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This year's Annual National Gathering will be on June 29th, 2024

aatotankiki myaamiaki

MIAMI NATION NEWS is published by the Sovereign Miami Tribe of Oklahoma for our enrolled citizens. This publication is printed in Stigler, Oklahoma by **Stigler Printing**. Publication design and layout is done in-house by the Miami Nation Cultural Resources Office staff.

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.

Special articles or publication of community information, including births, deaths, marriages, family news, anniversaries, etc., are welcomed and encouraged.

MYAAMIA PUBLICATIONS Miami Nation Cultural Resources Office

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Submission Requirements:

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

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

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 or MTONNewspaper@miamination.com.

MIAMI NATION ELECTED OFFICIALS

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

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MYAAMIA CITIZENS STAY CONNECTED VIA INTERNET

Miami Nation Website,
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 or by phone at **918-541-1300**.

TRIBAL MEMBER ADDRESS UPDATES:

Please ensure your mailing address is up-to-date by contacting Tera Hatley at thatley@miamination.com or **918-541-1300**.



aacimwita akima: *The Chief's Report*

Akima Eecipoonkwia
Chief Douglas Lankford



Aya, Aya! Greetings to all my relatives from your Tribal headquarters in nooŝonke siipionki myaamionki – our lands along the Neosho River - in the city of Miami, named after our Nation, within the Miami-Peoria Reservation, in Ottawa County, Oklahoma. (To learn the history behind these locations, see the article on page 7B.) Nip-waahkaako – I wish you well, and hope this message finds you safe and in a good way.

In late January, we enjoyed our annual Winter Gathering event with the largest crowd we have ever had. Our Council House was packed for the dances on Saturday, with many Tribal citizens in the crowd. We were honored to have guests from Miami University, including several Tribal students. We also enjoyed having guests from the Eiteljorg Museum, Indiana State Museum, Illinois State Museum, The Nature Conservancy, and several universities and other working partners from the homeland region. Despite rain on Saturday morning, January 27, we held the ribbon cutting event for our new Myaamia National Archives. The 2,092 square foot building, located directly behind our Tribal headquarters building in Miami, includes a 929 square-foot storm and fire-safe archive designed to keep our cultural and governmental collections secure. The project was made possible with funding through an Indian Community Development Block Grant (ICDBG.)

The transition time of meeloohkamiki 'spring' is very near. As we prepare this newspaper edition, the katakakookaki 'Leopard Frogs,' (the first to wake in spring in our area), have already started singing, and soon ciinkwia akookaki 'spring peepers' will sing. With our warm temperatures, I expect ciinkwia 'thunder' to arrive very soon, and then it is time for my favorite thing – to get out our game sticks! I hope those of you within driving distance will mark your calendars to join us for the first game of the season here in Oklahoma on April 20. The first game up in our northern homeland is set for June 1 at peehkakhionki (our Indiana land located on Fritz Road in Fort Wayne.) Be sure to check the Tribal website, www.miamination.com, and our Facebook community page at MYAAMIAMI Miami Tribe of Oklahoma (you must be a page/group member to access this page) for details and updates on these events.

The arrival of meeloohkamiki also triggers planning for the 2024 National Gathering Week events, set to begin on Tuesday, June 25 (see the draft schedule of events on page 7A) The annual General Council meeting of the Miami Tribe of Oklahoma is set for Saturday, June 29 beginning at 9 a.m. in our Nations Council House in Miami, OK. We work to plan the National Gathering Week events to provide all Myaamia citizens the opportunity to enjoy time together as a family, playing our games, dancing, learning more about our arts, culture, and history, and of course, attending the General Council meeting.

The transition of the Prairie Sun Casino building, located across the street from Tribal headquarters to the new Prairie Sun Events Center will be complete in early April 2024. The 7,200 square foot space includes a full-service kitchen and will be used for Tribal events, conferences, and public events such as weddings, and reunions (see on page 6A).

Work is underway renovating our dance are-

na at our Pow Wow Grounds in Miami, OK. The area surrounding the grass arena is covered in white compaction rock to support vehicle access to the lacrosse field located just west of the arena. The project includes the removal of the rock and the cement circle around the dance arena, restoration, and hydro-seeding of topsoil throughout, new lighting, and improved parking on the north side of the game field. Cars will no longer be allowed to park in the grassed area to keep everyone safe. Work should be complete in time for the 23rd annual Miami Nation Pow Wow set for June 28 & 29, 2024.

Turning to our governmental work, we continue our important post-McGirt work policing and protecting our community and reservation lands. The Tribe's District Court holds a criminal docket twice a month, hearing an average of 30 cases each court day for criminal conduct that has arisen on the Tribe's reservation lands. We are so pleased with our court staff, who work to provide a fair due process forum for those in the criminal system. The Tribe enacted its new Juvenile Code and is working through its Court to respond to and address the delinquent conduct of Native minors occurring on the Tribe's reservation. As with adult criminal conduct, the goal is to restore harmony in the community and the lives of both victims and those involved in criminal conduct through its court processes.

While I speak of our Court, I'd like to report that the Tribe's project to remodel existing space in our headquarters building into a new state-of-the-art courtroom continues. This grant-funded project through the Department of Justice includes the construction of a new courtroom, jury deliberation room, judges chamber, and file storage space. In addition to a beautiful remodel inside, we will construct a new concrete parking lot for court attendees. This new parking area will benefit the elderly, or anyone injured or handicapped who requires access to the Court. We are working with GreenLight Native, an outstanding architectural firm in Tulsa that offers some really nice construction and design options to help us achieve the professional yet warm look important to the Tribe in this court space. We hope to begin construction work in late spring or early summer and hope to make significant progress toward the completion of this project by the end of this year.

The Tribe continues its important work in Washington, D.C., meeting with Congressional Representatives and staff members to maintain strong relationships fostered over a decade and to promote legislative work to achieve the goals of the Tribe.

Senator Markwayne Mullin has been a great advocate for the Miami Tribe, authoring and introducing our Illinois land bill in both the House and Senate and our recent Senate bill S. 2796. I traveled to Washington, D.C., on February 7 to give testimony on S. 2796 before the Senate Committee on Indian Affairs. S. 2796 is a bipartisan bill to resolve the Tribe's Treaty-based land claim to lands in east-central Illinois. This legislation would provide the Tribe congressional authorization to bring its land claim to the Federal Court in Washington, D.C. We've been working with Senator Mullin and other congressional supporters for seven years with this legislation, and

we will continue to work to get our day in Court.

For some years now, the Miami Tribe and other Ottawa County Tribes have worked to protect tribal interests during the Federal Energy Regulatory Commission (FERC) relicensing of the Pensacola Dam operated by the Grand River Dam Authority (GRDA) which has caused chronic flooding in and around Miami on both fee land and Tribal trust land. Finally, we have achieved a win.

In 2018, the City of Miami filed a complaint alleging the GRDA is non-compliant with its current license because it is flooding land to which it does not hold easements or title. Following hearings before the Federal Energy Regulatory Commission and an appeal to the United States District Court in Washington, D.C., the D.C. Circuit ordered FERC to address, among other things, the City's argument related to flooding and damage to land. On January 18, 2024, FERC issued an astounding order, a massive win for the City and the Tribes. Among other things, the FERC Order found that the GRDA operation of the Pensacola Dam caused increased flooding around the City of Miami and that GRDA must identify the land to which it must acquire easements and acquire them. For city property owners and Tribes who have suffered decades of destructive GRDA flooding and damage without compensation, this is a long-awaited result. The Tribe will continue its work to ensure that any impacts on tribal lands and natural and cultural resources are recognized and addressed.

I am excited to welcome Tribal citizen Lance Theobald to his new position as CEO of Miami Nation Enterprises. Lance is a 2010 graduate of Miami University with a B.S. in Accounting. Lance served on the MNE Board of Directors for seven years, and, prior to coming to the MNE Board, served in the U.S. Navy and held various leadership roles in the transportation and technology industries. (Read about Lance on page 7A.) Lance was appointed as CEO following the retirement of Peter Murphy, who had previously served as MNE's CEO for eight years. As CEO, Peter brought 24 years of expertise in project management and his tremendous military service record to lead and develop Miami Nation Enterprises into a strong, successful Tribal business entity. Peter remains working with MNE, having accepted the Board of Directors position previously held by Lance.

To advance opportunities throughout the homelands, the Miami Tribe of Oklahoma has created a new Tribal 501c3 known as the Myaamia Heritage Foundation. The foundation has a five-person board of directors, and work is underway creating the foundation's structure, focus works, and coming web and media presence. The foundation projects a formal launch in early 2025.

On a personal note, December 25 marked the first anniversary of the passing of my sweetheart, Gena Lankford. I am so thankful for all who have reached out and encouraged me through this time. I was brought out of the mourning time and returned to Gourd Dancing at our winter dance. I am doing well and so thankful to be healthy and able to continue to serve and participate in our Tribal community.

Nipwaahkaako -wishing you all well,
Akima Eecipoonkwia – Chief Douglas Lankford



27TH ANNUAL MYAAMIA WINTER GATHERING

Madalyn Richardson
Cultural Resources Office

The 27th Annual Myaamia Winter Gathering in nooŝonke siipionki 'Miami, OK,' now stands as the most well-attended Winter Gathering to date. We enjoyed the presence of many tribal members, community visitors, and nearly 100 special guests. The weekend provided an excellent opportunity to learn, experience, and share in myaamia heritage and culture.



Myaamia Makerspace button designs. Photo by Karen Baldwin, Miami Tribe of Oklahoma (MTO).

The events of Friday, January 26, were enjoyed by Myaamia Citizens, their families, and invited guests. The day began with everyone chatting over a light breakfast. This was followed by the gifting of t-shirts to everyone in attendance. Before lunch, many attendees played traditional Myaamia games, such as seensewinki 'bowl game' and mahkisina meehkintiinki 'moccasin game,' and participated makerspace activities, including bead bracelets, event button pins, and ribbonwork-inspired bookmarks.

After lunch, presentations began with an introduction of the then soon-to-be-published Myaamia Killhsooki: Myaamia Moons, Seasons, & Years, headed by the ARPA Nooŝonke team and highlighting the work of Nate Poyfair as project manager and Madalyn Richardson as

book designer.

This was followed by "Weaving in the Landscape" by Myaamia fiber artist Jared Nally, who displayed his work, the importance of reclaiming that heritage, and the connection of weaving to ecology. His work in engaging with Myaamia textiles is a part of contemporary revitalization while also providing greater insight into historical records of what Myaamia people have created.

While anthropological records provide little information about materials and woven textiles, experiencing the process shows how it was valuable to Myaamia people. Jared states, "The revitalization process... is engaging with the threads of our grandmothers." He has shared his knowledge with the community through workshops and presentations. "This practice is a contemporary part of revitalization work, part of ecology, and part of a family of textiles."

Following Jared, Michael Galban (Washoe and Mono Lake Paiute), Historic Site Manager of Ganondagan State Historic Site (NY) and Cura-



Guests participate in creating ribbonwork inspired bookmarks with the Myaamia Makerspace during Winter Gathering. Photo by Karen Baldwin, MTO.



Site tours through Tribal headquarters. Photo by Karen Baldwin, MTO.



Ribbon cutting at the new Myaamia National Archives. L to R: Akima 'Chief Douglas' Lankford, Tera Hatley, Meghan Dorey, Dustin Olds, Donya Williams, Scott Willard. Photo by Jonathan Fox, Myaamia Center (MC).

tor at Seneca Art & Culture Center, presented on the exhibit otgoä "Wampum." Within the Haudenosaunee culture, wampum – or shell beads – are an active agent within the ceremonial calendar and used to represent many different things.

Some of these include agreements, war, restoring or confirming peace, and confirming titles or position of leadership in the community. "Wampum has such a varied diversity of meanings; we couldn't call the exhibit anything but otgoä [Wampum]."

Michael is working to revitalize the practice and presence of wampum in the Seneca homelands and include the Myaamia and Peewalia among many other communities. His presentation highlighted the experience of collaborating with a delegation of Haudenosaunee and the Musée du quai Branly in Paris to host an exhibit in New York state featuring wampum from the French collections. These collections in France are made up of diplomatic Indigenous items brought to Europe from the Great Lakes region during the 17th and 18th centuries. During the visit to Paris, mutual respect between the museum, which respected the descendants of those who gifted the wampum as knowledge holders, and the descendants, who were respectful of the entity that had protected these pieces for centuries, was very valuable.

Through this exhibit, Michael Galban and Jamie Jacobs, curator at the Rochester (NY) Museum and Science Center and artist from the Tonawanda Seneca Nation, helped the Miami Tribe on our journey to understand the iconography of Myaamia painted hides. Michael and Jamie traveled with George Ironstack to the Musée du qui Branly in Paris, France to view the painted hides. Due to the growing relationship between Glaban and the Miami Tribe, Michael presented a gift of Seneca wampum beads that are over 300 years old to Akima 'Chief' Lankford and the Miami Nation. "[The Wampum] comes with no particular message or intent, other than strengthening our relationship."

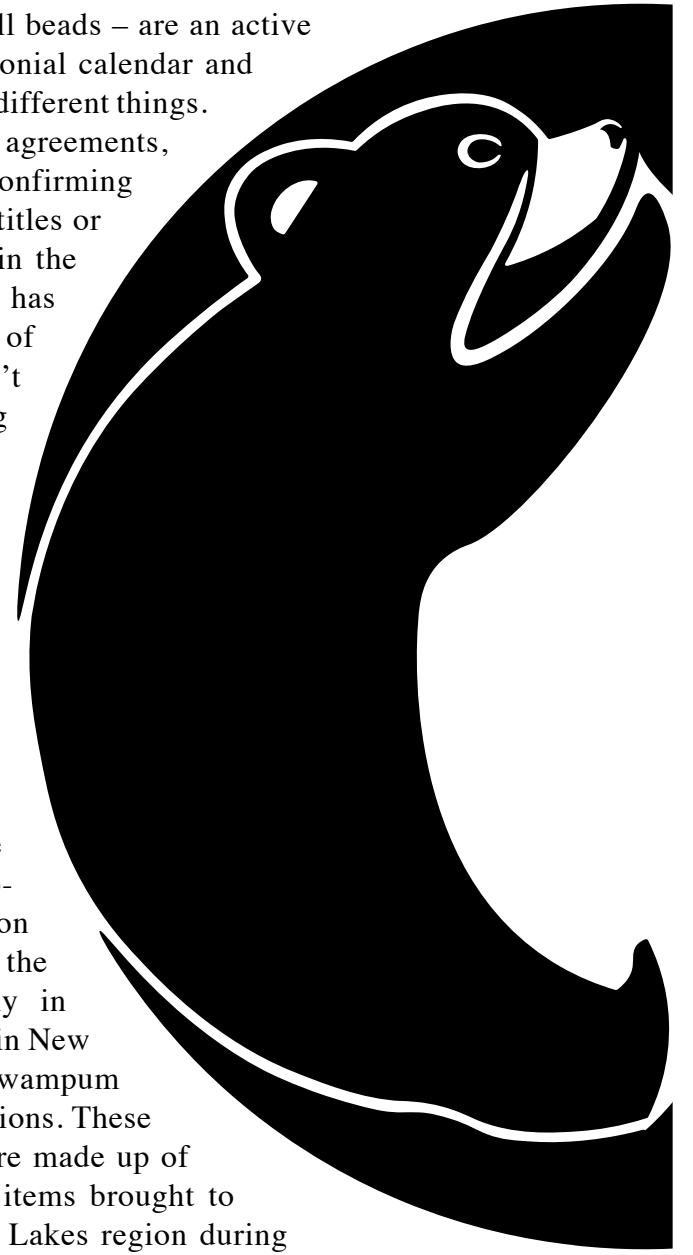
As the next speaker, Jamie Jacobs shared his experience in becoming proficient at quillwork and what he has learned about its history and impact. Material culture is something shared throughout the Great Lakes communities including Seneca and Myaamia communities. Quillwork is the process of using dyed, cut, and shaped porcupine quills as an embellishment. It is an artform that holds significant meaning and often displays great love and compassion from those who make it to those that receive it. Jamie says, "It's more than just an art form. It represents matrilineal-ism, it represents female strength and female expression."

During the "reservation era," many Indigenous people began transitioning from quillwork to beadwork as it was more cost effective. Prior to trade and selling pieces to tourists, quillwork pieces were always gifted with the upmost love and compassion.

The transition is seen through pieces exclusively using quillwork, to a mix of quillwork and beadwork, to beadwork. Despite this transition, many of the techniques and practices remained the same through the 18th and 19th centuries. However, during the 18th century, quillwork went through a renaissance period and Great Lakes tribes began to create it again.

"I didn't realize how hard quillwork was. Learning that process gave me a lot of respect. Respect for the ancestors, respect for the quillwork, not only the role it played as a piece of artwork but as respect and compassion," Jamie says. He shared images of his work and how revitalizing the process and sharing that knowledge with his community has been healing. He hopes that by bringing the process back to the community, he can leave it, and the practice, "better than we found it," quoting his wife's grandfather.

Near the end of his presentation, Jamie gifted a quill knife sheath to Akima 'Chief' Lankford. "As I mentioned, quillwork means family. I created a quill knife sheath because men used to wear them around their necks, because one of the most important parts of the body is the





chest... It's where your heart rests. It's where your blood starts and ends. You want it to be seen, but you want it to be protected," he finished.

Presentations concluded with "Myaamia Heritage Preservation: Past, Present, Future" by Diane Hunter, the immediate past Tribal Historic Preservation Officer (THPO).

In the 1960's the National Historic Preservation Act was passed to protect places of American history and Section 106 established State and Tribal Historic Preservation Officers. In 1990, a grant was offered to tribes to make historic preservation possible for tribes, and in 2008 the Miami Tribe applied. We were approved in 2010 and George Strack was hired as the first THPO and served for 5 years.

Diane succeeded him in 2015, and she served as the THPO for eight and 1/2 years. During her time as THPO, she consulted with federal government agencies about projects on our reservation or in our homelands that had the potential to disturb places of historical and cultural significance to the Miami Tribe.

To ensure burials are not disturbed, we now use specially trained 'search and rescue' dogs, named Master Pickpocket or "Pocket" and Wicked Smart Boy, or "Wick."

The job of THPO is not to stop projects but to continue in a way that preserves places of tribal significance. "It's about our ancestors, their places and the objects they left behind. It's about showing respect for our ancestors, our tribal beliefs and practices. It's the places where we were, the places where our ancestors are even now," Diane says.

Education is an important part of preserving culture as a THPO. "The work of the Tribal Historic Preservation Officer is about our identity as Myaamiaki, our way of life, our unique perspectives. It's tied to our language, our history, our culture, our stories, and as we learn more and more about our history, our culture and who we are as Myaamiaki, it's about leaving that for the next generations."

As she has now retired from a public position with the tribe, she is succeeded by current THPO Logan York. York says, "I have been fortunate to work so closely with her for even the short time I've been with her, I have some very large shoes to fill. I will continue to look to her as the highest example of what a THPO could and should be."

Cultural Resources Officer, Julie Olds honored Diane by saying, "As a strong Myaamiikwia, she readily stood firm to argue the rights of her nation and her people. Many a door was opened by this woman, throughout our homelands, doors that had previously been closed to allowing our participation and rightful inclusion in the presentation, interpretation, and teaching of the history and culture of Myaamiaki."

Diane was honored with the highest honor given by the Miami Tribe and presented with a blanket from Miami tribal leaders for her outstanding work, contribution to the tribe, and community impact. Akima 'Chief' Lankford says, "This is the highest honor our nation can give, we've only given out 18 of these since 2008, and I can think of no one more deserving." Secretary Treasurer Donya Williams expressed her thanks, saying, "I will love you forever and always be so appreciative for everything you have done." And Second Council Person and NAGPRA Director for the Miami Tribe Scott Willard says, "She's a great defender of the Tribe, great protector of the Tribe, and an excellent educator for the Tribe, and we're going to miss her a lot." Diane concluded saying, "It has been an absolute delight to work for my Tribe, to work for my people."

Following this, George Ironstrack gave guests an exclusive guide on how to participate in the storytelling, Gourd Dance, and Stomp Dance portions of Winter Gathering. This is a valuable part of cultural education, revitalization, and participation by tribal members, invited guests, and the community.

Saturday, January 27, began with a ribbon-cutting ceremony at the Myaamia National Archives. This momentous occasion was shared by many, all standing close together indoors, sheltered from the rain outside. Chief Douglas Lankford began by welcoming all who were there and introducing Secretary-Treasurer Donya Williams and Tribal Archivist and MHMA Manager Meghan Dorey.

Donya highlighted the work of those who helped complete the building



This year's Winter Storytellers. L to R: Brad Kasberg, Jarrid Baldwin, Kara Strass, George Ironstrack, Haley Shea, Scott Shoemaker, George Strack, Doug Peconge. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

and its necessity and importance in protecting historical and present-day archives. Meghan followed with a beautiful dedication of the archive and a reflection on how far the tribe has come since she arrived in 2007. Julie Olds also shared her appreciation for the significant improvement the new building provides, considering the archival challenges they have faced in previous decades.

After touring the new archive, many attendees made their way to the tribal headquarters for a guided tour of the building, which highlighted the Tribe's history, culture, and sovereignty.

In the afternoon, Gourd Dance began with George Alexander as MC, Henry Ellick (Quapaw, Shawnee, Miami) as head gourd dancer, Damian Blackfox (Cherokee, Shawnee, Peoria) as head singer, and Wyatt Chuckluck of the Cherokee, Mvskoke, and Choctaw tribes as arena director. Mariah Tyner and her crew served chili and stew for all attendees. This was followed by stomp and social dances, which continued throughout the evening.



Jared Nally sharing his weavings after presentations. Photo by Doug Peconge, MTO.

The 27th Annual Myaamia Winter Gathering was a great success and an invaluable experience for all who could attend. We are grateful to have hosted such a well-attended event that provided opportunities for relationships and communities to grow and flourish. We look forward to seeing you all again in the coming year!



Michael Galban presenting wampum to Akima 'Chief' Douglas Lankford. Photo by Karen Baldwin, MTO



Jamie Jacobs with his wife and daughter present a gift to Akima 'Chief.' Photo by Karen Baldwin, MTO.



Diane Hunter receiving her medal and honor from Akima 'Chief.' Photo by Karen Baldwin, MTO.



Young women participating in a dance during the night of stomp dance hosted during Winter Gathering. Photo by Karen Baldwin, MTO.

Tribal Citizen Lance Theobald Is New CEO of Miami Nation Enterprises

Staff Article

aatotankiki myaamiaki

Miami Tribe citizen Lance Theobald is the new Chief Executive Officer of the Tribe's business division, Miami Nation Enterprises (MNE). Lance steps into the office following the retirement of Peter Murphy, who served as CEO for the past eight years.

Lance graduated in 2010 from Miami University in Oxford, OH, with a B.S. in Accounting. Following graduation, he was commissioned as an officer in the U.S. Navy and transitioned to the Reserves. He became an employee of the Miami Tribe in 2011 when he began working for MNE's federal contracting company, Miami Business Services. Lance was appointed to the MNE Board of Directors in 2016 and left the Board upon taking the helm at MNE.

Lance joined the transportation equipment leasing company DCLI in 2013 and held various operations and sales leadership roles. He moved on from DCLI in 2017 to start SecurSpace, Inc., the "AirBnB of Industrial Real Estate." After scaling SecurSpace, he then merged with Envase Technologies in 2020. He led Envase's operational and commercial teams as Chief Operations Officer. Envase was acquired for \$230 million by WiseTech Global in January 2023.

Lance was hired as President of MNE's federal contracting group (FCG) in August of 2023 and moved to CEO of MNE in January of this year.

Lance married his college sweetheart, Kelly, in 2011 (those from Miami University call this a "Miami Merger"), and the couple have five children. The family resides on a small farm in Charlotte, NC. When asked about his new position as CEO, Lance said, "Working for MNE feels a bit like coming home. My career began at Miami University under the mentorship of many great teachers, including Daryl Baldwin, George Iron-track, and Joseph Leonard. When Chief Lankford asked me to join the



Lance Theobald and his family. Photo courtesy of Lance Theobald.

MNE Board of Directors in 2016, I was thrilled to serve the Tribe in a capacity utilizing my professional strengths.

"I am grateful for the opportunity to continue this service and lead MNE as CEO. I want to thank the Business Committee and the MNE Board for the responsibility they've entrusted to me. I also want to thank Peter Murphy for his mentorship, encouragement, and friendship; under Peter's leadership, MNE has flourished and made great strides toward securing economic independence for the Miami Tribe for generations to come."

Lance continued by saying, "Today, MNE has a vibrant portfolio of successful businesses with over 1500 hardworking and talented employees across the United States. Looking ahead, MNE will continue to grow, invest, and innovate to meet the needs of our growing Tribe and secure a prosperous future for tribal members and all MNE employees."

Redesign of the Pow-Wow Grounds Behind the Miami Nation Council House

Staff Article

aatotankiki myaamiaki

The Miami Tribe's powwow grounds located behind the Miami Nation Council House are getting an update. The space previously featured a round sidewalk area. Grass grew in the center and outside of that space there was graveled area. During events, the gravel could make for dusty and muddy messes. Due to this, and the limited grass space in the center, it was decided to redesign the grounds.

After removing the sidewalk area, construction crews are working to relevel the area, install new lighting, plant trees, and resurface the entire area with grass. Progress continues, and they are on track to have the project completed in early summer.

To see the fully renovated space, make plans to visit during this year's Annual Gathering on June 29th, 2024.



Removal of the sidewalk. Photo by Madalyn Richardson, Miami Tribe of Oklahoma (MTO).



Removal of sidewalk progress. Photo by Madalyn Richardson, MTO.



Bleachers placed on concrete slab. Photo by Madalyn Richardson, MTO.

Previous Prairie Sun Casino Soon to be An Event Center

Staff Article

aatotankiki myaamiaki

The recently closed Prairie Sun Casino owned by the Miami Tribe of Oklahoma has been undergoing interior remodeling, converting the space into an event center. The remodeling includes a stage, a large projector system, space and seating for up to 300 people, an announcer's booth, a remodeled and refitted kitchen, and administrative offices. The Child Care Development Fund (CCDF) department will also have a resource and referral room to provide resources and training for childcare providers.

The space will be incredibly useful for both tribal and community events. More information will be coming in future editions of the newspaper and online at www.miamination.com.



Interior of the remodeling in the former Prairie Sun Casino soon to reopen as Prairie Sun Event Center. Photo by Madalyn Richardson, MTO.



weecinaakiiyankwi weecikaayankwi

MIAMI TRIBE OF OKLAHOMA NATIONAL GATHERING WEEK EVENTS 2024 EVENT SCHEDULE

The 2024 Miami Tribe of Oklahoma National Gathering Week events are scheduled for June 26-29, in Miami, OK. Changes to this schedule will be posted on the Miami Tribe of Oklahoma Facebook page at [MYAAMIKI Miami Tribe of Oklahoma \(private members only page\)](#), and website at www.miamination.com.

WEDNESDAY, JUNE 26 RIBBONWORK WORKSHOP

9:00 a.m. - 5 p.m. - Prairie Sun Event Center - 3415 P. Street NW, Miami, OK

Lead by Myaamia citizen and artist Scott Shoemaker. Participants will learn about peepankišaapiikahkia eehkwaatamenki, and make ribbonwork hat bands. RSVP by email to Joshua Sutterfield at jsutterfield@miamination.com or by phone at 918-541-1300. Ages 16 and up. Watch the Miami Tribe Facebook page and website for updates. Lunch provided for attendees.

THURSDAY, JUNE 27 MYAAMIA FAMILY DAY (Games & Dancing)

Location: Drake House - 3700 S. 505 Road, Miami, OK

Events: ARCHERY - LACROSSE - TOMAHAWK THROW

Events begin at 10:30 a.m. and last all day and into the evening. There are events scheduled for adults and children. Lunch and dinner will be provided. Bring lawn chairs, hats, sunscreen, and bug spray.

10:30 a.m. - Beginner Archery Training: Conducted by certified instructors. Open to beginners and novice shooters. Youth Fun Shoot: Open to children. Non-competitive shoot for fun and to instill proper form and safety skills.

LUNCH PROVIDED

1:30 p.m. - ARCHERY COMPETITIONS BEGIN

Novice Challenge: Open to inexperienced shooters. Participants will use equipment provided by the Cultural Resources Office to participate on an even playing field with other shooters. Awards will be given. One practice round followed by scoring round with shoot offs for ties.

Recurve Challenge: Experienced archers challenge each other's skills with personally owned recurve bows from a greater distance. ONLY RECURVE BOWS welcome for this event. Awards will be given. One practice round followed by a scoring round with shoot off for ties. (Shooters without bows can participate but will use equipment provided by the Cultural Resources Office).

Maamišaahkwaheetaawi - Lacrosse Shootout: Occurs after Archery Challenge is completed. Awards given for best score out of five shots at goal in two categories: contemporary stick and traditional myaamia pakitahaakani.

Tomahawk Throw: Non-competition - test your throwing skills. Instruction will be provided. Open to 18 and over for safety reasons. Throwing open all afternoon in a safe area but only when supervising personnel are present.

6 p.m. - Dinner

Archery and Games Contact: Scott Willard 417-317-3465 swillard@miamination.com

General Contacts: Joshua Sutterfield 918-325-0107 jsutterfield@miamination.com

FRIDAY, JUNE 28 CULTURAL EDUCATION DAY

Events: COMMUNITY BREAKFAST - LACROSSE GAME - LUNCH - PRESENTATIONS

Breakfast at the Myaamia Community Center followed by the community lacrosse game on the game field behind the Cultural Resources Center. If you have your own pakitahaakani/Myaamia lacrosse stick please bring it, if not we will have sticks on hand **(only traditional sticks will be used for the game.)** Lunch will be served after the game in the cool of the new Prairie Sun Event Center located across from Tribal Headquarters at 3411 P. Street. After lunch we will have cultural presentations, and hand out t-shirts to those present.

8:30 a.m. Breakfast at Myaamia Community Center/Dining Hall - 54535 East 65 Road, Miami, OK.

10:30 a.m. Community Lacrosse Game on the Myaamia game - 54505 East 65 Road, Miami, OK.

Pakitahaakani/traditional lacrosse sticks provided, or bring your own.

NOON Lunch at Prairie Sun Event Center - 3411 P. Street NW, Miami, OK.

1:30 p.m. Presentation: Myaamia Ribbonwork Grant, by Meghan Dorey.

Presentation: "Tales of the Myaamia THPO", by Logan York.

MORE DETAILS ON PAGE 8A

CONTINUED FROM PAGE 7A

MIAMI TRIBE OF OKLAHOMA 2024 NATIONAL GATHERING WEEK EVENTS

FRIDAY, JUNE 28 23rd ANNUAL MIAMI NATION POW WOW - June 28th & 29th

Location: Miami Nation Dance Grounds - 54515 East 65 Road, Miami, OK.
(Located behind the Myaamia Council House)

Contacts: Julie Olds 918-541-3131, jolds@miamination.com
Tera Hatley 918-919-1444, thatley@miamination.com

*In case of rain, alternate location for pow wow - NEO College Student Activity Center 200 I Street NE, Miami, OK 74354

SATURDAY, JUNE 29 ANNUAL MYAAMIA GENERAL COUNCIL MEETING

Location: Myaamia Council House - 54515 East 65 Road, Miami, OK

7:00 a.m. Breakfast will be served at the Myaamia Community Center/Dining Hall

9:00 a.m. Annual Meeting of the General Council begins promptly at 9 a.m. in the Council House.

Miami citizens enter through the doors on the east side of the building for registration.

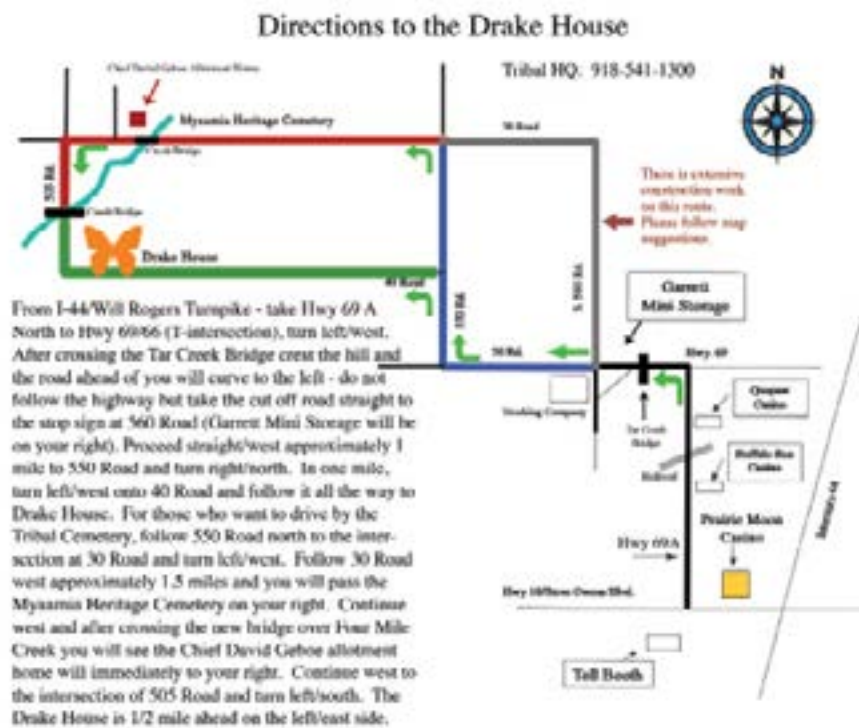
Lunch: Prairie Sun Events Center following close of the meeting - 341 I P. Street NW, Miami, OK.

*Annual Meeting Contacts:

Donya Williams 918-541-7274, dwilliams@miamination.com and Tera Hatley 918-919-1444, thatley@miamination.com

Final evening - 20th ANNUAL MIAMI NATION POW WOW

IN THE EVENT OF INCLEMENT/THREATENING WEATHER THE CONTACT FOR TRIBAL EMERGENCY MANAGEMENT IS MIKE BROWN - Cell: 918-919-1979 Email: mbrown@mn-e.com



HOTEL INFORMATION FOR MIAMI, OK

*BUFFALO RUN HOTEL - 8414 S. 580 Road, Miami, OK - Phone: 918-542-2900

(Buffalo Run Hotel offers a discounted Tribal room rate. When you phone to book a room, tell them you are an enrolled citizen of the Miami Tribe of Oklahoma booking a room for our National Gathering Week in June. To get the discounted rate - one discounted room per person - you will need to present your Tribal enrollment card at check in.)

Other Area Hotels:

DAYS INN - 2120 East Steve Owens Blvd., Miami, OK - Phone: 888-942-6215

HOLIDAY INN EXPRESS - 509 Hendley Avenue, Miami, OK - Phone: 918-542-7424

HAMPTON INN - 115 S. Deacon Turner Road, Miami, OK - Phone: 918-541-1500

MICRO-TEL - 2015 E. Steve Owen's Blvd., Miami, OK - Phone: 918-540-3333

To book a cabin in the Tribe's Four Wings Park, contact Tera Hatley at 918-541-1300, or by email at thatley@miamination.com

First come, first booked! Note: No repeat guests from last year - if you stayed in a cabin last year you are not eligible to book again this year.

We want to make sure others have an opportunity to stay.



BOOK YOUR STAY

FOR THIS SUMMER!

To book your cabin contact Tera Hatley at thatley@miamination.com or 918-541-1300



Myaamionki Maayaahkweeciši Kihcikamionkinci 'Miami place south of Lake Michigan': Myaamia History on Lake Michigan's Southern Shores

Nate Poyfair
Cultural Resources Office

Myaamionki, 'The Miami Homelands,' is the place, or places, that *Myaamiaki* 'Miami people' have called home. The core of *Myaamionki* has been the *Waapaahšiki Siipiwi* 'The Wabash River' and the valley around it. Historically, this valley has had the most significant influence and the most substantial population centers of *Myaamiaki*. Our homelands stretched from what are now the states of Michigan and Indiana, west to Illinois and Wisconsin, and east into Ohio. Depending on the period, *Myaamiaki* moved to different areas based on warfare, quality of the land, forced removals, and other reasons. In a post-contact world of heightened competition, the predominant reason for relocation was violence. Over this post-contact period, *Myaamiaki* actively moved from region to region within the lower Great Lakes. One of the important regions of *Myaamionki* has been along the southern shores of *Kihcikami* 'Lake Michigan' and in the general region around *Kinwikami* 'Calumet River' and *Šikaakonki* 'Chicago.'

When researching the early history of our people, we are forced to use limited sources that often have low levels of reliability. French Jesuits often had trouble differentiating various groups of Native peoples, and struggled to understand the languages, cultures, and societal practices of the people they encountered. Historians writing about this period (1640-1700) are forced to rely on limited fragments of a seventeenth-century world ravaged by disease, famines, warfare, and massive human displacement. Each of these influenced *Myaamia* life near southern *Kihcikami*.

British guns enabled Haudenosaunee invasions into the western Great Lakes and *Myaamionki*. These incursions west forced *Myaamiaki* to seek refuge among related tribes on the edges of their far western homelands. French colonists first encountered *Myaamiaki* along the Fox River in today's Wisconsin, where we



1754 British map showing *Myaamionki*. McCorkle, B.B. *New England in Early Printed Maps*

were living with relatives such as the Mascoutens. Familiarity with this region west of *Kihcikami* was aided by *Myaamia* relationships with our siblings, the *Inohka*. As the French influence began to stretch further into Illinois and Indiana, later interactions between *Myaamiaki* and Jesuit missionaries and French people would continue.

French explorers, traders and missionaries documented almost continuous movements of people throughout the Great Lakes. The constant turmoil and ever-changing political landscape of the time resulted in a great deal of *Myaamia* settlement near *Kihcikami*. For example, Father Allouez recounted that in the 1670s, a large population of *Myaamiaki* moved near the Kankakee-St. Joseph portage in southwestern Michigan. Then in the early 1680s, Sieur de La Salle convinced hundreds of *Myaamia* families to move to his post called Fort St. Louis in north-central Illinois along the Illinois River. Around this time, another *Myaamia* village was formed at the junction of the Kankakee and Des Plaines Rivers following dispersals from a larger *Myaamia* contingent that collectively began to move eastward and northward.

Šikaakonki 'Chicago' is another example of *Myaamia* settlement near southern *Kihcikami*. In 1696, Father François Pinet established the Guardian Angel mission near a village predom-

inantly occupied by *Myaamiaki*. This site, along with records and a dictionary written by Pinet, has aided in understanding *Myaamiaki* history and the revitalization of *Myaamiaataweenki* 'The Miami Language.' Linguistic records such as these show traditional names for this region and confirm our established relationships to these places.

Records of *Myaamiaki* living near and around the Kankakee, Illinois, Chicago, Des Plaines, Calumet, Little Calumet, and St. Joseph Rivers, all near the southern shore of Lake Michigan, signify the regular presence of *Myaamiaki* there. Continuous relocations took place at times just a few years apart. As a significant *Myaamiaki* population lived around Chicago and the Illinois River valley in the 1690s and early 1700s, other groups of *Myaamiaki* were moving to the Kankakee, Calumet, and St. Joseph's Rivers in a reversal of migrations, back to the east. Analyzing the placement of villages on the Kankakee, Des Plaines, St. Joseph's, and Wabash Rivers, the core of *Myaamionki* in the early 1700s was the northeast of the state of Illinois, southern Michigan, and northern Indiana. The Calumet Region, stretching from Chicago, east to Indiana Dunes and northeast to the St. Joseph River was a key part of *Myaamionki* in the early 18th century.

Myaamiaki were not the only ones impacted by war, disease, instability, and displacement. *Myaamia* relationships with neighboring people created complex networks and living arrangements.

Myaamiaki concepts of territory and homelands conflict with how colonist maps were being drawn with firm borders and defined ownership. *Myaamionki* 'the Miami homelands' were not exclusive to *Myaamiaki*.

Rather than exclusive ownership of territory with firm borders, kinship networks—based on marriage, cultural and linguistic ties, and, more simply, proximity—shaped *Myaamionki*. The *Inohka* 'Illinois' were younger siblings, and the *Waahoonahaki* 'Potawatomi' and *Šaawanooki* 'Shawnee' were, and still are, seen as elder siblings. Understanding these relationships aids in the interpretation of texts that explain our history. For example, *Myaamiaki* and *Waahoonahaki* had neighboring villages near South Bend, Indiana, along the St. Joseph River where our "Coming Out Place," or place of origin is. Recognizing the layered ownership of various places, *Myaamiaki* viewed many places as co-inhabitable. As clarified in a docu-

mented conversation between Pinšiwā (*Myaamia*) and Five Medals (*Waahoonahaki*), the point of view that the *Waahoonahaki* were the elder siblings, resulted in *Myaamia* conceptions of how



This map shows Miami villages scattered west, south, and east of Ft. Chicago throughout the last decades of the Beaver Wars. Miami villages are signified by a green triangle with "MI" next to them. Tanner, *Atlas of Great Lakes Indian History*, pages 32 and 33.

to label or title shared spaces. Since neighboring villages shared this area at the St. Joseph, and our elder siblings were there, we recognized the layered connections while passing the title to the *Waahoonahaki*.

Like our relationship with our relatives the *Waahoonahaki*, shared spaces were common and, in many areas, the norm. This was to protect from invasion or increase security and kinship networks. *Myaamiaki* used kinship networks for social, political, and security advantages to create alliances and networks that protected many Great Lakes tribes from violence seen during the Beaver Wars and, eventually, American military invasions. These networks created an intricate system of shared communities and spaces that do not match our current American understanding of land ownership. *Myaamiaki* may have been the primary stewards of the Wabash River Valley for most of post-contact history before removal, but this does not mean other people did not consider this area their extended homelands. This is how one can explain such overlapping homelands within *Myaamionki* and neighboring communities. Boundaries were placed during treaty-making to take land and destroy these kinship networks.

Conflicts, plagues, alliances, and natural migrations of people have impacted where we *Myaamiaki* have lived. Moving west during the Beaver Wars of the 17th century and back east until our forced removal in 1846, the shores of *Kihcikami* remained a place for villages and travel for hundreds of years. Citing the recent recognition given to the Miami Tribe of Oklahoma at Indiana Dunes National Park on the Indigenous Cultures Trail, our connection to our homelands remains strong. Hundreds of *Myaamiaki* still call the southern shores of *Kihcikami* and the states of Illinois and Michigan home. This connection to the region, shared with numer-

ous other federally recognized tribes, means it remains and will forever be a shared place.

Strengthening our connections to *Myaamionki* is a never-ending effort for the Miami Tribe of Oklahoma. We work to continually increase cultural knowledge and social outreach to maintain and grow our understanding



Miamis on the St. Joseph. Eliot, 1783. *LC Maps of North America, 1750-1789*, 749; McCorkle, B. *New England in Early Printed Maps*

of our history. For further information regarding *Myaamia* history and culture, please reference our community blog at Aacimotaatiyankwi.org.



Minohsayaki 'Painted Robes' Exhibition at Miami University gives voice to Peewaalia and Myaamia peoples

Miami University News, 01/23/24

miamioh.edu/news/2024/01/minohsayaki-painted-robexhibition-at-miami-university-gives-voice-to-peewaalia-and-myaamia-peoples.html

The exhibition, which runs from Jan. 30 through June 8, will feature a number of recent examples of painted deer hides and document the process of revitalization of this tradition after its decline from the 1700s.

The Richard and Carole Cocks Art Museum (RCCAM) at Miami University is honored to partner with the Myaamia Center at Miami University and the Miami Tribe of Oklahoma. With this exhibition, Minohsayaki 'Painted Robes,' the art museum is collaborating for the first time with the Peoria Tribe of Oklahoma. Maintaining a community-curated approach, this exhibition is created in the voices of Peewaaliaki 'Peoria Indian' and Myaamiaki 'Miami Indian' people.

"More than an exhibition about the beautiful minohsayaki, this exhibition delves into the emotional and educational journey of reclamation and passing down heritage to new generations of Peewaalia and Myaamia," said Jason Shaiman, curator of exhibitions at the art museum.

Minohsayaki 'painted hide robes' are an art form that was practiced by both the Peewaaliaki and Myaamiaki prior to contact with Europeans. Minohsayaki artists produced many beautiful examples of this art form in the late 1600s into the early 1700s. In the mid-1700s, the artistic practice of producing minohsayaki declined.

The exhibition, which opened on Jan. 30, will feature a number of recent examples of painted deer hides and document the process of revitalization of this tradition after its decline from the 1700s. The story of revitalization is an important one, alongside the revitalization of language and other cultural traditions.

Ironstrack said, "After decades of our community looking at these beautiful minohsayaki from afar, it was quite emotional to be in the same room as these ancestral objects — to touch where their hands created such lasting beauty, and to speak our language and tell our stories in their presence."

The exhibition and related programs are supported by a grant from the Andrew W. Mellon Foundation through the Humanities Without Walls Consortium, which is administered by the University of Illinois. and is part of the Reclaiming Stories project.

Free and public programs in connection with the exhibition include:

A webinar at noon Thursday, Feb. 22, in partnership with the Alumni Association of Miami University. The webinar will include

a discussion with George Ironstrack, Miami Tribe of Oklahoma and assistant director of the Myaamia Center, and Elizabeth Ellis, Peoria Tribe of Indians of Oklahoma and associate professor of History at Princeton University.

An in-person public lecture entitled "Requickening and Awakening the Dormant" will take place at the museum at 3 p.m. Saturday, March 16, with Michael Galban (Washoe and Mono Lake Paiute), historic site manager of Ganondagan State Historic Site and the curator of the Seneca Art & Culture Center, who has contributed to the efforts to revitalize the painted hide tradition.

Preparation for this exhibition has involved travel by members of the Myaamia and Peoria Tribe to the Musée du Quai Branly - Jacques Chirac in Paris, France, where several painted robes and other painted deer-skin objects acquired during the 1600s and 1700s during the peak of French colonization of North America are currently stored and displayed. A particular object (not shown in this exhibition), will be represented in a photo-mural, and likely depicts an image of the Thunderer or Thunder Being, and was probably made by a member of the Illinois Confederacy, and may have been similar to those made and used by Miami and Peoria Tribes in the Midwest. These incredibly important and rare objects, which are seldom preserved in North America itself, do not typically travel.

The visits provided the opportunity to look closely at the centuries-old painted hides and gain new insights and understanding, which could inform the revitalization of the painted hide tradition. Workshops taking place in Miami, Oklahoma in 2022 and 2023, attended by Miami Tribe, Peoria Tribe members and staff of RCCAM, enabled community members to come together to try preparing and painting hides.

"It is tremendously exciting to witness and support the revival of our ancestral art and storytelling practices," said Elizabeth Ellis, who also serves as tribal history liaison for the Peoria Tribe of Indians of Oklahoma. "Our history and the beautiful painted robes continue to have deep importance for our communities and to convey teachings to our people."

The Miami University exhibition will be open through June 8. To find out more about the exhibition and the project, visit the RCCAM and Myaamia Center websites, as well as the Reclaiming Stories project page.

Robert Morrissey, associate professor of history at University of Illinois and member of the Reclaiming Stories project:

"The creative work in this project is not just recovering meaning or understanding history but bringing to life these important painting practices. It's really about revitalization."



From left to right, Scott Shoemaker (Miami Tribe of Oklahoma) and Elizabeth Ellis (Peoria Tribe of Indians of Oklahoma) visit with a ciinkwia minohsaya 'Thunder Being Robe' at the Musée du quai Branly-Jacques Chirac in Paris, France in April 2023. Photo by George Ironstrack, Myaamia Center.



A participant paints a hide using egg yolk and mineral pigments at the Reclaiming Stories Learning Lab in the summer of 2022. Photo by Doug Peconge, Miami Tribe of Oklahoma.



Miami Tribe of Oklahoma Cultural Resources Officer Julie Olds scraping the hair from a White-tailed deer hide at the Reclaiming Stories second learning lab in the summer of 2023. Photo by Doug Peconge, Miami Tribe of Oklahoma.

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



Myaamia National and Community Symbols

Staff Article

Cultural Resources Office

Many people have asked about the symbolism included in the National and community icons of the Miami Nation. There are three icons that have been designed to represent us in our Sovereign status, and culturally, as a distinct people.

The National seal of the Miami Tribe of Oklahoma was adopted in 2008 at the request of our late Chief Floyd Leonard. The icon is made up of a number of symbolic myaamia images and colors.

Chief Leonard specifically requested the six eagle feathers to hang from the bottom of the circle to honor the six bands of the Miami as mentioned in Bert Anson's book *The Miami Indians*.

The colors of our directions make up the outer circle. Awansaapiciši (eastward) is represented as yellow and is the color for our babies and very small children. It is the color of the rising sun, of the new day, emergence, birth, and newness.

Maayaahkweeciši (southward) is represented by blue/green and represents our youth. It is the color of growth, learning, and seeking knowledge.

Pankihšinkiši (westward) is represented by red and is the color of the adult age of responsibility. It is the color of our warriors, of blood shed, knowledge gained, the responsibility to live and share that knowledge, and maturity/setting sun.

Pipoonahkionkiši (northward) is represented as black and honors our Elders. Black represents earned respect, wisdom, closing of day/time/winter and preparation for the journey.

The inner ring of the circle is white, representing peace and harmony. The center is yellow and is indicative of our emergence from years of cultural silence.

The crane in flight is symbolic of our movement as a people, both historically and in the contemporary sense of growth of community, knowledge, and sovereignty.

The turtle is representative of our lands and

our place. Complete, this logo is the National symbol, or seal, representing the federally-recognized Miami Tribe of Oklahoma. Of note, in regard to what appears to be an interchangeable use of the references "Miami Nation," or "Miami Tribe of Oklahoma," the difference lies in legality. According to our Constitution, we are the Miami Tribe of Oklahoma. The use of the word Miami Nation, which reflects our Sovereign Status, is a reference term, but it not currently used on legal documents due to our legal name of Miami Tribe of Oklahoma.

The second icon is referred to as our "community logo" and it has three key elements representing the Myaamiaki.

The turtle image is the foundation, again representing place. However in this image it evokes our place, or homeland, as the turtle's back as conveyed in Great Lakes creation stories.

The crane image represents the myaamia people, as does the symbol of the human face.

Both of these symbols are taken from historic record.

The image of the ribbonwork pattern is a new piece being introduced and is representative of the Myaamiaki due to the use of significant geometric shapes and patterns frequently used, and reused by Myaamia people for hundreds of years. The colors chosen for this representative pattern were selected due to the constant recurrence of these in Myaamia ribbonwork pieces in many museums.

Many Tribal members have chosen to use these icons for various personal identification needs. Some have had tattoos created using these images. Some have them painted on mailboxes, embossed on jewelry or saddles, or carved into furniture. Tribal members are encouraged to use them respectfully and to refrain from using them in any business or professional purposes or uses that bring monetary gain.

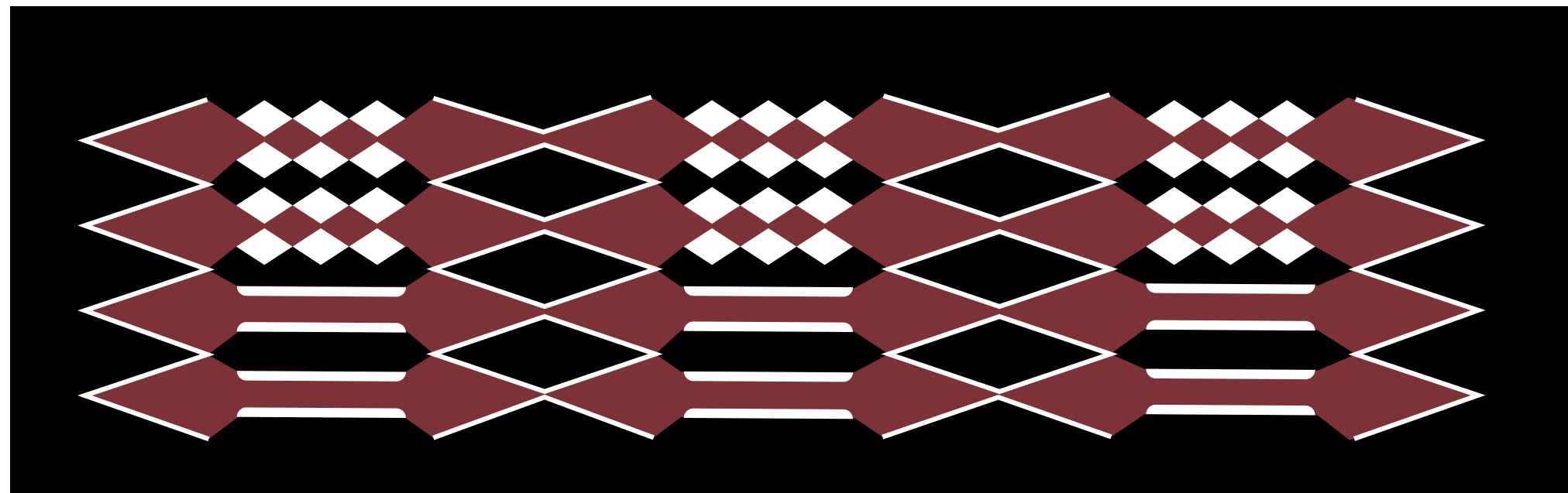
To be certain of appropriate use, Tribal members should direct requests for use to Tribal Secretary-Treasurer **Donya Williams** at dwilliams@miamination.com.



Miami Nation Tribal Seal. Copyright by the Miami Tribe of Oklahoma. No reproduction is permitted without written consent.



Miami Nation Community Symbol. This symbol is permitted to be used by community members.



Ribbonwork pattern used to signify Myaamiaki. Design based on historical Myaamia ribbonwork found in many museums.

Indian Child Welfare Program

Make A Difference Today!

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

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

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

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

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

Get started today!

MEM RISE

Get started

I have an account



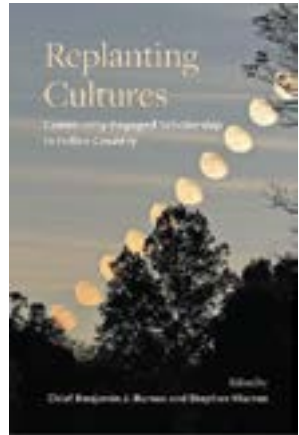
wiintanto wiintaakani

'You read a book!'

These reviews aim to inform tribal members of culturally and socially significant literature that may aid in our understanding of Native America and ourselves as a tribal community.

Nate Poyfair

Project Manager & Special Projects
Researcher, Cultural Resources Office



Replanting Cultures

Community-Engaged Scholarship in Indian Country

Chief Benjamin J. Barnes and Stephen Warren

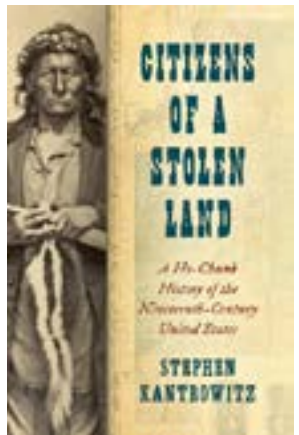
Chief Ben Barnes (Shawnee) and Stephen Warren, Professor of American Studies at the

University of Iowa, co-authored and edited this book with other members of scholarship and Indigenous communities from North America. Indigenous and non-Indigenous authors reflect and assess the time and effort that goes into collaborative work to advance Native communities. Barnes and Warren lead the primary narrative of this book, which is combating modified history to benefit the settler-colonial state and to recreate history and knowledge based on Native-led scholarship.

George Ironstrack, Cameron Shriver, and Haley Shea of the Myaamia Center at Miami University (Oxford) reflect on their individual pathways and current work in building our community from a scholarship perspective. Other vital members of the success of the Myaamia Center, such as Susan Mosley-Howard and Bobbe Burke, contribute valuable insight into the growth of an educational movement promoted by the Miami Tribe of Oklahoma and Miami University.

This book educates the reader on the complexities and tireless work that goes into community-engaged scholarship, like the work done in our community. Numerous authors from universities and members of the Miami, Shawnee, and Stó:lō, one of the First Nations in the Fraser River Valley in British Columbia, Canada, communities write about their work in research and development to better our countries' Indigenous communities. Miami Tribe citizens, among others interested in Native-led scholarship, should consider this book to learn more about our nation's unique opportunity through community-engaged scholarship.

Author Stephen Warren describes his chapter, saying, "This essay concerns itself with the geographic, temporal, and methodological frameworks we use when defining research related to Native peoples. For this scholar, community-engaged methodologies offer an important corrective to scholarship that limits the geographic and temporal scope of Native peoples. For example, histories of the Shawnee, and their most famous warrior, Tecumseh, are legion. Scholars and their non-Native audiences have used Tecumseh's life, and death, to carry American national parables ranging from the impossibility of interracial love to what historian James Joseph Buss describes as the Midwestern trope of 'Native dispossession and victimless settlement.' ...the broad history of the Shawnee in the Ohio Valley has become a 'form of Knowing' that largely serves the settler-colonial state," (page 85).



Citizens of a Stolen Land

A Ho-Chunk History of the Nineteenth Century United States

Stephen Kantrowitz

This book encompasses the struggle of the Ho-Chunk people in Wisconsin to maintain sovereignty and a collective fight against

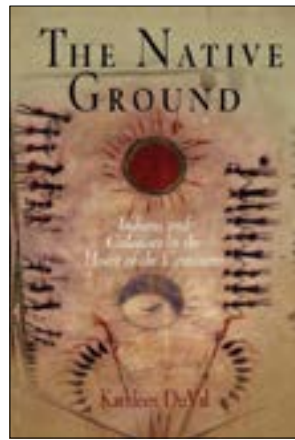
U.S. government imperialism and policymaking. Kantrowitz focuses on many issues ranging from combating squatters, allotment and citizenship, and racialized policies that aimed to strip land ownership and rights from the Ho-Chunk people to enable new waves of white settlers into their

lands.

Kantrowitz tells a long and heartbreaking story about Ho-Chunk persistence that resembles our own Myaamia story of persistence. Alienation of common land, citizenship becoming a "mechanism for settler-colonial elimination," and tactics to eliminate traditional homelands as hospitable places all became forms of colonialist pressure. The complexities of citizenship and identity, acquisition of land as a form of resistance, allotments as a form of resistance against squatters, and the significance of the Indian Homestead Act are all addressed in this book to help readers understand the methods used by Native Americans to resist American imperialism.

This book tells heartbreaking stories of desperation, loss, and Indigenous persistence over a colonial power. Ho-Chunk resistance exposed that the proponents of equal citizenship did not believe in their own words. Kantrowitz dives deeper into the political methods used to remove land from Ho-Chunk possession. "The blended grounds of conquest and contract" define the ideology that Ho-Chunk people combated for decades.

For Myaamiaki, this book helps to provide detailed information regarding the ways Great Lakes Tribes persisted through bullying, murder, deceit, and, in most cases, removal from their homelands. As Kantrowitz also acknowledges on page 44, Miamis employed many of the same tactics to persist in Indiana in the 1840s.



The Native Ground: Indians and Colonialists in the Heart of the Continent

Kathleen DuVal

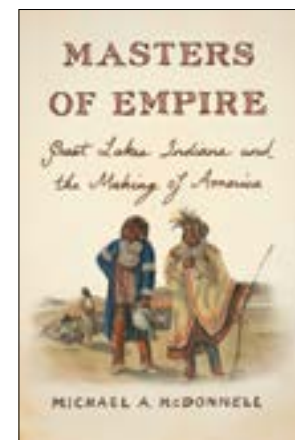
The Native Ground focuses primarily on the Arkansas River Valley and the history of Native Americans in that region. DuVal takes the

reader on a historical journey through the area from pre-contact to the time of Spanish expeditions, through French and British colonial efforts in the region, and ends during the period of Indian removals in the 1820s and 1830s. Exploring the shifting and ever changing populations, cultural practices, language groups, and colonial influences, DuVal also explores how the Arkansas River Valley, perhaps more so than the Great Lakes Region, was controlled by Native people even with non-Native people consistently vying for an economic and militaristic stake in the region. The Arkansas River Valley is an area of diverse ecosystems with abundant resources that allowed Indigenous people in the region to grow in population and power. Due to location, Indigenous people could also stay a safe distance from significant colonialist efforts to control this part of the continent until much later than their Great Lakes and Southeastern Indigenous counterparts.

Spending time focusing on both the Osage and Quapaw Tribes, DuVal argues that the region's Indigenous peoples were the real determiners of how relationships formed and how commerce grew in the Arkansas River Valley and, in some cases, the surrounding regions. Quapaw rejections of French ideas of religious practices and land use, for example, showed how colonial efforts to gain a foothold in the region were generally on Native terms. The author also emphasizes how, in many ways, the powerful Osage "proved far more successful than either France or Spain at building a mid-continental empire." Both nations used the geographic advantages of the Arkansas River Valley to control the influx of European goods and other Indians, thus giving them power through logistics to influence and control other people, whether colonial or Native.

At one time, the Arkansas River Valley was in the far reaches of where Illinois and Miami people would have traveled. This book will help educate Myaamiaki about their historical neighbors and how they combated imperialism and established

themselves as regional powers. Today, the Quapaw Tribe reservation borders the Miami/Peoria Reservation, and the Osage Nation Reservation is three counties west of our reservation boundary.



Masters of Empire: Great Lakes Indians and the Making of America

Michael A. McDonnell

This book focuses on the Anishinaabeg/Odawa people, who are now parts of federally recognized tribes in Michigan and Oklahoma, and their presence at the straits of

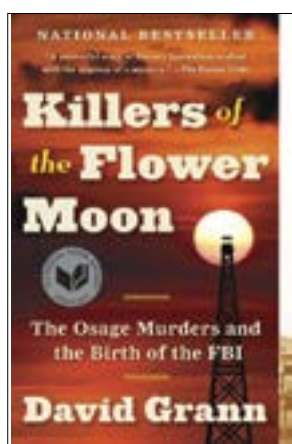
Michilimackinac. During the early colonial period, the Straits at Michilimackinac (the waterway between Michigan's upper and lower peninsulas connecting Lake Michigan and Lake Huron) was considered the most crucial gateway to trade and diplomacy to the western and northern Indian nations. During the early colonial period, the Anishinaabeg knew their territorial advantages. Their geographical positioning and negotiating strength gave their people leverage with the French and other Native nations.

The position of the Anishinaabeg/Odawa at the straits impacted their neighbors and began an intense rivalry with other Indigenous groups, most notably the Haudenosaunee. Using private French traders, called Coureurs de bois in French, the Odawa learned how to deal with these Europeans and came to understand their motives, needs, and weaknesses. Using leverage and other political strategies to maintain influence over the French helped maintain Odawa and Anishinaabeg power in the Great Lakes Region or *Pays d'en Haut* as it was referred to by the French, especially during early contact in the 17th century.

Another important subject in this book is Anishinaabeg relationships with their neighbors. Two categories of people, the inawemaagen (relative) and meyaagizid (foreigner), were the only types of people in the Anishinaabeg world. Although Algonquian, the Anishinaabeg based their relationships with meyaagizid around conflict, suspicion, and rivalry. Understanding this ideology helps the reader to interpret why Odawa and other Anishinaabeg used marriage to keep themselves strategically tied to specific communities. As Iroquoian or non-related Algonquian neighbors moved to Detroit and the northern parts of present-day Indiana and Ohio following the Beaver Wars in the 18th century, the Anishinaabeg were alarmed, as a new set of potential rivals and enemies were now to their south.

One of McDonnell's primary arguments, impacting how we view our history, is the significance of the attack on the Myaamia village of Pickawillany (the village site is just north of present-day Piqua, Ohio). McDonnell argues that the Ojibwe and Odawa attack on the English-allied village at Pickawillany and the killing of Myaamia akima Meemeehshkia in front of his relatives was "the opening salvo" that began a chain of events that would result in the Seven Years' War and a global war between France and England that changed the futures of millions of people living under colonial influence.

McDonnell helps the reader understand the miscommunications, cultural differences, and very different motives of the Native peoples and colonial powers of this early period of contact. The Native groups and colonial powers held advantages and leverages in their relationships. McDonnell highlights how the Odawa could influence or force the French into decisions and alliances to which they were perhaps not entirely in agreement. An excellent look into the politics, economics, and warfare within the Great Lakes in the early colonial period, *Masters of Empire* does a great job of illuminating the complexities of Indigenous political and social networks and framing the violence resulting from the influx of colonial goods and provocations.



Killer of the Flower Moon: The Osage Murders and the Birth of the FBI
David Grann

From the perspective of a white American, *Killers of the Flower Moon* is based on the Osage Nation, wealth, inheritance, violence, and betrayal. It became a

jaw-dropping rendition of the murders of Osage people in the 1920s due to oil discoveries on their lands. Focusing on the FBI investigators of these crimes, this book clarifies how Osage people were murdered by white people so that they could steal their wealth and property.

During the 1920s, as oil was discovered on Osage lands, the people of the Osage Nation quickly became the wealthiest people per capita in the world. As jealousy and greed grew outside the community, powerful men began targeting the Osage in killings to eliminate them from their lands and take their wealth. Over twenty Osage, perhaps many more, were killed in various ways. Mollie Burkhart, an Osage woman who loses many family members to murder, William K. Hale, and Ernest Burkhart become primary characters in the web of crime and violence that Grann portrays. As time passed and the newly formed FBI began to investigate the case, lead investigator Tom White took on unraveling the layers of corruption surrounding and, at times, killing the Osage in Oklahoma.

As White continues his investigation surrounding the mysterious deaths of the Osage, layers of political and economic corruption surface on a scale still shocking today. During a time where many Indigenous nations within the United States were at their weakest, the Osage were afforded an opportunity at wealth that almost no one in the world had. Yet still, white businessmen and landowners around them circled like vultures and began instigating and committing atrocities on the Osage to gain their wealth.

An acutely distressing recollection of the pre-dation of the Osage, *Killers of the Flower Moon* gives Miami people an insight into the ways that white settlers and neighbors preyed on Native people just west of our reservation. As you read this book, reflect on the violence and corruption that the Osage people faced and use that as a catapult into understanding our tribal history in the corrupt practices of the American and local governments to wrestle away land and wealth from our people.

If this topic interests you, I encourage you to review our Aatotantaawi "Let's Talk About It!" discussion from July 2020. This discussion is available through the recording via the Myaamia

Center YouTube channel. If desired, a further look into this period of Osage history is possible through the novel *A Pipe for February* by Charles H. Red Corn.



Mankiller: A Chief and Her People
Wilma Mankiller and Michael Wallis

As a former topic of our Aatotantaawi! "Let's Talk About It!" group, *Mankiller: A Chief and Her People*, provides readers with the story and personal reflection on the life of a Cherokee and female chief. Covering the broader events of Native American modern history, such as the Indian civil rights movement of the 1960s and some much deeper Cherokee history, *Mankiller* narrates how her life path and experiences shaped her as a chief.

Experiencing a move from Oklahoma to California as a young child, *Mankiller* explains the complexities of moving to a more developed part of the United States from a rural Oklahoma home and how this change led to her becoming involved in the Red Power movement. Living in California, she became engaged in social activism and was present at the occupation of Alcatraz in 1969. Alcatraz not only made her aware of the need for further social activism on behalf of Native Americans, but the event also forever motivated her to work toward social and political improvements for Native American people and tribes.

Throughout her life, Wilma Mankiller faced significant obstacles and tragedies that built her determination to empower women and Native Americans both in her community and in the broader Indigenous communities in our country. This book provides the reader with an encompassing view of how modern-day tribal politics have been shaped by a generation of men and women who were a part of the Red Power movement and ushered in a new era of Native American political, social, and economic change.

This book and other fascinating topics were covered in the Aatotantaawi discussion in September of 2022. After reading, feel free to reflect and review this book by viewing the recorded discussion via the Aatotantaawi! "Let's Talk About It!" Facebook page, or directly on YouTube. Dr. Cameron Shriver leads an exciting and thought-provoking discussion where we review the book and discuss the lives of female leaders within our tribe.

You can contact Nate Poyfair at npoyfair@miamination.com

Expand your vocabulary

Download the Myaamiaataweenki 'Miami Language' Dictionary!



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Friend! (addressing form)

niihkaaninka
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ahsenaamišipoohkiitaawi 'let's collect sap!'

Jordan Poyfair

Communications & Media Specialist, ARPA, CRO

Last winter, the Cultural Resources Office (CRO) team members had the opportunity to visit the Wyandotte Tribe Cultural Resources Office and learn from their practice of tapping aayoon-seekaahkwa 'Black Walnut trees.' The Wyandotte began tapping Black Walnut trees as a source of syrup and sugar as they would have done in the past with Sugar Maple trees because maple trees are much less common in Oklahoma.

To further enhance our connection to our land in Oklahoma and the ecological knowledge of our removal homelands, we tapped 35 trees on Miami Tribe land this January. This is the first largescale tree tapping project myaamiaki 'Miami people' have taken part of in nooŝonke siipionki 'Miami, Oklahoma.'

Early results have shown that Black Walnut sap yields about a 50:1 ratio of sap to syrup, a bit less productive than the average 40:1 ratio for Sugar Maple trees. From the 127 gallons collected so far, we have produced just above two gallons of syrup. Noting that 25 gallons of sap were donated to Oklahoma State University for testing and research, this is almost exactly a 50:1 ratio.

We have found that the taste and look of Black Walnut sap is very similar to Sugar Maples, but the taste of the finished syrup is very different. Finished syrup at about 70% sugar content has a much more bitter, nutty, and overall powerful taste. It would be difficult to consume in large quantities like we may do with our maple syrup on pancakes, but it is equally as enjoyable.

As the climate and weather conditions have been unstable in our part of the country, our sap collecting season is coming to a close. Typically, weather that is below freezing at night but warms up to above freezing during the day is ideal for sap flows. The weather this year has lacked consistency in temperatures and has impacted sap flow negatively.

We hope to share our efforts in person at upcoming events so that community members can look at and learn about Black Walnut syrup and its many benefits. We enjoy learning about the process and sharing it with others.



Drilling a hole into the tree for the spile. Photo by Madalyn Richardson, Miami Tribe of Oklahoma (MTO).



Sap dripping from a tap into a bucket. Photo by Jordan Poyfair, MTO.



MTO staff and Peoria visitors tapping black walnut trees. Photo by Madalyn Richardson, MTO.



Tree tapping buckets on black walnut trees. Photo by Jordan Poyfair, MTO.



Sap being boiled into syrup. Photo by Madalyn Richardson.



Black walnut syrup. Photo by Jordan Poyfair, MTO.

Sweet Times at Peehkahkionki

Dani Tippmann

Foods Program Director, ARPA, Cultural Resources Extension Office

We are tapping trees at peeekahkionki 'Place of the Beautiful Land' in Fort Wayne, IN. Please consider coming out to see and participate in the process. We will tap maple and black walnut trees this year to collect sap. Making maple syrup or sugar started with identifying the trees while the leaves clung to the branches.

This year, we will tap silver and amur maple trees on the tribal property. The amur maples are an invasive, non-native species. By tapping these invasive, non-indigenous amur maples, we give some of the sugar and silver ma-



A spile being tapped into a tree. Photo by Doug Peconge, Miami Tribe of Oklahoma (MTO).



Sap dripping from a tap into a bucket. Photo by Doug Peconge, MTO.



CREO staff tapping maple trees. Photo by Doug Peconge, MTO.



CREO staff tapping maple trees. Photo by Doug Peconge, MTO.

ple, which are Native species, time to rest this year. Once the trees we will tap are identified and marked, we decide how many to tap and where to concentrate our collection activity. This year's collection efforts will focus on the amur maples along the driveway. Utilizing trees along the driveway makes harvesting particularly easy!

The trees are close to each other and will be a little less muddy near the driveway as the temps shift from freezing at night to warmer temps during the day. When the temperatures fluctuate above and below the freezing point, the sap flows in the maple trees and is easily collected.

Today, as modern Myaamia people, we drill holes, about waist high, in the southern side of the tree, where the trees receive the most sunshine and warmth in the spring, and then we tap in a spile with a bucket hanging below it to catch the sap dripping from the spile. Historically, we would have slashed the tree and caught the sap as it flowed from the wound in the bark.

A journal by Gerard T. Hopkins mentions that maple sugar was a trade item. He wrote, "The women bring sugar, which is generally neatly packed in a square bark box containing about fifty pounds. It is made from the sugar tree. This art has long been known to the Indians. They make and use large quantities of sugar. We have seen very white and clear-looking sugar of their manufacture."

Last year, 2023, was the first year we harvested maple sap at Peehkahkionki. This year, we increased our efforts and tapped about 50 trees. Eehsenaamišipoohkiaanki 'We collect maple sap' from the trees and eehwaanki ahkihkonki 'put it in the pot.'

Next, weensamaanki 'we boil' the sap over an open fire. The heat will boil off some of the moisture and produce maple syrup. It takes about 40 gallons of sap to produce a single gallon of syrup! Some syrup is boiled further at a higher temperature and stirred for about 10 minutes to make maple sugar.

We also tap black walnut trees on the property to make walnut syrup. The black walnut sap goes through a parallel process to the maple sap. Some people prefer the flavor of walnut syrup over maple syrup. We tapped less than ten walnut trees this year. It gave us a "taste" of what to expect and help us decide whether to tap more black walnut trees next year. We filtered the processed sap through cloth filters to remove what is known as "sand" or extra mineral deposits within the syrup. We finish it by pouring it into jars and canning it at a high temperature, making it shelf-stable.

If you want to be a part of the sugar or syrup-making next spring, please come out to Peehkahkionki and be a part of the fun! Ahsenaamisipoohkiitaawi - 'Let's collect maple sap!'

Some Maple Sugar Phrases:

eehsinaamišipoohkiaani - I collect maple sap

ahsenaamišipoohkiitaawi - Let's collect maple sap

ahtoolo ahkihkonki - put it in the pot!

eepisamaani - I heat it (the pot)

eepisamankwi - We heat it (the pot)

ahkihkwí weenteeki - the pot is boiling



Myaamionki Nooŝonke Siipionki ‘Miami Homelands Along the Neosho River’: *The Meanings of the Names and Places That Consist of our Tribal Seat and Oklahoma Homelands*

Nate Poyfair

Project Manager & Special Projects
Researcher, Cultural Resources Office

Various articles in this edition of the newspaper have addressed places we as Myaamiaki call home. Oklahoma became the permanent home of the Miami Tribe of Oklahoma in the early 1870's, and following this last relocation of our tribal seat, we have engrained ourselves in the local social and economic networks. Sharing a reservation with our relatives the Peoria Tribe of Oklahoma, our home here in Northeast Oklahoma is a place of many names and identifiers. Like most places in North America, the names of the places around us are in many cases derivatives of Native words or simply named after the Native Americans that have lived here. Below are some facts about where we live, including the origins of the names of these significant places to Myaamiaki.

Oklahoma: The name for the state of Oklahoma is a derivation of the Choctaw language “Okla” and “humma,” meaning “red people.” The state of Oklahoma was traditionally occupied by tribes such as the Wichita, Caddo, Osage, Pawnee, Quapaw, Kiowa, Comanche, Arapaho, and Cheyenne peoples before becoming the removal and reservation lands of 39 total tribes post U.S. expansion. The state of Oklahoma was established in 1907.

Ottawa County: The county name is said to originate from the Ottawa Tribe of Oklahoma, when Chief Thomas F. Richardville (Miami) and hisson-in-law Chief Manford Pooler (Ottawa), came together with investor Wyland C. Lykins to create a town in the area that could serve as an economic hub for Lykins’ cattle farming ambition. Since this would-be town was bordered Miami reservation lands and the acreage that would be acquired from the Ottawa tribe, the town was named after the Miami and the county after the Ottawa.

Miami: Pronounced in the vernacular as “My-Am-Uh,” the town of Miami was established in 1891 as an effort of Thomas F. Richardville (Myaamia Akima ‘chief’) and Wyland C. Lykins with 588 acres purchased from the Ottawa Tribe to establish the town of Miami. Miami, the town, is directly named after the Miami Tribe.

Neosho River: The name of Neosho is a derivation from the Osage language that has a translation of “clear, cold springs.” The area surrounding the Neosho River has long been known for its freshwater springs and has been used for this resource for hundreds of years by Native Americans.

Myaamia-Peewalia Reservation: The Miami-Peoria Reservation is another example of shared space. The Miami, Peoria, Wea, Piankeshaw, and Kaskaskia were removed to Ottawa County,



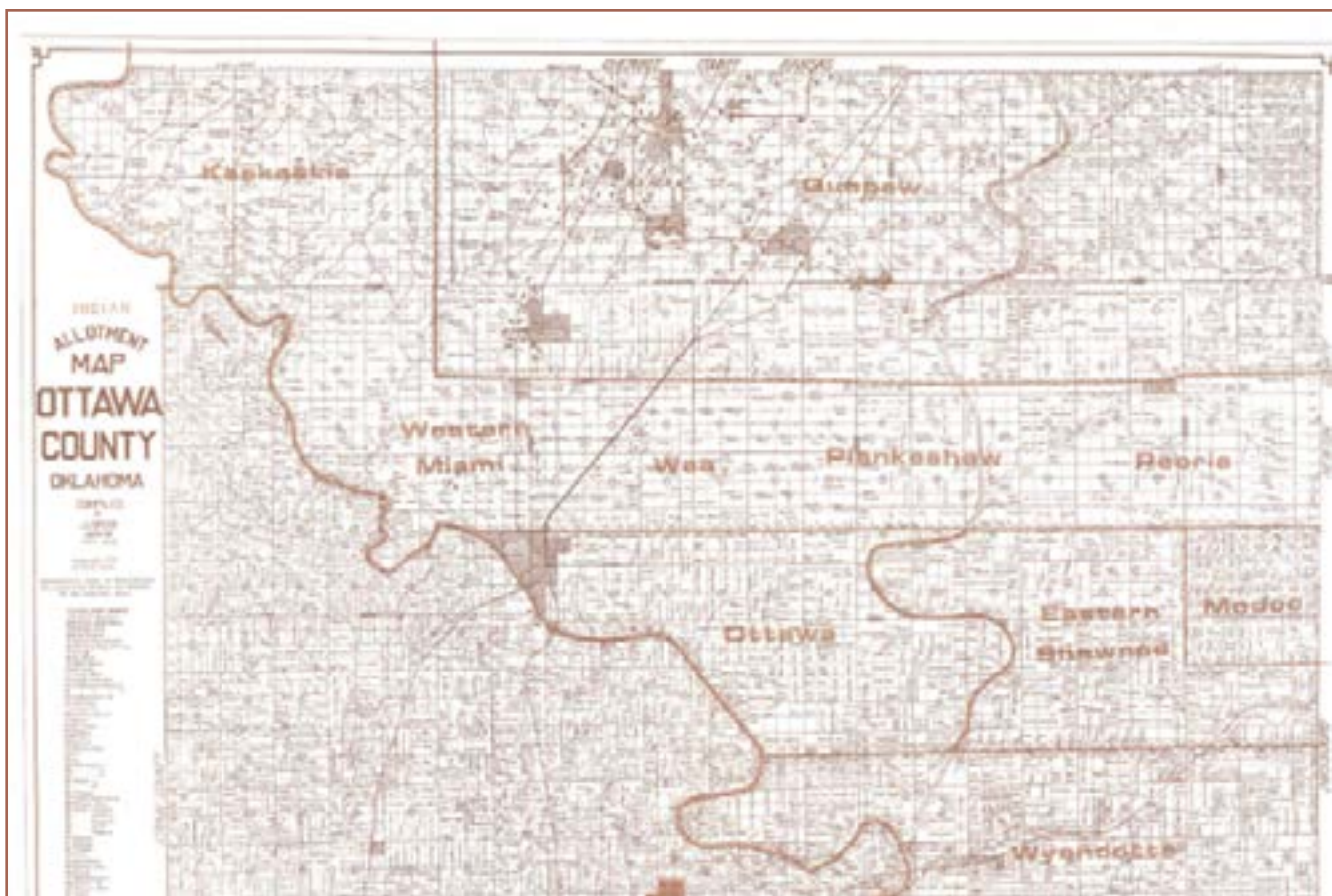
Akima ‘Chief’ Thomas F. Richardville lived from 1830 to 1911. Photo by John K. Hillers, courtesy of the National Anthropological Archives, Smithsonian Institution.

Oklahoma, and given allotted lands for permanent settlement. Due to the nature of the placement, centuries-long relationships, intermarriage, and political ties, shared reservation space continues our relationships as they always have been: sibling nations who live with and amongst each other. The boundaries of this reservation stretch from the Kansas border and down along the Neosho River to the west, and the Quapaw Reservation to the east, then south and east, wrapping around

the Quapaw reservation to the border of the state of Missouri.

Wea-Piankashaw connection: Historically, the Wea and Piankashaw were bands of the Miami Tribe. In 1854, people of Kaskaskia, Peoria, Piankeshaw, and Wea origins formed a confederated tribe, today known as the Peoria Tribe of Indians of Oklahoma. Wea and Piankashaw people have historically lived amongst both Myaamiaki and Peewaaliaki and the descendants of these nations are now members of the Peoria Tribe of Indians of Oklahoma.

What is our Place? Myaamionki “Miami homelands” stretch from our historic place of origin in the lower Great Lakes, and west to our removal homelands of Kansas and south to Oklahoma. Our tribal seat is in Miami, Oklahoma, serving as our western boundary to Myaamionki. It is essential to recognize the continuous idea of shared spaces. As has always been the norm, Myaamiaki have shared spaces with people from many other tribes. Boundaries placed by the U.S. government do not represent our traditional ideas of land ownership and relationships. We have always shared spaces with our close neighbors, such as the Illinois, Shawnee, Potawatomi, and other nations, and have been removed to a place (Oklahoma) where the lands we occupy are not where we originate from. Our current homelands represent the collective resistance and resilience of 39 tribes, including ours. The names of these places derive from words of many different peoples and signify the essence of a shared place.



This is a 1978 map showing the Kaskaskia, Western Miami, Wea, Piankeshaw, and Peoria allotment areas within the Miami-Peoria Reservation. The Neosho River borders the Western Miami and Kaskaskia reserves to the west, and the town of Miami is represented by the darker-shaded area south of Western Miami and west of Ottawa reserves. Map compiled by J.L. Speer. Copyright by Dick James, 1978. Source Unknown.

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

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

Explore mahkihkiwa.org today!





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

Miami Nation Gift Shop myaamiagifts.square.site

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

AATOTANKIKI MYAAMIKI Miami Nation News on Facebook

Miami Nation Events Where public events are posted on Facebook

EEMAMWICIKI Facebook (our summer youth programs)

MYAAMIA CENTER Facebook & YouTube Channel

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

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

KAAKISITONKIA the Myaamia Heritage Museum & Archive's online archive
kaakisitoonkia.org

AACIMOTAATIIYANKWI Myaamia Community Blog

aacimotaatiiyankwi.org

ŠAAPOHKAAYONI A Myaamia Portal

mc.miamioh.edu/eduportal/



PICNIC & PLAY

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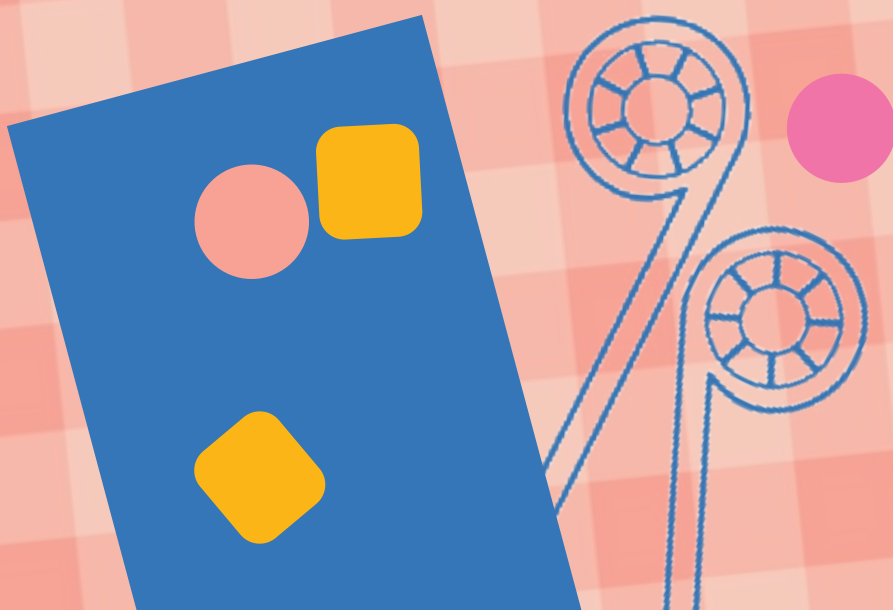
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Honoring Diane Hunter, Recently Retired MTO Tribal Historic Preservation Officer

Logan York

Tribal Historic Preservation Officer

In Diane's role as Tribal Historic Preservation Officer (THPO), the critical focus of her position was to act as the State Historic Preservation Officer (SHPO) for Tribal Lands and to consult on tens of thousands of Section 106 projects on all lands that the Miami Tribe of Oklahoma has ancestral or cultural ties to.

She also oversaw the Tribal Historic Preservation Office to ensure it ran efficiently and smoothly. The THPO office identifies and designates historic properties under the National Historic Preservation Act and the Tribal Integrated Resource Management Plan and conducts public lectures, panels, and classes. She also had many talks focused internally on a Myaamia audience for further education. She helped conduct archaeological assessments of historic sites and cultural resource surveys.

I have been very privileged to have been taught by Diane, and like everyone who has had the opportunity to work with her, I am the better for it. She is incredibly talented and knowledgeable and has opened doors I never would have thought possible. Between her and the Myaamia Center, we are on a level of involvement and standing in our traditional homelands that has not been the same in 200 years or more. Through her, we have connections to hundreds of institutions, including Federal, state, and county agencies, many conservation groups, universities, museums, history centers, archaeologists, schools K-12 all over our homelands, fairs, nonprofits, National Parks, National Forests, Departments of Transportation, SHPO Offices, dozens of state parks and at least one Mennonite church. She might have even renamed a National Forest in Ohio. She is also a fantastic writer for both Tribal blogs and websites, educational signage, curriculum, and even books.

The Miami Tribe of Oklahoma and the THPO office specifically would be years, if not a decade, behind where they are now if not for her ceaseless work, talks, lectures, and editing of articles, blogs, signage, websites, and books. The Miami Tribe of Oklahoma owes her and those like her an unpayable debt for the service they have provided us as a people.



Diane presented with a medal and blanket from Business Committee.

Photo by Karen Baldwin, Miami Tribe of Oklahoma (MTO).



Diane receives the highest MTO national honor. Photo by Karen Baldwin, MTO.

Letter to citizens of the Miami Tribe of Oklahoma from Diane Hunter

aya eeweemilakakoki 'Greetings to all my relatives' and citizens of the Miami Tribe of Oklahoma.

Now that I have retired, I look back on my years working for our tribe with a grateful heart for the love and support I have received as a citizen and employee of our sovereign nation. I have many reasons over many years to be thankful to all of you.

Mihši neewe to Miami University and all who established and have served at the Myaamia Center. Without the Myaamia student scholarship, I might never have known that our Myaamia people who were removed to Oklahoma did not, in fact, disappear but struggled their way to survive and thrive as the Miami Tribe of Oklahoma. (Also, mihši neewe to my late father Ken Hunter, whom I doubted when he told me Miami University had financial aid for Miami students.)

Mihši neewe to all who welcomed me and made me feel at home and among family during my first visit to Miami in 2011.

Mihši neewe to my son John Bickers for bringing me to the Miami Tribe of Oklahoma and for encouraging me to apply for the Assistant Tribal Historic Preservation Officer (THPO) position.

Mihši neewe to those responsible for hiring me as Assistant THPO in 2015, in spite of my minimal knowledge about the Tribe and complete lack of knowledge about what a THPO is or does.

Mihši neewe to so many who helped teach and train me to do the job of Assistant THPO and then THPO and for their patience in giving me time and many opportunities to learn.

Mihši neewe to the Business Committee for supplementing the funds from the THPO grant. This support was especially needed to enable me to travel for consulta-

tions and to respond to the ever-increasing requests for presentations and educational talks about the history of Myaamiaki and the Miami Tribe of Oklahoma today. I am also so grateful that you hired Logan York, so he could be trained as the next THPO. I leave with complete confidence that he will carry on the work and open new avenues for preserving and protecting places of historic and cultural importance to the Miami Tribe.

Mihši neewe to all those outside our Tribe whom I've worked with over these years for your cooperative consultation that enable us to preserve and protect our places and our ancestors.

Mihši neewe for the kind recognition and the many well-wishes at Winter Gathering 2024.

Mihši neewe to every Myaamia citizen who has befriended me and welcomed me into our Myaamia family. I will always remember the joy of gathering with you in Miami, Oklahoma, or Fort Wayne, Indiana, or both. In case you do not see yourself in any of the preceding descriptions, believe me, you are all part of everything that has happened and that I have done with the Tribe. Every one of you has supported me in so many ways and contributed to the work of the THPO. I cannot thank you enough. My heart is full when I think of you.

There are so many of you that I cannot begin to name names. I will make an exception, however, as I remember Sue Strass as one of the first Myaamia people to befriend me. Sue, you are always in my heart.

Mihši neewe, eeweemilakakoki. Big thanks to all my beloved Myaamiaki.

cecaahkohkwa
Diane Hunter



Diane Hunter, recently retired from her position as the Tribal Historic Preservation Officer (THPO). Photo by Doug Peconge, Miami Tribe of Oklahoma.



Introducing nahi meehtohseeniwinki Image

Haley Shea

Myaamia Research Associate

In August 2022, we announced the receipt of a grant from the Robert Wood Johnson Foundation intended to develop a conceptual understanding of, and a tool to measure, living well for Myaamiaki. Recently, Stella Beerman of the Myaamia Center posted an update on that project.

Out of this growing body of work has emerged a new image, created by Megan Sekulich, that we intend to use within educational and outreach programming to help Myaamiaki understand what wellness means from a Myaamia perspective. In this blog post, we will describe the meaning behind the imagery.

Significance of Imagery

In creating an image that corresponds to the wellness model, it was important to us that we capture something that connects to the 3 components of wellness, is recognizably Myaamia, and has ties to a cultural perspective on wellness. While we went through many drafts, we ultimately settled the following image.

Sassafras leaves

The three leaves within this image depict those of the *mankiišaahkwi* 'sassafras' tree, which we intentionally chose because our community knows it as *mankiišaahkwi* 'the medicine bush.' We chose three leaves to correspond to the three components of *nahi meehtohseeniwinki*, which I will go into more depth on in a future blog post.

Sassafras, specifically, has been purported to have many health benefits, with the oil from the sassafras roots being used as aromatics, stimulants, diaphoretics, diuretics, aseptic and astringent.[1] The late tribal elder Barbara Mullin told Dr. Michael Gonella (botany consultant for the Myaamia Center) during a visit in the early 2000s[2]:

"My grandfather said on the first day of February that you had to have a cup of sassafras every day through the month of February and then you would not be ill all year . . . And he lived to be 93."

This comment from a late tribal elder points to the knowledge that moderation is important



The late Barbara Mullin at the Miami Tribe of Oklahoma's Annual Gathering General Council Meeting in 2010. Photo by Hugh Morgan, Miami University (MU)

when using sassafras since large doses can lead to health complications, including problems with circulation and breathing.[3] In fact, the FDA cautions against the use of sassafras as it contains a chemical compound called safrole, which the FDA considers a carcinogen and toxic to humans. At the same time, the FDA does acknowledge that there is limited research on the plant to make any conclusive claims.[4] Regardless, it is important to remember knowing the proper ways to cultivate and use this plant as an extension of myaamia knowledge that has been passed down through generations.

Central Concepts & the Color Green

Understanding wellness in the context of Myaamia language and culture requires an understanding of two central components that serve as foundational concepts for Myaamia wellness. Additionally, the color green used

in this logo also has a deep historical and cultural context which we will explain below.

The myaamia word for health comes from the stem *pelakii*— which means both 'heal' and to 'be in a good condition.' We see this in words like *peelakiita* 's/he is cured, healed', *aancipelakiita* 's/he makes life change, improvement,' and *peelakiihenci* 'liberate him/her, make whole.' The commonality across these examples is that health is a process in which people are striving for improvements and making intentional changes to strive for holistic wellbeing. The stem *pelakii*-, when inflected as a noun, is *pilakioni* and can be translated as a general notion of 'health.'

A second concept that is central to our understanding of wellbeing, in our language is captured by the stem *aweem*— which means 'be related' and 'be grateful.' We see this concept in words like *eeweemaki* 'I am related to him,' *nintaweemaakana* 'my fellow tribesman,' or *eeweenkiita* 's/he is thankful.' Across these terms, we recognize that relationships and gratitude are embedded in everything we do. After all, we often greet one another with *aya eeweemilaani* 'hello my relative.' When this stem is inflected as a noun, as in *aweentioni*, it is generally translated as meaning 'peace.' The concepts embedded in both *pilakioni* 'health' and *aweentioni* 'peace' make up the inseparable and foundational notion of wellness from a Myaamia cultural perspective. These two concepts together form the idea that we, as humans, must always strive to achieve *nahi meehtohseeniwinki* 'living properly, well.'

A person who attempts to live out their lives as a Myaamia person cannot live properly without the practice of healing or without relationship building and maintenance. These two concepts of health and peace are inextricably linked.

The color green was historically used as a symbol of peace and strengthening relationships within our community and externally in diplomacy with other nations. Many times when we would declare peace with other tribal nations, we would present them with something (a blanket or pipe, for example) that incorporated the color green on it to symbolize peace and maintenance of the relationship. In one recounting of a speech given by a Myaamia leader in order to make peace with another community, we presented a beaver blanket with a green circle in the middle along with the following translated statement,

"Brothers: We perceive that your country is all smooth and clear like this blanket, and that your hearts are good, and the dwellings of your governors are like this green painted spot in the middle of the blanket, which represents the Spring in its bloom." [Gave the beaver blanket.]

We continue the tradition of using color and images to express ourselves and have chosen the color green as the circular outline of the image with the sassafras leaves to represent the interconnected notions of health and peace/relatedness.

Community Symbol

Finally, we decided to use a face inspired by the community symbol that was originally cre-



Living Well Image, created by Megan Sekulich.

ated by Julie Olds within the center of the circle. Together with the sassafras leaves we hope these two images are identifiably Myaamia in the context of our wellness model. We also hope this symbol represents the fact that this entire notion of wellness is rooted in the community itself. Without our community, knowledge, and value system, we would struggle to retain our unique identity as myaamia people and would not be able to engage with the world around us as a distinct culture. The community and its health serve as the central unit that unifies this entire notion of wellness.

Be on the lookout for this image across various programs, educational initiatives, and on signage moving forward. After all, *nahi meehtohseeniwinki* is simply the process of living life in a good and proper way, so it's part of everything we do as a Myaamia community.



Sign marking Miami Tribe of Oklahoma's Tribal Headquarters in Miami, Oklahoma. The symbol on the right, created by Julie Olds, has become known as the "Community Symbol." Photo by Doug Peconge.

[1] Coulter, S. (1932). Pharmacology of the medicinal agents in common use. Indianapolis, Indiana.

[2] Gonella, M.P (2003-2006). Field Notes.

[3] Coulter, S. (1932). Pharmacology of the medicinal agents in common use. Indianapolis, Indiana.

[4] Ajmera, R. (2019, May 3). Sassafras tea: Health benefits and side effects. Healthline. <https://www.healthline.com/nutrition/sassafras-tea-benefits#benefits #>

[5] William Trent, Journal of Captain William Trent from Logstown to Pickawillany, A.D. 1752., ed. Alfred Thomas Goodman (Cincinnati: W. Dodge, 1871), 96.

Originally published on *Aacimotaatiiyankwi*, the Myaamia Community Blog, Nov 28, 2023, <https://aacimotaatiiyankwi.org/2023/11/28/introducing-nahi-meehtohseeniwinki-image/>.



Components of the Living Well Model

Haley Shea

Myaamia Research Associate

Understanding the Myaamia concept of living well requires knowledge of two tenets that form the foundation of a life lived well. It could be generalized that most humans, regardless of cultural upbringing, are driven or motivated to seek a good life, which we will refer to in this context as *nahi meehtohseeniwinki*. This term more directly translates for us as 'to live a proper human life.'

The two tenets that form the basis of *nahi meehtohseeniwinki* 'living well' are *pilakioni* 'health' and *aweentioni* 'peace.' You can read more about this on page 2C.

It is likely these broader concepts of health and peace, or more specifically improving one's condition and seeking beneficial relationships, are common across many cultures and form the basis of a more general human experience. Although we may share these foundational ideas with other human groups, how they get expressed can differ depending on the cultural attributes of the group. This is important to remember because underneath our cultural differences lies a layer of human need that we all share and strive to maintain.

Furthermore, the notion of living well, as realized through our individual lives, can be influenced by many variables, due to the many experiences and interpretations that have been imposed on us by external sources and cultures. What each person's daily expression of wellness looks like is impacted by different social, geographical, and personal factors. What unites us as a Myaamia community is our shared identity. This particular model is intended to represent the features of that shared identity that enables Myaamiaki to continue striving for a proper human life. The features of this identity system have been maintained throughout generations and are identifiably and specific to a Myaamia way of being. Please see these prior blog posts for some additional background on how this model was created: (Grant Announcement, Wellness Metaphors, and Living Well Image).

Expression of Nahi Meehtohseeniwinki

There are three expressive components that contribute to and strengthen a Myaamia sense of identity. Together, these three components of expression further define *nahi meehtohseeniwinki* 'living well.' These include Myaamia knowledge competencies, community values, and intentional interactions. For the purposes of this model, we tease apart these three components as separate definable features but note that they are all interconnected to form a complete and complex Myaamia experience.

Knowledge Competencies

First are the knowledge competencies. We present these first as they are the foundation for the other two components of *nahi meehtohseeniwinki*. The process of knowledge acquisition begins at birth and continues throughout our entire life. Most often we gather information about the world we live in through our environment. More specifically, we identify five domains of knowledge that are needed to realize a strong Myaamia identity.

1. ***Akimaayoni* "Civic Knowledge"**: A basic understanding of the civic nature of the tribal nation. This includes knowledge of the tribal constitution, government, and all matters regarding their citizenship in a sovereign-dependent nation within the United States borders.
2. ***Nakaaniaki* "Ancestral/Historical Knowledge"**: The knowledge of one's ancestral line and related history.
3. ***Myaamiaataweenki* "Language competence"**: A level of proficiency in Myaamiaataweenki or 'Miami language,' which is necessary to reinforce our identity and critical in expressing cultural information and knowledge.
4. ***Myaamia Nipwaayoni* "Cultural competence"**: Individual cultural knowledge that can take many forms including (but not limited to) dancing, singing, art, games, storytelling, clothing, and food harvesting. This is passed down through families, engagement with community, participation in educational programs, or personal/self-directed study.
5. ***Ašihkiwi kiišikwi* "Ecological Competence"**: Understanding of the landscape(s) we inhabit as well as our relationship and responsibility to all other inhabitants we share our landscape with.

It is not expected that an individual will ever possess all knowledge that can be gained from each of these five domains. Rather, each of us is on a journey of lifelong learning, seeking to understand as much as we can about the world based on our individualized interests and our families' needs, and taking opportunities to express this learning in a community context. Therefore, these domains can serve as a starting point to help you on your journey of learning and sharing as a Myaamia person.

Values

The second component of *nahi meehtohseeniwinki* is our community value system. There are eight values that guide what we deem important as a community and which guide both our worldview and our behaviors. If you're anything like me, there are things you do that you don't know why you do them, you just know they are there in your life. Looking at this value system, I am now able to describe the "why" behind some of these behaviors. Here are the eight values that have been formally articulated and implemented within our educational curriculum:

1. ***neepwaahkaayankwi* 'we are wise, conscious, aware'**: A drive to understand things and gain knowledge/awareness of the way the world works.
2. ***eeyaakwaamisiyankwi* 'we strive for (something)'**: Striving to work towards goal(s) in life.
3. ***eewentiyyankwi* 'we are related to each other'**: Value in the interconnectedness among the tribal community and recognition of our relationships and responsibility to one another.
4. ***peehkinaakosiyankwi* 'we are generous, kind'**: Treating others with generosity and kindness as these individual acts impact the entire tribal community.
5. ***aahkohkeelintiiyankwi* 'we care for each other'**: Thinking about others and caring for the needs of our kin, particularly elders and youth.
6. ***neehweeyankwi* 'we speak well'**: Speaking in ways that bring pride to the community.
7. ***paahpilweeyankwi* 'we joke, are humorous'**: Use of humor for many purposes including entertainment, to break tension, or to cope with difficulties.
8. ***aahkwaapawaayankwi* 'we dream'**: Dreaming about our future both metaphorically in identifying our hopes for the future, and literally through fasting and seeking visions.

These stated values are often subtly expressed in our behavior and expressions towards one another. For example, at every community event, we ask that elders and guests be the first to eat. This communal formality was passed to us from past generations and is a manifestation of the value that 'we care for each other.' Serving food is an expression of generosity and an important way of caring for others, in this case, upon elders and guests.

Intentional Interactions

The third component of *nahi meehtohseeniwinki* includes the intentional interactions between a person's being or spirit and various components of life. We all possess a soul separate from our physical form that is the source of our individual identity, and *kichciikame-naanaki* 'our living souls' guide our intentional and conscious interactions within each of the following five domains.

1. ***awiiyoome* 'body'**: The strength and health of our physical body influences the way we engage with others and can form the basis of healthy behaviors and a long life.
2. ***mihtohseeniaki* 'the people'**: This social realm includes our interaction with social networks we are born into, help sustain, and include new relationships that emerge throughout our life.
3. ***manetawioni* 'spirit'**: This spiritual realm includes our interaction with, and understanding of, the metaphysical world which can include things we cannot know.
4. ***išitehioni* 'thought'**: This mental realm includes our cognitive experiences of engaging with our surroundings and includes one's mental capacity, emotion, and intellect.
5. ***Myaamionki* 'Myaamia places'**: This realm includes knowledge of, interaction with, and reciprocity within our tribal homelands and the places we live out our lives as individuals and community.

These intentional interactions are most often thought of as health or wellness, but in isolation (without Myaamia knowledge and values) are void of a Myaamia cultural context. Our work in revitalization serves to bring these important attributes back into our lives. These values and knowledge provide the context and understanding of how an individual is able to take care of their body, social being, or their homelands. Those are the foundation upon which we are able to interact with these five domains.

Note that this entire model represents our current understanding of our lived experiences as Myaamia people as it pertains to our every-human need to improve our condition and remain a people over time. We realize that knowledge, time and experience change the way we think and behave. Therefore, a concept such as wellness will continue evolving as our community's needs and lived experience change. We expect to incorporate these components both formally and informally throughout future educational programs. It is our hope that you will continue to engage with us and ask questions about *nahi meehtohseeniwinki* in order that our perspective will continue to evolve. Originally published on *Aacimotaatiiyankwi*, the Myaamia Community Blog, Feb 7, 2024, <https://aacimotaatiiyankwi.org/2024/02/07/components-of-the-living-well-model/>



Myaamia community members gathering to play lacrosse at the 2022 Fall Gathering in *kiihkayonki*, Fort Wayne, IN. Photo by Jonathan Fox, Myaamia Center (MC).



Storytellers at the 2024 Winter Gathering depicting a humorous scene from one of the stories told that evening. Photo by Jonathan Fox, MC.



CREO staff tapping maple trees in *kiihkayonki* 'Fort Wayne, Indiana' to process for maple syrup. This depicts an example of the intentional interaction with *myaamionki* 'myaamia places.' Photo by Doug Pconge, Miami Tribe of Oklahoma (MTO).

Families Enjoy Storytelling & Feasting to Celebrate New Year in kiihkayonki

Staff Article
Cultural Resources Extension Office

Celebrating lunar new year is one of the most popular events in the kiihkayonki community. This year, myaamiaki from as far as Ann Arbor, Mich. and Cincinnati, Ohio traveled to Fort Wayne, Ind. to attend. Not only is it the first event of the season here, but it is also one of the few opportunities to hear our winter stories in person and in our language. After mingling and feasting, the focus becomes storytelling, myaamia-inspired crafts, and traditional games.

Community Food Program Director Dani Tipmann guided the process of prepping seeds for spring planting. Aspiring gardeners took home their potted cabbage, tomato, and pepper seeds to be nurtured for planting after the last frost.

Those seeking faster harvest gratification could visit the nut cracking station. Here is the excuse to make a bit of a mess while experiencing the satisfying crunch of breaking the shells! Pecan and hickory nuts were gathered on MTO properties in Oklahoma and Indiana last fall for community sharing.

With bellies full of good food and hearts full of good company, families settled in to experience traditional winter stories. The skill of guest storytellers from the Myaamia Center brings fresh life into our traditional stories each time they are told. Both newly learned and established favorite stories were presented. Mihši neewe 'big thanks' to the center staff who made our celebration more special by treating the community to these treasures from our myaamia heritage!

While some continued to visit after storytelling and begin their long mid-western goodbyes, others tried their skill by entering the seenseewinki 'bowl game' tournament. Lucky winners were awarded gifts decorated with Myaamia and other Indigenous designs.

Participation at this event reflects growing enthusiasm for community and culture in this area of myaamionki. CREO staff are dedicated to meeting that need by enriching the experience of our land, our culture, and each other when we gather as myaamiaki, Miami People. Families are encouraged to join us for summer fun at peehkakhionki 'the beautiful place' on the tribe's Fort Wayne property. Please keep your contact information current with tribal headquarters to ensure you are notified of upcoming cultural events!



Celebrating the New Year in kiihkayonki with the tribal community. Photo by Johnathan Fox, Myaamia Center (MC).



Community members playing seenseewinki 'bowl game.' Photo by Jonathan Fox, MC.



Pecan and hickory shelling station with nuts from tribal properties in Oklahoma and Indiana. Photo by Jonathan Fox, MC.



Winter storytelling to celebrate the new year. Photo by Jonathan Fox, MC.

peenaalinta 'One who is born'

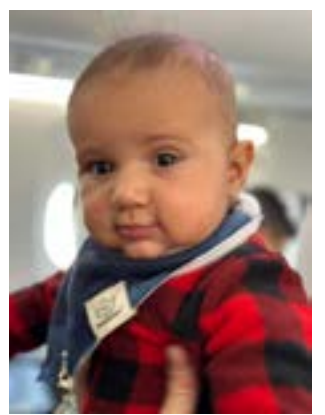
Laylyn Rose Williams
December 29, 2023

Laylyn Rose Williams was born on December 29, 2023, at 12:32pm at Integris Miami, OK. She weighed 8lbs & 12 oz and was 21 ½ " long. Laylyn's parents are Wade Williams (Miami Tribal member) and Kaitlyn Luttrell. Her paternal grandparents are Jeff and Stacy Williams (Miami Tribal member). Her maternal grandparents are Greg and Kira Luttrell.



Gabriel Alexander Voltz Bickers
August 9, 2023

Tribal member John Bickers and his wife Noel Voltz are proud to announce the birth of their son Gabriel Alexander Voltz Bickers. Gabe was born in Cleveland, Ohio, weighing 7lbs 8oz and 19.25 inches long. His paternal grandparents are tribal member Diane Hunter and Patrick Bickers. His maternal grandparents are David L. Miller II, Carol Miller, and Margo Voltz. His great-grandparents are David L. Miller I and Theresa Miller.



SUBMIT OBITUARIES, BIRTHS, MARRIAGES, GRADUATIONS & OTHER HONORS ANNOUNCEMENTS

SUBMIT

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




Myaamia Makerspace
keešhtoooyankwi 'we make it'

@MyaamiaMakerspace

KEEP UP-TO-DATE BY FOLLOWING US ON FACEBOOK AT MIAMI NATION EVENTS





wiiyaakiteeheelo weehki-kihkatwe ‘Happy New Year!’

Staff Article

Cultural Resources Office

On February 17th, around 70 myaamiaki ‘Miami people’ gathered at the council house in nooŝonke siipionki ‘Miami, Oklahoma’ to celebrate weehki-kihkatwe ‘the New Year.’ For us, as a lunar calendar culture, this marks the beginning of a new cycle of ecologically named months, which we call kiilhsooki ‘moons.’ This was the 7th day of mahkoonsa kiilhsua ‘Young Bear Moon’, our first moon of the year and typically the last moon of peepoonki ‘winter’ before we enter the transitional period of meeloohkamiki ‘spring.’

As we enjoyed pizza and a salad bar, we learned about our lunar calendar and the ecological connections associated with each moon phase. This helps us understand the relationships between myaamiaki, the environment, and all the inhabitants with whom we share the landscape. We discussed how certain observations lead to specific cultural actions. For instance, when we hear the call of wiihkoowia ‘whippoorwill’ during wiihkoowia kiilhsua ‘Whippoorwill Moon’ and see their nests on the ground, we know it is safe to plant seeds, such as miincipi ‘corn.’ And when we see kiiŝiinkwia ‘ironweed’ blooming during kiiŝiinkwia kiilhsua ‘Green Corn Moon’, we know that corn will be in its green stage and may need to be protected from feeding animals.

After dinner, we got to enjoy a live band and earn tickets for the prize table by playing myaamia games and using myaamiaataweenki ‘the myaamia language.’ The prize table, which has become a constant and popular fixture at events, was filled with fun goodies for all ages. Among the games played were mahkisina meehkintiinki ‘the moccasin game’, and seensewinki ‘the plum stone/bowl game.’ This year, we introduced a scavenger hunt bingo game where attendees were rewarded with stamps on their cards for expanding their cultural knowledge, such as learning about the treaty signatures above the entry doors, as well as for their community interaction. In addition, we enjoyed glo-LED mini golf, glo-LED shuffleboard, glo-Skee-Ball, and a virtual reality roller coaster.

With the help from the Myaamia Makerspace, we had fun doing activities, such as making single-strand bead bracelets and buttons using myaamiaataweenki, as well as designing ribbonwork-inspired bookmarks. The partnership with the Maker Space also allowed us to create and launch a new interactive game created to teach the names and order of the myaamia moons. We also enjoyed information tables teaching us about the sugaring process from black walnut trees and the publication of our new book, *myaamia kiilhsooki: Myaamia Moons, Seasons, & Years*, which was just recently mailed to each Tribal household.

Mihŝi neewe ‘big thanks’ to all the staff and tribal members that made this event a success! We hope to see you all next year!

Join us April 20th for, peekitahamankwi: Lacrosse Fest! More information is coming to the MYAAMIKI Facebook page.

For more information about the myaamia lunar calendar, lunar new year, and myaamia kiilhsooki, check out the Myaamia Community blog at aacimotaatiiyankwi.org.



Designs for DIY button-pins. Photo by Doug Peconge, Miami Tribe of Oklahoma (MTO).



This year’s band played classic rock covers. Photo by Doug Peconge, MTO.



Myaamia youth playing the new Myaamia Calendar game. Photo by Doug Peconge, MTO.



Nate Poyfair with the new book *myaamia kiilhsooki: Myaamia Moons, Seasons, & Years*. Photo by Doug Peconge, MTO.



Makerspace Coordinator, Carrie Harter assists with a ribbonwork inspired bookmark. Photo by Doug Peconge, MTO.



Enjoying the VR rollercoaster Photo by Doug Peconge, MTO.



Having fun with balloon animals. Photo by Doug Peconge, MTO.



MTOK ADULT SERVICES DEPARTMENT

HELP US FILL THE BLESSING BOX!

702 Oak, North Miami, OK

The Blessing Box is located in front of the Miami Tribe 4-Plex. We are excited to extend a helping hand to those in need in our community. If you would like to help, items may be dropped off at Headquarters, Title VI, or the Leonard Learning Center.



For questions, please contact Stacy Williams (918) 541-1389

FOOD SAFETY:

It is a blessing to donate food to those in need. But it is not a blessing to donate unsafe food. If the blessing box is outside of a building, and outdoor temperatures are extremely cold or hot, many foods can be compromised which could reduce the quality and be unsafe. Keep these tips in mind when deciding the types and forms of food to donate.

SUGGESTED DONATIONS:

- Canned soups and sauces*
- Canned Meat (Tuna, Chicken, etc.) *
- Peanut butter, nuts, and alternatives
- Almond Butter, Sunflower Seed Butter, Coconut Butter, etc.
- Beans, canned, especially garbanzo, chili, & baked beans *
- Rice, white or brown
- Pasta (preferably In boxes)
- Cereals/Instant oatmeal packets
- Crackers/granola bars
- Canned diced tomatoes, tomato sauce, & tomato paste*
- Canned Fruits, canned vegetables *
- Condiments (ketchup, mustard, salad dressing, mayo)
- Jelly, pancake syrup
- Baking and pancake mixes
- Microwave meals/to-go meals and shelf-stable meal kits
- Individual serving size items
- Infant formula, dry infant cereal
- Packaged protein drinks
- Dried fruit

*May be compromised in cold temperatures.

OTHER ITEMS NEEDED:

Handheld can openers
Shampoo/conditioner/combs/brushes
Toilet paper
Feminine care pads/regular tampons
Toothbrush/toothpaste
Deodorant
Razors
Hand soap, dish soap, bath soap, hand sanitizer
Laundry detergent
Gloves/hats/scarves
Baby supplies (wipes, diapers, etc.)

NON-ACCEPTABLE DONATIONS:

- Open or partially used items
- Rusty or unlabeled cans
- Homemade or home canned foods
- Glass because of breakage
- Food in torn cardboard boxes
- Food in torn plastic packaging
- Perishable Items - NO raw meats, eggs, dairy, fresh breads
- Alcoholic beverages
- Dented, bent, leaking, or bulging cans
- Any packaged food past its "best by," "use by," or "sell by" date
- Any packaged food with damaged tamper-resistant seals
- Re-packaged foods
- No fresh fruits or vegetables - these can spoil easily during extreme temperature changes, get easily damaged, or get contaminated by animals or insects.

Create a plan for distribution of these nutritious foods that will be safer!

AATOTANTAAWI: kiišikwi

Join us for our next Aatotantaawi discussion on April 4, 2024. We'll be discussing the upcoming solar eclipse and other elements of kiišikwi 'sky'.

Aatotantaawi! 'Let's Talk About It!' is a monthly discussion group on Zoom for the Myaamia community based on group chosen material. This group is open to any Myaamia community member 17 or older.

For Zoom links and event updates, sign up for our email list at <https://tinyurl.com/Aatotantaawi>

APRIL 4, 2024

7:30pm ET / 6:30pm CT on Zoom

eemamwiciki@gmail.com





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"It doesn't have to cost a lot to have a lot of FUN at Prairie Moon."

202 S 8 Tribes Trail Miami, OK 74354

We have made significant updates to both the casino floor as well as to our Moon Restaurant and the new Moon full-service bar! The gaming floor has recently **DOUBLED** in size featuring the latest and favorite slot games for your entertainment.

Sunday "Senior Day"
Lunch special with entrée, side & beverage for \$7.99 per person from 11:30am - 2:30 pm.

Weekly Lunch Specials
Only \$8.99 and our food is GREAT!!

Thursday "Live Local Music"
Enjoy complimentary shows featuring talented music artists from the 4-States from 7:00 -10:00 pm
Must be 21 to enjoy our games & amenities.

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) 541-2175

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



THE MIAMI TRIBE OF OKLAHOMA

Learn more online at
www.miamination.com/chr-program/


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

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

Back-to-School Funds

Spring and Fall Semester Back-to-School applications will be mailed to all enrolled Miami Tribe of Oklahoma children from Pre-School through High School (ages 4-19 years). Spring applications will be mailed out in September of each year and Fall applications will be mailed in June of each year.

Eligible tribal members may apply for the following funds:

- ◇ Pre-School (min. age of 4 years): \$50.00
- ◇ Kindergarten through 6th grade: \$75.00
- ◇ 7th & 8th grade: \$100.00
- ◇ 9th through 12th grade (max. age 19): \$150.00

Fall Semester Applications must be **received** by **JUL 1** or postmarked by **JUN 17**.

Spring Semester Applications must be **received** by **NOV 15** or postmarked by **NOV 5**.

We will not process late applications.

Applications must be filled out completely. Read instructions on the application carefully and make sure it is signed at the bottom before returning to the Myaamia Education office by the application deadline. If you do not receive an application, it can be downloaded from the miamination.com under Services, Myaamia Education Office, Back-to-School Funds or call for a new application to be mailed. Please ensure your address is up-to-date with the

Member Services Department. If you have questions, contact the Education Office at **918-541-2176**.

To receive Back-to-School Funds an application must be completed for each semester. Checks will be mailed within 3 weeks after the Fall semester application deadline, and after Christmas for the Spring 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 minor tribal member is to communicate with the biological parent or legal guardian.*

Scholarships

The Miami Tribe of Oklahoma 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 3 tribal members appointed by the Business Committee and given the responsibility of awarding scholarships through a blind application process on behalf of the General Council. **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

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

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

Fall Scholarship Application DEADLINE OCTOBER 1ST.

Spring Scholarship Application DEADLINE APRIL 1ST.

SCHOLARSHIP ON THE SPRING SCHOLARSHIP APPLICATION:

***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:

- ◇ **\$2,000 per academic year.**
 - ◇ Student must advise school if full amount should be applied to Fall semester, or should be split between Fall and Spring.
- ◇ Pays up to eight consecutive Fall/Spring semesters (4 years).
- ◇ Renewable annually with Spring Scholarship Application.

Renewal Requirements:

- ◇ Maintain full-time status (minimum 12 credit hours each semester).
- ◇ Maintain 2.5 cumulative GPA.

JOSEPHINE GOODBOO WATSON MEMORIAL BOOK SCHOLARSHIP

DUE APRIL 1 EACH YEAR.

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

Application Eligibility:

- ◇ Full-time graduate or undergraduate status.
- ◇ Must have 2.5 cumulative GPA.

Award:

- ◇ **\$500 per academic year.**
- ◇ Renewable annually with Spring Scholarship Application.

Renewal Requirements:

- ◇ Maintain full-time status (minimum 12 credit hours/undergraduate; 6 credit hours/graduate, each semester).
- ◇ Maintain 2.5 cumulative GPA.

TAX COMMISSION CONTINUING EDUCATION SCHOLARSHIP

DUE APRIL 1 EACH YEAR.

Application Eligibility:

- ◇ Full-time undergraduate status.
- ◇ Must have 2.5 cumulative GPA.

Award:

- ◇ **Award amount changes; awarded each academic year.**
 - ◇ Student must advise school if full amount should be applied to Fall semester or should be split between Fall and Spring.
- ◇ Renewable annually with Spring Scholarship Application.

Renewal Requirements:

- ◇ Maintain full-time status (minimum 12 credit hours) or part-time status (minimum 6 credit hours).
- ◇ Maintain 2.5 cumulative GPA.

If selected to receive a scholarship, only one scholarship will be awarded. When applying, check any of the boxes for which the student qualifies. If changing colleges after award checks are mailed, it is the responsibility of the awardee to recover the scholarship amount and have it sent back to the Myaamia Education Office to be redistributed. It is also the awardee's responsibility to notify that the school selection has changed and send the new information to the Myaamia Education Office.

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.

CRANE AWARD

DUE APRIL 1 EACH YEAR.

Application Eligibility:

- ◇ Graduate or post-graduate student.

Award:

- ◇ **\$2,000 per academic year.**
 - ◇ Student must advise school if full amount should be applied to Fall semester or should be split between Fall and Spring.
- ◇ Renewable annually with Spring Scholarship Application.

NON-TRADITIONAL SCHOLARSHIP

DUE APRIL 1 EACH YEAR.

Application Eligibility:

- ◇ Full-time undergraduate status (minimum 12 credit hours).
- ◇ Must have 2.5 cumulative GPA (high school or college, whichever is most recent).
- ◇ Must be 5 years since completion of last semester in high school or college.

Award:

- ◇ **\$2,000 per academic year.**
 - ◇ Student must advise school if full amount should be applied to Fall semester or should be split between Fall and Spring.
- ◇ Non-renewable.

FRESH START SCHOLARSHIP

DUE APRIL 1 EACH YEAR.

Application Eligibility:

- ◇ Freshman (apply senior year of high school).
- ◇ Must have 2.0-2.4 cumulative GPA.
 - ◇ This scholarship is for a student who does not carry a 2.5 GPA, which is a requirement for all other Miami Tribe of Oklahoma scholarships on the Spring application.

Award:

- ◇ **\$400 one-time award for Fall Semester.**
 - ◇ Student must advise school if full amount should be applied to Fall semester or should be split between Fall and Spring.
- ◇ 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.
- ◇ Full-time undergraduate status (minimum 12 credit hours).
- ◇ Must have 2.0 cumulative GPA.

Award:

- ◇ **\$2,000 per academic year.**
 - ◇ Student must advise school if full amount should be applied to Fall semester or should be split between Fall and Spring.
- ◇ Renewable annually with Fall Scholarship Application.

Renewal Requirements:

- ◇ Maintain full-time status (minimum 12 credit hours each semester).
- ◇ Maintain 2.0 cumulative GPA.





Tribal Leadership Visits MU for “Tribe and University Week”

Stella Beerman

Communications Specialist, Myaamia Center

November 6-11, 2023, the Myaamia Center and Miami University Athletics Department held the annual Celebrating Miami: Tribe and University Week. During the week, each athletic event highlights the relationship between the Miami Tribe of Oklahoma and Miami University, and each athletic team wears uniforms featuring the Myaamia Heritage Logo. Myaamia Heritage students help to plan all of the activities during the athletic events, including games, trivia, and in-game recognitions.

All five elected Myaamia Tribal leaders and staff from the Cultural Resource Office, traveled to Oxford, Ohio for the week to take part in the celebrations. Along with the athletic events, a number of activities were planned throughout the week for Tribal leaders to learn more about our campus partnerships and projects.

TUESDAY:

With Tribal leadership and guests arriving on campus Monday afternoon, events officially began on Tuesday, November 7th with several visits to classes



Chief Lankford, Second Councilperson Willard, First Councilperson Hatley, Kara Strass, Second Chief Olds, and Joshua Sutterfield answer questions during the Indigenizing the Curriculum workshop.

Photo by Jonathan Fox, Myaamia Center (MC).

across campus. Tuesday morning started with visits to two art classes to hear more about the Miami University students' experience teaching local 4th-, 5th-, and 6th-grade students about the Miami Tribe of Oklahoma, our history, our people, and our art. Our Myaamia lesson collaboration with Dr. Luke Meeken and Dr. Stephanie Danker reached 450 elementary students this year!

That same evening, Tribal leadership participated in a Q&A session in the Myaamia Heritage class. This year, the Heritage class is focusing on sovereignty and current issues in Indian Country, so the students were prepared with great questions for Tribal leadership about the Miami Tribe's government, law, and history.

WEDNESDAY:

On Wednesday evening, many Myaamia Center staff and Myaamia Heritage students watched the Redhawk Football Team play against the Akron Zips Football team. Myaamia Heritage students Kaleb McMullen and Mia Bowels delivered the game ball with Secretary-Treasurer Donya Williams at the start of the game. Myaamia attendees of the game were also invited to participate in an in-game recognition after the 1st quarter.

THURSDAY:

Secretary-Treasurer Donya Williams, First Councilperson Tera Hatley, and Kara Strass, director of Miami Tribe Relations, were invited to speak in the course Native American Women taught by Dr. Sandra Garner. The course is designed to provide students with a broad overview of Native American perspectives on a variety of topics, including Indigenous viewpoints on research methods, environmental activism, politics and policy, and critical analysis.

After class, they met up with the rest of the Tribal leadership and Myaamia Center staff for a Myaamia lunch in Maplestreet dining hall. The Myaamia Center worked with Maplestreet to determine ingredients that could be sourced for the meal and provided recipes for inspiration. The meal included turkey, bison, squash, wild rice, hominy, cranberries, and other ingredients important to Myaamia people.

FRIDAY:

Although the week was beginning to wind down, there was still plenty for Myaamiaki to do on Miami's campus. Tribal leadership visited faculty who are taking part in the Indigenizing the Curriculum workshop to meet participants, answer questions, and learn about the curriculum they are working to build.

In the evening, they went over to Millett Hall to watch the Miami Redhawk Volleyball team vs. the Akron Zips. Myaamia attendees were invited to participate in an in-game recognition, and Chief Douglas Lankford, Second Chief Dustin Olds, Daryl Baldwin, Haley Shea and Stella Beerman participated in a t-shirt toss to fans.

SATURDAY:

The week of celebrations and activities wrapped up on Saturday watching the Miami Redhawk Hockey team vs. Colorado College. Miami University President Gregory Crawford and Dr. Renate Crawford invited Tribal leadership and Myaamia guests to watch the game from the President's box. Myaamia guests participated in an in-game recognition, and Myaamia students participated in a number of events throughout the game.

A favorite activity during the game was the “Skyline Drop” where Second Councilperson Scott Willard and Myaamia students dropped Skyline gift cards to the crowd from the catwalk above the arena. For those unfamiliar, Skyline is a well-known quick-dine restaurant in the Cincinnati area with dishes like spaghetti, hot dogs, and french fries smothered in cheese and chili. (I recommend trying it if you ever get the chance, it's one of those things people either love or hate.)

Celebrating Miami Week is a great opportunity for tribal leadership to visit campus as well as gather with the Myaamia community on Miami's campus. Mihši newe to everyone who participated and made this week possible including: the Miami Tribe's elected leadership: Chief Douglas Lankford, Second Chief Dustin Olds, Secretary-Treasurer Donya Williams, First Councilperson Tera Hatley, and Second Councilperson Scott Willard; Miami University President Gregory Crawford and Dr. Renate Crawford; the Miami University Athletic department; and our Myaamia Heritage students.

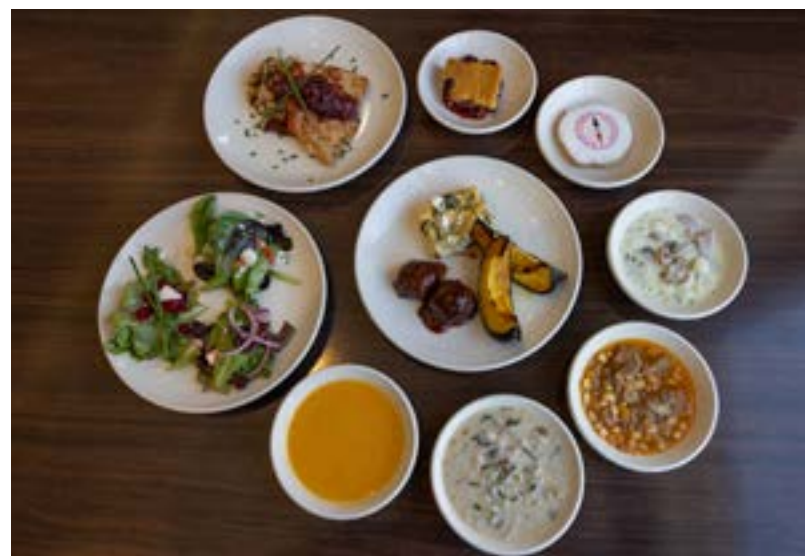
Originally published on Aacimotaatiiyankwi, the Myaamia Community Blog, Nov 21, 2023, aacimotaatiiyankwi.org/2023/11/21/tribal-leadership-visit-miami-university-for-celebrating-miami-tribe-and-university-week/



Myaamia Heritage students pose for a group photo with Myaamia Tribal leaders after the Myaamia Heritage course on Tuesday, November 7, 2023. Photo by Karen Baldwin, Miami Tribe of Oklahoma (MTO).



Kaleb McMullen and Kayla Becker, Myaamia Heritage students, chat with Secretary-Treasurer Williams and Second Councilperson Willard after the Myaamia Heritage class. Photo by Karen Baldwin, MTO.



The Myaamia foods served at Maplestreet dining hall on Miami University's campus. Photo by Scott Kissell, Miami University (MU).



Myaamia guests participated in an in-game recognition and t-shirt toss between sets at the volleyball game. Photo by Karen Baldwin, MTO.

Want to learn more about the Myaamia Culture?



Check out our online resources at aacimotaatiiyankwi.com



Meet the Apprentices: Citlali Arvizu

Stella Beerman

Communications Specialist, MC

National Breath of Life, a training program housed within the Myaamia Center, works with endangered language communities to build capacity around methods in archives-based research for language revitalization. In 2021, National Breath of Life implemented an Apprenticeship Program to advance training and archive development within participant communities. Read about one of the current apprentices, Citlali Arvizu (Tongva Nation), as part of an ongoing series on the National Breath of Life Blog.

Citlali Arvizu was born and raised in Hotuknga, in Orange County, California, within the Tongva Nation homelands. Citlali, a member of the Tongva Nation, didn't grow up speaking the Tongva language but has always wanted to learn more and invest her time in the interest.

She says her passion for the language was passed down by her mother, Virginia Carmelo. Citlali remembers her mother taking her to her first language class as a teenager, something they still do together. That passion was passed down to Citlali's two teenage daughters who are now learning the language.

"My mom has been a big influence on me, my whole family, and even our community," Citlali said.

While serving as a councilwoman for one of the Tongva Nation leadership groups, Virginia ensured the language was included in the Tribal constitution and other government documents. Virginia also began attending regional California-based Breath of Life workshops at the University of California, Berkeley, encouraging her family and Tongva community to get more involved with the language. Citlali feels these early workshops in California were instrumental in creating a Tongva language program.

Participants in this language program work to research, use, and share the Tongva language throughout the Tongva community, by teaching and participating in language classes and attending workshops like Breath of Life (Berkeley) and National Breath of Life.

Pam Munro, Ph.D., is the linguist for the Tongva language committee. Pam, a UCLA emeritus professor of linguistics, has been working with the Tongva community since 2004. When the Tongva community was invited to participate in the National Breath of Life Apprenticeship Program, Pam continued to provide support.

About 10 years ago, Citlali began attending workshops with her mother. "My daughters were little so I brought them with me."

Citlali laughs as she says, "I wasn't sure it was the best idea, but Pam really encouraged me to go and supported me."

Together, Citlali, Virginia, and Pam comprise the National Breath of Life Tongva Apprenticeship Team. Virginia serves as a community mentor, Citlali as the apprentice, and Pam as a linguist for the community.

The team's goal is to provide the Tongva community with language they can use together, like songs, prayers, and place names, in a central accessible location. By participating in the Apprenticeship Program, the team will have more time and resources to build their Indigenous Language Digital Archive (ILDA) database. Creating an ILDA database will eventually allow the team to share their work with community members while keeping it protected behind a secure user login.

"I think creating something online is very intriguing to my daughters' generation," Citlali said. "Even if my generation or above me isn't as interested in that, I know they will be."

Citlali is hopeful that utilizing the ILDA software will provide a solid foundation of Tongva language users for future generations to build upon. She aspires for the Tongva community to once again have speakers, maybe in the next few



Citlali at Kuruuvunga, one of the Tongva village sites. Photo courtesy of Citlali Arvizu.

generations, and she hopes her work with the National Breath of Life Apprenticeship Program will contribute to that effort.

"I'm just doing a small part of maintaining this language, but I think every part matters," she said.

For Citlali, her part of this effort is often transcription. Each week, she combs through archival documents containing information about the Tongva language and culture, transferring them to a digital format and uploading them to the ILDA platform. While it may not sound glamorous, transcription is a beginning step in the long journey of revitalizing a sleeping language.

Learning the language as a family has been impactful for Citlali and her children. Their intergenerational bonds have been strengthened through this effort and have shaped the identities of at least two generations of Tongva learners.

"I think learning intergenerationally makes a difference because it allows us to be active with the language," Citlali said.

When the family returns from a language class, Virginia often applies the lessons they had just learned, helping the family use and remember them. Not only does learning the language bring her family together, but it brings the community closer together as well.

"We don't always have the chance to get together because we're all spread out, but regardless of where our family groups are, I think we agree that the language is neutral and very dear to all of us. So we come together to respect that," Citlali said.

Participants of the Tongva language program nearly doubled in size during the COVID-19 pandemic due to moving the language classes to an online format. While Citlali would still like to have the community gather in person on occasion, she's happy to see the language program become accessible to more community members.

"I think we were all a little skeptical of going online at first, but it really has made a difference," Citlali said. "I get to meet all these people I would have otherwise never met."

While having the support of family and community is helpful, it's still difficult to connect with other people interested in reconstructing and revitalizing language. Joining the National Breath of Life Apprenticeship Program has helped her connect with a community of people passionate about the same work.

"It's a lot of work to put the language out there and at times it can feel like a lost cause," she said. "But when I look at communities that have speakers and have integrated their language into their community, I realize it's possible."

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

A Letter from the Executive Director

Daryl Baldwin

Executive Director, Myaamia Center

Aya ceeki neehi meentitohkaalilakakoki weehki-ki-katwe 'Greetings and welcome to a New Year!' The Myaamia Center staff just returned from our winter stomp and storytelling in Oklahoma and are still dusting off from all the activities. It was such a great pleasure to see so many relatives, students, and staff from



Daryl Baldwin

Photo by Scott Kissell, Miami University.

all over our homelands and beyond. Our Winter Gathering just keeps getting bigger each year!

Now we turn our attention to the spring semester, our tribe students, and the upcoming Myaamiaki Conference. It looks like another busy semester for all of us here at the Myaamia Center. Our conference is shaping up nicely with registration open on our website. This year we will celebrate our 10th biennial Myaamiaki Conference. Our first conference was held in 2004 but since we had to cancel one of our conferences in 2020, we will be holding our 10th conference on May 4th, 2024. In 2022, we had approximately 300 in-person and 200 virtual and we anticipate an equal number this year.

For those of you who will be attending in person, remember to visit the Minohsayaki: Painted Hides exhibit at the Richard and Carole Cocks Art Museum here on campus. A collaboration between the Myaamia (Miami) and Peewaalia (Peoria) communities, supported by a grant from the Andrew W. Mellon Foundation through the Humanities Without Walls Consortium, which is administered by the University of Illinois, the exhibit explores the revitalization of hide painting and the use of geometric designs that link culture, history, and stories among the Myaamiaki and Peewaaliaki. We are all looking forward to this semester and engaging with our friends and family as we bring in this new year.

Kikwehsitoole 'respectfully,' Daryl

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

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nipwaayoni

Learn more about the myaamia center online at miamioh.edu/myaamia-center/



Wrapping up the Fall Semester at Miami University

Stella Beerman

Communications Specialist, Myaamia Center

It's hard to believe another Fall Semester has already finished at Miami University! As we are now in the Spring semester, we want to reflect on what we accomplished this past fall semester.

Reflecting on Fall '23

In August, the Myaamia Center welcomed a cohort of 12 new students to the Myaamia Heritage Program, bringing our total number of students to 47. This semester, the Myaamia Heritage class focused on Tribal Sovereignty and Current Events affecting Myaamiaki 'Myaamia people.'

The class explored topics such as tribal citizenship and belonging within a tribal nation, peoplehood, the Miami Tribe's constitution, and the importance of storytelling.

To learn more about sovereignty and contemporary issues, our students had the opportunity to visit virtually with two guest speakers working in tribal law.

Robin Lash, Miami Tribe of Oklahoma General Counsel, spoke to the class about sovereignty within the Miami Nation, and Ian Young, a Myaamia Heritage alumnus and a staff attorney for the Fond du Lac Band of Lake Superior Chippewa in northern Minnesota, shared his journey of learning about his Myaamia heritage and connecting with the Myaamia community. He shared how this impacted his trajectory to law school and spoke a bit about the work that he is doing today. Our students had great questions for the guests, and the Myaamia Center is grateful to connect with these community members to hear about their experiences with tribal law.

In the last few weeks of the semester, students explored what Myaamia people like to do for fun, including listening to aalshoohkaana 'Winter Stories' and participating in stomp dancing in class. The aalshoohkaana were told by students who were enrolled in an independent study course, learning Myaamiaataweenki 'Myaamia language.'

Throughout the semester, this group learned to tell aalshoohkaana in Myaamiaataweenki and participated in weekly language immersion sessions with Myaamia language coordinator, Jarid Baldwin. At the end of the semester, each of these students told their story to the Myaamia Heritage class before the entire class participated in a stomp dance.

Myaamia students had opportunities to engage in some fun activities outside of the classroom this fall, too. In October, Doug Peconge, from the Miami Tribe's Cultural Resources Extension Office in Fort Wayne, Indiana, taught a group of students to make pakitahaakana 'lacrosse sticks.' Students learned each step of the process, from selecting and preparing the wood to lacing the net used to catch the ball. We're grateful to Doug for taking the time to travel to campus to teach us this skill.

In early November, we participated in our annual Celebrating Miami: Tribe and University Week activities. All five of the Miami Tribe's elected leaders joined us in Oxford for the celebration. They spoke to many Miami University classes, including the Myaamia Heritage class, and participated in several activities hosted by the Miami University Athletic Department.

During final exam week, the Myaamia Center hosted a day of crafting Buckeye necklaces for the Myaamia Heritage students. This gave students a break from studying and a chance to catch up with the community before leaving campus for Winter Break.

While many people in Ohio may associate the Buckeye with another state university, Myaamia people have been utilizing them long before that school was founded. In the past, Myaamia people used buckeyes in a variety of ways. Today, they are mainly worn as jewelry and to teach about our complex cultural connections to the ecology of our homelands.

Outside of the Myaamia Heritage program, the Myaamia Center, with the support of the Office of the Provost, began the second Indigenizing the Curriculum workshop with faculty from across Miami University. The year-long workshop brings faculty together to examine ways to incorporate Indigenous perspectives, knowledge, and experiences into their course curriculum. The first semester of the workshop was spent discussing these topics and participants will develop a module or class project for use in their courses during their second semester.

The Fall Semester was filled with intense, fruitful, and inspiring discussions and analyses of the topics. A highlight of the semester was when the Miami Tribe's leadership visited Oxford and met with the group. They were also looking forward to traveling to Miami, OK for the Tribe's Winter Gathering at the end of January.

While this cohort spends the Spring semester developing their modules and course projects, we will also start a third cohort that will be our first remote workshop, making it more accessible to faculty on Miami University's Regional Campuses. This remote workshop will run through the Fall of '24.

The Myaamia Center also had another successful semester collaborating with preservice teachers in Miami University's Art Department. This year we worked with two classes, Elementary Art Methods and Art Across the Curriculum, where we spent about 8 weeks developing two lessons about Myaamia people and culture and a craft inspired by Myaamia art, before teaching the lessons to local elementary school children. This fall, the program added a lesson for 5th graders, meaning children at local elementary schools are learning about Myaamia art in 4th, 5th, and 6th grade. This year, the lessons were taught to a total of 450 local students!

It was a busy and fun-filled semester around the Myaamia Center, and we can't wait to see what the Spring Semester brings. One thing we were excited to see this spring is the exhibit on Minohsaya "Painted Hides" open now at the Richard and Carole Cocks Art Museum on campus. If you're spending time in Oxford, I hope you'll visit this community-curated exhibition which explores new research and the revitalization of the painted hides tradition.

Originally published on Aacimotaatiyankwi, the Myaamia Community Blog, Dec 19, 2023, <https://aacimotaatiyankwi.org/2023/12/19/wrapping-up-the-fall-semester-at-miami-university/>



The newest cohort of Myaamia Heritage students at Miami University. Photo by Scott Kissell, Miami University (MU).



Myaamia Heritage students and Myaamia Center staff work on their Buckeye necklaces. Photo by Stella Beerman, MC.



Doug Peconge (right) shows Myaamia Heritage students how to select the correct wood for a lacrosse stick. Photo by Jonathan Fox, MC.



The Myaamiaataweenki 'Myaamia language' study cohort preparing to tell Winter Stories. Photo by Jonathan Fox, Myaamia Center (MC).



Myaamia Heritage students learn about Ian Young's experience working in tribal law. Photo by Kaleb McMullen, Myaamia Heritage student.



Doug Peconge teaches Mia Bowels to close the loop on her lacrosse stick. Photo by Jonathan Fox, MC.



Myaamia Center Makes Annual Trip to Winter Gathering

Stella Beerman

Communications Specialist, MC

The annual Winter Gathering and Stomp Dance is one of the major events hosted by the Miami Tribe of Oklahoma, bringing Myaamiaki 'Myaamia people' together in Nooŝonke Siipionki 'Miami, Oklahoma' to celebrate Myaamia culture and receive important updates within the community.

Since 2001, this trip has also served as a unique opportunity for the Myaamia Center, the Myaamia research center at Miami University, to invite Myaamia Heritage students, colleagues, and respected guests from the university to spend time in Miami, OK to participate in Myaamia cultural activities with the community.

This year, over 95 Miami University staff, faculty, and students traveled to the Winter Gathering. This year's attendees included participants in the Indigenizing The Curriculum cohort, partners from the Art Across the Curriculum initiative, various graduate and undergraduate students working with the Myaamia Center, 12 Myaamia Heritage students, and colleagues from the College of Education, Health, and Society (EHS). EHS has generously sponsored the charter buses for the trip since 2015, which allows us to make the trip possible for Myaamia students and guests.

The two-day event is jam-packed with events for attendees. On Friday, January 26, everyone was invited to the council house for a welcome by Akima 'Chief' Douglas Lankford and Tribal leadership, followed by Myaamia games, crafts hosted by the Myaamia Makerspace, and visiting.

Many staff from the Myaamia Center were using this time to share information about different opportunities available for Myaamiaki through the center. Heritage students spent this time catching up with community members and teaching guests to play Myaamia games.

Friday afternoon was spent listening to various presenters share the work they have been doing with the Myaamia community. Presentations included the announcement of an upcoming lunar calendar publication by the Cultural Resource Office. Jamie Jacobs, an artist from the Tonawanda Seneca Nation, talked about the history and impact of quillwork and gifted a piece of quillwork to Akima Lankford on behalf of the Tribe. Additionally, Michael Galban (Washoe and Mono Lake Paiute) spoke about the history of wampum among the Seneca Nation and its connection to the Myaamia people. Michael concluded by gifting 300-year-old Seneca wampum to Akima Lankford. Diane Hunter also presented on her experience working as the Tribal Historic Preservation Officer for the past 9 years. After, she was honored by Tribal leadership for her commitment to the Myaamia community.

Jared Nally, an Aanchtaakia Graduate Fellow at the Myaamia Center, presented his experience with the preservation and revitalization of Myaamia fiber art. The Aanchtaakia or 'Change Maker' Fellowship is designed for tribal scholars motivated to make positive change in their communities and to share their research on Miami University's campus. Jared exemplified how he does this, by sharing how he has not only researched and learned Myaamia fingerweaving, but also has began teaching it to others in the Myaamia community through workshops and one-on-one sessions.

Friday evening concluded with aalhsoohkaana 'Winter Story' telling by community storytellers, including multiple Myaamia Center staff. In recent years, some storytellers have dedicated their time to learning the stories in Myaamiaataweenki 'the Myaamia language.' This year we had the opportunity to hear three of these stories told in Myaamiaataweenki.

On Saturday, guests were invited to a ribbon-cutting ceremony at the Tribe's new national archives building. Staff from the Myaamia Heritage Museum and Archive were on standby to chat with guests and answer questions about the pieces on display in the building.

After the ceremony, we went back to the council house for stomp and social dances. In addition to hosting a workshop last fall, the Myaamia Center made several 'loaner' ribbon skirts for Myaamia Heritage students to wear during stomp. Any extras are offered to our guests who would like to wear one for the dance.

As always, we were thrilled to be joined by our students and guests to share these fun cultural activities. The weekend was a great success, and we would like to say mihŝi neewe 'a big thank you' to the Miami Tribe leadership and staff who made this weekend possible.



Stomp dancing at the 27th annual Winter Gathering, January 27, 2024. Photo by Kaleb McMullen, Myaamia Heritage Student.



The Indigenizing the Curriculum cohort meets with Art Across the Curriculum and Myaamia Center staff to learn more about how they teach contemporary Indigenous concepts in the classroom. Photo by Karen Baldwin, Miami Tribe of Oklahoma (MTO).

A group of Myaamia Heritage Students pose with Akima Lankford while they get ready to stomp dance. Photo by Karen Baldwin, MTO.



Caleb Collins and Michael Sekulich, Myaamia Heritage students, play Mahkisina Meehkintiinki, 'Moccasin Game' with guests from Miami University. Photo by Karen Baldwin, MTO.



Myaamia Heritage students and Miami University guests wait to make a button with the Myaamia Makerspace. Photo by Jonathan Fox, Myaamia Center.



George Ironstrack captivates the room with his telling of a Winter Story. Photo by Kaleb McMullen, Myaamia Heritage Student.



A group of Myaamia Heritage Students pose with Akima Lankford while they get ready to stomp dance. Photo by Karen Baldwin, MTO.



Haley Shea acts out her story as she tells it. Photo by Karen Baldwin, MTO.



Jarrid Baldwin gets loud to tell his Winter Story. Photo by Kaleb McMullen, Myaamia Heritage Student.



Community storytellers (left to right) Brad Kasberg, Jarrid Baldwin, Kara Strass, George Ironstrack, Haley Shea, George Strack, Scott Shoemaker, and Doug Peonge pose for a photo. Five of these storytellers are graduates of Miami University. Photo by Karen Baldwin, MTO.



Now Hiring! Myaamia Center Application Software Developer

<https://jobs.miamioh.edu/en-us/job/502958/application-software-developer-iii>

Application Software Developer III

Job no: 502958
Department: Myaamia Center Location: Oxford, OH
Work type: Salary
Staff Categories: Information Technology
Status: Full Time Temporary: Yes
Job Title: Application Software Developer III
Hours Per Week: 40

Job Summary:

Application Software Developer III to design, develop, and modify applications and to pursue the best solutions for the University. This position has an estimated start date of July 1, 2024.

Miami University recognizes that technology enables us to find new ways of providing first-class service and workplace flexibility. This position is approved for remote work on a full-time basis with occasional meetings on the Oxford, Ohio, campus. Remote work is a working arrangement that can be modified or revoked by Miami University at any time for any reason.

Duties/Physical Demands:

The Application Software Developer will:

- Design and develop integration solutions that enable different systems to communicate seamlessly.
- Design, write, and maintain applications written using object-oriented programming languages (PHP, Python, Node JS, or similar) to run on web servers.
- Write SQL to query databases as well as create or modify database objects like tables, views, and stored procedures.
- Perform essential UI design with front-end technologies like HTML and CSS.
- Gather, document, and analyze user needs and design requirements
- Work with APIs to integrate systems, including configuration, testing, and troubleshooting of APIs.
- Develop specifications and determine system performance standards.
- Ensure system integrity, scalability, and performance so the solutions your team develops are scalable and perform well under different loads.
- Provide post-deployment support and maintenance for both software code and integration solutions.
- Work collaboratively with different stakeholders, including business analysts, project managers, and end-users, to ensure that provided solutions meet their needs and requirements.
- Stay up to date with new technologies and best practices to ensure that you and your team are providing the most effective solutions

Minimum Qualifications:

Required:

Bachelor's degree or higher in computer science, information technology, STEM, or a closely related field, earned by date of appointment and a minimum of three years of relevant professional experience.

Desired Qualifications:

Consideration may be given to candidates with:

- Multiple programming languages and frameworks: Show potential to work with different programming languages such as PHP/Laravel, Python, Node JS, Javascript, Java, Swift, ArcGIS, or similar languages.
- Data mapping and transformation solutions: Ability to build solutions that map and transform data between different systems, ensuring that the data is accurate and complete.
- Web services: Solutions may include developing and integrating various web services. Knowledge of how they work and how to consume them will be important to this role.
- Database Skills: Familiarity with various SQL database technologies and ability to interact with and optimize database objects, including tables, queries, functions, stored procedures, and more.
- APIs: A deep understanding of how they work and how to integrate them with different systems.
- Integration patterns: Different systems may require different integration patterns, such as synchronous or asynchronous communication.
- Tools and platforms: Experience with version control systems such as Git or GitHub and a clear understanding of how to manage code changes and merge code branches. Familiarity with the concepts of Continuous Integration /Continuous Deployment (CI/CD) pipelines.
- Different testing options: Familiarity with and understanding of unit, feature, stress/load, accessibility (ADA) testing, and documenting test plans, cases, and analyzing results to improve the quality of applications.
- Problem-solving skills: Be able to troubleshoot and debug code issues quickly and efficiently.
- Writing efficient and secure code.
- A solid understanding of best practices in API and code development, including how to write efficient and secure code resistant to common web application attacks like SQL injection and cross-site scripting (XSS).
- Communication: Able to work with others in person and remotely through multiple written and visual communication channels in a clear and concise manner.

Special Instructions to Applicants:

Submit a cover letter and resume. Inquiries may be addressed to Daryl Baldwin at baldwidw@miamioh.edu.

Diversity Statement:

Miami University is committed to creating an inclusive and effective teaching, learning, research, and working environment for all.

For more information on Miami University's diversity initiatives, please visit the Office of Institutional Diversity & Inclusion webpage.

For more information on Miami University's mission and core values, please visit the Mission and Core Values webpage.

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As part of the University's commitment to maintaining a healthy and safe living, learning, and working environment, we encourage you to read Miami University's Annual Security & Fire Safety Report at: <http://www.MiamiOH.edu/campus-safety/annual-report/index.html>, which contains information about campus safety, crime statistics, and our drug and alcohol abuse and prevention program designed to prevent the unlawful possession, use, and distribution of drugs and alcohol on campus and at university events and activities. This report also contains information on programs and policies designed to prevent and address sexual violence, domestic violence, dating violence, and stalking. Each year, email notification of this website is made to all faculty, staff, and enrolled students. Written notification is also provided to prospective students and employees. Hard copies of the Annual Security & Fire Safety Report may be obtained from the Miami University Police Department at (513) 529-2223.

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Miami University is committed to providing up-to-date information from the Department of Labor to our applicants for employment. Here, you will find links to the current information regarding the Family and Medical Leave Act (FMLA), Equal Employment Opportunity (EEO), and the Employee Polygraph Protection Act (EPPA).

Date to Begin Screening Applicants:

Screening of applications begins March 27, 2024 and continues until the position is filled.

Benefits Eligible: Yes

A criminal background check is required. All campuses are smoke- and tobacco-free campuses.

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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 |

You can also contact Kara Strass at strasskl@miamioh.edu

Miami Redhawks Softball Team Visits the Miami Tribe

Staff Article

Cultural Resources Office

On Saturday March 2nd, 2024, a bus from Miami University pulled up and unloaded in front of Tribal headquarters, and out came the Miami Redhawks softball team. This marked the first time a Redhawks athletic team visited the Tribe. The event began with a welcome and introductions from the Business Committee, the Cultural Resources Office, coaches, players, families, and alumni.

After introductions, the team and guests learned about our history, culture, and present-day infrastructure and happenings through tours of headquarters given by Cultural Education Director Joshua Sutterfield and Secretary-Treasurer Donya Williams. From there we all went over to the Council House campus and enjoyed Indian Tacos prepared by the Cultural Resources Office, played traditional games, and took group photos. Gifts were given to the coaches, players, families, and alumni. Head Coach Kirin Kumar presented the Tribe with a framed signed Jersey adorned with the Myaamia Heritage Logo (MHL), which represents the amazing relationship between the University and Tribe.

We would like to extend a mihši neewe 'big thanks' to all our guests from Miami University. Go Redhawks!



The entire softball team, coaches, family members, and MTO staff members. Photo by Karen Baldwin, Miami Tribe of Oklahoma (MTO).



Akima 'Chief' Douglas Lankford presenting gifts to coach Kirin Kumar and Chauncey Winbush. Photo by Karen Baldwin, MTO.



The softball team enjoyed Indian tacos cooked & served by the CRO staff. Photo by Karen Baldwin, MTO.



Players and family members learn to play seenseewinki 'bowl game' from CRO staff. Photo by Karen Baldwin, MTO.



Akima 'chief' Lankford with MU softball alumni. Photo by Joshua Sutterfield, MTO.



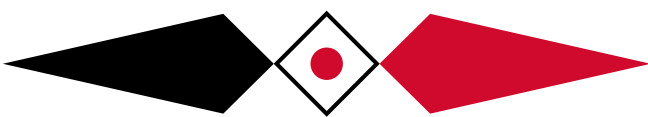
Myaamia and Miami University Symbols

Staff Article
Cultural Resources Office



The Myaamia Heritage Turtle. Designed in 2017 by Alyse Capaccio and Julie Olds.

The Myaamia Heritage Logo or MHL and Myaamia Heritage Turtle are symbols that uniquely capture the relationship between the Miami Tribe of Oklahoma and Miami University in Ohio. Both Symbols are co-owned by the Tribe and university. For permission of use, contact **Kara Strass** at strasskl@miamioh.edu.



The Myaamia Heritage Logo. Designed in 2017 by Alyse Capaccio and Julie Olds.

The MHL is symbolic of the unique relationship between the Miami Tribe of Oklahoma and Miami University. The design is a reference to ribbonwork, a traditional Miami Tribe art form. This ribbonwork pattern uses two large geometric diamonds (the left represents the Miami Tribe and the right represents Miami University) extending on either side of a central diamond that represents the space where these two connect with a shared vision, a sense of cooperation, and a deep respect for the reciprocal learning that results. It is often used with the myaamia phrase neepwaantiinki 'learning from each other.'

The red dot at the center of the shared space specifically represents fire 'koteewi,' a symbol of the warmth of this partnership and a recognition of the shared responsibility needed to 'tend the fire' necessary to continue nurturing this relationship for future growth. Black stands for the depth of time, earned respect, and accumulated cultural wisdom and recognizes the tribe's deep ties to their historic homelands. Red stands for responsibility, sacrifice, and a commitment to gain and share knowledge.

The Myaamia Heritage Turtle, centered around the Myaamia Heritage Logo, represents the unique relationship between the Miami Tribe of Oklahoma and Miami University. A secondary mark to the Myaamia Heritage Logo, the symbol features elements which unite culture and tradition for both the Tribe and the University.

The turtle has cultural significance to the Miami Tribe and appears on several Tribal symbols - including the Tribal seal. The turtle has traditional significance to Miami University students who seek good luck by touching the heads of copper turtles at the base of the sundial statue, which is incorporated on the turtle's back.

Around the turtle design, the words "myaamia" and "miami" highlight both the Tribe and the University.

This newspaper is available as a PDF at www.miamination.com Click "News & Events" on the menu and read it online!



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aanhkwiniikioni - 'linking the generations'

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Contact: Krysta Peterson
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"I have a better understanding of the cultural shifts that have occurred in America over the last 50 years after talking to [my match], whether that be in education, gender norms, or societal norms. I think that this interaction was very important." - Student Participant

"These are wonderful conversations which make me feel more connected to the world again."
- Older Adult Participant

keewaacimwinki myaamia nipwaayonikaaninkonci

'News from the Myaamia Center'

Sign up to stay updated on the Myaamia Center and Myaamia Heritage Program at Miami University.



Scan this QR code with a smartphone camera or visit: bit.ly/3AY01w9 to sign up.



Questions? Contact Stella Beerman at beermaj@miamioh.edu

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Easily search Myaamia resources in one convenient location



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

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2023 Eemamwiciki Summer Program Recap and Outcomes

Stella Beerman

Communications, Myaamia Center

Each year, the Miami Tribe of Oklahoma hosts the Eemamwiciki Summer Programming for tribal members ages 6 and older. This 5-day experience is designed to teach participants about Myaamia language and culture while having fun and bonding with community members.

This past Summer, the theme of the programming was Kiikinaana ‘Our Homes.’

In June 2023, we had 41 participants across the Saakaciweeta, Eewansaapita, Maayaahkweeta, and Neehsapita programs in Noošonke Siipionki ‘Miami, Oklahoma.’ In July 2023 we had 38 participants across the four programs in Kiihkayonki ‘Fort Wayne, Indiana.’ This was the first year we had Maayaahkweeta and Neehsapita participants in Kiihkayonki!

Young adults in the Myaamia community serve as counselors for Saakaciweeta and Eewansaapita. Many of the counselors are alumni of Eewansaapita or attend Miami University through the Myaamia Heritage Program. Some of the counselors are local to Oklahoma or Indiana, while others travel from various states to participate.



Eemamwiciki participants and staff in Fort Wayne, Indiana, July 2023. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

Since 2018, the Office of Assessment and Evaluation at the Myaamia Center has conducted assessments on how the Eemamwiciki Summer experience impacts participants. With the help of Haley Shea, I will include some of those findings to provide participants with a snapshot of their data and provide insight to those who may be interested in the programs but haven’t attended yet.



Eemamwiciki participants and staff in Miami, Oklahoma, June 2023. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

Youth Experience

Saakaciweeta participants (ages 6-9) spent the week creating a family tree and 3-D representations of their bedrooms to practice kinship terms and other language related to the home. Learning about our homes doesn’t just include the physical structures we live in, but the environment and space around that structure, too. By interacting with the Myaamia Emergence Story and creating a timeline of Myaamia history, participants were able to learn more about the environment and land within Myaamionki ‘Myaamia homelands.’



Participants labeled their family trees to practice kinship terms in Myaamiaataweenki. Photo by Jonathan Fox, Myaamia Center.

In the Eewansaapita program (ages 10-16), participants spent time making a documentary film telling the story of kiikinaana from their own perspectives as well as making a wiikiaaminthesi ‘mini wiiikiaami’ with coverings that simulate elm bark and cattail mats historically used on wiikiaami structures.

In Noošonke Siipionki, Eewansaapita participants were able to hike around the Chief David Geboe House to learn about the ecology on the property and listen to Melissa Palmer, a Myaamia elder, share her experience growing up in the house.

Maayaahkweeta participants (ages 17-18) were exposed to a wide range of skills related to Myaamiaataweenki ‘the Myaamia language’ in the home, including participating in immersion sessions and creating a video featuring language used in the house. Maayaahkweeta participants also spend time with the younger participants, serving as mentors and leaders in certain activities.



Melissa Palmer (left) shares her experience growing up in the Geboe House in Miami, Oklahoma with Eewansaapita participants. Her grandson, Jensen Dorey, and daughter-in-law, Meghan Dorey (right). Photo by Jonathan Fox, Myaamia Center.

Youth Outcomes

In all three of the youth programs, 100% of participants reported having fun. This is one of the primary goals of the programs because we know when participants are having fun, they are more likely to continue engaging with the community and Myaamia knowledge system throughout their lifetime.



Eewansaapita participants each create their own miniature wiikiaami in Fort Wayne, Indiana. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

We also see a significant increase in the sense of belonging for all participants when comparing whether they agree with the statement “I have a strong sense of belonging to my Myaamia community or Nation,” before and after the program. Approximately 74% of youth participants agreed with this statement before starting the program, but it rose to 83% across all youth programs at the end of the week.



Saakaciweeta participants create a timeline of significant events in Myaamionki. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

Ultimately, this tells us that a single week is enough to increase participants’ sense of belonging in the Myaamia community. The youth tell us that they learn about Myaamia homes, language, history, and community and implicitly learn about Myaamia values.

Youth participants are gaining both explicit lessons about Myaamia language and culture and also picking up on implicit messages about Myaamia ways of being.

Participants get excited to share what they know about Myaamia language and culture with others, like family and friends, when they leave. At the end of the week, participants tell us their favorite parts of the experience were playing lacrosse, learning the language, and meeting new friends/relatives.

Continued on page 2E>>

kihkeelintamani-nko ‘did you know’ this year’s theme for eemamwiciki is Song and Dance!

Have you ever attended a powwow or stomp dance? Join us this summer at National Gathering, June 29th!





<<Continued from page 1E

Adult Experience and Outcomes

Over at Neehsapita, our adult program, participants focused on fiber arts and weaving activities with guest instructor, Jared Nally. Participants learned about the materials found in Myaamionki and did several hands-on activities with corn husks, cattails, and finger weaving throughout the week. In Kiihkayonki, participants were able to visit several significant cultural sites, including the Chief Richardville House and Seven Pillars.



Neehsapita participants explore the Chief Richardville House with Cultural Resources Extension Office staff in Kiihkayonki. Photo by Jonathan Fox, Myaamia Center.



Neehsapita participants and staff in Nooŝonke Siipionki. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

Much like the youth programs, Neehsapita participants report having fun and looking forward to sharing what they learn with others. By the end of the week, all participants stated it's important to know the Myaamia language (88% before the program), and they look forward to returning next year to connect with other Myaamiaki 'Myaamia people,' to have fun, and continue learning.



A wiikiaaminthesi created by Eewansapita participants featuring two Myaamiaki holding hands in the doorway. Photo by Jonathan Fox, Myaamia Center.

Final Thoughts

Across all four programs, the Office of Assessment and Evaluation found that Eemamwiciki summer programming facilitates an increase in knowledge and "belonging." Participants value the experience and leave wanting to know more about history, stories, and culture in general. The counselors' sense of self and knowledge are impacted by the experience, as well.

While each of the programs was happening in person, an "at-your-own-pace" version was hosted online at Šaapohkaayoni: A Myaamia Portal, starting on June 19, 2023. Those who participated online were able to complete a digital scavenger hunt related to minooteeni 'a pre-Removal village,' listen to a recorded interview with members of the Geboe family, and watch a recorded tour of the Richardville House, led by Dani Tippmann, a Cultural Resource Extension Office staff, in Kiihkayonki. The online format allowed 15 additional community members to participate in our Summer programs.

In 2024, the theme will be Weecinaakiiyankwi Weecikaayankwi 'Song and Dance' where participants will explore what it means to "sing together" and "dance together." During the week they will experience how song and dance are a part of our lives today as well as some of the history behind Myaamia song and dance.

Applications for the program will become available in Spring 2024 on Šaapohkaayoni and the Miami Tribe of Oklahoma's website. If you have questions about the programs, please contact Joshua Sutterfield, Cultural Education Director, via email:

sutterfield@miamination.com or phone: (918)-541-1300.

We look forward to seeing everyone again next Summer, either in Oklahoma, Indiana, or online!

EEMAMWICIKI 2024 SUMMER PROGRAMS

weecinaakiiyankwi
weecikaayankwi

'WE SING TOGETHER, WE DANCE TOGETHER'

Oklahoma June 17-21 | Indiana July 15-19

More information online at miamination.com/summer-programs/

New Coordinator takes Myaamia Makerspace on the go

Staff Article

Cultural Resources Office

The Myaamia Makerspace has recently hired a new coordinator, Carrie Harter. She has quickly taken on makerspace activity planning both for the tribe and local community.

On March 14, 2024 she made a visit to Miami Public Schools, AlterNative School to teach high school students how to make pinch pots out of clay.

Students asked questions and spent time shaping pots. They stayed engaged in the task. Students helped each other smooth out cracks and spent time encouraging one another as their pots took shape. They told stories of pots they had made before. Overall students seemed to take pride in their pots, even creating some design in the clay before they put them away to dry.

Carrie continues to plan activities with various age groups in the community including elders that eat lunch in the Miami Nation Activity Center served by the Title VI Program.



Local high school students make pinch pots with the Myaamia Makerspace on the move. Photo by Carrie Harter, MTO.



Students used clay and water to create their pinch pots. Photo by Carrie Harter, MTO.

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CULTURAL CORNER

aalimiihtooko: *You Cook It!*

Corn Soup - mahtohkatoopowi

Ingredients

- 7 1/2 cups corn, cracked and dried
- 7 1/2 lb. pork (or other meat), cubed
- 7 1/2 medium onion, diced
- Salt & pepper to taste



Cracked corn soup. Photo courtesy of the Cooking Channel.

Method

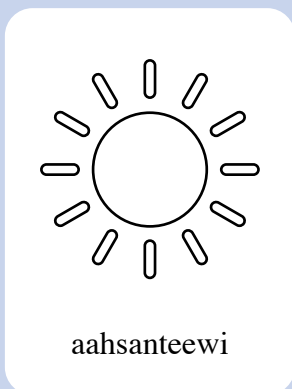
1. Prepare corn
2. Soak corn overnight in enough water to cover corn and above an inch or two.
3. Begin to cook in the morning slowly on stove or in crock pot.
4. When corn is nearly done, chop pork into 1/2 inch cubes and fry in pan with onions.
5. When pork is completely cooked through, add to the corn mixture.
6. Finish cooking all until corn is tender.
7. Add salt and pepper to taste.

Servings: 60

taaniši kiišikahki: *What is the weather?*

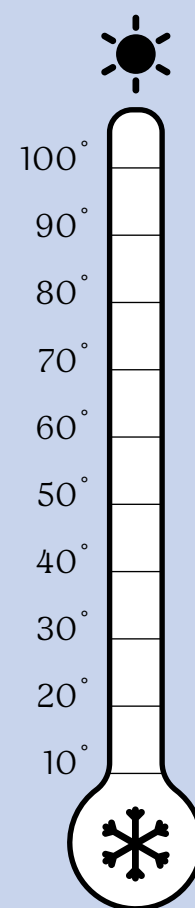
Color in the weather report for the weather at your house today.

taaniši kiišikahki
What's the weather?



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

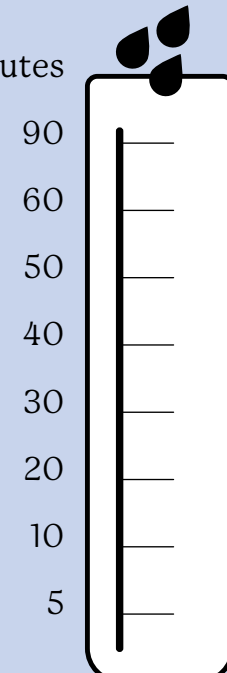
ciiliteewi-nko
Is it hot weather?



nipanwi-nko
Is it cold weather?

šiiipilaanwi-nko
did it rain for a long time?

Minutes



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



Where are we in the myaamia kiilhswaakani 'lunar calendar'?



mahkwa kiilhswa – January 13th - February 10th, 2024

This is the second month named for mahkwa 'American black bear.'

Mature females give birth during this month.

Mahkwa is an important character in Myaamia aalhsoohkaana 'winter stories.'



maahkoonsa kiilhswa – February 11th - March 11th, 2024

This month is named after the American black bear.

Mahkoonsaki 'young black bears' leave the den during this month.

Myaamia weehki-kihkatwe 'Myaamia new year' is always the first day of this month.



aanteekwa kiilhswa – March 12th - April 9th, 2024

This month is named after the American crow.

Aanteekwaki 'crows' make their nests during this month. They are one of the first birds to nest each year.

Maple syrup is typically made during this month.



cecaahkwa kiilhswa – April 10th - May 9th, 2024

This month is named for the sandhill crane.

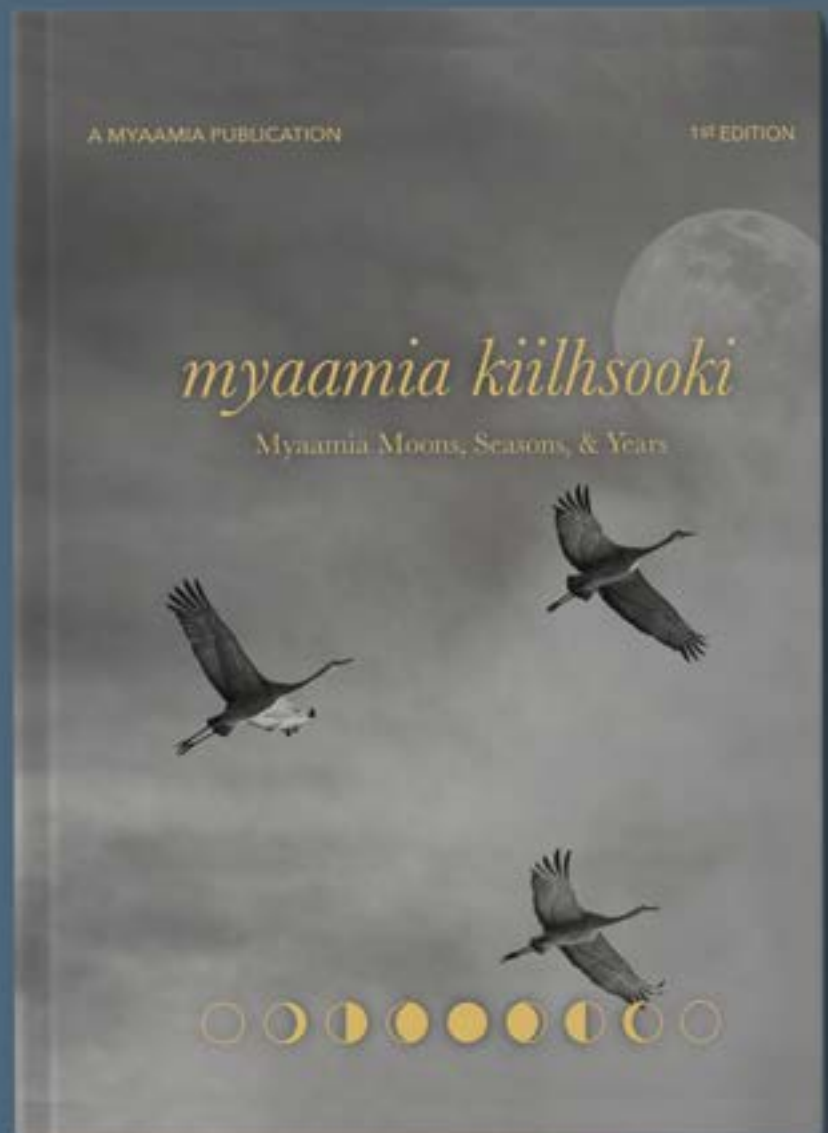
Cecaahkwaki 'sandhill cranes' return from their winter in the south.

Historically Myaamionki 'Myaamia land' was marked by carving or marking the shape of a cecaahkwa head onto trees.

Have you received your book?

Make sure you have your address up-to-date! Contact Tera Hatley at (918) 541-1300.

A MYAAMIA PUBLICATION





paahpiko: 'You Play!'

Seenseewinki 'Bowl Game'

TO BEGIN

There will be a total of eight game pieces, with six regular game pieces and two special pieces. All the pieces will be two-sided with a different color on either side.

The seenseeminiiki are your game pieces, though instead of plum stones we now often use Kentucky coffee beans.

In the picture, the colors used are black and white. The special pieces will have the same colors to show the different sides, but they may have a different shape or design to show their 'special' status. This will help you with scoring later.

GAME-PLAY

1. The object of the game is to score 10 points. It is possible to go over that amount, but you'll need at least 10 to win.

2. The bowl will be passed around the circle of players as each person takes their turn.

3. When it's your turn, you will need to hold the bowl and use it to toss the seenseeminiiki into the air. They don't need to go very high, just enough to no longer be touching the bowl's surface. This can be a rather tricky move when players' are first learning, so don't be discouraged if your pieces go flying! It's all part of the fun, and will get easier as you keep playing.

4. If the pieces land outside of the bowl, you'll likely get another try if you are new to the game, but otherwise you will forfeit your turn with no score.

5. When you get your pieces to land in the bowl then you can

check how many points you have scored by looking at the game pieces (which we'll cover in a moment).

6. When your turn is over you pass the bowl to the next player and say *ašiite kiila*, 'it is your turn.' Other players can ask you *taaninhswi eehtooyani?*, 'How many do you have?', so they know your current score.

7. Once a player has scored 10 points they can shout *eenihwiaani*, 'I win.'

SCORING

When scoring, you can either use scoring sticks to keep track of your points or just remember it in your head.

1 point: Two pieces will have the opposite color compared to the rest of pieces. The pieces can be either a combination of two regular pieces, or one regular piece and one special piece, but not two special pieces (that comes later).

2 points: One regular piece will be the opposite color to the rest of the pieces.

4 points: All pieces will show the same color.

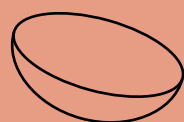
5 points: One special piece will be the opposite color compared to the rest of the pieces.

10 points: Both special pieces will be the opposite color compared to the rest of the pieces.

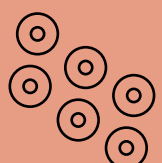
The scoring can be a little difficult to remember at first, but the only remedy is to keep playing and soon it will be second nature.

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

What you'll need:



bowl — *alaakani*



6 regular game pieces — *seenseeminiiki*



2 special game pieces — *seenseeminiiki*

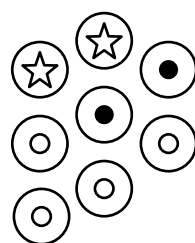
You can also use two types of coins, like pennies and dimes!

Myaamia Words:

eenihwiaani "I win"

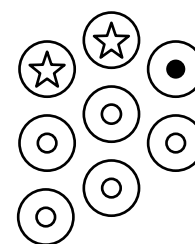
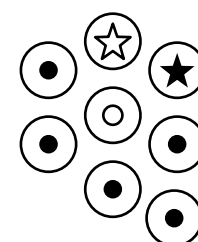
eenihweeyani "You win"

Seenseewitaawi 'Let's play plum stone game!'



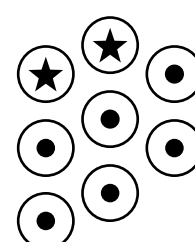
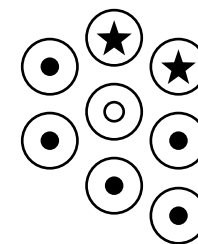
nkoti

1 point



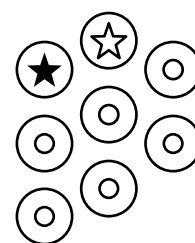
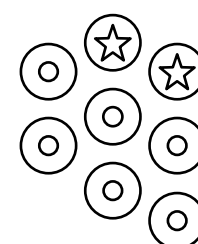
niišwi

2 points



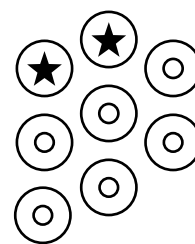
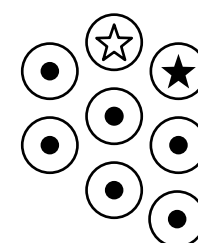
niiwi

4 points



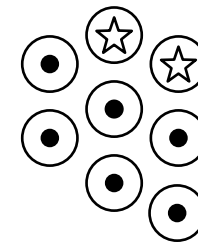
yaalanwi

5 points



mataathswi

10 points



kihkeelintamani-nko 'did you know?'

eeyoonsaawikiša 'eastern redbud' trees are in bloom in *noošonke* *siipiyonki* 'Miami Oklahoma!' Did you know you can harvest the blooms and make flavored syrup?

Boil the blooms, steep, strain, add sugar, and boil again and add a splash of lemon juice to enhance the color. Give it a try and see how it tastes!





wilaalaansamooko: 'You Color It!'

weecinaakiiyankwi weecikaayankwi
We sing together, we dance together.



natawaapantamooko: 'You Look For It!'

Match the myaamiataweenki word to the picture.

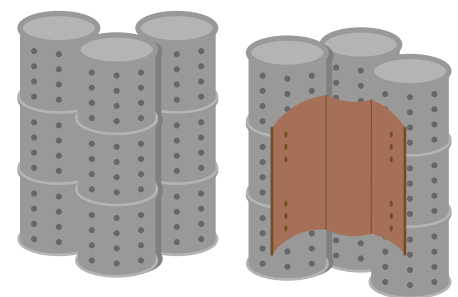
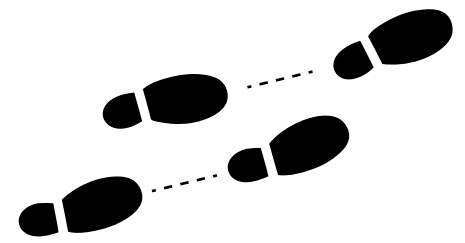
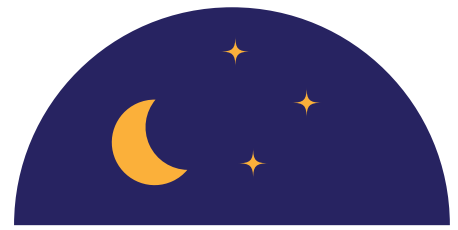
neemiaani
dance

waapicahkihwaki
shaker cans

šiihšiikwani
rattle

nakamooni
song

waapanekaayankwi
we dance all night





mihkanto: ‘You Find It!’ *Can be forward, backward, up, down, and diagonal.*

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

Find the words:

wiicikaataawi

neehiniaani

nahineetaawi

nahineeko

neemiaani

neehinaanki

nakamooni

niimitaawi

neemiyankwi

Use the ILDA Dictionary by scanning the QR code or visiting mc.miamioh.edu/ilda-myaamia/dictionary



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!”





PRESENTED BY:



BALL STATE UNIVERSITY

The Charles Banks Wilson Art and Cultural Education Center, KahNe Hall, Northeastern Oklahoma A&M College

Monday, May 20 through Monday, December 2, 2024

Free admission. Mon-Thurs, 7:00 am – 5:00 pm from May 20 to Aug 1 (closed July 4); Mon-Fri, 8:00 am - 5:00 pm from Aug 5 to Dec 2 (closed Sept 2, Oct 17-18, Nov 27-29) Visit the "St. Clair's Defeat Revisited" exhibit website at <http://bit.ly/StClairsDefeatRevisited>

Temporary exhibit "St. Clair's Defeat Revisited: A New View of the Conflict" introduces you to the complex history of St. Clair's Defeat, on November 4, 1791, and its context and aftermath with respect to the nine Tribal Nations who orchestrated this great defeat of the U.S. Military. This exhibit was co-created with 11 Tribal Humanities Scholars, over half of whom are from six tribes here in Ottawa County.

The exhibit's four themes, design, 15-minute video, and immersive qualities contextualize the:

- 1) Background of the Northwest Indian War in what is now Ohio and Indiana; 2) St. Clair's Defeat and Native crescent strategy; 3) Aftermath including broken treaties, removal, and boarding schools; and 4) Persistence of Tribes today.

Thursday, May 30 Open House & Presentations

"Nothing About Us, Without Us" In the Calcagno Family Ballroom, Bruce G. Carter Student Union 3:00 pm – Panel Discussion with Tribal Humanities Scholars from Ottawa County & Ball State University archaeologists

This program is made possible, in part, by the National Endowment for the Humanities and the National Trust for Historic Preservation's Telling the Full History Preservation Fund. Any views, findings, conclusions or recommendations expressed in this video do not necessarily represent those of the National Trust or the National Endowment for the Humanities.



NATIONAL ENDOWMENT FOR THE HUMANITIES



National Trust for Historic Preservation

EEMAMWICKI 2024 EVENTS

Calendar grid showing events for each month from Jan to Dec, including dates and event names like 'Oklahoma Winter Gathering', 'Myaamia New Year', etc.



For nooŝonke 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.