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Tribal News

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New Tribal Gaming Facility Set For Construction In Miami, OK Staff Article

Members of Miami Tribe leadership and Miami Nation Enterprises officials met on March 6, 2012 to break ground for the Tribe's new gaming facility "Prairie Sun Casino".

The new facility, located west of North Miami, Okla., near the Tribe's Community Services Complex, will offer approximately 11,000 square feet of gaming space designed by Thalden-Boyd-Emery Architects, LLC. Both Class II and III gaming will be featured and the facility will include a full service bar and restaurant.

The casino will bring an estimated 65 new jobs to the area which in turn will generate tax revenue for the Tribe as well as the Federal and State governments.

Construction of "Prairie Sun Casino" is set to begin in the near future with a projected completion date of September 2012. Tribal members interested in employment opportunities in the new casino should contact Miami Nation Enterprises Director of Human Resources, Mrs. Gena Lankford, at 918-541-2100.



Chief Tom Gamble wields the shovel for a ground breaking gathering held on March 6th, 2012 at the site of the Miami Tribe's new gaming facility "Prairie Sun Casino". Pictured with the Chief are, from left to right, Miami Nation Enterprises (MNE) Board Chairman Tim Lafalier, MNE Board Member Joe Leonard, Tribal Council person Scott Willard, Second Chief Doug Lankford and Tribal Council person Donya Williams. The new casino will be built on Tribal trust land located west of North Miami near the Tribe's Community Services Complex. Staff Photo.

A Virginia Family Works To Retain A Nearly-Forgotten Language By Jessica Gould // February 24, 2012

Reprinted with permission of WAMU 88.5, American University Radio - NPR Station, Washington, DC
<http://wamu.org/>

On a suburban street in Fairfax County, a father is playing catch with his sons. It's a quintessentially American scene... with a distinctly Native American sound.

For the past four years, Tim McCoy, a scientist with the Smithsonian Institution, has been teaching his children Myaamia, the language of the Miami Tribe of Oklahoma. McCoy's ancestors were members of the Miami tribe. But, growing up, he says he never heard much about his family's heritage because no one had the words to describe it.

"The last 'first language' speaker of Myaamia had died," he says. And there was no one who knew Myaamia.

No one even knew if there were any records of Myaamia."

In fact, languages across the globe are disappearing all the time. Joshua Bell, with the Recovering Voices program at the Smithsonian Institution, says 50 to 70 percent of the world's languages will probably fade away over the next 80 years or so. He says at that rate, one language disappears every 14 days. Native American languages are especially at risk.

"Eighty-nine percent of indigenous languages are becoming dormant and are at risk of no longer being used," he says.

And Bell says that's worrisome, because when a language goes, a group's history, culture or traditions often goes with it.

"It's the equivalent of taking Shakespeare's corpus out of the libraries and destroying it," he says.

For years, it seemed that might happen to Myaamia. But it didn't.

Saving a language before it's too late

"The actual research began around 1988 with a gentleman named David Costa who was in graduate school at the University of California Berkeley," says Daryl Baldwin, director of the Myaamia Project at Miami University in Ohio.



Tribal members Joshua (right) and brother Zachary McCoy practice their archery skills at their home in Virginia. The boys are learning myaamia language and culture from their father Tim McCoy. Photo courtesy of Tim McCoy.

Continued on page 5



Judy Davis Honored By AARP...Page 2

ABOUT OUR BANNER IMAGE:

Beginning with the 2010 Winter edition of aatotankiki myaamiaki, we elected to use a changing banner theme incorporating photos that were ecologically based and in keeping with the seasonal distribution of the paper. The banner image selected for this winter edition of aatotankiki myaamiaki honors ahsenaamišipowa - sap of the maple tree.

BANNER PHOTO CREDIT:
 Karen Baldwin, Liberty, IN



aacimwita akima: A message from the Chief

aya eeweemakiki! I send greetings from myaamionki where spring has arrived and has defied the predictions of a meemileehšia (groundhog) up in Pennsylvania! Kidding aside, your Tribal homelands in Oklahoma (nooŝonke myaamionki) are alive with the sights and sounds of meeloohkamike (spring) and I hope you are making plans to visit for the National Gathering Week, now only a few weeks away.

Your elected leadership has been hard at work this year. Of particular note is the approaching construction of a new gaming facility to be called "Prairie Sun Casino". With the loss of our partnership in the Stables Casino the General Council, in attendance at the 2011 Annual Meeting, directed leadership to explore new opportunities in gaming in the Miami area. The project has been lengthy, and not without difficulties and cumbersome rules and regulations associated with IGRA and the Federal Government, yet is expected to finally come to fruition by the fall of 2012. We are looking forward to a profitable venture.

I am especially pleased to announce the creation of a new Education Department by the Business Committee. The department is new and still in the design and development phase but was determined to be a great need to Tribal citizens of all ages. The Education Department will take responsibility for our existing Tribal scholarship program and will work diligently to develop a system for delivering heritage based education via the internet and through on site education programs in to be determined locations. Certainly we will keep the community informed as this new department is established.

We have worked hard to draft a 5-year plan for our Nation's governmental and services efforts. The plan outline is in keeping with the Nation's Mission and Vision statements (found on the Tribal web page) and addresses the need to strengthen organization, communication, and building for the future. An overview of the new plan will be given as a Power-Point presentation during the 2012 General Council meeting set for Saturday, June 2, in Miami, OK.

Due to the economy much of our business related travel has slowed down, however your Tribal Business Committee will be traveling to Oxford, Ohio later this month to enjoy the celebration of 40 years of the unique relationship the Tribe shares with the University, fostered by Late Chief Forest Olds in the 1970's, as well as 20 years of Tribal students attending the University on the Miami Heritage Award (given by the University), and 10 years of our Myaamia Project located on campus.

I have come to fully understand and appreciate our relationship with Miami University and I am proud of it. However, I must say, my great pride rests in the opportunities afforded our Tribal members who seek to attend the University that bears our name and stands stately on lands trodden by our ancestors. What a thought! And I must say, a visit to the University, when you come to understand the history we share there, can be quite overwhelming.

I would be remiss if I did not speak of the incredible efforts of our team of Tribal members and employees who make up our Myaamia Project at Miami University. Now in it's tenth year, the project, directed by Tribal member Daryl Baldwin, is the research and development arm of our Cultural restoration efforts.

However, I feel it important to make sure we, as Tribal citizens, understand the broad reaching and National, and inter-national renown of this unique research work. I encourage you to come to know your Myaamia Project. Tap into it through their website at <http://www.myaamiaproject.org>, or check out the videos on their You Tube space at <http://www.youtube.com/myaamiaproject>. The knowledge being made available to you through these sites is amazing. Let's all become students of our heritage and culture.

I look forward to seeing you in nooŝonke myaamionki for the National Gathering Week events! Be sure to watch the "Community Bulletin Board" on our Tribal website for updates to the event calendar, etc., <http://www.miamination.com>.

kweehsitoolaanki,
akima katakimaankwa
Chief Tom Gamble



Former Miami Chief Honored By AARP At Elder Honors; 37 Tribes Represented

(SPECIAL) – Former Miami Chief Judy C. Davis was among 50 Oklahoma Indian Elders recognized at the 2011 AARP Oklahoma Indian Elder Honors.

Indian elders representing 37-federally recognized Oklahoma tribes and nations were celebrated at the third annual event held at the National Cowboy and Western Heritage Museum. Honorees were recognized for their outstanding contribution to their tribe, their state and community.

A direct descendant of tribal leader Peter Coonsoonjah Laferriere, Mrs. Davis served 20 years on the Miami Nation Business Committee and is the only person to have served as chief, second chief, secretary/treasurer and council person. During her tenure on the business committee, Mrs. Davis, a high school business teacher for 24 years, emphasized the education of tribal members. She continues to serve her nation as chairperson of the Education Committee, a position she has held for the past 10 years. She is a volunteer at Integris Baptist Regional Hospital in Miami, teaches Sunday School at Mt. Zion Baptist Church and is the longest-serving church clerk in the Northeast Baptist Association, having served more than 40 years.

AARP National Board Member John Penn was on hand to deliver the keynote address and help present medallions along with AARP Executive Vice President Hop Backus, Regional Vice President Nancy Stockbridge, State Di-

rector Sean Voskuhl and State President Marjorie Lyons.

Penn, whose great-great grandmother was on the Trail of Tears, praised the honorees and noted AARP's commitment to work with diverse populations. He also reminded the audience of AARP Founder Dr. Ethel Percy Andrus' commitment to serving all older Americans.

Backus announced the launch of the AARP Oklahoma Indian Elder Navigator – a single point of entry website for Indian elder services that can be accessed at: www.aarp.org/okindiannavigator.

"We hope that this new website will be a place where an Indian Elder from any Oklahoma Indian Tribe can go to find the service or resource that best fits their need. We envision it as a "living room" of information for tribal elders," Backus said noting AARP will be working directly with tribal leaders and program directors on the project.

"It was a beautiful night to salute these Oklahoma Indian Elders," said AARP State President Marjorie Lyons. "AARP Oklahoma has pledged to continue working with Oklahoma Indians to understand their unique needs and find ways that the association can help them age with dignity."

For more information on AARP Oklahoma, visit: www.aarp.org/ok



Former Miami Chief Judy Davis was among 37 Indian elders recently honored by the AARP at an event held at the National Cowboy and Western Heritage Museum in Oklahoma City. Pictured at left (l to r); AARP Executive Vice President Hop Backus, Regional Vice President Nancy Stockbridge, AARP Oklahoma State President Marjorie Lyons and AARP National Board Member Jack Penn present former Miami Chief Judy C. Davis, center, a medallion recognizing her as one of AARP's 2011 Indian Elder Honorees. Photo used with permission.

**maaye noontaweekwiki ciinkwia akookaki neehi ciinkwia
noontaahkweeta, kati miloohkamiki.**

When you hear the spring peepers and the sound of thunder, it will be spring.

iini aawiki pooni-aalhsoohkiihkiikwi

You must stop telling stories at that time.



2012 Winter Gathering Celebrated With Food, Stories, Gifts, Teaching, and Dancing By Julie Olds, CRO

The Ethel Miller Moore Cultural Education Center, better known to the Miami as the “longhouse”, was aglow by heart and hearth throughout the day and into the evening of January 27th as Tribal members and guests gathered for the community’s annual socials known as our winter gathering.

Events of the day included cultural education presentations by Tribal members and special guests. Tribal member Dani Tippmann taught us of the medicinal, edible and utilitarian uses of significant cultural plants. Dr. Michael Gonella, specialist in myaamia ethno-botany, shared more of his research on myaamia miincipi (corn). Tribal member Jake Long shared his intriguing research into myaamia corn genetics.

The evening gathering began at 6 p.m. with a presentation on our language by Dr. David Costa. A wonderful feast followed of roast turkey, wild rice & mushroom soup, corn bread, and salad.

Following the meal our esteemed elder Eugene Brown humbly presented Chief Tom Gamble with a beautiful handmade flute, wrought through many hours by his big, talented myaamia hands. Chief Gamble received the gift on behalf of the community.

The highlight of the evening came as citizen and guest settled in to listen to traditional stories aptly recounted by Tribal members George Ironstrack, George Strack, Donya Williams and Dani Tippmann.

Saturday, January 28th, brought the 16th annual stomp dance hosted by the Traditions Committee. A round of gourd dancing began at 2 p.m. with Kevin Dawes (Ottawa) as head singer and Robert Hyatt (Quapaw) as head gourd dancer. A free stew and chili feed at 6 p.m. was followed by stomp dancing with Steve Kinder (Wea) as emcee.

Our community received the many guests who had traveled from the Miami University area and other locales and our winter socials and story telling time were enjoyed by all.



Tribal member Dani Tippmann of Ft. Wayne, IN, gave a presentation on myaamia plants on Friday, January 27th, in Miami, OK, as part of the cultural education programming supplied during the Tribe’s Annual Winter Gathering event. Photo by Andrew Strack.

Our annual “winter gathering” always falls on the last Saturday in January. Mark your calendars now and plan to travel home to Miami in 2013!



Myaamia elder, and gifted artisan, Eugene Brown (above left) presents Chief Tom Gamble with a unique handmade flute and stand prior to the story telling held at the Tribal longhouse on January 27th. Photos by Andrew Strack. (At right - Eugene Brown playing the flute gifted to the Chief.)



Embracing the Cultural Resources Office “mantra” that “knowledge is responsibility”, three researchers respectfully heeded their responsibility to share myaamia knowledge gained with the Tribal community on Friday, January 27th, 2012 during cultural education programming held at the Tribe’s Ethel Miller-Moore Cultural Education Center in rural Miami, OK. Pictured from left to right: Dr. Michael Gonella, specialist in myaamia ethno-botany, gave a power point presentation on his ongoing research on myaamia miincipi (corn); OSU Masters Degree candidate, and Tribal Member, Jake Long gave a power point presentation outlining his extensive research on myaamia miincipi genetics; Myaamia language expert Dr. David Costa gave a power point presentation on unique myaamia terms for a group of museum objects collected in the early 1900s. All photos by Andrew Strack.



Tribal Member Jake Long Begins Internship With Miami Business Services

By Ellen Farris, MNE

Jake Long, who is now completing his Masters of Science in Botany at Oklahoma State University (OSU), has joined the Miami Business Services (MBS) internship program. He will be a key participant in developing business in environmental services for the Tribe.

Jake's academic experience is a perfect background for professional development. His undergraduate studies included courses in math, physics, biology, zoology, and management. His Masters Thesis work at OSU is a study of Miami White Corn population genetics. His teaching assignments at OSU included managing students in lab coursework, leading experiments, and creating all the associated exams and instructional materials. His research focus has included highly technical field and lab work, presentations, and journal publications.

MBS' President Robert P. Bills says, "Jake brings a unique combination of academic discipline, real-world pragmatism, and knowledge of the environmental field. These qualities make him an ideal candidate for career development that supports the economic growth of the Tribe." Part of Jake's work will be to apply scientific research and knowledge of

best practices to the planning and proposal phases of winning new work. His skills in mathematics, communications, and management will contribute to good project results once the work is won.

Many Tribal members may already know Jake from his work as the Myaamia National Parks and Environmental Education Coordinator in 2008-2009, or as the Acting Cultural Resources Director in 2009. (He has continued to contribute to Cultural Resources.) He also worked as an Eewansaapita Camp Counselor for the Miami Tribe summer camp in Oklahoma.

"I am really looking forward to learning more about how federal and regional government opportunities in the environmental field can be used to benefit the Tribe." Jake says. Jake's undergraduate degree is from Miami University of Ohio. He currently lives in Stillwater with his wife, Kristin. His father is Phil Long, and the family is descended from Silver Dollar.

If you are interested in learning more about the possibilities of internships please contact Ellen Farris at efarris@mn-e.com.



Jake Long will complete his Master of Science in Botany at Oklahoma State University this spring and will soon begin his internship with Miami Business Services in the environmental efforts of MBS. Photo by Andrew Strack.

"Wiping Away The Tears" Symposium Held At Purdue University

By George Strack, THPO

Purdue University sponsored the "Wiping Away the Tears Symposium" on November 3 - 5, 2011 in Lafayette, Indiana. The symposium marked the 200th anniversary of the Battle of Tippecanoe. Symposium sponsors brought together scholars, local community members, government entities and representatives from several Native American communities to share what they know about the history of this very important site. The goal of the symposium sponsors was that this sharing of collective knowledge would lead to improved and expanded efforts to interpret this and other extremely important historic sites in Indiana.

Miami Nation Tribal Historic Preservation Officer (THPO), George Strack, represented Chief Tom Gamble at this event and participated on a Native American panel that included Chief Glenna Wallace, from the Eastern Shawnee Tribe, and Chief Paula Pechonick, from the Delaware Tribe. All three tribal representatives elicited their concerns about the failure of Indiana state agencies to comply with federal regulations that require tribal consultation on historic preservation issues and the Native American Graves Protection and Repatriation Act (NAGPRA).



Miami Tribe THPO George Strack is pictured with Eastern Shawnee Chief Glenna Wallace (center) and Delaware Chief Paula Pechonick at the "Wiping Away The Tears Symposium at Purdue University in November of 2011."

Dani Tippmann Appointed To MHMA Board

By Meghan Dorey, MHMA Archivist

The Miami Nation Business Committee has recently appointed Tribal Member Dani Tippmann of Ft. Wayne, IN to the Advisory Board of the Myaamia Heritage Museum and Archive.

Dani was appointed to an open seat left vacant by Tribal Member Karen Denavit who opted not to seek reappointment after serving on the board since the MHMA's opening in 2006.

Dani is very knowledgeable about both myaamia culture and museum practices, as she is the current director of the Whitley County Museum in Columbia City, Indiana.

The Advisory Board is in place to help direct the MHMA's acquisition and development decisions. It consists of both tribal members and non-tribal members who are familiar with museum practices. Also currently serving are Tribal Member Julie Olds, Cultural Resources Officer (Chair); Tribal Member Clarence Hayward (historian); Janet Stuckey (retired Miami University Archivist); and Tribal Member George Ironstrack (Asst. Director, Myaamia Project).

Tribal Member Erin Carpenter Completes Basic Training

By Julie Olds

On July 28th, 2011, tribal member Erin Pooler Carpenter graduated from Basic Military Training, Lackland AFB, TX, as the Top Honor Graduate out of a class of 817 Air Force trainees. She went on to complete technical training as a Personnel Apprentice at Keesler AFB, MS, and graduated on September 13th, 2011 as a Distinguished Graduate at the top of her class. Senior Airman Carpenter is a member of the 731st Airlift Squadron, Peterson AFB, CO.

Erin is the daughter of John Boone Pooler and the late Virginia Wildman Pooler. She is a descendent of Chief Thomas Richardville. She is 31 years of age and makes her home in Fountain, CO, with her husband William E. Carpenter, a Marine and Army veteran, who is currently a reservist as well.

kikwehsitoole, eeweemilaani

Northeastern Oklahoma A&M Dedicates Tribal Flag Plaza

On Wednesday, February 15, 2012, representatives of Northeastern Oklahoma A&M College dedicated a "Tribal Flag Plaza" honoring the 10 Federally Recognized Native American Tribes located in Ottawa County. The college campus is located within the Ottawa Tribe's allotment area.



BASIC TRAINING: [L to R in photo: Lt Col Glenn Palmer, 737th TRG, tribal member John Boone Pooler, tribal member SrA Erin Pooler Carpenter, William Carpenter, tribal member LT Brock Boone Pooler, USN, CMSgt Kenneth Williams, 737th TRG.]



Those present for the Tribal Flag Plaza dedication are pictured, left to right: NEO A&M President Dr. Jeff Hale; Miami Chief Tom Gamble; Modoc Second Chief Judy Cobb; Ottawa Chief Ethel Cook; Wyandotte Chief Billy Friend; Eastern Shawnee Chief Glenna Wallace; Quapaw Business Committee Chairman TC Bear; Seneca-Cayuga Chief Leroy Howard; Shawnee Chief Ron Sparkman; Peoria Chief John Froman; AICE Cultural Specialist Claudia Little Axe; AICE Director Emilee Truelove.



akima pinšwa awiiki Designated as a National Landmark

By George Strack, THPO

Miami Chief Jean Baptiste Richardville's home located near Fort Wayne, Indiana has been officially designated as a National Historic Landmark by the National Park Service. The plaque presentation will take place at the home on April 28, 2012.

Chief Richardville was the principal chief of the Miami from 1812 until his death in 1841. The Richardville House is currently listed on the National Register of Historic Places. National Historic Landmark status for the home is an important step forward to recognize the important contributions that the Miami people have made to the history of Indiana. The Chief Jean Baptiste de Richardville House was built near Fort Wayne, Indiana in 1827. It is believed to be only one of three treaty houses built east of the Mississippi River still in existence today.

Plans for the day's activities to celebrate the event are still in the development stage. Once finalized the schedule for the day will be published on the tribal website community bulletin board.



akima pinšwa awiiki - Chief Jean Baptiste Richardville's home located near Fort Wayne, Indiana will be honored as a National Landmark by the National Park Service in April. Photo by Joshua Sutterfield.

siipihkwa awiiki - Drake House To Receive State Honor

By Julie Olds, CRO

The Miami Tribe received notification from Melvena Heisch, Oklahoma Deputy State Historic Preservation Officer, that the Tribe has been selected to receive the 2012 State Historic Preservation Officer's Citation of Merit. This special recognition is given for the Tribe's efforts to preserve the "Drake House", a historic Miami allotment home purchased by the Tribe in 2005, located in Ottawa County in the Tribal jurisdiction area.

The home was built by Miami Tribal member Jane Drake (siipihkwa) and her husband Milton and their large family on her allotment land. The home is one of few remaining allotment age homes and holds great historic significance for the Tribe as well as the State.

According to Ms. Heisch, the Citation of Merit is awarded annually to individuals, organizations, agencies or firms that have made important contributions in the preservation of Oklahoma's rich heritage. This year the awards presentation ceremony and banquet will be held in Tahlequah on June 7th. The event will be a highlight of the 24th Annual Statewide Preservation Conference (June 6-8, 2012).

The Tribe's Cultural Resources Office has been invited to give a presentation on the Drake House as part of the Conference. Details regarding the presentations of the Citation of Merit, as well as the conference presentation on the Drake House have not yet been supplied by the SHPO. However, upon receipt such will be posted on the Nation's website at www.miamination.com under the "Community Bulletin Board" link.



siipihkwa awiiki - The allotment era home of Tribal member Jane Drake (siipihkwa "River Woman"), known today as the "Drake House", is a unique historic property of the Miami Tribe.

Virginia Family... Working To Retain Language

Continued from Page 1: By Jessica Gould, WAMU 88.5, Public Radio, Washington, DC

Baldwin says Costa reviewed centuries of documents in order to piece together the language. Then the tribe partnered with Miami University to promote its culture through scholarships and summer camps.

"It's a healing process for this community to get back a sense of who they are, and to be able to value and honor their ancestors," he says.

Now there are websites, talking dictionaries, even iPhone applications in the works to help parents teach Myaamia words and traditions in their homes. McCoy says similar things are happening in tribes across the country.

"Linguists like to call languages like ours extinct," he says. "But as long as there's documentation out there. As long as there's a community that's interested in that, a language is not extinct. It's just sleeping. It's just waiting for its voice."

So, every day, McCoy, his wife, and his two sons sing Myaamia songs. Then they recite a traditional poem. Even the dog answers Myaamia commands. McCoy says he just wants his children to have the chance to connect with their culture.

"My wife has German background," he says. "My own family has Scotch-Irish background, Italian background. But as we like to say, when they get older, and they want to know about their Scotch-Irish background, they can go to Scotland. If they want to know about their German history, they can go to Germany. If we don't keep Myaamia culture and Myaamia alive, where will they go?"

Meanwhile, Zach McCoy, who's 10, says carrying on Myaamia traditions makes him feel special.

"It's really cool," he says. "Because you feel different every day."

But McCoy says his family is actually a lot like other families in their neighborhood, and throughout the region.

"There's a lot of bilingualism and trilingualism in the Washington, D.C. area," he says. "And many of them speak a language from Africa or a Central American language. We just happen to speak a Native American language."

Tribal Member And Friend Explore Traditional Bow Making

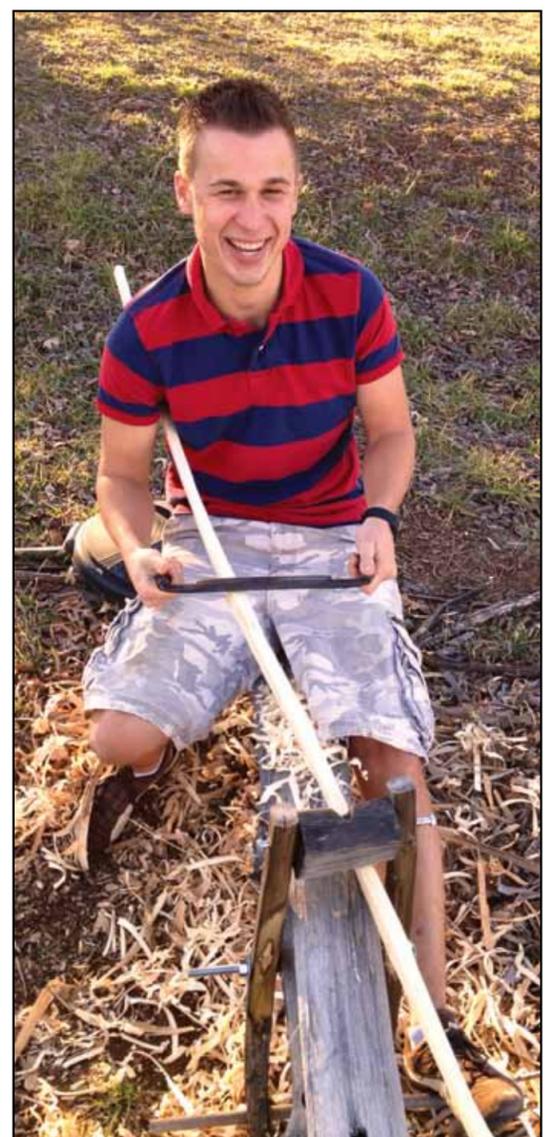
Staff Article

Tribal Member Jake Long and friend Channing Richardson have taught themselves the art of making traditional wooden longbows from books and correspondence with people familiar with Native American bow-making practices and techniques. They use modern hand tools to process staves of mulberry, oak, hickory, and persimmon. Despite using modern tools for time efficiency, the same processes are used for crafting limb strength, draw weight, size, and overall structural integrity. Many of their bows use wood traditionally used by myaamia, and are shaped to look like myaamia bows from the National Museum of the American Indian. Jake participated on the NMAI Virtual Imaging Workshop in 2005, where he got to see the many of the Miami artifacts in their collection. Images of the artifacts, including the bows can be found at www.myaamiaexhibit.com.

While the bows Jake and Channing have made look like traditional "eastern woodland" bows, they have also proved to be very effective hunting tools. They have stocked their freezer with a deer, duck, and squirrel since they began bow making last summer.

Jake has been commissioned by the Tribe's Cultural Resources Office to supply traditional myaamia-style bows and arrows for this summer's annual gathering. The bows will be used in conjunction with our annual archery tournament.

Jake and Channing are graduate students in the Department of Botany at Oklahoma State University. Jake is studying the population genetics of Miami White Corn, and Channing is studying the fire ecology of mosses.



Jake Long, wielding his draw knife, turning a green piece of pecan wood into a traditional long bow. Photo courtesy of Jake Long.

Meeloniteehelotaatiiyankwi: Miami University - Miami Nation Reflecting on 40 Years of Partnership By Bobbe Burke

40 years ago in 1972, Chief Forest Olds made a business trip to Cincinnati, Ohio. Fortunately he also made a visit to the Oxford campus of Miami University. It is from that very first unannounced visit that the relationship that we know today between Miami University and the Miami Nation has grown. Several decades of strong leaders and respectful actions have produced a truly unique relationship with reciprocal benefits.

20 years ago in 1991, three Myaamia students enrolled at Miami University. Since that momentous occasion, over 80 other Myaamia people have taken classes at Miami University. Thirty-eight individuals have earned Miami University degrees, 34 undergraduate and 5 graduate degrees. One individual received both a BA and MA at Miami. Twenty-two Myaamia students are enrolled at Miami for this 2011-12 academic year.

As trust between these two partners deepened, opportunities expanded to enter into more collaborative ventures and the idea to form a research arm of the Miami Nation on the Miami University campus developed. The Myaamia Project was launched in 2001.

During the weekend of March 30-31, 2012, we will celebrate all of these outstanding historic moments. The Myaamia Project will hold its 6th Myaamiaki Conference on Saturday, March 31, 2012 in the Miami University Shriver Center. Several sessions are planned to highlight and reflect upon the many ways the Myaamia Project staff and other professional colleagues continually enhance Myaamia cultural, historic and linguistic knowledge.

A concerted effort has been made to invite and host the 38 Myaamia graduates back to campus. Hopefully a large group of our graduates will be able to join in the weekend events and enjoy sharing stories of their college days in Ohio and their lives since leaving college.

No celebration would be complete without sharing meals together. Myaamia people attending the conference will join us for dinner on Saturday following the conference sessions. The weekend activities will culminate with a free concert on campus by Grammy award winning Native artist Joanne Shenandoah.

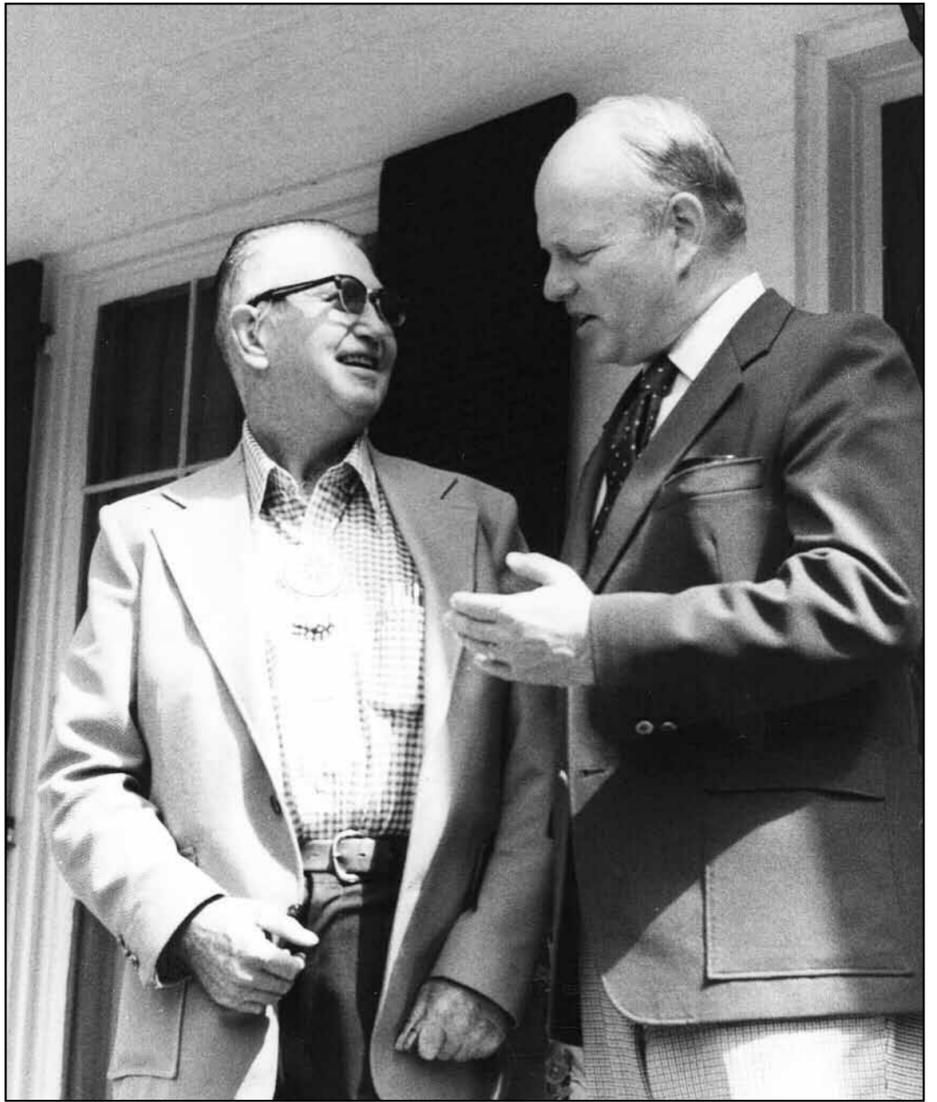
Visit www.myaamiaproject.org to learn more about the Myaamia Project and to read about the Myaamiaki Conference and activities. Miami University welcomes this opportunity to host events recognizing the importance of this 40 year partnership with the Miami Nation and we look forward to this special, campus wide celebratory event.

New Director of Tribal Gaming Hired Staff Article

Miami Nation Enterprises is pleased to announce the hire of Ben Barnes (Shawnee) as the new Director of Tribal Gaming. In this capacity Barnes will serve as General Manager over both of the Tribe's gaming locations, the existing gaming hall at Tribal headquarters and the new "Prairie Sun Casino" to be constructed in Miami, OK this summer.

Barnes brings over 20 years experience in gaming management to the position. Having served as Assistant Manager of the Stables Casino in Miami since its opening in 1998, Barnes possesses extensive knowledge of the northeast Oklahoma gaming market. His expertise in hall management, marketing and customer service will serve the Miami well in our gaming facilities management.

Barnes is a member of the Shawnee Tribe and is a Shawnee language teacher for his community and also teaches Shawnee at NEO A&M College. He is a Miami resident and serves on the Miami Chamber of Commerce Board of Directors as well as the local Johnson O'Malley Board.



When late Miami Chief Forest Olds (left) made an unannounced visit to Miami University in 1972 a unique relationship between the Tribe and University was initiated. Chief Olds is pictured above with University President Emeritus, the late Dr. Phillip Shriver. These men, along with late Chief Floyd Leonard, are credited with the establishment of what is now a 40 year relationship between the Tribe and University that thrives through respect and sharing of knowledge.



Late Chief Floyd Leonard, left, and the late Dr. Phillip Shriver, Miami University President Emeritus, together worked to establish the unique relationship between the Tribe and University. The two men shared a friendship that spanned the distance between the University and Miami, OK, and lasted over 20 years.



The first Tribal liaison to the University was the late Sharon (Burkybile) Templin, (left) who traveled to Miami University with Chief Leonard in the early 1990's to help support the presence of Miami Tribe students on campus.



Ben Barnes is the new Director of Tribal Gaming for the Miami Tribe and brings 20 years experience in casino management to the position.



Goldman Prize Winner Brad Kasberg To Work With Miami Tribe

By Susan Meikle, Reprinted With Permission

OXFORD, Ohio – Miami University senior Brad Kasberg, recipient of the \$30,000 Joanna Jackson Goldman Memorial Prize, will spend a year after graduation working with the Miami Tribe of Oklahoma to develop a sustainable land use plan that will address the cultural, ecological, and economic needs of the tribe.

The Goldman prize annually allows a Miami senior to realize a dream. It gives students with exceptional promise the gift of time to pursue ideas and activities that will enrich their later work and careers. The prize is believed to be among the largest undergraduate awards in the country.

Kasberg, of the Godfroy family, a geography and anthropology double major and an urban planning and regional analysis minor, is well positioned to carry out his project.

“As a Miami, I have invaluable resources of knowledge granted from my interactions with the Myaamia Project and the rest of the tribal community,” Kasberg said.

The Myaamia Project is a tribal initiative with Miami University to advance the Miami tribe’s language and revitalization efforts.

Several components of Kasberg’s Goldman project:

“The Miami tribe has a long history of forced migration from our traditional homeland followed by environmental exploitation and widespread contamination in our new homeland in northeastern Oklahoma,” Kasberg explained.

The Miami tribal land, located in Ottawa County, Okla., is adjacent to the Tar Creek Environmental Protection Agency Superfund site. Tar Creek was one of the nation’s first Superfund sites, listed in 1983. Zinc and lead mining, prevalent in the area from the 1900s through 1970, resulted in huge piles of waste mine tailings, called chat, near the Miami tribe’s crop lands, and widespread contamination throughout the watershed.

Kasberg will:

- conduct an analysis of zinc, lead and cadmium contamination of soil and water on Miami tribal land and map the widespread contamination of the tribal land;
- cultivate plants culturally significant to the tribe and analyze them for zinc, lead and cadmium contamination; and
- develop a sustainable land use plan for the tribe.

“Appropriate land use will vary according to levels of contamination on these lands, yet the degree of lead contamination across these lands has not been comprehensively defined,” Kasberg said.

How the project fits the Miami Tribe cultural revitalization process. A major part of Kasberg’s project involves planting and cultivating culturally significant plants on tribal land. Currently the land is used for agriculture — corn and cattle grazing — with some wetland areas unused. After the growing season Kasberg will collect plant samples and conduct analyses of zinc, lead and cadmium contamination. This will be conducted in a research laboratory in the department of geology.

As part of the cultural revitalization process implemented by the Miami tribe, Kasberg will cultivate a variety of plants, including (name identified in the myaamia language):

- myaamia miincipi (Miami corn), a corn known to be unique to the Miami tribe. It was grown extensively throughout our lands and was a major food source and trading commodity. It became replaced largely by sweet corn in the middle of the 20th century, but it is becoming more widely used by individuals and the tribal government.
- apahkwaya (cattails), used primarily for cattail mats, which would cover the exterior of our traditional homes, the wiikiaami. Several parts of apahkwaya are also used for food.

- leninša (milkweed), used for teas and food.

- ahsapa (dogbane), used for cordage, used in nets and ropes, for example.

- nalaaohki waapinkopakahki (goosefoot), used for food.

- Fruit bearing plants that may take longer to grow and bear fruit, like maamilaniwiaahkwia (pokeweed) or wiikooloomphsa (elderberry) may also be grown, for purposes of future study. These plants and berries are eaten and can also be used as dyes.

Miami (University) mentors and experience

Kasberg’s project mentors are Jason Rech and Jonathan Levy, associate professors of geology, and Daryl Baldwin, director of the Myaamia Project.

Kasberg worked with Levy, Rech and Baldwin last summer during a workshop, Environmental Issues of the Miami Tribe, offered by Miami’s Institute for the Environment and Sustainability.

“The workshop provided me with an intense study of the widespread heavy metal contamination that pervades tribal life in Oklahoma,” Kasberg explained. “The summer course is the backbone of this project, and has supplied me with a very detailed understanding of the conditions of the contamination.” This summer’s workshop will focus, in part, on Kasberg’s project.

Kasberg also was a Wilks Scholar in the Shaping Sustainable Communities cohort.

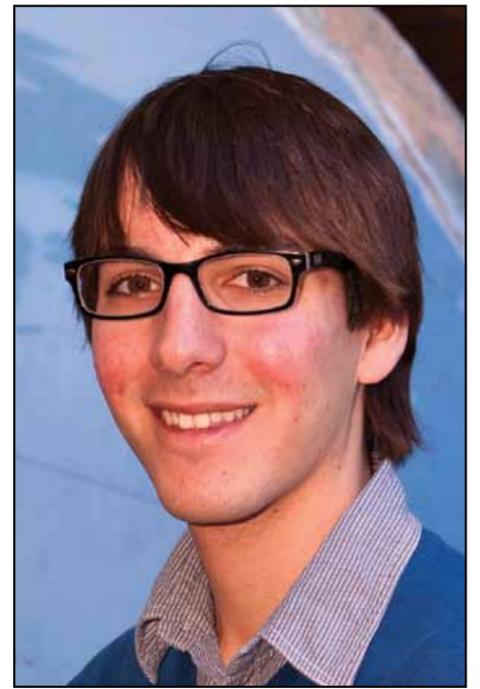
“I consider the Shaping Sustainable Communities cohort to define my time here at Miami University, as it has shaped my interests and goals since my sophomore year,” Kasberg said. “Without this cohort, I may never have been introduced to the importance of urban planning, environmental studies and the real world politics that entangle these issues.”

Building on his Wilks Scholar experience, Kasberg participated in Miami’s Urban Leadership Internship Program last summer, through which he secured an internship with the city of Cleveland’s City Planning Commission.

“This fantastic opportunity emphasized that creating a comprehensive view is vital to successful and meaningful urban planning—this is exactly what the Miami Tribe of Oklahoma lacks in regards to heavy metal contamination on their lands and the lands that surround them, and what I aim to provide to my tribe.”

The Joanna Jackson Goldman Memorial Prize was established by Eric Goldman to honor his late wife Joanna, a 1943 Miami graduate. Students from all majors compete for the prize, which has been awarded annually since 1993.

-30-



Brad Kasberg (right), a Senior at Miami University, is the winner of the \$30,000 Goldman Prize. The prize allows Kasberg to spend a year working with the Miami Tribe in the area of sustainable land use planning the Tribal Natural Resources Office. Photo by Jeff Sabo, Miami University.

wiikiaami On Display In MHMA

By Meghan Dorey, MHMA Archivist

The current exhibit at the Myaamia Heritage Museum and Archive was designed to compliment Dani Tippmann’s recent cultural presentation on the traditional uses of plants. The main feature of the exhibit is a nearly full-scale wiikiaami.

We built the wiikiaami with the assistance of Tribal member Jody Gamble and his wife, Kim, and two sons, Nathan and Logan. Jody constructed a platform that holds the wiikiaami ribs, making the structure completely portable. Jody used small branches taken from the Tribe’s Cultural Grounds to create the structure. Dani Tippmann provided cattail mats to attach to the frame. George Strack assisted with securing the mats and the canvas cover. I covered the platform with burlap fabric and natural grass. The wiikiaami was certainly the result of a team effort!

Other parts of the exhibit feature photos of the construction of a wiikiaami at language camp, as well as photos featured in the recent “ašihkiwi neehi kiišikwi myaamionki: Earth and Sky” publication. Put together the exhibit shows how myaamia people have used, and continue to use and learn from their environment.



Jody Gamble, second from right, ties apanšaya (lodge poles) for the new wiikiaami on exhibit inside the Myaamia Heritage Museum and Archive located inside Miami Tribe headquarters. Jody was assisted by his wife Kim, and sons Nathan, and Logan (right).

The 2012 meeting of the Miami Nation General Council is set for Saturday, June 2 at 9 a.m. at the Myaamia Community Center, in Miami, OK.

Read Atotankiki Myaamiaki online at www.miamination.com/mto/newsarchive/

waakihsenki miiwi pinkwaawilenionkiši

The Crooked Trail to Pickawillany (1747-1752) By George Ironstrack

In our last article we looked at the beginning of the longest period of stability in the recorded history of Myaamia people (1700-1780). In the first part of that period (1700-1740), Myaamia people resumed the “normal” patterns of their lives in villages along the Waapaahšiki Siipiiwi (Wabash River). These patterns included summer agricultural village life, seasonal hunting and gathering camps, and seasonal raiding of enemy villages in the south and west.

Following the Beaver Wars, the Meehtikoošia koohsina (our French father) struggled to live up to the expectations of the many diverse groups included in the French “family” alliance. The Meehtikoošia found it difficult to provide for the material needs of their children, and they constantly struggled to mediate the disputes that erupted within the alliance. These disruptions eventually led to a brief period of instability for Myaamia people that endured from 1747-1752. The disruption of this period was nothing like the catastrophes of the Beaver Wars or the intense struggles with the Americans that followed 1780. Yet, these challenges did lead to the creation and destruction of an entire Myaamia village. The story of this village is engaging and worth telling in and of itself, but its story also tells us a lot about how Myaamia people perceived both their landscape and their relationships with their neighbors both near and far.

This story begins at Kiihkayonki (Ft. Wayne, Indiana) as its akima (civil leader) Coldfoot set out on what was intended to be a lengthy journey. In August of 1747, Coldfoot began the long trek to Montreal (nearly 800 miles away). This trip came at the request of the Meehtikoošia (French), but Coldfoot’s community had its own reasons for supporting his efforts.

French trade supplies had become increasingly scarce and expensive because of a series of wars with the British. The Myaamia, and many other members of the family alliance were upset with their “father” over the resulting trade policies. From the Myaamia perspective, the fur trade was the symbolic and literal means through which the Meehtikoošia provided for the needs of the alliance. As the quantity of trade goods declined and the price of metal goods, firearms, lead, and gunpowder rose, Myaamia people perceived the Meehtikoošia as acting in a stingy uncaring manner.

Coldfoot desired to hear what the Meehtikoošia had to say but he also wanted to remind them of their obligations to their Myaamia “children.” Unfortunately, Coldfoot never had the opportunity to deliver his message. He only made it as far as the French fort at Detroit before violence erupted throughout the Great Lakes. In his home village of Kiihkayonki, some of his own community joined in this region-wide effort to punish the Meehtikoošia for their failures.

Sometime after Coldfoot departed Kiihkayonki, a group of Myaamia men attacked the French trading post called Fort St. Philippe, which was located adjacent to the village. They captured eight Frenchmen, seized all of the trade goods contained within, and burned down a part of the structure.

It appears that most of the Myaamia men who attacked the fort did not live in Kiihkayonki. They came from a village recently established nearby. In most historical works, this village is associated with its well-known akima, or civil leader, Meemeehšihkia (La Demoiselle) and as a result is often named for him. We do not know what the people called their village, but shortly after the attack on the French Fort, most of this community relocated yet again. This move took them to the place that forms the center of this story: Pinkwaawilenionki, or as it is more commonly known in English, Pickawillany.

Pinkwaawilenionki (the place of the Ash People) is the name that we use to refer to this village in our language today. We do not know for sure how the people who lived in this historic village referred to their community in their language. We do know that at the end of the 1800s, Myaamia people called the villagers from Pickawillany “Pinkwaawilenia” and “Pinkwi Mihtohseenia.” Both of those terms can be translated to mean “Ash Person” in English.

ence of the Great Miami River and Lorame Creek. The site is maintained by the Ohio Historical Society and the Friends of the Johnston Farm and Indian Agency, a contiguous historic site located just to the south of the Myaamia village site. Pinkwaawilenionki was an ancient village site and many groups had been drawn to the area in part because of its geography. Myaamia may have used it irregularly as a hunting camp, but there had been no village there since before the Beaver Wars.

Late in the fall of 1747, supporters of the attack on the French left the Wabash River Valley and made the two to four day journey on what came to be known as the Piqua Road, a trail that linked Kiihkayonki to the place where they would build their new village of Pinkwaawilenionki. The trail was commonly used for hunting and war parties and the land around it was well known. The site had river bottomland for farming, a couple of natural springs for fresh water, and access to lesser-used hunting grounds.

Despite these benefits, the first founding families of this village had a difficult winter ahead of them. They had to survive on what they carried with them on the trail, what they could hunt in the surrounding lands, and whatever supplies visiting traders from Pennsylvania could bring to the village. For the short term, the move to Pinkwaawilenionki produced few dramatic benefits outside of distancing the villagers from the immediate anger of the Meehtikoošia. As the village’s population swelled in the years that followed, the benefits of this move would become startling clear to everyone involved.

After that first hard winter, Pinkwaawilenionki became a gateway village for groups who wanted to build relationships with eastern peoples: Haudenosaunee (mostly the Seneca - the westernmost of the 6 Nations of the Iroquois Confederacy), Shawnee, Delaware, British Pennsylvanians, and British Virginians. By building alliances with eastern communities, the Pinkwaawilenionki villagers could distance themselves from the Meehtikoošia who had grown neglectful and even abusive. They could also enter into these new alliances as “brothers,” who were interdependent and responsible for each other.

Pinkwaawilenionki was connected to these eastern peoples by a variety of routes. An overland trail ran from Pinkwaawilenionki to the village of Chiningué (near contemporary Pittsburgh, Pennsylvania). Chiningué, also known as Logstown, was a newer community itself and was a common staging ground for British Pennsylvanian fur traders.

(See “Patten’s Map” on page 9.)

This newer Myaamia village was also linked to the east via rivers. A short journey south on the Ahsenisiipi (Great Miami River) brought one to the Kaanseensesiipi (Ohio River). There were villages of Shawnee, Delaware, and Haudenosaunee all along the Kaanseensesiipi running back to Chiningué. In addition to traveling by canoe along the rivers, travelers could follow a system of trails that followed the waterways.

By moving to Pinkwaawilenionki, the villagers did not sever their connections to their Myaamia relatives along the Waapaahšiki Siipiiwi (Wabash River) or their Meehtikoošia father. A multitude of portages and trails made it easy for a constant flow of people and goods to move from Pinkwaawilenionki to the Wabash River Valley. The largest overland trail ran eighty miles or so between Kiihkayonki and Pinkwaawilenionki. Smaller portage trails ran from the Ahsenisiipi (Great Miami River) into the Nimacihsinwi Siipiiwi (Mississinewa River) and Nameewa Siipiiwi (St. Marys River). When the water levels permitted, these portages allowed people to move via canoe from the Myaamia villages at Kiihkayonki and the Waapaahšiki Siipiiwi to Pinkwaawilenionki.

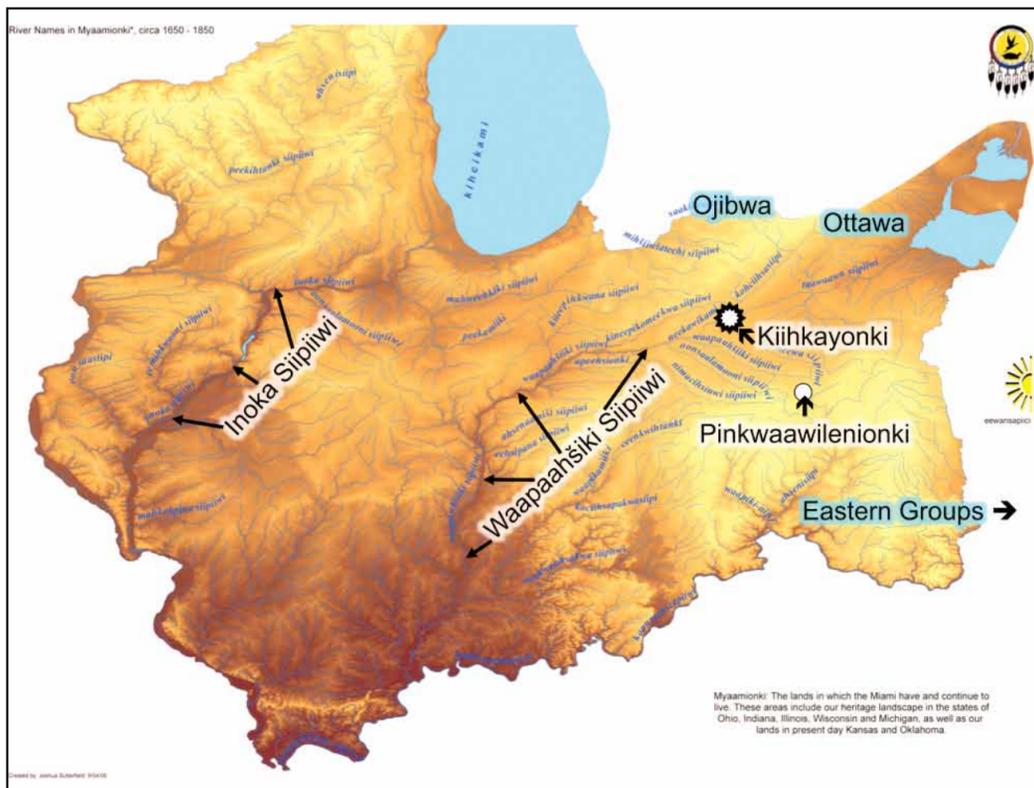
In just a few short years, the rivers and trails brought hundreds of people from a variety of communities to Pinkwaawilenionki. Families from Myaamia villages up and down the Wabash moved their homes to this new village – some intending to live in the new village permanently and some only to visit and trade. British Pennsylvanians came to the village to trade and even went so far as to construct a blockhouse, a sign that they thought their endeavor was at least semi-permanent. British Virginians came to the village to establish a diplomatic relationship with Myaamia people and to complete a preliminary survey of the Ohio Valley, land that they believed belonged to the colony of Virginia. By 1751, the population of Pinkwaawilenionki skyrocketed to around 400 families, or between 1,600 and 2,000 individuals.

This large number included a mix of both permanent and visiting families. In either case, the rapid growth stretched resources of the village to the breaking point. The hunting grounds close to the village very quickly became depleted, and hunters had to journey farther and farther from the village in order to bring in the necessary meat and hides. The river bottomland would have offered a cleared and fertile place to farm for the earliest settlers. Yet as the village population soared, they were forced to engage in the difficult labor of clearing land in order to grow enough food.

By the summer of 1752, much of the village had temporarily moved away in order to access hunting grounds, which could sustain them until their corn ripened in the early fall. It was in this weakened moment, that 250 Ottawa and Ojibwe made a crippling attack on the village. The Ottawa and Ojibwe warriors took the village by surprise and the majority of the villagers who remained were caught in the cornfields that surrounded the vil-

lage. The Ottawa and Ojibwe warriors then attacked the British blockhouse into which some of the inhabitants had fled. Following a brief standoff, the defenders surrendered. The Ottawa and Ojibwe then killed a few of the wounded and ritually executed the village’s civil leader Meemeehšihkia.

The Ottawa and Ojibwe attacked Pinkwaawilenionki because to them it represented a threat to the family alliance headed by the Meehtikoošia (French). As the Myaamia at Pinkwaawilenionki began to look away from the French and towards a newer family in the east, their Ottawa and Ojibwe elder brothers became concerned. The Ottawa had tried to use diplomatic means to bring the Myaamia back to Kiihkayonki. But those negotiations ended with anger and insults. And



Myaamionki: This map shows the position of Pinkwaawilenionki within Myaamionki. It lies just outside of the Waapaahšiki Siipiiwi and 80 miles or so southeast from Kiihkayonki. Eastern groups could be found by journeying east on the Ohio River, which forms the southern edge of Myaamionki, or via overland heading directly east from the village. See Map 2 for more information regarding trails.

In the 1740s, it was quite common for the French to call the village simply “the village on the Rocky River.” This name is a translation of the Myaamia name for the river: Ahsenisiipi (the Rocky River). Peoples who lived to our east – the Shawnee, Delaware, and Haudenosaunee (Iroquois) – called this river the “Miami River” or “Great Miami River” because the river was a significant route by which one could reach our heartlands in the Wabash River Valley. Today, residents of Ohio still refer to this river according to the naming patterns of the eastern peoples. As a result, the name “Miami” can be found throughout the Great Miami River Valley.

The site of Pinkwaawilenionki lies north of Dayton, Ohio near the conflu-



waakihsenki miiwi pinkwaawilenionkišī... Continued from page 8, By George Ironstrack

so the Ottawa – with the support of the Ojibwe and the French – chose to attack in order to violently close the doorway to the east that the Pinkwaawilenionki villagers had so skillfully opened. In this, they were successful.

Following the attack, the villagers of Pinkwaawilenionki tried to rebuild. But to do so they needed the assistance of their new brothers in the east, especially the Seneca and the Pennsylvanian British. However, none of the eastern groups would agree to send armed men to support Pinkwaawilenionki. Without this protection, Myaamia people could not safely link themselves with groups living in the east. As a result, the majority of the Pinkwaawilenionki villagers returned to Kiihkayonki and the Waapaahšiki Siipiwi.

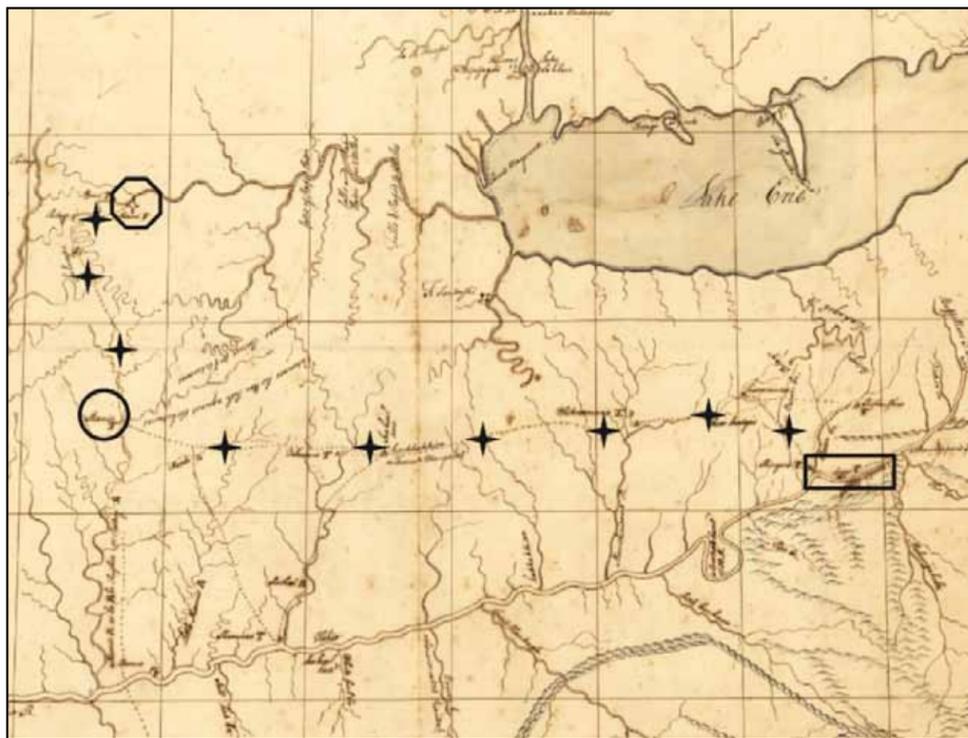
The failures of 1752-53 did not mark the end of Myaamia association with the site of Pinkwaawilenionki. Villages were built on the Ahsenisiipi (Great Miami River) all the way through the 1770s. It is quite likely that the site was also used as a camp for hunting and war parties until the 1790s. In the 1800s, the Miami-Erie canal was dug along the Ahsenisiipi (Great Miami River) passed the village site. In a twist of fate, Myaamia people were taken past the old village site during their forced removal from their homelands. Despite these events, Myaamia connections to Pinkwaawilenionki continue. At least once every couple of years, groups of Myaamia make a trip to the Johnston Farm and Indian Agency and visit the site where the ashes from the fires of Pinkwaawilenionki still sit beneath the surface.

(See *Miami-Erie Canal Lock near Pinkwaawilenionki* - image below.)

If you would like to comment on this story, ask historical questions, or request a future article on a different topic, then please visit our Myaamia Community History Blog at: <http://myaamiahistory.wordpress.com>. This blog is a place for our community to gather together to read, learn, and discuss our history. Our history belongs to all of us and I hope we can use this blog as one place to further our knowledge and or strengthen connections to our shared past.

You can also email me at ironstgm@muohio.edu, call me at 513-529-5648, or write me at

George Ironstrack
Myaamia Project
Miami University
200 Bonham House
Oxford, OH 45056



Patten's Map: Drawn by the British trader John Patten, this map depicts the area around Pinkwaawilenionki in the early 1750s. The octagon marks Kiihkayonki, the circle Pinkwaawilenionki, and the rectangle Logstown. The four pointed stars mark the trails linking the villages. This image can be found in the digital collections of the Library of Congress.



Miami-Erie Canal Lock near Pinkwaawilenionki: during forced removal, the canal boats carrying Myaamia people to Cincinnati were pulled through these locks. The Pinkwaawilenionki village site lies just on the other side of the treeline in the background.

National Gathering Week Events Set

Staff Article

The 2012 annual constitutional meeting of the Miami Tribe of Oklahoma General Council, and customary community events which we have come to refer to as our “National Gathering Week”, will be held in nooŝonke myaamionki (Miami, OK) during *paaphsaahka niipinwiki* (mid-summer moon).

On Thursday afternoon, May 31, we will host our second annual archery competition at the siipihkwa awiiki (Drake House) beginning at 4 p.m. The competition will be open to all Tribal members aged 12 and over and is free of charge. Equipment for the competition will be provided by the Cultural Resources Office and will include re-curve bow shooting only. Prizes will be given to all participants. A special “challenge” competition with handmade long-bows (provided by the CRO) will be held following the recurve competition and will be open to any Tribal member aged 16 and over. The winner will take home a longbow handmade by Tribal member Jake Long. To promote archery among our young people, a junior archery area will also be provided with shooting and safety direction supplied by employees trained in archery shooting and safety.

Following the archery events we will gather for dinner at the Drake House at 7 p.m. Our menu will include corn soup, bread, salad and berries. Dinner will be followed by dancing, singing and games. All Tribal members and families are invited. Bring your lawn chairs, we will supply the bug spray!

On Friday, June 1, we will gather at the Myaamia Community Center on 65 Road for our “Family Day” events. Our program this year will feature only one speaker. Beginning at 10 a.m. George Ironstrack, historian and Assistant Director of the Myaamia Project, will give a presentation on pinšiwā - Jean Baptiste Richardville and the often misunderstood history of this Miami leader. We will break for lunch at 11:30 and George will resume his presentation at approximately 12:30. Outdoor activities will be provided for the young ones.

Friday evening, June 1, begins the 13th Annual Miami Nation Pow Wow to be held at the Ottawa Pow Wow Grounds located southeast of Miami. The Pow Wow will conclude on Saturday evening, June 2. A schedule will be posted on the Tribal website under the “Community Bulletin Board” link or directly at <http://www.miamination.com/mto/cbb.html>.

Saturday, Morning, June 2, the annual meeting of the Miami Tribe of Oklahoma General Council will begin at 9 a.m. at the Myaamia Community Center. Updates and information pertaining to the meeting will be posted on the “Community Bulletin Board” on the Tribal website.

For those traveling in for these events we encourage you to book your hotel rooms early. The local hotels and their contact information follow:

- MicroTel Inn: 918-540-3333
- Holiday Inn Express: 918-542-7424
- Hampton: 918-541-1500
- Buffalo Run Inn: 918-542-2900

Do you want to learn more about our myaamia culture, language and history? Learning tools and support are just a “mouse click” away. Visit the Myaamia Project website at www.myaamiaproject.org and enjoy access to our online language dictionary, history blog, and more.



myaamiaataweetaawi “Let’s speak myaamia” - a new page for kids of all ages By Karen Baldwin

ekincikonki – math

Draw a line from the Myaamia word to the number that matches. Practice saying the word at the same time.

HINT: Use the resources listed on the side of the page.

yaalanwi	15
mataathswi yaalanwaasi	2
nihswi	19
mataathswi nihswaasi	17
swaahteethswi	5
niišwi	1
kaakaathswi	14
mataathswi nkotaasi	9
mataathswi niiwaasi	16
mataathswi	4
mataathswi nkotimeneehkaasi	3
nkoti	10
mataathswi palaanaasi	8
palaani	11
mataathswi niišwaasi	18
niišwi mateni	13
mataathswi swaahteethswaasi	7
niiwi	20
nkotimeneehki	12
mataathswi kaakaathswaasi	6

kaloolitiitaawi – greetings phrases

Come on kids, let’s practice greeting each other in Myaamia. Here are some basic short phrases you can use all the time. Try them around the house. Use them on mom and dad, sister or brother. It will be fun! All you have to do is fill in the missing words. Remember to use Myaamia only.

HINT: Use the resources listed on the side of the page.

1. **aya** _____
Hello my father.
2. **aya** _____
Hello my relative. (general term)
3. **aya** _____
Hello my friend.
4. **neehahki-nko** _____
Is it well with you? (formal)
5. _____ **niiyaw**
I'm fine.
6. **tipeewe** _____
Good to see you.
7. **keetwi** _____
What have you been doing?
8. _____ **neepwaaminki**
I'm busy with school.
9. _____ **ayaayani**
Where are you going?
10. **taanonci** _____
Where are you coming from?

Kaloolitiitaawi
Answers:
1. aya noohsa. 2. aya eewemilaani 3. aya nihka. 4. neehahki-nko kiyaawi? 5. neehahki niyaawi. 6. tipeewe neeyoolani. 8. keetwi isiliiniyani? 8. eetaamihwiani neepwaaminki. 9. taaniši ayaani. 10. taanonci pyaayani

Word Search

Pipoonwi

k d x v p x w j y m g y a u n
r p g p g l u s h e q o t i e
q b e x j m q a t e m s a k e
i k n e s h m a a l e e a e p
m a m p p m i v t a s r s e a
i a r t i o p e v w s r h t n
i k n l z w o d c i v a i n k
w r h e c s n n r k i k i a i
t p g a t q s c k i u z p s x
e x k l w w y c g i u i a h x
e h p n q k a d e š r y w a k
k b d j b r h p u i a e t a d
w i v v m u l a y k j y e i b
a v t m b r x i l a b q n i b
h c d h y f n b i a a i a v t
k x z t k l v z q h a c m m c
a k x k i y s w l k n q i h v
h h q u e y u d z i p f c p o
k i i n w i t a m a n e t w a
i p i p o o n o n k i d c p s

Word Search Key

- | | |
|-------------------|---------------------|
| aahsanteeki | manetwa-pyaaci |
| aalahkwahki | meelawi-kiišikaahki |
| eelaamhsenki | neepanki |
| kiinwita-manetwa | peepoonki |
| manetwa-piihsaata | teekwahkahki |
| pipoononki | |

HINT: Use the resources listed on the side of the page.

kooniki
There is snow

*Written by amehkoonsa, Emma Baldwin
Translated with the help of Daryl Baldwin*

manetwa piihsaata
Snow is falling

kiišikonkonci
From the sky,

kinšimi kati nipanwi
Get ready, to get cold

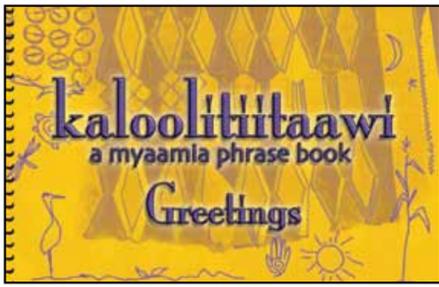
atehtolenilo, alencihkanilo
Put on hats and gloves

awansilo ahkinki
To keep warm out in the cold

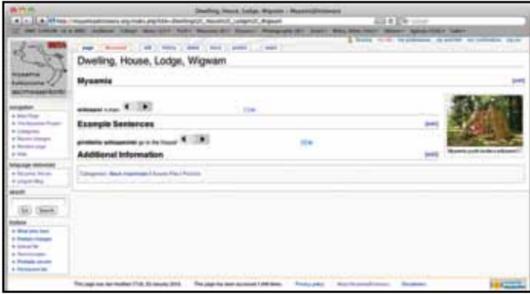
pooneelintansoolo kinwaakwaani
And don't forget your heavy coat!



Resources for page 10:



Kaloolitiitaawi: A Myaamia Phrasebook - Greetings. Use Pages 1-10 to answer kaloolitiitaawi sentences on page 10.



Myaamia Online Dictionary
<http://www.myaamiadictionary.org>
 Search for any myaamia word listed on these pages .



Want to hear how to say a myaamia word? Go to the online dictionary link!
<http://www.myaamiadictionary.org>

GLOSSARY

pipoonwi

aahsanteeki – it is sunny
 aalahkwahki – it is cloudy
 eelaamhsenki – it is windy
 kiinwita manetwa – the snow is deep
 manetwa piihsaata – it is snowing
 manetwa pyaaci – snow is coming
 meelawi-kiišikaahki – the weather is bad
 neepanki – it is cold
 peepoonki – it is winter
 pipoononki – last winter
 pipoonwi – noun for winter
 teekwahkahki – it is frosty-there is frost

kaloolitiitaawi

aya – hi, hello, welcome, ok morning/afternoon/ or evening.
 ayaayani – you go.
 eetamihwiaani – I am busy.
 eeweemilaani – my relative (general term)
 išiliniyani – you do.
 keetwi – what?
 kiiyaw – yourself.
 neehahki – it is well.
 neehahki-nko – is it well?
 neepwaaminki – I am taught.
 neeyoolani – I see you.
 niihka – my friend. (addressing form)
 niiyaw – myself.
 noohsa – my father.
 pyaayani – you come.
 taaniši – to where, which, how, what.
 taanonci – from where.
 tipeewe – good, glad.

eekincikonki:

nkoti - 1
 niišwi - 2
 nihswi - 3
 niiwi - 4
 yaalanwi - 5
 kaakaathswi - 6
 swaachteethswi - 7
 palaani - 8
 nkotimeneehki - 9
 mataathswi - 10
 mataathswi nkotaasi – 11
 mataathswi niišwaasi – 12
 mataathswi nihswaasi – 13
 mataathswi niiwaasi – 14
 mataathswi yaalanwaasi – 15
 mataathswi kaakaathswaasi – 16
 mataathswi swaachteethswaasi – 17
 mataathswi palaanaasi – 18
 mataathswi nkotimeneehkaasi – 19
 niišwi mateeni – 20

waanantakhšinka... *Lying Quietly*

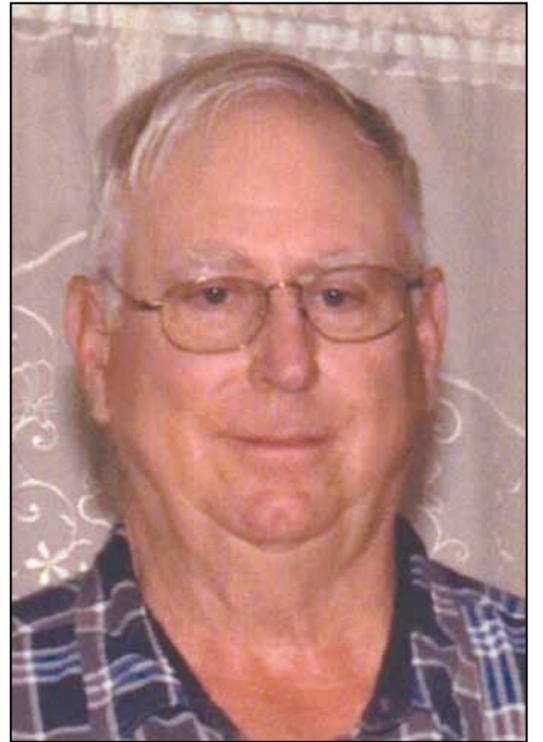
Benny Paul Olds, age 66 of Miami, Oklahoma passed away Tuesday November 22, 2011 at Freeman Hospital in Joplin, MO.

He was born March 9, 1945 in Miami, Oklahoma to Paul and Freda (Webb) Olds. He is a descendent of Chief David Geboe. He had lived in the Miami area all his life and was a member of the First Christian Church in Commerce, Oklahoma. He was in the U.S. Army in early life and served on the Dist. 7 Rural Water Board. He was Chairman of the Tribal Grievance Committee and an employee of the Tribe's Natural Resources Office. He raised cattle with his wife Sharon and son Dustin in their family business, Olds Cattle Company.

He was preceded in death by his father Paul, brother David Olds (Second Chief), and two grandchildren Van Olds and Julia Olds. He married Sharon (Hartman) October 6, 1967 at the First Christian Church in Commerce, Ok and she survives of the home.

Other survivors include two sons, Dustin Olds and wife Julie of Miami, OK, and Roger Olds of Tulsa, OK. His Mother Freda Olds of Miami, OK, Brother Rusty Webb of Miami, OK, two Sisters, Patsy Henson and husband Ron of Miami, OK, and Sandy VonMoss and husband Mark of Miami, OK. Two grandchildren, Sophie and Annabelle Olds, of Miami, OK.

Graveside services were held Friday, November 25, 2011 at 10:00 a.m. at Miami Nation Cemetery. Pastor Bill Richey officiated. Services were under the direction of the Paul Thomas Funeral Home in Commerce, OK. Online condolences may be made at www.paulthomasfuneralhomes.com.



Benny Paul Olds



Aiden Allen Riddle, age 2 of Parker, Colorado, passed away Friday, December 23, 2011. Aiden is the son of Jaclynn Shaw and Ryan Riddle.

Aiden was born August 5, 2009, in Durango, CO. His playful and energetic spirit, curly blonde hair and bright blue eyes will always be remembered. He loved playing soccer in the kitchen, shooting a basketball, "making," finger painting with yogurt, watching "dd's," riding in his "waggy," playing with his cars and trucks, brushing his teeth, eating his dad's macaroni and cheese, playing at the swimming pool, dancing to "moothic," and loved his momma "jaackie" and daddy.

Aiden is survived by his mother and father; maternal grandparents, John and Carla Shaw, of Bayfield, CO; paternal grandparents: Rusty and Terri Riddle, of Fort Smith, Ark.; aunts: Ashley Shaw, of Lenexa, KS; and Lindsey and Candace Shaw, of Bayfield, CO; Uncle Keegan Riddle of Parker, CO; paternal great-grandparents, Jerry and Nornell Watson, of Elgin; maternal great-grandparents: Everett and Marge Hitschmann, of Rural Hoisington, KS; and Darlene Shaw of Claffin, KS.

Aiden was preceded in death by his maternal great-grandfather, Russell Shaw; maternal great-great-aunt, Sister Urban Hitschmann; his great-grandparents, Anne and Cecil Riddle; and many other family members and friends.

eekwaatamenki peepankihšaapiikahkia - Sewed Ribbons or "Ribbonwork"

By Karen Baldwin

LIBERTY, IN - On February 12, five students and three others participated in a ribbonwork workshop to begin learning the skills of making traditional Myaamia ribbonwork.

Ribbonwork is a highly valued skill and art among myaamiaki. There are numerous pieces housed in museums across the United States that demonstrate the beautiful, meticulous work and skill that was accomplished many years ago.

Myaamia ribbonwork designs are consistently geometric; diamonds, elongated diamonds and other diagonal or horizontal lines. It was made from silk ribbons acquired from the traders of the time. The silk ribbons are layered, cut, folded and stitched in place to create the desired patterns that make it uniquely Myaamia ribbonwork.

Historically, ribbonwork patterns were created for many garments; woman and men's ataahsema (leggings), mihtemohsa ahkolayi (woman's skirts) and makisina (moccasins). The ribbonwork was placed on the garment in long wide bands on bottom edges and outer edges. As seen in most historical photos, the most common colors used are red, black, white, light blue and yellow.

As the students learned in the workshop, ribbonwork is a long tedious process. Requires some skill but much patience. During the five hours, the students worked on a small bookmark with a relatively large ribbonwork pattern as a starting point. Some getting half-way before the end of the time. As their skills progress, the patterns can become smaller and more detailed.

These students will help to continue and carry on the art of ribbonwork among the Myaamiaki. Congratulations to all who participated and will continue this valuable fine art. Mayaawi teepi!



Miami University myaamia students participated in a ribbonwork workshop on February 12. Pictured from l to r: Kristen, Brad and Brittany Kasberg.



Coming Soon

Josie's Eatery

Josie's Eatery will open to the public on March 21, 2012. Named after late Tribal Member Josephine Goodboo Watson, "Josie's" will serve a wide selection of menu items including beans and corn bread, soups, sandwiches, salads and home-made pies. Located inside the Miami Nation headquarters in the old dining hall, Josie's will be open Sunday from 11 a.m. to 2 p.m., closed on Monday, and open Tuesday through Friday from 11 a.m. to 8 p.m. Tribal members enjoy a 10% discount.



Josephine Goodboo Watson ran the "Manter Cafe" in Manter, Kansas for over 50 years serving the railroad and harvest working community.

918-541-1405



Tribal Member Rebecca Winslow has donated the quilt pictured above for a special raffle to be held during the National Gathering Week events in June. Tickets will be on sale during Family Day and Annual Meeting Day at \$1 per ticket. The drawing for the winner will be announced during Annual Meeting on June 2. Proceeds from the sale of raffle tickets will be donated to the Children's Christmas Party Fund.



The completed wiikiaami inside the MHMA exhibit space. Designed to be portable, the poles are secured inside holes in the wooden platform constructed by Tribal member Jody Gamble. See page 7.

COLLEGE FINANCIAL AID AND SCHOLARSHIP APPLICATIONS –

Now is the time to begin filling out applications for colleges and applying for financial aid and scholarships. Miami Nation scholarship applications are due in the office by May 1, 2012. Late applications will not be considered. Check the Tribal website at <http://www.miamination.com> under "Education" to find out about scholarships offered for Tribal members. Links to other scholarships and the Collegiate Loan Program are also listed. Also, check out the Community Bulletin Board for other scholarship opportunities.

Your COMMUNITY BULLETIN BOARD, located on the homepage of the Miami Nation Website is your best info site for current Tribal events, postings, etc.

Bookmark the website at <http://www.miamination.com>

The CBB link is located in the lower right column. Contact Donya Williams at Tribal Headquarters with pertinent information to be posted to the Bulletin Board or with any questions about information posted there.

aatotankiki myaamiaki

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EDITOR'S NOTES:

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Requests for special articles or publication of family information including births, deaths, marriages, anniversaries, etc., are welcomed and encouraged. Special articles are contributed by Dr. Hugh Morgan, retired Journalism Professor, from Miami University.