they languished in a Jackson County Sheriff's storage room until July 2019.

According to Fulton, the sheriff's department personnel joked that the office's electronics weren't working properly since the remains were stored there.

"It got to be more than a joke with them; the sheriff had a heart attack. My back went out really bad during that time too," Fulton said. "It was like those ancestors wanted me to finish my business."

Although the remains were evidence in a criminal prosecution, they were considered to be the private property of the land-owners at the time from where they were originally stolen. Fulton's music teacher had since sold the land but she was considered the owner of the remains.

Fulton approached her several times about turning the remains over to the Miami tribe but she demurred.

"Her adult son thought they might be worth money; she thought her grandson might want to use them in a boy scout project," Fulton said.

During his last visit, the teacher noted that Fulton had a truck. "She said, 'You know I have some costumes and stuff stored over in Athens that I need brought here for our school performance;' I drove over to Athens, about 20 miles away, and delivered her costumes," Fulton said.

"Finally she said, 'Okay, just give me the paper; I'll sign it.'"

Several other legal documents and signatures later, Fulton contacted the Miami tribe in July 2019. Doug Peconge, community program manager for the tribe, picked up the remains.

According to Olds, the Shawnee Tribe in Oklahoma will assist in a private reburial ceremony in the near future.

Ben Barnes, chief of the Shawnee Tribe, said, "While we would have liked to have seen a stiffer sentence, we appreciate how this effort brought attention to the crime of robbing human graves. These people think they aren't causing any harm [by digging]. Ohio needs stronger laws to prove otherwise."

According to public court documents, Federal Judge Edmund Sargus, Jr., who sentenced Beatty, expressed surprise that the crime was a misdemeanor.

"Whether it was someone who was buried last week or if it was someone buried 1,000 or 5,000 years ago, human remains are sacred," Judge Sargus said during Beatty's August 2016 sentencing. "We all sense that they are not to be disturbed. And this is true for everyone who has walked on this country, and that's the way it should be."

During his presentation in Oklahoma, Fulton joked about asking himself during the many successful turns in the investigation, "Am I really this good?"

Perhaps it was more than his skill as an investigator that guided him.

He looks back in wonder over the sense of purpose that drove him during those years. "Maybe those ancestors just really wanted to be brought back home," he said.

Fulton's dream is that the remains could be returned to their original resting place, but he knows that's impossible. Without protection, they would likely be looted again.

The Jackson County land where the rock shelter is located was recently sold. The fate of the ancient site is unknown, so Fulton remains watchful, because his kin are buried there.

Mary Annette Pember works as an independent journalist focusing on Indian issues and culture with a special emphasis on mental health and women's health. Winner of the Ida B. Wells Fellowship for Investigative Reporting, Rosalynn Carter Fellowship for Mental Health Journalism, the USC Annenberg National Health Fellowship and Dennis A. Hunt Fund for health journalism she has reported extensively on the impact of historical trauma among Indian peoples. She has contributed to ReWire.News, The Guardian, The Atlantic and Indian Country Today. An enrolled member of the Red Cliff Band of Wisconsin Ojibwe, she is based in Cincinnati, Ohio. See more at MAPember.com.

Note: This story originally appeared on Indian Country Today on October 20, 2019.

VISIT THE NEWS PAGE ON FACEBOOK AT AATOTANKIKI MYAAMIAKI

Miami Tribe Representatives Attend 2019 WEWIN Conference

Staff Article

Miami Tribe representatives traveled to Alpine, California in July 2019 to attend the 15th Annual Women Empowering Women for Indigenous Nations Conference (WEWIN).

The WEWIN Conference was established to strengthen and sustain tribal cultures for the benefit and destiny of the children; to educate about tribal cultures, the history of native people and the inherent rights we exercise for the good of our people.

Miami Tribe attendees were Secretary-Treasurer Donya Williams, Tribal Historic Preservation Officer Diane Hunter and Tribal Member Jennifer Schuler. Secretary-Treasurer Williams was previously honored by WEWIN with the organization's Life Time Achievement Award.

The event was co-founded by the late Cherokee leader Wilma Mankiller.

Miami Tribe WEWIN Conference representatives, left to right: Miami Tribe member Jennifer Schuler, Miami Tribal Historic Preservation Officer Diane Hunter and Secretary-Treasurer Donya Williams.

aatotankiki myaamiaki
MIAMI NATION NEWS
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Toopeeliciki: Highlighting Accomplishments and Honors Bestowed on Miami Citizens!

Myaamia Citizen Katy Strass Hired in Dual Role With LaFontaine Arts Council

Reprinted with permission - Huntington County Chamber

Reprinted with permission from the Huntington County Chamber of Commerce.
Originally Posted: Thursday, October 17, 2019 at huntingtoncountychamber.com

Pathfinder Services, Inc. and LaFontaine Arts Council, in their collaboration to create the Huntington Arts & Entrepreneurial Center in downtown Huntington, have named Katy Strass to a dual role as director of the Arts Center and future executive director of the LaFontaine Arts Council.

"As an artist, educator, and active member of the community, Katy was a clear choice for the role of director of the new Arts Center," says John Niederman, president and CEO of Pathfinder Services. "She is motivated in seeking new opportunities to develop artists through different creative mediums with the abilities of our clients in mind."

The Huntington Arts & Entrepreneurial Center, located in the Odd Fellow Historic Buildings, is a multi-purpose community arts center that will serve people of all ages and abilities as they pursue their interests in the arts. Work is being done on the center as the capital campaign continues, with the goal of opening to the public in early 2020.

Debbie Dyer, current executive director of the LaFontaine Arts Council, is retiring at the end of 2019. She says that through the collaboration, it became obvious that the executive director role and the Arts Center director role should be combined and that Strass was the right person for the job. "Katy has been an active council board member and understands the intricacies of the organization, which makes it a bit easier for me to hand her the reins of this organization that I love. I have no doubt that Katy will further the LaFontaine Arts Council's mission of expanding the arts in our community as well as continuing our successful Arts in Education programming."

Strass, a Huntington resident, earned a Bachelor of Fine Arts degree from Indiana University. She has served on several boards, coordinated community events, and volunteers for several organizations.

"This is great for Huntington on so many levels … renovating historic buildings, improving the downtown, offering space to artists of all abilities, and so much more," says Strass. "I am so excited to be part of the expansion of the arts in my community."

Strass is currently serving in the Arts Center director position and will take over the LaFontaine Arts Council executive director position on January 1, 2020.

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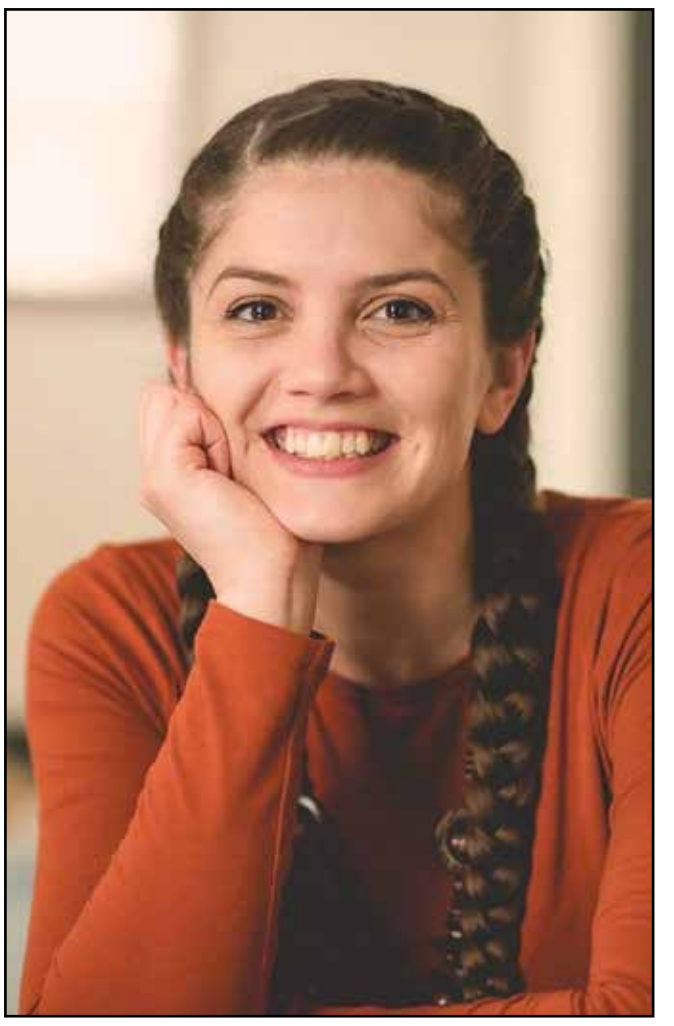
**Katy is the daughter of acclaimed Myaamia artist Katrina Mitten. Artistic genetics!*



Katy Strass is the Executive Director of the LaFontaine Arts Council in Huntington County, IN.

Daryl Baldwin & Myaamia Center Honored by SSILA

Reprinted with permission of SSILA.

https://www.ssila.org/uncategorized/2019-ken-hale-prize/

The Society for the Study of Indigenous Languages of the Americas (SSILA) is happy to announce the 2019 Ken Hale Prize was awarded to Daryl Baldwin and the Myaamia Center at Miami University of Ohio. The Ken Hale prize is presented in recognition of outstanding community language work and a deep commitment to the documentation, maintenance, promotion, and revitalization of Indigenous languages in the Americas.

Daryl Baldwin's work began with a strong desire to recover his language, which he did – extraordinarily, via linguistic documentation alone and with his family. His path included the completion of an MA degree at the University of Montana, and an agreement to welcome another Myaamia scholar, Wesley Leonard, to do dissertation research on the work that his family was doing to breathe life back into the language.

He began a collaboration with the Miami Tribe of Oklahoma, of which he is a citizen, to begin the myaamiaki eemamwiciki or "Miami Awakening," project, which would connect community members with their language, history and traditions. This project has grown in scope and influence over the years to become The Myaamia Project, and then, most recently in long-term exemplary collaboration with Miami University of Ohio, the Myaamia Center.

The Myaamia Center at Miami University of Ohio mentors new generations of myaamiaki in all aspects of Myaamia life and citizenship. They also conduct world-class collaborative research on the impact of language in health and wellness, the reclamation of Indigenous science and life ways through language, and new technologies to assist in language reclamation through archival documentation, among others.

In their own words, "The Myaamia Center is focused on deepening Myaamia connections through research, education, and outreach. The Center, a Miami Tribe of Oklahoma initiative located within an academic setting, serves the needs of the Myaamia people, Miami University, and partner communities through research, education, and outreach that promote Myaamia language, culture, knowledge, and values." Much more can be read about Daryl Baldwin and the Myaamia Center at Miami at their website.

The 2020 Ken Hale Prize call for nominations will be in April and nominations are due July 15. More information can be found at SSILA Ken Hale Prize. https://www.ssila.org/uncategorized/2019-ken-hale-prize/

Daryl Baldwin and the Myaamia Center received the 2019 Ken Hale Prize from the Society for the Study of Indigenous Languages of the Americas (SSILA). Daryl's work in language revitalization through the Myaamia Center is highly respected. During the 2020 Myaamia Winter Gathering, Head Gourd Dancer Warren Queton (Kiowa) sought out Daryl to honor him during the Gourd Dance session. Queton remembered Daryl visiting the University of Oklahoma to talk about the importance of language revitalization when he was a student there a decade earlier. (Daryl is the second dancer from the left, Queton is third.) Photo by Jonathan Fox, Myaamia Center.

Myaamia Citizen and Minister Delivers Opening Prayer to Missouri House

Article and photo contributed by Larry Allen

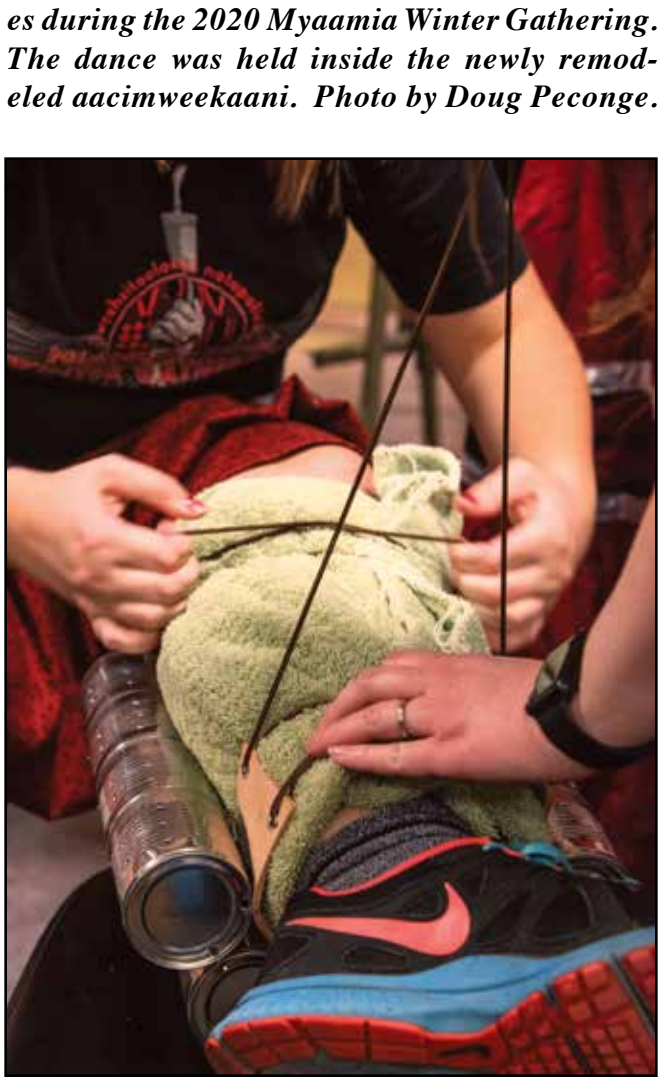
February 6, 2018 – Bernie Christian Church minster, Larry (Todd) Allen from Poplar Bluff, Missouri, served as guest chaplain for the Missouri House of Representatives at the state capitol. He opened the session with prayer at the invitation of House Speaker Todd Richardson of Poplar Bluff. Mr. Allen has served the Bernie Congregation as an interim minister for 9 years. First Miami Indian to offer the opening prayer for the Missouri House of Representatives. Todd is the son of Larry Lee Allen and grandson of Mary Mae Lucas Allen.

Larry Todd Allen (left) and Speaker of the House Todd Richardson (right) are pictured together. Photo from Larry Allen.

eehkawaahtooki - Kara Strass, cans tied and ready, waits for the opportunity to enter a stomp dance during the 2020 annual Myaamia Winter Gathering held in late January in the Tribe's newly remodeled aacimweekaani. Photo by Doug Peconge.

Aubrey Lankford prepares for the stomp dances during the 2020 Myaamia Winter Gathering. The dance was held inside the newly remodeled aacimweekaani. Photo by Doug Peconge.

Myaamia community members participate in the "web activity" during fall cultural education programming in Fort Wayne, IN. In this activity participants introduce themselves in Myaamia and then pass a ball of twine across the circle, holding the line tight. A web forms and is used as a metaphor for answering the question, "what makes up a community?" Photo by Jonathan Fox, Myaamia Center.



Tying on cans, a Myaamia shellshaker prepares for the dance. Photo by Karen L. Baldwin.

Myaamiihkwiaki - Miami women dance during the 2020 Myaamia Winter Gathering. Pictured from left to right are Miami Tribe Secretary-Treasurer Donya Williams, past Miami Nation Princess Cheyenne Watson, current Miami Nation Princess Tabitha Watson and current Miami Nation Junior Princess Madison Cavender. Photo by Doug Peconge.

Toopeeliciki: Highlighting Accomplishments and Honors Bestowed on Miami Citizens!

Ampahwitaawi! - On Thursday, September 19th, 2019, Delta flight 178 from Seattle to Osaka may have been the first commercial airline flight ever operated by two Myaamia pilots. At the controls were Myaamia citzens Captain Phillip Long and son, First Officer Simon Long (a former Air Force A-10 instructor pilot). The team flew from Seattle to Osaka to Honolulu to Narita to Honolulu to Osaka to Seattle and spent ten days crisscrossing the Pacific Ocean. Mayaawi Teepi!

Ciinkwia neehi Jarrid Baldwin weenswita, has completed his Masters Degree in Second Language Studies at the University of Hawaii at Mānoa. Jarrid returned to Ohio in June, 2020 and is set to begin his new position at Miami University as Myaamia Language Program Coordinator on July 2, 2020. Mayaawi Teepi! Photo by Andrew J. Strack.

Curator Tahnee Ahtoneharjo-Growingthunder, a curator at the Oklahoma History Center, has selected Myaamia artist Katrina Mitten as one of five artists to watch for the internationally acclaimed SWAIA Sante Fe Indian Market. Mayaawi Teepi! Photo by Doug Peconge.

Myaamia Student Addison Patrick Receives Double Honors at Miami University

Information from Miami University Student Life

Myaamia student Addison Patrick, of Plainview, TX, has earned two impressive honors from Miami University in 2020. In March, Addison received the President's Distinguished Service Award and has since been named to the dean's list for the 2019-20 spring semester.

Miami University students who are ranked in the top twenty percent of undergraduate students within their division for second semester 2019-2020 have been named to the dean's list recognizing academic performance.

Nationally recognized as one of the most outstanding undergraduate institutions, Miami University is a public university located in Oxford, Ohio. With a student body of nearly 19,000, Miami effectively combines a wide range of strong academic programs with faculty who love to teach and the personal attention ordinarily found only at much smaller institutions.

Addison graduated from Miami this spring, having earned his degree in Sport Leadership & Management. During his time at Miami University, Addison worked in almost all aspects of Athletics, including tickets, marketing, promotions, game operations, development, diversity & inclusion initiatives, student-athlete leadership academy, and Myaamia Center partnerships.

Addison is a Myaamia citizen and was a recipient of the Myaamia Heritage Award at Miami University. He graduated from the Miami Tribe's Eewansaapita Summer Youth Experience and is now serving his community as a counselor in the Tribe's Eemamwiciki summer youth programs.

Addison Patrick has received two distinguished honors as he leaves Miami University with his degree in Sport Leadership & Management. Mayaawi Teepi! Photo by Jeff Sabo, Miami University.

Waakhšinka neehi Addison weenswita, is the son of Myaamia citizen Jennifer Patrick, grandson of Beth (Walker) Devers, great-grandson of the late Mildred (Watson) Walker and the late Freeman Walker. He is of the Pimweeyotamwa and Roubidoux family lines.

Myaamia Citizen Tyler O. Moore is 35th Mayor of Kokomo, IN

By Aaron Cantrell/Fox 59 News Indianapolis - Reprinted with Permission.

Tyler O. Moore is the 35th Mayor of the City of Kokomo, Indiana. Before being elected Mayor in 2019, Moore previously served as a Howard County Commissioner for 11 years. Moore worked at Moore Title & Escrow as the company's Escrow Manager since 1998.

Moore is a 1989 graduate of Kokomo High School and studied at The University of Notre Dame. He graduated from Notre Dame in 1993 with a Bachelor's Degree in Business Management. Moore worked in the South Bend/Elkhart area for five years before heading back to Kokomo to work at his family-owned business, Moore Title & Escrow.

He has been active in the Kokomo/Howard County community by participating in a number of committees and social organizations such as United Way, Kokomo Early Risers Rotary, Realtors Association of Central Indiana, Knights of Columbus, Literacy Coalition of Howard County, Mental Health Association of Howard County and Home builders Association of Howard County. Prior to his time in political office, Tyler served on a number of Indiana Land Title Association (ILTA) committees, was selected for the ILTA Board of Governors from 2003-2009 and was ILTA President in 2008.

Moore is the oldest son of five children to Richard and Margaret Moore and is the great-great-great-great-grandson of Miami Indian Chief Jean Baptiste Richardville—after whom Howard County was first named and great-great-great-great-nephew of Chief Little Turtle.

Myaamia citizen Tyler O. Moore is the 35th Mayor of the City of Kokomo, IN.

Tyler has been married to his wife, Ann, for 19 years and is the proud father of 5 children: Claire, Jacob, Emma, Joseph and Owen. Tyler and his family are members of St. Patrick Catholic Church in Kokomo, where he has served on the Parish Council, taught Sunday Religious Education classes and mentored small groups for high school youth ministry for years.

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.

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.

Miami Tribe of Oklahoma and the Corona Virus Pandemic

Article by Robin Lash, Continued from page 3B.

The CAFT has created a COVID-19 Public Health Emergency Family Assistance Program Instruction Sheet and Application for tribal members to document and certify a loss of income as a result of COVID-19 and to apply for a general welfare benefit to offset said loss incurred March 1, 2020 through July 31, 2020. The application will be sent through the mail to each tribal member 18 years of age and older and will be posted on the Tribe's webpage.

The Tribe's Social Services Department will also accept applications for low to moderate income families with utility and or rent/mortgage needs generated August 1, 2020 through November 30, 2020. The funding will be submitted directly to the utility and or landlord. The funds will issue on a first come first serve basis until the funds designated for these needs runs out. **This application will be posted on the Social Services webpage.**

The pandemic has been a challenge for all. The Business Committee has communicated through the notifications its deep appreciation to tribal members and employees for their patience and commitment to the Tribe as we have worked to continue services and sharing information while at the same time, following CDC guidelines and sheltering in home requirements to remain safe to stop the spread of the virus. We all look forward to some sense of a return to normalcy and wish to do so while at the same time respecting the
medical advice we receive from medical experts. Each of us are doing our part to stop the spread of the virus and to keep each other safe. We must all remember we are in this together.

ABOUT CARES ACT FUNDING

Leadership has implemented measures to ensure that expenditures of the restrictive stimulus funds meet Department of Treasury CARES Act guidelines. This is vital to ensure that funds are not spent in violation of guidelines requiring a return of funding. These measures include the appointment of a CARES Act Fund Team consisting of the Secretary-Treasurer, accounting personnel, compliance, LLC director and legal. The Tribe is consulting with a certified CPA and forensic auditor to ensure that needs identified for funding comply with the strict and complicated Department of Treasury guidelines. Information on expenditures will be provided in the Secretary-Treasurer report distributed on August 1, 2020.

Myaamia mitemhsa, Claudia Hedeen works on a large cattail mat for application to a wiikiaami during a workshop taught by Dani Tippmann and held by the Cultural Resources Extension Office located in Fort Wayne, IN. Photo by Dani Tippmann.

Miami Nation Gift Shop Sales During the General Council Meeting

We want to encourage all our customers to place orders online to pick up at Annual Meeting by choosing the 'pickup' option and making a note at checkout that you will be at Annual Meeting. Alternatively, we are open for shipping as well, or call 918-544-6049 to place orders over the phone if you prefer. For the month of July, enter code AM2020 for 20% off storewide! (Excludes t-shirts and hooded sweatshirts, consignment items, and art prints.)

918-544-6049

http://www.myaamiagifts.com/

Kayla Haskins joined the MNGS team early this year. She has done a great job keeping our online store updated and the shop looking fresh!

Learning Again to Make and Use Clay Pots

By Julie Olds, Cultural Resources Officer

In the spring of 2019, the Miami Tribe of Oklahoma Cultural Resources Office (CRO) team took on another cultural revitalization activity - learning to make clay pots for cooking.

CRO employees participating in the class were Cultural Resources Officer Julie Olds, Cultural Education Director Joshua Sutterfield and Myaamia Heritage Museum & Archive Manager Meghan Dorey.

With notebooks in hand, and with respectful trepidation, the Myaamia team traveled to the studio of internationally acclaimed Wyandot pottery expert Richard Zane Smith. The studio, located in the rolling Ozark foothills between Seneca, MO and Wyandotte, OK, was an idyllic location for what would prove an unforgettable experience.

Smith began the class by putting his anxious students at ease with a song on waterdrum. The group then discussed the project set to document the making and use of a utilitarian clay pot for cooking.

The students took notes as Smith explained how clay is harvested, processed and prepared for working into the slabs and coils for building a pot.

Then it was hands-on for exposure to the dirty work of processing raw clay and measuring the correct amount of temper material.

Working with handmade tools and base forms, the Myaamia participants began their individual pots. The general form of each was similar to early pots from the Great Lakes homeland of the Myaamiaki. Not to be confused with the beautiful ceremonial and funerary pots of their ancestors, the team worked to create contemporary cooking vessels that would soon hold nipoopi (soup) to be shared with relatives.

Each project team member was successful in completing two pots which they left with their mentor for the all important drying process. Due to the need for ideal outdoor conditions, Smith took care of the open pit firing.

The pots were used for cooking for the first time in mid-October at the 2019 fall camp held at the old cultural grounds on the Isadore Labadie allotment land.

Invited by the CRO, Tribal elder Dani Tippmann made the trip from Columbia City, IN to the camp to share her knowledge of cooking Myaaamia nipoopi - corn soup. Under clear autumn skies, Myaamia relatives learned again to cook in handmade clay pots in an open cooking pit.

The Miami Tribe Cultural Resources Office loves to welcome Drake family descendents as visitors to their family homestead, Siipiihkwa Awiiki - the Drake House. In the fall of 2019, Drake family member Scott Atkins (right) came to visit and brought a friend, Oklahoma City Thunder's 6' 11" power forward Mike Muscala! AM photo.

Miami Tribe Cultural Education Director Joshua Sutterfield stirs miincipi nipoopi in a handmade clay pot during the 2019 Myaamia fall camp. The event was special to all in attendance, and perhaps more so to Sutterfield who is a descendent of Isadore Labadie on whose allotment the camp is situated. AM photo.

A newly made clay cooking pot. AM photo.

Myaamia miincipi nipoopi simmers in a clay cooking pot made by Cultural Resources Officer Julie Olds. AM photo.

To commemorate the dedication of the new mural inside the Myaamia Aacimweekaani, the Miami Nation Gift Shop is selling a special cotton throw depicting the mural characters and including text and other images from the interior's new decor. The throw is 100% cotton, measures 40x60 and has a fringed edge on all sides. Orders may be placed online at https://squareup.com/store/Miami-Nation-Gift-Shop. Find the Gift Shop on Facebook at Miami Nation Gift Shop.

Cultural Resources Officer Julie Olds and Cultural Education Director Joshua Sutterfield pose during cooking at the 2019 fall camp. Of note, their special, contemporary soup stirring tools - a spoon bent into a ladle and taped to a stick and a small boat paddle. AM photo.

New Program Added to Myaamia Eemamwiciki Summer Programs

By Joshua Sutterfield, Cultural Education Director

Maayaahkweeta means "mid-day," a metaphoric reference to seventeen and eighteen year olds as they transition into more adult roles within the Myaamia community. Maayaahkweeta will be launched in 2020, and is for graduates of the Eewansaapita program who are committed to advancing their use and knowledge of Myaamia language and culture as well as giving back to their community.

The vision of the Maayaahkweeta program is to support older participants as they work toward self-defined language and culture goals and in developing their understanding of the Myaamia community ethic: "knowledge is responsibility." In these pursuits, participants will serve as role models for younger learners.

Maayaahkweeta participants are expected to set their own learning goals and work via email with Eemamwiciki staff prior to the start of the program to revise their goals. As role models for the other participants, they are expected to speak and encourage others to speak the Myaamia language, model appropriate attitude and behavior, and assist Eemamwiciki staff as needed. Participants will also be completing an exit survey or interview at the conclusion of the program. It is recommended that Maayaahkweeta participants also attend a pre-camp training session on the Sunday before the program begins.

peenaalinta ... *One who is born*

Brynlee Kay Pahl

Proud parents Kayla Coger and Alexander Pahl are happy to announce the birth of their daughter Brynlee Kay Pahl. Born on December 26, 2019 at 1:27 in the morning at Naval Medical Center Portsmouth Virginia. Brynlee was 7 pounds, 8 ounces and measured 20 inches long.

Grandparents are Howie and Rhonda Nelson, Chuck and Danielle Coger, Keri Ann Pahl, Earnest Ramadan.

Great Grandparents include Twila Coger, Larry and Shari Remling, Bev Hasbrook.

Josephine June Lapp

Josh and Gloria (Tippmann) Lapp welcomed their first child in May. Josephine June Lapp was born in Kalamazoo, Michigan on 5/5/2020 weighing 7lbs 10oz and measuring 20.25 in long.

Josephine is descended from Takamwah, Pinšiwa (Jean Baptiste) Richardville, Palaanswa (Francis) Godfroy, James & Archangel Godfroy, and Mary (Strack) Swenda.

Henry Steven Becker

Henry Steven Becker - Maamiikaahkia - Myaamia citizen Kayla (Godfroy) Becker and her husband Joseph announce the birth of Maamiikaahkia neehi Henry Steven Becker weenswita.

Henry was born on June 13, 2020 in Huntington, IN, weighing 6 lb., 14 oz. and measuring 19.5".

Henry's siblings are Keira (9 yrs.), Faith (3 yrs.), Joey (2 yrs.) and Tommy (1 yr.).

His proud grandparents are Steve and Julie Godfroy, Thomas and Laurie Becker and Thomas and Melania Baker.

waanantakhšinka ... *Lying Quietly*

Herbert "Herb" E. Brewer, 56, passed away Monday, December 30, 2019 at his home in Smith Center, KS.

Herb was born August 18, 1963 in Paola, KS, the son of Herbert Franklin and Marian Sue (Krepps) Brewer. Herb graduated from Salina South in 1981. He married Deitra Wichers in 1988, they were blessed with Herb's first son Trent. On January 20, 1994 he married Fay Haun in Smith Center, KS, to this union his family grew quickly with two stepchildren, Krista and Justin and later Herb and Fay were blessed with a son Chase.

Herb worked with his mother Marian Lemon for 30 years at Paul's Café. He was a huge KU and Kansas City Chiefs fan and was able to attend a Chiefs game with his son Trent. Herb was also a great cook, a few years back if you wanted a perfect steak you went to Duffy's or Ingelboro's and made sure that Herb was the one cooking it. He loved hunting and fishing whenever he could with his brothers and his wife Fay. He also loved pulling weeds and mowing, he would push mow everyday possible and it was tough to get him to stop once he started. Herb was proud to be a grandfather and nothing made him happier than spending time with his three grandkids. He always had an old coin that he would pull from behind their ears when he would see them.

He was preceded in death by his father, Herbert Franklin, stepdad Don Lemon, niece, Christina Sue Brewer, stepmom Jeanne Brewer and uncle Junior Brewer.

Herb is survived by his wife Fay Brewer of Smith Center; three sons, Trent (Kelsey Ingalsbe) Brewer of Hutchinson, Justin York of Osborne, Chase Brewer of Smith Center; one daughter, Krista (Justin) Renz of Holcomb; mother Marian Lemon of Smith Center; three brothers, Larry Brewer, Scott (Joleen) Brewer all of Smith Center, Jeff (Linda) Brewer of Peculiar, MO; two step-sisters, Vonetta Unruh of Greeley, CO, Judi Anderson of Glen Elder; three grandchildren, Sawyer, Emmika and Zayden Renz, several brothers-in-law and sisters-in-law, nieces and nephews.

Rita Marie Mead, 65, passed away Thursday, February 27, 2020. She was born June 29, 1954 in Medicine Lodge, Kansas to Marvin Eugene and Evelyn Marie (DeRome) Dow. Rita married Alvin Ray Mead on August 6, 1976 in Pratt, Kansas. He preceded her in death on November 4, 2005.

She worked for Cross Manufacturing for 30 years as a Floor Supervisor and held a couple different positions for Pratt County afterward. She enjoyed gardening and caring for animals. She is survived by her daughter, Brandy (Steve) Riney of Wichita, Kansas; brothers, Marvin (Victoria) Dow of Loganville, Georgia and Michael (Kathy) Dow of Loretto, Kentucky; grandchildren, Caroline (Billy) Sullivan of Wichita and Brandon Riney of Glens Falls, New York; nieces Lori Webb, Terri (Chris) Bush, Jessi (Walter) Lanuza, Jami (Igor) Wolbers and Amy (Austin) D'Alton; nephews Mike (Rhonda) Dow and Jonathan Dow as well as her great-nieces and great-nephews. Rita is preceded in death by her husband, Alvin; parents; and infant children, Michael and Tracy Hadley.Cremation has taken place and family will have a Celebration of Life at a later date. Inurnment will be at Iuka Cemetery, Iuka.Memorials may be made to Pratt Area Humane Society in care of Larrison Mortuary. Online condolences may be made at www.larrisonmortuary.com

Rita Marie Mead

Mary Maude (Strack) Swenda, 93, of Fort Wayne, Ind., passed away Sunday, February 23, 2020 at St. Anne Home and Retirement Community. Born May 16, 1926 in Fort Wayne, she was the daughter of Charles L. and Priscilla (Freiburger) Strack.

She was baptized at St. Joseph Catholic Church in 1926 and graduated from Central Catholic High School with the Class of 1944. On October 22, 1949, she married Joseph J. Swenda of Hazleton, PA. She drove school bus over 31 years for St. Joseph's Catholic School and Fort Wayne Community Schools. Mary was a member at St. Patrick Catholic Church of Arcola, a former Rosary Society President, VFW Women's Auxiliary and was a Sagamore of the Wabash. She was also a respected elder of the Miami Tribe of Oklahoma.

Mary gave and received a lot of love during life. Gone but not forgotten by her daughters, Patricia (Jim) Papagiannis of Churubusco, Dani (Bob) Tippmann of Columbia City and Kristina Swenda of Detroit, MI; sister, Priscilla (Bud) VanAllen; sisters-in-law, Mary Ellen Strack, Rita Strack and Darlene Strack; brother-in-law, Augustus "Gus" Nagy; 14 grandchildren; 37 great-grandchildren; and numerous nieces and nephews. She was preceded in her heavenly journey by her husband of 42 years, Joseph J. Swenda, brothers, James, Robert, Godfrey "Cap", Charles "Tony", and Edward Strack; sister, Catherine Nagy; sisters-in-law Sharon, Mary Frances "Francie" Strack; brother-in-law, Roland "Bud" VanAllen; and niece, Bridget Atkinson.

Mary Maude (Strack) Swenda

waanantakhšinka ... *Lying Quietly*

Robert Wilford Doudrick (Bob) passed away on Sunday, December 8, 2019 in Kansas City, Missouri.

Bob was born on March 27, 1927 and grew up in Kansas City, Missouri. He joined the Navy in 1944 and received combat air training in Pensacola, Florida. He served on the aircraft carriers, U.S. Solomon and U.S. Guadalcanal, and later the U.S. Navy Destroyer, U.S. Gerring. His final duty station was the Naval Photographic Laboratory, Anacostia, Maryland.

After discharge from the Navy, Bob was Secretary and Treasurer for Bates Grain Company, for 7 years. He then worked the next 35 years for Louis Dreyfus Corporation (LDC) where in his last 10 years with LDC he was trading floor manager on the Kansas City Board of Trade, retiring in 1991. Bob had been a member of the Presbyterian Churches of Kansas City, Missouri; Raytown, Missouri, and; Raymore, Missouri. He served as Deacon at the Blue Ridge Presbyterian Church, Raytown, Missouri and Elder at the Raymore Presbyterian Church and was a Commissioner to the Presbyterian Church General Assembly in 1993. He became a member of the St. Paul United Methodist Church in Raymore in 1999 where he had served as auditor.

He was active in youth baseball in Raytown, Missouri as manager and coach for different teams. Bob was active in Boy Scouts as well. He served as Scoutmaster for 15 years, attending camp at Boy Scout Camp Osceola (H. Roe Bartle Scout Reservation) and was conferred the status of Honorary Warrior.

Bob was proud of his Native American heritage. His tribal membership in the Miami Tribe of Oklahoma was acknowledged in 1996. He danced as a member on several occasions, including as a war veteran in the Gourd Dance Clan. He received his Eagle Feather from Chief Floyd Leonard in 1999.

He had been a National Weather Service Cooperative Station Observer for Raymore, Missouri from 1997 until recently, and weather observer for WDAF-TV for 20 years.

Bob is survived by his wife of 70 years, Joanne Mclane Doudrick; by their sons Robert L Doudrick, Richard R. Doudrick, and Dale B. Doudrick and daughter Janet G. Hall; 6 grandchildren and 12 great-grandchildren.

Family will receive friends on Monday December 16, 2019 between 9:00am-10:00am at Mt. Moriah, Newcomer & Freeman Funeral Home, 10507 Holmes Road, Kansas City, Missouri 64131, followed immediately by a Memorial Service at 10:00am.

Robert Wilford Doudrick

Veteran

Wanda Leonard McGonigle age 79 of Baxter Springs, Ks. Passed away peacefully at Quaker Hill Manor in Lowell Ks. On September 14th, 2019. Wanda was the sister Of Chief Edward "Cy" Leonard and niece of Chief Floyd Leonard. Wanda is survived by her 4 children and numerous grandchildren. A memorial will be set at a later date in the spring.

Ray C. LaFalier, 92, of Bartlett, passed away at 9:25 a.m., Thursday, March 19, 2020, at the Presbyterian Manor in Parsons.

He was born on October 11, 1927, to Ernest L. and Ina L. (Stone) LaFalier in Ottawa County, Oklahoma. As a young boy, Ray grew up and attended school in the Commerce, Oklahoma area. He graduated from Commerce High School, where he played football.

A lifelong cattleman and rancher, Ray lived his entire life in the Chetopa and Bartlett area. He worked at the Bartlett CO-OP until his retirement. Ray enjoyed roping events at rodeos and even taught his children how to rope. His greatest joy came from watching his family participate in rodeos. He also enjoyed watching OU football, the Kansas City Chiefs and KU basketball.

On May 26, 1948, Ray and Helen L. Clevenger were married in Oswego. She survives of the home. Other Survivors include three sons: Tim LaFalier and his wife, Jane, of Broken Arrow, Oklahoma; Rocky LaFalier and his wife, Jackey, of Bartlett, Kansas; Robert LaFalier and his wife, Lisa, of Altamont, Kansas. One daughter: Annette Molitor and her husband, Leonard, of Chetopa, Kansas. Ten Grandchildren and fifteen Great-Grandchildren.

He was preceded in death by his parents; two brothers, Gene LaFalier and Frank LaFalier; and one sister, Edna Lester.

A private family graveside service was held at Lake Creek cemetery in Bartlett.

Memorials are suggested to the American Heart Association. These may be left at or mailed to Bath-Forbes-Hoffman Funeral Home, P.O. Box 346, Chetopa, KS 67336.

Jane Marie Trowbridge Bowen, 58, passed away on March 28, 2020. Her residence was in Concord, GA. She graduated from Northside High School and was a member of Green Acres Baptist Church in Warner Robins, GA. She worked at Sears and Delta and was a homemaker. Jane enjoyed making jewelry and needlepoint.

Her husband of 30 years preceeded her in death, Ronald Scott Bowen. Also, her brother Gene Trowbridge and both grandmothers, Effie Rainey Thomas and Bertha Readicker Trowbridge. Jane is survived by her faithful parents, Larry and Norma Trowbridge; her two daughters, Maggie Bowen and Elizabeth Bray, and her two sons Zachary Bowen and Cole Bowen. She has many friends that loved her.

Due to world events, a memorial service will be held at a later date and donations should be made to the American Cancer Society in memory of Jane Marie Trowbridge Bowen.

Jane Marie Trowbridge Bowen

Gertrude M. "Terri" Rife, 72, passed away at 12:30 pm, Sunday, December 15, 2019 at Communities of the Wildwood Ranch, Joplin, MO following an illness.

Terri was born November 7, 1947 in Coffeyville, KS. Her parents were Elmer Charles and Crystal Durella (Grigsby) Leonard. She had lived in Carl Junction over 20 years.

She grew up in Columbus, Kansas and attended school there. She married Stanley Dean Rife on June 6, 1965 in Columbus, KS. They moved to Oswego, KS and raised their children there. She had worked in the office of Stephen's Manufacturing in Oswego. She later worked for the Miami Nation applying for grants to aide women and children that were victims of domestic abuse in the tribe. She was a Native American and a member of the Miami Nation tribe.

Terri actively participated as a volunteer for the Relay for Life of Joplin, MO. She had also volunteered to work at Air Shows at Whiteman AFB, Missouri. She had been a hostess on several bus trips to casinos. She enjoyed white bass fishing with her husband, NASCAR racing, and was a fan of Cardinals baseball and OU football.

Surviving is one son, Nolan Rife (Melissa), Pittsburg, KS; two daughters, Nicki Tomlinson (Jim) Oswego, KS, and Tina Johnson (fiancé, Greg Shoup), Carl Junction, MO; 8 grandchildren, Kaylee Turner (Keith), Kelsee Yarnell (Keith), Andrew Easom, Daniel Easom, Anthony Easom, Gus Tomlinson, Jared Jones (Amanda), and Brianne Johnson; and 8 great-grandchildren.

Her husband passed away June 2, 2008. She was also preceded in death by her parents and one brother, Ai Leonard.

The family will receive family and friends from 6:30 – 8:00 pm at Derfelt Funeral Home, Oswego, Kansas. The family will privately bury her cremains at a later date.

Memorial contributions may be made to either Relay for Life or the Disabled American Veterans in care of the funeral home.

Gertrude M. "Terri" Rife

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

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

NOTICE! CHANGES HAVE BEEN MADE. PLEASE READ THIS INFORMATION CLOSELY.

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 JUNE 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.

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.

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: Awards: ***Pre-School (minimum age 4 years) $50.00. Kindergarten through the 6th grade. $75.00, 7th & 8th grade. $100.00 and 9th through 12th grade (maximum age 19) $150.00.***

If you have questions, contact the Education Office at 918-541-2176. 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

The Miami Nation is committed to supporting the education of Myaamia people of all ages through the funding of scholarships and continuing education programs. The Myaamia Scholarship Selection Committee is made up of three Tribal members appointed by the Business Committee and given the responsibility of awarding the following scholarships on behalf of the General Council. Scholarships are awarded by the Committee through a blind application process. All scholarship applications must be fully completed upon submission, or the application will not be considered. 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.

Scholarship Applications

Submit Fall Scholarship Application Deadline October 1st.
Submit Spring Scholarship Application Deadline April 1st.
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.

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) Must have 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)
Renewable annually. Must submit Spring Application, due April 1.
Renewal Requirements: Maintain full-time status (complete minimum 12 credit hours each semester) Maintain 2.5 cumulative GPA - Submit Spring Application by April 1 of 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. Submit Spring Application
Award: $500 per academic year - Renewable annually with Spring Application
Renewal Requirements: Maintain full-time status (12 hrs/undergraduate; 6 hours/graduate) - Maintain 2.5 cumulative GPA - Submit 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) undergraduate status have 2.5 GPA - Submit Spring 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. Renewable annually. Must submit Spring Application, due April 1.
Renewal Requirements: Maintain full-time status (complete minimum 12 credit hours each semester) Maintain 2.5 cumulative GPA - Submit 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.

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.
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.) - Non-renewable.

FRESH START SCHOLARSHIP - DUE APRIL 1 EACH YEAR.
Application Eligibility: Freshman (apply senior year of high school) This scholarship is for a student that does not carry a 2.5 GPA which is a requirement for all other Miami Tribe of Oklahoma scholarships on the Spring application. Must have 2.0-2.4 cumulative GPA. Submit Spring Application each year, due April 1.
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.) Renewable annually with Fall Scholarship Application
Renewal Requirements: Maintain full-time status. Maintain 2.0 cumulative GPA. Submit Fall Scholarship Application each year, due October 1.
***All awards are subject to change per the Business Committee.**

If you have any questions please contact the Myaamia Education Office. Donya Williams - dwilliams@miamination.com. 918-541-2176.

Miami Tribe of Oklahoma community members are encouraged to submit family news to this publication. Submit News to: mtocro@gmail.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.

This newspaper is available as a PDF at www.miamination.com. Choose "News & Events" from the menu bar.