



**“Best in Show” at this year’s  
Eugene Brown Memorial Art Show**

*Read more on 2C*

***More in this edition:***

Eemamwiciki Receives Honoring Nations All-Star Award, 6A

MHMA Acquires Historical Myaamia Objects, 3B

Impacts of Diaspora on Myaamiaki, 1C

Picking Up the Threads, 7D

Kiikinaana, ‘Our Homes’ Summer Programs, 1E



## 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

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**Advertisements:** Enrolled citizens of the Miami Nation who are business owners, artists or crafts persons, etc. are eligible to receive free ad space once per year. Allotted ad size is 5" x 5" and should be sized at 300 dpi and saved as a jpg, tif or pdf file. Ad layouts, or links to download such from your Dropbox or other cloud storage site, should be emailed to [mtocro@gmail.com](mailto:mtocro@gmail.com).

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**Second Chief:** Dustin Olds  
**Secretary Treasurer:** Donya Williams  
**1st Councilperson:** Tera Hatley  
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[www.miamination.com](http://www.miamination.com)

##### Facebook:

"MYAAMIAMI Miami Tribe of Oklahoma"

"Aatotankiki Myaamiaki"

Public Page, listed as "Miami Nation Events"

MHMA Page, Listed as "Myaamia Heritage Museum & Archive"

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## TRIBAL CITIZEN IDENTIFICATION AND ENROLLMENT CARDS

The Miami Tribe of Oklahoma Tribal Citizen/Member Identification and Enrollment Card 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](mailto:thatley@miamination.com) or by phone at 918-541-1324.

### TRIBAL MEMBER ADDRESS UPDATES:

Contact Tera Hatley at [thatley@miamination.com](mailto:thatley@miamination.com) or by phone 918-541-1300.



## aacimwita akima: The Chief Report

Aya ceeki eeweemakiki. Greetings to all Myaamiaki, from Nooŝonke Siipionki Myaamionki! As school buses start rolling again all over this land, we wish all our young folks, and their families, a safe return to school. We are well into August in mihŝiiwia kiilhsa (elk moon), and summer heat is still hitting triple digits too often. In June, our 2023 Eemamwiciki Summer Education Programs and our National Gathering Week events endured such temps, but we managed to have a wonderful time despite the heat.

I want to begin this report with saying mayaawi teepi – congratulations to our Cultural Resources Office and the entire Eemamwiciki Revitalization Team for their recognition by the Harvard Kennedy School Project on Indigenous Governance and Development (formerly the Harvard Project on American Indian Economic Development) and the Honoring Nations Board of Governors as a 2023 Honoring Nations All-Star program! (See the article on page 6A.) Our language and culture revitalization work was first honored by Harvard in 2018. We have continued to grow and improve our education programs and events for all Myaamia families. On behalf of our elected leaders and all of us as Myaamia citizens, mihŝi neewe – big thanks to all our cultural leaders and educators. We appreciate everything you do for us!

With the annual General Council meeting behind us, we have moved to closing out the current fiscal year and preparing budgets for FY2024. The Business Committee works hard to review all budget requests submitted by each department within the Tribal structure. Our Tribal population is now over 7,000 citizens, and with that growth comes more significant funding needs. We are committed to addressing our development needs while being mindful and conservative of budget spending.

Our ARPA-funded projects in Oklahoma and Indiana continue to succeed. In Indiana, we are working toward constructing a new building for the cultural education and community foods project. Our tribal land in Fort Wayne is a beautiful property, and we are very proud of the employees there.

Our ARPA work in Oklahoma includes the Cultural Resources Office guided improvement of the Ethel Miller Moore Cultural Education Center (the old longhouse building) for use as a Makerspace for arts, crafts, and cooking. And I am incredibly excited about a new lunar calendar book project to be published soon, produced by the ARPA Team, specifically Nate Poyfair and Madalyn Richardson. Also, the Natural Resources Office ARPA effort is working to bring a much-needed meat processing plant to completion and doing tremendous work with producing and selling quality farm-grown vegetables.

To keep up with these and other Tribal projects and planned events, I encourage all Myaamia citizens to refer to the Miami Nation Lunar Calendar (mailed to each household in the spring) and the website at [miamination.com](http://miamination.com) for event dates, information, cancellations, and general updates. I also suggest all Facebook users join the private group MYAAMIAMI Miami Tribe of Oklahoma for updates.

Second Chief Dustin Olds and I traveled to Washington, D.C., during the last week of July to meet with Congressional representatives to discuss tribal initiatives. We had positive, in-person meetings with Senator Markwayne Mullin, Senator James Lankford, Congressman Tom Cole, Congressman Hern, and other Congressional leaders, as well as other staff members and heads of congressional committees.

We also discussed pending Miami Tribe issues, including the Native American Graves Protection Repatriation Act legislative changes, the Illinois Land Claim legislation, and the Grand River Dam

relicensing with the Federal Energy Regulatory Commission. These meetings are essential, and traveling to this Nation's capital has been an initiative of Myaamia leadership going back to the days of Mihŝihkinaahkwa (Little Turtle), who traveled to the young capital when it was in Philadelphia to meet with President George Washington to express concerns over threats to Miami lands.

As reported in the State of the Nation address presented during the General Council meeting, the Miami and Peoria Reservation status was upheld by the Oklahoma Criminal Court of Appeals (OCCA), affirming the lower District Court's ruling in *State of Oklahoma v. Winston Whitecrow Brester*. Brester is an Indian charged with criminal offenses occurring in Indian country, namely crimes committed on both the Ottawa and Peoria reservations. Because the Miami Tribe of Oklahoma and the Peoria Tribe of Indians of Oklahoma share concurrent jurisdiction over the entire 50,000 square mile reservation, the Brester decision concluded that the Miami Reservation, too, was never disestablished. We further reported, beyond the legal significance of the ruling, the Brester case has immense historical and cultural importance for the Tribe and is a huge win. To date, the OCCA has upheld the intact reservation lands of four of the eight Ottawa County tribes with reservation lands – Miami Tribe, Peoria Tribes, Ottawa Tribe, and the Quapaw Tribe.

The Brester decision in May supports what the Tribes have always known. Our reservation lands remain intact. New Ottawa County District Attorney Doug Pewitt, who assumed duties in January 2023, also understood the law. In February, DA Pewitt began dismissing state criminal cases involving crimes by a Native defendant on reservation lands and sending those cases to the Miami Tribe and the Ottawa Tribe. The Miami Tribe was ready for this transition, having had a fully functioning Criminal and Civil District Court in place since 2006. The Ottawa Tribe had participated in the Bureau of Indian Affairs Court operated by the Department of Interior but elected to assume jurisdiction for its criminal cases joining the Miami Tribe in an Intertribal court docket that commenced in March 2023.

Six of the nine Ottawa County Tribes, the Miami, Ottawa, Eastern Shawnee, Wyandotte, Seneca-Cayuga, and Shawnee, joined together in an Intertribal Consortium to address post-McGirt issues and to meet and work with City and County counterparts to ensure that our community was safe for all. Both Tribes are proud of their close working relationship with Miami City Officials and Ottawa County Commissioners. An example of this mutual support is demonstrated by the \$2 million grant the Miami Tribe extended to Ottawa County for use by its jail staff to bring much-needed upgrades to the jail to enhance safety for both staff and inmates.

Additionally, Ottawa County judges have authorized the use of Ottawa County Courthouse judges' chambers for criminal dockets of Miami and Ottawa in its newly organized Intertribal Criminal Court.

The Miami Tribe assumed jurisdiction of and is processing over 75 new criminal cases transferred from the District Attorney and other new cases submitted to the Court by the Miami Nation Police. The Ottawa Tribe has nearly as many cases as well. Both Tribes have outstanding court staff in their Chief District Judge, a member of the Seneca-Cayuga Nation; Prosecutor, a member of the Choctaw Nation; Public Defenders, Court Clerks, and Miami Nation Police serving as Court Bailiffs. The Tribes have added to this list of professionals new Associate Judge Stephen Lee, a Muscogee Creek tribal member with a law practice in Tulsa.

We have revised our Miami Tribe of Okla-



**Akima Eecipoonkwia  
Chief Douglas Lankford**

homa Criminal Codes and implemented detailed uniform filing fees, traffic citation fines, and other procedural and organizational processes. It is the hope of both the Miami Tribe and Ottawa Tribe that other Consortium Tribes will elect to join the new Intertribal Criminal Court as it continues to grow.

With greatly increased court cases, we have begun remodeling a large, approximately 2,000 sq foot storage room inside tribal headquarters to serve as the new home of the Miami Tribe of Oklahoma Criminal and Civil District Court. The new space provides the courtroom with a jury box and a judge's chamber. Currently, our Court occupies a much smaller space in the building. The expanded area is adjacent to the offices of our Miami Nation Police Department.

Our new Myaamia National Archives building, located next door to our Nation's headquarters, is complete, and work to move the Tribal archive records and cultural records and collection will begin soon. A ribbon-cutting ceremony is set for 9 a.m. on Saturday, January 27, during the 2024 Winter Gathering. Watch the website and Facebook for updates.

Work is planned to begin this winter on significant improvements to our dance grounds in Miami, OK. Work will include replacing the rock areas surrounding the arena with grass, new lighting, and planting maple trees around the perimeter. If all goes as planned, our 2024 Miami Nation Pow Wow will take place in a beautiful new space.

Visiting our homelands is something I encourage all Myaamiaki to do. Tribal events are scheduled in advance and listed in our annual Lunar Calendar mailed to each Tribal household in early spring each year. Begin your planning now to travel home for our annual Winter Gathering set for January 26 and 27, 2024, in Miami, OK. This Myaamia community favorite event has cultural presentations, storytelling, good Myaamia food, and dancing. Area hotels fill up quickly, so make your reservations early.

Nipwaahkaako – wishing you all wellness and good things from our Nation's headquarters in Nooŝonke Siipionki Myaamionki – the land of the Myaamia by the Neosho River. Akima Lankford.

**The 2024 annual meeting of the Miami Tribe of Oklahoma General Council is set for Saturday, June 29th, in Miami, OK. Please watch the Miami Tribe of Oklahoma Facebook page and website for updates on the meeting. On Facebook at MYAAMIAMI Miami Tribe of Oklahoma and via website at [miamination.com](http://miamination.com).**

# National Gathering Week & Annual Meeting Recap '23

**Madalyn Richardson**

ARPA Cultural & Arts Education Content Specialist

This year's National Gathering Week and Annual Meeting were a great success.

The week began with the Eugene Brown Memorial Art Show opening on June 12th and concluded on June 24th. It featured nearly 70 works submitted by Myaamia community members in a variety of mediums and categories. Awards were given in each category, including photography and digital graphics; mixed media; sculpture; drawing and painting; jewelry and accessories; clothing and textiles; performance and creative writing; customary cultural items; cultural theme award; and best in show. Throughout the week, many visitors enjoyed viewing the work of their fellow community members.

On Wednesday, the week's activities began at the Ethel Miller Moore Cultural Education Center with two hands-on workshops. Nearly 50 people came to participate in or observe the Finger Weaving workshop led by Jared Nally and the Hairbow Making workshop led by Scott Shoemaker. All were introduced to the history, process, and techniques of finger weaving and hairbow making through presentations followed by a brief Q&A. Finger weaving is a process where yarn or a similar fiber is woven together just using your hands to create textiles. Hairbows are created using an hourglass shaped base of wood that is then covered in fabric, is embellished, and is then worn vertically in your hair. After the presentation, workshop participants began hands-on instruction and work on their chosen activity.

In the evening, Jarrid Baldwin, Myaamia Language Coordinator, hosted an hour of myaamiaataweetaawi 'let's speak myaamia' before dinner. Guests volunteered or were called on from the crowd to participate. They then worked in small groups to practice Myaamiaataweenki in short break-out sessions. Afterward, everyone enjoyed dinner featuring venison meatballs with meat provided by Tribal Member Kyle Lankford and catered by Mariah Tyner and her team. Door prizes and games were also enjoyed throughout the rest of the evening.

On Thursday, Game's Day took place at the historic Drake House property from 10:30 am to 5:30 pm. Games and competitions included archery, lacrosse, and tomahawk throwing. The weather remained sunny and warm throughout the day, but still pleasant for guests. Grilled hotdogs were prepared for lunch by MNE Employees and the Miami Tribal Police.

The Myaamia Makerspace also hosted an activity table at games day for those who preferred to stay in the shade or try various craft activities. This year featured a button maker, loom weaving, and "sun prints" with cyanotype paper that created art with object shadows after setting in the sun. The buttons were incredibly popular, and all ages enjoyed all the activities.

The community enjoyed dinner Thursday evening, including smoked chicken and ribs prepared by Tribal Member Colby Lankford. After nightfall, many stayed for a community stomp dance where women could practice shaking for the first time, and men could join in song. Mariah Tyner and George Ironstrack also took the time to instruct in dance etiquette and technique. It was a beautiful night in song and dance around the fire.

Family Day on Friday began with breakfast, followed by a community lacrosse game on the lacrosse field behind the pow-wow grounds. The game was divided into four 15-minute quarters and an additional quarter of overtime until a team finally scored. Players ranged in age from 5 to 75, and as many as 50 players were on the field at one point during the game. Fans included family members, friends, community members, and employees. Despite the heat, everyone enjoyed the friendly competition and playing lacrosse with wooden sticks made by tribal member Doug Peconge and tribal spouse and father, Larry Heden.

In the afternoon, community members were able to learn more through several presentations about recent educational events and an upcoming history book. The first presentation was about Nate Poyfair, George Ironstrack, and Jarrid Baldwin's recent trip to visit with wampum belts and other wampum decorated items in Seneca Nation territory in New York. Next, George Ironstrack and Scott Shoemaker discussed their recent trip to Paris where they visited with minohsayaki 'painted hides' in the Musée du quai Branly. Then, Cam Shriver presented on his soon-to-be-published history book which discusses the relationship between the Miami Tribe of Oklahoma and Miami University. Finally, Pow Wow Jr. Princess Sophie Olds gave a presentation that introduced Pow Wow etiquette and information in preparation for the event.

Following the presentation, the Pow Wow officially opened with a Gourd Dance at 6 pm Friday evening. The night continued with grand entry at 8:30; Steve Lankford Tiny Tot Exhibition; adult contests; jingle dress, fancy shawl, grass, and traditional; golden age women; all categories combined; and exhibition dances. Several vendors also came to the event. It was another evening filled with guests, community, song and dance.

Saturday morning of each year is dedicated to the Annual Myaamia General Council Meeting, where tribal members can

*Continued on page 6A>>*



*Finger weaving workshop participants working on a yarn keychain. Photo by Karen Baldwin.*



*Examples of hairbows at the hairbow making workshop. Photo by Karen Baldwin.*



*Visitors to the Myaamia Makerspace activity had the opportunity to create buttons from printed designs and blank templates.*



*Community members practicing their archery skills during Games Day at the Drake House. Photos by Jonathan M. Fox*



*Akima Doug Lankford enjoying the community game of peekitahaminki 'lacrosse.' Photo by Karen Baldwin.*



*Players at the big community game of peekitahaminki 'lacrosse' huddled together to celebrate the game. Photo by Karen Baldwin.*



*Community members during the peekitahaminki 'lacrosse' game. Photo by Karen Baldwin.*



*Community members gathered at the aacimweekaani 'Council House' for the General Council Meeting. Photo by Jonathan M. Fox*



*From left to right: Nate Poyfair, Donya Williams, and Katie Cavender taking the oath of office for their elected positions. Photo by Karen Baldwin.*



*Current and former Tribal Princesses signing the Lord's Prayer at the General Council Meeting. Photo by Karen Baldwin.*



## Myaamia National Archives



Keep a look out for more information online at [www.miamination.com](http://www.miamination.com)

# Ongoing Issues Post McGirt v. Oklahoma

**Robin Lash**  
General Council

The United States Supreme Court's decision in *McGirt v. Oklahoma*, 591 U.S., 140 S. Ct. 2452 (2020) brought profound changes to public safety, from law enforcement to prosecution, defense, adjudication, and detention in Ottawa County. In *McGirt*, the Supreme Court decided whether the State of Oklahoma had jurisdiction over a criminal prosecution of an Indian where the crime occurred on the Muskogee Creek Reservation. The State argued that it had jurisdiction because the Reservation no longer existed; the Supreme Court told the State it was wrong.

As courts in Ottawa County have recognized, and we in Ottawa County have long known, the entire county is Indian country. The nine tribes' reservations are all contiguous and create over 200,000 acres of continuous Indian country. While the Governor battled with tribes elsewhere in the State, here in Ottawa County, the County, City of Miami, and the Tribes, relying on their long relationship and trust with one another, came together and started working on joint efforts to ensure public safety in the County. To the Tribes, the County, and the City, the *McGirt* decision presented an opportunity to combine resources and to perform better together. Together, the Tribes have taken that opportunity and implemented it in several important ways.

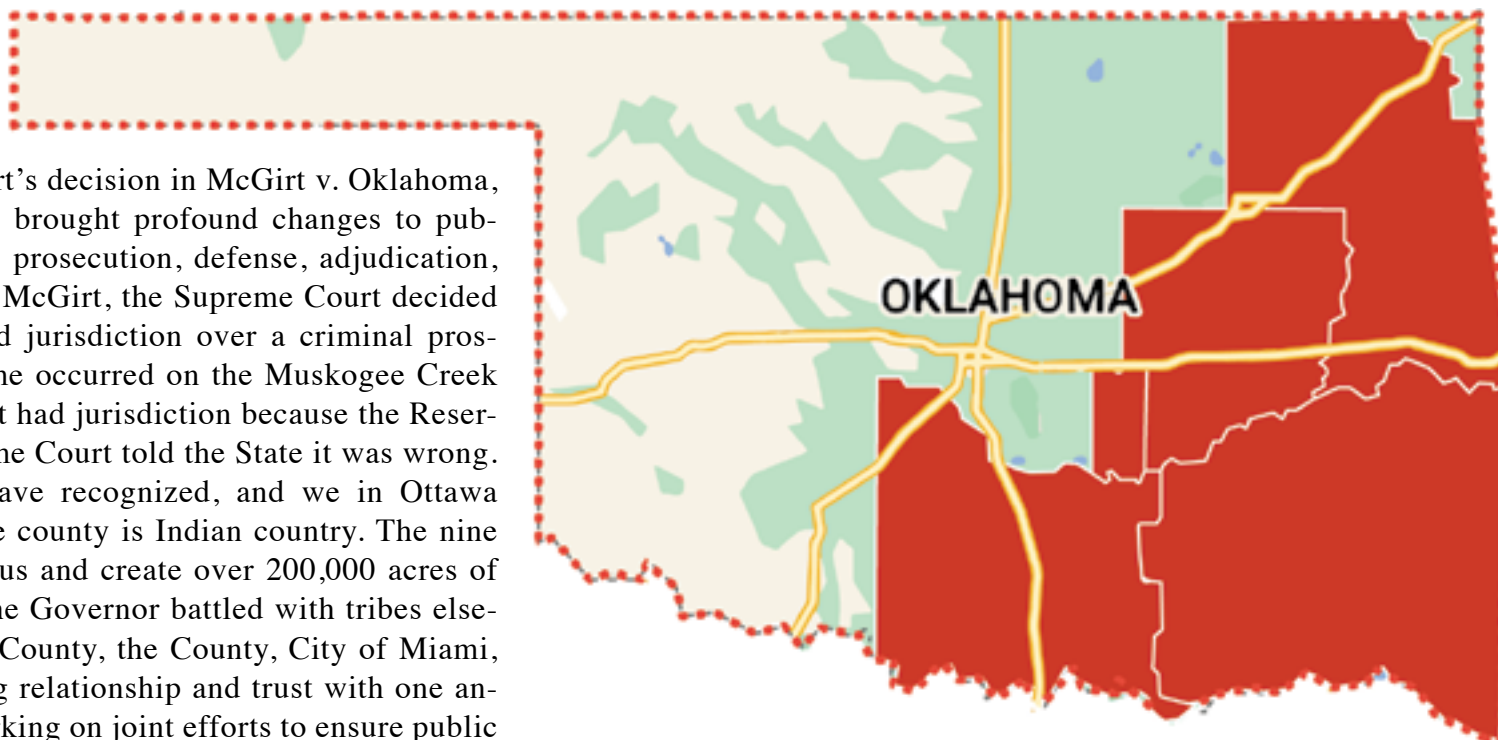
**Organization - Tribes form a Consortium.** First, the Miami Tribe, along with the Ottawa Tribe, Wyandotte Nation, Seneca-Cayuga Nation, Shawnee Tribe, and Eastern Shawnee Tribe came together to form a Consortium, recognizing that their joint efforts will be more effective in promoting public safety than a series of uncoordinated individual efforts.

Their first step was to define the interests and goals that they shared and formalized in a Statement of Shared Interests and Goals which describes the goals of the Tribes to achieve full and cooperative exercise of criminal jurisdiction in Ottawa County. The Tribes then started to take action in an organized and sensible way, with the County and City, to address the following key public safety elements.

**Law Enforcement - Intergovernmental Cross-Deputation.** The Tribes have engaged in cross deputation agreements among each of the Tribes, as well as between the Tribes and the County, the Tribes and the City, and each of these law enforcement agencies and the BIA. These agreements authorize Tribal, County, City, and BIA police officers to carry out law enforcement activities across jurisdictions, which effectively increases the number of officers available within each jurisdiction and ensures that any officer responding to an incident has legal authority to handle all aspects of the situation without needing to check the Indian status of the individuals involved in the incident.

**Law - Uniform Tribal Criminal Codes.** The Miami Tribe has developed and adopted a new revised Criminal Offenses and Criminal Procedure Code that can serve as uniform intertribal criminal codes, such that officers from every cross-deputized jurisdiction will be familiar with the applicable code provisions regardless of the Reservation. The Codes also implement enhanced jurisdiction and sentencing authority under the federal Tribal Law and Order Act and the Violence Against Women Act, so that a tribe can sentence felony-level defendants to up to 3 years and levy a \$15,000 fine for a single offense, can stack those sentences, and can prosecute non-Indians with ties to the tribe's community for domestic violence, dating violence, and violation of protection orders.

**Tribal Criminal Courts.** On Thursday, April 13, 2023, the Miami



Tribe of Oklahoma District Court convened its first docket of criminal cases that were dismissed by the state for lack of jurisdiction under *McGirt*. In February 2023, the Ottawa County District Attorney transferred to the Miami Tribe over 50 cases for review and charging decisions. The defendants in these cases are Native Americans whose alleged criminal activity occurred on the Miami Peoria Reservation in Ottawa County, Oklahoma.

The Miami Tribe has exercised full civil and criminal jurisdiction for over a decade and a half since it accepted the transfer of that responsibility from the Federal CFR Court. The Court's Judges, Prosecutor and Public Defender are all licensed attorneys with significant court experience in both civil and criminal matters.

The Miami Tribe has a long standing, strong relationship with Ottawa County Board, Judiciary, Prosecutors Office and Law Enforcement, and with Miami City Officials. That relationship is reflected in the County offering courtroom space in the Ottawa County Courthouse for the Miami Tribe to hold its criminal docket. With so many criminal cases before the Miami Court, close access to the county jail is a significant convenience with defendants in custody. Both the Ottawa County Commissioners, Judge Jennifer McAffrey and Judge Matt Whalen graciously made courtroom space available to the Miami Tribe.

In April 2023, the Miami Tribe of Oklahoma District Court began dockets to criminal cases transferred to the Tribe for lack of jurisdiction. The Tribe holds criminal dockets twice a month and shares an intertribal court docket with the Ottawa Tribe of Oklahoma. Ottawa County has been a great support offering its county courthouse courtrooms to facilitate the tribal court dockets. The Miami Tribe, which has enhanced sentencing authority, provides public defense counsel to those who meet indigency criteria. The goal of the Miami Tribe is to process these cases in an efficient and fair manner.

**Federal Prosecutor.** Late last year, the United States Department of Justice awarded the Consortium Tribes five years of funding to engage a Special Assistant United States Attorney (SAUSA) to prosecute federal crimes arising on the Consortium Tribes' Reservations. The Miami Tribe serves as the lead Tribe under this federal grant award and will be responsible for overseeing and reporting on the grant. The Tribes posted for the SAUSA position, interviewed many great candidates, and are continuing the search for this position. Once selected, the Tribes will await the final steps that the United States Attorney's Office must take to clear the way for the Tribes' SAUSA to begin prosecuting cases.

**State Attorney General.** In late March 2023, the Miami Tribe, Ottawa Tribe, Eastern Shawnee Tribe, and Seneca-Cayuga Nation filed lawsuits in federal court for declaratory and injunctive relief to declare reservation lands established by treaty have never been disestablished, and to enjoin the State from attempting to assert criminal jurisdiction over Indians for conduct in Indian country. The Tribes filed suit following a directive by the Oklahoma Attorney General, Getner Drummond, to

*Continued on page 7A>>*

# MTO Eemamwiciki Program Receives 2023 All-Stars Awards in American Indian Tribal Governance

## Staff Article

The Miami Tribe of Oklahoma's eemamwiciki cultural education program was one of nine tribal governance programs to have been selected by the Harvard Kennedy School Project on Indigenous Governance and Development's Honoring Nations program as 2023 All-Stars from the family of 142 Honoring Nations awardees. Since 1999, the Honoring Nations program identifies, celebrates, and shares excellence in American Indian tribal governance. Applications are evaluated on the basis of a program's effectiveness, significance to sovereignty, cultural relevance, transferability, and sustainability.

At the heart of Honoring Nations is the principle that tribes themselves hold the key to generating social, political, cultural, and economic prosperity and that self-governance plays a crucial role in building and sustaining strong, healthy Indian nations. The program's director, Megan Minoka Hill (Oneida), states, "Honoring Nations recognizes innovative programs and initiatives operating throughout Indian Country and provides a unique opportunity for local governments around the world to learn about and replicate lessons from these outstanding tribal governance success stories in their own communities."

Looking back on the past several years especially, we have witnessed tremendous resilience and strength throughout Indian Country. The efforts made by the Honoring Nations awardees are no exception. Programs adjusted, readjusted, and adjusted again to support and serve their tribal nations and citizens, navigating a multitude of health, environmental, and economic crises. For these reasons, the Honoring Nations Board of Governors invited all former awardees to apply to this special All-Stars cycle to share their lessons in sustainability and good governance.

Chairman of the Board of Governors, Hon. Regis Pecos (Cochiti) signals that by sharing

their work, the All-Stars bestow on all of us their vision and wisdom by "protecting the givers of life, nurturing the spirit of sovereignty and self-governance, and serving as good stewards and protectors to keep in balance all living things, all our relations." The gifts from all nine All-Stars are promises for an even better tomorrow for all of Indian Country and the world.

The nine Honoring Nations 2023 All-Stars are:

- Alaska Rural Utility Collaborative\*
- Alaska Native Tribal Health Consortium
- Fort Peck School Based Health Centers\*
- Assiniboine and Sioux Tribes
- Ho-Chunk Village
- Winnebago Tribe of Nebraska
- Myaamiaki Eemamwiciki
- Miami Tribe of Oklahoma
- Nez Perce Tribe Fisheries Department\*
- Nez Perce Tribe
- Owe'neh Bupingeh Rehabilitation Project
- Ohkay Owingeh
- Port Gamble S'Klallam Tribe Child Welfare Program
- Port Gamble S'Klallam Tribe
- Treaty Rights/National Forest Management MOU
- Great Lakes Indian Fish & Wildlife Commission
- Umatilla Basin Salmon Recovery Project, Cultural Resources Protection, Čaw Pawá Láakni
- Confederated Tribes of the Umatilla Indian Reservation

In recognition of their important work to strengthen their nations, All-Stars are gifted a beautiful storyteller, created by world-renowned Jemez Pueblo potter, Caroline Sando, reflecting the award and the importance of sharing their stories thereby offering solutions to universal challenges around the world. They will be celebrated through a variety of dissemination channels, including digital platforms and other multi-media as well as a variety of virtual and in-person events and symposia. Additionally, the work of the Featured All-Stars (noted by



*Beautiful clay storyteller, created by world-renowned Jemez Pueblo potter, Caroline Sando. Photo by Joshua Sutterfield.*

the asterisk) will be highlighted in docu-shorts to showcase their work and impact.

"To be counted among Harvard's All-Star recipients is a tremendous honor for our Nation. We respect our Tribal Leaders who have been strongly committed to our language and cultural revitalization work since it began in 1997. Their support and provided funding are vital to the research and development work of the Myaamia Center and the community engagement work of the Cultural Resources Office and have allowed us to build a solid foundation for continued language and culture restoration for Myaamia people today and for generations yet to come," says Julie Olds, the Cultural Resources Officer of the Miami Tribe of Oklahoma.

## National Gathering & Annual Meeting Recap 2023

<<Continued from page 4A

vote for open positions and participate in an open forum. This year's positions open for election were that of Secretary-Treasurer, a grievance committee member, and Junior Princess. We are pleased to announce this year's results; Donya Williams was re-elected by acclamation as Secretary Treasurer; Nate Poyfair was elected as a first-time member of the grievance committee; Moohseensa, Katie Cavender was elected as Jr. Princess; .

In attendance this year, the youngest child was Charlotte Shea, the child of Haley and Tim Shea, and the oldest male member was James Battese, with Nellie Brandt as the eldest female. Eight myaamia elders, aged 75 years and older were honored with blankets, a one-time gift only for those attending Annual Meeting. Several veterans were also honored with a vanity plate featuring our Myaamia veteran's flag design.

The second night of Pow Wow began with a Gourd Dance at 4 pm on Saturday. The night continued with grand entry at 7 pm; adult contests; buckskin, cloth, fancy, and straight; golden age men; all categories combined; and finally, exhibition dances. At the end of the night, awards were

given to competition dancers, and the evening wrapped up around 11 pm.

Throughout the week, several meals were 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 throughout the week enjoyed beef and hominy, turkey meatballs, wild rice and gravy, Indian tacos, fry bread, and venison meatballs prepared by Tyner with the venison provided by Kyle Lankford, Myaamia citizen and Miami tribal police officer.

The National Gathering Week and Annual Meeting have grown into a great event. This annual week of events would not be possible without the great leadership of the Miami Tribe of Oklahoma's Business Committee; the hard work of employees and staff; the support of tribal members, the local community, and guests. Once again, this year brought new shared memories and relationship-building within the community. The Miami tribe looks forward to celebrating Myaamia sovereignty, community, and culture again next year and for many generations to come.



*Flags being brought into the grounds during the 2023 Miami Nation Pow Wow. Photo by Jonathan M. Fox.*



*2022 Miami Nation Junior Princess Sophie Olds with 2023 Miami Nation Junior Princess Katie Cavender. Photo by Johnathan M. Fox.*

## 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.

## 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)



# Miami Tribe, Indiana University co-hosts National NAGPRA Review Committee Meeting

Staff Article

Indiana University, together with the Miami Tribe of Oklahoma, co-hosted the Department of the Interior's annual National Native American Graves Protection and Repatriation Act (NAGPRA) Review Committee Meeting in June.

According to an Indiana University (IU) press release, this is one of the first times in the meeting's more than 30-year history that a university has co-hosted the event with a tribe and the first time it has been held in Indiana or any Midwest Removal state. The collaboration further demonstrates the university's continued commitment to strengthening relations with tribes and to ensuring compliance with the university's legal and ethical obligations.

"The Miami Tribe of Oklahoma is honored to co-host this event with Indiana University in a central part of our original homelands that the Myaamia people have called home from creation," said Scott Willard, second councilperson and NAGPRA director for the Miami Tribe of Oklahoma. "We thank Indiana University and National NAGPRA for bringing the review committee meeting to the place of our ancestors."

Tribe and university representatives from around the country convened from 9 a.m. to 5 p.m. June 8 and 9 in Alumni Hall in the Indiana Memorial Union at IU. The meeting was free and open to the public.

NAGPRA created a Federal Advisory Review Committee in 1990 to monitor and review its implementation. The act requires institutions receiving federal funding to treat human remains with "dignity and respect"; recognize

that human remains and other cultural items removed from federal or tribal lands belong to lineal descendants, Native American tribes and Native Hawaiian organizations; and partner with those parties in determining the disposition of those remains and cultural objects.

"It is a privilege to co-host the review committee with our partners, the Miami Tribe of Oklahoma," IU NAGPRA Director Jayne-Leigh Thomas said. "This partnership is a reflection of many years of collaboration, respect and trust with our tribal partners."

Fred H. Cate, IU vice president for research and C. Ben Dutton, Professor of Law, said co-hosting the meeting demonstrates the university's continued commitment to not merely complying with NAGPRA but to strengthening IU's partnership with Native American nations. Over the past decade, IU has doubled the number of full-time employees conducting the careful work to identify and return remains as soon as possible in accordance with NAGPRA. In 2021, working closely with tribal partners, IU participated in one of the largest repatriation and reburial efforts in United States history.

Cate said the university is in close communication with its tribal partners about documentation, collections care, and plans for repatriation and reburial. "Federal law imposes significant obligations on institutions that hold Native American remains," Cate said. "IU takes these time-intensive and critical obligations very seriously. We will continue working closely with our tribal partners not only regarding compliance with NAGPRA but to develop and sustain meaningful, working partnerships."



*From LtoR: Logan York, THPO; Julie Olds, Cultural Resources Officer, MTO; Dr. Jayne-Leigh Thomas, NAGPRA Director, Indiana University; Scott Willard, Second Councilperson; Doug Peconge, CREO ARPA Project Manager; Nate Poyfair, CRO ARPA Project Manager.*

## Miami Tribe Media Team Making Changes

**Madalyn Richardson**

Cultural & Arts Education Content Specialist

With the most recent edition of Aatotankiki Myaamiaki -- the Miami nation newspaper -- you might have noticed some changes in design, and circulation. Under the direction of the Cultural Resources Officer Julie Olds, new media team member Madalyn Richardson, with the help of Jordan Janeway and Stella Beerman, is beginning to reorganize how the Miami Tribe shares their news, both in the newspaper and online.

The newspaper underwent some evolutions in design and layout that will continue to be refined with time. With this recent shift, the circulation schedule is also changing. Keeping to a quarterly schedule the paper will be printed biannually and available online each quarter. The print edition will come out in February and August, with online only editions being available on the website in May and November.

If you haven't already, take a moment to visit the tribal website at [www.miamination.com](http://www.miamination.com). The website also received a full makeover making it much easier to navigate as your ultimate source for all Miami nation news. If you are interested in receiving news directly in your inbox, subscribe to our online newsletter through



*The newspaper can be found online at [miamination.com](http://miamination.com) under News & Events.*

our News & Events page [www.miamination.com](http://www.miamination.com). Each month we will email an update with recent news and upcoming events, so you always have the latest myaamia news.

If you are a Facebook user, be sure to stay in-the-know by joining the MYAAMIAMI group. To join, login to Facebook, search for Myaamiaki, opt to join, and answer the questions. To ensure only Miami tribal members, their families, and necessary employees are a part of the group, each person that asks to join must be approved. Within a week or two you will know if you have been approved to join.

For Miami Nation's public events, be sure to follow Miami Nation Events on Facebook.

## McGirt v. Oklahoma

<<Continued from page 5A

the Ottawa County District Attorney to resume the prosecution of Indians in Ottawa County, treating the reservations of the four petitioning tribes as not Indian country. This directive was given in response to the failure of the United States Attorney in Tulsa to charge federal crimes occurring on Ottawa County reservation lands. The Tribes felt a federal court determination of reservation status, using federal case law and federal precedent, is more appropriate than a decision from a state forum in cases to which the tribes are not even a party.

**Oklahoma Criminal Court of Appeals and the United States Attorney.** From August 2020 through 2022 the Ottawa County District Court dismissed state prosecutions of Native defendants committing crimes on Ottawa County reservations for lack of jurisdiction under McGirt. While the prior DA failed to submit any evidence of clear Congressional intent to disestablish Ottawa County Reservations, he later appealed some of those decisions to the Oklahoma Court of Criminal Appeals (OCCA) asserting new theories for the first time on appeal.

The OCCA cases sat pending for over a year and a half. In April 2023, Attorney General Drummond filed with the OCCA a Motion for Expedited Order asking for an OCCA decision in the State v. Brester case. Brester claimed the state of Oklahoma did not have jurisdiction to prosecute him because he is a Native American and the crimes occurred on reservation lands of the Ottawa, Miami and Peoria Tribes. The district court dismissed the case for lack of jurisdiction upholding the reservation status and the state appealed to the OCCA. On May 11, 2023, the OCCA issued its long-awaited ruling upholding the district court's determination that the reservations of the Ottawa Tribe, Peoria Tribe and Miami Tribe still exist. This is a huge win for the Tribes. Beyond the ruling's legal significance, this ruling has immense historical and cultural importance for the Tribes. Since the U.S. Supreme Court McGirt ruling in July 2020, the OCCA has now recognized eight tribes as still having intact reservations in Oklahoma. This OCCA decision may simplify the Tribes' federal court cases pending in the Northern District of Oklahoma so those cases may be resolved in the near future.

**Detention Facility Improvements and Replacement.** The increase in criminal jurisdiction responsibility is an opportunity for the Consortium Tribes to shape the justice system in their jurisdictions into a safer and more rehabilitative experience for offenders and the community. The Miami Tribe, through a grant, provided \$2 million dollars to Ottawa County to make needed improvements in the jail conditions and the Tribes are working through federal appropriations and grants to pursue funding for a new, shared detention facility. The facility would be a permanent modular detention facility that will serve as an intergovernmental, regional facility that can accommodate both short and long-term detention. The facility will be designed to be safe and cost effective, capable of segregating multiple classes of inmates, and housing men and women out of sight and sound of each other. This new facility will comply with the Bureau of Justice Administration's minimal standards for permanent modular structures and will offer chemical dependency and mental health treatment space in order to address two large gaps in the current system.

The Tribes, County and City have come a very long way in a very short time. This is the direct result of our long experience with and trust in one another. We have a shared vision for law enforcement and public safety and a common goal of ensuring that Ottawa County is a safe and secure place to live and raise a family. And we are working together to make this happen.

**About the Tribal Medical Benefit Plan** Elders, Disabled Tribal citizens, Veterans and Active Duty Military Tribal citizens are eligible to receive a Tribal Medical Benefit. To apply, submit enrollment information and documentation validating eligibility. New applicants and current cardholders contact Tera Hatley at [thatley@miamination.com](mailto:thatley@miamination.com) or 918-541-1324 with questions or for updates to your status or enrollment records.

## Hunter Takes New Position in Special Research

### Staff Article

In anticipation of her February 1, 2024 retirement, Diane Hunter has stepped down from her position as Tribal Historic Preservation Officer (THPO) for the Miami Tribe of Oklahoma. Her new title is Myaamia Heritage Research Specialist.

Diane's first day working for the Tribe as Assistant THPO was February 1, 2015. She came to the Tribe after more than 30 years as a university librarian. In October of that year, she became Acting THPO, and later the position became permanent. The Tribe hired her as one of two people working at the Trentman Road property's new Cultural Resources Extension Office, in Fort Wayne, IN, which the Tribe had purchased in late 2014. Since the beginning, her work has involved preserving and protecting historic sites and resources, providing education about the presence and history of the Miami Tribe, and serving the growing number of Tribal citizens in Indiana and surrounding ar-

eas.

In protecting historic sites under the National Historic Preservation Act Section 106, Diane provided official tribal responses to nearly 2000 federal government projects each year. A number of those projects required extensive consultation with the federal agency and reviewing and commenting on legal agreements between the federal agencies and the Miami Tribe regarding Section 106 work.

One of Diane's favorite parts of her job was giving presentations to various groups at historical societies, libraries, schools, universities, conferences, and other organizations. Over her years as THPO, she gave nearly 200 presentations about the history of Miami people and the Miami Tribe today.

About her years as THPO, Diane commented, "I have loved this job, and it has been a pleasure and an honor to serve as THPO for my Tribe for nearly eight years. And I'm happy to hand over the reins to Logan York. It is time for me to move on, and Logan will do a great job."



Former Tribal Historic Preservation Officer Diane Hunter is now Myaamia Heritage Preservation Specialist. Photo courtesy of Diane Hunter.

## Natural Resources Office Shares Garden Harvest

### Staff Article

The Natural Resources Office (NRO) of the Miami Tribe of Oklahoma is pleased to share its harvest with the community this year. Every Friday this season, from 9 am-2 pm, you can stop by their food stand at 2930 N Main St, Miami, OK, on the east side of Route 66 between Commerce and Miami.

This past year the NRO has expanded its garden-growing efforts with the support of ARPA funding. Utilizing land at the historic Drake House property and integrating an irrigation system has allowed them to grow many varieties of plants. Some of this year's harvest includes tomatoes, yellow squash, zucchini, jalapeños, carrots, pecans, watermelon, cantaloupe, cucumbers, banana peppers, habanero peppers, onions, potatoes, and more. They are also selling jams, jellies, and honey at the stand.

Miami tribal members receive a 30% discount. To receive this discount, you must present your Tribal ID at purchase. Stop by on a Friday this season and grab a basket of fresh produce! For more information, please get in touch with Holly Hollon at (918) 542-0673 or visit the Myaamiaki Facebook group.



## Miami Tribe Welcomes Logan York as Tribal Historic Preservation Officer

### Staff Article

In July 2023, the Miami Tribe Cultural Resources Office (CRO) welcomed Deputy Tribal Historic Preservation Officer Logan York - Mihšihkinaahkwa weenswici, a citizen of the Miami Tribe, to the lead role of Tribal Historic Preservation Officer (THPO). At that time, Diane Hunter - Cecaahkohkwa weenswici, also a Tribal citizen who had served the Tribe tremendously in the duty of the THPO since 2015, began her approach to retirement by moving to the position of Heritage Preservation Specialist. She will continue researching and writing for the CRO until her retirement in 2024.

York, who joined the CRO team as Deputy THPO in April of 2022, spent his time working with Hunter gaining the necessary knowledge of the National Historic Preservation Act (the federal law that provides for federally recognized Tribes to take on the duties of the State Historic Preservation Officer on Tribal lands), as well as the specific heritage preservation work of the Miami Tribe to serve the Nation in the Tribal Historic Preservation Officer capacity.

York, who resides in Cincinnati, OH, grew up near the Miami Nation's headquarters in Miami,



New Tribal Historic Preservation Officer Logan York. Formerly deputy THPO. Photo by Karen Baldwin.

OK. He began attending the Tribe's summer youth cultural education programs at age nine and later served as a youth program counselor. He graduated from Miami University with a BA in anthropology, with minors in archaeology and history.

## Miami Tribe Awarded IMLS Grant

### Morgan Lippert

Curator of Exhibitions, MHMA  
NAGPRA Historian, CRO

In January 2020, the Miami University Art Museum opened an unprecedented exhibit exploring the art of Miami ribbonwork. The exhibit, titled "peepankišaapiikahkia eehkwaatamenki: Myaamia Ribbonwork," took years to research and arrange with loaning institutions across the country. Unfortunately, shortly after opening, the Art Museum had to close its doors due to the COVID-19 pandemic. Very few Myaamia community members were able to see these pieces while they were on loan to Miami University. The museum was not able to open before the loans expired and the ribbonwork was returned to their holding institutions.

Knowing Myaamia Center staff and other University staff members had worked so hard on this exhibit, the Myaamia Heritage Museum and Archive applied for a grant from the Institute of Museum and Library Services (IMLS), a federal funding agency. The goal of the grant project is to build on the work of the previous exhibit, and bring the same or similar pieces to Miami, Oklahoma.

Through its Native American & Native Ha-

waiian Museum Services Grant program, IMLS awarded 33 grants totaling \$3,590,463 to support Indian Tribes and organizations that primarily serve and represent Native Hawaiians. "As pillars of our communities, libraries and museums bring people together by providing important programs, services, and collections. These institutions are trusted spaces where people can learn, explore and grow," said IMLS Director Crosby Kemper. "IMLS is proud to support their initiatives through our grants as they educate and enhance their communities."

The IMLS awarded the Miami Tribe \$180,107 to be spent over the next three years to bring the ribbonwork exhibit to MHMA. The grant will allow MHMA to make modifications to the gallery, significantly improving lighting levels and security. There will also be new professional museum cases purchased to safely mount the ribbonwork display.

Museum staff will be working with counterparts at other museums, including the National Museum of the American Indian, to arrange for loans of other Myaamia ribbonwork pieces. In addition to loaned objects, newly acquired textiles and silverwork from MHMA's collection will be included. The exhibit is anticipated to be open from January 2025 to June 2026.



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# Twightwee in Historical Sources

Cam Shriver

Assistant Director, Myaamia Center Director, Education Office

Many readers have probably heard that Miamis were sometimes called “Twightwees.” This appears to be a term applied to Myaamiaki by Indigenous people to the East. One of the explanations comes from a historic battle between the Cherokees and the Miamis, as recorded by C. C. Trowbridge in the 1820s:

*The original name of the tribes was Twaatwā sometimes pronounced Twau twāū. The origin of this name is thus accounted for. In an early period of their existence they discovered the Cherokees, and were in the habit of making war upon them. They had attacked them three different times, when the Cherokees resolved to retaliate. They came to a large river where they discovered upon the bank a single track. They crossed and upon the opposite shore they saw other tracks. Continuing the march they found at a distance other tracks, and so on at intervals, until at length they saw, blazed upon the side of a tree, the head and neck of a Crane. They came to a prairie where they saw two of these animals and driving them before the party they crossed. The Miamies were ambuscaded on the opposite side and when the Cherokees approached the Cranes began to make a noise, crying out as they do when frightened. At length the Miamies rushed upon the Cherokees and the Cranes being in the middle became much terrified and increasing their noise cried out more rapidly Twau Twāū, Twāū, Twāū and flew off. Every Cherokee but one was killed and when he escaped to his village he told his friends that they need not wonder at their frequent defeats, for they were conquered, not by men, but by the Twau twau's who could fly off at will.[1]*

Linguists call this onomatopoeia—Cherokees heard sandhill cranes making that sound. Indeed, Miamis knew that Cherokees called them “Twau twaus,” or crane people. Below, I’ve collected a few early written sources that record the Twightwee (or variations) name for Miamis. There are dozens that I’ve come across, but this is a sample from the earliest period.

The following is an interesting snippet from a translated examination of a Mohawk. “Sinnakers” is Senecas. The interpreter, named Jacques ‘Akus’ Cornelius van Slyck, appears to be of Dutch or Mohawk origin and the main translator specializing in Mohawk at Schenectady, New York.

Examination of Kakariall, an Indian Prisoner

*The second day four Sinnakers appeared, and called to the French asking, what they did there, the Govr answered, I make a Fort and am come to warr against you, The Sinnekes replied, you cannot come soe farr as to our Castle, being asked why is itt soe farr, they answered noe, butt wee will bee att the Army before it comes there; upon that they went their way. The next day being the third day after the landing, the Army marched towards the Sinnakes Castles in small Journeys, the following morning they marched very early and saw some Sinnekes upon which the Twightwighs and other Indians would fire, butt the Govr would not suffer itt.[2]*

Months later, English officials continued investigating potential violence and trade between Haudenosaunee communities and Algonquians to the West. (Related: read The Peace of Montreal, 1701.) Akus Cornelius is still the interpreter.

*“The news from the Sinnekaes country is that two Onnondagoes are come from Canada to Onnondagoes, and doe tell that there is a Capt. and two Indians of Onnondagoe killed by ye Twicktwhigs or Ottawawooes. The said Indians brings five Belts of Wampum, two being for the Captaines with a roole of tobacco to smoake when they sitt in Councill, and desired they might not be much discomforted for ye loss of their people; and two more [Belts] were given to ye freinds of them that were killed, to condole their death. And the Governor of Cannada letts them know that hee takes itt very ill that the Twicktwhigs should kill them.”[3]*

Iroquoia wasn’t the only place where Native Americans called Miamis “Twightwees.” This 1699 Virginia source explains a talk between various local nations and Virginia’s colonial government in Jamestown. (The capital was about to move to nearby Williamsburg.) The possible interpreters are either Robert Peasley, who specialized in Virginia Algonquian, and/or Thomas Blount, a Cherokee interpreter.

*Whereas in Obedience to an Order of ye second of November last, the Great men of ye Nottoway Meheren, Nansemund, Pamunkey, Chickahomini, Rappahanock, and Nantiatico Indians appears before His Excellency and the Councill and being examined concerning a Peace they intended to make with some foreign Indians without ye knowledge or consent of His Majtys Government of this Dominion they Confessed that they had Designed a Treaty of Peace with ye Tawittawayes and other foreign Indians and according every respective nation of them had prepared a Peake belt (being the token that usually passes between*

*Continued on page 2B >>*



Zoom of Cadwallader Colden’s A Map of the Country of the Five Nations, belonging to the Province of New York, 1747. Photo courtesy of John Carter Brown Library’s digitized map database.

## Visiting Angel Mounds Earthworks

Diane Hunter

Myaamia Heritage Preservation Specialist

Angel Mounds, in Evansville, Indiana, is today an historic site where more than 1000 people lived what is known as the Mississippian culture between AD 1000 and 1450. These people built twelve earthen mounds and established a village. The mounds are still there, and remnants of the village and the palisades have been found through archaeology, beginning in the 1930s by Glenn Black and Eli Lilly. The mounds were built to highlight solar, lunar, and stellar alignments. We do not currently know of direct connections between Miami people and the people at the place now called Angel Mounds, but Miami people were in what is now Indiana during that time. We very likely interacted with those people and were probably at that place at times.

Former Tribal Historic Preservation Officer Diane Hunter, Myaamia Heritage Museum and Archive Manager Meghan Dorey, and George Ironstrack, Myaamia Center Assistant Director, along with representatives from other tribes, have been meeting regularly for several years with the Indiana University Museum of Archaeology and Anthropology in planning a new museum space and a virtual reality presentation about Angel Mounds. In addition to advising about the plans, Hunter recorded the oral narrative for the VR. The grand opening of the new museum will be in 2024.

During the last 2 years, Hunter and current THPO Logan York have worked with the Indiana State Museum that owns the Angel Mounds property on a Cultural Landscape Report, designing plans to guide management of the site.



Former THPO Diane Hunter, THPO Logan York, and Myaamia citizen Brad Kasberg attended a meeting at Angel Mounds to discuss their Cultural Landscape Report. Staff photo.



# Tribal Historic Preservation Office Update

Logan York and Diane Hunter  
Tribal Historic Preservation Office



Logan York, THPO, visited Tinker's Cave at the Wayne National Forest in Ohio. Photo by Andrew Treymanne.

The Tribal Historic Preservation Office works daily to preserve and protect places of historic and cultural importance to Myaamiaki. They also work with museums, historical societies, and other organizations to develop exhibits and cultural spaces. They give talks to various organizations and groups about Miami history and the Miami Tribe of Oklahoma today.

## Tinker's Cave

Logan York of the Tribal Historic Preservation Office traveled to the Wayne National Forest to visit Tinker's Cave and discuss with the head archaeologist of the Wayne National Forest about how to best preserve this archaeological site. Rock shelters such as Tinker's Cave are important culturally and historically to Native tribes for both shelters and centers for religious activities. This is a known archaeological site that the general public has visited for years. This site was also the hideout of a famous local horse thief named Tinker, which is part of its local fame. While hiding the site is preferable in normal circumstances, a place like this is different. The best way to protect a known site is to put it in plain sight all the time, to educate the local community on the laws that protect archaeological sites, and to educate them on the actual history of the area and why it is essential to protect these sites.

## Morgan Township, Ohio Historical Society Exhibit

Then Tribal Historic Preservation Officer, Diane Hunter worked with Andy Sawyer of the Myaamia Center to put together an exhibit for the Morgan Township Historical Society in Ohio. Beginning May 1 and through the summer, the exhibit provides information about the history of the Myaamia Forced Removal, Miami Tribe of Oklahoma sovereignty, Myaamia community and culture, including games and ribbonwork, and neepwaantiiyankwi, the 50-year relationship between the Miami Tribe of Oklahoma and Myaamia University. The exhibit will be at the Morgan Township Administration Building, 3141 Chapel Road, Okeana, Ohio. The exhibit will be open Monday - Friday 9am-Noon and the the 3rd Saturday of each month 9am-noon.

## Michigan Army National Guard Tribal Summit

Later in the year, Logan York traveled to Lansing, Michigan for a Summit between Tribal Nations and the Michigan National Guard. At this summit, Logan consulted about the best ways to move forward with historic preservation in a friendly and cooperative manner with the National Guard. The meeting focused on how to create the best way for the National Guard to function in conjunction with the different THPO Offices for the tribes. They consulted on how best to work together for the preservation and conservation of Natural Resources in ways that are both respectful of Native Cultures and also possible for the National Guard.

## Presentations

Logan York also traveled to Sunwatch, near Dayton, Ohio, to lecture for the Osher Lifelong Learning Institute at the University of Dayton. Sunwatch is a Fort Ancient Village reconstruction at the exact site of a

Fort Ancient village. York spoke of Miami history in the area, our connection to the past, and how that past wasn't so long ago. He educated the class on modern Native life, which was not significantly different from most other Americans. However, our culture is still vibrant and strong. Logan also spoke on the tenuous relationship that Natives and archaeologists have and the history behind that animosity. He spoke of the hopeful future and partnerships that are springing up between younger and modern archaeologists and different Native tribes and how working together benefits not only Native peoples but also archaeology as a whole. York included a short talk on Sunwatch itself while giving a tour of the village.

Diane Hunter and Dani Tippmann, Kiihkayonka Community Food Program Director, were invited to speak at the National Association of Interpretation regional workshop in Brown County, Indiana in March 2023. They talked about traditional Myaamia village life, maple sugaring, the Myaamia lunar calendar, traditional games, and the development of the tribal food program in Indiana.

Hunter gave a virtual talk in April 2023 for the Allen County, Indiana, Public Library Genealogy Center about the history of Myaamiaki. Woven into the story, she talked about her work at THPO preserving and protecting places of historic and cultural importance to Myaamia people.

## School Talks

The THPO office does educational talks and lectures at schools on request. We give overviews of Miami History and our unique cultural perspectives. We provide these talks because, unfortunately, many school curriculums leave out a large part of American history and culture. Native Americans have been on this land since time immemorial, thousands of years longer than American history. Still, too often, this history is minimized or ignored altogether. The THPO office is ideally situated to help heal this breach in knowledge in a kind and informative way; it also helps teachers realize more and more that there is a gap in their lessons, and they are asking actual Native peoples to tell their own stories in our ways of telling it. Diane Hunter has recently talked with fourth graders in Upland, Indiana and virtually with eighth graders in Hanover, Indiana. Logan York spoke with a class of fourth graders at Ridgewood Elementary School in Dublin, Ohio.



Diane Hunter and Dani Tippmann presented at the National Association of Interpretation regional workshop in Brown County, Indiana. Photo by Angie Manuel.

## Twightwee in Historical Sources

Continued from page 1B >>

*them when they desire a treaty of Peace) and put them into ye hands of ye Nantiaticoes to be sent to ye said foreign Indians but since his Excellency and ye Councill were not pleased to allow of such a Treaty they would not proceed any further therein and also they promised that ye Peake belts should be brought to James City and delivered to his Excellency which being accordingly done and this day laid before ye Councill it is thought necessary that they be restored to ye several Nations to whom they belong respectively."* [4]

Also in the Chesapeake (this from what is now Charles County, Maryland) were the Piscataways. This interview with the Piscataway "Emperor" blames violence on visiting Myaamia. This source notes that the Piscataway leader "speaks in English as well as in the Indian tongue."

Nanjemy. [modern Charles County, Maryland]

*Report of an Interview with the Emperor of the Piscataways, in which his replies to certain proposals are given, looking to a peaceable settlement of affairs. He speaks in English as well as in the Indian tongue, and exhibited considerable dignity and intelligence; Insists his people did not commit the late murder and depredations, but suspects the Towittowees; Consents to remove his family and property from his 'fort' down to Maryland, opposite lower Stafford County, as earnest of his good intentions. This report is made by Phill. Haskins and Wm*

*Dent, who had been sent to negotiate with the Emperor.*[5]

Put together, we see East coast communities naming the Myaamia as Twightwees, plus the Haudenosaunee, as well as the Cherokees to the South. Perhaps the clearest example in the record is a statement given to the legislature of New York in 1723. It is not recorded who exactly is the "Indian interpreter."

*In July, the Twightwies arrived here, and brought an Indian interpreter with them, who told that they were called by the French, Miamies, and that they live upon the branches of the Mississippi.*[6]

And so, lots of groups have historically referenced the sandhill crane as a name for Myaamia. For their part, Miamis also used onomatopoeia, calling a band of the nation cecaahkwa.

[1] C.C. Trowbridge, Meearmear Traditions, ed. By Vernon Kinietz (Ann Arbor: University of Michigan Press, 1938).

[2] New York Colonial Documents, volume 3:431.

[3] Schennectida, a towne 20 miles beyond Albany, The 29th of September 1688. NYCD 3:565

[4] February 22, 1699, Executive Journals of Virginia, volume 2:41

[5] July 3, 1700. Calendar of Virginia State papers, 1:70.

[6] NYCD 3: 431 n. 3



# MHMA Acquires Historical Myaamia Objects

**Morgan Lippert**

Curator of Exhibitions, MHMA, NAGPRA Historian, CRO

On October 26, 2022, the Myaamia Heritage Museum & Archive (MHMA) acquired a collection of early-mid 19th century Myaamia textiles and silver accessories from Bonhams, a privately-owned international auction house headquartered in London. Of great interest are five items adorned with extensive Myaamia ribbonwork: three pairs of leggings, a pair of moccasins, and a wearing blanket. The objects were two of 532 lots of historical items from Native communities across North America put up for sale, all previously owned by Chicago-based art collector Roy H. Robinson (1882-1970). After Robinson's death, his vast collection remained in the care of his wife Lucile Ward and their children, kept in storage and out of the public eye for over half a century.

While previously owned by Robinson, these objects had first been collected from Myaamia families in Peru, Indiana by Milford Chandler (1889-1981). Another Chicago-based art collector, Chandler did most of his collecting from 1915-1926. Other Myaamia ribbonwork pieces collected by Chandler currently reside in the Milwaukee Public Museum and the Cranbrook Institute of Science.

From Camillus Bundy (Pimweeyotamwa) and his family, Chandler collected two pairs of ribbonwork leggings, a pair of ribbonwork moccasins, a ribbonwork blanket, and two silk shawls. Chandler later sold these items to Roy Robinson in June 1927.

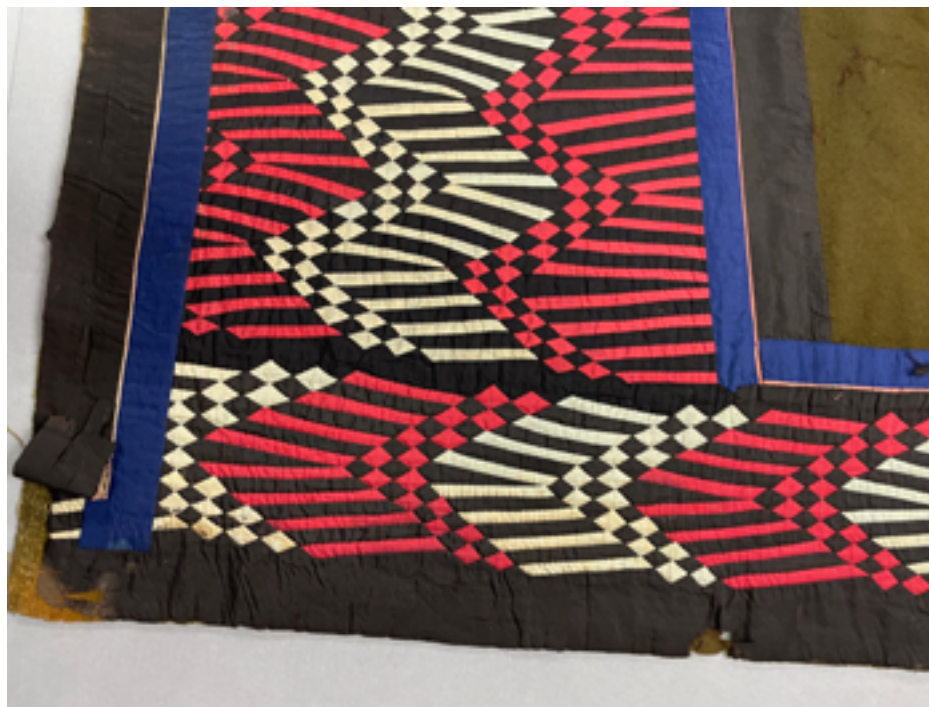
Chandler also collected two items from the Godfroy family. The first is a blue polka dot calico blouse adorned with rows of small silver washer brooches attached to a cape around the neckline. Two other blouses in this style but on a silk base are held at the Detroit Historical Society and the National Museum of the American Indian (currently on display at the First Americans Museum). Chandler sold the blouse to Robinson in June 1927, and Robinson's notes only attribute it to belonging to "Mrs. Godfroy." The second item from the Godfroy family is a pair of dark green ribbonwork leggings. According to Robinson's notes, they belonged to Akima Palaanswa 'Chief Francis Godfroy' (1788-1840). One of Godfroy's grandsons sold the leggings to Chandler, who then sold them to Robinson in May 1932. [Photo from book showing leggings]

The last of Robinson's items bought from the auction is a small collection of silverwork. Two items—a gorget and an arm cuff—were collected by Chandler in Peru, Indiana, from the descendants of Akima Mihšiinkweemiša (Chief Meshingomesia). Chandler sold these to Robinson in December 1927. The gorget has a fish motif engraved, and the arm cuff shows a light engraving of feathers. This may have represented a full wing with a second cuff, which unfortunately was not part of the collection. The other silverwork pieces are a brooch, a ring fragment, and a watch chain, all of which were collected by Chandler from Miami in Peru, but no family names were specified in the records. These items were sold to Robinson in December 1927 and May 1932.

Upon arrival to MHMA, staff made full inspection of the pieces. Preservation of ribbonwork can be difficult due to the fragility of the silk ribbons used. The wool base materials are also particularly susceptible to insect infestation. Because of known pesticide treatments to protect these textiles from insects, special care was given in handling the objects, including wearing nitrile

gloves and respiratory masks. After initial inspection and a special viewing for Business Committee members, the objects were taken to the Midwest Art Conservation Center for an assessment of preservation needs. The professional conservators there will be working with the staff at MHMA to ensure the objects are well protected, both for display and long-term storage.

MHMA thanks the Business Committee for their generous support in acquiring these important pieces of Myaamia history. We also thank MHMA Board Member Scott Shoemaker, who contributed valuable time and expertise prior to the acquisition. See the article "MHMA Awarded IMLS Grant" on Page 6A to learn more about future plans for these exciting pieces.



*Above right: MHMA Manager Meghan Dorey examining the wearing blanket with George Ironstrack and Scott Shoemaker. The blanket was owned by the Bundy family and sold to Milford Chandler. In person, its ribbonwork pattern provides a perfect example of waawaahsinaakwahki 'to shimmer,' a visual effect sought out by Myaamia ribbonwork artists. Above left: Detail photo of the wearing blanket with ribbonwork. Photo by Karen Baldwin.*



*This pair of leggings was owned by Pimweeyotamwa 'Camillus Bundy' (1854-1935) and sold to Milford Chandler. They were also likely worn by Camillus's father Waapapita 'Peter Bundy' (1817-1897). Photo courtesy of MHMA.*

*Cited only as "Mrs. Godfroy's blouse," this blue calico shirt has 760 small silver washer brooches attached to the cape and wrist cuffs. Photo courtesy of MHMA.*



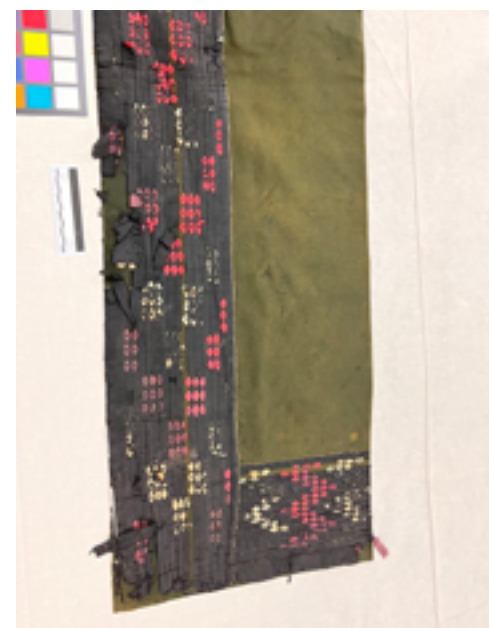
*This pair of moccasins was owned by the Bundy family and sold to Milford Chandler. Photo courtesy of Scott Shoemaker.*



*This pair of leggings was owned by Pimweeyotamwa 'Camillus Bundy' (1854-1935) and sold to Milford Chandler. Due to their small size, MHMA staff believes they may be either women's or children's leggings. Photo courtesy of MHMA.*



*Above middle and right: These leggings are attributed to Akima Palaanswa 'Chief Francis Godfroy' (1788-1840). The pair show evidence of re-fitting for other wearers over the years. Photo Courtesy of MHMA. Above left: It is likely this pair of leggings are the same as worn by his son Gabriel Godfroy in the photo with Jennie Godfroy above. Photo courtesy of John Bickers.*





## Presenting on Myaamia Art and Cultural Revitalization at the Art Institute of Chicago

**Morgan Lippert**

Curator of Exhibitions, MHMA  
NAGPRA Historian, CRO

In March, the Art Institute of Chicago (AIC) held a two-day Host Nations Open House for representatives of tribes with ties to the greater Chicago area. What is today Chicago was in the 1700s the Myaamia village of Šikaakonki—other Great Lakes tribes such as the Ojibwe, Odawa, Potawatomi, Ho-Chunk, Sac, and Fox, Menominee Nations have also called the area home.

The open house allowed tribes to meet AIC staff and discuss opportunities for future collaborations. Because the newly formed Arts of the Americas Department is seeking to expand its representation of contemporary Native art-

ists—specifically those from the tribes listed above—the open house was also an opportunity for AIC staff to learn about tribes’ art histories and current arts initiatives.

I attended the open house on behalf of Tribal Historic Preservation Office. During my visit, I gave a presentation on Myaamia art traditions and the successes of the Miami Tribe’s cultural revitalization efforts. Specifically, I spoke about ribbonwork and its return to the Myaamia community, as well as the growth of the Cultural Resources Office since its inception in the late 1990s.

My visit to the Art Institute of Chicago was successful—it was wonderful to learn about the cultural and artistic initiatives happening with other tribes, and I look forward to working more with AIC in the future!

## Exhibit, *Native Truths: Our Voices, Our Stories* at the Chicago Field Museum

**Diane Hunter**

Myaamia Heritage Preservation Specialist

After several years of planning and working with Native people, in May 2022, the Chicago Field Museum opened a completely new exhibit entitled *Native Truths: Our Voices, Our Stories*. The previous “American Indian” exhibit had not been changed in 70 years and was in many ways inappropriate for sharing the history and culture of Native people. With the help of people from many Tribes, this new exhibit space beautifully highlights the culture and history of Native people today.

One wall of the new exhibit features two 9’ x 9’ story maps of the Myaamia and the Ho-Chunk forced removals, created by cartographer Margaret Pearce. To design the Myaamia removal map, Pearce spent many hours listening to then Tribal Historic Preservation Officer Diane Hunter and Myaamia citizen Scott Shoemaker tell the stories of the two removals of Myaamia people. Pearce designed the map with the story told in the words of the two storytellers. Hunter continued to consult with Pearce throughout the creation of the map. Upon seeing the finished map, Hunter noted that because Pearce often quoted her, she can hear her own voice when reading the map. A copy of the Myaamia removal map will be provided to the Myaamia Heritage Museum and Archive.

In March 2023, the National Museum of the American Indian (NMAI) hosted a Professional Development Day for Chicago Educators at the Chicago Field Museum, focusing on NMAI’s Native Knowledge 360° Education Initiative <https://americanindian.si.edu/nk360>, which is designed to provide information about Native people to teachers and through them to students. Diane Hunter and Ho-Chunk Museum Director Josie Lee were invited to participate in the day-long workshop, attended by 27 educators. In the morning, Hunter and Lee each talked about their tribes today, and Hunter focused her talk on the Myaamia cultural and language revitalization. The group spent much of the afternoon in the *Native Truths: Our Voices, Our Stories* exhibit. Hunter and Lee used the story map wall to tell their tribes’ removal stories and answer questions from the teachers.

You can find more information about the *Native Truths: Our Voices, Our Stories* exhibit at <https://www.fieldmuseum.org/exhibitions/native-truths-our-voices-our-stories>.



Morgan Lippert presenting at the Art Institute of Chicago. Staff photo.

## Native Nation, American College: A Book-in-Progress

**Cam Shriver**

Myaamia Research Associate & Visiting  
Assistant Professor, Miami University

Chief Forest Olds visited Oxford, Ohio for the first time in 1972. It is a useful starting point in a story about a partnership between the Miami Nation and Miami University. It is part of an origin story. Looking back after a half century, the two Miamis seem destined to link arms. What could be more natural? Memory has a way of fashioning coherence. Stories we tell and re-tell over time streamline the past in light of what we know in the present. But the paths from 1972 to today did not follow a fixed route. It was a crooked path with many forks. History requires us to complicate that memory and to re-imagine the journey with no map and no pre-determined destination.

Those complications are the subject of a book I am writing with Bobbe Burke about the history of the relationship between the Miami Nation and Miami University, from about 1809 to the present. One of the key findings, or ways of complicating the story, is that Miami University’s primary funding source from the school’s charter in 1809 until perhaps the 1870s came from land leases. The land itself was the main endowment of the university. That land, in turn, had been wrested from the Miamis and others in a treaty of surrender in 1795. In other words, Myaamia dispossession directly benefited the founding of the university.

Another complication to the partnership story is the thorny issue of the old race-based mascot and nickname. Miami University’s former mascot was the main reason that the university reached out to the Miami Tribe in 1972—they sought advice. The topic of the R---n nickname seems unlikely, almost unbelievable, to spark a productive relationship.

With just these two examples, the narrative of a healthy partnership between a school and a tribe, both called Miami, feels much less like destiny and more like a surprising left turn. In more recent history, the book explores topics such as the debate about the mascot change in the 1990s, the creation of the Myaamia Center, the development of the Myaamia Heritage Courses at the university, and ongoing challenges such as funding or intellectual property rights.

The book, which is still undergoing revisions, is a kind of dual biography of the Miami Tribe and Miami University educational histories. (Don’t worry: Miami University takes a back seat for some chapters.) I hope that the book has moments that feel familiar to Myaamia readers. Equally, I hope there are new insights, details, or stories that feel unfamiliar to Myaamiaki. I did not know, for example, that Miami University students set up an ill-fated missionary school for Myaamia youth near Peru, Indiana in 1840. I also did not know about Myaamia efforts to create public school districts in Oklahoma in the early 1900s.



Myaamia citizens George Strack, Scott Shoemaker, and Brad Kasberg examine the Myaamia removal map at the opening of the Chicago Field Museum’s *Native Truths: Our Voices, Our Stories* exhibit. Staff photo.

FOLLOW THE  
MYAAMIA MAKERSPACE  
ON FACEBOOK & INSTAGRAM





## Honeybees Arrive at the CREO

**Claudia Hedeon**

Kiihkayonki Community Cultural Education & Wellness Coordinator, CREO

Establishing bee colonies on the Fritz Road property was made possible through connections at the Classic Cafe, an event center that hosts our indoor tribal community gatherings in Fort Wayne, IN. Owner Terry Clancy is also an experienced beekeeper and hosts monthly meetings of the Indiana Beekeepers Association. After attending their introductory workshop to beekeeping this spring, kiihkayonki Food Program Director Dani Tippmann was ready to continue learning the practice by bringing the beneficial pollinators to our gardens at the CREO, in Fort Wayne, IN. With help from members of the beekeeper's association, these hives were set as a beta site to compare traditional hives with those featuring a new insulated frame design. This may spare the bees' energy in temperature control efforts, causing them to consume less honey in maintaining the hive. The hope is for larger quantities of honey remaining to harvest. This summer's honey will be left to sustain the newly established bees over winter. The first honey harvest for human consumption is anticipated next year. So far, the bees seem content with the lush resources of flowering plants at the CREO; each hive is bustling with activity and increasing in population. All who visit the property have enjoyed watching these busy ladies tend the flowers of the beautiful woods and gardens.



*Dani Tippmann observes as experienced beekeepers install new bees and their queen in each hive. Photo by Claudia Hedeon.*

## CREO Team Vists New York

**Claudia Hedeon**

Kiihkayonki Community Cultural Education & Wellness Coordinator, CREO

Staff members of the Cultural Resources Extension Office met with Michael Galban, curator of the Seneca Art & Culture Center. Galban played an essential role organizing a wampum exhibit which featured items from the Musée du quai Branly in France. Galban, who consulted for the museum, felt creating such an exhibit would be a failure if it were never made accessible to nations from whom the objects originated.

The CREO staff was honored to enjoy a full day with Galban as guide, touring both the wampum exhibit and the Center where the wampum and related indigenous items are currently displayed.

Grown on the Center's grounds, are traditional Seneca crops and wild native plants — including tobacco, corn, spicebush, and ginger. Galban stopped and shared a lesson in plant dyes where he harvested a sample of bedstraw roots growing near the paths.

Beyond the garden lies the historic site of Ganondagan, a Seneca village located on the Center's grounds. Galban shared accounts of battles which took place on the hillsides sloping up towards the village. On the outskirts was a longhouse, its quiet presence in contrast to the past witnessed by the hills. Visitors are invited to lounge on the reed mats lining the interior and peruse the household wares so familiar to everyday life in Ganondagan. Many of these items would be common in contemporary and historic myaamia homes — bark baskets, trade metal tools, wooden bowls — invoking domestic comfort.

Throughout the day, stories were shared of the Seneca people which demonstrated how much in common the myaamia have with their Seneca relations, despite previous historic conflicts. Hearing these stories and connecting with people who share familiarity with the same plants and animals can instill a sense of meeting extended family. Like the myaamia, the Seneca people also strive to preserve and develop their culture, guided by fragmented elements of memory, places, and objects both old and new.

The trip was a connection to the past and present, to another tribe of people, and to the myaamia people — through the teachings provided by objects and stories shared by the those who created and curated them.



*Myaamia citizens and staff pose with Seneca Art & Culture Center curator Michael Galban in front of a traditional longhouse. Photo by Doug Peconge.*



*As Dani Tippmann and Jared Nally observe, Michael Galban demonstrates gathering dye from plant roots. Photo by Claudia Hedeon.*



*On the return trip from New York, CREO staff experienced the beauty of Niagara Falls, a location revered in our myaamia winter stories. Staff photo.*

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.

## Wiikiaami Structure for Kiikinaana 'Our Homes' Summer Programs

**Staff Article**

The focus of this years eemamwiciki summer programs is kiikinaana 'our homes.' With the guidance of George Ironstrack, team members Joshua Sutterfield and Nate Poyfair of the Cultural Resources Office took the opportunity to build a traditional wiikiaami frame to provide hands-on education about how a traditional wiikiaami is built.

The frame is constructed by first digging 16 small but deep holes evenly spaced apart and in a circle. These are used for setting the structure. Saplings stripped of their branches are set into the holes. Dirt is then packed into the holes making sure the saplings are securely in the ground. After the saplings are set, they are bent over and tied -- or zip-tied -- to the pole square to them. Moving around the "four sides" of the circle and bending all the poles inward creates the iconic dome structure of a wiikiaami.

All the poles are then lashed together and soon the green saplings harden into their shape. Then supports are added around the frame. This creates the framework of a wiikiaami which were then traditionally covered by cattail mats and could be insulated inside with hides.

Here is a look at what now stands on the Geboe property northwest of Miami, Oklahoma.



*CRO team members measure out their holes for saplings. Photo by Madalyn Richardson.*



*The beginning of a wiikiaami frame. Photo by Madalyn Richardson.*



*Bending saplings together in building a wiikiaami. Photo by Madalyn Richardson.*



*Lashing saplings together in building a wiikiaami. Photo by Joshua Sutterfield.*



*A completed wiikiaami frame. Photo by Joshua Sutterfield.*



# Reclaiming Stories Project: Hide Tanning

**Nate Poyfair**

Special Project Researcher & ARPA Nooŋonke Manager, CRO

The Reclaiming Stories Project is a multi-year partnership program between the University of Illinois, Urbana-Champaign, the Peoria Tribe of Oklahoma, and the Miami Tribe of Oklahoma, designed to explore the history and traditional uses of hides in lower Great Lakes cultures. Last year, members of the Cultural Resources Office from the Miami Tribe joined CRO staff from the Peoria Tribe, Seneca cultural leaders, and educators from multiple universities in exploring hide painting as a form of artistic expression and record keeping. During this multi-day event last August, we learned about the techniques behind painting hides, historical records regarding such activities, and the current hides preserved worldwide.

This year, on August 2nd-4th, the Miami Tribe of Oklahoma co-hosted a similar event to explore the methods behind tanning and preserving animal hides. Led by Jeremy Turner (Shawnee Tribe), an experienced trapper and hide tanner, the group observed and participated in the trimming, soaking, unhairing, fleshing, and brain tanning of two deer hides. This educational experience taught Cultural Resources staff members about an important historical activity among Myaamia people.

Throughout this three-day workshop, Mr. Turner graciously taught everyone how to prepare hides and eventually tan the hides using deer brains. Beginning on Wednesday, we used a de-haired hide to learn to flesh and tan. This process, using modern tools and multiple people, took hours. The effort and skill that this process would have taken hundreds of years ago would have been high, and it would have also provided an opportunity for community building and social interactions, according to Mr. Turner. After lunch, the participants met at the Peoria Cultural Center to discuss the importance

of preserving and repatriating Native American artifacts. On Thursday and Friday, the practice of brain tanning was taught. This process required not only strong stomachs but patience as well. Aimed at softening hides, brain tanning allows for the tanner to stretch, de-hair, de-flesh, and work the hide to prevent it from stiffening. Following lunch on both days, further discussion on the history of hide painting, academic research regarding these practices, and a presentation regarding the CRO's trip to France to observe Myaamia painted hides took place.

A large dinner was followed by a wonderful social dance on Thursday evening. This social dance, hosted by the Peoria Tribe of Oklahoma and the Miami Tribe of Oklahoma, took place at the Miami Nation Council House with members of both communities and other sibling communities from our traditional homelands. Social dances led by Wyandotte Nation singers and stomp dances led by Miami, Shawnee, and Seneca-Cayuga leaders made this inter-tribal social dance a wonderful experience for all who attended,

The deer used for this event was harvested at Miami University (Oxford) as a part of a deer management campaign. As was traditionally practiced, Myaamia ahseema (tobacco) was left as a thank for the deer following the use of its body. Further exploration into brain tanning will take place using the efforts and funding of the Cultural Resources Office, ARPA Distance Learning Team, and various Myaamia community members to expand on our tribal knowledge and begin teaching community members what we learned during this event. Tribal members can look forward to further information and lessons posted on the Miami Tribe Education Portal. The continuous research and development of our tribal knowledge in this area will hopefully provide our community with the ability to have events centered around the hunting, tanning, and painting of hides as our ancestors did for hundreds of years.



*A stretched hide on a stretching frame. Removing inner membrane of a hide.*



*Building a stretching rack.*



*Removing hair from the hide using a scraping tool. Photos by Nate Poyfair.*

# CREO Team Goes to Indy Meeting Distinguished Author, Visiting Museum

**Claudia Hedeem**

Kiihkayonki Community Cultural Education & Wellness Coordinator, CREO

## Morning with Robin Wall-Kimmerer

On July 13th, the CREO staff was invited to Indianapolis by Indiana Humanities, a non-profit organization which facilitates programs that encourage Hoosiers to connect. The Myaamia were one of several Indiana tribes to attend a breakfast with special guest Robin Wall-Kimmerer, author of Braiding Sweetgrass and other award-winning books and scientific articles. Her writing reflects her heritage as a citizen of the Potawatomi Nation combined with her passion for the environment. We were grateful to have the opportunity to meet her in such an intimate setting. Established friendships were strengthened and new relationships began as leaders from all entities mingled. We look forward to sharing teachings in the future with the author, who encouraged a visit to her New York home.

## Afternoon at the Eiteljorg

The CREO team's day in Indianapolis continued to inspire with an afternoon visit to the Eiteljorg Museum. Not only was the current exhibit viewed, but a private session was arranged with museum staff to see items of interest within the archives of their collections. Eiteljorg curators procured access to textiles including twined bags, of particular interest to intern Jared Nally, and 20th century clothing, specifically Myaamia regalia which belonged to members of the Godfroy family.

Many thanks to the Eiteljorg staff for their generosity of time and effort to provide access to these items, even allowing handling for purposes of understanding their construction for future cultural teaching.



*CREO staff enjoyed meeting Potawatomi author Robin Wall-Kimmerer (center) in Indianapolis, hosted by Indiana Humanities. Photo by Staff.*



*Jared Nally collects data such as thread count and construction details from a twined plant fiber bag. Photo by Claudia Hedeem.*

**ILDA Dictionary**

Myaamia-Peewaalia

Search  
Browse  
Feedback

nithka Friends (addressing form)  
nithkaaninka Friends (addressing form)

**Definitions from over 2,000 entries**



## Artist Spotlight: Katrina Mitten

Hayley Shea

Myaamia Research Associate & Visiting Assistant Professor, MU

Today we will spotlight another myaamia artist in our Artist Spotlight series: Katrina Mitten. Kara and I (Haley) were honored and excited to be able to speak with Katrina for this post about her artwork as she is our aunt, our father's sister. Though she is a well-rounded artist, she is arguably most well-known both within the Myaamia community and the broader Native art spaces for her beadwork. In the following interview, you will read some of the inner workings of her creative mind, evolution as an artist, and identity as a teacher through her artwork.

### Can you introduce yourself?

I am Katrina Mitten. I am a citizen of the Miami Tribe of Oklahoma and I am a beadwork artist. I live in Huntington, Indiana.

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

I don't think I really have a favorite medium. I really like to work depending on a theme or a message that I'm trying to get out. There's usually a message or a story that's involved, and that can kind of push me in different directions as far as what medium I'm going to use if I'm going to do it in pencil or paint, 2D or a 3D medium.

### Can you give us an example of how you incorporate a story into your pieces?

Well, there's a piece that not a lot of people have seen. I did a piece dealing with the boarding school situation. This came to mind for me to work on when a lot of the graves were being found. So, as I was thinking about that, and looking at images and photographs of the children that were being taken into boarding school and having their head shaved and different things. I realized that the camera really is what kept that story going, and the fact that there were images that were being taken of these children as they came in.

So I started thinking about the date of when the boarding schools began, and I found a box camera from that timeframe.

I looked into some of the comments that were made by people at that time and decided to use the one that says, "Kill the Indian, save the man", and actually put it on the camera. And then the camera that I found had the actual film cartridges, but they had been exposed. That was even printed on there "exposed", and so that kind of pushed me to thinking, okay, yes, it's all been exposed. The film's been exposed. They've been exposed for what they have done. So I knew I needed to put photographs on those and use it as a frame.

That's how I think – that's how things go for me. It just continues on. I don't really plan anything out to an end because it just keeps changing until I figure out, okay, that's it. I've done enough.

### When did you first start beading?

When I first started, I was about 12 years old. I saw some pieces at my grandmother's house. They were not Miami. I don't even think that they were Ojibwe, or in the floral beading patterns. I believe it was probably something that was gifted to her or she picked up maybe when she was in the Great Lakes area, maybe a Seneca style raised beadwork piece or a small bag.

I was really intrigued by the beads. I just fell in love with the feel of the beads and decided that that was something that I wanted to pursue. I know it sounds kind of funny at the age of 12, but I think that everybody is born an artist. It's just that you need to find your medium or find what interests you to make it your art. It can be math or science. Art is something you learn through instruction and practice that becomes your art, so it can be anything that you fall in love with.

So I started working on a piece by going down to our local craft lady. This was in the seventies, and she had strands of love beads which were all different colored beads. I bought whatever I could afford to buy, and I cut them up and separated the colors and decided I wanted to make a beaded strip on a loom. So, I went out back behind the house and found a 2 x 4 and a broom handle and some nails and made my first loom and strung it up, and just by things that I had seen and you know, maybe talked about at Girl Scouts.

I had no instructions on how to do that, so I sat on my bed during spring break and made my first piece of bead work. It was just trial and error. That's what it's been for the last 50 years. I'm still learning. Even to this day I learn by mistakes or by talking to other beadwork artists. It's been a journey for me to learn how to do this art.

### How has your view of yourself as a beadworker changed over time?

That's a really great question, because in the beginning, I would



*Katrina teaches her granddaughter, Saiyah, to create beadwork. Photo from Traditional Arts Indiana.*

go to pow wows and things, and I would sell necklaces or would make ribbon shirts. Just as early a couple of years ago I saw somebody still wearing one of the ribbon shirts I made 30 years ago, which is awesome. But that would pay for our trip, for me and the kids to go. And I kind of looked at it as just a craft. At that time I didn't look at it as an art, which is really sad for me when I think about it now. After a while it became my art.

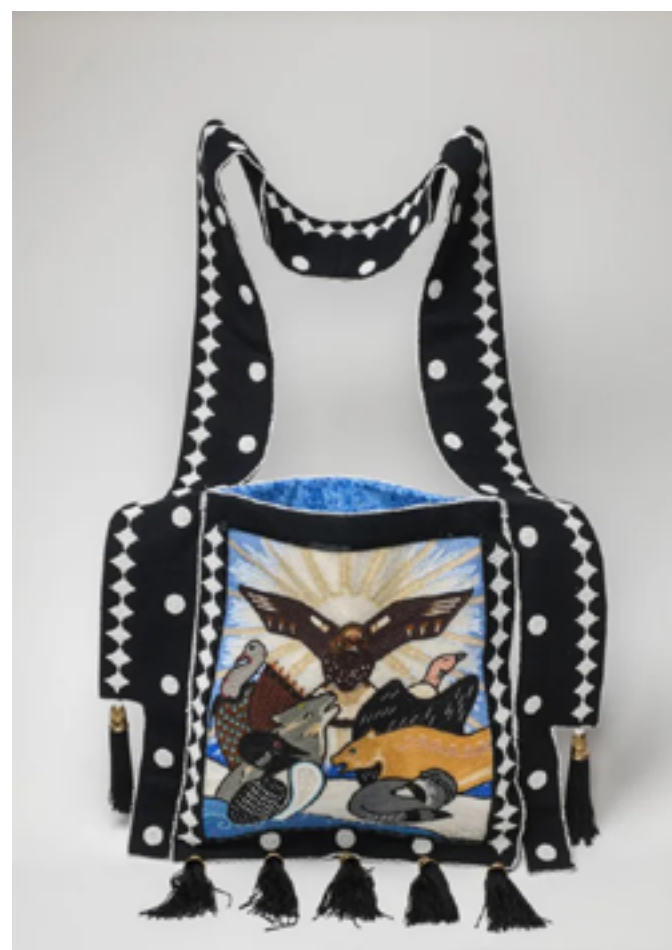
I was at a pow wow and someone told me that I should enter an art show with my work, and I was like, "No." For the longest time I wasn't going to do that. And then I decided, Oh, heck! I'm gonna try and see if I can get into one, because they are jury shows. You have to go through the jurying process of them looking anonymously at your work to see if they qualify for the show. And so the first one I did was at the Eiteljorg Museum. I think it was in 1997. So I filled out the application. I sat with my dad, and we took 35 slides, images of the work. So it's been a long time, you know. It's changed quite a bit. Now, I can just take images with my phone that are great enough to do that, but it was a big process, taking images and then having them developed into slides.

I got in, which was huge for me to be able to get into that show, and then I won my first prize at that show. It was an honorable mention for my bead work. That was enough for me, I was jumping up and down. I was ecstatic about that. That really can push you forward, and it did push me forward to do more shows to keep going.

### How do you incorporate Myaamia imagery into your work?

I work mostly in Great Lake style beadwork which includes the Upper Great Lakes people's floral designs, which I don't know of us doing that style. My understanding is that by the time the beads became very prevalent to be able to do those types of large pieces with the multi colors we were already wearing non-native clothing and experimenting with the fabrics and things that were coming into this area. So just recently, I've started working on contemporary pieces that tell our stories more than using Myaamia imagery itself.

I have a new piece that I'm sending to the Eiteljorg this year. It's inspired by the painted hide robe with a thunderbird on it. It's got the same feel and the same look but it's different. It is my interpretation of it. That's on one side of the bag, and on the other side is an interpretation of our ribbonwork designs, with diamond patterns. It's incorporating the feel of



*Katrina's beadwork 'Miami Clans'. Photo courtesy of Katrina Mitten.*

Miami artwork, because I can't recreate Miami bead work unless it's in very small amounts, you know, edge beading or you know, small portions of a piece of our work that I've seen.

### Can you tell us about a recent piece that you created?

Well, I just finished a small piece for a museum in Lafayette, Indiana. It's a piece for Traditional Arts Indiana. They're bringing together their traditional artists that they've had over the years, and it will be a moving exhibit that will all stay together. As long as I've been doing my work, especially when I start going

into museums and talking to people in the school system, I'm talking with people about our people. That's why I do my work. Because when I go to a show, I'm the only Miami there showing at it. And nobody's ever heard of us. If they have, it's because of our language revitalization, and what's going on at Miami University, and with the Tribe. They don't see Miami artists there. So I see myself as a teacher because if they come up to look at what pieces I'm working on, I can talk to them about the Miami people and the fact that we're here.

So I made this piece, and I titled it 'I teach', which I can't say in our

*Continued on page 8B>>*



## Artist Spotlight

<<Continued from page 7B

language, but I did look it up in the dictionary and use that as the title of this piece. I have a white crane made out of leather and beads and it has sterling silver kind of curlicues coming up representing the plants. It's starting off into flight, coming up out of the land, and it's made like a bolo tie. So it's kind of big. It's a kind of a statement piece.

I'm also starting another piece. It's very small, and this will be for the Eiteljorg also. There's a beautiful picture of my great grandma when she was in her late teens, early twenties. I found a 1920s compact for powder, and so I'm beading her face on it. I love doing imagery pieces where I'm beading faces and people, but I'm changing it up a little. In the image, I'm putting a little bit of red in the part of her hair and along the top along her hair line. And then I'm putting vermilion inside the compact instead of powder. She's dressed in that time period, the early 1900s or 1920s clothing, but they didn't take everything away from her. When she opens it up there's that mirror and vermilion that she could put in her part, or, you know, on her forehead for the traditional element to it. I don't know what I'll call that yet, it hasn't come to me.

**How do you pass along your beadwork knowledge to future generations?**

It started with Sayiah, my oldest granddaughter at the age of 7, when we started with Traditional Arts Indiana. I thought she was mature enough and that she really wanted to start working on it, which is number one. I think children need to be around and see what's happening for them to have some interest in it. And then a little later on, I think they can decide for themselves what they want to do and have an interest in it. And I thought she did, and I think she had a really good time, but she's kind of pulled away. She's more working on her writing. She's a writer. She really likes to make up stories, and she always was a reader, so that doesn't surprise me.

But then a few years after Sayiah, I had the chance to do it again, and I decided to work with Josie, Rachel's daughter. Josie has really grabbed on to it. She really loves the arts, and she loves beading. I think she loves learning about where beadwork comes from, and it also gives me a chance when we're beading to talk to her about other things. While we work, she's trying to teach grandma the language. She's done the language camp for 5 years now, so she'll say words to me, and then I mess them up, and then she corrects me, and I try to say it again. So we're not

only working on beadwork. We're working on other parts of our culture, too, while we're sitting together. And then I'll tell her stories, because even my story, from when I was younger, that's part of our history. What you girls are doing at Miami University is becoming our history, and it's a huge part of our history. Our history is being made right now.

We were at one of the meetings at CREO [Cultural Resources Extension Office in Fort Wayne, IN] last summer, and a woman came up to me. I was just sitting watching lacrosse, and she wanted to ask some questions. She had some questions about beading, and she had brought her beading with her. So we were sitting there, which was really great to sit there and teach her. I let her know that because I'm self-taught, my way of doing it is my way of doing it. So everyone can do something different, and it will be beautiful.

**What else do you want people to know about you and your art?**

I hope that I can continue this and continue working with our people and the kids, and that's why I've always done what I do. When I had Robert, my oldest, and he started to go off to school, and I thought, how could I make it easier for him to identify as a Miami young man? To talk with other kids in his class about who he is, so that he doesn't lose that? When I was at the Myaamiaki Conference last year, and I'm not sure who said it. But you had the students on the dais, and a young man that said "I always knew I was Miami. But now I know I'm Myaamia." That hit me so hard. That is the most profound statement I think I've ever heard, I mean from within our people.

I don't want my kids growing up, and my grandkids, just knowing that they come from Miami people. I want them to be a Myaamia person. I want them to grow up knowing who they are. And so when Robert went to school, I thought, I've got to start doing school programs, and let these children know that—we are still here. It's easier for my children, each time you go out and you educate someone to the fact that we are still here, and that yes, we've lost a lot of things. We pushed them to the side for survival, and now we have the chance to remind them that we're here. We never went anywhere. We still are working on these things. So that's why I started doing school programs. And I did that for about 30 years and still do that. So that to make it easier on those generations coming up.

Reprinted from the Aacimotaatiiyankwi Myaamia Community Blog - posted May 30, 2023

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**Katrina Mitten**

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## Impacts of Diaspora on Myaamiaki

**Haley Shea**

Myaamia Research Associate,  
Assistant Professor, Department of  
Educational Psychology, MU

### Introduction

I (Haley) have long wondered about the psychological impacts that living in a diasporic state can have on a group of people, and in particular for Myaamiaki. I have had hunches based on my own experiences and observations within our community regarding specifically the impacts living in a diasporic community might have on a group's shared identity.

However, I went into this research journey with the assumption that a lot has been written on this topic for Native people generally – and that simply isn't the case. There is an interdisciplinary field of diaspora studies, but as far as I can tell, there is relatively little focusing specifically on Native peoples. Therefore, this blog post serves as the beginning stage of what will hopefully be a rewarding research project in the years to come.

I (George) have also long been interested in the impact of living in diaspora on our Myaamia community. As an historian, I've researched some of the key historical eras during which many Myaamiaki were pushed into diaspora, and as an educator I've experienced the impacts of having students come into our programs from across our diaspora.

I've long felt that developing a better understanding of our diaspora will help us deepen our understanding of our past and help us better respond to the educational challenges of our present.

### Diaspora Definition

One might wonder why we even need to define the term diaspora. Well, the term diaspora seems to originate with the mass migration of Jewish people. It has since been expanded and applied to many other groups including Armenian, Japanese, Indian, Polynesian, and Latin American communities among others. This expansion of the term is fairly controversial, with certain communities perceiving others to misappropriate the term for their own gain.

Today, diaspora is colloquially used in reference to any group of people with a unified identity who historically lived in a particular geographical region, but due to any number of circumstances, today live elsewhere. However, this definition is considered by folks in diaspora studies as being too vague and inclusive of any immigrant community without capturing the complexities of people who have been globally dispersed. Therefore, several additional criteria for the diasporic experience have been proposed, including:

- The group has experienced a collective trauma
- The community feels the "diasporic sense" or a sense of disrootedness, nostalgia, alienation, and longing for belonging

- Collective memories of the homeland, people, and/or things left behind

- A strong contemporary community feeling of solidarity and retaining cultural identity and ties

- Idealization of ancestral home with a commitment to maintain and restore it

- Strong ethnic group consciousness

- Empathy for and solidarity with co-ethnic members

Additionally, there is a differentiation amongst the various forces that led to or caused the diaspora including victim/refugee (result of war or expulsion), labor/service (result of pur-

suit of jobs), imperial/colonial (result of political expansion), and trade (result of business enterprises).[1] Only more recently has the term been applied to Native peoples, with a recognition that Native people in the Americas experienced both imperial/colonial and labor/service forces.

Diaspora, then, refers to being uprooted from one's homeland and being forced to create a new "home," which leads to complex psychological outcomes.

### Historical Phenomena that led to our Diaspora

Today, the Miami Tribe has just over 7,000 citizens living in nearly every state of the United States as well as outside the boundaries of the U.S. There is no easy straight line explanation for how this diaspora came into being, but there are a few identifiable historical moments that produced significant portions of the diaspora. First, the 1846 forced Removal fractured the Myaamia population into two with over 320 people removed to the new national reservation in what would become eastern Kansas and

around 150 people allowed to remain behind on family reserves in the Wabash River Valley in northern Indiana (if you want to learn more about this period of forced removal, take a look at Diane Hunter's excellent series of removal commemoration posts on this blog). The second forced removal (1867-1884) from Kansas to Indian Territory (Oklahoma)

fractured the nation further as over a hundred tribal citizens relocated to Indian Territory and dozens of Myaamia people remained behind in Kansas on their reserves. In the decades that followed the second removal, the Miami Nation's shared reservation with the Peoria Nation in Indian Territory was allotted and much of the Miami reserve and allotment lands in all three locations were lost to the nation and its people through a variety of causes. As this land loss accelerated in the early 20th century, many Myaamia people left our homelands in Oklahoma, Kansas, and Indiana in order to find jobs as laborers in order to support their families. The Great Depression and the post-World War II economy were significant push forces that atomized many extended family kin groups and drove nuclear families to travel long distances in order to find economic stability.



*A map highlighting the Myaamia Removal Route from Indiana into Ohio and out to Kansas and Oklahoma that is annotated to mark the progress as of October 30, 1846.*

*Map by Kristina Fox with updated dates for Miami Land by Diane Hunter from George Strack, et al., myaamiaki aancihsaaciki: A Cultural Exploration of the Myaamia Removal Route (Miami, OK: Miami Tribe of Oklahoma, 2011), which was supported by a National Park Service Historic Preservation Grant (#40-09-NA-4047)*



*A Myaamia family who travelled from afar to attend the 2022 National Gathering events in Miami, Oklahoma. Photo by Karen Baldwin.*

### Question Asking about Psychology of Diaspora

As a result of this gap in the literature, we wanted to set forth a series of questions for a few reasons. First, we know that there are people reading this blog who may have more information than we do and can reach out with resources and knowledge. Second, we want to guide our research process with what interests our community the most. These questions will hopefully serve as guideposts for this work. Third, we hope the Myaamia community will feel validated that we are all asking similar questions about this topic. Therefore, we list the questions below (in no particular order) alongside rationales for why we are interested in them. If you have knowledge and/or other questions about this topic, let us know in the comments down below and/or contact us via email.

**Question 1: Which Myaamia families are critical to developing our understanding of our history of diaspora?**

Stories are a large part of passing along historical, cultural, and social knowledge within the Myaamia community. Central to those stories, and generally Myaamia ways of being, are kinship relations and how families have contributed to where and who we are today as a people. This story of diaspora is no different, we recognize that there are likely key figures and family groups within the community who have impacted our current diasporic state.

**Question 2: What does it mean to be a nation who moves and creates a new homeland?**

How did the Miami Nation create new homelands in Wapankiaakamionki 'Marais des Cygnes River Valley' (Eastern Kansas) and Nooŋonke Siipionki 'Neosho River Valley' (Northeastern Oklahoma) following the two forced removals? We think the Myaamia diaspora is slightly unique when compared against the typical immigration-centered models that are more commonly studied in diaspora studies. In our case, the initial diaspora (1846-1884) was produced by the Miami Nation's forced relocation with significant populations of Myaamiaki remaining behind in Indiana and Kansas. This is the inverse of the typical model in which citizens leave their home nation to establish a new residency in a "foreign" location. For our people, the nation and many of its citizens were moved to a place that, at the time of the move, was outside of our homelands. At the same time, those who are in diaspora following the two forced removals are those who stayed in Indiana on our historic homelands and in Kansas on our new homelands (post 1846).[2]

**Question 3: How does our current diasporic state impact Myaamia identity?**

There has been significant psychological research on the impact of immigration on group-level identity. The most common models suggest that there is some "universal" acculturation experience. Acculturation is the plan, method, or process that groups use in reformulating their identity in new cultural contexts. Most commonly, acculturative identity is described in one of four states:

- Assimilation: when the individual drops their original/heritage identity in favor of the identity in their new cultural context.
- Separation: when the individual holds onto

*Continued on page 3C>>*



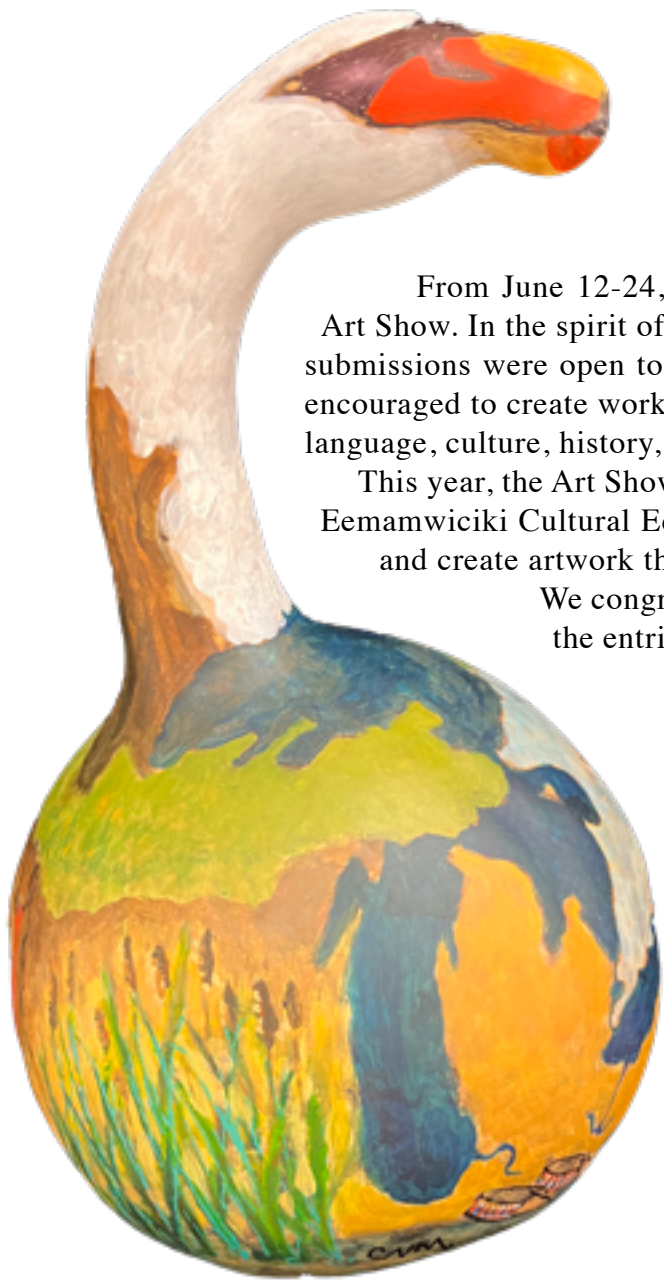
# MHMA Hosts 3rd Eugene Brown Memorial Art Show

**Morgan Lippert** Manager, Myaamia Heritage Museum & Archive

From June 12-24, 2023, the Myaamia Heritage Museum & Archive (MHMA) hosted the Eugene Brown Memorial Art Show. In the spirit of the late elder and cherished artist Eugene Brown, who wanted art and creativity to reach everyone, submissions were open to all Myaamia citizens and their immediate family members regardless of skill levels. Artists were encouraged to create work that reflected their own Myaamia experiences and identities, incorporating any aspect of Myaamia language, culture, history, or heritage.

This year, the Art Show featured a total of 69 art pieces from 32 artists of all ages. The show's theme paralleled this year's Eemamwiciki Cultural Education theme Kiikinaana: Our Homes. We challenged artists to think about the concept of homes and create artwork that reflected their interpretations.

We congratulate this year's winners and thank everyone who entered their artwork. You can find photos of all the entries on the Myaamia Heritage Museum & Archive Facebook page. We look forward to the next show!



Recipients of Best in Show with MHMA Manager Meghan Dorey. Photo by Karen Baldwin.



Dani Tippmann and Donya Williams admiring the exhibit. Photo by Doug Peconge.



MHMA Manager Meghan Dorey and Curator, Morgan Lippert. Photo by Doug Peconge.



Shannera McCoy with her painting. Photo by Doug Peconge.

## Best in Show (Adult)

*Swan Woman Telling the Creation Story*, Catherine Nagy Mowry

**Best in Show (Youth) & Cultural Theme Award**  
*kihcikama*, Josiah Dorey

## People's Choice Award

*Red Bear and the Rising Sun*, Nicolas Cirullo

## Painting & Drawing (Adult)

1st Place: *paapankamwa neehi mahweewa*, Catherine Nagy Mowry

2nd Place: *ciinkwia #1*, Scott Shoemaker

3rd Place: *Back to the Past*, Shannera McCoy

## Photography & Digital Graphics (Adult)

1st Place: *Pride*, Lela Troyer

2nd Place: *myaamia saapiinkwioni*, Lela Troyer

3rd Place: *siipionki—at the river*, Rachel Cirullo

## Mixed Media & Diversified Arts (Adult)

1st Place: *Swan Woman Telling the Creation Story*, Catherine Nagy Mowry

2nd Place: *Cyanoscope*, Sue Fox

3rd Place: *Light/Moderate Spinning Rod*, Kolby Lankford

## Textiles, Regalia, & Clothing (Adult)

1st Place: *mehkweelintamaani*, Kristina Fox

2nd Place: *Liki: Oklahoma Landscape*, Rebecca Walker

3rd Place: *Northern Traditional Dance Bustle*, Kolby Lankford

## Jewelry & Accessories (Adult)

1st Place: *Honoring Necklace & Earrings*, Donya Williams

2nd Place: *Angel Feathers*, Shannera McCoy

3rd Place: *Turquoise Chip Necklace & Earrings*, Sister Edwina Pope

## Customary Cultural Items (Adult)

1st Place: *Miniature Cattail Mat*, Dani Tippmann

2nd Place: *Elm Bark Quiver*, Dani Tippmann

3rd Place: *My Drum*, Sister Edwina Pope

## Sculpture (Adult)

1st Place: *ihkinaahkiwa*, Rebecca Walker

## Performance & Creative Writing (Adult)

1st Place: *niikinki nontoolakoki*, Jonathan Fox

2nd Place: *The Removal*, Shannera McCoy

## Painting & Drawing (Youth)

1st Place: *Myaamia Home*, Avery Scott

2nd Place: *Creator's Gift*, Josephine Cirullo

3rd Place: *Red Bear and the Rising Sun*, Nicolas Cirullo

## Photography & Digital Graphics (Youth)

1st Place: *The 7th Generation*, Josiah Dorey

2nd Place (tie): *Pancake Tortoise*, Jensen Dorey

2nd Place (tie): *Day at the creek with Noohkoma*, Jamison Williams

3rd Place (tie): *Home is where the books are*, Dylan Estes

3rd Place (tie): *Pointe Towards Home*, Dylan Estes

3rd Place (tie): *Four Mile Creek*, Ethan McDonald

Honorable Mention: *Desert Rose*, Jensen Dorey

## Mixed Media & Diversified Arts (Youth)

1st Place: *kihcikama*, Josiah Dorey

2nd Place: *Miami Nation*, Reagan Estes

3rd Place: *Myaamia Colors*, Avery Scott

**Textiles, Regalia, & Clothing (Youth)**

1st Place: *piloohsa mahkisina*, Ruby Malinski

**Jewelry & Accessories (Youth)**

1st Place: *Quill Earrings*, Josephine Cirullo

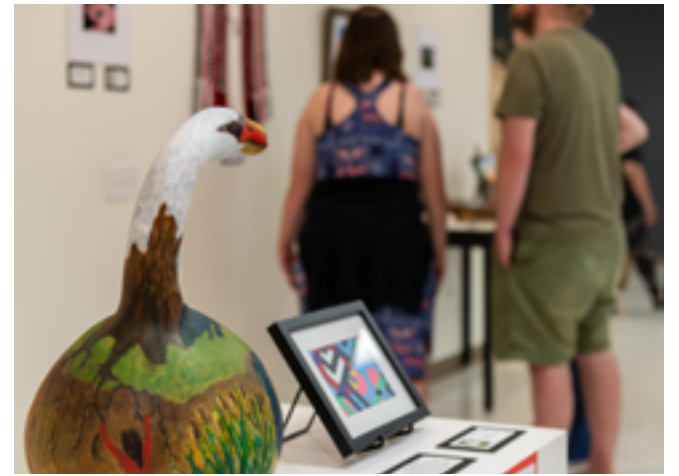
2nd Place: *Wire Wrapped Pendant Beaded Necklace*, Avery Scott

3rd Place: *Bone & Horn choker with abalone button*, Fisher Lankford

**Customary Cultural Items (Youth)**

1st Place: *Siipiwa ahkihkwa (Rivers Drum)*, Josiah Dorey

2nd Place: *Fire Drum*, Jensen Dorey



"Swan Woman Telling the Creation Story," by Catherine Nagy Mowry. Photo by Doug Peconge.

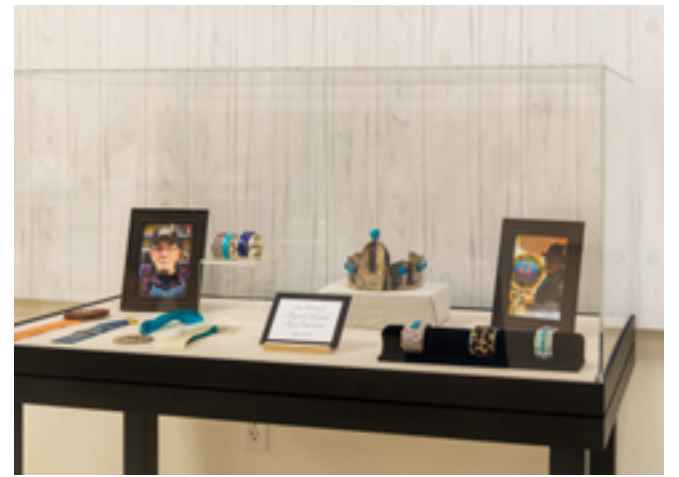


Table of Eugene Brown's work at the exhibit entrance. Photo by Doug Peconge.



The table of awards and prizes. Photo by Doug Peconge.



Fisher Lankford with his work. Photo by Doug Peconge.



Tribal member, Jim Richardville, viewing the exhibit. Photo by Doug Peconge.



## Impacts of Diaspora on Myaamiaki

<<Continued from page 1C

their heritage identity and makes no attempt at interacting with the new cultural group/identity.

Marginalization: when the individual does not identify either with their heritage identity nor with the new cultural group.

Integration: often described as the “ideal” this is when the individual is able to maintain their heritage identity and also learn to actively interact and participate in the new cultural group.[3]

While there may be glimmers of truth or accuracy for some people’s experiences within these sorts of models, the diasporic experience contributes to a wide variety of outcomes and this is hard to account for in a single identity model.[4] Therefore, we want to ask how diaspora has influenced identity for Myaamiaki specifically.

**Question 4: What does it mean to live apart from other community members?**

Myaamiaki have a unique situation in which we were removed from our original homelands, and today live in a state of dispersal. With folks all across the U.S. and even internationally, many of us live apart from our governmental body as well as away from other Myaamiaki. How does this contemporary state of dispersal impact our group dynamic, state of wellbeing, as well as collective and individual identities?

### Conclusion

While we have used the blog as our first

attempt at defining and aligning our research aims for this work, we also hope that readers will connect to this project and share stories with us that help elaborate on the story of diaspora for Myaamiaki. So, if you have any stories or knowledge about how diaspora impacted yourself, your families, or the community as a whole, please reach out and share them with us!

[1] Chapparban, Sajaudeen Nijamodeen. “Religious identity and politics of citizenship in South Asia: A reflection on refugees and migrants in India.” *Development* 63, no. 1 (2020): 52-59. Chapparban does not specifically address where chattel slavery fits into this model, but we believe that most historic chattel slavery, especially in what became the U.S., was driven by colonial/imperial processes.

[2] Neewe to Cameron Shriver for first pointing out to us the potential for understanding this diaspora as a possible inversion of the usual diasporic model.

[3] Berry, John W. “Immigration, acculturation, and adaptation.” *Applied psychology* 46, no. 1 (1997): 5-34.

[4] Bhatia, Sunil, and Anjali Ram. “Theorizing identity in transnational and diaspora cultures: A critical approach to acculturation.” *International journal of intercultural Relations* 33, no. 2 (2009): 140-149.

Reprinted from the Aacimotaatiiyankwi Myaamia Community Blog - posted May 2, 2023

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*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*

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## Toopeeliciki: Highlighting Accomplishments &amp; Honors Bestowed on Miami Citizens!

# Myaamia Citizen and Trainer Don Von Hemel Set to Retire at the End of Oaklawn Meet *In his case, "V" stood for victory.*

## From Oaklawn news release

Don Von Hemel of Hot Springs will retire May 6, final day of the 2022-2023 Oaklawn meeting, drawing the curtain on a 67-year career that saw him rise to legendary status in Nebraska and becoming one of the leading trainers in Oaklawn history.

Von Hemel, 88, was Oaklawn's leading trainer in 1981 and its fifth-winningest trainer of all time with 444 victories through Sunday. Momma Mule, among Von Hemel's final career starters, is entered in Friday's first race at Oaklawn.

Oaklawn and the Arkansas division of the Horsemen's Benevolent and Protective Association will honor Von Hemel in a ceremony following Saturday's seventh race, the "Don Von Hemel Classic." Oaklawn and the HBPA are each donating \$500 in the name of Von Hemel and his wife Roylynn to the Arkansas Race-track Chaplaincy.

Von Hemel served on the Arkansas HBPA board for more than 40 years, executive director Jeanette Milligan said.

"He is very dear to the HBPA," Milligan said. "He wanted to help horsemen. He believed in our benevolence program a lot, and he was very proud of our medical clinic and us helping horsemen and the people that worked for him help pay their medical bills and dental bills. He thought that was very important. Just a very caring person about his fellow horsemen and the people that work on the backside."

Von Hemel's retirement has been brewing for several months. He's continued to scale back his operation in recent years because of advancing age and to care for his wife of 63 years, Roylynn, who has Alzheimer's disease. Von Hemel is down to five horses at Oaklawn, all homebreds for country music star Toby Keith's Dream Walkin Farms. Keith is a longtime Von Hemel client.

"This year I thought was a strong tell, when he wouldn't come out and watch them train and do all that stuff," said Von Hemel's youngest son, trainer Kelly Von Hemel. "I thought that kind of said that he was ready."

Don Von Hemel's numerous career highlights include:

- Ranking 57th in North American history in career victories with 2,568, through Wednesday, according to Equibase, racing's official data gathering organization.

- Winning a record seven consecutive training titles (1970-1976) at Fonner Park in Nebraska.

- Setting single-season records for victories at Fonner Park in 1972 (32) and 1975 (38).

- Winning at least one race at 44 consecutive Oaklawn meetings (1975-2018), among the longest streaks in track history. The streak started with Bold Trap Feb. 15, 1975.

- Capturing 10 training titles (1978, 1981, 1982, 1983, 1987, 1988, 1989, 1990, 1992 and 1994) at Ak-Sar-Ben in Nebraska.

- Winning the 1981 Oaklawn training title. Winning a March 7, 1984, allowance race at Oaklawn with Win Stat, who set a world record for 1 mile and 70 yards (1:38.40).

- Winning the \$100,000 Ak-Sar-Ben Oaks (G3) in 1994 at Ak-Sar-Ben and the \$200,000 Falls City Handicap (G3) in 1995 at Churchill Downs with Mariah's Storm for longtime client Thunderhead Farms (Iowans Bill and Margie Peters). Mariah's Storm overcame a leg fracture as 2-year-old in 1993 – her comeback story inspired the 2005 film, "Dreamer" – to win 10 of 16 career starts and earn \$724,895 before making an even bigger mark in the breeding shed as the dam of 2000 European Horse of the Year Giant's Causeway, later a champion sire in the United States.

- Winning three Oaklawn stakes races, including the \$75,000 Essex Handicap (G3) and \$150,000 Razorback Handicap (G3) in 1997, with No Spend No Glow.

- Winning eight stakes races and almost \$1 million with Smack Smack, a Grade 3 winner and Dream Walkin homebred.

- Being inducted into the Nebraska Horse Racing Hall of Fame in 1991.

"He's a horseman," said Don Von Hemel's oldest son, trainer Donnie K. Von Hemel. "Just grew up around it and could do anything with the horse, ride them, anything. There were several times when I was growing up, we couldn't get a horse to do something. He would just walk over there and they would do whatever it was. There's just a manner around people that develops over time. His mind is just sharp. He doesn't forget horses, doesn't forget when he sees one. Patience, and just truly a horseman."

A native of tiny Manter, Kan., Don Von Hemel cut his teeth under L.O. "Speck" Lane, a well-known local rancher and horseman, before he began training. Von Hemel saddled his first winner in 1956, according to Equibase, and, along with future Hall of Fame trainer Jack Van Berg, eventually became a force on the Nebraska circuit.

"They were very dominant for years and years," Donnie K. Von Hemel said. "Van Berg was leading trainer for a bunch of years in a row (at Ak-Sar-Ben). Dad was the first guy that knocked him off there and then he was leading trainer for several years in a row."

Don Von Hemel won his first race at Oaklawn Feb. 15, 1972, and continued to shift his winter focus to Arkansas throughout the decade. His 444 career victories at Oaklawn include 12 stakes, the last coming in 2012 with Now I Know in the \$50,000 Dixie Belle for 3-year-old fillies. Von Hemel, in partnership, also bred and co-owned Now I Know, a Grade 3 winner who captured 6 of 7 career starts.

In addition to his racing achievements, Von Hemel was instrumental in helping launch the highly successful training careers of sons Donnie K. and Kelly.

"Here in the Midwest, we have the Don Von Hemel training tree," Oaklawn Senior Vice

President Eric Jackson said. "When you look back at all the people he has helped and who are in racing today because of him, including his two sons, we clearly have the Don Von Hemel training tree."

Donnie K. Von Hemel is the 14th-winningest trainer in Oaklawn history (310 victories through Sunday) and a member of the Remington Park Hall of Fame. He has 2,245 career victories overall (No. 87 in North American history), the first coming in 1984, according to Equibase. Kelly Von Hemel has 74 career Oaklawn victories, but he targets Prairie Meadows because of its lucrative Iowa-bred program. A member of the Prairie Meadows Hall of Fame, Von Hemel has 1,572 career victories overall, the first coming in 1985.

Don Von Hemel and his sons would often tag-team horses because of locale. Donnie K., for example, also trained Mariah's Storm. Sure Shot Biscuit earned the bulk of his \$1,025,480 in career earnings for Kelly Von Hemel, but the Iowa-bred star was a 2000 allowance winner at Oaklawn for Don Von Hemel.

"He's a legend, especially for us," said Kelly Von Hemel, who shares Oaklawn's Elocutionist barn with his father. "When I decided to quit college and do this, he immediately sent me out on my own, gave me horses, put them in my name. He pushed us and helped us out as much as he possibly could."

Don Von Hemel and his wife purchased a condominium in Hot Springs in the early 1980s and would live half the year in Arkansas and the other half in Omaha, Neb., home to Ak-Sar-Ben, at the time, among the country's most successful racing venues. After Ak-Sar-Ben closed in 1995, Von Hemel and his wife moved to Hot Springs permanently.

"He's always liked to play cards," Kelly Von Hemel said. "He's been a member of the (Hot Springs) Elks Club for 30, 40 years. He'll stay in Hot Springs. He's not going anywhere as long as mom's here."

Don Von Hemel has two victories at the 2022-2023 Oaklawn meeting. His Oaklawn stable is overseen by longtime assistant Wade Hinzman. Donnie K. Von Hemel said he will inherit his father's handful of remaining runners, adding they could go to Churchill Downs or Prairie Meadows after the Oaklawn meeting ends.



Tribal member Don Von Hemel. Photo courtesy of Coady photography.

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MARRIAGES,  
GRADUATIONS  
& OTHER HONORS  
ANNOUNCEMENTS

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Photo resolution: 300 dpi  
Minimum size: 3" x 3"  
Formats: tif, jpg, pdf, psd

Tribal members and their family members are encouraged to submit detailed text and a color or B&W photo to newspaper staff at:  
[mtonepaper@miamination.com](mailto:mtonepaper@miamination.com)

Learn more about Myaamiaki, Myaamia Culture, and Myaamia History online at [aacimotaatiyankwi.com](http://aacimotaatiyankwi.com)



**Toopeeliciki: Highlighting Accomplishments & Honors Bestowed on Miami Citizens!**

**Recent Graduate, Megan Sekulich receives a 2023 MU President's Distinguished Service Award**



*Megan Sekulich. Photo by Jeff Sabo.*

**From MU Student Life Blog**

The 2023 President's Distinguished Service Award recognizes outstanding students who graduated in December 2022 or January 2023, or are set to graduate in May or August 2023. Their service through campus life, community service, intellectual and cultural leadership or student employment embodies Love and Honor.

Recipients of this year's award come from many different majors. Their impact spans the entire university and the surrounding community. From programming and creating opportunities to advocating for policy change, to creating new knowledge through research, these students have left an indelible mark on Miami.

Recipients were selected from a pool of 50 nominees and were honored at a formal ceremony on April 16, 2023 in Kumler Chapel in Oxford. Each recipient received a medallion to be worn with commencement regalia.

The ceremony featured a performance by the Miami University Men's Glee Club, and the presentation of awards by President Gregory Crawford and University Ambassador Dr. Renate Crawford. Vice President for Student Life Jayne Brownell and Dean of Students Kimberly Moore read a short description of each recipient's accomplishments. A recording of the ceremony is available on YouTube. Nominations for the annual award are submit-

ted by faculty and staff across all Miami campuses as part of the student service leadership award program. The President's Distinguished Service Award program began in 1985.

Megan Sekulich graduated in December 2022 with a Bachelor of Fine Art (BFA) in Studio Art. During her time at Miami, she made remarkable contributions to the Department of Art and to the Myaamia Center. Megan demonstrated her exceptional artistic talents and a willingness to learn by contributing to a poster project for the Myaamia Center that showcased Myaamia aesthetics. She also served as a co-teacher in a course focused on Myaamia aesthetics and culture, mentored students in this course, and created stickers of drawings of culturally significant local fruits and a greeting to be distributed to 6th graders. Megan curated an exhibition in the Art building lobby, highlighting the collaborative work with Art Education, and worked on coordinating and curating the Oxford Community Arts Center exhibition in November 2022.

Megan became involved at Miami before her first semester began and continued on this track for her entire college career. One of her nominator's described Megan as "one of the most thoughtful and reflective students that I have had the pleasure to work with."

Miami University recently honored 18 seniors and recent graduates with the President's Distinguished Service Award. The prestigious award is bestowed upon a small selection of students whose service to Miami and to the surrounding community demonstrate the spirit of being a citizen leader of uncommon quality.

Read more at [www.miamioh.edu/student-life/news/2023/04/pdsa-2023.html](http://www.miamioh.edu/student-life/news/2023/04/pdsa-2023.html)

**Jamison Williams, a Jr. High state powerlifting champion**

**Community Member Submission**

Jamison Williams competed in powerlifting at District, Regional and State levels in the Jr. High 181 pound division. Jamison is a dedicated athlete and student as a seventh grader at Commerce Jr. High in Commerce, Oklahoma. In addition to powerlifting, he also competes in football, baseball, basketball, track and is a honor student.



*Jamison Williams, the son of Jessica Williams and grandson of Secretary-Treasurer Donya Williams and Husband Jamie.*

Within his division, Jamison won first in powerlifting at both district and regional meets which qualified him for the state finals. In powerlifting there are three different lifts; the squat, bench press, and deadlift. Jamison is the 2023 Jr. High, Seventh Grade, State of Oklahoma 181 pound division Champion.

We congratulate Jamison on his accomplishments and honor his exceptional performance as an athlete, student, and community member.

**Gracie Williams Receives Children's literature award**

**Community Member Submission**



*Gracie receives Gold championship medal at Oklahoma State FCCLA convention. Photo by Sharon Gardner.*



*Awards received.*

Congratulations to Tribal member, Gracie Williams, age 14. She won the Oklahoma State FCCLA (Family, Career and Community Leaders of America) Children's literature, STAR event competition April 6th, 2023, in Oklahoma City.

Gracie competed in and won local, district and state competitions in the Children's literature category. The competition consisted

of writing and illustrating a digital children's book. The 2023 book theme was ocean. Gracie presented her book, *Marvin the Messy Manatee*, to the judges, as she would present it to a classroom of children.

Gracie is the daughter of Jeff and Stacy Williams. She is looking forward to competing next year, as a high school student.

**Davis Brothers Graduate Oklahoma High School**

**Community Member Submission**

Miami Tribal Members Carter Earl Davis and Colin Craig Davis graduated from Edmond Santa Fe High School May 12th. They are the sons of Tribal Member Craig Davis and wife Jessica, of Edmond, Oklahoma, the grandsons of Former Miami Nation Chief Judy C. Davis and husband Lonnie, rural Miami, and great-grandsons of the late Tribal Member Edna Lester and husband Lee. Carter and Colin are recent recipients of Miami Nation Scholarships and were two of 12 students (out of 850) to be recognized as "Leaders of the Pack" multi-sport athletes (cross country and track) that lettered all four years in high school. Carter was a member of the Santa Fe Band and Colin was a member of the 2023 First Place State Agricultural



**Colin Davis and Carter Davis**

Mechanics Team and raised a reserve champion hog in FFA. Carter plans to attend the University of Oklahoma and major in aviation and Colin plans to attend Oklahoma State University and major in Ag Business. Both achieved Eagle Scout rank in 2022.

**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

**Seven Myaamia Graduates from Miami University**

We would like to congratulate the following Myaamia, 2023 spring graduates:

pinšiwá 'Logan Patrick' received a degree in physics, Gretchen Spenn received a degree in nutrition, kaakatakilenkwia 'Grace Lankford' received a degree in marketing, Sabrina Stern received a degree in nursing, peepinšihšia 'Abby Strack' received a degree in education, lenipinšihkwa 'Shelby Carter' received a degree in public health, and Jack Scribner received a degree in human capital Management & Leadership.



*LtoR: Logan Patrick, Gretchen Spenn, Grace Lankford, Sabrina Stern, Abby Strack, Shelby Carter, and Jack Scribner. Photo by Karen Baldwin.*

**Toopeeliciki: Highlighting Accomplishments & Honors Bestowed on Miami Citizens!**

## Rear Admiral Kelly Battese, New Chief Pharmacist Officer

Rear Admiral (RDML) Kelly Battese has served in multiple leadership positions throughout his career. His passion for pharmacists leading inside and outside of traditional pharmacy roles has shaped his career and his desire for pharmacy leadership development and mentoring.

RDML Battese currently serves in the Indian Health Service (I.H.S) as the Chief Executive Officer for the Haskell Indian Health Center. He started his career with Indian Health Service (I.H.S) as a clinical pharmacist with the Haskell Indian Health Center in Lawrence, Kansas. His work ethic and leadership skills have transitioned him into several leadership positions within the I.H.S Oklahoma City Area. He moved on to serve as the chief pharmacist of the White Cloud Health Station in White Cloud, Kansas, and assumed the chief executive officer duties for that facility. Looking to further his knowledge and leadership skills he transferred to the Claremore Indian Hospital where he served as the ambulatory care director and later as the hospital's administrative officer. These positions and experiences led him to his current position as Chief Executive Officer.

RDML Battese served on Rapid Deployment Force 4 (RDF4) for fourteen years in a variety of roles eventually leading the team as team commander. His extensive deployment history includes border missions, hurricane responses,

and Remote Area Medical (RAM) missions. Recently he has served as the vice-chair for the National Council of Chief Executive Officers, and currently RDML Battese serves on the National Council of Chief Executive Officers, the I.H.S National Commissioned Corps Awards Board, is faculty for the I.H.S Pharmacy Leadership Training course as well as a member of the I.H.S Health IT Modernization executive committee.

RDML Battese was the recipient of the 2012 Outstanding Senior Pharmacist of the Year Award for the Oklahoma City Area I.H.S. In 2019 he received the Chief Executive Officers Award from the I.H.S Direct Service Tribes Advisory Committee as well as an I.H.S Director's Award. RDML Battese received his Bachelor of Arts in biology from Tabor College, a Masters of Business Administration in health care from Southern Nazarene University and Doctorate of Pharmacy from the University of Kansas.

He has been happily married to Rachel for 19 years and has three children, Alayna, Natalie, and Tanner. He enjoys spending time with family and friends and as much time as possible in the outdoors.



**Kelly Battese**

## waanantakhšinka "Lying quietly"



**Royce Dean Carter**  
March 22, 1952 –  
March 14, 2023

Royce Dean Carter, 70-year-old resident of Grove, Oklahoma, passed away on Tuesday, March 14, 2023.

Royce was born on March 22, 1952, to Doyle and Dolly (Tipton) Carter in Joplin, Missouri. Royce was a very talented artist, working as a silversmith for over 50 years. Royce was a member of the Miami Nation and was very proud of his Native American heritage.

He was preceded in death by his parents, Doyle Carter and Dolly Baughman. He is survived by his brother Larry Carter and wife Robin, his sister Judy Dabbs and husband Wade, his sister Cindy Carter, and several nieces and nephews and close friends.

Memorial services were held at 10:00 am, May 20, 2023, at the Myaami Heritage Cemetery, located at 51908 E. 30 Road, Miami, Oklahoma.

### Mickey David Watson March 25, 1961 – May 30, 2023

Mickey David Watson was born on March 25, 1961 in Elkhart, Kansas to Jack and Wanda (Pollart) Watson. He passed away on May 30, 2023 at his home in Holly, Colorado at the age of 62.

Mickey was named after the great baseball player, Mickey Mantle. Mickey enjoyed riding motorcycles. He loved animals, especially dogs with his favorite breed being Australian Shepherds.

He often kept busy with yard work and caring for his Grandma Pollart's animals, including goats and donkeys. Mickey inherited his Grandpa Pollart's artistic abilities and was gifted at drawing.

In high school, he played football, basketball, and was a member of the marching band and jazz band. He excelled in FFA, attending the Denver Stock Show and taking top honors in welding.

After high school, Mickey worked at a feedlot in Syracuse where he drove a feed truck and helped in the vet department caring for sick animals. He was a truck driver for Z-Best Inc. of Lamar and worked as a welder at Neoplan and Teeter Irrigation. Mickey was later employed at Big R Lamar and was a flagman for highway construction work. He was a proud member of the Miami Indian Tribe of Oklahoma, attending several of their powwows.

Mickey was a devoted Kansas City Chiefs fan.

Mickey is survived by his parents, Jack and Wanda Watson; sisters, Cherie (Matt) Long and Brenda Sickiebower; brothers, Rick (Sam) Watson and Greg (Tara) Watson; 13 nieces and nephews; 22 great nieces and nephews; and many other relatives and a host of friends. He was preceded in death by his paternal grandparents, Ross and Josephine Watson and maternal grandparents, Richard and Berniece Pollart.

## Friends of the Miamis: A Letter to Myaamiaki

### Cam Shriver

Recipient of "Honorary Tribal Member"

It is difficult to say how surprised I was when the General Council awarded me an honorary membership this June. It is even harder to express my gratitude. I know the incredible contributions of other honorary members; they are people who I look up to and continue to learn from. Humbled, I will use the honor to push forward with the work at hand. From my family and me to Myaamiaki: mihši mihši neewe.



Photo by Karen Baldwin.



## CONTACT FOR PUBLIC HEALTH

### Public Health Mission:

Through excellence in public health nursing practice, we will empower communities to support a healthier, safer, and higher quality of life for members and their families.

### Rachel Ramsey, RN

Email: rramsey@miamination.com  
Phone: (918) 541-12175

The mission of the **Community Health Representative (CHR)** is to provide quality outreach health care services and health promotion/disease prevention services to American Indians and Alaska Natives within their communities.

### Kaitlyn Luttrell

Email: kluttrell@miamination.com  
Phone: (918) 541-1300

## 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.



THE MIAMI TRIBE  
OF OKLAHOMA

Learn more online at  
[www.miamination.com/chr-program/](http://www.miamination.com/chr-program/)



## 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)

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

**AATOTANKIKI MYAAMIKI** 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 MYAAMIKI MIAMI NATION NEWS**

<https://www.facebook.com/MYAAMIANEWS>



at  
the



Open 9am - 5pm | 28 N Main, Miami, OK 74354  
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FACEBOOK & INSTAGRAM





# 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. **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. Must have 2.5 GPA. Submit Spring Application Award. Awarded per ac-

ademic year. Student must advise school if full amount should be applied to Fall semester, or if amount should be split between Fall or Spring. Renewable annually. Must submit **Spring Application, due April 1.**

**Renewal Requirements:** Maintain full-time (12 hours) or part-time status (at least six hours). Maintain 2.5 cumulative GPA. Submit **Spring Application** each year.

**CRANE AWARD - DUE APRIL 1 EACH YEAR.**

**Application Eligibility:** Graduate or post-graduate student

**Submit Spring Application each year, due April 1.**

**Award:** \$2000 per academic year (Student must advise school if full amount should be applied to Fall semester, or if amount should be split between Fall or Spring.) Submit Spring Application each year, due April 1.

**NON-TRADITIONAL SCHOLARSHIP - DUE APRIL 1 EACH YEAR.**

**Application Eligibility:** Full-time undergraduate status

2.5 cumulative GPA (high school or college, whichever is most recent). Must be 5 years since completion of last semester of high school or college.

**Submit Spring Application each year, due April 1.**

**Award:** \$2000 per academic year (Student must advise school if full amount should be applied to Fall semester, or if amount should be split between Fall or Spring.) - Non-renewable.

**FRESH START SCHOLARSHIP - DUE APRIL 1 EACH YEAR.**

**Application Eligibility:** Freshman (apply senior year of high school) This scholarship is for a student that does not carry a 2.5 GPA which is a requirement for all other Miami Tribe of Oklahoma scholarships on the Spring application. Must have 2.0-2.4 cumulative GPA. **Submit Spring Application each year, due April 1.**

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

Non-renewable

### Scholarship on the Fall Scholarship Application:

Vocational or Trade School Scholarship -

**DUE OCTOBER 1 EACH YEAR.**

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

**Award:** \$2000 per academic year (Student must advise school if full amount should be applied to Fall semester, or if amount should be split between Fall or Spring.) Renewable annually with Fall Scholarship Application

**Renewal Requirements:** Maintain full-time status. Maintain 2.0 cumulative GPA. Submit Fall Scholarship Application each year, due October 1.

\*All awards are subject to change per the Business Committee.

If you have any questions please contact the Myaamia Education Office. Donya Williams: [dwilliams@miamination.com](mailto:dwilliams@miamination.com), 918-541-2176

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





## Miami University Spends 2023 ‘Focusing’ on Tribal Sovereignty

**Stella Beerman**

Communications Specialist, Myaamia Center

Those who follow Aacimotaatiyankwi, the Myaamia Community blog, may wonder what brought guests like Sterlin Harjo, co-creator of the Hulu series Reservation Dogs, or Rebecca Nagle, host of the podcast This Land, to Miami University’s campus this year.

Each year, Miami University chooses a topic for its Focus Program, a university-wide initiative encouraging the campus community to explore a timely, important topic.

This year, Focus Program coordinators chose to explore the topic of Tribal Sovereignty, because despite the presence of 574 federally recognized tribal nations within U.S. borders, many people living in Ohio have had little interaction with these Tribal Nations or their citizens.

Coordinators hoped this topic would bring new perspectives on contemporary Tribal Nations to Miami University’s campus. Myaamia Center staff worked with various departments, centers, and institutes across campus to host educational programming throughout the 2023 spring semester.

Focus Program guests, in order of appearance, included Sterlin Harjo, writer, director, and producer, Rebecca Nagle, journalist and podcast host, Dr. Gregory Ablavsky, Marion Rice Kirkwood Professor of Law, and Abel Stose, Miami Tribe Chief of Police.

Harjo visited campus on February 8th, to discuss his career as a Seminole/Muscogee writer, director, and producer in the film and media industry. Myaamia Center staff welcomed Harjo to Oxford, OH, and this portion of the Myaamia homelands over lunch before his presentation in the evening.

Around 300 people attended Harjo’s presentation where he discussed how his upbringing in Holdenville, OK, listening to his family’s stories, and enrolling at the University of Oklahoma inspired him to tell his community’s stories to a broader audience. These situations, combined with patience and hard work, would lead him to create the pieces of work he is known for today.

On March 8th, Rebecca Nagle, citizen of the Cherokee Nation, journalist, activist, and podcast host, visited campus to present “Tribal Sovereignty 101,” where she discussed how U.S. policy impacts the rights of tribes and how those rights impact tribal citizens.

Nagle grew up in Joplin, MO, which may be familiar to many readers, as it’s less than 40 miles from the Miami Tribe’s headquarters in Miami, OK. Much of her career as a journalist has focused on Native American representation and tribal sovereignty. Her presentation discussed tribal sovereignty, its importance, and the reasons many U.S. citizens may be uninformed about tribal sovereignty today. Nagle’s lecture is available to watch online at [www.alumlc.org/miamioh/26162](http://www.alumlc.org/miamioh/26162)

Dr. Gregory Ablavsky, the Marion Rice Kirkwood Professor of Law and a Professor of History at Stanford University, presented “The Past, Present, and Future of Native Sovereignty in Federal Law” on March 27th. Ablavsky discussed legal decisions impacting tribal sov-

eignty throughout history as well as the current state of tribal sovereignty in the U.S.

Much of Ablavsky’s work focuses on American legal history, with a concentration on issues of sovereignty, territory, and property in the early American West. Ablavsky’s lecture is available to watch online at [www.alumlc.org/miamioh/27427](http://www.alumlc.org/miamioh/27427)

In April, Miami Tribe Police Chief Abel Stose visited Miami University’s Oxford and Hamilton campuses. Police Chief Stose was able to stop by the Myaamia Center for a visit with our staff, after hosting a virtual lecture on the history of the Miami Tribe and the challenges his department currently faces regarding sovereignty and overlapping jurisdictions.

Myaamia Center staff and Focus Program coordinators are grateful to each of these guests for taking the time to visit campus and share their experiences and perspectives with Miami University’s campus. For those interested in learning more about tribal sovereignty or these presentations, visit the Myaamia community blog at [www.aacimotaatiyankwi.org](http://www.aacimotaatiyankwi.org)



*Sterlin Harjo with the Myaamia Center staff on Miami University’s campus. Photo by Karren Baldwin.*



*Rebecca Nagle presents at Miami University on March 8, 2023. Photo by Caroline Mason, Miami University*



*Sterlin Harjo presents at Miami University on February 8, 2023. Photo by Scott Kissel, Miami University*

## Miami Nation Chief of Police visits Miami University

Staff Article

Miami Nation Chief of Police Abel Stose, was asked by Miami University to take part in several lectures concerning tribal sovereignty and how it relates to the criminal justice system.

The lectures were sponsored by the Menard Family Center for Democracy and Miami University’s Department of Justice and Community Studies. Stose gave a brief history of the tribe using a presentation created by Joshua Sutterfield, the Eemamwiciki Education Director. Stose then spoke about the variety of challenges faced by police officers in northeast Oklahoma. In addition to the presentations, Stose took the time to visit the Miami University and Oxford City police departments.



*Above: Miami university classroom visit. Chief of Police, Abel Stose with Myaamia Center Staff at Miami University. Photo by John Forren, political science chair and associate at Miami University.*



kiiloona  
myaamiaki  
‘we are Miami’

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

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



FOLLOW THE MYAAMIA CENTER  
ON FACEBOOK AND INSTAGRAM



# Wrapping Up The 50th Anniversary

**Stella Beerman**

Communications Specialist, Myaamia Center

Throughout 2022, the Miami Tribe celebrated the 50th anniversary of our community's relationship with Miami University here in Oxford, Ohio. As we move into 2023, we wanted to reflect on the events, activities, and materials produced over the course of the year. If you haven't read part one of Wrapping up the 50th Anniversary, we recommend checking it out to read all about the events on campus and in Miami, Oklahoma.

In this post, we'll be focusing on four exhibits across Oxford and two publications published by Miami University meant to educate the local and campus community on the relationship.

## Exhibits

In September 2022, Myaamia Heritage student, Megan Sekulich, worked with Myaamia Center affiliate, Dr. Stephanie Danker, to curate neepwaantiinki: learning through imagery in Miami University's Art Building. This exhibit explored how imagery is used to share knowledge with both the university and Myaamia communities. The exhibit featured various logos, patterns, and art forms used by the Myaamia Center and the Tribe and explored how culture influenced those design choices. To learn more about Dr. Stephanie Danker's work with the Myaamia Center on educating through imagery, read Bringing Myaamia Art to the Classroom.

The following month, in October, wee-

aakiteeheyankwi neepwaantiyankwi: Celebrating 50 Years of Learning from Each Other, opened at the Oxford Community Arts Center in uptown Oxford. This exhibit, curated by the Myaamia Center and the Myaamia Heritage Museum and Archive, featured photography, contemporary art, and an exploration of the relationship between the Miami Tribe and Miami University. The exhibit featured work from Myaamia Center staff, Miami University staff, Myaamia Heritage students and alumni, members of the Business Committee, and many other community members.

During "Celebrating Miami: Tribe and University Week," a special week of events to highlight and celebrate our unique relationship with the university, two receptions were held on campus that encouraged people to visit two different exhibits.

The first exhibit, Since Time Immemorial... The Place of the Miamis, co-curated by the Myaamia Center and co-hosted by the Walter Havinghurst Special Collections in

King Library, explores the history of the Miami Tribe and our relationship with our homelands. A special neewe 'thank you' to the Myaamia

Center's education outreach specialist, Andy Sawyer for his hard work putting this exhibit together. During the reception, Jarrid Baldwin from the Myaamia Center shared one of the oldest stories about Myaamionki 'Myaamia lands' with the audience by telling "The Coming Out Story" in both English and Myaamiaataweenki.

Later that same week, the Miami University Art Museum held a reception and awards ceremony for its student response exhibit Interconnected: Land, Identity, Community. This exhibit encouraged students to creatively respond to Miami's 2022-2023 Focus Theme: Tribal Sovereignty. Interconnected was developed by both the Art Museum and the Myaamia Center. Four Myaamia Heritage students, Lela Troyer, Megan Sekulich, Eva Fox, and Kayla Becker submitted pieces exploring identity. You can read more about their artwork here.

Since the opening of the exhibit, visitors were encouraged to vote for their favorite works in the gallery. Kayla Becker, a sophomore Myaamia Heritage student placed third for her work niila myaamia - I am myaamia. During the reception, the Art Museum unveiled a land acknowledgment panel to be hung in the museum, publicly emphasizing the Art Museum's commitment to its relationship with the Miami Tribe through community-curated exhibits and programming.

## Publications

Before the anniversary year kicked off, Margo Kissel from Miami University's newsroom wrote The Two Miami's, a deep-dive into the history of the 50-year relationship between the Miami Tribe and Miami University. The publication details the growth, changes, and outcomes of the relationship. This publication was the cover story of the Fall/Winter 2021 edition of The Miamian, a Miami University magazine. The cover artwork of the magazine features work by Julie Olds, cultural resource officer for the Miami Tribe. Graphic via Miami University Alumni Association.

Finally, throughout 2022, a three-part series about the Myaamia people was published by Miami University with input from the Myaamia Center. wiikiami: home, myaamionki: the places of the Miami, and aahkohkeelintiiyankwi: we care for each other tell the story of the Myaamia people through our homes, places, and community.

As this year of celebration comes to a close, we hope you enjoyed reflecting on these events as much as we did. Celebrating this milestone was important to both the Miami Tribe and Miami University communities and we can't wait to see what the next 50 years have in store for us.

Reprinted from the Aacimotaatiiyankwi Myaamia Community Blog - posted Mar. 28, 2023



Jarrid Baldwin tells "The Coming Out Story" at "Since Time Immemorial... The Place of the Miamis" reception. Photo by Nick Kneer, Miami University.



Chief Doug Lankford shakes hands with Jack Green, chief curator of the Art Museum, during the unveiling of the land acknowledgment. Photo by Scott Kissell, Miami University.



Left to right: Chief Doug Lankford, secretary-treasurer Donya Williams, dean of University Libraries Jerome Conley, first council-person Tera Hatley, and second chief Dustin Olds pose for a photo at the reception. Photo by Nick Kneer, Miami University.



From the opening of "neepwaantiinki: learning through imagery" in the Miami University Art Building. Photo by Jonathan Fox.



Kara Strass, Megan Sekulich, Dr. Stephanie Danker, and Billy Simms at the opening reception. Photo by Jonathan Fox.



A black and red wool blanket showing two turtle designs hangs on the wall next to a graphic detailing the different aspects of the Myaamia Heritage Logo. Photos by Karen Baldwin.



A framed black and white photo shows a woman with a beaded mask on, the beads on the mask forming a red hand. The red beaded hand is the only color in the photo. Photo by Karen Baldwin.



Julie Olds, Miami Tribe cultural resource officer, observes Kayla Becker's award-winning submission, "niila myaamia - I am myaamia," a spear dancing stick threaded with over 11,000 beads. Photos by Scott Kissell, Miami University.

## Enrolling In the Miami Tribe of Oklahoma

Find the enrollment application at [miamination.com](http://miamination.com), under the "Enrollment" tab. For assistance, contact Tera Hatley at [thatley@miamination.com](mailto:thatley@miamination.com) or by phone at 918-541-1324.



# Myaamia Heritage Program: 2022/23 School Year Wrap Up

**Stella Beerman**

Communications Specialist, Myaamia Center

It's a bit quieter at Miami University and Oxford this week, as most of Miami University's students have left campus for summer break. As the staff here at the Myaamia Center transition into neepinwiki 'summer' and prepare for summer programs, we wanted to reflect on this past academic year.

This past weekend, on May 13, we hosted our final event on campus for the semester, a graduation celebration. We gathered outside the Myaamia Center with the 7 Myaamia Heritage Program graduates and their guests, to celebrate their accomplishments at Miami University and the Myaamia Heritage Program. Each graduate was presented with several gifts to celebrate and commemorate their time in the Myaamia Heritage Program at Miami University.

These gifts included a t-shirt designed by Julie Olds, Cultural Resource Officer, which is only available to Myaamia graduates of Miami University, as well as a wooden pakitahaakani 'lacrosse stick', made by Doug Peconge, Community Programming Manager for the Cultural Resources Extension Office. Finally, each student was presented with a graduation stole to wear with their graduation garb during the commencement ceremony. This stole is made by Karen Baldwin., Special Projects Manager at the Cultural Resource Office, and includes hand-sewn ribbonwork and metal buttons. Each stole is embroidered with the Myaamia Heritage Logo and several Myaamia phrases.

During their senior year, each Heritage Program student works on a research project, which prompts them to use the knowledge gained from the program as well as their major or minor, to give back to the Myaamia community. In April, these students presented projects on healthcare, computer science, education, law, nutrition, and My-

aamia clothing to Myaamia Center staff and fellow Myaamia Heritage Program students. If you don't have a chance to chat with these graduates about their research, you can check out the Myaamia Center's Facebook and Twitter accounts to learn more about each project.

Throughout the spring, the Myaamia Center hosted a number of workshops and cultural experiences for Myaamia Heritage Program students. Karen Baldwin. led two workshops, teaching students how to make ribbonwork and ribbon skirts for stomp dance.

Jared Nally, the Myaamia Center's Aanchtaakia Graduate Fellow, led a finger-weaving workshop where he shared knowledge about Myaamia weaving practices. Other events included the annual pancake breakfast to enjoy fresh Maple syrup collected and processed by Myaamia staff and students on Miami University's campus, as well as a day to make buckeye necklaces to take a break from studying during the week of final exams.

In the Myaamia Heritage course, students spent the year learning Myaamiaa-taweenki 'Myaamia language' with Jarrid Baldwin, the Myaamia language coordinator. Student's not only learned the language but explored Myaamia culture and how it influences our language. Students participated in several in-class immersion sessions throughout the semester to prepare for the final oral exam.

Many students will be joining us in nooшонке siipionki 'Miami, OK' and kiihkayonki 'Fort Wayne, IN' this summer as counselors for the summer youth programs. While our seniors are saying šaaye 'see you later' to Miami University, we look forward to seeing them at community events in the future.

As the end of another busy school year winds down, we're sad to see our students leave Oxford but looking forward to welcoming them back in the Fall!

**Reprinted from the Aacimotaatiiyankwi Myaamia Community Blog - posted Mar. 28, 2023**



*Annual pancake and waffle breakfast with iihkisaminki 'maple syrup' processed by Myaamiaki in Oxford, OH. Photos by Stella Beerman.*



*Logan Patrick, Gretchen Spenn, Grace Lankford, Sabrina Stern, Abby Strack, Shelby Carter, and Jack Scribner stand outside the Myaamia Center on campus. Photo by Karen Baldwin.*



*A group of Myaamia Heritage students and local myaamiaki show off their work after making ribbon skirts with Karen Baldwin. Photo by Karen Baldwin., Cultural Resource Office*



*Myaamia Heritage students and Myaamia Center staff show off finger-weaving projects they made with Jared Nally. Photo by Stella Beerman, Myaamia Center*

# Myaamia Center and Miami University's IT Services Receive 2023 CIO 100 Award for Contributions to National Breath of Life Technology

**Stella Beerman**

Communications Specialist, Myaamia Center

Myaamia Center and Miami University's IT Services Receive 2023 CIO 100 Award for Contributions to National Breath of Life Technology

We're pleased to share that the Myaamia Center, the institutional home of National Breath of Life, with support from Miami University's IT Services, has received a national CIO 100 Award for its innovative use of technology to deliver the National Breath of Life: Capacity Building for Community Language Archivists Apprenticeship Program.

The National CIO 100 Awards celebrates 100 organizations and the teams within them using IT in innovative ways, either by creating competitive advantage, optimizing organizational processes, enabling growth, or improving relationships with customers.

While the CIO 100 Awards focus on business technology, National Breath of Life (BoL) is being recognized for its innovations in language revitalization. Therefore, National BoL is a unique recipient of this award as a non-profit program.

National BoL offers stages of training to support participant communities in building their language archives and incorporating that knowledge into community programming at their own pace. Web-based and software technology have been useful tools for this training since the creation of the organization.

At the center of this work is the Indigenous Languages Digital Archive (ILDA) software suite. The development of the ILDA software suite is a primary way that National BoL supports communities engaged in archives-based language revitalization work. Most recently, this technology has been applied to the Community Language Archivists Apprenticeship Program to train apprentices in archives development while building capacity within their own communities.

The growing number of communities engaging in archives-based language revitalization continues to shape development, new approaches, and a growing platform of tools to support their unique needs. National BoL training programs utilize creative solutions to directly respond to the needs of those who are responsible for building and maintaining community-curated language archives.

Beginning in 2012 with a vision and support from the National Endowment for the Humanities, ILDA was initially designed by community language teachers and tribal linguists to support the Miami Tribe of Oklahoma's archives-based language revitalization work. After years of testing and refinement, the Myaamia team created a platform uniquely suited to support archives-based efforts.

Beginning in 2019, the Myaamia Center, with support from the Miami Tribe of Oklahoma, began beta testing ILDA with other languages that had significantly different grammatical structures to test its viability for general use in language revitalization contexts. The long-term goal was to improve the software to support other languages and then offer ILDA as part of the new National BoL training model.

Dirk Tepe, director of Application Architecture and Operations at Mi-

ami University, assisted in further developing ILDA by utilizing practices already established by Miami University's IT Services to support the software.

The software development team is composed of master's students from the Miami University College of Engineering and Computing who work as graduate assistants in the Myaamia Center under the supervision of Dr. Doug Troy, coordinator of Application Development at the Myaamia Center. The outcome was a new and improved version of ILDA that could be more easily shared and maintained using industry standards.

Today, ILDA is being disseminated to tribes across the country to support their work. National BoL is proud to be sharing this tool with other communities through our organization and training programs.

In 2021, National BoL, with support from the Andrew W. Mellon Foundation and the National Endowment for the Humanities, pursued continued software development and the launch of the Community Language Archivists Apprenticeship Program to support archival development and capacity building to participating tribal communities. The development team has also been working under these grants to update the National BoL website to include distance learning tools and resources to support apprenticeship and other NBoL participants.

The development team responsible for developing and maintaining this innovative technology, including the Indigenous Languages Digital Archive software suite, includes:

**Dr. Doug Troy**, coordinator of Application Development, Myaamia Center

**Jerome Viles**, National Breath of Life Archives Development Trainor

**Dirk Tepe**, Director of Application Architecture and Operations, Miami University IT Services

Myaamia Center graduate student developers:

**Xianli Sun, Amlaan Shakeel, Alex Stahl, Chris Anderson, Zachary Haitz, Chitraketu Pandey, Shova Thapa, Sampada Bhujel, Bishal Baaniya, Aayog Koirala**

ILDA is copyrighted and managed by the Miami Tribe of Oklahoma through the Myaamia Center at Miami University. The Miami Tribe understands the need for communities to maintain control of their archival contents and data derived from working with language archives. In order to ensure this, the Miami Tribe has preserved important data sovereignty protocols in the ILDA user license and privacy policy.

The long-term stability and ongoing maintenance of ILDA are maintained within the context of the Miami Tribe's own language revitalization efforts, now 30 years old, and within the supporting 50-year relationship between the Miami Tribe and Miami University.

National Breath of Life is committed to supporting communities that rely on archival materials to drive their language revitalization efforts. We look forward to receiving this award at the CIO 100 Symposium and Awards in August.

**Reprinted from the National Breath of Life Blog - originally posted June 7, 2023**



*Dr. Doug Troy, Dr. Gabriela Perez Baez, and a graduate student Chitraketu Pandey checked out National Breath of Life technology at a workshop in 2019. Photo by Karen Baldwin.*



*Jerome Viles teaches Tate Morillo about ILDA during a visit to the yak tityu tityu yak tilhini Northern Chumash Tribe in May 2023. Photo by Kristen Morio, Miami University.*



*Participants at the 2019 National Breath of Life workshop hosted at Miami University. Photo by Karen Baldwin.*



*Dirk Tepe, director of Application Architecture and Operations at Miami University, assisted in further developing ILDA by utilizing practices already established by Miami University's IT Services to support the software.*

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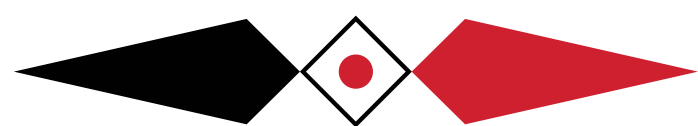
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VISIT THE NATIONAL BREATH OF LIFE BLOG AT [WWW.NBOLBLOG.ORG](http://WWW.NBOLBLOG.ORG)

FOR MORE INFORMATION ABOUT THE MYAAMIA CENTER VISIT [WWW.MIAMIOH.EDU/MYAAMIA-CENTER](http://WWW.MIAMIOH.EDU/MYAAMIA-CENTER)



## Why should I join the *Myaamia Heritage Program* at Miami University?

They offer full tuition waiver for Myaamia students to attend Miami University.

Would I get to take a series of courses to learn more Myaamia history, language and culture?

Yes! Are you interested?

For more info, visit  
[www.miamioh.edu/miami-tribe-relations](http://www.miamioh.edu/miami-tribe-relations) | 

You can also contact Kara Strass at [strasskl@miamioh.edu](mailto:strasskl@miamioh.edu)

**169**  
**Myaamia**  
**students**  
**have**  
**enrolled**  
**at Miami**  
**University**  
**since 1996.**

*Will the next  
one be you?*

Learn more at  
[www.miamioh.edu/miami-tribe-relations](http://www.miamioh.edu/miami-tribe-relations)

## ***Interested in learning myaaamiataweenki?***

aya!

Check out the resources  
below to get started!

***Myaamia Language Lessons***, on the Memrise language app, includes 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!

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

Hello!

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



# Miami Tribe of Oklahoma Develops Community Oriented Education Portal

**Stella Beerman**

Communications Specialist, Myaamia Center

The Miami Tribe of Oklahoma's Eemawiciki Educational team is launching a new online community-oriented educational resource called Šaapohkaayoni, which is the Myaamia term for 'portal'.

The Miami Tribe's Community Symbol is used on the portal. Designed by Julie Olds, Cultural Resource Officer

The site is still early in its development but has significant potential for connecting the Myaamia community. Šaapohkaayoni has two main functions. The public-facing homepage hosts a Google-enhanced search engine, returning results from the Miami Tribe's numerous web-based resources. Behind a login, those with accounts on the website have access to culturally-based educational courses on culture, language, history, art, and more.

While private user accounts on Šaapohkaayoni are primarily for the Myaamia community, everyone is encouraged to use its search engine as a source of tribally produced information. The search engine scans numerous pages either produced or previously vetted by the Miami Tribe, to ensure all the information is accurate and culturally informed.

The Eemawiciki Educational team, a collaborative group of tribal educators and pro-

gram directors from the Miami Tribe's Cultural Resources Office and the Myaamia Center, has largely overseen the development of Šaapohkaayoni.

In recent years, the team noticed increased community interest in topics like language, culture, and history. As a small team, responding to individual queries could be time-consuming and inefficient, the new portal is intended to fill this need.

Using data from the Myaamia Center's Assessment and Evaluation office, the Eemawiciki Educational team determined what topics and courses should be made available through the portal, giving community members access to information whenever they may want it.

Behind the login, there are currently two types of courses available on the portal. The first is self-paced, guided language courses where participants are led through a series of lessons and activities. The second is 'grabbag' courses, where participants can interact with information most interesting to them, with no expectation to complete the entire course.

Kristina Fox, the Myaamia Center's education coordinator, manages the portal and its ongoing development. Fox works closely with the Eemawiciki Educational team and the programming team to ensure the educational value of the content posted to the portal.

"We really wanted it to be something that could be accessed from anywhere," Fox said. "We've been looking at all these ways to get educational content to family homes and this is a way of doing that, especially for those who can't attend events in person."

Šaapohkaayoni not only allows the community to easily access Myaamia resources and information but has the potential to further connect a community living in diaspora. As a community of over 7000 living across and outside of the United States, it's crucial to find new, innovative ways to connect with one another as a community. Through courses and activities on Šaapohkaayoni, the Myaamia community will have the opportunity to connect with one another on a regular basis.

Fox explained how the COVID-19 pandemic encouraged the Miami Tribe to expand online resources and learning opportunities.

In January 2021, with travel advisories in full effect, the Miami Tribe hosted its first virtual Winter Gathering event. Over 80 people logged in for the virtual storytelling session.

"There was just such an overwhelmingly positive response to being able to join without traveling," Fox said.

Most of the Miami Tribe's cultural workshops and events are held in two



*A screengrab from a virtual gathering in 2021, allowing community members in Oklahoma to participate in classes in Oxford, Ohio. Photo courtesy of Jonathan Fox, Myaamia Center.*

locations; Miami, Oklahoma, or Fort Wayne, Indiana, but only a small portion of the community lives in or near these places. Even with pandemic-era travel restrictions in the past, traveling can still be time-consuming and expensive, especially for larger families.

"Šaapohkaayoni lets us meet people where they are at and give them a chance to bring this knowledge into the home," Fox said. "The more accessible we make this information, the stronger our community is going to be."

While the Tribe has been using online learning management systems for a number of years, developing Šaapohkaayoni was a natural next step for the community which needed something that could address the Miami Tribe's unique needs.

Unlike other websites or online-learning tools, Šaapohkaayoni is a Myaamia-specific space. The site was built using Myaamia aesthetics and includes Myaamia imagery.

"It will greet you with your Myaamia name," Fox said. "That just doesn't happen anywhere else."

Aside from feeling like a Myaamia space, the educational portal has set in place industry standards for data security, so the community can be assured it's secure.

Most importantly, Šaapohkaayoni can expand and change to meet the community's needs over time. The educational portal is managed by the Tribe and can therefore be modified as needed, Fox said.

Behind the scenes, the Myaamia Center's programming team is responsible for software development and maintenance of the site. This team is comprised of master's students from Miami University's College of Engineering and Computing, who work as graduate assistants in the Myaamia Center under the supervision of Dr. Doug Troy, coordinator of Application Development.

If you have questions about using this resource please contact Kristina Fox, Myaamia Education Coordinator at markskm@miamioh.edu.

Learn more about the Miami Tribe's Cultural Resources Office at miamination.com.

**Reprinted from the National Breath of Life Blog - originally posted June 7, 2023**



*"We really wanted it to be something that could be accessed from anywhere,"*

*Fox said. "We've been looking at all these ways to get educational content to family homes and this is a way of doing that, especially for those who can't attend events in person." – Kristina Fox*

*Kristina Fox, Myaamia Center Education Coordinator. Photo by Jeff Sabo, Miami University*

## SAVE THE DATE

**Myaamia Community Winter Gathering**  
Friday, Jan. 26

**Tribal Citizen and family member events**  
Saturday, Jan. 27  
Gourd Dancing begins at 3, Supper at 6, Stomp and Social Dances at 7.

Miami Nation Council Building, Miami, OK





sign up for:

**šaapohkaayoni**  
a myaamia portal



Easily search Myaamia resources in one convenient location

Create an account to access educational and cultural courses anywhere with internet access

Visit [myaamiaportal.com](http://myaamiaportal.com) to sign up!

## Picking Up the Threads

Jared Nally

It's spring in Myaamionki, and sap is flowing, making it easier to peel the bark from wiikapimiši 'basswood', oonseentia 'tulip poplar', and ašahšikopa 'slippery elm' trees. This time is a reminder of the ecological relationships associated with Myaamia textiles. The inner bark of these trees provides early-season fibers for Great Lakes community weavers, while other herbaceous plants are harvested for fibers in the late summer/fall. These include ahsapa 'dogbane,' leniši 'milkweed', and aašoošiwia 'nettle.' [1]

It's a weaver's relationship to these plants — and others like those used for dyes — that capture my interest in ecology and conservation here at Miami University. The revitalization of Myaamia textiles includes technical, cultural, and ecological perspectives. Many of which start with a basic element of weaving — thread.

Fiber is the foundation of thread. Unspun fibers have their uses — for example, lashing wiikiaami poles — but fibers are often spun or rolled into thread to add strength. The process of turning plants into fiber and finally to thread can be surprisingly complex. My work is just starting to explore some of the ecological relationships used to physically, ethically, and culturally harvest materials. Harvested materials then need to be processed to separate inner fibers from woody plant material, a process that can span weeks. From there, fibers are rolled or spun into thread. This can take as long or even longer than the time spent weaving. [2]

Thread has a lot of meaning to me and to Myaamia people. Our community often uses thread as a metaphor. Each winter, we pick up the thread to tell aalhssoohkaana 'winter stories', and at the end of the season, we place the thread back down. As Myaamia people, we also tend to the threads that connect us through shared culture and relationships. Our community web strengthens as each of us picks up these cultural threads. My work as a Myaamia weaver also started — both literally and metaphorically — by picking up a thread.

My process of learning to weave Myaamia fiber bags has focused on looking at and spending time with bags in museums. These objects are one way our ancestors are able to bridge generational gaps in practice. The threads follow the weaver's hand and embed the story of how they were worked, the decisions and intentions of the weaver, and creative solutions to design problems. Because of the stories the objects and their makers can tell us, pieces like the Pecong Bag serve as important teachers in our community.

From these teachers, I've learned to twine

my yarn away from me when weaving and that the final twist in my thread should be clockwise (s-twist). There are countless other lessons these bags have taught me and will teach me as I continue to pick up the threads of Myaamia weaving. Join me over the summer as I weave a corn-hulling bag and document the process.

[1] In addition to plant fibers, several animal fibers were used including bison, possum, and skunk hair.

[2] The term "weaving" is being used in the colloquial term for making textiles. Many Myaamia textiles used techniques other than weaving, such as twining or plaiting.

Reprinted from the blog at [aacimotaatiyankwi.com](http://aacimotaatiyankwi.com)



Processed basswood gifted to Jared Nally. Photo by Jonathan M. Fox



A tulip poplar branch with a section of bark and wood fiber pulled back. Photo by Jonathan M. Fox



Twine bag created by Jared Nally. Photo by Jonathan M. Fox

## Meet the Apprentices: Jamie Biesanz

Stella Beerman

Communications Specialist, Myaamia Center

When National Breath of Life started its apprenticeship program, the Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians language team offered Jamie Biesanz the apprenticeship position on its team.



Photo Courtesy of Jamie Biesanz.

Jamie, a member of the Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians, descended from the Hanis Coos people, has been involved with the Tribe's language program for about three years.

They were studying linguistics at Portland State University when they first learned about "endangered" languages. When Jamie looked into their own community's language use, they were surprised to find it wasn't actively being used.

"It's a hard feeling to describe," Jamie said. "It's like we don't have something that we're supposed to have."

Jamie explained feeling a sense of loss, like a piece of their personal and cultural identity was missing and they wanted to do something about it.

"It's not like I learned the languages were dormant and suddenly made it my life's mission to bring them back," Jamie said. "I didn't even know we [the Tribe] had a language program at that point, but it was something that was always in the back of my mind."

After getting their bachelor's degree from Portland State, Jamie spent some time working as an English teacher in South Korea before moving back to the U.S.

After moving back, Jamie found a personal interest in learning their heritage language and stumbled upon the community's language program while looking for resources.

"Once I felt this drive to learn the language, I started to think about what makes a language living," Jamie said. "I wanted to make sure I had a community to use this with, so I was really excited to learn about the language program and people involved with it."

In 2020, Jamie became one of the first members of the Tribe's language committee and began forming deeper relationships with the Tribal linguists in the community.

This new involvement with the language program gave Jamie a deeper understanding of the work within the Tribe's language program. Engaging with this work meant a lot to Jamie as they wanted to learn the language and ensure the rest of the community could use it, too.

"There's a lot of wheels spinning at the same time," Jamie said. "Being a confederated tribe means the community has multiple distinct languages and we have to find the people and content to teach the community these distinct languages."

Language revitalization efforts as a confederated tribe are unique from other communities engaged in this work. The language team is researching multiple distinct languages with each language requiring its own classes and teachers for the community.

They hope that through this apprentice work, they will gain enough confidence in their own language use to eventually teach community classes.

"As we start to expand our language program I'd love to get involved with teaching language again," Jamie said.

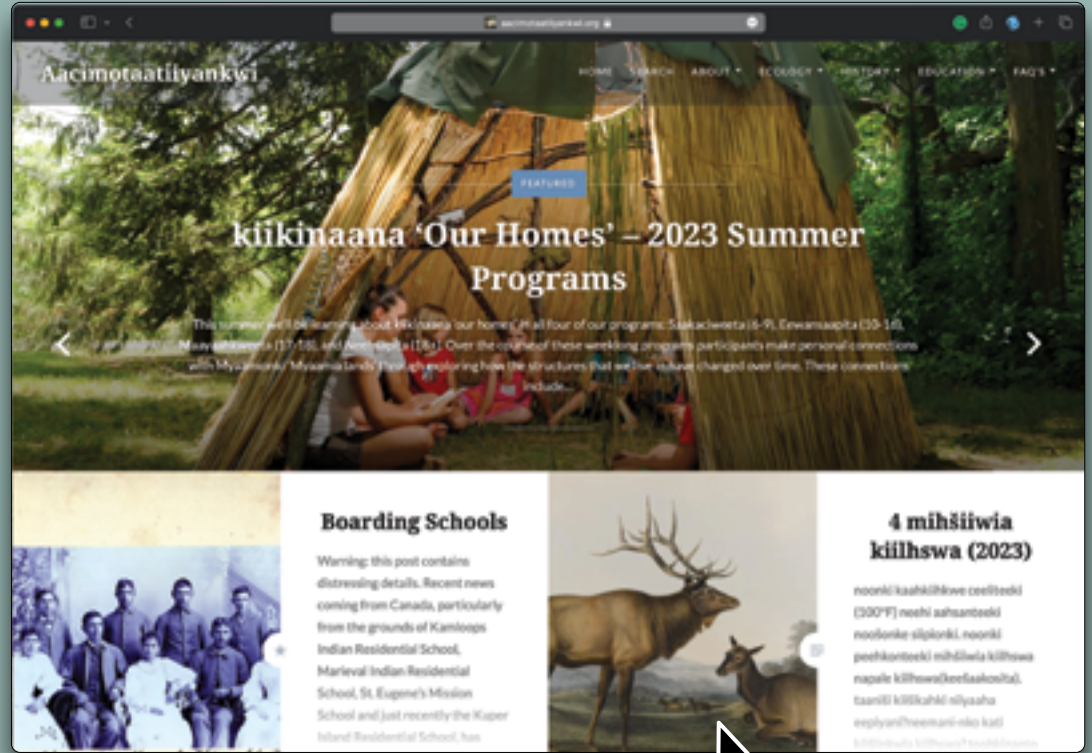
As an apprentice, Jamie is able to engage with exciting archival language research every day. Working under community mentors, Jamie mainly transcribes notes and builds up the community's language database.

The Tribe's team hopes this work will provide more language content to be used throughout the community and encourage people to engage in language classes and programming.

Keep an eye on future blog posts to learn more about the language teams engaging with National Breath of Life.



Want to learn more about the Myaamia Culture?



Check out our online resources at [aacimotaatiiyankwi.com](http://aacimotaatiiyankwi.com)

SUBSCRIBE TO THE MYAAMIA CENTER NEWSLETTER AT [www.miamioh.edu/myaamia-center](http://www.miamioh.edu/myaamia-center)



### About the Myaamia Center

#### Vision

The Myaamia Nation will be strengthened through the revitalization of our distinct ways of knowing, speaking, and being.

#### Mission

The Center, a Miami Tribe of Oklahoma initiative located within an academic setting, serves the needs of the Myaamia people, Miami University, and partner communities through research, education, and outreach that promote Myaamia language, culture, knowledge, and values.

#### The Myaamia Center has two main purposes:

To conduct in-depth research to assist tribal educational initiatives aimed at the preservation of language and culture. This research is used to create a wide range of educational models and materials for community language and cultural programs.

To expose undergraduate and graduate students at Miami University to tribal efforts in language and cultural revitalization. Student experiences are gained through a wide range of activities, including visits to Oklahoma, direct involvement in research initiatives, class visitations by Center staff, and access to Miami Tribe language and cultural resources.

The Myaamia Center is directly supported by the Miami Tribe of Oklahoma and Miami University. Anyone committed to helping perpetuate Miami language and culture for future generations is welcome to participate. Contact our office to get involved.

#### Miami Tribe and Miami University

Over the years, a thriving and mutually enriching relationship has developed between the Miami Tribe of Oklahoma and Miami University. Each activity, project, class, and visit is one piece of a much broader, continuously developing relationship.



### EXPAND YOUR VOCABULARY

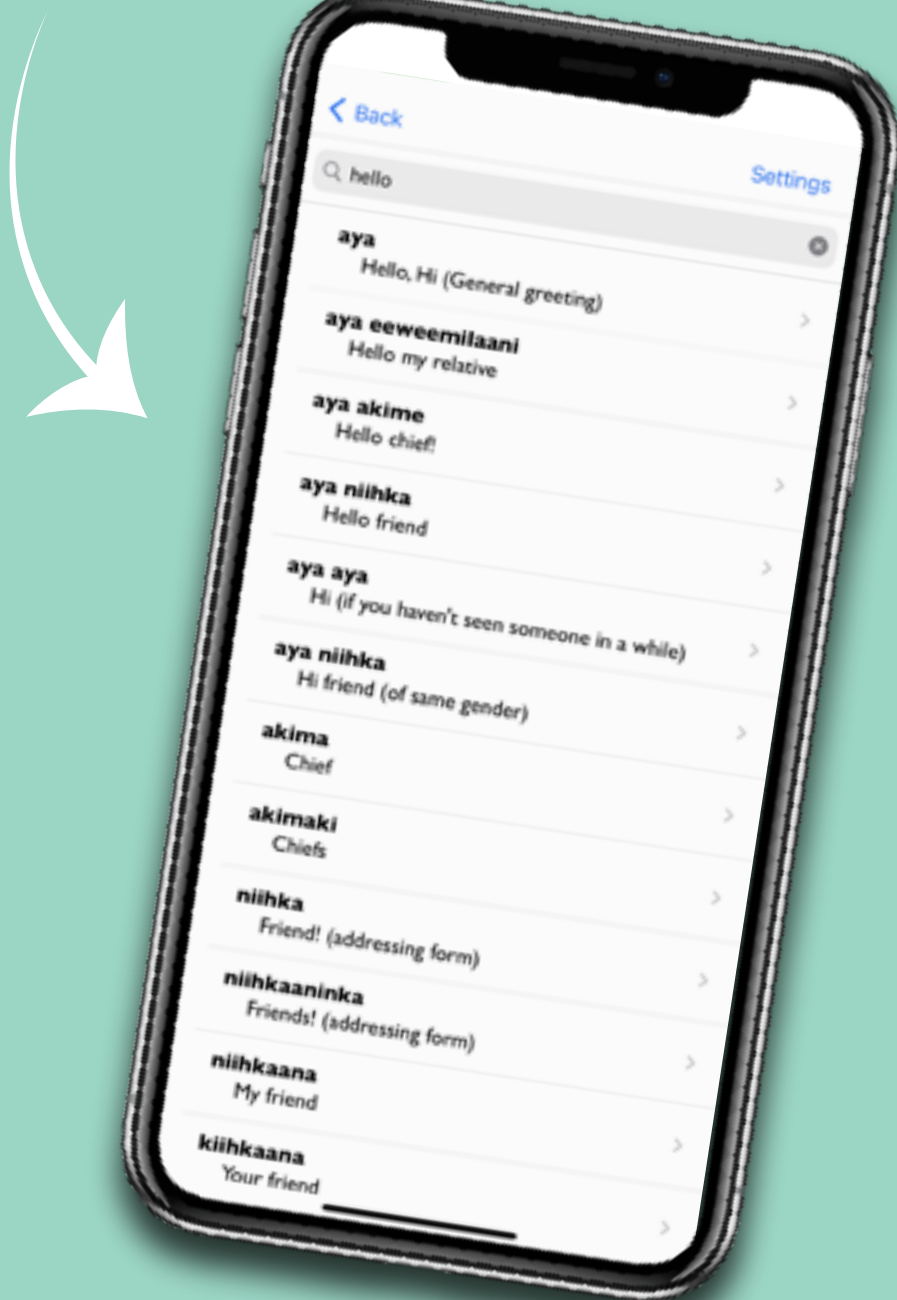
Download the Myaamiaataweenki Dictionary!



ILDA Dictionary

Over 2,000 definitions

Audio pronunciations







## kiikinaana ‘Our Homes’ – 2023 Summer Programs

**George Ironstrack**  
Myaamia Education  
Coordinator

This summer we learned about kiikinaana ‘our homes’ in all four of our programs: Saakaciweeta (6-9), Eewansaapita (10-16), Maayaahkweeta (17-18), and Neehsapita (18+). Over the course of the weeklong programs participants made personal connections with Myaamionki ‘Myaamia lands’ through exploring how the structures that we live in have changed over time. These connections include history and ecology, but also focus on our contemporary lives we live today. One of the most important goals of the weeklong programs was that participants recognize, or strengthen their recognition, that all the places that we live today are kiikinaana, our Myaamia homes. Our homes today are the places where our language and culture are passed on to the next generation; it is in our homes that we share the precious stories of our people’s experiences over time.

The week began with looking at the way in which our ancestors organized a minooteeni ‘village’ prior to the era of forced removals. Participants learn the names and uses of all the varied structures used in a Myaamia village and explore the lifeways that tied the community together. In the middle of the week, we looked at how these collective practices were fractured through the decades of removal and al-



2011 Eewansaapita participants in a wiikiaami in Fort Wayne, IN. Photo by Andrew Strack.



Siipiihkwa Awiiki ‘Jane Drake House’ in Miami, OK. Photo by Jonathan M. Fox.

lotment. Near the end of the week, participants returned to exploring our present lives as Myaamiaki and the ways in which the Miami Tribe preserves and protects kiikinaana ‘our homes.’ The group also dedicated time to talking about how Myaamia families, no matter where we live, create a Myaamia environment within their homes through the use of language and the practice of living culture.

One of the highlights of the week in Nooŋonke Siipionki ‘Miami, Oklahoma’ was visiting Siipiihkwa Awiiki ‘Jane Drake’s House,’ which is a wiikiaami eehi kiihkaapiišamenki ašiihkiwi ‘allotment house’ that sits within the Miami Tribe’s reservation. The stories of Siipiihkwa “Jane Drake” and her family are a powerful example of struggle and continuance for all Myaamiaki. Her house is a home away from home for many Myaamiaki who travel to Miami, Oklahoma for tribal events. It is also the site of large community gatherings where the Myaamia language and culture are shared by the whole community. Siipiihkwa Awiiki stands as a wonderful example of a complex past and the important work of collective rebuilding and renewal. It remains a fitting center point to any discussion of kiikinaana ‘our homes.’

Adapted from the blog aacimotaatiiyankwi, May 23, 2023.

## 2023 SummerFest Fun: Rides, Games, Backpacks – Oh My!

**Joshua Sutterfield**  
Cultural Education Director

The SummerFest, held on August 12th, was a fantastic time. Around 100 community members came out for a day of fun, riding rides, playing games, and eating hamburgers made with Tribal beef. We also enjoyed two magic shows, a face painter and a balloon artist. The prize table was once again very popular, and the kids and parents alike left with some fun goodies. We enjoyed absolutely beautiful weather with cloud cover and a cool breeze most of the day as we celebrated the end of Summer and our Tribal youth. We are happy to report that we gave away over 100 backpacks stuffed full of school supplies.

Mihši-neewe (big thanks) to all our staff and all the Tribal members that made this event a huge success!

Be sure to mark your calendar for next year, August 10, 2024!



A beautiful day celebrating SummerFest at the Drake House. Staff photos.

Wondering what to say in myaamiaataweenki?  
Now you can learn with the Memrise app!

Get started today!



## Little Sprouts & New Beginnings

**Dani Tippmann**

Community Food Program Director, Cultural Resource Extension Office

This spring, the Cultural Resource Extension Office (CREO) has started the beginnings of a potentially good harvest this fall. In December of 2022, the “sunroom” attached to the house at the Cultural Resource Extension Office was filled, or should I say completely stuffed and overflowing with wood. This wood had been cut from pallets and stored in the greenhouse for easy access to the fireplace. After removing all the pallet wood from the sunroom, we added metal shelving to grow plants. The CREO staff scoured the barn on site and found many supplies for starting seeds. There were bags of potting soil, bags of topsoil, red solo cups with drainage holes already in the bottoms, flat trays, seedling trays, and tray covers. Everything was coming together for our new garden plans.

We purchased some seeds, but some were also given to us. Local people interested in food production have given us heirloom, open-pollinated, and some hybrid seeds. Some seeds were obtained at the Seed Swap and Beaver Roast that the CREO hosted in April 2023. The Merry Lea Environmental Center in Goshen, Indiana, allowed us to take cuttings to raise black currant, red currant, blackberries, and even some hazelnut trees. We purchased far fewer seeds and plants than anticipated because of the gen-

erosity of others.

Now we are in the process of preparing the soil for the coming growing season. Soon the garden area will be tilled and prepped with heavy mulch to support the new plants and suppress the weeds simultaneously. The process is to till the ground, lay cardboard on the ground, and finally layer mulch and wood chips over the top of the cardboard. This process will help to keep most of the weeds from germinating, and it will help to keep the vegetable roots moist, so less watering will be needed. The wood chips were donated by a local electric provider, Northeastern REMC, delivering the mulch to help keep the weeds in check.

Some garden vegetables that will be grown are tomatoes, cabbage, potatoes, watermelon cucumbers, peppers, beets, carrots, onions, peas, corn, beans, and squash. We will also establish perennial beds for plants like asparagus, horseradish, and rhubarb. Some of the spices we will ensure to include in the gardens are basil, chive, mint, dill, and others. There will also be a space for berry bushes. Hopefully, there will be enough to share, considering we are all learning, and this is our first year. We have already had a failure with some of our seedlings because we found out how hot the sunroom can be when the windows are not left open for air-flow on sunny, warm days. Some of the baby seedlings couldn't take the heat. Oops! Then we frown, start new seeds and try again.

The CREO staff is preparing a simple way to add vegetables to our community's tables. Having fresh and flavorful vegetables on our home tables is one way to improve our health, one meal at a time. Learning in the garden can also provide exercise to help us keep or get into shape. Growing your own garden is an investment in your physical health as well as your financial health. As the cost of fresh vegetables keeps going up, we can supplement our grocery purchases with fresh garden produce. Because of all the good that our gardens can produce, it is said that “having a garden is like having a second income that no taxes are taken out of.”

If the seeds, the rain, and the sunshine cooperate, the CREO staff looks forward to a very productive and abundant harvest this year.



A view of the little sprouts as they grow in the sun room. Staff photo.

## peekitahamaanki 'we play lacrosse'

**Joshua Sutterfield**

Cultural Education Director

On the first day of cecaahkwa kiilhswa 'Sandhill Crane Moon' (this year it was Saturday April 22nd) over thirty Myaamiaki came together to celebrate the changing of the seasons by playing the first peekitahaminkiki 'lacrosse' game of the year. During the transitional period of meeloohkamiki 'Spring' after the frogs have sung in the thunder, we pick up our pakitahaakana 'lacrosse sticks' and enjoy the coming of neepinwiki 'Summer'. The game was played with our wooden Myaamia sticks and saw two goals scored from one of our younger players, 7-year-old Russell Alsbaum. After the game we gathered in the Council House and enjoyed a BBQ and potluck. Tribal members brought delicious desserts and side dishes and the Natural Resources Department provided smoked brisket from the Tribe's beef supply and the new smokehouse located at the Tribe's new processing facility. We are already looking forward to next year's event.



Above: Tribal members gather for a photo of on the lacrosse field in Miami, OK, on Saturday, April 22.

Left: A group of lacrosse players prepare for the game. Two goals scored by Russell Alsbaum, featured center. Staff photos.

# CHANGE IN THE WEATHER?

## EVENT DATES CAN CHANGE.

*Remember to check [www.miamination.com](http://www.miamination.com) before traveling for an event to get the most up to date information.*



# CULTURAL CORNER

## aalimiihtooko: *You Cook It!*

### Common Milkweed - leninši

Ingredients

- 2 quarts Milkweed leaves
- 1/2 lb. Pork (optional), cubed
- 1 medium onion, dice
- salt & pepper to taste



Small leninši 'milkweed' plants in spring.


1. Harvest milkweed while it is still a young stalk in late Spring. Harvest the top 4-6 leaves.
2. Rinse in cold water and set aside.
3. Cube pork and fry. Adding onions after 2-3 minutes and fry all until done in a small amount of olive oil.
4. While pork is cooking, boil milkweed in boiling water, using enough water to cover greens. Simmer for approximately 5 minutes.
5. Remove milkweed from heat and drain.
6. Combine milkweed greens and pork and onions with more water.
7. Cook down until water has evaporated or until leaves are done, adding more water if needed. Do not overcook the greens.
8. Season with salt and pepper. Serve warm.

Recipe by: Mildred Walker

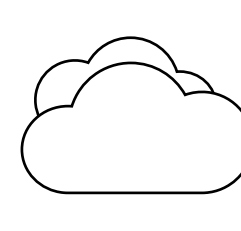
## taaniši kiišikahki: *What is the weather?*

Color in the weather report for the weather at your house today.

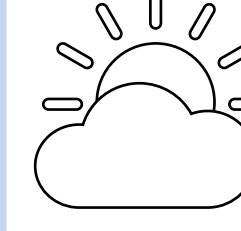
taaniši kiišikahki  
What's the weather?



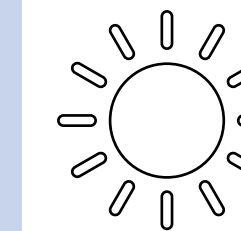
piitilaanwi



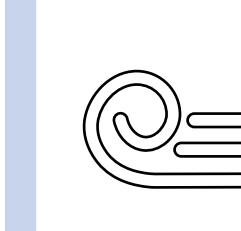
aalahkwatwi



tikawi  
aalahkwahki



aahsanteewi



eelaamhsenki

- it is cloudy 'aalahkwahki'
- it is windy 'eelaamhsenki'
- it is sunny 'aahsanteeki'
- it is partly cloudy 'tikawi aalahkwahki'
- it rains 'peetilaanki'
- it rains for a long time 'šEEPilaanki'
- it is hot weather 'ceeliteeki'
- it is foggy 'eewanki'
- it is cold weather 'neepanki'
- it is good weather, it's a nice day 'peecki kiišikahki'
- it is humid/it is damp 'toopalanki'
- it rained this morning 'noonki šayiiPaawe peetilaanki'

Using myaamiataweenki from the word bank above, describe the weather today.

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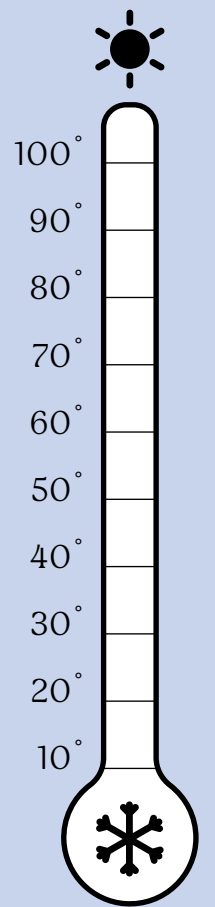
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ciiliteewi-nko  
Is it hot weather?



nipanwi-nko  
Is it cold weather?

šiiPilaanwi-nko  
did it rain for a long time?

Minutes



## Where are we in the myaamia kiilhswaakani ‘lunar calendar’?



**mihšiiwia kiilhswa** – August 18th - September 16th, 2023

This month is named for the Eastern American Elk, which are now extinct.

Male mihšiiwia ‘Eastern Elk’ would bugle loudly to attract females and scare away other males.

Along with habitat loss, hunting of Eastern American Elk caused their extinction by early settlers.



**šaašaaakayolia kiilhswa** – September 17th - October 15th, 2023

This month is the first of the transitional period teekwaakiki ‘fall’.

It is named for the human-lit fires used for land management and maintenance.

These fires helped make healthy habitats for plants and animals by removing debris from the forest and praries.



**kiiyolia kiilhswa** – October 16th - November 15th, 2023

This is the second month named for the fires lit at this time.

These fires helped the larger trees in the forest.

Fires during this month burned bigger than the ones in šaašaaakayolia kiilhswa as plant debris is drier.



**ayaapeensa kiilhswa** – November 15th - December 13th, 2023

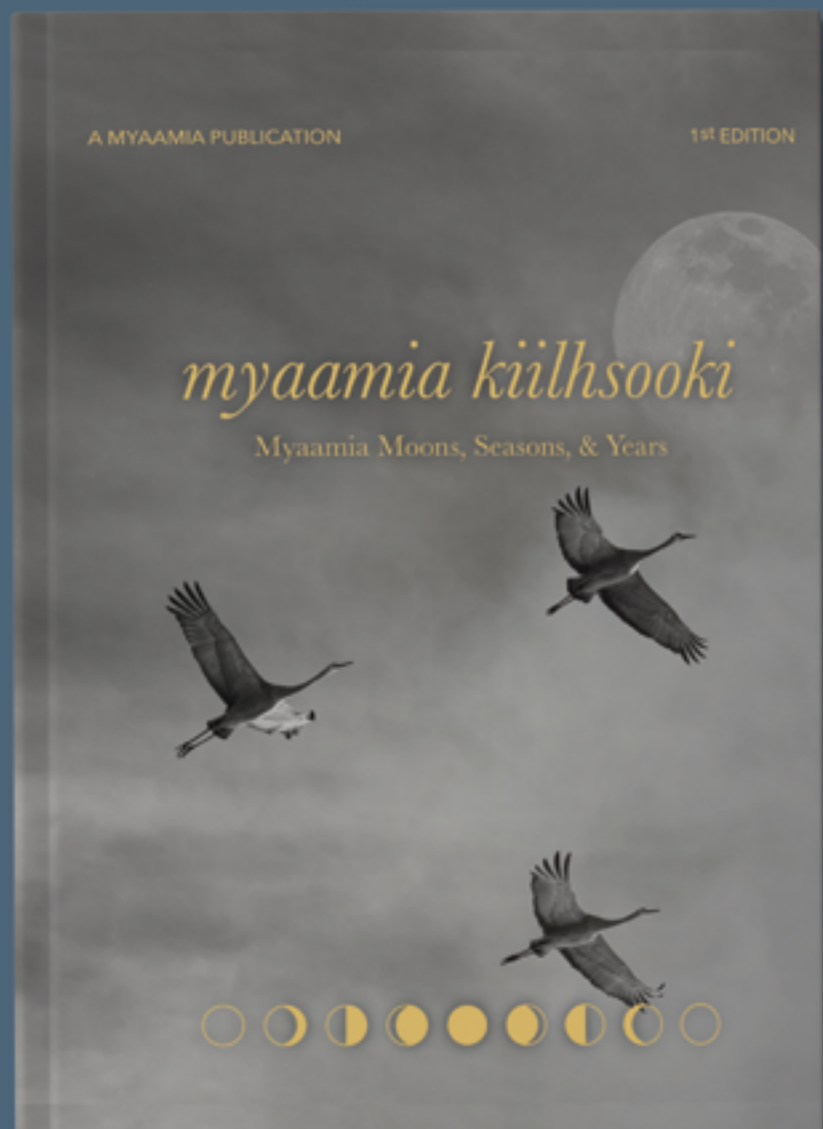
This month is named for the moohswa ‘White-Tailed Deer’.

The younger males often lose their antlers during this month.

The breeding cycle for moohswa starts at this time.

*Keep an eye  
out for a new  
book next  
year!*

A MYAAMIA  
PUBLICATION





## kihkeelintamani-nko 'Did you know?'

In the myaamia calendar, there are some month names present that no longer have an ecological connection. Mihšiiwia kiilhsua 'Elk Moon' was named for the mating bugle of the Eastern Elk, which is now extinct. However, these moon names remain due to their historical significance to myaamiaki.

Observed changes in migration patterns may one day cause months and their associated ecological changes to be misaligned. As the environment continues to change, our community will come together to decide how those changes will affect the future calendar.



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"

niiwi "four"

eenihiwiaani "I win"

anehiwihsiwaani

"I didn't win"

eenihiweeyani "You win"

eenihiweeyankwi

"We win"

## 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 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 game, if they choose.

### 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!*

maamawi aalimiihtoowaaci

*They cook together.*



## natawaapantamooko: *You Look For It!*

Find and circle the differences between the two images.

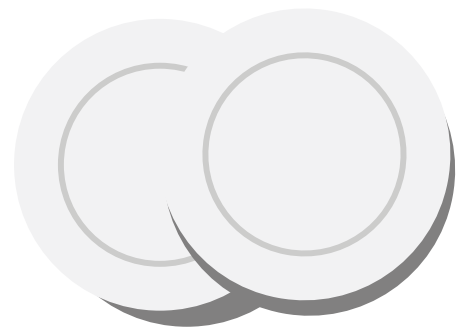
wiintaakani  
*book*

aayaacimwaakani  
*phone*

paahpahaakana  
*keys*

kiilhswaakani  
*calendar*

alaakana  
*dishes*





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

|   |   |   |   |   |   |   |   |   |   |   |   |   |   |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| y | m | i | h | k | i | n | t | a | a | k | a | n | i |
| i | k | a | a | y | a | w | k | h | a | p | a | k | o |
| n | w | i | w | a | a | p | i | m | o | t | a | y | i |
| a | i | m | i | i | t | n | k | o | t | e | e | w | i |
| k | i | i | e | k | n | n | a | m | k | i | a | i | h |
| a | k | n | m | m | i | e | o | i | a | c | k | i | a |
| a | i | o | p | i | t | n | a | h | n | i | n | a | i |
| h | a | o | p | a | e | y | a | i | y | k | p | t | a |
| a | a | t | w | i | i | n | t | a | a | k | a | n | i |
| p | m | e | a | a | i | k | n | p | n | w | a | e | h |
| h | i | e | m | n | i | i | w | m | i | a | a | i | i |
| a | h | n | a | i | p | a | i | o | i | e | a | n | a |
| a | e | i | k | a | w | a | p | w | a | a | h | t | y |
| p | i | n | a | a | k | e | e | w | m | i | c | a | a |

- Find the words:**
- apahkwaya*
  - minooteeni*
  - apinayi*
  - wiintaakani*
  - mihkintaakani*
  - waapimotayi*
  - kiikinaana*
  - koteewi*
  - paahpahaakani*
  - wiikiami*
  - aacimweekani*

*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/5483973>

**myaamiaataweelo: You Speak Miami!**

Practice speaking myaamiaataweenki *the Miami language* with a friend using the skit below:

**Person 1:** aya eeweemilaani, taanonci pyaanyani?  
*"Hello my relative, where are you coming from?"*

**Person 2:** aya, nipwaantiikaaninkonci pyaayaani.  
*"Hello, I am coming from school."*

**P1:** keetwi neepawaamilenki noonki kaahkiikhkwe?  
*"What did you learn today?"*

**P2:** neepwaani kiikinaana.  
*"I learned about our homes."*

**P1:** taaniši ayaayani?  
*"Where are you going?"*

**P2:** niikinkiši iyaayaani.  
*"I am going to my house."*

**P1:** naapiši niila. maacaani noonki.  
*"Me too. I am going home."*

**P2:** iihia, neeyolaani kati  
*"Okay, see you later!"*

**P1:** nipwaahkaalo!  
*"Take care!"*





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

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

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

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

If you have not received your free copy of the following resources, please select and return.

- Neepinwiki & Peepoonki: Summer & Winter Coloring Book
- kaloolitiitaawi: Myaamia Phrase Book: Greetings
- kaloolitiitaawi: Myaamia Phrase Book: Going to School
- myaamiaki iši meetohseeniwiciki: How the Miami People Live, Miami University 2008 Exhibit Book and DVD
- peepankišaapiikahkia eehkwaatamenki: Myaamia Ribbonwork
- meehkweelimenciki: A Handbook on Preservation For Myaamia Families
- Myaamiaki aancihsaaciki: A Cultural Exploration of the Myaamia Removal Route
- myaamia kiilhswaakani: Myaamia Lunar Calendar
- myaamia neehi peewaalia aacimoona neehi aalhssohkaana: Myaamia and Peoria Narratives and Winter Stories
- ašihkiwi 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

|   |  |  |  |
|---|--|--|--|
| <p><b>Jan</b></p> <p>27-28: Oklahoma Winter Gathering</p>   | <p><b>Feb</b></p> <p>10-11: Online Winter Gathering &amp; Storytelling</p> <p>18: Myaamia New Year - noošonke siipionki</p> <p>25: Myaamia New Year - kiihkayonki</p>                                | <p><b>Mar</b></p> <p>11: Language Day - noošonke siipionki</p>   | <p><b>Apr</b></p> <p>15: Seed Swap &amp; Birding - kiihkayonki</p> <p>22: pakitahantaawi neehi wihsinitaawi! Let's play lacrosse and eat! - noošonke siipionki</p> |
| <p><b>May</b></p> <p>20: Gardening Day: Planting - noošonke siipionki</p>                           | <p><b>Jun</b></p> <p>3: Spring Gathering - kiihkayonki</p> <p>12-16: Eemamwiciki Summer Programs - noošonke siipionki</p> <p>22-24: National Gathering &amp; Annual Meeting - noošonke siipionki</p> | <p><b>Jul</b></p> <p>17-21: Eemamwiciki Summer Programs - kiihkayonki</p> <p>21: Summer Celebration kiihkayonki</p> <p>15: Gardening Day: Harvest - noošonke siipionki</p> | <p><b>Aug</b></p> <p>12: SummerFest - noošonke siipionki</p>   |
| <p><b>Sep</b></p> <p>16: Games Day - noošonke siipionki</p> <p>16: Fall Gathering - kiihkayonki</p> | <p><b>Oct</b></p> <p>TBA: Fall Gathering - noošonke siipionki</p> <p>21: Monster Mash &amp; Seed Swap - kiihkayonki</p>  | <p><b>Nov</b></p> <p>18: An Evening At MHMA - noošonke siipionki</p>   | <p><b>Dec</b></p> <p>16: Storytelling Practice - noošonke siipionki</p>  |



For noošonke siipionki 'Oklahoma' events, RSVP to Joshua Sutterfield at (918) 325-0107 or jsutterfield@miamination.com.  
For kiihkayonki 'Indiana' events, RSVP to Claudia Hedeem at (918) 325-8810 or achedeen@miamination.com.