

MIAMI NATION NEWS

aatotankiki myaamiaki



Myaamia Publications – Vol. 16, No. 4, Fall-Winter 2022-2023 – Section A – News – Nooŝonke Siipionki Myaamionki

celebrating

50  
YEARS

neepwaantiinki



MIAMI TRIBE  
OF OKLAHOMA

MIAMI UNIVERSITY

myaamia winter gathering 2023

2023 Miami Tribe of Oklahoma General Council Meeting • June 24th





## aatotankiki myaamiaki

**MIAMI NATION NEWS** is published by the Sovereign Miami Tribe of Oklahoma for our enrolled citizens. Aatotankiki Myaamiaki is distributed by mail and made available for download from the Miami Nation’s website. A single copy is mailed free of charge to each tribal household. College students living away from home may request a copy be mailed to their campus, or off-campus, address.

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### MYAAMIA PUBLICATIONS

**Miami Nation Cultural Resources Office**  
P.O. Box 1326  
Miami, OK 74355  
918-541-1300

**Email:** mtocro@gmail.com

### Editorial Staff:

Julie Olds, Diane Hunter, Joshua Sutterfield,  
Doug Peconge, Meghan Dorey, Bobbe Burke,  
Madalyn Richardson.

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**Photos:** Photos submitted electronically should be saved at a resolution of 300 dpi, sized at standard 4x6 or larger, and saved in jpg, tif, or pdf formats.

**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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### MIAMI NATION ELECTED OFFICIALS

**Chief:** Douglas Lankford  
**Second Chief:** Dustin Olds  
**Secretary Treasurer:** Donya Williams  
**1st Councilperson:** Tera Hatley  
**2nd Councilperson:** Scott Willard

### MIAMI NATION HEADQUARTERS

#### Physical/Shipping Address:

3410 P Street NW  
Miami, OK 74354  
918-541-1300

#### Mailing Address:

P.O. Box 1326  
Miami, OK 74355

### MYAAMIA CITIZENS STAY CONNECTED VIA INTERNET

**Miami Nation Website,**  
www.miamination.com

**Facebook:**  
“MYAAMIAKI Miami Tribe of Oklahoma”

“Aatotankiki Myaamiaki”

Public Page, listed as “Miami Nation Events”

MHMA Page, Listed as  
“Myaamia Heritage Museum & Archive”

## 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.

### TRIBAL MEMBER ADDRESS UPDATES:

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

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## aacimwita akima: The Chief Report

Aya, Aya ceeki eeweemakiki. I write to you from Nooŋonke Siipionki Myaamionki – our Oklahoma homeland. Before I begin this report, I must inform you of my greatest loss. My beautiful wife, best friend, and sweetheart, Gena, passed away from this life on Christmas morning. Her departure has brought the season of change to our lives that we had hoped was much further away. I am doing ok, taking one day at a time, and thankful for the beautiful memories of our time together. Everyone has been so kind with calls, cards, and letters. Mihši neewe to those of you who were able to come to the funeral. It meant so much to see so many of you there, too and to hear how much you loved her. God bless you all.

Our Tribal family now numbers 6,997 enrolled citizens. We are scattered, with citizens living coast to coast and in distant countries. Now more than ever, it is essential for us all to know our history as the Miami Nation, to understand what sovereignty means, and why these things are so important to us as a federally recognized Tribe. In this news-edition and our community blog aacimotaatiyankwi.org, we have shared articles that help us all, especially our young people, understand these things better. Our identity as the Myaamia Nation, and individually as Myaamia citizens, is everything to us, and it is vital to our future.

We have worked hard over the past 25 years to create cultural education events and resources to support families seeking to learn Myaamia culture and language. I encourage you to visit our many online resources, listed in this publication and make plans whenever possible to travel to community events here in Miami or on our property outside Fort Wayne, IN.

In recent tribal events, we enjoyed a tremendous turnout for our annual Winter Gathering on January 27 & 28, 2023. Tribal members and guests enjoyed the games, presentations, food, and dancing. Over 150 guests traveled down from Miami University, including University President Greg Crawford and his wife, Dr. Renata Crawford, Provost Elizabeth Mullenix, and several special guests from administration, staff, and students. A panel discussion on Friday, January 27, titled “Celebrating Neepwaan-tiinki: The Path to Partnership,” focused on the beginning and growth through five decades of our relationship with the University. We enjoyed winter stories that evening and gourd dancing, socials, and stomp dances on Saturday night.

Weehki-kihkatwe, the new Myaamia lunar year, began on February 22. Already the frogs have called to ciinkwia, and his arrival on February 26 tells us it is time to lay down our winter stories here in Nooŋonke Siipionki Myaamionki. To celebrate the Myaamia new year, the Cultural Resources Office hosted a gathering at the Council House in Miami, OK, with food, games, music, and fireworks. The Cultural Resources Extension Office in Fort Wayne hosted a similar celebration.

In past articles, we have shared information about the federal funding received through the CARES and ARPA acts. The use of these funds is directed by the strict federal guidelines our accounting and legal departments adhere to for all expenditures for approved projects.

Since the new fiscal year began in October, projects in cultural education, community wellness and economic development are underway with several new employees. We welcomed two new employees to handle our growing media needs. The new miamination.com website and the new format of this newspaper publication are among their fine products. New employees are contributing to our in-person and virtual cultural education initiatives which will soon introduce a long-awaited online education portal. We have also welcomed new employees

to the all-new meat packaging and pecan processing plants here in Miami. CARES funding provided for much needed improvements at the Ethel Miller Moore Cultural Education Center (old longhouse building), to better serve onsite cultural arts education programs. Each area of ARPA project growth has been well planned and targets the community’s needs as allowed for within the funding guidelines. Growth requires expansion, and we in Tribal leadership work hard to address those concerns.

We are excited to announce the construction of the new Myaamia National Archives will soon be complete. This new facility, located next door to Tribal Headquarters, will quickly be the archival, storm-safe home to our governmental and cultural archived collections. Completed with funding through an Indian Community Development Block Grant (ICDBG), the facility is the much-needed upgrade to the Tribe’s previous archive space inside the old Tribal headquarters at 202 S. Eight Tribes Trail in Miami, OK. During the 2023 National Gathering Week, beginning June 19, we will host a ribbon-cutting event for the new archives building.

Other expansion work includes a new maintenance garage and storage area at the Tribal Headquarters. In addition, next door to headquarters, improvements are underway to the old Mistletoe Express Depot building. This building will soon become the new home of the Miami Tribe Environmental Quality Department.

On the legal front, the Miami Tribe remains actively enhancing its tribal District Court to assume jurisdiction of criminal cases that the state lost jurisdiction over following the McGirt ruling. As you will recall, the 2020 Supreme Court McGirt decision upheld the reservation of the Creek Nation as intact because there was insufficient evidence Congress disestablished it. In addition, the McGirt case applies to all Oklahoma Tribes, which results in the Miami Tribe of Oklahoma now having jurisdiction to patrol and make arrests in applicable situations on its 50-square mile shared reservation with the Peoria Tribe of Oklahoma.

New Ottawa County District Attorney Doug Pewitt has been actively dismissing and transferring to appropriate Tribes applicable criminal cases. The Miami Tribe has had its own tribal District Court in place since 2006 and has prosecuted misdemeanor cases that occurred in its casinos or on other trust land locations. Post-McGirt, the state will be sending to the Miami Tribe 80 or more cases for our tribal prosecutor to review and decide whether charges are appropriate. In addition, the Miami Tribe has initiated enhanced sentencing, which now allows the Tribe to impose sentences not to exceed three years imprisonment, fines of up to \$15,000, or both, for qualifying crimes, so long as the Tribe has met specific requirements which include providing a public defender if indigent criteria are met. Previously, the Miami Tribe only had the authority to impose a jail sentence of up to 1 year and a \$5,000 fine.

Because maintaining a safe community is of utmost importance to the Miami Tribe and its neighboring Tribes, the Miami joined a Northeast Oklahoma Consortium of Tribes along with the Ottawa Tribe, Eastern Shawnee Tribe, Shawnee Tribe, Wyandotte Nation, and Seneca-Cayuga Nation. The Consortium is working with City and County partners to address post-McGirt issues. In addition, the Consortium applied for and received federal funding for a Special United States Assistant Attorney (SAUSA) to prosecute applicable major crimes occurring on Indian lands in the federal Northern District Court in Tulsa. The Consortium has selected an outstanding young attorney with previous experience prosecuting major crimes in Oklahoma to serve as its SAUSA.

The Consortium Tribes and City and County



**Akima Eecipoonkwia  
Chief Douglas Lankford**

counterparts have worked together to address the serious issue of assuming jurisdiction over many cases that sat unprosecuted under the past Ottawa County District Attorney. Judge Jennifer McCaffery, a proponent for the success of the Consortium Tribes, has agreed to allow tribal criminal dockets to take place in her Ottawa County courtroom on specified days each month. The Miami prosecutor and court staff are working hard to prepare for the Miami Tribe’s first criminal docket in the Ottawa County Courthouse set for March 30, 2023.

The Consortium Tribes plan to send major crime cases to the United States Attorney’s Office in Tulsa until the new SAUSA is trained, in place, and ready to accept tribal cases. Some Tribes in the Consortium still use the Bureau of Indian Affairs Court of Federal Regulation (“CFR”) Court and are considering taking steps to assume jurisdiction over criminal matters and join the Miami holding its criminal docket and sending qualifying cases to the Consortium SAUSA.

Miami, Oklahoma, is in dire need of a new detention facility and, of equal importance, a treatment facility for those with mental health or chemical dependency issues which is currently unavailable. The Consortium Tribes have worked closely with the City and County to address this need and plan to continue with outreach to resolve this issue.

The Miami Tribe received federal funds through a CTAS Grant to renovate space in the Miami Tribe Headquarters building for a new, large courtroom for civil and family law cases. The Tribe is working with federal counterparts to plan for this much-needed expanded court space to benefit its Miami citizens.

Early planning is underway for our Eemamwiciki summer cultural education programs in mid-June. Check out the Eemamwiciki Facebook page and the miamination.com website for registration announcements.

Our National Gathering Week events will soon be upon us. Be sure to mark your calendars for the week of June 19 for the many events leading up to our General Council meeting Saturday, June 24, 2023. An event guide will be posted to the community’s Facebook group page at MYAAMIAKI Miami Tribe of Oklahoma and online at miamination.com.

Until then, enjoy brushing up on your lacrosse skills and practicing your Myaamiaa-taweeknki to be ready for the summer events.

Until we see you again, nipwaahkaako – be well, Chief Eecipoonkwia – Douglas Lankford

**The 2023 annual meeting of the Miami Tribe of Oklahoma General Council is set for Saturday, June 24th, 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*.**





# 26TH ANNUAL MYAAMIA WINTER GATHERING RECAP

**Madalyn Richardson**  
Cultural & Arts Education  
Content Specialist

The 26th Annual Myaamia Winter Gathering was a great success. It doubled as a final celebration of the 50th Anniversary of neepwaantiinki 'learning from each other.' This is a phrase used to symbolize the relationship between the Miami Tribe of Oklahoma and Miami University. The Miami Tribe has kindled relationships with many over the years as well.

A majority of this year's guests were visitors from Miami University. Miami University President Greg Crawford, University Ambassador Dr. Renate Crawford, and over 100 others, including deans, administrative staff, academic faculty, and students, were in attendance. Myaamia students and Myaamia Center faculty from Miami University helped facilitate and engage with other guests throughout the weekend.

We were also pleased to host guests from other universities, museums, and institutions with whom important relationships have been developed over the years. Other members of the Myaamia community also enjoyed coming together again after 3 years of limited contact due to the COVID-19 pandemic.

Friday morning, the weekend began with a warm welcome to all guests from Akima 'Chief' Douglas Lankford; members of the Business Committee, Dustin Olds, Scott Willard, and Donya Williams; Kara Strass from the Myaamia Center; and Julie Olds of the Cultural Resources Office of the MiamiTribe of Oklahoma.

Following this, guests enjoyed playing Myaamia games, seenseewinki 'bowl game' and mahkisina meehkintiinki

celebrating

50 YEARS

neepwaantiinki



MIAMI TRIBE  
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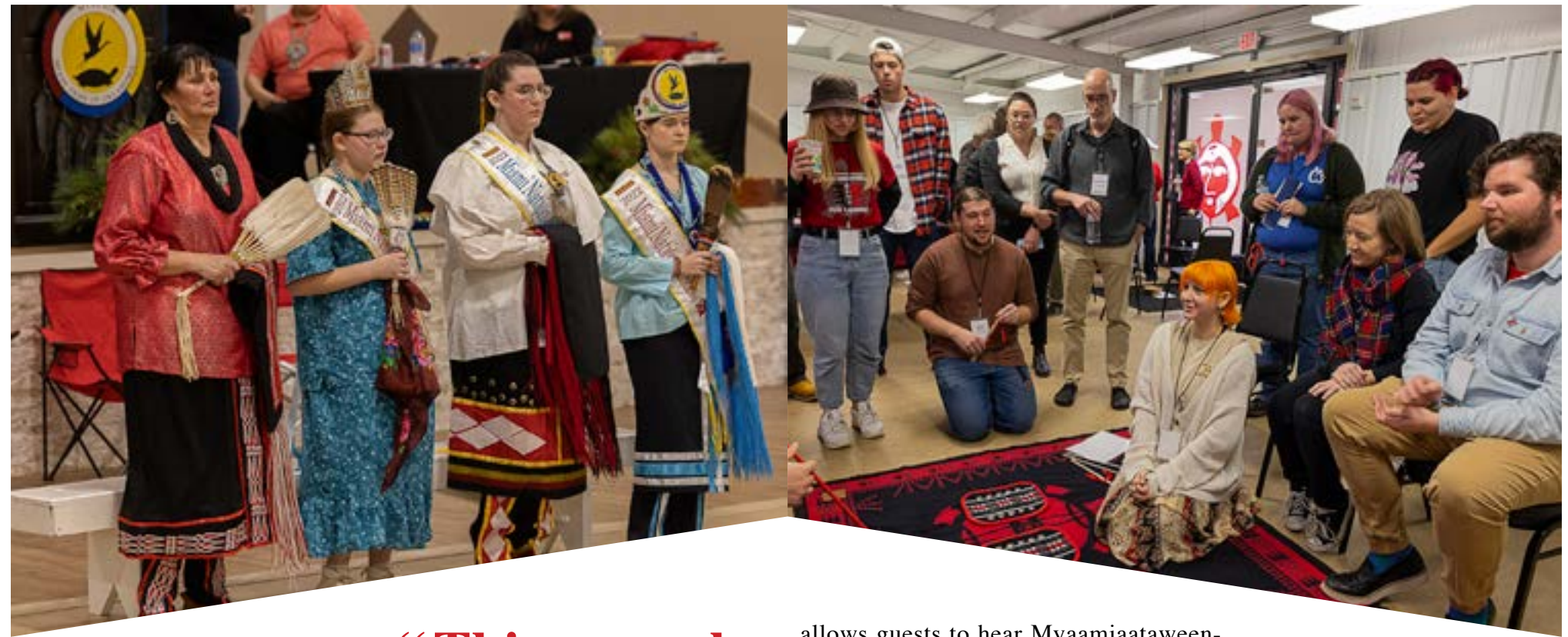
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myaamia winter gathering 2023

'moccasin game.' Many Myaamia students enthusiastically helped guests learn and play the games and use Myaamiaataweenki, 'the Miami language.' The Myaamia Makerspace also hosted some hands-on, creative activities. One was a ribbon-work-inspired bookmark activity using cut paper. The other was a beaded bracelet activity using colorful beads and letters to spell words and phrases in Myaamiaataweenki. Both the games and makerspace activities were very popular, with around 130 guests learning and playing games, making and taking home one of their creations from the makerspace activities, helping others, or observing.

In the afternoon, The Path to Partnership: Celebrating Neepwaantiinki presentation and panel provided an insightful look at those who have invested in the relationship between Miami University and the Miami Tribe over the years. The panel was emceed by Dr. Cam Shriver. Panelists with Miami University who shared their personal and professional experiences included Daryl Baldwin, Bobbe Burke, Reed Anderson, Cory Foster, and Dolph Greenberg. Tribal members Kathy Carter Young, Nate Poyfair, Joshua Sutterfield, Kara Strass, and Haley Shea shared their personal experiences with the Heritage Program at Miami University. It revealed how the program has shaped their lives and influenced their families. Perspectives from both partners revealed how the path to their partnership was forged, nurtured, and sustained by both the University and the Tribe. Their stories provided insight into what a 50-year relationship in the making has required and

*Continued on page 5A >>*



**“This annual event allows Myaamia people to come together and connect with significant aspects of their culture through continual revitalization efforts.”**

<< *Continued from page 4A* provided.

George Irontrack, who serves as both the assistant director at the Myaamia Center and program director of the Myaamia Center education office, briefly introduced stomp dance and storytelling. This helped guests understand how to participate respectfully and enjoy the dances and stories later that evening and the next day.

The meal Friday evening was kindly catered by Mariah Tyner, a local member of the Absentee Shawnee Tribe, and her team. Tyner is well known for her Indian fry-bread, corn soup, beef and hominy, and grape dumplings. Those in attendance enjoyed beef and hominy, wild rice with pecans, roasted chicken and gravy, fried sunchokes, and venison meatballs with the venison provided by Kyle Lankford, Miami tribal citizen, tribal police officer, and son of Akima Lankford.

Storytelling is a portion of Winter Gathering that

allows guests to hear Myaamiaataweenki being spoken in the telling of various stories from myaamia ancestors that have been written down and preserved. Last year, due to the smaller gathering of community members, a question and answer session about the stories provided an excellent opportunity for Myaamia people to learn more. That model was adopted again this year to allow community members to ask questions and gain insight in a small group setting, apart from non-myaamia guests.

Saturday morning, tours rotated between the Myaamia Heritage Museum and Archives (MHMA) and Tribal Headquarters. The MHMA currently hosts three exhibits; kiikinaana: Our Homes, Minohsaya: Myaamia & Peewaalia Hide Art, and Keelonteehameekwi — Tending the Fire: Celebrating 50 Years of Neepwaantiinki. Visitors engaged with the various exhibits and asked questions to gain a deeper understanding of the displays. They commented on how seeing Myaamiaataweenki in the traditional wiikiaami and modern living room settings was interesting. For example, waapantanaakani is used for 'candle' and 'lamp.' Visitors also connected the characters in the minohsaya 'painted hide' exhibit to the winter stories from storytelling the night before. At Tribal Headquarters, 4 groups of roughly 25 people toured the facilities to learn more about the Miami Nation, its operations, and programs and see the newly built National Archives.

One of the other key features of the annual Myaamia Winter Gathering is stomp and social dances. This year, the afternoon began with a gourd dance enjoyed by many guests, relatives, and friends. After dinner, stomp and social dances started and carried on in song and dance until midnight. This annual event allows Myaamia people to come together and connect with significant aspects of their culture through continual revitalization efforts. However, guests of all ages and experiences enjoy participating in the dances. Many individuals from other tribes and several Myaamia tribal members participated as leaders and shakers.

The Annual Myaamia Winter Gathering has grown and flourished over the years. This year has once again provided shared memories and relationship-building. The Miami tribe looks forward to celebrating Myaamia culture again next year and for many generations to follow.

**Reprinted from the Aacimotaatiyankwi Myaamia Community Blog - posted Feb. 2, 2023**



**Upper Left:** From LtoR: Donya Williams, Secretary Treasurer; Jacey Holcomb, Miami Nation Pow Wow Princess; Sophie Olds, Miami Nation Jr. Princess; Shannera McCoy, Miami Nation Tribal Princess. Photo by Scott Kissell, MU. **Upper Right:** Myaamia students, university guests, and others playing mahkisina. Photo by Jonathan M. Fox. **Above left:** Miami University guests making ribbonwork inspired bookmarks. **Above Right:** Miami University guests making bead bracelets. Photos by Madalyn Richardson. **Lower Left:** LtoR: Panelists Daryl Baldwin, Reed Anderson, Dolph Greenburg, Bobbe Burke, Cory Foster. **Lower Right:** from LtoR: Panelists Kathy Young, Haley Shea, Nate Poyfair, Kara Strass, Joshua Sutterfield. Photos by Jonathan M. Fox.



**Left:** Miami tribal member Haley Shea tells a myaamia winter story. **Right:** Miami tribal member Jarrod Baldwin telling the story of Wihsakacaakwa going visiting. Photos by Jonathan M. Fox.





## General Council Meeting 2022

### Staff Article

The 2022 Miami Nation General Council meeting was held on June 25th in the Nation's Council House in Miami, OK. There were approximately 350 total in the audience, including underage citizens, spouses, and guests.

Before the meeting, Miami Nation Princess Grace Lankford presented the Lord's Prayer in sign language as Ivalah Allen sang the lyrics in Myaamiaataweenki. Next, Myaamia singers George Strack, Kara Strass, Haley Shea, George Ironstrack, and Jarrid Baldwin sang the community song, followed by Haley Shea's solo performance of an original song, both in the Myaamia language.

Elder George Strack spoke the invocation in Myaamiaataweenki and translated his words for the audience.

Elders reaching 75 years of age were gifted Pendleton blankets, and veterans were recognized and gifted for their service.

Chief Douglas Lankford formally called the meeting to order and established a quorum for business with 177 voting-age Myaamia citizens in attendance. The Chief recognized Tribal youth in attendance, aged 10 – 17, who were given a folder of information regarding the meeting and thanked them for their interest and attendance to the affairs of their Nation.

Following the agenda of the meeting, Chief Lankford called for the motion to approve the minutes of the 2021 General Council Meeting, followed by his annual State of the Nation address. Donya Williams read the Secretary-Treasurer's report. New business was presented, including a presentation by Peter Murphy, CEO of Miami Nation Enterprises.

The Business Committee honored Tribal Elder James Battese for his work designing and overseeing the completion of the new Four Wings Park located next to the Nation's dance arena in Miami, OK. In addition, cultural Resources Officer Julie Olds was honored with a medal for supporting Myaamia Cultural revitalization.

Elections for Business Committee positions were conducted according to the constitution, with nominations from the floor and in-person voting. For the Tribal Business Committee, Chief Douglas Lankford was re-elected by acclamation to a 3-year term as Chief, and Second Councilman Scott Willard was re-elected to a 3-year term.

Nominations and voting for the Grievance Committee. followed Elected to 3-year terms were Michael Watson and Shelva Sooter.

Following elections for committee seats came the custom of electing community ambassadors to serve as Miami Nation Princess and Miami Nation Junior Princess. Miss Shannera McCoy was elected to the 2-year term of Princess, and Sophie Olds to the 1-year term of Junior Princess.

Second Chief Dustin Olds made the elections official by administering the Oath of Office to those elected.

Old Business and Open Forum discussion followed. Chief Lankford offered Closing Remarks and a prayer. The meeting was adjourned and was followed by a community lunch. The day's activities ended with the Miami Nation Pow Wow at the Tribe's dance arena next to the Council House.



**Akima Eecipoonkwia, Chief Douglas Lankford addressing those gathered for the Miami Nation General Council Meeting, 2022. Photo by Karen L. Baldwin.**



**Miami Nation Princess, Grace Lankford presents the Lord's Prayer in sign language. Photo by Karen L. Baldwin.**



**Miami Nation Elected officials. From LtoR: Second-Chief Dustin Olds, Secretary Treasurer Donya Williams, Chief Douglas Lankford, 1st Council Person Tera Hatley, and Second Council Person Scott Willard. Photo by Karen L. Baldwin.**



**Miami tribal member James Battese is honored by the Business Committee. Photo by Karen L. Baldwin.**



**Elders being recognized with blankets at the 2022 Miami Tribe of Oklahoma's General Council meeting. Photo by Karen L. Baldwin.**

## Edge of Appalachia

**Diane Hunter**  
Tribal Historic Preservation Officer

Last fall, at the Ohio Tribal Nations Conference, representatives from 14 tribal nations were invited to the Edge of Appalachia preserve a homecoming for the Nations. The property was stunning, with rolling hills and lush forests in full fall colors. The Nature Conservancy director for the North American branch and personnel were gracious hosts that proposed a partnership between the Nature Conservancy of Ohio and the assembled tribes, and the tribes were invited to tour the property. A world-spanning nature conservancy that owns over 2 million acres to protect them from human encroachment. However, Native and Western people's conservation ideas are different, as TNC has found out in various locations around the world. To us, we are a part of nature, not apart from it, so entirely excluding humans deprives nature of a fundamental pillar of the ecosystem. This topic is only one of a few a potential partnership will have to discuss.

## New Deputy Officer in the THPO Staff Article



**Photo by Scott Kissell, MU.**

The Cultural Resources Office (CRO) welcomed Logan York to the Tribal Historic Preservation Office (THPO) as the new Deputy Tribal Historic Preservation Officer in April 2022.

Logan is familiar to many myaamiaki as he grew up participating in Tribal events. He attended eewansaapita beginning at nine years old and was later a counselor at the camp. As a myaamiaki student at Miami University, he continued his education about Miami people, language, culture, and history while obtaining his Bachelor of Arts degree in anthropology, with minors in archaeology and history. After graduation, he gained experience in archaeological excavation, working with Algonquian Consultants. This archaeology firm advises the Miami Tribe CRO. In his free time, he uses reenacting events to educate the public on the true history of myaamionki, our traditional homelands.

Logan's education and experience perfectly suit the work he is now doing with THPO Diane Hunter to preserve and protect places of historic and cultural importance to myaamiaki and give talks on the history of the Miami people and the Tribe today.

Logan grew up in Kansas and Missouri but currently lives within the myaamia ancestral homelands in Cincinnati, Ohio.



**This aerial view shows the entirety of the Octagon Earthworks and Moundbuilders Country Club golf course in Newark. Photo by Ohio History Connection.**

## Ohio Supreme Court Ruling Preserves Octagon Earthworks in Newark, OH

**Diane Hunter**  
Tribal Historic Preservation Officer

A few days ago in Fort Wayne, Indiana, waiting for take-out, a woman told me about her amazing visit to the Great Wall of China. I replied that we have amazing earthworks in neighboring Ohio. She had never heard of the monumental earthworks that are so close to home.

I have never been to the Great Wall of China, but recently I visited the Newark Earthworks twice. In September, an evaluator for the World Heritage nomination process toured the Newark Earthworks. As Tribal Historic Preservation Officer (THPO) for the Miami Tribe of Oklahoma, I was fortunate to be invited to join his group to represent my nation. I visited again in early November as part of the Ohio Tribal Nations Conference, hosted by the Ohio Department of Transportation and the Ohio History Connection.

The Newark Earthworks, built more than 1500 years ago, are amazing examples of the creative genius of our Native ancestors. The earthworks are especially impressive when I think about how they were made. Our ancestors located their creation in a prairie, wisely avoiding the removal of forest trees. Carrying basketfuls of soil, sometimes long distances, took unbelievable labor and required incredible dedication to their goal. Even more impressive than the labor was the intelligence and understanding of geometry, astronomy, and other sciences necessary for creating perfect circles and squares and octagons with repeated sizes and areas, all aligned to each other and to the phases of the moon. This was, of course, all done without the help of computers to do the calculations. Given no evidence of a writing system, we must assume that their observations and calculations were all done in their heads and passed down orally. It makes me think that we today are quite primitive in comparison.

During my first visit, after seeing the Great Circle, I was not sure what to expect at the Octagon Earthworks.

I anticipated that this site would be no less a work of genius than the Great Circle, but I have heard for many years about the desecration of this site by a golf course placed over it.

My job as THPO is to preserve and protect places of historic and cultural significance to my people. It was through these eyes that I viewed the golf hole in the center of an earthwork circle that happened to be the exact size of the putting green inside it. Golfing is for pleasure.

It does not belong on a sacred site. Imagine a golf course in the Grand Canyon. Just so, a golf course is not appropriate at this monumental site. During my second visit to the Octagon Earthworks, our hosts were not able to obtain permission for us to enter the golf course, and we were only able to see the earthworks from the observation platform. I felt angry that we were not able to enter the sacred site that our ancestors left for us.

I have said little that those who follow this column have not already heard. My friends who have written for this space have expressed much the same sentiments. Yet, I believe these expressions of amazement and concern deserve and require repeating. I hope the Newark Earthworks will soon be inscribed as a World Heritage site. Then the whole world will know how sacred and monumental these places are. **This column was originally written for publication in The (Newark) Advocate in Ohio, found at [www.newarkadvocate.com](http://www.newarkadvocate.com) - Published, Dec. 13, 2022**



**"Newark Earthworks, built more than 1500 years ago..."**



**The Octagon Earthworks is at 125 N. 33rd St. in Newark, Ohio. Photos by Ohio History Connection.**



**Exterior, east-facing wall of the archive viewed from parking lot. Staff Photo**

## Myaamia National Archives Nears Completion

### Staff Article

In 2018, the Miami Nation was awarded an Indian Community Development Block Grant by the US Department of Housing and Urban Development to build a place for the safe keeping of governmental and cultural archives. After a short delay due to the COVID pandemic, the building broke ground in January 2022, and steady progress has been made over the year. It is now very near completion.

Located on the east side of Tribal Headquarters, the building features a secure archive space of 930 square feet and a 470 square foot

room for processing or viewing collections. This building will replace the original Myaamia Heritage Museum & Archive collections storage and office in the former headquarters building. Under the oversight of the Secretary/Treasurer, the governmental archives will also be consolidated at this location.

Unfortunately, a manufacturing backlog is causing a delay in installing a backup generator. Without this equipment, the building will not be fully functioning until the Summer of 2023. Tribal leadership hopes to host tours of the new space during National Gathering events next June.



**Interior of the archive en progress. Staff Photo.**



**Photo by Jonathan M. Fox.**





## MHMA to Host Eugene Brown Memorial Art Show

**Meghan Dorey**

Manager, Myaamia Heritage Museum & Archive

The Myaamia Heritage Museum & Archive announces the Eugene Brown Memorial Art Show, scheduled for **June 12-23, 2023**. This will be the third Art Show held since 2019. The art show is open for any tribal citizen or their immediate family members to enter. We encourage the creation and submission of art in almost any format or medium, but artwork submitted should reflect the artist's interpretation of their own myaamia experience or identity, incorporating any aspect of myaamia language, culture, history, or heritage.

This year's Art Show theme parallels the Eemamwiciki Cultural Education theme of the coming year: Niikinaana: Our Homes. Though adherence to the theme is not required, we are challenging our community artists to think about the concept of our homes and create artwork that reflects your interpretation. Our homes are more than houses. What do you think of when you think of "home?" How does that thought make you feel, and what does that feeling look like? What role do our homes have in our community? Artists are strongly encouraged to write a short statement about how their artwork fits the theme. Representatives from the Cultural Resources Office will choose one winner for the Cultural Theme Award. The winner will receive a unique ribbon and \$100 prize money.

Submissions will be accepted in eight categories based on format and medium. Artists can enter up to 4 artworks, with a maximum of two entries in any category. The categories are:

1. Drawing, Painting, & Printmaking
2. Photography & Digital Graphics
3. Mixed Media & Diversified Arts
4. Textiles & Clothing
5. Jewelry & Accessories
6. Customary Cultural Items
7. Sculpture
8. Performance & Creative Writing

First, Second, and Third place awards will be given in each category in both Adult and Youth Divisions. Best in Show will also be awarded in both divisions. Find more details in the artist application, available on the MHMA Facebook page, the tribal website, or on request by emailing [mdorey@miamination.com](mailto:mdorey@miamination.com). **Applications are due May 1, 2023.**

Not only is the Eugene Brown Memorial Art Show an opportunity to keep the memory of our late elder and cherished artist Eugene close and an opportunity to encourage creative expression for our artists, but it is also a great chance to buy community-made art directly from the artist! Several pieces will be available for purchase, in-person and virtually, during the show. We encourage all community members to participate in both creating art and supporting our artists! Wišihootaawi! Let's Create!

**EUGENE BROWN  
MEMORIAL ART SHOW**



## Learning From Our Relatives: Tree Tapping

Staff Article

Tree tapping is a practice that allows sap to be collected, boiled, and converted into syrup or sugar. Often maple trees are tapped to make maple syrup. However, due to so few ahsenaamiša 'Sugar Maple Trees' local to the Miami, Okla. area, the Wa'dat 'Wyandotte Nation' have been tapping aayoonseekaahkwa 'Black Walnut Trees' for their sap. Earlier this year, part of the Cultural Resources Office (CRO) team had the opportunity to tap trees with Myaamia relatives, the Wa'dat.

The sap these trees produce has a much smaller yield than maples at a 60:1 ratio of sap to syrup produced. The syrup is still very sweet though, and due to the boiling over an open flame, the syrup also has a smoke-infused flavor. This year, the Wa'dat set up 21 taps on 12 different trees. Last year, nine taps produced roughly 2.5 quarts of syrup from 38 gallons of sap!

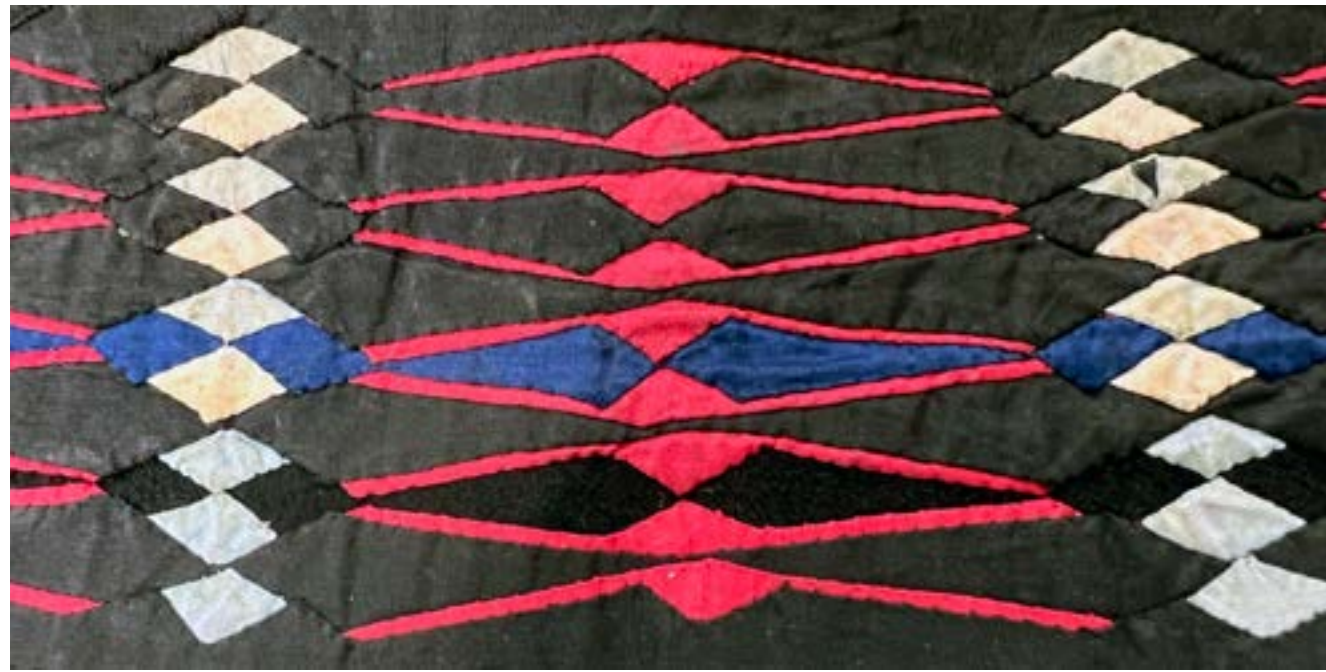
The CRO office intends to share this knowledge with other tribal departments and the myaamia community. They plan to begin tapping trees on Myaamia tribal properties so the Miami community can share in knowledge, learning, and product — it is delicious!

Mihši neewe to the Wa'dat Cultural Resources Office for allowing part of the CRO team to learn their practices in tapping Black Walnut Trees!



ARPA Nooŝonke team. Staff photos.

## Miami Nation Acquires Historic Ribbonwork Items



**Meghan Dorey**

Manager, Myaamia Heritage Museum & Archive

In October 2022, the Miami Nation took advantage of an opportunity to reacquire several items sold to collectors and removed from the Miami community approximately 100 years ago. These items include silverwork and textiles, several of which are adorned with dis-

tinctive Miami ribbonwork patterns. The items have been placed into the Myaamia Heritage Museum & Archive collection. Museum staff will be working with professional conservators to ensure proper handling, storage, and display procedures are followed so that the entire Myaamia community can learn about and enjoy these pieces for generations to come. Look for more details and photos in the next edition of Aatotankiki Myaamiaki!

## National Parks Fee Exemptions

Staff Article

The Miami Tribal Historic Preservation Office received a notice that may interest many Myaamiaki. The National Park Service reminded us that "in certain circumstances, members of American Indian Tribes...are exempt from paying entrance fees at National Parks. The fee exemptions may apply to several non-recreational activities, including:

- First Amendment activities.
- Special park uses.
- NPS-authorized research activities.
- Federal, State, tribal, and local government business.
- "Traditional" activities by members of American Indian Tribes and other traditionally associated groups.
- Leaseholder and property owners accessing their property;
- Outings conducted for non-commercial educational purposes by schools and other bona fide academic institutions."

The memo notes, "As a matter of policy, the NPS takes an expansive interpretation of the phrase 'traditional activities' in deciding what does and does not constitute a recreational activity. The NPS acknowledges that the phrase 'traditional activities' is neither a static concept, nor is it a set of neatly listed activities that can be defined by the NPS, but should be defined by the members of the respective communities themselves. Traditional activities by their very nature are broad and cover everything from plant gathering to passing on tribal expertise and indigenous knowledge, which may occur while engaged in other activities that appear to be recreational in nature, such as hiking or fishing."

Each National Park may have local policies and procedures about this exemption. Contact the park staff for details before arriving at a National Park and expecting a fee exemption.



## WEWIN Announces the Selection of Miami Tribe of Oklahoma Secretary-Treasurer Donya Williams to the Board



Klamath, California – May 08, 2022

The Women Empowering Women for Indigenous Nations (WEWIN) announced the appointment of Miami Tribe of Oklahoma Secretary/Treasurer Donya Williams to serve on the WEWIN Board.

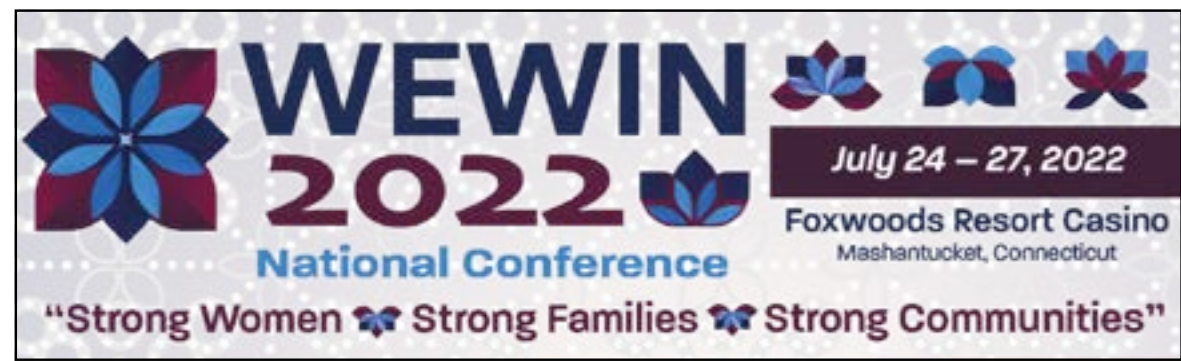
Susan Masten, Co-President of WEWIN, said, "We are thrilled to bring Donya onto our board. She has continued to be a powerful voice for Indian country and a great supporter of WEWIN. Her contagious passion to be part of empowering Native women is a genuine asset to our board."

Williams joins the WEWIN board with an extensive passion for leadership and service. She follows in the footsteps of her late grandfather, Edward Cy Leonard, who served as Chief of the Miami Tribe. Donya has proudly served as an elected Tribal leader for 16 years, initially serving as an elected official, First Councilperson (2006 - 2017), and Secretary/Treasurer (2017 to present). As Secretary/Treasurer, Donya serves

as the Chairperson for the Miami Tribe of Oklahoma Enrollment Committee and serves on the Miami Business Regulatory Commission.

In addition to many tribal leader duties and responsibilities, since 2007, Donya has worked full-time first as the Tribe's Myaamia Student Services Coordinator and currently as the Director administering the Tribe's scholarship program, back to school funds program.

Donya serves as Vice-Chairperson for the Claremore Indian Hospital Advisory Board of Directors, a 17 Tribe consortium. She is the elected Chairperson and past Secretary for the Northeast Tribal Health Service Clinic Governing Board of Directors for the eight Northeast Tribes the facility serves. She served on the Miami Nation Enterprises Board of Directors (2016), the Inter-Tribal Bison Cooperative Board of Directors (2007- 2010), and served a three-year term on the Oklahoma Civil Rights Commission. Donya serves as a tribal leader representative for the United Indian Nations



of Oklahoma, Kansas, and Texas and Women Empowering Women for Indian Nations. She was an honoree receiving the WEWIN Lifetime Achievement Award in 2015. As an advocate for Indian Gaming Donya, Chairman Ernie Stevens, Jr. served as an honored guest speaker at the grand opening of the National Indian Gaming Association headquarters in Washington, D.C., and has presented at other Native conferences across Indian Country.

Donya is an active participant in Myaamia culture and language and has made a difference in the lives of so many people through her spirit of love and compassion for humanity, which is underscored by a deep and selfless love for her people. A much-loved tribal matriarch gave Donya the Myaamia name peekokihkwa. The translation of her name means Peace Woman. Donya lives in Bluejacket, Oklahoma, with her husband Jamie and has three children and five grandchildren.

*Reprinted with permission.*

## ARPA: American Rescue Plan Act Teams in Nooŝonke and Kiihkayonki

Staff Article

The American Rescue Plan Act or ARPA funding has provided great opportunities to expand the reach of cultural education for the Cultural Resources Office (CRO) of the Miami Tribe of Oklahoma and the Cultural Resources Extension Office (CREO) of Fort Wayne, Indiana. ARPA funding for the nooŝonke team in Miami, Oklahoma, dedicates its work to aiding and increasing distance learning opportunities for tribal members, providing access to cultural education materials and content that was hindered due to the COVID-19 virus. The ARPA kiihkayonki team in Indiana is structured to support furthering cultural education through property and resource development for the community's health and well-being. Both projects promote cultural education and communication within the tribal community.

Enrolled tribal citizen Nate Poyfair leads the ARPA nooŝonke team, as the nooŝonke project manager, with Jordan Janeway as the communications and media specialist and Madalyn Richardson as the cultural and arts education content specialist, moving from her former position as the makerspace coordinator. Together they work to create content that community members can access through distance learning settings. Distance learning can be achieved through the internet using video recordings, email, social media, print publications, distanced face-to-face learning, and outdoor activities that protect and connect tribal members nationwide.

Nate's responsibilities require him to oversee and lead the ARPA projects in Miami, Oklahoma, to share with the greater tribal community. He has previously worked in multiple management positions that required the development of leadership, planning, and other skills that assist him in his current role. "Although I have not worked in an educational role specifically, I have experience in working within the tribes' educational spheres, and I have found that to be paramount in adapting to the position of ARPA Project Manager," Nate says. His experience has made interacting with the educational teams and other departments within the Tribe easier, allowing him to adjust to the new role comfortably.

After studying at Miami University, Jordan joins the Cultural Resources team as the ARPA Communications and Media Specialist. While studying design, Jordan found a new passion in coding. She combined the two into a love of web design and development. She worked doing freelance design, which helped her develop time-management skills that helped her excel in her new position with the Tribe. Her ARPA goals are to provide a new and streamlined website that is easy to use for all tribal members, increase the presence and availability of social media, and finally, learn more about the Tribe and increase her cultural knowledge. She appreciates how welcoming everyone in the community has been and says she can't wait for what's to come.

Madalyn's work focuses on designing and developing educational content to be accessible across various platforms and publications. She is a Graphic Design graduate passionate about child literacy and learning. These are both valuable in supporting her work with the Tribe and allow her to develop educational content that is effective and relevant. The guidance she receives from other members of the MTO education teams is invaluable, and she's grateful to be involved in the efforts of CRO and eemamwiciki. In the past few months, she has focused on designing a book with information on the myaamia lunar calendar. As she continues

to promote distance learning, there will be a growing library of publications and videos for at-home learning or use at educational events.

To achieve the ARPA goals in kiihkayonki, the Cultural Resources Extension Office (CREO) brought on additional staff. Doug Peconge moved from his position as a community programmer to the kiihkayonki ARPA project manager, Dani Tippmann is the kiihkayonki ARPA community foods program director, Claudia Hedeem is our kiihkayonki ARPA education and wellness coordinator, and Kirk Strass is our ARPA maintenance specialist. All four staff members are enrolled tribal citizens. In the fall of 2021, the Tribe also took possession of a 45-acre property northwest of Fort Wayne, Ind. The purchase of that property was made possible through ARPA funds. Over the next four years, the CREO in Fort Wayne, will focus on the ARPA guidelines for cultural education, food support, community health, and well-being.

Doug's responsibilities are overseeing the ARPA project in Fort Wayne and managing the 45-acre Fritz Road property. His previous experience as the Community Programmer has allowed him to become a well-known community member and easily transition into his new position. He is grateful to have a growing team as they work to increase community-available resources and experiences through ARPA projects.

Dani served as the director of the Whitley County Museum, in Columbia City, Indiana, for 12 years and has years of experience in public presentations. She also has tremendous plant and gardening knowledge that will be instrumental in developing our garden. She hopes to apply what she learned to our garden space and create an educational space that provides fresh vegetables for our community. The CREO held a seed swap following the Fall gathering. Dani and Rebecca Hartleroad, whose sons are enrolled tribal citizens, share native garden seeds with community members to plant in their gardens.

Claudia has been a yoga instructor for 12 years and loves spending time outdoors. Her teaching experiences serve her well as she develops cultural education programming for the kiihkayonki and greater myaamia community. Claudia began working for the Tribe in September and learning about community programming. Her first week in her new position consisted of preparing for the CREO for the Fall Gathering. Tribal leadership held its first community informational gathering since the pandemic. She did a tremendous job ensuring everything was ready for the business committee's event and dinner. She is currently working on developing new cultural programs for community members.

Kirk worked for over 30 years for the City of Huntington, Indiana, in waste management. He then worked for the Huntington County library doing maintenance. Kirk started working for the Tribe over the summer, where his primary focus was maintaining the grounds. He spent 10-plus hours a week mowing the property, keeping the trails open and the place looking beautiful. The removal of invasive plants created large debris piles on the property. Rather than burn them, the CREO staff converted the debris into wood chips. The wood chips and cardboard left behind by the previous owner will help reduce weeds in the garden, allowing it to be pesticide-free.

The nooŝonke and kiihkayonki ARPA teams look forward to 2023 and the opportunities it will provide to the myaamia community.



ARPA Nooŝonke team left to right: Nate Poyfair, Jordan Janeway, Madalyn Richardson, and CRO team member Morgan Lippert. Staff photo.



ARPA Kiihkayonki team left to right: Dani Tippmann, Claudia Hedeem, Kirk Strass, and Doug Peconge. Staff photo.



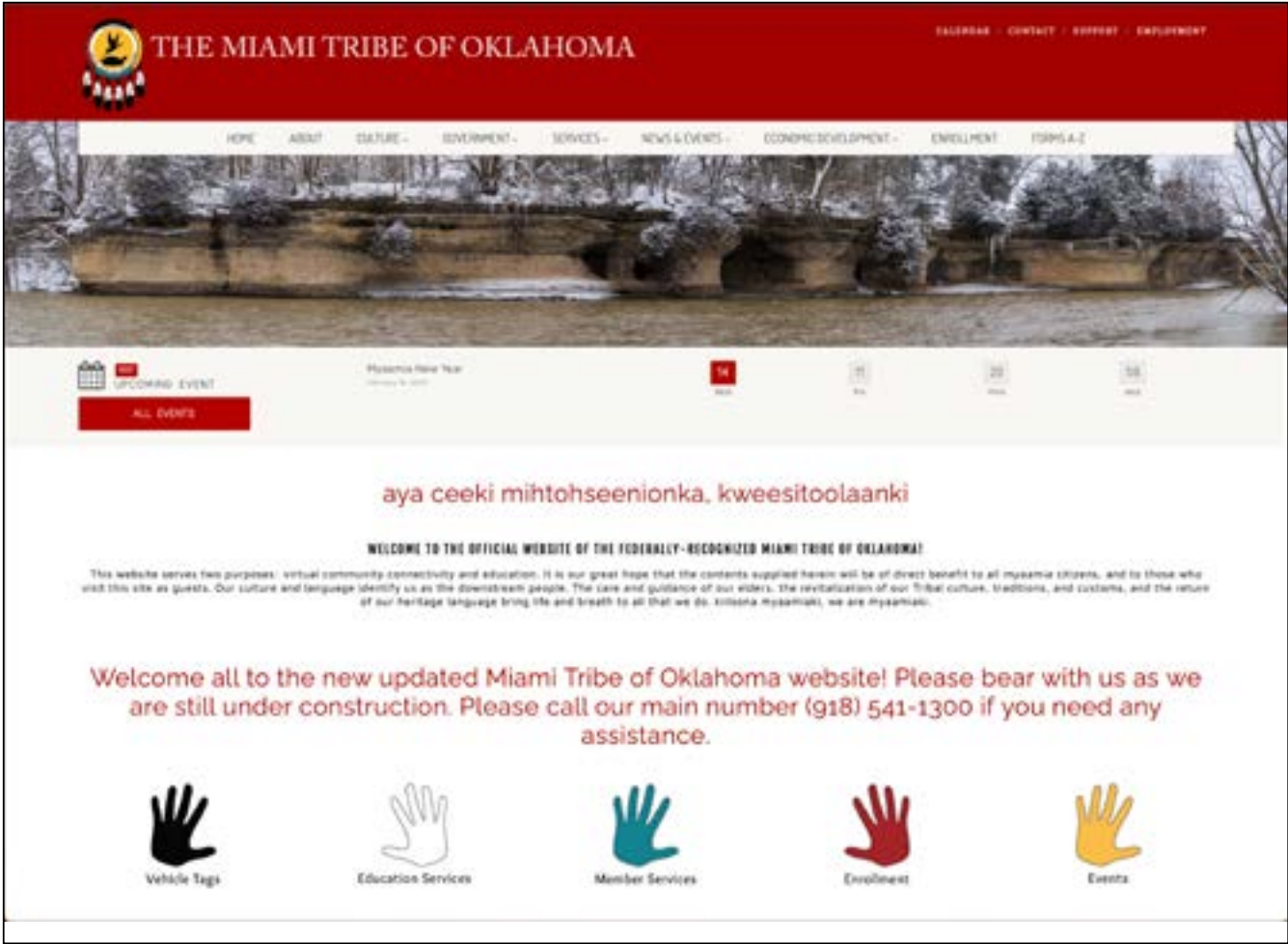
# Miami Tribe of Oklahoma Has Launched New Website Design

Staff Article

The Miami Tribe of Oklahoma is proud to announce a new and updated look and design of the tribal website! The new Nooŋonke Media and Communications Specialist, Jordan Jane-way, has been working on updating the website to give it a fresh face, improve functionality, and make it a more accessible tool for all tribal members. After much time, effort, and invaluable insight and guidance from the entire Cultural Resources Office team and others, the new website is up and running. Still located at [www.miamination.com](http://www.miamination.com), keep an eye out for our website's latest changes and layout. Due to circumstances beyond our control, some information is changing and, therefore, not on the new site. We appreciate your patience while we are still under construction.

When the tribe decided to update the site, we looked at our community to see what was needed or had not been provided in the past. We began by asking questions and developing goals for what we wanted to accomplish with the new site.

The new site will provide a new and reorganized streamlined menu system and our new



The Miami Tribe of Oklahoma's progress on new website. Staff photo.

calendar that allows our members to view all upcoming events, no matter where they are to take place and save them to their personal calendars. The development of this project has been and will continue to be an ongoing process, so we ask for your patience and understanding while we are still under construction and early stages of such considerable changes.

We understand that many people may be

used to the previous site and how to navigate its menu, and it may take time to readjust to the update. Please call our number (918) 541-1300 if you have any questions or would like assistance navigating the new website and menu options.

A screenshot of the new site is above. Please note some things may change on the site after this newspaper publication.

## Myaamia Center receives \$472,397 Robert Wood Johnson Foundation Grant

Stella Beerman

Communications Specialist, Myaamia Center

The Myaamia Center has been awarded a \$472,397 grant from the Robert Wood Johnson Foundation (RWJF) to fund the development of assessment and evaluation protocol regarding current and past ideas of health and wellness within the Miami Tribe of Oklahoma.

The Myaamia Center — a research-focused collaboration between Miami University and the Miami Tribe of Oklahoma — focuses on Myaamia language and cultural revitalization.

A project titled “Myaamia nipwaayoni: Tribal knowledge as a source of well-being” will be funded by the three-year grant from RWJF, a philanthropic organization dedicated to improving health and well-being in the United States.

Haley Shea, Myaamia research associate and co-principal investigator of the project, said the goal is to develop and measure interventions. The team wants to better understand what health and wellness mean to the Myaamia community to create better wellness programming based on this knowledge.

Miami Tribe of Oklahoma Chief Douglas Lankford wrote in the grant application, “We have long been interested in a more formal and robust understanding of the links between language and culture and our community’s well-being.”

The Miami Tribe community has seen plenty of anecdotal and observational evidence of how the community has benefitted from the language and cultural revitalization. However, tribal leadership and Myaamia Center researchers wanted to measure these benefits and continue using those metrics to make improvements within the community.

In 2012, they created the Nipwaayoni Acquisition and Assessment Team (NAATeam) to begin “observing, interpreting, and documenting” the impacts of cultural and language education within the community.

Using these assessments, historical data, and new research taking place during the project, Myaamia Center researchers hope to work with the NAATeam to create a culturally based Myaamia Wellness Model.

The Myaamia Wellness Model will lead to a



Myaamia community members of all ages kick off a lacrosse game in Miami, Oklahoma in 2019. Community peekitamink, ‘lacrosse,’ games are commonly played at community gatherings. Photo by Karen L. Baldwin.

measurement tool that community researchers can use to measure wellness within the Miami Tribe community and will ultimately assist the Myaamia Center in incorporating health and wellness topics into Myaamia programming and educational materials.

“So many health-related interventions are not as effective as they could be because they are not culturally specific,” Shea said.

The Myaamia Center takes a strength-based approach, where the researchers evaluate what makes the community strong, rather than focusing on weaknesses, and invests in those activities to nurture community well-being.

Eventually, the team will create a manual, detailing the research process and outcomes in hopes of helping other tribal communities create their own, culturally specific understandings and measures of health and wellness.

The research team hopes this manual will empower communities to determine interventions and health-promoting practices to support health in their own unique communities.

As always, the forefront of the research is to serve the Miami Tribe community, Shea explained. To ensure this research is best serving the community, members of the Miami Tribe of Oklahoma’s Cultural Resource Office will be involved in the project.

Daryl Baldwin, executive director of the Myaamia Center, and Shea are working together as co-principal investigators. While members of the Myaamia Center’s NAATeam and Office of Assessment and Evaluation will conduct and analyze research, a technology team will be working to update the current database and visualization applications to house the new data. Members of the center’s education office and a community health team will also be involved in the project.

Consulting on the project will be Joseph Gone, faculty director of Harvard University’s Native American Program; Roy Oman, professor of Public Health at the University of Nevada-Reno; and Ryan Rhodes, director of the Behavioral Medicine Laboratory at the University of Victoria, Canada.

The project team expects the initial research and documentation to take place in multiple phases over the next three years. However, as Shea explained, work like this is never truly done.

“This is an ongoing project and we will forever be engaged in this work,” Shea said. “The benefits of this project within the Miami Tribal community will extend far beyond these first three years.”

Reprinted from the Miami University News, [miamioh.edu/news](http://miamioh.edu/news) - posted Aug. 9, 2022



MyaamiaPublications– Vol.16,No.4,Fall-Winter 2022-2023–Section B–History & Culture–NooŋonkeSiipionki Myaamionki

## Myaamia Sovereignty in The 21st Century

George Ironstrack

Assistant Director, Myaamia Center Director, Education Office

As a part of the Myaamia Heritage Program at Miami University, our students take part in a series of courses that help them to better understand who our people are today and who we were in the past. One of these courses focuses on key issues that our community faces today and the important role that sovereignty plays in helping us respond to those issues.

At a basic level in the global political community, sovereignty is usually understood to reflect political power. A nation is understood to be sovereign if it governs itself. In this course we work together to complicate this basic definition of sovereignty and develop our understanding of what it means to be sovereign from a Myaamia point of view.

In this quest, we are aided by the deep thinking and wise words of the Dakota scholar Vine Deloria Jr. (1933-2005). Deloria was a citizen of the Standing Rock Sioux Tribe and over the course of his adult life was widely recognized as a foremost thinker on a wide array of topics that continue to impact tribal nations whose homelands fall, at least in part, within the boundaries of the United States.

Our class relies heavily on a short but complex 1979 essay by Deloria entitled “Self-determination and the Concept of Sovereignty.” In this brilliant bit of writing Deloria lays out multiple overlapping ways in which tribal nations could think about sovereignty. He begins with what he considers to be the common definition of the word as used by nations around the world: “Sovereignty was the absolute power of a nation to determine its own course of action with respect to other nations.” When we discuss this definition in class we emphasize how this definition centers notions of independence and separateness between nations. Control of territory through the use of military force is usually essential to the operation of this type of sovereignty.

This common understanding of sovereignty can be contrasted with a type of sovereignty that Deloria felt had its foundation in each nation’s unique culture. Legal manifestations of sovereignty exist to protect and care for the people of the nation. In class, we usually ask some version of the following question: if the people cease to exist as a distinct and different nation, then what is the purpose of governmental sovereignty? Near the end of the essay, Deloria makes the strong argument that sovereignty consists “more of continued cultural integrity than of political



Newly elected officials are sworn in at the 2022 Miami Tribe of Oklahoma's General Council meeting. Photo by Karen L. Baldwin.

powers and to the degree that a nation loses its sense of cultural identity, to that degree it suffers a loss of sovereignty.”

A sovereignty that springs from culture is a sovereignty that can be innately Myaamia at its core. Our sovereignty has always had its roots in Myaamia culture. In the distant past we would have referred to the health and strength of our communities using our language to express concepts inherent in our culture. Colonization certainly changed some of this for our people. Aspects of our political sovereignty were shaped by treaties, legislation, and supreme Court rulings, but at its core our sovereignty is still defined by our people.

Deloria gets at this deeply empowering notion when he describes sovereignty as revolving “about the manner in which traditions are developed, sustained, and transformed to confront new conditions. It involves most of all a strong

sense of community discipline and a degree of self-containment and pride that transcends all objective codes, rules, and regulations. Unless individuals have a commitment to a larger whole they cannot function efficiently and unless a nation is composed of committed individuals it cannot function with the efficiency that sovereignty is meant to describe.” (27)

Near the very end of the essay, Deloria emphasizes that sovereignty is not a fixed state that a nation achieves but rather a never-ending process of development. If sovereignty has a use to us today as an

English word and an inter-cultural concept, it is because it allows us to “describe the process of growth and awareness that characterizes a group of people working toward and achieving maturity.” (28)

In class, we use these varying definitions to get our group thinking about the importance of cultural sovereignty. We are a nation that is engaged in an inter-generational effort of communal revitalization of our language and culture. Instead of a sovereignty hyper focused on independence, our beliefs and practices force us to remember that we are at our strongest when we recognize the interdependencies that connect us to other human beings as with the non-human world around us.

Vine Deloria Jr.’s essay continues to give us much to think about in terms of the foundation role of our culture in our sovereignty as a people. I’m certain that the next time we read his essay we will draw new insights from this brilliantly complex work.

Reprinted from the [Acimotaatiyankwi](http://Acimotaatiyankwi) Myaamia Community Blog - posted Oct. 25, 2022

## Myaamia Maple Sugaring Exhibit Opens at the Elkhart County Historical Museum

Staff Article

The Myaamia Heritage Museum & Archive (MHMA) staff traveled to Bristol, Indiana in August to install an exhibit on maple sugaring at the Elkhart County Historical Museum. The exhibit had been previously installed at MHMA in 2018, and it will remain on display at the Elkhart County Historical Museum through March 2023.

For the exhibit, MHMA staff Meghan Dorey and Morgan Lippert presented an interpretation of a Myaamia siihsipaahekwiikaani ‘maple sugar camp.’ The camp explains the sugaring process and showcases a variety of sugaring tools, some of which date back to the late 18th and early 19th centuries. The exhibit also discusses why the practice of maple sugaring fell away from the Myaamia community after removal to Kansas and Oklahoma, as well as how the tradition has since been revitalized.

MHMA staff collaborated with Julie Parke, Museum Administrator. Ms. Parke says visitors to the museum have enjoyed the exhibit, particularly the way in which the exhibit incorporates multi-sensory experiences including smells, sounds, and even tastes.

She explains, “Siihsipaahekwiikaani has been very popular with our visitors. When we share that the exhibit was created by and borrowed from the Myaamia Heritage Museum & Archive in Oklahoma, it gives us an opening to explain the Miami origins along the St. Joseph River and in northern Indiana and why the Miami are headquartered now in Miami, Oklahoma.”

This isn’t the first time the Elkhart County Historical Museum has worked with the Miami Nation. Tribal Historical Preservation Officer Diane Hunter previously helped the museum’s staff update their main exhibit, Crossroads of Elkhart County, to include a more in-depth and accurate representation of Myaamia people’s historical and present connections to the area.

The MHMA invites those who can visit to experience these collaborative efforts. The Elkhart County Historical Museum has free admission and is open Tuesdays through Saturdays from 9am to 5pm. It is located at 304 West Vistula Street in Bristol, Indiana. If you are travelling a distance, you may wish to call ahead; the museum can be reached at (574) 848-4322.



Recreation of a Myaamia siihsipaahekwiikaani ‘maple sugar camp.’ Photo by Morgan Lippert.



MHMA Curator of Exhibitions Morgan Lippert (left) and Manager, Meghan Dorey (right) during installation. Photo courtesy of Elkhart County Historical Museum.







## Introducing the Foundations of Myaamiaataweenki Course

Available now through **Šaapohkaayoni: A Myaamia Portal**

This online, self-directed course teaches the foundations of the miami language in a video format with worksheet exercises to help you review the topics.

[mc.miamioh.edu/eduportal](http://mc.miamioh.edu/eduportal)



**The 2023 annual meeting of the Miami Tribe of Oklahoma General Council is set for Saturday, June 24th, in Miami, OK.**

## kiiloona myaamiaki 'we are Miami'

A series of community gatherings discussing Miami History will begin later this summer.

Keep an eye out for more information online and on the Myaamiaki Facebook page.



Visit [kaakisitoonkia.com](http://kaakisitoonkia.com) is the online portal of the Myaamia Heritage Museum & Archive, presenting archival and museum items related to Miami heritage.

## Blue Jacket and Little Turtle

**Diane Hunter**  
Tribal Historic Preservation Officer

Myaamiaki who live in the Fort Wayne, Indiana area, and perhaps others as well, may have seen recent news reports about a company in Fort Wayne named Blue Jacket and a sculpture of Shawnee chief Blue Jacket that the company commissioned to be placed on their property on South Calhoun Street. The question for Myaamiaki may be who was Blue Jacket, and why was he important in Fort Wayne?

Born in the 1740s, Weyapiersenwah (later known in English as Blue Jacket) was raised in southern Ohio, likely in present-day Ross County. By the 1770s, Blue Jacket had become the war leader for his village along the Scioto River. The earliest references to him document his participation in Lord Dunmore's War in 1774, in which Shawnee and Iroquoian (primarily Seneca and Cayuga) forces fought against the British in present-day West Virginia and Kentucky, land that was hunting grounds for Shawnees, Myaamiaki, and many other tribal communities.

Over the next several decades, conflicts like Lord Dunmore's War became a regular occurrence in Ohio and Kentucky as Americans continued to pour across the Appalachian Mountains demanding Native lands. During the 1780s and 1790s, Blue Jacket continued to serve as a Shawnee war leader, fighting to protect Shawnee rights and lands during what Myaamiaki call the Mihši-maalhsa Wars or the American Wars and which the Americans often call the Northwest Indian Wars.

As American violence escalated, Blue Jacket's village and many other Shawnee villages in southern Ohio fled northward after Logan's Raid in 1786. During the raid, American forces, led by General Benjamin Logan of the Kentucky militia, attacked several villages, including Blue Jacket's, killing and capturing Shawnee women, children, and elders. Following the attack, Blue Jacket and his village relocated to Miamitown, a large Myaamia village led by Le Gris across the river from Kiihkayonki, in the present-day Lakeside area of Fort Wayne.

As Myaamiaki, we always think of Mihšihkinaahkwa (Little Turtle) as the great war leader during the Mihši-maalhsa Wars, and he certainly led Myaamiaki forces during the wars. The wars included several battles in which forces from as many as nine tribes fought together against the American invaders. One of the most notable battles in 1791 is known as St. Clair's Defeat, in which an alliance of tribes handed the American troops led by General Arthur St. Clair the greatest defeat of the U.S. Army in history. Although many tribes fought in this battle, three leaders are recognized as the great military strategists who planned and led their men to battle. Those three leaders were Mihšihkinaahkwa leading the Myaamiaki, Blue Jacket as leader of the Shawnee, and Buckongahelas leading the Delaware troops.

The other significant military encounter of the Mihši-maalhsa Wars was in 1794 and is called the Battle of Fallen Timbers. In anticipation of battle, the war leaders of seven tribes met to strategize their next move. A story is told that at this gathering, Mihšihkinaahkwa expressed doubts about the wisdom of continuing to fight, and Blue Jacket challenged him, successfully arguing that battle was necessary. That story was only first recorded decades later, so the facts of the matter may be questionable. However, if true, Mihšihkinaahkwa was right. The Battle of Fallen Timbers ended with the Native forces retreating, and the Americans followed the battle by burning all the tribes' villages and cornfields along the Taawaawa Siipiiwi (Maumee River). They ended at Kiihkayonki, a metropolitan area of Myaamia, Shawnee, and Delaware towns, and built a military fort, which they named Fort Wayne in honor of General Anthony Wayne, who led the Americans at Fallen Timbers.

After the Battle of Fallen Timbers, the tribes agreed to seek peace with the Americans and



*Charcoal portrait of the Miami War Chief Mihšihkinaahkwa (Little Turtle) by Julie Olds.*

signed the 1795 Treaty of Greenville. Blue Jacket represented the Shawnee at the treaty, and contrary to Myaamia tradition, in which war leaders become civil leaders only after a transition of many years, Mihšihkinaahkwa was chosen to lead the Myaamia delegation at Greenville. He was the only tribal leader to stand up to General Wayne, who was leading the American delegation, and we still have the text of his eloquent speech.

According to reports from the time, after the Treaty of Greenville, Mihšihkinaahkwa and Blue Jacket were not friendly with each other. They each claimed to be the one who led the Native troops to victory at St. Clair's Defeat. Their enmity was such that they refused to speak together when in each other's presence. In the Fall of 1796, General Wayne, leading a delegation of Native leaders to Philadelphia, reported that included in their party was "the famous Shawanoe Chief Blue Jacket, who, it is said had the Chief Command of the Indian Army on the 4th of November 1791 against Genl St. Clair, The Little Turtle a Miami Chief who also claims that honor, & who is his rival for fame & power...refuses or declines to proceed in Company with Blue Jacket." The noticeable hostility by Mihšihkinaahkwa towards Blue Jacket (which was presumably reciprocated) likely factored into Blue Jacket's decision to relocate his village to a mixed Shawnee-Wyandot village near Detroit.

The animosity between the two former allies continued for the remainder of their lives as each sought different solutions in response to American expansion. Blue Jacket later supported his fellow Shawnee Tecumseh and Tenskwaatawa (known as the Shawnee Prophet) in their efforts to continue military opposition to the United States. However, he died soon afterward in 1810. Mihšihkinaahkwa, who opposed the influence of the Shawnee brothers, died two years later in 1812 at the home of his son-in-law Eepiihkaanita (William Wells) in Fort Wayne.

### For additional information:

John Sugden, Blue Jacket: Warrior of the Shawnees, (University of Nebraska Press, 2000)  
St. Clair's Defeat, <https://aacimotaatiyankwi.org/2014/05/19/the-mihsi-maalhsa-wars-part-iii/>  
Battle of Fallen Timbers and events leading to it, <https://aacimotaatiyankwi.org/2016/01/01/mihsi-maalhsa-wars-part-iv-the-battle-of-the-taawaawa-siipiiwi/>  
Treaty of Greenville, <https://aacimotaatiyankwi.org/2016/10/03/the-treaty-of-green-ville-1795-part-1/>. <https://aacimotaatiyankwi.org/2021/03/01/the-treaty-of-green-ville-1795-part-ii/>  
Mihšihkinaahkwa (Little Turtle) Speech at Greenville, <https://aacimotaatiyankwi.org/2021/04/13/four-versions-of-a-little-turtle-speech-at-green-ville-1795/>  
A Brief Biography of Mihšihkinaahkwa (Little Turtle), <https://aacimotaatiyankwi.org/2020/01/20/biography-of-little-turtle/>



## Artist Spotlight: Jared Nally

**Joshua Sutterfield**  
eemamwaciki, Cultural Education Director

Meet Jared Nally, a Myaamia student who is currently seeking a Master's degree in Environmental Science at Miami University. He is a recipient of the Aanchtaakia Graduate Fellowship. Aanchtaakia is the Myaamia word meaning 'change maker.' This fellowship is specifically designed for tribal scholars motivated to make positive change in tribal communities and to share their research or interests on Miami University's campus. Jared is a talented weaver and sees his craft as a connection to his community. I was fortunate to be able to spend some time with Jared and conduct an extensive interview. As you will see below he sees his craft as a doorway to giving back to the community and adding to the ongoing revitalization of our cultural ways.

**Joshua: Tell us who you are.**

Jared: aya ceeki ahsapa neehi Jared weenswiaani. I grew up in Kansas, and I'm a descendant of the DeRome family. I grew up outside of the Oklahoma and Indiana Myaamia communities, but was called back to the Myaamia community in my 20s. I am a weaver.

**Joshua: How would you describe yourself as an artist? What is your aesthetic and what's your favorite medium to work with?**

Jared: I don't really call myself an artist, although I do get called that by others. I guess the easy part of that question is "what medium I like to work with" — I like textiles. It's part of why I don't consider myself an artist. The utility and aesthetic of textiles goes hand in hand, and I view that differently from art. I like that about a lot of our cultural objects. Somebody took the time to make things that were useful and they also spent the time to incorporate a Myaamia aesthetic into them. That's what I think I do when I create my pieces. They're always an item that has purpose or use, and inherently, by craft, they turn into something beautiful. So, I don't necessarily think of what I make as art. Not to corner Myaamia people into having to always make something useful to use Myaamia aesthetics, because we don't always do that. But, I like the ability to do that in my work.

**Joshua: When did you first start weaving?**

Jared: I think the story that you'll want to start with is the background of how I grew up. I didn't grow up in a Myaamia space. After I graduated high school and became an adult, I started to figure out my hobbies and interests. Knitting was one of the first, and knitting led to weaving and then to spinning. I accrued skills that were deeply embedded in culture. There's a lot of cultural traditions just within knitting. I knew about my Myaamia heritage, but I hadn't connected with it, and I saw textiles as a way to connect with my Myaamia community and culture. It was that idea, in combination with reading our tribal newspaper, that made me feel comfortable reaching out and attending my first national gathering where I was able to meet people in our community and start to learn about some of our textile traditions.

When I first started talking to people in our community, they talked about our language be-

ing spoken again and how we were in a time of re-awakening. People were getting called back to the community. So I consider textiles and weaving to be a gift that allowed me to come back to the community.

**Joshua: Do you remember the first piece you ever made? The first weaving piece.**

Jared: Myaamia weaving?

**Joshua: How about both? Do you remember the first piece you ever weaved?**

Jared: Yes. And it's a two-part answer. In grade school, we made little paper plate weavings where you put notches on the side and wove in a circle. So that's my first very basic idea of what weaving was. But coming to weaving as a practice, I kind of dove headfirst into the deep end, and I did a pretty wide twill piece on a four-shaft loom that I made into a pillow for my sister. That's, I guess, my first connection to my identity as a weaver.

**Joshua: So, what about your first Myaamia piece?**

Jared: During my first semester at Haskell [Indian Nations University], I was really interested in doing traditional textile work. And so, I founded the Haskell Hand Weavers, a student club for all of us to come, participate, and share our different tribal textile traditions. We started out doing coil basketry, but from there, we got to participate in a fingerweaving workshop by Cindy Warrington, who's Ho-Chunk. Several of our

club members attended her workshop, and that is how I learned how to fingerweave garters and it was my introduction to Myaamia textiles.

**Joshua: How has your view of yourself as a weaver changed during your time interacting with your community?**

Jared: I think being a weaver has informed how I interact with the community and provided a way for me to give back. I think the biggest thing weaving has allowed me to practice, is what I call "indigeneity" and in a sense, what being a Myaamia person means to me. To give an example, when you start a textile project and learn how to process materials to turn into thread that you turn into the final product, you start looking at the places you live as being able to provide these materials which gives you a sense of how places take care of people. So, I think being a Myaamia person and being a weaver has allowed me to start connecting with our traditional ecology, and that informs how I fit in our community and how I practice Myaamia indigeneity.

**Joshua: This kind of connects to what your graduate work is going to be, correct? Tell us a little bit about that.**

Jared: So, I'm here at Miami University



*Jared with several pieces of his work. Photo by Karen L. Baldwin.*

pursuing my Master's in Environmental Science degree with a concentration in applied ecology and conservation. That concentration area is really looking at destructive relationships that have taken place in myaamionki (the lands of the Myaamiaki) through colonization and forced removal. We haven't been in some of these places to maintain our ecological relationships, and so now we have environments with invasive species, and some of the plants and animals we have relationships with are no longer present. My work is hopefully to restore some of these relationships. One relationship that I am currently focused on is looking at bulrush, making sure that if we want to do cultural work with bulrush, if we want to start doing bulrush mats workshops, that we have bulrush present in Myaamia spaces. That might take some ecology and conservation work to make

sure some of our tribal land acquisitions have bulrush reestablished and that we've done the work to know that those populations can support cultural use.

**Joshua: Can you tell us a little bit about your experience and your time at Haskell, how did that sort of change your art and your view or your craft and your view as a weaver, of yourself even?**

Jared: Haskell gave me an intertribal identity. It also forced me to come back to our community and ask questions about Myaamia practices because I had friends that were curious

about what we do. I think Haskell informed my Myaamia identity just through comparison with my peers. It got me to be very in touch with how different communities see themselves, see their ecological relationships, and how that's been reflected in some of the material culture they have — some of the textiles that they produce.

*Continued on page 6B >>*

**pisentawaataawi (let's listen to him) - Myaamia historian George Ironstrack, Assistant Director of the Myaamia Center at Miami University, speaks well and discusses Myaamia language and culture in a podcast from the "Conversations at the Washington Library" series on Anchor.FM. Listen at [anchor.fm/mountvernon/episodes/179--Revitalizing-Myaamia-Language-and-Culture-with-George-Ironstrack](https://anchor.fm/mountvernon/episodes/179--Revitalizing-Myaamia-Language-and-Culture-with-George-Ironstrack)**





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**Joshua: How do you incorporate Myaamia imagery into your work?**

Jared: It depends on what I'm working on. When I do fingerweaving, it's not necessarily what I would consider iconographic. You're not doing figure work. So, a lot of it is brought in through color combinations. If I want to be intentionally Myaamia, I might do a lot of red, black, and white work because all that contrast contributes to "shimmer". But if we think of the idea of shimmer beyond just those colors, we can bring in other colors, and we certainly see other colors used historically, and that builds on the idea of shimmer.

When I make twined bags, there's a lot more imagery directly connected with our Myaamia community. There is the intention of having both sides of the bag represent ciinkwia and lenipinšia, even if they're just geometric representations. There's this contrast between those two sides. Something I'm trying to do on the bag I'm currently working on is, I think, an important aspect of Myaamia aesthetics seen in the Peconge bag (See Figure B). The edges of the geometric shapes aren't clearly defined. It could be really sharp, but the Peconge bag, I don't know what to call it, but it has "feathered edges". I think that is part of that shimmer aesthetic. There's more visual tension between the items not being clearly defined. I think that's part of its shimmer. The more you try to see the border between dark and the light, the more that it seems to be obstructed. I think that's part of it.

**Joshua: Can you speak a little bit more about shimmer itself and where this idea came from?**

Jared: My idea of "shimmer" comes from extensive cultural work that came before me. I'll probably not get everybody in there, but Karen, Scott, George, Kara and everyone who helped in creating the ribbonwork book were thinking really intently about Myaamia aesthetics when examining ribbonwork pieces and coming up with how we think about a Myaamia aesthetics historically and today, and how that informs ribbonwork practices. One of those components was shimmer, and I've kind of internalized it as an aesthetic representation of power. The idea that power is kind of a glittering light. When you bring that idea into garments like ribbonwork, shimmer, is...I want to call it, like a visual dissonance. It's hard to look directly at shimmer because it's bright and has movement. The harder it is to look at, the more power. And so that idea in design, the busier or more dissonance there is in its aesthetic, the more amplified, the more it embodies that idea of shimmer. You have to look away because of it being so powerful. And so, trying to bring in that idea that your eye does not want to rest on a piece is something that I think is important. And so that's where I think that idea applies to twined bags. Your eye does not want to rest on the edge of that image because it's not clearly defined. When I do fingerweaving, I try to incorporate that as well.

**Joshua: Is there anything else about the current pieces you'd like to talk about?**

Jared: iihia, there's been a top-down approach of how I've learned. Specifically the twined bag work that I'm in the middle of almost goes against how learning a bag traditionally would have been. I've started with commercial linen yarn, and that kind of embodies the idea of bast fiber bags. I've been learning or trying to replicate the techniques that I see first in order to start with making a bag. And then from that, working back to sourcing materials, to learning how to process, let's say, basswood for the bag. And so those are the steps I'm working towards so that I can fully reconnect that circle of reciprocity between me taking care of a place and a place producing raw materials for me to turn into a bag. I

am on a journey to reconnect all of that, and I'm not quite there. I just harvested some milkweed that I hope begins that journey of fully taking plant material to finished product. I think that is probably an important thing to talk about with revitalization, is deciding what place you're going to start at. And for me, it's learning how to create the object and then really figuring out what comes into play to make that piece. Sometimes it's the other way around where you might learn how to process material and then take material to a final product. I guess that's a future goal.

**Joshua: My next question is about the future. So, this is perfect.**

Jared: I think my identity as a weaver, and part of my journey as a weaver and what I'm working towards is the ability to, and what I guess is an extension of essentially body sovereignty, to clothe myself. The idea that currently within our nation, we're outsourcing how we clothe ourselves and that a lot of the other material parts of our community come from external sources. A lot of times that has environmental consequences. So, re-learning how to do some of these things is with the idea that in the future I will have the skills and materials to be able to clothe myself. That's something that I think is really important when evaluating



Above: (Figure A) Jared with several pieces of his work including a sash he's currently working on. Middle Left: (Figure B) Panel bag by Jared Nally on display for weeyaakiteeheyankwi neepwaantiiyankwi: Celebrating 50 Years of Learning from Each Other (October 10-November 5th, 2022) at the Oxford Community Art Museum (Ohio). Middle Right: (Figure C) Jared demonstrating his weaving technique for his current bag project. Below: (Figure D) Jared demonstrating his weaving technique. Photos by Karen L. Baldwin.

veloped from relationships I made at Haskell, but I found it really important that when I learned something new, the first thing I made with that knowledge was gifted. That's something I do because I think it acknowledges the fact that I'm learning something, and that knowledge was a gift shared with me. So, continuing that idea of receiving a gift, there is reciprocity with gifting what you made from that exchange. So, most of the things I've made, if I've done something for the first time, whether it's the first time I fingerwove or the first time I did a twine bag, those all were gifted to show the significance of what it meant for me to learn. I don't know if that's something the whole community can develop or should, but it's something I found pretty important in my self-practice. As I continue to learn new things, I intend to continue that practice. I think it also helps me develop relationships. A lot of the things I've made, I've gifted or traded as a way to recognize relationships that I have in my life. So, I have a little bit of work to do to wrap my head around wanting to sell things I make, but one thing I think I will never sell are

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works where I processed the material myself and created the object from that. I think that the gift of being able to process and turn something from our environment, from one of our relatives in myaamionki, isn't something to be profited off of. I think that's something for us to continue that relationship building with, so I don't think I will ever take a piece like that and turn around and sell it. I think the pieces, if I do that, will be commercial materials.

**Joshua: iihia. So, you mentioned this piece over here, where is that going?**

Jared: To the Indiana University Museum of Archaeology and Anthropology, their new museum. I need to get to work. That'll be Thanksgiving break. I think I got like 40 hours left on it. I'm thinking it's over 80 hours total of work. I don't like thinking about how long something's going to take me, and thinking of how much I should sell my work. That feels problematic to value my work in our community that way when it goes beyond making tangible products. But I had to do that for this bag, and I think it makes it less enjoyable to do when I'm counting down the hours or having to keep track. The things I typically make, I don't keep track of how long it takes me because it's just going to take as long as it takes. And it's pretty meditative to do the work. I think it got me through the pandemic.

Something like this (points at a current piece, a sash). I don't really know how long it's taken me to do. I love doing this one more than I like doing that one. And it's not that I like the technique more. It's just because this will be one of the first items, I get to keep myself.

The thing that drives the museum project is knowing that we're going



A close up of the materials being used in Jared's current bag project. Photo by Karen L. Baldwin.

## Interactive Exhibit At MHMA Explores Relationship Between Myaamia Homes & Language

**Morgan Lippert**

Curator of Exhibitions, MHMA  
NAGPRA Historian, CRO

Over time, homes have served as sites for teaching and learning for the Myaamia people. But as homes change over time, so has the way we talk about them. The Myaamia Heritage Museum & Archive's newest exhibit, kiikinaana—Our Homes, explores how myaamiaataweenki, 'the Miami language,' is an adaptive language that has evolved alongside Myaamia homes.

We know that in myaamiaataweenki, many objects have literal translations in English that reflect the object's defining characteristics. An example is minehkwakani, the Myaamia word for cup, which translates to "the thing to drink liquid." The Myaamia Center's staff has used this format to create words for 21st-century household objects—like kiinteelintaakani for computer, which literally translates to "the thing that thinks fast." The exhibit discusses this creative process, providing visitors with a wide range of words they can use around their own homes!

Objects with these types of literal transla-

tions are central to the exhibit's interactive feature. When entering the exhibit, visitors are provided with notecards displaying the word for a household object in myaamiaataweenki and its literal translation. The goal of the game is to match the notecards with the objects that are scattered throughout the exhibit's two Myaamia home setups: a traditional domed wiikiaami to represent what a Myaamia home might have looked like in the 18th and 19th centuries and a contemporary living room to represent what many Myaamia homes look like today.

By playing the game, visitors can see how myaamiaataweenki is a living, breathing language that adjusts to fit the needs of the Myaamia community. Apart from the matching game, visitors can also learn about the history of Myaamia homes and architecture, specifically the techniques Myaamia women used before removal to create homes that protected their families from the harsh Great Lakes winters.

Mihšineewe to the Myaamia Center for their assistance with this exhibit! kiikinaana—Our Homes will remain up through 2023 at the MHMA's location at 28 N. Main Street, Miami, OK.



Myaamia students from Miami university viewing the exhibit, kiikinaana — Our Homes. Photo by Jonathan M. Fox.

to be represented in a museum with our textiles. And I think a big thing we face in our community as Great Lakes people, and something I had to unlearn myself, is the false idea that our only clothing was furs and we didn't have textiles. We had a lot of techniques in our community and a lot of materials. Scott Shoemaker was really helpful in sending me examples of fingerwoven sashes and the Peconge bag, because I didn't know we made things like that. When I first started my journey into Myaamia tex-

tiles and he sent me things, my reaction was, "oh my gosh, we did that". We made bulrush mats, and we have some awesome textile techniques.

**Joshua: I only have one last question, and it's the big open ended one. What else do you want people to know about you and your craft, your weaving? Really the question is about if there is something we missed? It's been a pretty wonderful interview. I appreciate you so much.**

Jared: Practicing weaving not only connects you to culture, but it connects you to ecology. I think it's a new lens to see the world, kind of like what I've mentioned, nature looks more like a shopping cart now. It's also a lens to view a lot of historic events. So, the fact that most of history is tied in some way to textiles is, I think, a really interesting thing. Colonization was powered by woven sails and cotton played a big part in the displacement of tribes in the U.S. And it wasn't just the US. I mean, India had the whole cotton-calico thing with their occupation by Britain. A whole lot of the world conflicts kind of come back to textiles. Textiles are cool and definitely shaped the world.

From the Aacimotaatiyankwi Myaamia Community Blog - posted Dec. 1, 2022

## Expand your vocabulary

Download the  
Myaamiaataweenki  
Dictionary!



ILDA Dictionary



Definitions from over  
2,000 entries

Audio pronunciations





## Minohsaya ‘Painted Hide’ Workshop Recap

**Cam Shriver**

Myaamia Research Associate & Visiting Assistant Professor, Department of History

As blog readers may recall, a group of artists, educators, and scholars have been discussing Myaamia and Peewaalia ‘Miami and Peoria’ painted hides held in a museum in Paris, France, and thinking about revitalizing the meaning and practice of this artistic form. In early August of 2022, a group got together in Miami, Oklahoma. The goal? Practice painting deerskin hides, and continue brainstorming what it might mean for our understanding of the past and present.

In addition to the enjoyment of being together as Miami and Peoria citizens and allies, the summit included several learning sessions. Two highlights were collaborator and artist Jamie Jacobs (Tonawanda Seneca) discussing artistic change over time in his community, and Michael Galban (Washoe/Mono Lake Paiute) helping us to make paint from alamooni ‘ochre’ and design tobacco pouches from brain-tanned deerskin. Michael is the manager and curator of the Ganondagan State Historic Site’s Seneca Art & Culture Center in upstate New York. We all feel a deep sense of gratitude to Michael and Jamie for traveling to Miami, Oklahoma and sharing their knowledge with us.

As a group, we discussed aesthetics, the culturally specific identification of artistic beauty in objects and performances. It is clear enough that the old minohsayaki ‘painted hides’ are artistic expressions of their makers from back in the 1700s. The Illinois minohsayaki share commonalities with other communities, from the Senecas in New York to the Cherokees of the South, to Osages to the West. We spent a lot of time considering the aesthetic grammar of the colors and shapes inscribed on the robes. Story-

teller George Ironstrack also helped put the minohsaya into conversation with Miami-Illinois culture stories, such as the Young Thunder Beings, ciinkweensaki. In more focused dialogues we also thought about the diplomatic uses of gifting robes like those now held in Paris. Scott Shoemaker showed the continuation of aesthetic forms into the ribbonwork of the more modern eras, and cultural practitioners (including both Cultural Resource/Preservation Offices from the Miamis and Peorias, respectively) deepened our appreciation for community needs today.

If you have a chance, visit the “Minohsaya: Myaamia & Peewaalia Hide Art” is an exhibit curated by Morgan Lippert and Meghan Dorey and currently on display at the Peoria Tribe’s Cultural Preservation Center (CPC) in Miami. Myaamia citizens who could not see the exhibit at MHMA are welcome to view it at the CPC from 9 am-3 pm, Monday-Friday. It is an excellent display and worth a visit.

Miami and Peoria people are working together in considering why hide painting deserves revitalization, as well as how to accomplish that objective. Join the conversation at [aacimotaatiiyankwi.org](https://aacimotaatiiyankwi.org).

**From the Aacimotaatiiyankwi Myaamia Community Blog - posted Aug. 23, 2022**



*A demonstration of the tools and techniques.*



*A sample painted hide from the hide painting demonstration.*



*Pigment used to make paint for the demonstration.*



*A participant creates pigment for painting from a rock. Photos by Doug Peconge.*



*From LtoR, Back row: Julie Olds, Miami Tribe member; Elizabeth Ellis, Peoria Tribe Member; Eric Touns, University of Illinois; Robert Morrissey, University of Illinois; Cam Shriver, Miami University; George Ironstrack, Miami Tribe member; Michael Galban, Seneca Art and Culture Center, NY. Front Row: Charla Echhawk, Peoria Tribe member; Burgundy Fletcher, Peoria Tribe member; Wesley Farless, Peoria Tribe Member; Scott Shoemaker, Miami Tribe member; Madison Bastress, New York University; Krystiana Krupa, University of Illinois; Scott Willard, Miami Tribe member.*

## Exhibit at MHMA Explores Hide Art

**Morgan Lippert**

Curator of Exhibitions, MHMA  
NAGPRA Historian, CRO

In August 2022, the Myaamia Heritage Museum and Archive (MHMA) installed its newest exhibit Minohsaya: Myaamia & Peewaalia Hide Art. The exhibit expands on the work of Reclaiming Stories, an ongoing collaborative project between tribal cultural experts, artists, and academics dedicated to researching early Myaamia ‘Miami’ and Peewaalia ‘Peoria’ culture. This group includes Myaamia citizens George Ironstrack, Scott Shoemaker, and Julie Olds, as well as Myaamia Center employees Dr. David Costa and Dr. Cameron Shriver. Funded by the Andrew W. Mellon Foundation through the Humanities Without Walls Consortium, Reclaiming Stories aims to revitalize knowledge of minohsaya ‘hide art.’ It will give the Myaamia and Peewaalia communities opportunities to reconnect with the art form, reclaim its meanings, and create new practices for generations to come.

Minohsaya: Myaamia & Peewaalia Hide Art highlights an 18th-century collection of Miami-Illinois minohsayaki ‘painted hide robes’ held by the Musée du quai Branly-Jacques Chirac in Paris. In doing so, the exhibit explores minohsaya’s place within other indigenous communities, its connections to Myaamia ethnobiology, and the role it has and continues to play in inspiring Myaamia and Peewaalia people’s sense of cultural identity and community. Visitors learn not only the ingenu-

ity and creativity of the Myaamia and Peewaalia women who created minohsaya but also how the art form is connected to other aspects of Myaamia and Peewaalia culture, such as storytelling.

A section of the exhibit focuses on the ways in which the shapes and imagery found in minohsaya are still incorporated into the lives of Myaamia and Peewaalia people today through ribbonwork, t-shirts, and tattoos. Deputy Tribal Historic Preservation Officer mihšihkinaahkwa Logan York has a tattoo inspired by one of the minohsayaki in Paris and is quoted in the exhibit about this expression of cultural identity: “I have always been active as a Miami person, and showing that in any way I can has always been important to me. I believe showing one’s heritage is essential, and a traditional way for us is tattooing. This practice of tattooing fell out of favor with removal and boarding schools,

and if I don’t help revitalize these kinds of things, who will?”

Other exhibit highlights include bone tools like those used in minohsaya making and a Pendleton blanket commissioned by Miami University in the 1990s. The blanket’s design is inspired by one of the Miami-Illinois minohsayaki.

The exhibit will travel to the Peoria Tribe’s Cultural Preservation Center (CPC) in Miami at the beginning of March for their citizens to enjoy during their General Council meeting. It will remain on display there through the summer. Myaamia citizens who could not see the exhibit at MHMA are welcome to view it at the CPC from 9 am-3 pm, Monday-Friday. Follow the Myaamia Heritage Museum & Archive Facebook page for updates about this exhibit!



*Left: MHMA Curator of Exhibitions Morgan Lippert (right) discussing the exhibit with Krystiana Krupa from the University of Illinois. Right: Reclaiming Stories team members Tosan Wesley Farless and George Ironstrack during their tour of the exhibit. Photos by Doug Peconge.*



**Myaamia Publications – Vol. 16, No. 4, Fall-Winter 2022-2023 – Section C – Community – Nooŋonke Siipionki Myaamionki**

## How the Heron Feels

**Kolby Lankford**

Community Member Article

A great blue heron, waapinkosita sakia, is standing stoically near the bank with water up to his knees. Posed like a statue, he is patiently waiting for the Creator to deliver his breakfast. A great hunter, from a line of great hunters, makes his move as an unsuspecting hickory shad swims near the surface. It’s over as quickly as it began, and Heron is fed and happy for another day. I can’t help but think I know how Heron feels when he makes his catch, it must be the same feeling I get when I make mine. Heron is no doubt a better fisherman than we are, but if willing to learn there are many things he can teach us. He will show us where the bait fish want to be. Because where they are, bigger predator fish tend to be hunting as well. Those predator fish can make a fine meal, some of them will feed a good number of people off just one catch.

As a people we have made great strides in the revitalization of our culture and language. Something that we can all be proud of. But I feel there is an often overlooked part of our culture that is significant to what makes us who we are as a people. Our food and more importantly the ways we obtain it. With becoming a “civilized” people, we have grown away from our traditions of eating what Creator provides us. A part of today’s world is that not everyone has easy access to, or the knowledge, to harvest their own food.

But don’t you worry! The flip side to that coin is access to a plethora of resources for learning that lost knowledge back. Our tribe has made a resource of native plants and their traditional uses, The Myaamia Ethnobotanical Database, (<https://mc.miamioh.edu/mahkihkiwa/>) and it is a great tool to learn about commonly found edible and medicinal plants. Edible plants are all around us! And entry to foraging some of your own food isn’t as out of reach as you might think. Did you know dandelions are completely edible? Or that they are commonly used in teas and have many health benefits?

Let’s get back to the idea of knowing how Heron feels when he makes his catch. There is something special that happens deep inside us when we catch a fish. It’s a feeling that almost can’t be described. A few days ago I asked tribal member Fisher Lankford a simple question, “How did it make you feel when you caught your first fish all by yourself?”. It had been about 6 months since it had happened, pretty much an eternity for a 4-year-old. His eyes lit up and he nearly couldn’t contain himself to answer, “It made me so happy! My heart was beating faster and faster! And I thought if I can catch one, then I can catch another!” The incident he remembers so well and got him all excited just thinking about, happened at a small creek less than 5 miles from our house last summer. It was just a small perch but he cast and caught it all on his own. He couldn’t have been more happy or excited. I can’t help but think maybe his reaction is more than just the influence of his father rubbing off on him. I think it’s deeper, I’ve never seen any person who didn’t enjoy catching a fish. Plenty don’t want any part of

baiting a hook or touching the fish, but everyone loves the catching part. Maybe that feeling everyone gets is why we succeeded as a people. It wasn’t very long ago, and for a long time before, that we were in the same shoes as our brother heron. When there’s no grocery store to hit when you’re hungry, catching that fish becomes awful important. Could that special feeling be rooted in knowing you’re fed and happy for another day?

There are many ways to harvest your own food, from making a dandelion greens salad to backpacking into the mountains in chase of an elk. It can be as easy and convenient or labor intensive and difficult as you wish it to be. Anyone who has had a bite of properly prepared elk backstrap can begin to understand the desire to go through the work and attempt to harvest one. Another thing worth noting is that wild game is the most eco-friendly, sustainable, and organic food that can be found anywhere.

In closing I want to nudge all of you to make it a goal to harvest more of your own food, on whatever level you are comfortable with. Maybe you have a nephew or granddaughter you want to spend some quality time with. I can’t think of anything more memorable than taking them fishing, squirrel hunting, or even for a hike on public land looking for edible mushrooms and plants. If you find some that you don’t know then you can take pictures to identify them later and expand your knowledge. No matter what happens it is likely to be an experience you both long remember. If there’s any way I can assist your journey to harvesting more food, feel free to reach out, I will gladly help how I can.

## keeštooyankwi ‘we make it’ at the Myaamia Makerspace

**Madalyn Richardson**

Cultural & Arts Education Content Specialist

“What exactly IS a makerspace?” you might ask yourself and the answer is that a makerspace is both a space to make and the space you make it. For some it might be an art studio, coding lab, or prototype center, for another it is an experimental kitchen, workshop, or gift-making center, and for another it’s a place to spend time with friends, meet community members, and learn something new. Each of these projects define a makerspace and each description would be right! And a makerspace can be so much more.

The developing Myaamia Makerspace at the Ethel Miller Moore Cultural Education Center (EMMCEC) in Miami, OK is a space to learn from others, experiment with raw materials and innovative technology, feed your imagination, reflect on cultural identity, and learn to make the most of your creativity. At the Myaamia Makerspace, keeštooyankwi – ‘we make it,’ but we also help bring ideas to you through online, distance learning. Through the space both on-site and online we hope to provide you with the tools and resources to make and share art, community, skills, and memories.

In 2021, the building at EMMCEC received a complete makeover and much needed interior remodel. By that fall, the Myaamia Makerspace program began to take shape under the direction of Meghan Dorey from the Myaamia Heritage Museum and Archive and myself, Madalyn Richardson, as the first Makerspace Coordinator. Over the next few months, Meghan and I worked closely with Joshua Sutterfield, the Miami Tribe’s Cultural Education Director, and the Eemamwiciki team to develop programming for the makerspace.

In April, the Myaamia Makerspace hosted its first events, focusing on Myaamia ecology. Conversations with Joshua, community member Dani Tippmann, and Madalyn provided information about Myaamia ecological perspective, leninšī – ‘milkweed,’ and Myaamiaataweenki – ‘the Miami language.’ The community also came out to help clean up the grounds of the Ethel Miller Moore Cultural Education Center one sunny afternoon.

Supported by a grant from the Institute of Museum & Library Services, the Makerspace itself has been brought to life with new shelving, tools, and materials freely available to use. In June, we were pleased to set up and gather supplies to prepare for Eemamwiciki camps and National Gathering Week, where we hosted an Open House to kickoff onsite events. Attendees at the Open House enjoyed “Make-a-Game, Play-a-Game” activities, including decorating moccasin game pads with vinyl, decorating dice bowls, and making their own sets of dice from Kentucky coffee tree beans.

The Makerspace is now available for use during regular business hours, but we ask those interested in visiting to call or message ahead to ensure staff are available. Be sure to follow along @Myaamia-Makerspace on Facebook, Instagram, and Youtube in order to stay up to date on makerspace activities.

FOLLOW THE  
MYAAMIA MAKERSPACE  
ON FACEBOOK & INSTAGRAM



*A young tribal member helps color the welcome poster at the Myaamia Makerspace.*



*Tribal member making her own mahkisina game at the Open House event.*



*Tribal member Megan Mooney wood burning a seenseewinki bowl at the Open House event. Photos by Karen L. Baldwin.*



**Toopeelicki: Highlighting Accomplishments & Honors Bestowed on Miami Citizens!****Mother and Daughter, Author and Illustrator Team****Community Member Article**

Miami Tribal members Melinda Kasten and her daughter, Makayla Wood, have recently had a children's book published. Little Chick's New Home is a powerful message about belonging and acceptance, despite our differences. The book was written for Melinda's own foster daughter when she was going through a time of searching for her own belonging and acceptance. Melinda and Makayla's hopes are that all children (and adults) that read this story will know that they have value and are loved. The story is about a little chick who has lost her way and is trying to find a place to stay on the farm. The animals aren't accepting because she looks and acts different than them, but when she finds Shiloh Shepherd, he explains what love and acceptance really looks like. The colorful illustrations and poetic rhythm of the story have been enjoyed from preschoolers all the way through middle schoolers. This inspiring story will bring tears to your eyes as you follow Little Chick on her journey. Little Chick can be purchased from Melinda's website [www.mkinspirations.com](http://www.mkinspirations.com). Books ordered from her website will be autographed and personalized messages can be requested.

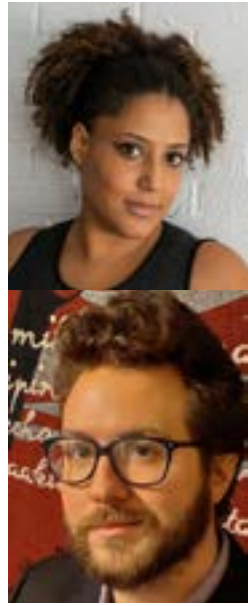


*Melinda Kasten (left) and daughter Makayla Wood (right) are Myaamia citizens and author and illustrator team. Community member photo.*

**Miami citizen awarded \$492,000 Mellon Foundation grant as University faculty member**

Miami citizen, John Bickers' and his colleague Noël M. Voltz were awarded a \$492,000 Mellon Foundation grant as assistant professors of history at Case Western Reserve University's College of Arts and Sciences. The grant will be used to support work meant to provide a more accurate and comprehensive narrative of Black and Native American political life in the United States before the modern Civil Rights movement.

To learn more about the work being done by Voltz and Bickers' and their research team please visit, [thedaily.case.edu/case-western-reserve-university-faculty-members-awarded-492000-mellon-foundation-grant/](http://thedaily.case.edu/case-western-reserve-university-faculty-members-awarded-492000-mellon-foundation-grant/)



*Above: Noël M. Voltz. Below: John Bickers, Miami Tribal citizen. Photo courtesy of 'The Daily,' Case Western Reserve University.*



**lenipenšia, Ian Young**

**Miami citizen graduates from Kansas State University**

Miami Tribal member Brakelle Rose Bullock graduated with her bachelors of science in sociology degree with an emphasis in criminology and a minor in conflict analysis and trauma studies on Dec. 10th, 2022 from Kansas State University. We congratulate her in her achievements.



**Brakelle Rose Bullock**



*Right: LtoR: Madison Wood, Zac Sine, Emma Humenay, Lela Troyer, Stella Beerman, and Josh McCoy. LtoR: Megan Sekulich and Emma Fanning. Photos by Karen L. Baldwin.*



We would like to congratulate the following Myaamia, 2022 spring graduates from Miami University:

**Madison Wood** received a degree in Education Studies. **Zac Sine** completed a degree in Social Work. **Emma Humenay** completed a degree in Kinesiology and Health. **Lela Troyer** graduated with a degree in Communication Design. **Stella Beerman** completed a degree in Journalism and Emerging Technology and Business Design. **Josh McCoy** received a degree in Computer Science.

We would also like to congratulate the two 2022 winter graduates:

**Emma Fanning** graduated with a degree in Anthropology. **Megan Sekulich** received a degree in Studio Art.

**College Students of Indiana****— Did You Know...**

The Indiana Native American Indian Affairs Commission provides scholarships to Native American residents of Indiana attending an Indiana college or university?

Apply today!

For more information and application, visit: [www.in.gov/inaiac/resources/education-resources/scholarship-resources/](http://www.in.gov/inaiac/resources/education-resources/scholarship-resources/)

**Gardening at the Drake House**

**Madalyn Richardson**  
Cultural & Arts Education Content Specialist

The gardens at the historic Drake House in myaamionki nooŝonke siipionki 'Miami, OK,' have provided food and an opportunity to experiment with and demonstrate various techniques for use in both small- and large-scale production. The Drake House property was added to the Tribal Registry of Historic Places in 2006 and has been home to many cultural events and activities for years. Over the past couple of years, the Natural Resources Office (NRO) staff of the Miami Tribe of Oklahoma have been cultivating gardens, new projects, and community involvement to improve horticultural capabilities and establish greater food sovereignty. The employment of various gardening techniques and practices assumes the risks of experimentation to share reliable information with the community. This year it produced enough food that the Tribe hosted our first community food-sharing events. The purpose of the gardens is for knowledge sharing, skill sharing, food sharing, and growing food sovereignty.

In the spring of 2020, plans were developed, and modest efforts at container growing were initiated. In the following spring of 2021, a thorough cleanup ensued, and more designing and layout for the space began. The staff utilized experimental gardening methods to discover and develop best practices that can be shared with and adapted by community members. Each season provides opportunities to try new planting methods, refine the gardening process, observe what does and doesn't work well, and continue cultivating a horticultural knowledge base. Even when a specific process might fail or prove unsuccessful, it provides more insight into what could work well and informs what to try next.

When walking around the gardens at the Drake House property, one will notice several different types of gardening methods being used. There are raised beds, container gardens, matted gardens, and trellis gardens. Raised beds allow plants to get started without flooding and allow the soil to be mixed with desired ratios of sand, soil, compost, and other materials.

Containers and vertical gardening practices are easily adapted to urban garden settings where space can be limited. The hanging trellis system for tomatoes works very well since it supports vines, allows the plant to grow to its full potential, and makes the fruit more accessible. Utilizing containers, matting, and trellis systems increase space efficiency, manages irrigation, provides weed maintenance, and eliminates plant competition.

The white containers, which can be seen lined up in rows, are called RootTrappers, made by Root Maker. They were selected due to their unique "Air Pruning" technology that allows plants to grow more root mass. According to Natural Resources Officer and Second Chief Dustin Olds, "if they [plant's roots] circle, they go around and around, and that is not good for the plant." Air Pruning works by allowing airflow through tiny perforations in the container wall. When the root gets to the container's edge, it becomes pruned by the air, and rather than circling around, it begins to grow smaller roots behind the pruned end, which creates greater overall root mass compared to conventional containers.

The garden produces beets, broccoli, carrots, cherry tomatoes, cucumbers, green peppers, jalapeños, kale, lettuce, Myaamia miincipi (Miami white corn), onions, potatoes, radishes, Swiss chard, squash, strawberries, cantaloupe, pumpkins, tomatoes, and zucchini and still has room to grow, trying new things each year. Some of the crops that Olds really



*Tomato plants at the Drake House Garden. Photo by Joshua Sutterfield.*



*A young visitor with their harvested strawberries. Photo by Joshua Sutterfield.*

hopes to focus on in the upcoming seasons are early- and late-season greens, melons, tomatoes, pumpkins, and Miami corn. Over the next few decades, plans include expanding the project to grow the Myaamia miincipi seed bank for cornmeal products and to grow enough produce to make healthy foods available to the Tribal community at a competitive price. Another very important element of the future food system will be to share gardening know-how for families to grow their own produce. Olds says, "Bottom line, it's all about independence, and [food] sovereignty is a part of that." He hopes that having a place to come and see these gardening practices in action will encourage and inspire community members to grow for their own families and others. The long-term goal is to create capability, resilience, and long-term sustainability while promoting food sovereignty and independence for the entire Tribe.

Our first community food-sharing event was May 21, 2022, when around 40 Tribal members enjoyed a cookout and community harvest. All that came were able to see the gardens, enjoy fresh produce – as well as some of last year's pickles – and take part in harvesting both food and knowledge over the course of the day. The strawberries were the most popular pick and continued to be the most popular produce at all food-sharing events that followed. As the garden continued to produce, we hosted a total of five more events from June 2 through July 7, sharing food with over twenty Tribal families over the summer.



*Second Chief Dustin Olds serving dinner with the rest of the Business Committee at the 2020 Winter Gathering in Miami, Oklahoma. Photo by Jonathan M. Fox*

**Would you like to learn more about plants from a Myaamia perspective?**

Mahkihiwa hosts botanical archives from over 100 years ago as well as plant information that elders shared in the 1990s. The ethnobotanical site is named, Mahkihiwa 'herb medicines,' as a reminder of the importance of plants to living well from a Myaamia point of view. There is so much that can be searched and explored!

**Explore [mahkihiwa.org](http://mahkihiwa.org) today!**

**2023 Eeamwiciki Program Applications Now Available!**

**Theme:**  
kiikinaana 'Our Homes'

**In-Person programs:**  
June 12-16, 2023 - Miami, OK | July 17-21, 2023 - Fort Wayne, IN

**At Your Own Pace Programs:**  
Begin June 19 - Online

**Application Deadline:**  
May 26, 2023

*Keep an eye out for your application in your mailbox!*

**OBITUARIES, BIRTHS, MARRIAGES, GRADUATIONS & OTHER HONORS OR ANNOUNCEMENTS**

Miami Tribe of Oklahoma citizens and their 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](mailto:mtocro@gmail.com)

**Photo resolution: 300 dpi**

**Minimum photo size: 3" x 3"**

**Formats: tif, jpg, pdf, psd**





## waanantakhšinka “Lying quietly”



**Gena Lee Moore Lankford**  
**Sept 12, 1968 – Dec 25, 2022**

Gena Moore Lankford joined the Kingdom of Heaven on Christmas morning, December 25, 2022, surrounded by loved ones at her home in Miami, Okla. Gena is a cherished wife, mother, daughter, nana, sister, aunt, best friend and Nooŝonke Ninkya of the Miami Nation.

Gena fought a courageous battle against cancer for almost five years and proved the doctors and specialists wrong by thriving for so long. In hard times she had learned three things...she was stronger than she ever imagined, Jesus was closer than she ever realized, and she was loved more than she ever knew.

On September 12, 1968, Gena was born with big brown eyes and a sweet smile to Donna McKinney (Moore) Gunning and the late John Moore in Vinita, Okla. Gena was raised with her sisters, Kerry Moore Page and Sheila Moore in Bluejacket and Welch and later received the gift of her stepfather, Kenneth Gunning.

Upon graduation from Welch High School in 1986, Gena married Scott Bullard and became an extraordinary mother to her much-loved children, Lindsey Kay and Ben Heston Bullard. During their childhood, Gena's fierce devotion and strength was evident in all of the sacrifices she made through the years.

As a single mother, Gena completed college and was graduated from Oklahoma Wesleyan University in Bartlesville. She began her professional career in human resources for the Dana Corp and Pillsbury Company in Vinita, Okla. She continued her career as Director of Human Resources for the Miami Nation Enterprises in Miami, Okla.

Gena met the love of her life and wed Douglas Lankford in the presence of their families and friends on June 27, 2008. She was blessed to add his children, Kyle, Michelle and Kolby Lankford to her family.

Doug was elected to Chief of the Miami Nation in 2013, and Gena dedicated her time to supporting his role as leader of the Nation by welcoming many tribal members, elders and visiting dignitaries in their home and during their travel. She was honorably bestowed the name of Nooŝonke Ninkya, which translates to “Oklahoma Mom.”

More than all other accomplishments in her life, Gena loved her role as a Nana and showered her nine grandchildren with love and attention every moment possible. Christmas was her favorite holiday and as Nana, she spent months preparing to make it magical for each grandchild. She rejoiced in the joy each Christmas brought and was blessed to celebrate again last week.

To know her was to love her and close friendships grew among everyone Gena met, but her lifelong best friends Kathy, Laura Lee, and Kelly were more special to her than all others.

Gena is survived by her husband, Chief Doug Lankford, her daughter Lindsey (Bullard) Rovenstine, son-in-law Caleb and her grandsons Chett and Cal; her son Ben Bullard, daughter-in-law Natalie and her granddaughter Brie Ann and grandson Noah; her mother, Donna (Moore) Gunning and stepfather Kenneth; her sisters Kerry (Moore) Page and brother in-law Jon, and Sheila Moore; her stepsons Kyle Lankford, daughter-in-law Michelle and children Kadi, Hagen and Ansley; Kolby Lankford, daughter-in-law Stephanie and children Fisher and Briar; her nieces and nephews, Cale, Chandler, Madison and Dakota; and her other sisters and best friends Kathy (Tullis) Floyd, Laura Lee (Russell) Griffin and Kelly (Jennings) Miller

**Loralyn Gali Marie Gensicke**  
**Dec 2, 2013 – April 19, 2022**

Loralyn Gail Marie Gensicke, 8, passed from this life on April 19, 2022.

**Karen Sue Baum**  
**Aug 24, 1965 – Oct 3, 2022**

Karen Sue Baum of Miami, OK passed from this life Monday, October 3, 2022 at St. John Medical Center in Tulsa, OK. She was 57. Karen was born August 24, 1965 in Miami, OK to Charles and Wanda (Leonard) Turley. She grew up in the Miami and Picher area and had lived in Wisconsin for 30 years. She was a homemaker. She was preceded in death by her parents and 2 brothers, Larry Leonard and Charles Turley.

Survivors include 2 daughters, Miranda Turley of Miami, OK and Kristin Baum of Bay City, WI, 1 step-son, Dustin Baum of Delaware, 2 sisters, Brenda Underhill of Miami, OK and Betty Anderson of Granite Falls, MN and 4 grandchildren, Ayanni Lipscomb, Shaylee Lipscomb, Keely Baum and Ezee Baker.

Services were placed in the care of Paul Thomas Funeral Home and Cremation Service of Miami, OK. Online condolences may be made at [www.paulthomasfuneralhomes.com](http://www.paulthomasfuneralhomes.com).

**Dessie Annette Vaughn**  
**Aug 30, 1962 – May 30, 2022**

Dessie Annette Vaughn, 59, Homer, passed away at Piedmont Athens Regional Medical Center on Monday, May 30, 2022. Dessie was born on August 30, 1962 in Peru, IN, and was a member of the Miami Tribe of Oklahoma. She was the daughter of the late Paul and Elizabeth Ray, the late Patricia and Joseph Turner, Ella and (late) Ralph Summers, and (late) Ronald and Carrie Hartleroad.

Dessie was a talented and amazing artist. She had a big personality and a big heart as well as a business degree from the University of Phoenix. She loved to garden and loved her family, especially her grandchildren. She will be forever missed.

Besides her remaining two mothers, she is survived by her two daughters, Caprise (Kenny) Wilson and Candice (Joshua) Richey; her grandchildren, Morris Jacob Hughes, Eden Wilson, Dessie Hughes, Bella Richey and Brystal Richey; her siblings; and her many nieces and nephews and cousins.

A direct cremation will take place per her wishes. No funeral services will be held. Her family was to host a celebration of life at a later date to correlate with her 60th Birthday.

Her family requests to donate any contributions to a charity assistance program for cancer patients in her honor.



**Sandra Joann Rogers**  
**Feb 9, 1958 – Sept 17, 2022**

Sandra “Sandy” J. Rogers, 64, of Olathe, Kansas, passed away on Saturday, September 17, 2022. She was born on February 9, 1958 in Joplin, Missouri to John and Imogene (Parsons) Tipton.

Sandy grew up in the Badger Community in rural SE Kansas and attended schools in the Columbus school district. Upon graduating high school, she was accepted into Nursing School at Pittsburg State University in Pittsburg, Kansas, where she graduated with a Bachelor's of Science in Nursing. She married Donald Rogers on August 2, 1980 in Crestline Kansas. During her nursing career, Sandy worked at Mt. Carmel Medical Center, Pittsburg Kansas, Gardner Hospital, Gardner Kansas, and Olathe Medical Center in Olathe Kansas. In her free time, she enjoyed being outdoors, fishing, traveling, and most importantly reading the Sunday paper every page every word!

Sandy is survived by her loving husband, Donald Rogers, and their daughter, Dominique. She was preceded in death by her parents, John and Imogene Tipton, and her sister, Helen Tipton.

The family received guests for a visitation from 2:00-4:00pm on Sunday, September 25, 2022, at Penwell Gabel's Olathe Chapel.

In lieu of flowers, the family requests that memorial contributions in Sandy's memory be made to the Alzheimer's Association, 3846 W 75th St #4126, Prairie Village, KS 66208.



**Richard B. “Dick” Moore**  
**April 29, 1947 – Aug 24, 2022**

Richard B. “Dick” Moore, 75, of Kokomo, passed away at 6:06 a.m. on Wednesday, August 24, 2022, at Ascension St. Vincent Hospital in Indianapolis. He was

born April 29, 1947, in Huntington, to Roy B. and Juanita S.(Owens) Moore. On July 12, 1969, he married Margaret M. “Margi” Seifert, in Huntington, and she survives.

Dick was proud of his Miami Indian Heritage. He was the great-great-grandson of Miami Chief Jean Baptiste Richardville, after whom Howard County was originally named. Dick graduated from Huntington Catholic High School in 1965 and attended Xavier University in Cincinnati, Ohio. He also served in the United States Army Reserves in Ft. Wayne. Dick worked as County Surveyor in Huntington County prior to moving to Kokomo in 1972, where he began his career at Anderson Land Title as its manager. Dick and Margi purchased the title company in 1985 and gave it the family name, Moore Title & Escrow, in 1998. They expanded the business into Tipton and Clinton counties, opening offices in both Tipton and Frankfort. With Margi and three of his children actively involved in the business, Moore Title's quality of service was truly a family affair through the years. It's a tenure and a legacy that Dick was always proud of. He served as president and eventual owner for a total of 50 years before retiring and selling the business on June 6th of this year.

Dick brought integrity and professionalism in everything he did at home, at work and in the community. He was an active member of many organizations through the years, including the Indiana Land Title Association, Realtors Association of Central Indiana, Howard County Homebuilders Association, St. Joseph/St. Vincent Hospital Executive Board, Kiwanis Club, Rotary Noon Club, United Way, Greater Kokomo Economic Development Alliance, Knights of Columbus, and St. Joan of Arc Catholic Church, where as a parishioner he served as a member of the Finance Committee. He was also instrumental in the recent installation of the Safe Haven Baby Box two years ago at Kokomo Fire Station 1 on June 11, 2020. He coached many years for St Joan of Arc/St Patrick Basketball, UCT Youth Baseball and YMCA Youth Basketball-which is why he was lovingly known as “Coach” by his close friends. And it wasn't uncommon to see him coaching a baseball or basketball team for his own kids or grandkids, working a fundraising event with friends or volunteering in the community with family.

In addition to his wife, Margi Moore, survivors include his children, Tyler (Ann) Moore, Terri (Jeremy) Burke, Mindy (Danny) Dean, Shelly (Mike) Wood and Mike (Erica) Moore; grandchildren, Claire, Jacob, Emma, Joe, and Owen Moore, Parker and Mitchell Dean, Conner and Madison Wood, and Vivienne, Quinn and Hunter Moore.

He was preceded in death by his parents; brother, Gary Moore; and grandson, Asher Moore.

A Mass of Christian Burial will be celebrated at 11 a.m. on Monday, August 29, 2022, at St. Joan of Arc Catholic Church, 3155 S. 200 W., Kokomo, with Rev. Frs. Elliot Zak, Ted Dudzinski and Brian Dudzinski the concelebrants. Burial will follow in Albright Cemetery with military honors provided by the United States Army and the Kokomo VFW Military Rites Team. Friends are invited to visit with the family from 3 to 7 p.m. on Sunday at the church where the Rosary will be offered at 7 p.m., followed by a Myaamia Native Farewell ceremony. In lieu of flowers, contributions may be made in Dick's honor to St. Joan of Arc Church or to The Richard “Dick” Moore Family Memorial Fund in care of The Community Foundation of Howard County.



## waanantakhšinka “Lying quietly”



**Barbara Smith Griffin**  
**Oct 6, 1932 – July 8, 2021**

Barbara Smith Griffin, 88, of Nashville left this world on Thursday, July 8, 2021. Barbara Smith married Charles W. Griffin, Junior on November 25, 1954. They shared a passion for skeet shooting, travel, gardening and their pets. Barbara was a devoted wife to Charles for more than 50 years and his vigilant caregiver following a stroke he suffered in his 50s.

A life-long learner, Barbara was a graduate of the formerly known Peabody College. Barbara was one of the first hired by the newly created Ensworth School in 1962 and served as the school's librarian for more than 26 years. She was a great lover of books and avid reader and shared that love of words with thousands of students and her friends throughout her life.

Barbra was also the granddaughter of Jane Drake, the namesake of the historic Drake House, a Miami Tribal Historic Property.

In addition to Charles, she was preceded in death by her parents and in-laws. She will be missed dearly by her friends and neighbors as well as her cat Tiger 2.

A Gathering of family and friends was held from one until three o'clock in the afternoon on Friday, July 16, 2021 at Mount Olivet Funeral Home, with burial that followed.



**Ronnie J. Peconga**  
**June 11, 1952 – Jan 12, 2023**

Ronnie J. Peconga, 70, of Barbee Lake, died Thursday, Jan. 12, 2023. He was born June 11, 1952, in Fort Wayne, to Peter and Violet (Sproat) Peconga. He was united in marriage to Christa Angelika (Oed) Peconga. He enlisted in the U.S. Army, serving during the Vietnam conflict. He was honorably discharged in 1979. Ronnie was a member of The Miami Nation Tribe of Oklahoma.

Ronnie will be lovingly remembered by his sons, Brian, Perry and Parnell Peconga; daughters, Penny, Patricia and Pricillia; sisters, Rae Remington, Virginia and Rox Gayheart, Warsaw; and brother, Mike Peconga, Peru. He was preceded in death by his father and mother; wife, Christa Angelika (Oed) Peconga; companion, Joyce Skinner; brother, Rickey; and sons, Phillip and Peter.

A visitation with family and friends was held at 10 a.m. Tuesday, Jan. 17, 2023, in McHatten-Sadler Funeral Chapels, 2290 Provident Court, Warsaw. Funeral services in celebration of Ronnie's life were held at noon in the funeral chapel with Pastor Hedgel Lee Perry officiating. Interment was at 2:30 p.m. at Mount Hope Cemetery, Peru.

**Veteran**



**Jeremy Cherry**  
**May 1, 1976 – Sept 19, 2022**

Jeremy Cherry, 46, a resident of Miami passed away on Monday, September 19, 2022. Jeremy was born on May 1, 1976, in Miami to John W. Cherry II and Kathy (Buchanan) Goodman. Jeremy graduated from Miami High School with the Class of 1994. He loved to deer hunt and fish. Jeremy was preceded in death by his dad John Cherry.

Survivors include his mom Kathy Goodman and stepdad Joe Goodman of Miami, his brother Brandon Cherry and his wife Chanda of Kansas City, his grandmother Wynema “Nanny” Buchanan, along with his aunts, uncles and other relatives.

Visitation was held from 6:00-7:00 PM on Tuesday, September 27, 2022, at Brown-Winters Funeral Home and Cremation Service in Miami. A graveside service followed at 2:00 PM, Wednesday September 28, 2022, at Grand Army of the Republic Cemetery in Miami.

Friends and family may send the family notes of encouragement by viewing Jeremy's Tribute Page at [www.brown-winters.com](http://www.brown-winters.com).

**Veteran**



**Linda Ruth Prater**  
**Nov 27, 1943 – June 20, 2022**

Linda Ruth Prater, 78, a longtime Miami area resident passed away at her home on Monday, June 20, 2022. Linda was born on November 27, 1943, in Miami to Joseph Van and Dolly Ruth (Fell) Olds. On October 20, 1962, Linda married her love of forty-five years Rush Prater. Mrs. Prater was a homemaker in the truest sense, she loved the Lord, loved her family and was an amazing cook. Linda was known to fix breakfast most mornings for her son Travis, she made wonderful noodles, and will have many recipes that will get passed down. Mrs. Prater never met a stranger and loved to visit. Linda was a member of Cutting-Edge Ministries. Mrs. Prater was preceded in passing by her parents Joseph and Dolly Olds, her husband Rush who passed in 2008, a sister Peggy McCord and a brother Joe Don Olds.

Those who will carry Linda's Legacy will be her son Travis Prater and his wife Billi Jo of Miami, her granddaughters Leanna Prater, Liberty Prater, and Roxanna Prater.

Visitation was held on Thursday, June 23, 2022, at Brown-Winters Funeral Home and Cremation Service from 6:00 PM until 8:00 PM.

There was a Celebration of Life on Friday, June 24, 2022 at 2:00 PM at Cutting Edge Ministries with Reverend Monroe Cole officiating. Interment will follow at Seneca Cemetery in Seneca, Missouri under the care of Brown-Winters Funeral Home and Cremation Service.

Friends and family may send the family notes of encouragement by viewing Mrs. Prater's Tribute Page at [www.brown-winters.com](http://www.brown-winters.com).

**Betty Lou Burtrum**  
**July 18, 1924 – Sept 1, 2022**

Betty Lou (Staton) Cole Burtrum, of Co-shocton, passed away on Thursday September 1, 2022 at the Riverside Manor, in Newcomerstown, with her daughter, Jan Whitehawk, at her bedside. Betty was born in Long Beach, California on July 18, 1924 to the late Lloyd and Irma (Garner) Staton.

She graduated from Miami High School, in Miami, Oklahoma in 1942. In 1943, she was a Rosie the Riveter for Douglas Aircraft Manufacturer in Long Beach, California. In 1946, she married Jack Cole and in 1967 married Charles Burtrum. Together she and Charles were owners and operators of car dealerships in Oklahoma, Texas and Arizona. Betty also managed the cosmetic department at Milner- Berkey in Miami, Oklahoma for several years during the early 1960's.

Betty was an enrolled member of the Miami Tribe of Oklahoma. She was also a member of the Phoenix First Baptist Church in Phoenix, Arizona where she taught Sunday school.

Betty was a very kind and giving woman who loved having family and friends in to entertain. She was a wonderful mother, grandmother, great-grandmother and sister. Betty never met a stranger and was a loving, friendly person who will be deeply missed by those who knew and loved her.

Betty is survived by her loving daughter, Jan (Jack) Whitehawk of West Lafayette; two granddaughters, Tiffany (Kenny) Shaw of Newcomerstown and Tricia Whitehawk of West Lafayette; two great-grandchildren, Lincoln (Makenzie) Shaw and Alexis Shaw of Newcomerstown; one sister, Sandra Wallingford of Albuquerque, New Mexico; two special nieces, Christi McBride and Kelli Rogers both of Albuquerque and several great-nieces and nephews.

Along with her parents, Betty is preceded in death by both of her husbands.

Per Betty's wishes, a cremation took place with burial in Scottsdale, Arizona. Given-Dawson-Paisley Funeral Home served the family.

**June Beverly Sligar**  
**Aug 13, 1924 – April 20, 2022**

June Beverly Sligar, 97, passed from this life on April 20, 2022.

**Rebekah Mae Mitchell**  
**April 2, 1999 – Oct 7, 2022**

Rebekah Mae Mitchell, 23, of Park City, KS, passed away on Friday, October 7th, 2022, in Tampa, Florida of medical complications. She was born April 2, 1999, in Independence, KS, to Frank, Jr and Dana (Bryant) Mitchell. A beloved mother, daughter, sister, granddaughter, girlfriend, cousin and friend. Rebekah was a beautiful person inside and out, soft spoken and gentle, she loved all in her life with a fire that could not be kindled. She enjoyed art, sewing, computers, music, fuzzy socks and most of all her daughter.

Rebekah was home schooled and active in the local home school group in Bartlesville, Oklahoma. One year, in grade school, she did UpWards Basketball with her sister Elizabeth. Every year she was in a bowling league with her other homeschool friends, a weekly Physical Education class where they did all kinds of sports/fitness activities together and was involved in other activities throughout each year. In high school she joined Bartlesville Southern Baptist church and was active with their youth group.

She took the Marketing class at Tri-County Tech in Bartlesville, Oklahoma her junior year. She loved it. She loved dressing up professionally. She had perfect attendance there too and made the honor roll. That class was part of D.E.C.A and at their yearly competition her and her partner won 3rd place. She could have gone to Nationals but was starting to get very sick. That summer she was diagnosed with G.P.A. (aka – Wegener's Granulomatosis) She was too sick to do the second year of the program. Rebekah graduated May 2017.

Her first job was as a housekeeper at St. Francis Hospital in Wichita, KS. She only called in sick once or twice. She would come home so tired that all she could do was go to bed, yet she was determined to keep going.

She later worked as a housekeeper at Regent Park Assisted Living where her sister Kati worked. She loved getting to talk with the residents there. Then she got a job with Visiting Angles where she would go to a person's house to help them with daily living, keep them company and take them grocery shopping. Rebekah really enjoyed helping people out and getting to know them.

Last year she started the Aviation Maintenance Technology Degree at WSU Tech. She completed one semester then decided to take a break and go stay in Apollo Beach, Florida.

Rebekah was preceded in death by her beloved brother Zachary Mitchell.

Rebekah is survived by her boyfriend Jesse Hunt, their daughter Ruby, and his daughter Quinn of Apollo Beach, FL; parents Frank, Jr. and Dana Mitchell of Park City, KS; siblings Nathan Bryant of Valley Center, Kati Mitchell of Park City, Elizabeth Mitchell of Bel Aire, Nehemiah Mitchell of Valley Center, Samuel Mitchell of Park City, and Ezra Mitchell of Park City; grandparents Fred and Diana Bryant of Valley Center, KS, and Frank and Debbie Mitchell of Coffeyville, KS; Uncle Travis and Aunt Kris Bryant of Valley Center, KS, Aunt Cherie and Uncle Jim Larkin of Garden Plain, KS, Aunt Lisa and Uncle Mike Shivers of Cherryvale, KS; cousins and friends.

The family would like to express our thanks for the wonderful help and prayers given during this time. We don't know how we would have made it through this without you all.

The Funeral Service in memory of Rebekah was held on Monday, October 31, 2022 at 10:30 a.m. at Baker Funeral Home, 100 S Cedar Ave, Valley Center, KS 67147, with Pastor Don Mayberry officiating. A graveside service followed the next day Tuesday, November 1, 2022 at 2:00 PM at Myaamia Heritage Cemetery, 51908 E. 30 Rd., Miami, OK 74354.

**MYAAMIA**  
**HERITAGE CEMETERY**

Tribal citizens may reserve burial plots at no cost at the Myaamia Heritage Cemetery.

Contact Tera Hatley at [thatley@miamination.com](mailto:thatley@miamination.com) or by phone at 918-541-1324.





## waanantakhšinka “Lying quietly”

### Trey Alexander Cunningham Oct 18, 2002 – Dec 5, 2022

Trey Alexander Cunningham of Grove, OK passed from this life, Monday, December 5, 2022 at Freeman Hospital in Joplin, MO. He was 20. Trey was born October 18, 2002 at Miami, OK to John and Melanie (Nielsen) Cunningham. He had lived in Grove, OK for the past 4 years moving from Miami, OK. Trey was a forklift operator for Renew Bio Mass in Commerce, OK and a member of First Christian Church in Miami, OK.

Trey was preceded in death by his paternal grandfather, Delphin Ralph Cunningham and 2 uncles, Daniel Nielsen and Douglas Nielsen.

Trey is survived by his parents, John and Melanie Cunningham of Grove, OK, 1 sister, Jewel Nicole Cunningham and companion Chris Leaks, Jr. of Pine Bluff AR, 1 nephew Chris Leaks, III, paternal grandmother, Grace Ann Cunningham of Miami, OK, maternal grandmother, Linda Hollan and husband Terry of Miami, OK, maternal grandfather, Steve Nielsen and wife Debbie of Wichita, KS, his girlfriend, Valeria Lerma of Joplin, MO and 1 uncle, Casey Cunningham of Kansas City, MO and loved his dog “Ratchet.”

Celebration of Life Services were held at 11:00 a.m. Saturday, December 10, 2022 at First Christian Church in Miami, OK. Rev. Jim Land officiated. Inurement will follow in the Miami Nation Cemetery, northwest of Miami, OK. Services were placed in the care of Paul Thomas Funeral Home and Cremation Service of Miami, OK. Online condolences may be made at [www.paulthomasfuneralhomes.com](http://www.paulthomasfuneralhomes.com).

### Jacob L. Brandt Aug 18, 1982 – Jan 7, 2023

Jacob L. Brandt of Kiefer, Oklahoma, passed away on January 7, 2023, in Tulsa, Oklahoma. He was 40 years old.

Jacob was a devoted husband and dad to his four children. He enjoyed watching his kid’s sporting events, motorcycle rides with his wife, golfing, fishing, and car shows. He loved any adventure he could find or conjure up.

Jacob’s profession was in the collision repair industry. A highly skilled auto body technician, he excelled at his craft due to his meticulous eye for detail and incredible work ethic. His mechanical expertise was genius. His skill set far too expansive to list. Through hard work and determination, he proudly reached his goal of Production Manager at two collision repair centers.

There was never a dull moment in Jacob’s presence. He thoroughly enjoyed being the life of any party and making sure everyone else had a good time (even if it was at their expense). He was known for his movie quoting skills and mad dance moves. In addition to his quick wit-tedness and humor, Jacob had the biggest heart and would do anything for anyone.

He is survived by his wife, Elizabeth Brandt, of 16 years and four children Loren, Gambit, Piper and Willow. His father Richard Brandt; Siblings: Brothers Jeremiah (Wife Melissa) and Joshua; Sisters Jessie and Jordan; Grandmother Wanda Stagg. In- Laws Gary & Cathy Zenner; Amanda Weber (Husband Seth Weber), Jessica Voros (Husband Jake Voros), Tiffany Cockrell (Husband Seth Cockrell). Nieces: Sierra, Madison, Brooklyn, Allison, and Allie Brandt; Evie Weber, Avenue Cockrell, and Perry Voros. Nephews: Colton, Connor, Logan, Brody, and Xavier Brandt. Liam Weber, Maverick Cockrell; Wyatt and Brady Voros. Along with innumerable family, colleagues, and friends including his best friend, Andrew Walker.

Celebration of Life services were held at 2:00 PM, Saturday, January 14, 2023 at Schaudt Glenpool-Bixby Funeral Service Chapel, 1329 E. 151st St. Glenpool, Oklahoma 74033.

### Samuel Allen Smith, Jr. Mar 3, 1977 – Sept 21, 2022

Samuel Allen Smith, 45, passed from this life on April 20, 2022.



### Amanda Michelle Hollingshead March 29, 1982 – Sept 5, 2022

Amanda Michelle Hollingshead, age 40, of Shawnee, OK passed away on Monday, September 5, 2022 in Arkansas. She was born March 29, 1982 in Shawnee, OK to David and Joanie (Gokey) Scovel. Amanda grew up in Tecumseh. She attended Tecumseh Public Schools and graduated with the THS Class of 2000. Amanda married Jonathan Hollingshead on September 16, 2016 in Las Vegas, Nevada. She worked for 21 years at Dean McGee Eye Institute as a certified Angiographer. Amanda was a member of The Evangelistic Center Church. She loved spending time and playing with her children. Amanda also enjoyed traveling, taking pictures, and family dinners.

She was preceded in death by her grandparents, Charles and Betty Scovel; and nephew, Jackson Hollingshead.

Those left to cherish her memory are her husband, Jonathan of the home; children, Kassydi Hollingshead, Kash Hollingshead and Eli Hollingshead; parents, David and Joanie Scovel; sisters, Candy Green and husband, Kendall, Autumn Munier and husband, Brian, Charli Scovel and Cheyenne Scovel; brother, Montana Scovel; grandparents, Leo and Mary Gokey; mother-in-law, Star Hollingshead; father-in-law, Mark Hollingshead; brother-in-law, Daniel Hollingshead; sister-in-law, Crystal Smith; nieces and nephews, Skylar Hathorn, Hunter Hathorn, Jaycee Munier, Ryder Scovel and Payton Munier; numerous aunts, uncles, cousins, extended family and friends.

Visitation was 9:00 a.m. to 8:00 p.m. Friday, September 9, 2022 at Cooper Funeral Home. Service was be 10:00 a.m. Saturday, September 10, 2022 at Evangelistic Center Church with Pastor Noah Willoughby officiating. Burial followed at Forest Hill Cemetery under the direction of Cooper Funeral Home of Tecumseh.

### Lisha Lee Gatchel-McKinley Jan 4, 1962 – Aug 8, 2022

Lisha Lee Gatchel-McKinley, 60, a lifetime resident of Wabash, Indiana passed away on Monday, August 8, 2022, at her daughter’s home in Wabash. She was born on January 4, 1962, to Foster Jr. and Barbara (Edwards) Gatchel.

Lisha was a 1980 graduate of Wabash High School. She married William “Bill” McKinley on October 31, 2019. She worked at 5 Hour Energy Living Essentials in Wabash.

Lisha is survived by her husband, William McKinley of Wabash, Indiana. Two daughters, Alexis Rautenkrantz of Wabash, Indiana, Jennifer Meadows (Chris Nelson) of Wabash, Indiana; one stepdaughter, Ashley (Mike) Vandermark of LaFontaine, Indiana; two grandchildren she raised, Dylan and Dustin Mitchem; her parents, Foster and Barbara Gatchel Jr. of Wabash, Indiana. Two brothers, Vince (Theresa) Gatchel of Lagro, Indiana, and Foster W. (Abby) Gatchel of Wabash, Indiana. Three sisters, Beverly (Mark) Dillon, Kimberly Gatchel, and Barbara (Joakim) Abrahamsson, all of Wabash, Indiana; 7 grandchildren, 3 step grandchildren, 5 great grandchildren; and her two beloved Beagles, Athena and Crockett. She was proceeded in death by one daughter, Diana Mitchem, one stepson, Brodey McKinley, and one sister, Donna Stewart.

Funeral services were held at 1:00 p.m. on Saturday, August 13, 2022, at McDonald Funeral Homes, 231 Falls Ave., Wabash, Indiana 46992. Burial will follow at Memorial Lawns Cemetery in Wabash, Indiana.

Visitation was from 10 a.m. until the time of the service at 1 p.m. Saturday August 13, 2022, at the funeral home.

Memorials can be directed to Robbards Houndsong Rescue <http://www.houndsong.com> McDonald Funeral Homes, 231 Falls Ave., Wabash, Indiana 46992, have been trusted with Lisha Gatchel-McKinley’s final arrangements.

Online condolences may be directed to the family at [www.mcdonaldfunerals.com](http://www.mcdonaldfunerals.com)

### Billy Dale Watson, Jr. July 8, 1950 – July 14, 2022

Billy Dale Watson, Jr. of Baxter Springs, KS passed from this life Thursday, July 14, 2022. He was 72. Billy was born July 8, 1950 in Holly, CO to Billy Dale and Clara (King) Watson. He had lived in Baxter Springs since 2005 moving from Ulysses, KS. He served in the U.S. Marine Corps during Vietnam. He was a truck driver for Werner Trucking and was a member of the Miami Tribe of Oklahoma.

He was preceded in death by his parents.

Billy is survived by his wife Lorie Watson of the home, 1 daughter, Shawna, 3 brothers, Anthony Duane Watson of Commerce, OK, Douglas Quinton Watson of Commerce, OK and David Kent Watson of Joplin, MO and 1 sister, Debra Kay Wilson of Commerce, OK.

Memorial services were held at 10:00 a.m. Monday, July 25, 2022 at Paul Thomas Funeral Home Chapel in Miami, OK. Rev. Shawn Dotson officiated and Native American Rites were conducted by Chief Doug Lankford. Inurement was at the Miami Nation Cemetery with Military Rites. Services were placed in the care of Paul Thomas Funeral Home and Cremation Service of Miami, OK. Online condolences may be made at [www.paulthomasfuneralhomes.com](http://www.paulthomasfuneralhomes.com).

### Veteran



### Rhonda Sue Garcia July 24, 1954 – Dec 3, 2022

Rhonda Sue Garcia of Wyandotte, OK passed from this life Saturday, December 3, 2022 at Mercy Hospital in Joplin, MO. She was 68. Rhonda was born July 24, 1954 in Baxter Springs, KS to Donald and Myrtle (Friend) Fanning, Sr. She had lived in Wyandotte since 2007 moving from Salem, OR and was a sales associate for Wal-Mart in Oregon.

She was preceded in death by 1 daughter, Jennifer Stovall, her parents, 1 brother, Don Fanning, Jr. and 1 sister, Kay Lynn Barker.

Survivors include 1 son, Shawn Stovall and wife Valerie of Wyandotte, OK, 1 Daughter, Amanda Hernandez and husband Frank of Wyandotte, OK, 1 sister, Donna Vasquez of Beaverton, OR, 7 grandchildren and 3 great grandchildren. Graveside services will be 10:00 a.m. Wednesday, December 7, 2022 at Miami Nation Cemetery northwest of Miami, OK. Charlie Diebold will conduct Native American Rites. Diego Fernandez, Roy James Stovall, Effarr Caratachea, Passhion Salazar, Angel Salazar and Allen Griffith will serve as pallbearers. Services have been placed in the care of Paul Thomas Funeral Home and Cremation Service of Miami, OK.



### Michael “Mike” Dean Wisler May 23, 1969 – Dec 27, 2021

Michael “Mike” Dean Wisler, otherwise known as Wiz, age 52 of Lake Villa, IL passed away Monday December 27th, 2021. He was born May 23rd 1969, in Arizona the first born son of Monte & Rosa Wisler.

Mike was a child that never quite understood the word, “no.” He did life his way and was always the life of the party. Mike was the kind of guy that walked into a room and everyone yelled “Hey Wiz!” He had a lot of hobbies over the years, but he especially enjoyed his time coaching youth basketball. Mike also had a love for theatrics and even landed himself a few roles in movies over the years. He was the happiest when he was with his friends and family sharing laughs. Mike had a larger than life personality and could always put a smile on anyone’s face.

Mike is survived by his parents, Monte and Rosa Wisler; siblings, Jon Wisler, Jaime Wisler, and Ashley (Aaron) Williams; nephews, Brandon and Matthew Wisler, Anthony and Dustin Baca, and Austin Williams; and niece, Avery Williams. Mike was preceded in death by his uncle, Michael Lee Wisler.



## Kweehsitawankwi: Honoring the Memory of Friends Of The Miami People



*The late Randall “Randy” L. Buchman. Photo used from Schaffer Funeral Home.*

children are Jon and Ben Coffman, children of Debby and Tom; Melisa and Grant Buchman, children of Randy and Sonia; Natilie and Nathan Buchman, children of Kevin.

Randy was born in Fremont, Ohio, on May 12, 1929. He graduated from Oak Harbor High School in 1947, went on to earn a B.A. in history from Heidelberg College in 1952, where he met his wife, Marilyn, during his freshman year in college. He received his M.Ed. at The Ohio State University. After teaching and coaching at the high school level at West Jefferson and Ravenna, Ohio, Randy moved his family to Defiance where he serves as a professor, coach, administrator, archeologist, historian and author at Defiance College. Randy also became the first historian for the city of Defiance and curator of The Tuttle Museum.

A private service was held with immediate family. A celebration of life service was held Saturday, October 1, 2022, at 9 a.m. at St. John United Church of Christ.

Memorial donations may be given to The Buchman Scholar’s Endowment through Defiance College, the Tuttle Museum, the future Buchman Park on the Glaze through the City of Defiance, or St. John United Church of Christ.

Randy was a visionary individual that viewed the future through the lens of the past. This perspective allowed him to build on the foundations that were already present to build a future that would not forget its history. He respected individuals; his students, close friends, colleagues, and those he knew through history.

Late Chief Floyd Leonard and Randy shared a friendship. A friend of Randy and tribal member Daryl Baldwin honored him in stating, “Randy will be missed by many of us. Aside from his love of local history, Randy always made sure his audience was aware that tribes still exist as living people from vibrant communities. There were several occasions when Randy would invite tribal leaders to participate in his public programs in order to provide a contemporary voice for participants.”

*Obituary referenced from The Crescent-News.*



**Dr. Hugh Morgan** of Oxford, Ohio died peacefully on Tuesday, December 6, 2022, at Serene Suites in Blue Ash surrounded by friends and colleagues. He was 86. Hugh taught at Miami University from 1980 to 2003 and retired as a beloved Professor Emeritus of English and Journalism.

Hugh was also a lifelong vegetarian who meditated daily, and he often returned to his “four pillars” of meditation: Peace within the world, racial equality, gender equality, and developing one’s humanity and responsibility. Hugh was born on August 8, 1936, and attended Roman Catholic schools in Cleveland, Ohio; LaGrange Park, Illinois; and Canon City, Colorado. He graduated from the University of Oklahoma in 1958 with a B.A. in journalism, and he earned his M.A. there in 1967. He worked as a correspondent for the Associated Press in offices in New Orleans, El Paso, Jackson, Lansing

and Detroit, where he remembered covering a speech by Dr. Martin Luther King, Jr. and personally interviewing him. Hugh earned a doctorate in American History in 1985 from Southern Illinois University in Carbondale, writing his dissertation on the American press’ perceptions of Mexican President Lazaro Cardenas during the 1930s.

When Hugh joined Miami’s English Department in 1980, its journalism program was foundering. Hugh was instrumental in its revival. First, he brought significant personal experience from his career as a professional journalist, experience that he readily shared with his students. Then he brought an unbelievable commitment to the success of the program. A former department chair testifies that no one spent more time than Hugh in Bachelor Hall talking with students and offering them guidance and attention. If students were having academic problems, they would come to him; if they were having social problems, they trusted his counsel. Another department chair could not remember a time when Hugh was not there with his door open and working one-on-one with groups of students on their assignments. At 8 a.m. on Sunday mornings Hugh would be there to open the computer lab for students who couldn’t get there during the week. As a colleague put it, “Hugh’s life was a blessing for others, though not easy for him.”

In 1992 Hugh was chosen Educator of the Year by the Miami University Alumni Association on the basis of nominations from former students. In both 1996 and 2000 Hugh was selected by Miami seniors and Associated Student Government as the university’s most Outstanding Professor.

Dr. Hugh Joseph Morgan met Chief Floyd Leonard when Chief was on campus to be a speaker at the inauguration of President James Garland in April 1997. From then on, Hugh became enamored with Chief Leonard and the Miami Tribe of Oklahoma (MTO).

In the summer of 1998 Hugh spent his summer in Miami, Oklahoma, working with four students to produce the first newspaper that the Miami Tribe of Oklahoma ever had. That first paper enabled the Tribe to shift from a mimeographed newsletter to using actual newsprint paper and producing what felt and looked like a bona fide newspaper. The Tribe continues to use the same general format today to keep their members informed about current Tribal activities and news from community members. It was what one colleague called “quite an accomplishment” and “the best example of service learning” she had ever known.

Hugh took one more student group to OK in 1999, but beyond that, he devoted his journalism skills to producing feature stories for Julie and developing his interest in photography. Hugh produced many photos of many events on campus and on his regular OK trips. As a result, Hugh’s photographs make up the most comprehensive photo collection of Miami University-Miami Tribe of Oklahoma activities between 1997-2007, especially before Andrew Strack joined at the Myaamia Center. He generously printed those photos in his old-school ways and donated them to Julie and the Miami Tribe Relations office. The Miami Tribe honors and recognizes Hugh for his invaluable contributions.

Hugh is predeceased by his parents, Dr. James Morgan and Josephine O’Laughlin Morgan, and his siblings Mary Jo Cortellino and James Morgan. He is survived by three nieces and hundreds of former students and colleagues, who remained devoted to him throughout his life and whose friendships he cherished. A celebration of Hugh’s life and work was held in January. Contact [jloeb@rmhouse.org](mailto:jloeb@rmhouse.org) for more information. Contributions in Hugh’s name may be sent to the Oxford Unit, NAACP, P.O. Box 70, Oxford, OH 45056.

## peenaalinta “One who is born”



### Juniper James Landers Feb 7, 2022

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



### William Arthur Marcel Fox June 13, 2022

William Arthur Marcel Fox was born at 11:12AM on June 13 in Oxford, OH. He weighed 7lbs 14oz and was 20 inches long.

William’s parents are Tribal member Kristina Fox and her husband Jonathan Fox of Oxford, OH. His maternal grandparents are Tribal member Leonard Marks, and Jacqueline Zimmerman. His paternal grandparents are Michael & Susan Fox.



### Charlotte Murphy Shea August 22, 2022

Was born to Tim & Haley Shea on August 22, 2022. She was born at The Christ Hospital in Cincinnati and weighed 7 lb 4 oz.



### Bryan Lane Caswell September 18, 2022

Bryan Lane Caswell he was born on September 18, 2022 at 8:15 pm. He weighs 8 lbs 1oz and is 19 inches long. His parents are Trent & Cheyenne (Watson) Caswell of Zena, Ok. Grandparent are Michael P. & Candy Watson of Quapaw, Ok and Tim & Heather Caswell of Zena, OK.



### Harper Valentina Morales December 17, 2022

Myaamia citizen Emma Baldwin and boyfriend Carlos Morales welcomed Harper Valentina Morales December 17, 2022 in Cincinnati, OH. Weighing 8 lbs 2oz and 20 inches long!

Her maternal grandparents are myaamia citizen Daryl Baldwin and wife Karen. Her paternal grandparents are Pedro Carlos Romero and Mirian Sanchez Morales.

## OBITUARY, BIRTH, MARRIAGE, GRADUATION & 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](mailto:mtocro@gmail.com)

**Photo resolution - 300 dpi  
Minimum photo size 3” x 3”  
Formats: tif, jpg, pdf, psd**





# Indian Child Welfare Program

*Make A Difference Today!*

In Oklahoma, over half of the native children in foster care are in non-ICWA-compliant homes.

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

Miami Tribe ICW is looking for compassionate, understanding, and committed individuals to play a key role in a child's life. Every child deserves a loving home. By becoming an ICWA-compliant tribal resource home, you can help provide that safe and loving environment for a child while also helping to preserve their culture and heritage!

If you are a Miami Tribal member and are interested in becoming a foster resource parent or have questions, please call Corinna Campbell-Green at 918-325-9078, or Trina Grayson at 918-961-1395



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## About the Tribal Medical Benefit Plan

Elders, Disabled Tribal Citizens, Veterans and Active Duty Military tribal members are eligible to receive a Tribal Medical Benefit. 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 cardholders also contact Tera for updates to your status or enrollment records.

[thatley@miamination.com](mailto:thatley@miamination.com)

Ph: 918-541-1324

## Enrolling In the Miami Tribe of Oklahoma

Go to [miamination.com](http://miamination.com), click on the *Enrollment* tab. There you will find the Enrollment Application.

For assistance, contact **Tera Hatley** at [thatley@miamination.com](mailto:thatley@miamination.com) or by phone at 918-541-1324.



## MYAAMIA COMMUNITY RESOURCES

Myaamia citizens and families have many language and cultural education opportunities available on the web. The following sites regularly post videos, photos and current news clips from the Miami Tribe of Oklahoma and the Myaamia Center at Miami University.

**MIAMI NATION WEBSITE** [www.miamination.com](http://www.miamination.com)

**MYAAMIAKI** Miami Tribe of Oklahoma (closed group for Tribal citizens & their immediate family members)

**AATOTANKIKI MYAAMIAKI** Miami Nation News

**Miami Nation Events** Where public events are posted

**EEMAMWICIKI** Facebook (our summer youth programs)

**MYAAMIA CENTER** Facebook

**AATOTANTAAWI "Let's Talk About It"** Myaamia Community Discussion Group for books, movies, etc.

**AACIMOTAATIIYANKWI** Myaamia Community Blog

**KAAKISITOONKIA** the Myaamia Heritage Museum & Archive's online archive [kaakisitoonkia.org](http://kaakisitoonkia.org)

**Miami Nation Gift Shop** [myaamiagifts.square.site](http://myaamiagifts.square.site)

**ILDA Myaamia Online Dictionary** (Miami-Illinois Indigenous Languages Digital Archive)  
[mc.miamioh.edu/ilda-myaamia/dictionary](http://mc.miamioh.edu/ilda-myaamia/dictionary)

**MYAAMIA CENTER** Youtube Channel

**ŠAAPOHKAAYONI** A Myaamia Portal [mc.miamioh.edu/eduportal/](http://mc.miamioh.edu/eduportal/)



VISIT THE NEWS PAGE ON FACEBOOK AT AATOTANKIKI MYAAMIAKI MIAMI NATION NEWS



at the



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## 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 Services,

Myaamia Education Office, Back-to-School funds or call for a new application to be mailed. Please make sure your address is up-to-date 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 received by the Education Office by **July 1.**

**Second Semester Applications** must be received by **November 15.**

**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

Miami Tribe of Oklahoma community members are encouraged to submit family news to this publication. Submit News to: [mtocro@gmail.com](mailto: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](http://www.miamination.com) Choose “News & Events” from the menu bar.



MyaamiaPublications – Vol.16, No.4, Fall-Winter 2022-2023 – Section D – Myaamia Center – Nooŋonke Siipionki Myaamionki

## Mahkihiwi: the Myaamia Ethnobotanical Database

Stella Beerman

Communications Specialist, Myaamia Center

After years of research, Mahkihiwi, a Myaamia Ethnobotanical Database is ready for the community to use! Mahkihiwi or ‘herb medicine’ in English, was chosen as the name to signify the important role plants play in our culture and lives as Myaamia people.

This database consolidates practical uses and Myaamia knowledge of local plants into a searchable website. The site preserves the original primary sources while offering updated spellings and species identification. It serves as a practical field guide for our community members to reestablish a relationship with wild plants and crops in their region.

### Using Mahkihiwi

When using the website, you can search for a specific plant or browse over 100 plants in the ethnobotanical database. Each entry in Mahkihiwi includes the scientific, common, and Myaamia names, making it easy to use the search feature and do more research on the species.

Each entry also includes all known Myaamia archival and botanical sources. This includes information on a plant’s changes throughout the seasons, habitat information, and in-depth information on its known uses with examples.

By including primary archival information on each entry, Mahkihiwi offers as much information to our community as possible. Including this information exposes us to the historical context that can inform contemporary usage of plants, and allows us to interpret the archival data, often documented by an outsider to the community, for ourselves.

As a result, the database has the unique abil-



Mike Gonella with Elder Mildred Walker and Sherrie Sutterfield in Oklahoma harvesting plants. Photo by Karen L. Baldwin



Haley Shea learns to make hominy from corn at a workshop in 2021. Photo by Karen L. Baldwin.

ity to present historical information in a way that strengthens our connections to the past, elder knowledge, and understanding of cultural continuity over time.

### Myaamia Ethnobotanical Research

The Mahkihiwi project has been in development for 15 years, when Daryl Baldwin and Mike Gonella began researching and documenting Myaamia plant use.

Recently, I had the opportunity to chat with Mike and ask him about the project.

For many of us, the practice of growing, harvesting, and using plants from our environments had gone dormant for a period of time.

Most Myaamia ethnobotanical information could only be found in the memories of a handful of community elders and buried deep within various archives in the United States and Canada. In the early 2000s, Daryl had just arrived at Miami University as the first employee of the Myaamia Project (that would later become the Myaamia Center) when he met Mike, a graduate student studying botany.

Before enrolling at Miami, Mike worked with the U.S. Forest Service, where he had the opportunity to work with Indigenous communities collecting plants for basketry and other cultural practices. This inspired him to continue working with Indigenous groups to better understand relationships between humans and plants as he studied botany.

It was important to Mike that his work was tribally-led. He was interested in helping a community reach its goals, whatever they may be. After learning of Mike’s interest in Native American plant uses, Daryl and Mike began the first ethnobotanical study for the Myaamia community. This is when Mike began interviewing Tribal elders about their plant knowledge and organizing data from the archives. Mike said he was going to try to find as much ethnobotanical information about the Myaamia as possible.

### Developing a Database

He finished his dissertation on Myaamia plant use in 2007. However, the archival and botanical information about Myaamia plant use continued to grow, so Mike continued working with the Miami Tribe to further develop and document these botanical resources and knowledge.

While the dissertation was complete and being used by Myaamia people, the data still wasn’t very user-friendly nor easily available to all tribe members, Mike said.

The Myaamia Center wanted the community to have the ability to easily access the wide range of plant and cultural information now available.

In 2017, students from Miami University’s Computer Science and Software Engineering program took this data and began developing prototypes of Mahkihiwi. The website was further developed and continues to be refined by Miami University Graduate Assistants in the Myaamia Center.

Mike was excited about the online database as it can be updated as research continues and cultural practices are revitalized. The website is able to reflect the continued evolution and dynamic nature of the Myaamia people and culture, Mike said.

You can explore Mahkihiwi at [mc.miamioh.edu/mahkihiwi/](http://mc.miamioh.edu/mahkihiwi/) and think about your connections to the plants and land in your area. If you would like to know more about the development of Mahkihiwi, we encourage you to watch this video of Mike Gonella’s presentation at the 2022 Myaamiaki Conference.

From the Aacimotatiyankwi Myaamia Community Blog - posted Dec. 20, 2022



Below: Weaving cattails to create a mat at a workshop in Kiihkayonki, ‘Ft. Wayne,’ Indiana in 2019. Photo by Doug Peconge.



Mike Gonella presents his research to the Miami Tribe community at a gathering in 2005. Photo by Karen L. Baldwin.



Emma Baldwin, helps collect leninša, ‘common milkweed’ while Mike and her father Daryl conduct field research in 2003. Photo by Karen L. Baldwin.



Daryl Baldwin (right) and Mike Gonella (left) conduct field research together in Oklahoma. Photo by Andrew J. Strack.





## Introducing Šaapohkaayoni: A Myaamia Portal

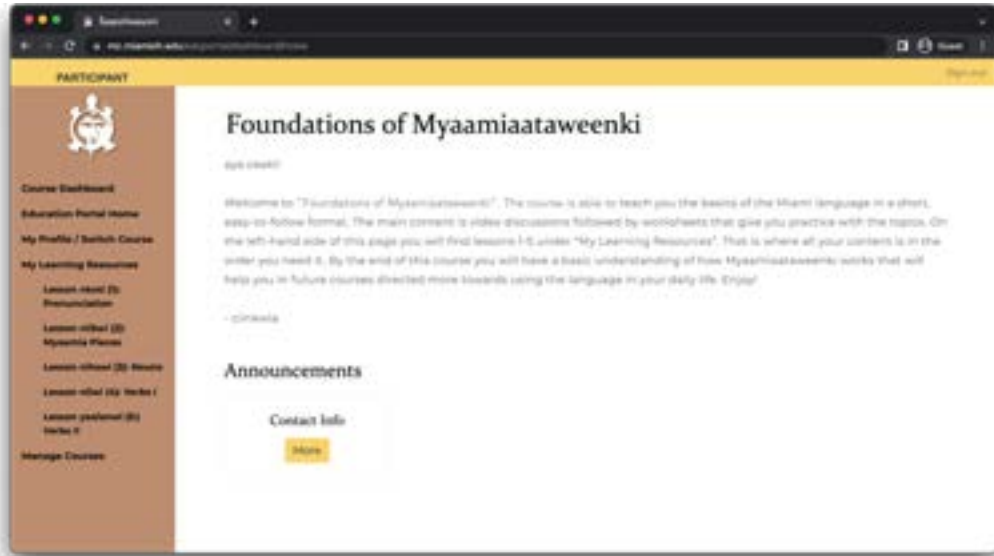
**Kristina Fox**  
Myaamia Education  
Coordinator, Myaamia Center

As a community living in diaspora, it is a challenge to provide opportunities for everyone to participate in language and culture learning. Our education team has been developing a new digital platform that allows us to connect with learning resources from anywhere with Internet access. Šaapohkaayoni: A Myaamia Portal was designed to make searching our numerous web resources easier and to provide on-line learning opportunities. We're excited to enter our first large phase of testing in order to better meet our community's needs. Keep an eye out around weehki-kihkatwe 'Myaamia Lunar New Year' on February 22nd for more information!

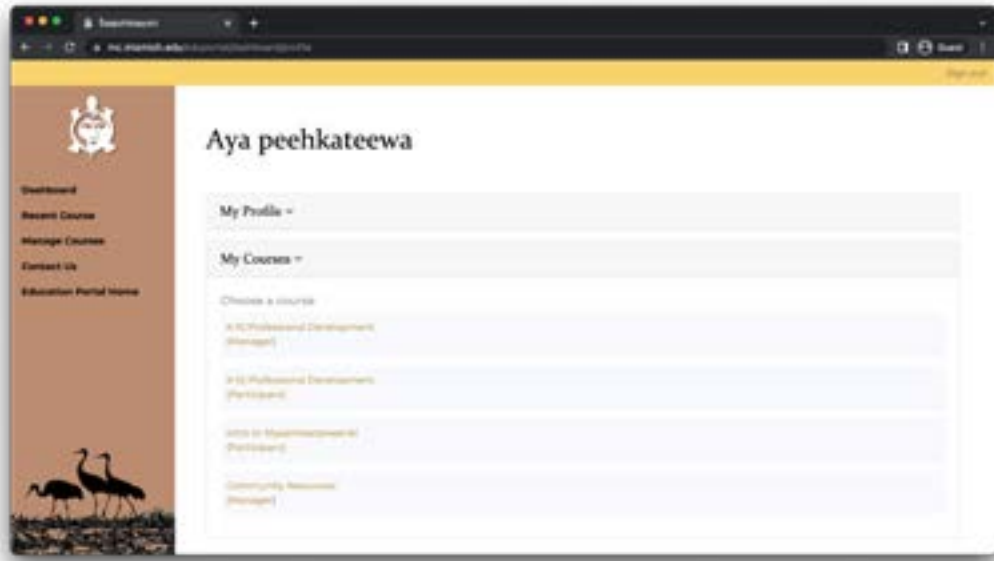
Šaapohkaayoni has two key sections: the public homepage and the private user homepage. The public homepage utilizes a Google enhanced search engine to return search results from our numerous web resources including Aacimotaatiyankwi, our YouTube channels, our teaching resources, and other curated websites. This means your search results were either produced or vetted by the Miami Tribe's education team. For example, searching "Myaamia Removal" will bring up articles written by staff for Aacimotaatiyankwi, the A Cultural Exploration of the Myaamia Removal Route publication, and articles from Miami University about their event commemorating the 175th anniversary of Removal. Our programming team is continually refining the search engine in order to return the best results!

The section we are most excited to share is behind a user log in. Here you will find a user dashboard that will greet you by name (Myaamia or English) and show you all of the courses you can access. As we move through our testing phases, we will continue adding online courses and resources. Right now, community members automatically have access to our Community Resources page.

Community Resources is where you'll find resources related to general topics of interest. For example, the Language topic has links to the Myaamia online



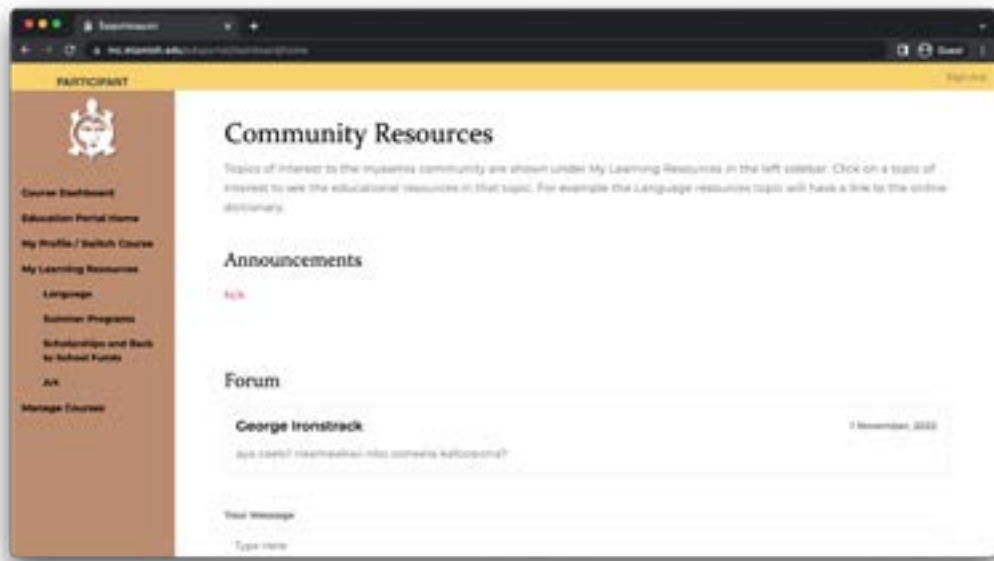
*Example of an educational courses inside the education portal.*



*User homepage and profile.*



*Public homepage and search engine on the education portal.*



*Community Resources in the new education portal, šaapohkaayoni.*

dictionary, pronunciation guide, and Memrise language courses. Based on user feedback, we will continue adding topics and resources. Our goal is to include direct links to online applications for summer programs and back to school funds.

Other awesome page features are the forum and announcements. The forum allows users to post messages for all course users to see and respond to! We hope this becomes a useful way for our community to engage with one another online. Announcements allow administrators to send important information, for example application deadlines, to all course users. Users can be emailed when new forum comments and announcements are posted.

The first course we are offering on Šaapohkaayoni is Foundations of Myaamiaataweenki. If you have participated in the six week Intro to Myaamiaataweenki course, this content may look familiar. Jarrid Baldwin and the rest of our education team have worked together to modify the six week course into a self-guided, five part course. Each section focuses on a foundational element of Myaamiaataweenki to help those in the beginning stages of their learning journeys.

This course is open to any community member; however, you will not have automatic access the same way you do for Community Resources. Foundations of Myaamiaataweenki and future courses are designed so users can select which courses they would like to participate in based on their own interests. As our course catalog grows, our goal is to offer a mix of in-person, online, and hybrid options.

Our education team looks forward to developing more content for the course and sharing it with the Myaamia community! We also want to extend a mihiš-neewe to our programmers Doug Troy, Bishal Baaniya, Alisha Sharma Chapai, and Pratiksha Shrestha for all of the hard work they have put into creating and developing Šaapohkaayoni.

If you have any questions about Šaapohkaayoni, please reach out to Kristina Fox at markskm@miamioh.edu. And don't forget to watch for the official launch announcement in February.

Visit the site at:  
[mc.miamioh.edu/eduportal](http://mc.miamioh.edu/eduportal)



*A participant at the ceremony places his red ribbon into a physical representation of the Myaamia Heritage Logo. Photo by Jeffery Sabo, MU.*

collaborating with a number of departments, including the President's Office, Athletics, Alumni, Student Life, Residence Life, King Library, University Communications and Marketing, and more. The intention of the year was to provide both the Myaamia community and the Miami University committee with several opportunities to learn about the relationship.

We had planned on kicking off celebrations at the 2022 Myaamia Winter Gathering, but unfortunately, COVID-19 was surging across the country, so the gathering was limited. Instead, we concluded our celebrations at this year's gathering. A number of Miami University guests joined us for the gathering, including Miami University President Greg Crawford, University Ambassador Dr. Renate Crawford, and nearly 40 other Vice Presidents, deans, administrative staff, academic faculty, and staff.

Throughout the weekend, University guests had the opportunity to explore some of the Myaamia spaces in Miami, OK like the tribal headquarters and the Myaamia Heritage Museum



and Archive. They also connected with the Myaamia community by playing games, making art, sharing meals, listening to stories, and dancing together. Attending this gathering allows each community to form a deeper connection and understanding of one another, helping to further tend the fire that is this relationship. You can read more about this year's Winter Gathering on Aacimotaatiyankwi here.

In order to ensure that everyone was able to participate in the year's celebrations, we partnered with Miami University's Alumni Association on a year-long webinar series. Daryl Baldwin, executive director of the Myaamia Center, kicked off the series by talking about the importance of language revitalization and his journey with revitalization work. Throughout the year a number of Myaamia Center staff gave presentations including, Geroge Ironstrack on the History of the Miami Tribe, Cameron Shriver on the history of our relationship with Miami, Kara Strass on the Myaamia Student experience, Susan Mosley-Howard on the Impact of Revitalization and David Costa and Jarrid Baldwin on Current Revitalization work. You can view any of the webinars here.

Additionally, we partnered with the Alum-



*Miami University student dishes up a plate at the Myaamia maayaahkweeta 'Myaamia lunch' station in Western Dining Hall. Photo by Scott Kissell, MU.*



*Myaamia Center staff and George Strack sing a song to begin the conference. Photo by Jonathan M. Fox, Myaamia Center.*



*The Shriver Center at Miami University displayed a banner for the 50th anniversary. Photo by Doug Peconge, Miami Tribe of Oklahoma.*



*Myaamia Heritage Program Alumni gather for a photo during the conference. Photo by Karen L. Baldwin, Miami Tribe of Oklahoma.*

ni Association on events for Miami's Alumni Weekend, as well as Grandparents College. During Alumni Weekend, Myaamia Center staff talked with alumni who returned to campus for the event focused on peekitahaminki 'lacrosse', and encouraged participants to try throwing, catching, and shooting with a wooden lacrosse stick. Grandparents college is an opportunity for alumni to bring their grandchildren to campus for a few days and includes several different activities that they can take part in. Myaamia Center staff presented on peepankišaapiikahkia eehkwaatamenki 'ribbonwork', and then the grandparents and their grandchildren were able to make paper bookmarks inspired by ribbonwork.

In April, the Myaamia Center hosted the bi-annual Myaamiaki Conference at Miami University. The day-long event invites both the Myaamia and Miami University communities to hear about the research and projects going on at the Center. This year's conference was the first one in 4 years (due to COVID-19) and the largest ever with over 500 participants, including 190 who joined virtually. In-person participants had the opportunity to visit Myaamia artist tables and receive tours from Myaamia Heritage students of the Richard and Emily Smucker Wiikiaami Room between presentations. You can read a full recap of the event on Aacimotaatiyankwi here or view the presentations here.

Miami University Dining Services hosted Myaamia maayaahkweeta 'Myaamia lunch' featuring Myaamia foods twice throughout the year. The Myaamia Center worked with Western Dining Hall to determine ingredients and provide recipes for inspiration. The meal featured ingredients like turkey, bison, squash, wild rice, hominy, and cranberries. A similar meal was hosted again in the Fall during the Celebrating Miami: Tribe and University week.

When the Miami Field Hockey Team wore their Myaamia Heritage Logo jerseys in September, Myaamia students and Center staff were invited to help educate about the relationship. A Myaamia student made the honorary pass-back to start the game, and after the game, the team hosted a meal while Myaamia Center staff led a lacrosse shoot-out game with Myaamia lacrosse sticks.

That same month, at a ceremony hosted by the Miami Tribe Relations office and the Butler County Regional Transit Authority (BCRTA), a new bus design was unveiled by President Crawford, BCRTA executive director Matthew Dutkevich, and Kara Strass, director of Miami Tribe relations, outside the Myaamia Center. BCRTA is contracted with Miami University to provide bussing for Miami University students and staff around campus, including Miami's regional campuses. The new



*Education, Health, and Society faculty from Miami University pose for a photo with President and Dr. Crawford in the Council House. Photos by Scott Kissell, Miami University.*



*Miami University guests play seenseewink 'bowl game.' Photos by Scott Kissell, MU.*



*Kara Strass demonstrates using a Myaamia lacrosse stick for a member of Miami University's Field Hockey team. Photo by Scott Kissell, MU.*

bus design, meant to publicly honor and educate the local community about our unique relationship, features Myaamia language and aesthetics, like ribbonwork-inspired designs.

One of the largest events of the year was the Celebrating Miami: Tribe and University week, held November 6-13. A number of tribal leaders, including Chief Lankford and members of the business committee, as well as several Myaamia alumni traveled to Oxford to participate in the events. The week included athletic events, ceremonies, exhibit receptions, maker-space activities, lectures, and more. The athletic department gifted Myaamia Heritage students with bucket hats, featuring the 50th-anniversary logo, to wear to games throughout the week.

The signature event of the week, The Two Miamis: 50th Anniversary Celebration ceremony, was held on Wednesday, November 11 in Millett Hall. During this ceremony, individuals were invited to speak about their personal connections to the relationship. At the end of the event, gifts were exchanged to acknowledge each communities' commitment to this relationship. The Tribe, honoring the memory of Chief Forest Olds and President Phillip Shriver, presented the University with a statue of the two men to be displayed in the lobby of Roubesh Hall. The university chose to dedicate two spaces on campus to the relationship; an outdoor amphitheater and an indoor classroom space to use for Myaamia Heritage courses and other events. Myaamia Center staff recently began working with University Marketing and Communications to design and decorate the spaces.

To conclude the event, all attendees of the ceremony were invited to place a red ribbon in a physical representation of the Myaamia Heritage Logo, symbolizing adding fuel to the collective fire that is this relationship. This symbol will be placed in one of the dedicated Myaamia spaces on campus to serve as a reminder of the

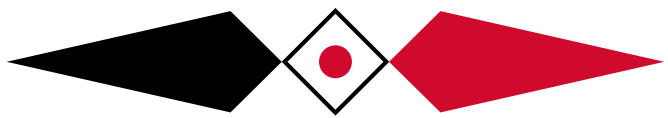




fire that was started by those who came before us, the warmth of the relationship felt today, and the continued dedication needed to continue ‘learning from each other’ into the future.

The week included several other events, including a lecture by, Cameron Shriver, Myaamia Center historian, who presented on the history of Miami’s old mascot and the institution’s use of Native American imagery. The research for this lecture was collected by Cameron as he works on a book detailing this relationship. While this presentation reminds us of an ugly past, it’s important to discuss the complexities of this relationship and how far we have come since. You can read more about the week of activities on the Aacimotaatiyankwi blog here.

While we were not able to include every event that took place during the Celebrating Miami year, we hope that it is clear that both the Miami Tribe and Miami University came together to ensure that both communities were able to take part in the year-long celebrations. In part 2 of this reflection, we will talk about several exhibits that took place in 2022 as part of the Celebrating Miami Year.



*The Myaamia Heritage Logo which represents the relationship between the Miami Tribe and Miami University.*

## weeyaakiteeheyankwi neepwaantiyankwi ‘Celebrating Learning from Each Other’

**Kara Stass**

Director, Miami Tribe Relations  
Myaamia Center

This year, 2022, we are celebrating the 50th Anniversary of the relationship between the Miami Tribe of Oklahoma and Miami University. What began as a visit by Miami Tribe Chief Forest Olds has grown into a reciprocal relationship that today includes the Myaamia Center and the Myaamia Heritage Program. The Tribe and university recently came together to commemorate this milestone. November 6-13 was Celebrating Miami: Tribe and University week in Oxford. There were events each day that all students, faculty, and staff could participate in together. Chief Lankford, Second Chief Olds, Secretary/Treasurer Williams, and Councilperson Tera Hatley all traveled to Ohio along with several people from the Cultural Resources Office to join in the celebrations.

As in previous years, all of Miami’s athletic events during the week focused on the relationship by including in-game elements that help to educate everyone who attends the games. The athletes wore Myaamia Heritage Logo uniforms, and the games each included announcements, trivia, and activities that focused on the relationship. We kicked off the week on Monday by visiting the Football facilities where new Myaamia Heritage Logo uniforms were unveiled. Throughout the week, we attended Men and Women’s Basketball, Football, and Hockey games.

The signature event of the week, The Two Miamis: 50th Anniversary Celebration, took place on Wednesday at Millett Hall. Representatives from both the Tribe and University spoke about their own personal connections to the relationship. Second Chief Dustin Olds and Myaamia Center historian Cameron Shriver spoke



*Chief Lankford and Daryl Baldwin, executive director of the Myaamia Center, looking at the special Football uniforms featuring the Myaamia Heritage Logo. Photo by Jeffery Sabo, MU.*



*The newly revealed bus sits outside the Myaamia Center at Miami University. Photo by Scott Kissell, MU.*



*Daryl Baldwin, executive director of the Myaamia Center, welcomes attendees to the Two Miamis: 50th Anniversary Celebration with Chief Douglas Lankford and President Greg Crawford behind him. Photo by Scott Kissell, MU.*



*Myaamia Center staff and Heritage students gather for a photo with President Crawford and Matthew Dutkevich in front of the bus. Photo by Scott Kissell, MU.*



*A Miami University student makes a button featuring Myaamiaataweenki the ‘Miami language,’ at an event hosted by the Miami University Makerspace and Art Education Department. Photo by Scott Kissell, MU.*



*Chief Lankford and President Crawford place ribbons in a representation of the Myaamia Heritage logo, representing their shared commitment to tending to the unique relationship. Photo by Scott Kissell, MU.*



*Turkey cutlet served with cranberry sauce, wild rice, and squash at Western Dining Hall. Photo by Scott Kissell, MU.*

Celebrating Miami week is something that started in Miami athletics and grew this year to incorporate many aspects of Miami’s campus. During this special anniversary year, we wanted to plan opportunities for the Tribe and university to come together to reflect on what has been accomplished, celebrate our outcomes, and think about what we want from the next 50 years. If you would like to see more about the week, Miami University put together a photo essay where you can learn more about the week’s events.

**From the Aacimotaatiyankwi Myaamia Community Blog - posted Nov. 22, 2022**



MyaamiaPublications – Vol.16, No.4, Fall-Winter 2022-2023 – Section E – Cultural Education – Nooŋonke Siipionki Myaamionki

## 2022 Eemamwiciki Summer Programs Recap

**Kristina Fox**

Myaamia Education  
Coordinator

The 2022 Eemamwiciki Summer Programs mark our return to in-person programming! In June, we had 28 participants across our Saakaciweeta, Eewansaapita, Maayaahkweeta, and Neehsapita programs in Miami, Oklahoma. In July, we had 26 participants in Saakaciweeta and Eewansaapita in Fort Wayne, Indiana.

The theme for this summer was Weekihkaanki Meehkintiinki ‘Games’.

Saakaciweeta participants also explored Weecinaaki-iyankwi Weecikaayankwi ‘We Sing Together – We Dance Together’ during the program. If you have ever been around mahkisina meehkintiinki ‘moccasin game,’ you have experienced how songs enhance the energy of the game. Participants created an artistic representation of a song as well as mahkisina pads. Saakaciweeta participants played mahkisina meehkintiinki, seenseewinki ‘bowl game,’ peekitahaminki ‘lacrosse,’ paapankamwa iilweeta ‘Fox says,’ animal bingo, and an animal matching card game. In Oklahoma, Saakaciweeta participants were part of the big peekitahaminki game against the Seneca-Cayuga. Indiana participants joined with the Eewansaapita group for a community peekitahaminki game where a Saakaciweeta participant scored the first goal! That is no easy feat, even for adults, so may-aawi teepee ‘good job’!

Eewansaapita participants learned about seenseewinki, mahkisina meehkintiinki, peekitahaminki, myaamia paaskoontia ‘Myaamia tossed ball,’ and meelotakahaminki ‘straw game.’ Each group was also tasked with teaching one of those games at the commu-



*Above: 2022 Eemamwiciki programs participants and staff in Miami, Oklahoma. Photo by Karen L. Baldwin. Below: 2022 Eemamwiciki programs participants and staff in Fort Wayne, Indiana. Photo by Jonathan M. Fox.*



*Above left: Saakaciweeta participants in Fort Wayne, IN playing seenseewinki ‘bowl game.’ Below left: An Eewansaapita participant decorating their pakitahaakani ‘lacrosse stick.’ Photos by Jonathan M. Fox. Above right: Doug Peconge assisting a Neehsapita participant shape a pakitahaakani ‘lacrosse stick’ hoop in Miami, OK. Photo by Karen L. Baldwin. Below Right: 2022 Maayaahkweeta participants and staff. Photo by Karen L. Baldwin.*



nity celebration at the end of the week. They not only participated in the Seneca-Cayuga game in Oklahoma or community game in Indiana, there was an Eewansaapita mahkisina meehkintiinki tournament in both locations. At the end of the week, they took home a set of seenseewinki game pieces and a wooden pakitahaakani ‘lacrosse stick’ that they created.

Maayaahkweeta participants spent the week creating a video that teaches viewers about mahkisina meehkintiinki, seenseewinki, and peekitahaminki. The purpose of the video was to help folks prepare for events during National Gathering Week which occurred the week following camp. They also spent time on their Myaamia language skills and collaborating with participants from the other programs.

Neehsapita participants had the opportunity to learn from two guest instructors. Scott Shoemaker helped participants sew their own center-seam mahkisina. Then, Doug Peconge split his time between Eewansaapita and Neehsapita teaching about the processing to make pakitahaakana. Participants experienced the entire stick making process first hand.

While each of our programs was happening in-person, we also had modified versions of the curriculum available online in an At Your Own Pace session that ran in the weeks between the Oklahoma and Indiana programs. We were joined by 19 participants across 11 states. These participants had the opportunity to learn about each of the games as well as craft their own game pieces.

We look forward to seeing everyone again next summer whether it be in Oklahoma, Indiana, or online!

**From the Aacimotaatiyankwi Myaamia Community Blog - posted Aug. 9, 2022**

### Miami Tribe Summer Programs

Kiikinaana ‘Our Homes’

This year, we’ll explore the changing nature of Myaamia homes over time as places where Myaamia family and community have been continually adapting over centuries.

Throughout this program, participants will learn how to reinforce the idea that their own homes are Myaamia dwellings.

**Miami, OK Programs: June 12-16, 2023**  
**Fort Wayne, IN Programs: July 17-21, 2023**







## 2022 SummerFest a Sunny Success

### Staff Article

The SummerFest this past summer was a great success! Over one hundred community members came out to celebrate the end of Summer and our Tribal youth. Kids and adults enjoyed a midway full of carnival games, cultural games, 9-hole mini-golf and a prize booth full of goodies! The kids also enjoyed a large obstacle course, the annual water slide, and two new carnival rides! By the end of the day, nearly sixty backpacks full of school supplies were also given out to Tribal students. For lunch we enjoyed grilled hamburgers made from our Tribal beef prepared by the Tribal police.

Mihši-neewe to all our staff and all the Tribal members that made this event a huge success! **Mark your calendar for this year, August 12, 2023!**



Above: A view of the midway with games and golf. Lower left: Kid plays skeet ball. Lower right: Jr. Miami Tribal Princess, Sophie Olds, hosts a cultural learning table.

## MYAAMIA EXPERIENCE: CELEBRATING THE MIAMI HERITAGE

A COLLABORATION BETWEEN THE MIAMI TRIBE OF OKLAHOMA & ROANOKE HISTORICAL MUSEUM

### ALL AGES - FREE EVENT

#### WHEN

**May 20<sup>th</sup>, 2023**  
2pm – 6:30pm

#### WHERE

**Roanoke Elementary School**  
423 W. Vine St., Roanoke, IN 46783

#### PRESENTATIONS

**Kiilhsohwa: Life & History** by the Roanoke Historical Museum

**Monologue by Sue Strass**, Chief Richardville's great, great, great granddaughter

**Myaamia Forced Removal** by Diane Hunter, Tribal Historic Preservation Officer, Miami Tribe of Oklahoma

**Raccoon Village** by the Roanoke Historical Museum

#### DEMONSTRATIONS

**Bead Work** by Katrina Mitten

**Ribbon Work** by Kara Strass

**Miami Language** by Miami Tribe of Oklahoma Citizens

**Traditional Children's Games** by Miami Tribe of Oklahoma Citizens

**Lacrosse Demonstration** by Miami Tribe of Oklahoma Citizens



## CULTURAL CORNER

### aalimiihtooko: *You Cook It!*

#### Persimmon Pudding - pyaakimini

2 eggs	1 tsp. cinnamon
1 cups sugar	1 tsp. baking soda
2 cups persimmon pulp*	2 tsp. baking powder
1 ¾ cup flour	1 cup half & half
1 cup buttermilk	

Add dry ingredients to the persimmon pulp. Next, add in the wet ingredients. Pour batter into a 9 x 13 inch pan. Bake at 325° degrees for 60 minutes or until set. Serve hot or cold with a dab of whipped cream on top.

\*Persimmon pulp: To harvest persimmons, they must drop to the ground. Do not pick off of the tree. Collect persimmons, wash and rinse. Using a colander or food mill with wooden pestle, smash to separate seeds and skin from pulp. Compost seeds and skin and save pulp. The pulp can also be frozen in ziplock bags.



*Persimmons harvested by Jonathan, Tina and Adeline (seensewia) Fox. Photo by Jonathan M. Fox.*

### paahpiko: *You Play!*

#### TO BEGIN

1. A game consists of two teams (north and south) of at least 4 players each. Each team includes a Team Captain and Scorekeeper.

2. To decide which team hides first, a third party hides the black bullet in one hand. North picks which hand it is hidden in first, if successful they hide first, if not, South hides first.

3. The Team Captain of the successful team selects a “hider,” and the other captain selects a “finder.”

#### GAME-PLAY

1. To begin game play, the finder says kyaatoolo — “you hide it!” As each game is played the hiding team can sing a song until the selection is made as distractors or annoyances for the finder.

2. Following the kyaatoolo command, the hider hides all 4 bullets beneath the moccasins in a deceptive a manner to obscure where the black bullet is hidden. When satisfied with their trickiness they say mihkanto — “you find it!” The singing continues until a selection is made.

3. Finders can touch the ground in front of the moccasins with a flipping stick and watch the facial expressions of their opponent for a clue. A selection is made when they touch and/or flip a moccasin over with a flipping stick.

Players should be careful and take their time but not to engage in stalling. The finding team may discuss their choice as a group, if they choose.

If you don't have a  
mahkisina set at home,  
you can still play!

#### What you'll need:

4 hot pads  
3 nickels, dimes, or quarters  
1 penny  
4 pencils (big sticks)  
6 crayons (little sticks)

#### Myaamia Words:

kyaatoolo “you hide it!”  
mihkanto “you find it!”  
nkoti “one”  
niišwi “two”  
nihswi “three”  
niwi “four”  
eenihiwiaani “I win”  
anehiwihsiivaani “I didn't win”  
eenihiweeyani “You win”  
eenihiweeyankwi “We win”

## Interested in learning myaaamiataweenki?

aya!

We have a variety of courses  
to offer and more to come!

Hello!

Check out the resources  
below to get started!

**Myaamia Language Lessons**, on the Memrise language app, include a variety of different topics & levels.

**Myaamia awiikinki** is another Memrise course that focuses on different rooms in the home – from objects to actions!

**Intro to Myaamiaataweenki** is a 6-week community course that occurs on zoom every spring & fall. Lookout on Facebook for the dates of the upcoming spring course!

**Myaamiaatawaakani: Online Dictionary** is our biggest resource for finding myaamia words and phrases you can use in your everyday life. Just download the app “**ILDA Dictionary**” and start searching!

For more information, contact  
Jarrid Baldwin at [jbaldwin@miamination.com](mailto:jbaldwin@miamination.com) or (918) 961-1422

#### SCORING

1 big stick = full (1) point  
2 smaller sticks = half (1/2) point  
4 smaller sticks = full (1) point; trade in for 1 big stick

Once all scoring sticks are distributed, teams will take sticks from their opponent's pile.

The finding team is successful if they find the black bullet on the second (2nd) or third (3rd) moccasin flipped.

If the finding team finds the black bullet under the second (2nd) moccasin flip they score a half (1/2) point. The finding team can score a full point by scoring two half (1/2) points in two (2) separate rounds.

If the finding team finds the black bullet under the third (3rd) moccasin flip the finding team scores a full (1) point and wins the round.

The finding team is unsuccessful if they find the black bullet under the first (1st) or fourth (4th) moccasin flipped.

The hiding team scores a half (1/2) point for each unsuccessful round of the finding team.

The round ends and the hiding team continues to hide until the finding team wins the right to hide.

#### THE RIGHT TO HIDE

To capture the right to hide, a team must win a full point by collecting a big stick with a ribbon or two (2) half-points in two separate rounds.

#### TO WIN

A team wins a round when they have scored a full (1) point.  
To win the game, a team must have scored all 4 big ribbon sticks (4 points).



**weelaalaansameekwi: *You Color It!*****natawaapantamooko: *You Look For It!***

Match the words below to the images on the right:

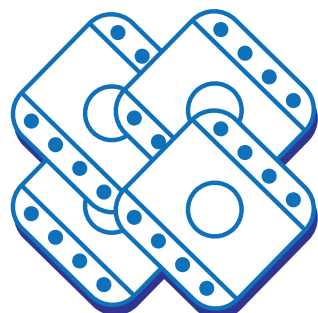
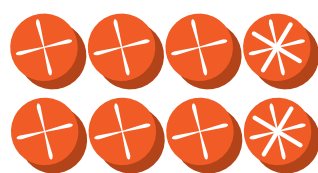
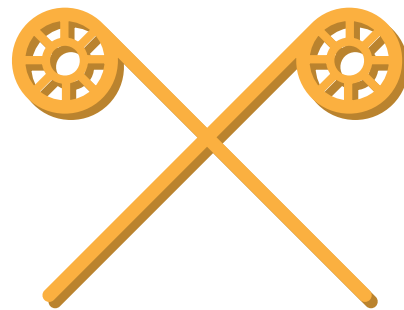
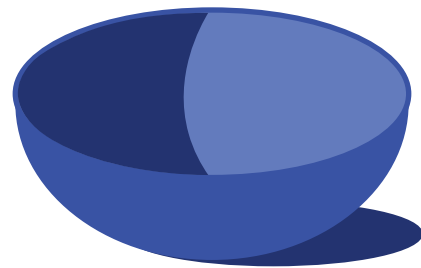
**pahkwaahkoni**  
*lacrosse ball*

**seenseeminiiki**  
*plum stone pieces*

**alaakani**  
*bowl*

**pakitahaakana**  
*lacrosse sticks*

**mahkisina**  
*moccasins*

**mihkanto: *You Find It!*** *Forward, backward, up, and down.*

m	a	k	k	m	k	y	a	a	t	o	o	l	o
m	n	a	n	i	p	a	o	h	s	n	o	a	h
a	a	e	s	i	o	a	o	l	n	t	n	p	i
h	a	e	m	l	a	k	t	i	w	i	m	p	h
k	t	h	a	i	n	k	p	k	a	l	m	i	o
i	i	o	l	l	a	a	i	m	o	s	o	k	n
s	l	o	s	o	l	i	i	w	k	e	m	i	m
i	o	i	k	n	i	w	e	e	s	n	e	e	s
n	n	o	i	t	i	o	m	i	i	h	y	o	a
a	s	n	l	a	i	a	o	k	l	m	a	m	e
o	p	m	i	h	k	a	n	t	o	k	o	o	e
p	e	e	k	i	t	a	h	a	m	i	n	k	i
s	i	n	a	k	a	a	h	a	t	i	k	a	p
k	a	a	i	t	n	o	o	k	s	a	a	p	k

Find the words:

kyaatoolo

mahkisina

mihkanto

miililo

mimekwiilo

naatilo

paaskoontia

pakitahaakani

peekitahaminki

seenseewinki

Want to use

your word

finding

skills to win

prizes?

Enter to win!

Details on

reverse.

Play this puzzle online at : <https://thewordsearch.com/puzzle/4506420>**myaamiaataweelo: *You Speak Miami!***Practice speaking myaamiaataweenki *the Miami language* with a friend using the skit below:

**Person 1:** aya, (person 1 name) weenswiaani.  
"Hi, my name is \_\_\_\_."

**Person 2:** aya (person 1 name), (person 2 name) weenswiaani.  
"Hi \_\_\_\_, my name is \_\_\_\_."

**P1:** tipeewe neeyolaani.  
"Good to see you."

**P2:** tipeewe neeyolaani. neehahki-nko kiiyaw?   
"Good to see you. How are you?"

**P1:** iihia, neehahki niyaw. neehahki-nko kiiyaw?  
"Yes, I am good. How are you?"

**P2:** iihia, neehahki niyaw.  
"Yes, I'm good."

**P1:** teepahki.  
"Good."

FOLLOW MYAAMIA CULTURAL EDUCATION ON FACEBOOK  
AT EEMAMWICKIKI







Send us your finished word search & you will be entered into a drawing for a prize!

Full Name \_\_\_\_\_

Phone (\_\_\_\_) \_\_\_\_\_ Email \_\_\_\_\_

Address \_\_\_\_\_ City \_\_\_\_\_ Zip \_\_\_\_\_

With your prize, what other resources would you like to receive?

- ☐ Neepinwiki & Peepoonki: Summer & Winter Coloring Book
- ☐ keehkaapiišamenki: A History of the Allotment of Miami Lands in Indian Territory
- ☐ kaloolitiitaawi: Myaamia Phrase Book: Greetings
- ☐ kaloolitiitaawi: Myaamia Phrase Book: Going to School
- ☐ myaamiaki iši meetohseeniwiciki: How the Miami People Live
- ☐ peepankišaapiikahkia eehkwaatamenki: Myaamia Ribbonwork
- ☐ meehkweelimenciki: A Handbook on Preservation For Myaamia Families
- ☐ Myaamiaki aancihsaaciki: A Cultural Exploration of the Myaamia Removal Route
- ☐ myaamia kiihswaakani: Myaamia Lunar Calendar
- ☐ myaamia neehi peewaalia aacimoona neehi aalhsoohkaana: Myaamia Storybook
- ☐ ašiihkiwi neehi kiišikwi myaamionki: Earth and Sky The Place of the Myaamiaki

Mail to:

C/O Joshua Sutterfield

PO Box 1326

Miami, OK 74355

For more online resources, visit:

[aacimotaatiiyankwi.org/education/education-resources/](http://aacimotaatiiyankwi.org/education/education-resources/)

## EEMAMWICIKI 2023 EVENTS

### Jan

27-28: Oklahoma  
Winter Gathering

### Feb

10-11: Online Winter  
Gathering &  
Storytelling

18: Myaamia New Year  
- nooŝonke siipionki

25: Myaamia New  
Year -  
kiihkayonki

### Mar

11: Language Day -  
nooŝonke siipionki

### Apr

15: Seed Swap &  
Birding - kiihkayonki

22: pakitahantaawi  
neehi wihsinitaawi!  
Let's play lacrosse  
and eat! - nooŝonke  
siipionki

### May

20: Gardening Day:  
Planting - nooŝonke  
siipionki

### Jun

3: Spring Gathering  
- kiihkayonki

12-16: Eemamwiciki  
Summer Programs  
- nooŝonke siipionki

22-24: National  
Gathering & Annual  
Meeting - nooŝonke  
siipionki

### Jul

17-21: Eemamwiciki  
Summer Programs  
- kiihkayonki

21: Summer Celebration  
kiihkayonki

15: Gardening Day:  
Harvest - nooŝonke  
siipionki

### Aug

12: SummerFest -  
nooŝonke siipionki

### Sep

16: Games Day -  
nooŝonke siipionki

### Oct

TBA: Fall Gathering  
- nooŝonke siipionki

21: Monster  
Mash & Seed  
Swap - kiihkayonki

### Nov

18: An Evening At  
MHMA - nooŝonke  
siipionki

### Dec

16: Storytelling  
Practice - nooŝonke  
siipionki



For nooŝonke siipionki 'Oklahoma' events, RSVP to Joshua Sutterfield at (918) 325-0107 or [jsutterfield@miamination.com](mailto:jsutterfield@miamination.com).

For kiihkayonki 'Indiana' events, RSVP to Claudia Hedeon at (918) 325-8810 or [chedeen@miamination.com](mailto:chedeen@miamination.com).