

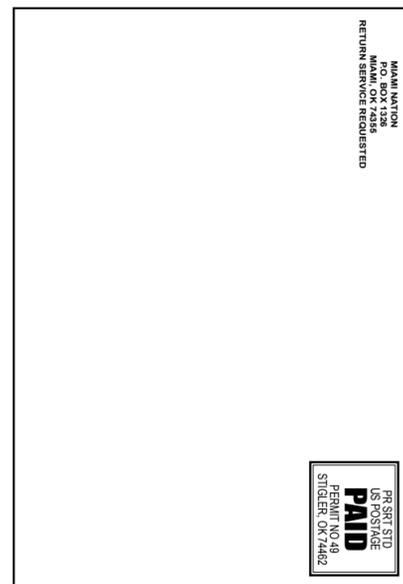


myaamionkonci nooŝonke siipionki
aatotankiki myaamiaki

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Tribal News

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Eewansaapita Youth Enjoy "History" on the Field By Julie Olds, Cultural Resources Officer

During the 2012 eewansaapita youth camp, held in Miami in late June, a very special event occurred. Camp leaders spoke in hushed tones about the historic nature of it. Some talked of the great challenge and wondered if we could win. There was talk about what the "wager" should be and how we should gift. What was this event? It was a game. But not just any game. Peekitahaminki, or lacrosse. And our opponents were not just any opponents, they were cultural students of the Seneca-Cayuga Nation.

The opportunity for the game came through a casual conversation, about a year ago, between the Cultural Resources Director for the Seneca-Cayuga (peoples of the Six Nations), Paul Barton, and Cultural Resources

Officer for the myaamiaki, Julie Olds. Paul asked, "So, your young people play stick ball?" Olds confirmed that young myaamiaki play peekitahaminki at our summer youth camp. Paul said, "So, how about a game during our camps next summer?" Olds replied, "kihtile (sure)". Though, it is likely neither person had fully realized the cultural and historic nature of such a game.

So, "the game" was set between our eewansaapita youth camp students and the cultural camp students of the Seneca-Cayuga Nation in Oklahoma. As time drew near for the eewansaapita camp Paul Barton phoned Olds to request a time to visit to deliver the counting stick for the game. The stick, a cedar, cordage and wampum object

Continued on page 6A.



Eewansaapita student, Grace Lankford (second from left) defends her possession of the ball against Seneca-Cayuga players during a game of paakitahaminki (lacrosse) held at the Seneca-Cayuga cultural grounds near Grove, Oklahoma on June 28. Photo by Karen Baldwin.

Miami Tribe Makes Contribution to Help Establish Endowment for Myaamia Project By Julie Olds

When the Miami Tribe of Oklahoma was awarded a language grant through the Administration for Native Americans (ANA) in 1996, the intent was fairly simple, we wanted to begin a language program. It sounded like a great idea. Everyone was excited. Surely we would be speaking myaamia soon! How hard could it be?

The grant project called for two language camps for adults to be held. The funding allowed a total of 40 adults to sign up for the program. The enrollment would be broken up with 20 students per camp. The mission was to develop language teachers.

I recall Karen Alexander, past librarian and writer of the ANA grant, posting a job through the grant for a "language clerk". I thought "Wow I would love to do that and learn our language 'this year'...". I applied for the position and was blessed to be hired. One of the first directives I received from Karen was to contact this fellow living in Missoula, Montana named Daryl Baldwin to begin organizing the objectives of the grant. Karen also asked me to contact a linguist from Berkeley, California named David Costa.

I recall early phone meetings with Daryl and David and the efforts to fulfill the grant. The camps were organized and eager adult Tribal members traveled to Oklahoma in the summer heat to learn the language of their ancestors. A language that had been sleeping for over four decades.

The grant projects were fulfilled and while we did learn many things and went home able to say many words, I must relate that our dream of creating teachers and hearing our language being spoken would, in the wake of the grant effort, remain a dream for some time.

But there has been measurable success in the wake of



First Council Person Donya Williams looks on as Chief Tom Gamble (right) presents a \$50,000 surprise to Miami University President David Hodge. The Tribe donated the funds for the establishment of the new endowment for the Myaamia Project. All members of the Tribal Business Committee were present for the event.

Continued on page 4A



Mia Loring Elected Tribal Princess...3A

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 summer edition of aatotankiki myaamiaki honors makiinkweeminiiki (blackberries).

BANNER PHOTO CREDIT:
Karen Baldwin, Liberty, IN

aacimwita akima: A message from the Chief

aya eeweemakiki! Greetings from myaamionki! I sincerely hope you are enjoying your summer though for those living in draught stricken areas, as we are, I realize that summer's enjoyment is likely thwarted by this unfortunate weather pattern. Please be safe as you endure the heat.

There a few things to report since our last newspaper distribution. We were honored to travel to Miami University in March of this year for a very special celebration of 40 years of the relationship we share with the University, initiated by late Chief Forest Olds in 1972, 20 years of myaamia students attending the University on the Miami Heritage Award provided by MU, and finally 10 years of the incredible work and successes of the Myaamia Project.

The trip was filled with celebratory events including a gracious invitation to the home of University President David Hodge and his wife Valerie. The couple hosted some 35 invited guests on the veranda of their beautiful home in Oxford. A gathering followed in the Shriver Center where guests enjoyed a presentation by Daryl Baldwin and Julie Olds relating the history of the relationship and honoring many individuals who have made important contributions to it through the years.

A dinner followed after which an unexpected and moving surprise was presented. The impressive MU Men's Glee Club filed into the room to sing a new stanza of the University's alma mater in the myaamia language. Our own songbird, Tribal member Ivalah Allen, assisted the Glee Club in developing the addition and she was, of course, assisted in the language development by the Myaamia Project.

As a close to the evening's special events, the Business Committee was on hand to present a check in the amount of \$50,000 to President Hodge for the establishment of an endowment for the Myaamia Project. The endowment will help to sustain the work of the Myaamia Project for future generations of myaamia people.

Other events of the weekend included the fifth Myaamiaki Conference and a concert by Grammy Winning Oneida Singer Joanne Shenandoah with her daughter Leah. The celebrations and events were

wonderful and are now all part of our historic record.

The 2012 meeting of the Miami General Council was held on Saturday, June 2 at 9 a.m. at the Myaamia Center in Miami. The meeting was well attended with approximately 350 in attendance, 140 being voting age members.

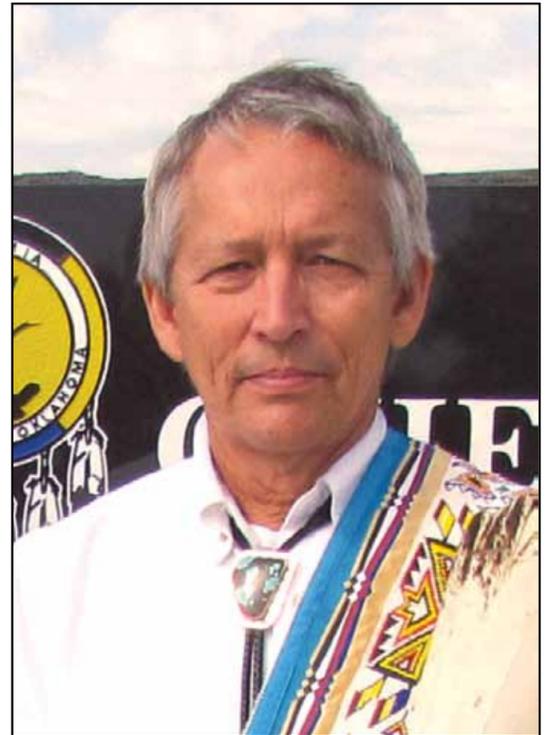
A key discussion of the General Council with leadership centered on economic development and specifically internet based lending. Good questions were asked by Tribal members and solid answers provided by those in Tribal business and by Tribal attorneys. I understand and appreciate each person who voiced their questions during the meeting and sincerely hope the answers provided helped bring an understanding for all in attendance of the broad nature of our economic development efforts and the great and effective efforts of Tribal leadership to insure our business affairs are conducted in the very best possible interest of our Tribal family.

While the annual General Council meeting is often the central event of our "National Gathering Week" I am personally very proud of the cultural events held surrounding that meeting. Our annual archery competition, community dinner, family day and powwow all provide our citizens with fun, food and knowledge.

Each year attendance at National Gathering Week events grows and I am happy to announce a decision of your Tribal leadership to begin plans for a new community gathering center sized to accommodate our growing demands for meeting space, indoor cultural activities, and education space. I look forward to reporting on the advancement of this planning in the fall edition of our newspaper.

In June some of our young ones came home to Miami to participate in the summer language camp. Our eewansaapita program is very impressive to me and I, along with the rest of the Business Committee, am excited about the ongoing development of our cultural education efforts.

We are currently researching options that will enhance the tribal member benefit programs by the new fiscal year. We have been able to expand funding in areas of education including the back-to-school



*akima katakimaankwa
Chief Tom Gamble*

fund. Please watch for more detailed information in the next edition of the tribal newsletter.

We are now in the closing quarter of this fiscal year which means our departments are finishing up projects, planning for the next year and so on. As we look forward to fiscal year 2013, which begins October 1, 2012, I believe we will see yet another year of growth and development for you.

I hope you will start making plans now to travel home for our Winter Gathering set for the last weekend in January. I understand there will be storytelling at the longhouse and a community dinner and of course our annual stomp dance social gathering.

I wish you all well as summer begins to fade into fall. Something many of us are actually looking forward to if it means a break in the heat! Remember to watch the community bulletin board on our Tribal website for the most up to date information pertaining to Tribal events, back to school funds, etc.

kikwehsitoole
Chief Gamble

National Gathering Week Brings Myaamiaki Home

By Julie Olds

Myaamia people of all ages traveled home to nooŋonke myaamionki in paaphsaahka niipinkwiki (mid-summer moon) to participate in the 2012 National Gathering Week Events held May 31 - June 2.

On Thursday, May 31, members gathered at the Drake House for the second annual archery competition. Twenty six archers signed up for various divisions. Tribal member Marvin Dow, from Georgia, won both the open re-curve division and the special long-bow challenge. Second Chief Doug Lankford took second in the long-bow challenge and third in the re curve division.

Following the archery competition, members and guests enjoyed an evening of good food and games under the shade of the big pecan and maple trees on the grounds of the Drake House.

Our Family Day events were held the following day at the Myaamia Center. A special history education presentation was given by George Ironstrack on the life of Jean Baptiste Richardville. The presentation was planned to benefit our community knowledge of

Chief Richardville in the wake of the Richardville House being honored as a National Landmark this year.

Friday evening, June 1, we traveled to the Ottawa Tribe's dance grounds for the opening events of the 13th Annual Miami Nation PowWow. Grand Entry was delayed due to electricity problems and oppressive heat. Dancing did finally begin and was enjoyed by all.

Saturday morning brought the annual meeting of the Miami Nation General Council at 9 a.m. at the Myaamia Center. There were 140 voting age members signed in for the business of the meeting. Agenda items included Chief Gamble gave a powerpoint presentation of the year in review and moved quickly to election of officers. Second Chief Doug Lankford and First Councilperson Donya Williams were re-elected to 3 year terms on the Tribal Business Committee. Sarah Lawson was elected to fill the two year term of Secretary-Treasurer left open after the resignation of John Kelly. Rodney Henson,

John Cunningham, and Tara Hatley were elected to the Tribal Grievance Committee. Mia Loring was elected as Tribal Princess.

Following elections much discussion was centered around economic development initiatives and focused on internet lending. Chief Gamble fielded many questions and called upon legal counsel and Miami Nation Enterprises CEO Don Brady to assist in answering the questions posed by interested Tribal members. Mr. Brady spoke of the history of the internet lending business which was initiated by late Chief Floyd Leonard in 2005. Much good discussion followed. The meeting adjourned at 3 p.m., and was followed by a late lunch.

The second night of the Miami Nation PowWow followed with Grand Entry beginning on time at 8:30 p.m. Dancing continued through the heat of the evening. The closing of the PowWow marks the closing of our National Gathering Week events each year.



Tribal members and guests look on as Chief Tom Gamble gives a Power Point presentation during the 2012 General Council Meeting held June 2 at the Myaamia Center. Photo by Andrew Strack.



Members of the Miami Tribe of Oklahoma Business Committee are, l to r: Second Chief Doug Lankford (re-elected to a 3 year term), Chief Tom Gamble, Secretary-Treasurer Sarah Lawson (elected to a 2 year term), First Councilperson Donya Williams (re-elected to a three year term), and Second Councilperson Scott Willard. Photo by Andrew Strack

Mia Loring is crowned Tribal Princess by outgoing Princess Kasey Cooper. Mia is a freshman at NEO A&M College this fall. Photo by Andrew Strack.



Elders receiving blankets in honor of their 75 years of life were, left to right: Ken Dagenett, James Phillips, Sue Strack, Paul Fanning, Jack Watson and Ellen Walcher. Photo by Andrew Strack.



Brothers, Trey and Parker Lewis, of Franklin, TN, take aim during the archery events held at the Drake House on May 31, 2012 during the National Gathering Week. Assisting with the event were Environmental Director, Aubrey Lankford, far left, and Natural Resources Officer Dustin Olds. Both are trained archery instructors for the Tribe. Tribal Member Carolyne Niles, grandmother to the boys, stands to the right.



Tribal member Marvin Dow traveled in from Georgia to participate in the adult archery competition. Marvin took first place in the open re-curve division and also won the longbow challenge. He is pictured above with Jake Long and the handmade longbow made by Jake as the prize for the competition.



Tribal members and guests enjoy the food during the community gathering held at the Drake House on Thursday, May 31, 2012.

The Miami Nation newspaper, aatotankiki myaamiaki, is distributed quarterly to each Tribal household free of charge. It is also available for download from the website at <http://www.miamination.com/mto/newsarchive/> Subscriptions for non-members are available at \$10 per year. Contact Gloria Steed to subscribe at gsteed@miamination.com.



Miami Tribe Makes Contribution to Help Establish Endowment for Myaamia Project

By Julie Olds, continued from page 1.

the ANA grant project. Our ability to identify and understand the obstacles we would face in the language reclamation and restoration process have shaped our approach to this important work since 1996.

As Daryl Baldwin and David Costa became integral to, and synonymous with, our language reclamation effort, our discussions continued to lead to one topic. The establishment of a unique, Tribally driven language initiative that should be housed in a University setting affording the technological tools necessary to the task.

We approached Chief Leonard and the members of the Tribal Business Committee in 2001 to gain support and consent to present our needs to our friends at Miami University. They all agreed to the need and our request to present our idea to select individuals in Oxford, OH.

In the fall of 2001 I traveled to Oxford, OH to speak to a group of University representatives headed by Dr. Myrtis Powell, Vice President of Student Affairs.

We made our presentation, nervously, and when we concluded I recall stating "we know we need to do this, and we will do it. We want to establish this effort at Miami University, but if you are not interested we will seek support elsewhere." I remember the look on Dr. Powell's face when she leaned toward the table and firmly stated, tapping a finger on the table, "this will happen here". End of story.

And so it began. Fueled by the needs of a people, the desire of key people like Daryl Baldwin and David Costa to begin a work some thought to be impossible, and the heartfelt desire of a University, bearing our name, to support our needs.

In the fall of 2001 the Myaamia Project was formally created and Daryl Baldwin was given the keys, as Director, to a tiny office on the third floor of King Library. A decade later the Myaamia Project has achieved incredible success in the difficult and daunting effort of language reclamation. As the research and development arm of the Miami Tribe's Cultural Resource Office, the Myaamia Project has developed an array of educational tools and materials aimed at supporting the Miami Tribe's mission to restore voice and identity to our Tribal citizens.

The Miami Tribe is committed to support the Myaamia Project on behalf of our citizens and especially our children who will benefit from this work for generations to come. The Miami Tribe Business Committee has long embraced



Gift giving was an appropriate and necessary part of an evening of remembrance, celebration and song during events surrounding the 5th biennial Myaamiaki Conference held at Miami University in March 2012. Pictured above, left to right: Miami University President David Hodge, Chief Tom Gamble, Second Chief Doug Lankford, Second Councilperson Scott Willard, First Councilperson Donya Williams, and past Secretary-Treasurer John Kelly. Photo by Scott Kissell.

the value of, and need for, the Myaamia Project. Our Nation's leadership, in realizing the financial needs surrounding the Myaamia Project, made a grand commitment for us in approving the establishment of an endowment at Miami University, in March of this year, for the Myaamia Project. The initial check, totalling \$50,000.00, was presented to University President David Hodge, by Chief Tom Gamble and members of the Business Committee following a dinner held on campus on March 30, 2012.

The endowment, once mature, will benefit the longterm employment of the foremost expert in the Miami-Illinois language, Dr. David Costa, and will ensure the overall work of the Myaamia Project for generations to come. I have personally extended my respect and gratitude to our leaders for their support and trust in the important work of the Myaamia Project and the Cultural Resources Office as a whole. The work is for us all. Their commitment is encouraging, fortifying and visionary.
kweehsitoolaanki

Myaamia Language Added to Miami University Alma Mater

By Bobbe Burke

Dale Albertson, MU class of 1980, remembers fondly his college years especially when he remembers singing in the Miami Men's Glee Club. Actually Dale is so fond of the Miami Men's Glee Club that he has made short and long-term charitable gifts to Miami University that will benefit the Glee Club significantly over the coming years. When he came to campus for his 30th college reunion in 2010, Dale's interest in Native art made him curious about the Myaamia Project and he asked if he could meet with someone to find out more about how the Myaamia Project benefits both the Miami Tribe and Miami University. Dale met with George Ironstrack and Bobbe Burke and from that initial meeting, a new opportunity evolved: to engage the Men's Glee Club in learning about the Miami Tribe somehow. Dale's idea was to create new verses of the MU alma mater in the Myaamia language and have the Glee Club be trained to perform them.

Dale's already established connection with the MU Music Department and chair Dr. Judith Delzell, spurred her into grabbing Dr. Jeremy Jones, the new director of the Miami Men's Glee Club, to join in the project. The two of them approached Daryl and Bobbe to gauge whether there was interest in pursuing this alma mater project. At first it appeared that the request might be to translate some of the already written verses of the alma mater into the Myaamia language, however, when it was suggested that completely new verses be created, the project seemed much more attractive to tackle.

The MU alma mater words and music were written by two Miami University faculty members and was adopted as the official alma mater in 1914. The words were written by Alfred Upham, MU graduate of 1897 who taught English at Miami for almost twenty years and was Miami University president from 1928-1945. The original music was written by fellow faculty member Raymond H. Burke, a man who is credited with organizing and directing the first Miami Men's Glee Club in 1907. Some additional, more inclusive language verses were created in the 1990's, but the lyrics of the refrain remained unchanged. Generations of Miami students have sung these familiar words of the refrain,

"Old Miami, new Miami,
Days of old and days to be,
Weave the story of thy glory
Our Miami, here's to thee."

A group of faculty and students (both Myaamia and Glee Club members) was created and met to brainstorm themes they felt important to include in these new Myaamia lyrics. Daryl & David Costa would tackle the large task of converting those themes into appropriate Myaamia words and phrases. The final step would need a music person who had some knowledge of how to place Myaamia



Individuals who played key roles in the project to create new stanzas of the Miami University alma mater in the myaamia language are pictured, from left to right; Dale Albertson, Miami alum; Bobbe Burke, University-Tribe Relations; Ivalah Allen, Tribal member and Assistant Professor of Voice at Ft. Hays State College, KS; Judy Delzell, MU Music Department Chair; and Jeremy Jones, MU Director of the Miami Men's Glee Club. Photo by Andrew Strack.

words into musical notation/IPA. It was obvious that Ivalah Allen was needed.

Most of the participants in the planning process were able to attend the dinner on March 30, 2012 where the premiere performance of the Miami alma mater with Myaamia lyrics occurred. Each of the two Myaamia verses is followed by the English refrain from the Upham/Burke version. It is hoped that all of the Miami University choruses will learn these verses so that Myaamia can be heard throughout the campus at a variety of venues where the alma mater is performed.

See the myaamia lyrics on page 8B.

Videos of the events held at Miami University related on these pages may be found on the Myaamia Project You Tube Channel at <http://www.youtube.com/myaamiaproject>. The video clip of the Men's Glee Club singing the new stanzas of the alma mater is embedded within the video titled "The Endowment Dinner".



meeloniteeheelotaatiiyankwi: “We Reflect” 5th Biennial Myaamiaki Conference Held

By Daryl Baldwin, Director, Myaamia Project

The Myaamia Project is now ten years old. The Myaamiaki Conference was established through the Myaamia Project as a way to highlight ongoing research and projects of interest to the Miami Tribe community. Over the years our research topics have expanded in both depth and breadth of topics, and our audience continues to grow with a record 170 registered participants for this year’s conference. For more information on the topics and videos of each from this year’s events and presentations you can visit:

http://www.myaamiaproject.com/documents/conference2012/conference_2012.html

This year marked a milestone in the relationship between the Miami Tribe and Miami University and was celebrated as part of the conference. 40 years of relationship, 20 years of tribal students enrolled

at Miami University, and 10 years of the Myaamia Project set the stage for a wonderful celebration. On Friday evening, March 30th, 2012, a preconference dinner came with surprises: the premier performance of the MU Men’s Glee Club singing two new stanzas of the Miami University Alma Mater in the Myaamia language; and the announcement of the establishment of the Myaamia Project Endowment.

Myaamia Tribal students (Tina Fox, Haley Strass and John Bickers) and selected Glee Club members were instrumental in developing the thoughts that went into the lyrics of the Alma Mater. Tribal member Ivalah Allen assisted in this project by transcribing the Myaamia words into the International Phonetic Alphabet (IPA) to aid the Glee Club in proper pronunciation. All the audience members were moved by the event. It is moments such as this that

make us realize how much our presence is becoming part of the fabric of Miami University.

Immediately following the unveiling of the new stanzas of the Alma Mater, Chief Gamble and other members of the Business Committee presented Dr. Hodge with a check to begin the development of the new Myaamia Project Endowment. The Endowment was set up to insure that the important work of the Myaamia Project has a future. Our goal is to raise one million dollars over the next 3-5 years and we will be actively seeking support from both the tribe and anyone interested in supporting the long-term viability of Myaamia language and culture. If you wish to make a contribution to the endowment or want more information visit the www.myaamiaproject.org and click on Make a Gift located on the homepage.



A panel discussion relating the benefits of faculty involvement with the Tribe and Myaamia Project was moderated by Dolph Greenberg, Anthropology faculty, retired, (right) and included instructors who, like Greenberg, have been direct contributors to, and beneficiaries of, participation in educational endeavors between the Tribe and University. Pictured from right to left: Greenberg; Gail Della Piana, Architecture faculty, retired; Doug Troy, Computer Science and Software Engineering faculty, and Jason Rech, Geology and Environmental Earth Science faculty. Photo by Andrew Strack.



As a part of the 2012 Myaamiaki Conference, a panel of past and present Tribal member students shared their personal experiences as students at Miami University. Miami graduate, and Assistant Director of the Myaamia Project, George Ironstrack (right) moderated. Myaamia panelists were, right to left: current students Brad Kasberg and Tina Fox with graduates Dr. Wesley Leonard, and Ms. Rachel Hall Eikenberry. Rachel was one of the first three myaamia students to attend the University back in the early 90’s. Photo by Andrew Strack.



Fifteen of the thirty-eight Miami Tribe graduates of Miami University traveled back to Oxford, OH to participate in the celebration of 40 years of the Tribe’s relationship with the University, 20 years of Tribal students attending, and 10 years of our Myaamia Project. Chief Tom Gamble joined the impressive group which includes, from left to right: George Ironstrack, Michael Richardville, Nichole Prescott, Jessie (Baldwin) Seddelmeyer, Mary (Tippmann) Harter, Julia (Wagner), Chief Gamble, Mika (Leonard) Meiners, Jake Long, Annie Pettit, Morgan Long, Wesley Leonard, Rachel Hall Eikenberry, Lance Theobald, and Andrew Strack. Missing from the photo but in attendance was Kevin Godfroy. Photo by Karen Baldwin.



The Miami University Men’s Glee Club is shown performing the two new stanzas of the University Alma Mater in the myaamia language. Tribal guests attending the conference were surprised and moved to tears over the beautiful voices singing, most aptly, the words in myaamia. A video of the event may be viewed on the Myaamia Project YouTube Channel at <http://www.youtube.com/myaamiaproject>. The clip of the song is within a video titled “The Endowment Dinner”. Photo by Hugh Morgan.



Ivalah Allen, Miami Tribal Member and Assistant Professor of Voice at Ft. Hays State College in Kansas, was instrumental in the creation and performance of the new myaamia stanzas of the Miami University Alma Mater. Photo by Andrew Strack.



Eewansaapita Youth Enjoy “History” on the Field

By Julie Olds, Cultural Resources Officer, continued from page 1

used to measure time, or count the days up to a particular event, was delivered by Barton, as the “runner” for his community, to the Cultural Resource Office where Tribal Member Aubrey Lankford physically received it as the formal invitation from the Seneca-Cayuga for the game. And so we began to count the time. A notch would be cut each week of the four weeks accounted for on the cedar stick until game day, set for June 28.

Eewansaapita began on Monday, June 25 in kiišiinkwia kiilhsua (green corn moon) and a new group of myaamia youth began learning to play peekitahaminki. Each morning, before the outdoor convection oven was in full heat, our young ones would enjoy a cool drink and snack and head out the door with their sticks for game practice. Those among us who are older, wiser, or just plain out of shape, stand by and cheer them on. It is great fun and does the heart good, even if you are just watching!

A wonderful part of eewansaapita, for those of us who get to attend as staff members, is to hear the ever increasing use of our language throughout the week. The myaamia language our youth learned, relating to the game, were words like “naatilo” (get him), “miililo” (give it), and “maahanto” (scoop it). These words would soon ring across the Seneca-Cayuga grounds after only three days of learning.

Eewansaapita students enjoyed the activities surrounding the camp theme of weecinaakiiyankwi, weecikaayankwi (we sing together, we dance together), and the time flew by. Thursday morning came and our kids were loaded onto the bus for the 30 minute drive down to the Seneca-Cayuga grounds. There was a caravan of cars traveling and all but one member of our Tribal leadership was able to attend.

We arrived, dressed in our cool white t-shirts printed with myaamia language for the game. We were respectfully greeted by elders and cultural camp leaders and given cool water and bandanas printed with our two Nation’s logos. The Seneca-Cayuga youth were dressed in tie-dyed t-shirts and ready to play.

Our kids quickly hit the field to warm up...which didn’t take long in the already 90+ heat of the mid-morning. We adults set up our cheering zone with sun tents, lawn chairs and plenty of cool drinks and snacks.

Game time came. George Ironstrack presented our wager, double white handkerchiefs tied together with leather. One, representing our male players, was decorated with tribal logo pins and the other, for

our female players, was decorated with handmade silver brooches. Each of our students had signed their respective handkerchiefs which also had game language written on them. The Seneca-Cayuga presented a similar wager and the two wagers were posted next to the playing field.

Paul Barton called the players to the center of the field and spoke to them, in Iroquois and in English, of the game, rules, respect and fun to be shared. And so it began. Sticks and runners kicking up dust high into the hot air. Boys and girls digging after the ball and language directions being shouted in the two languages for where to throw it and so on. It was a fantastic feeling to hear and see this incredible game. Because remember I said this was not just any game. This wonderful game of peekitahaminki, being played on this day, in a land so distant and different to both of our communities origins, by direct descendents of players of long ago, is likely the first time myaamia people and Iroquois peoples have wielded pakitahaakani (lacrosse sticks) in a genuine game in well over 200 years. Are you impressed

yet? Does the thought of it stir your hearts? I am holding back tears just typing this.

Well, we enjoyed every second of the game from that sideline. We cheerleaders who were shouting “ayaalo-ayaalo” (go-go), and “mayaawi teepi” (good job)! Though we did not win the game, the experience of the day, the sharing of knowledge, and the reciprocal attitudes of respect were the winning elements. After the game our opponents took us into their air-conditioned community center and fed us very well! There was much laughter, joking and talk of another game next year at the Miami grounds.

So, another year of eewansaapita has come and gone. By now our students should be well healed from the bumps and bruises sustained from the game and the fun leading up to it. But I would hope what will not go away for them are the memories of their four days in myaamionki, the language and culture learned, the yummy myaamia foods they ate, the songs and dances they learned, and especially the relatives they met. I hope they are all making plans to come home next summer for more fun.



Elliot Baldwin (red shorts) prepares to scoop the ball during the game of peekitahaminki between the myaamia eewansaapita youth camp participants and their counterparts of the Seneca-Cayuga Nation’s summer cultural education camp. The game was played on June 28, 2012 at the Seneca-Cayuga grounds near Grove, OK. Photo by Karen Baldwin.

About the Eewansaapita Summer Youth Experience

Staff Article

Since the inception of the Miami Tribe’s summer language camp program in 2005 camp leaders and staff have worked hard each year to shape a unique experience for camp participants. The earliest goal of the camp was, of course, to teach myaamia culture and language.

Eewansaapita is not “just a summer camp”, as most summer camps go. It is intently unique in that each camp is planned and organized around a cultural theme and that theme is supported by a full curriculum guide overflowing with myaamia knowledge. So while our children attend camp and come home talking about how much fun they had and what they learned, it is important for us, as adults, to realize what went into creating such a wonderful learning experience for them.

The following introduction to Eewansaapita was created by the Cultural Resource Office team and is included here to clarify what eewansaapita is. It is our hope you will see in these statements a thoughtful and well organized approach to providing a fun, life enhancing event for our children.

Eewansaapita Summer Youth Educational Experience:

Introduction and Mission Statement

Introduction:

The Eewansaapita Summer Youth Educational Experience takes its name from the Myaamia language.

Eewansaapita means ‘sunrise’ and is used here as a metaphoric expression for community rebirth, renewal, and empowerment.

Community Elder Sammye Darling coined the term ‘awakening’ to describe the community revitalization effort, which began in the mid 1990s. It is from this original idea of eeamawiciki ‘awakening’ that the Eewansaapita program was born. This program is necessary because many aspects of Myaamia identity, including language and tribe specific culture, were not being passed down intergenerationally. The Eewansaapita program is one of many efforts to reverse this loss.

The mission of the Eewansaapita Program is to:

Teach Myaamia specific language and culture to tribal youth ages 10 to 16. Eewansaapita emphasizes Myaamia methods of learning and includes a focus on connecting Myaamia youth to each other in Myaamia places.



Behind the scenes at eewansaapita lurks an amazing group of staff members and volunteers. Without the kitchen team we would not be able to supply the important cultural learning part of the curriculums centered around traditional myaamia foods. Pictured above, left to right, are three of this year’s kitchen standouts: Kim Gamble (wife of Tribal member Jody Gamble), Karen Baldwin (wife of Daryl Baldwin), and Meghan Dorey (MHMA archivist and wife of Tribal member Matt Dorey). Photo by Andrew Strack.

The vision of the Eewansaapita Program is to:

Provide an educational experience that helps guide a new generation of tribal youth to be life-long-students of their heritage language and culture and who will actively give the Myaamia language and culture space within their lives. From this experience will come a generation who will begin another “new day” and will advance the efforts of Myaamia revitalization for a future generation.

The educational values of the Eewansaapita Program:

Our values are rooted in the belief that youth who have a solid and positive self-identity are better equipped to succeed in life and better prepared to advance the tribal nation towards a future of communal health and prosperity. These values are to be lived throughout one’s life. Like the lodge poles that support our traditional wiikiaami these values are strongly anchored in place but remain flexible



About the Eewansaapita Summer Youth Experience

Continued from page 4, Staff Article

and handle stress by bending and adjusting to new circumstances. All of these values are expressed in our heritage language using the 'we inclusive' voice.

neepwaahkaayankwi 'we are knowledgeable, have wisdom' - Any form of global or local human knowledge can fall within this realm of knowing. There are two parts to this value: first, the gaining of knowledge through direct experience with a heavy emphasis on hands-on experience; second, knowing under what circumstances to share what one knows. This is a value sought by all ages but most fully understood by respected elders.

eeyaakwamisiyankwi 'we strive to achieve' - Because one "does not get something for nothing" all learning requires effort and all that we are given requires reciprocity. This is a value sought by all ages but most fully understood by respected elders.

eeweentiiyankwi 'we are related to each other' - Understanding our community requires that we understand Myaamia kinship ties and that we understand how we should treat each other as Myaamia relatives. This is a value sought by all ages but most fully understood by respected elders.

peehkinaakosiyankwi 'we are generous' - "We are always more honored to give than receive." To live well one must treat both guests and relatives with generosity. This is a value sought by all ages but most fully understood by respected elders.

aahkohkeelintiiyankwi - 'we care for each other.' In order for our community to seek knowledge, the basic needs of emotional love and stability, housing, food, and other basic material needs must be met. This is a value sought by all ages, but the greatest responsibility is usually carried by our adults who are most capable of the sacrifice required to care for those who cannot care for themselves.

neehweeyankwi - 'we speak well.' We have always delivered the "voice of the people" through oration and for hundreds of years through the written word. Through this collective voice we maintain and defend our people and our way of life. This is a value sought by all ages, but it is usually the responsibility of our adults to carry and deliver the speeches of the nation.

paahpilweeyankwi - 'we are humorous.' Through the most difficult of circumstances our sense of humor has sustained us. Like our grandfather, Wihsakacaakwa, our humor has allowed us to laugh at life's absurdities and to learn from experiences that at first may not appear humorous. This value is expressed by all ages, but it is our youth who learn the most through laughter and play.

aahkwaapawaayankwi - 'we dream.' For generations, we found a new direction and solved challenging problems through dreaming. This practice has declined in our recent past; however, it is our belief that our biggest leaps forward in language and cultural education have come because individuals dared to imagine a different reality for us as a people... and then acted on those dreams. This is a value that can be experienced by all ages, but it is our youth, who most easily blur the line between what is a dream and what is not.

See section 3 for the news on the 2012 Eewansaapita Summer Youth Experience!

New Community Building Set for Construction

By Julie Olds

For the past decade more and more myaamia people have been traveling home to Miami for the annual community gatherings hosted each year. This growth in community interest and involvement has created a "good problem" for Tribal leadership, that is, the need for more meeting space.

Myaamiaki attending this year's annual meeting can attest to this fact as the crowd of approximately 300 people filled beyond comfort the seating and dining space afforded at the Myaamia Center.

With expectancy of continued growth in community participation, Tribal leadership approved a plan in July to build a "gym type" community structure on the Tribe's lands west of North Miami, OK. The new building will sit between the existing Wellness Center

(pool) and the Myaamia Activity Center.

The new building will have an open floor-plan and be designed to host the annual General Council meeting as well as the annual Winter Gathering. The structure may also be used for pow wow dancing should inclement weather (ever) threaten the annual Miami Nation Pow Wow.

Further plans include the creation of a pow wow dance arena behind the building as well as a community lacrosse field.

Plans for the new structure and grounds are underway and excavation for the construction is expected to begin in the fall of 2012. The goal of Tribal leadership is to have the new building ready in time for the next General Council meeting set for June 1, 2013.

NHPF Awards Miami Tribe Grant for Oklahoma Allotment Project

By Julie Olds, Cultural Resources Officer

On Thursday, July 26, 2012 the Miami Tribe Cultural Resources Office received an emailed notification from the National Park Service announcing the Tribe's application for an FY2012 Historic Preservation Fund Grant had been approved. The Tribe's application is one of 20 projects selected out of 44 applications submitted.

The funded project is titled "Identifying Miami Tribal Allotments in Ottawa County, Oklahoma" and carries a project budget of \$28,850 for the two year term of the grant. The project team consists of Julie Olds, Cultural Resource Officer, Meghan Dorey, MHMA Archivist, Anna McKibben, Trust Specialist, Dustin Olds, Natural Resources Officer, George Strack, Tribal Historic Preservation Officer, and Brad Kasberg, mapping specialist to the project.

The project will research the timeline of the Myaamia arrival dates into Indian Territory, the Myaamia reserve area, individual selection of allotment land, the original Myaamia allottees, period of ownership, and other events relating to the final removal of our people to this place.

As with all projects of the Cultural Resource Office, dissemination of knowledge gained will be achieved through the production, and distribution, of a history booklet relating to the allotment period, a new and greatly improved Ottawa County, Oklahoma Myaamia allotment lands map, and an interactive map for the Tribal website.

Materials created by the project team will be completed and ready for distribution in the summer of 2014.

American University's Washington Internships for Native Students Program

Staff Article

The American University's Washington Internships for Native Students (WINS) Program is an exciting opportunity for American Indian/Alaskan Native/Native Hawaiian (AI/AN/NH) students to intern and study in Washington, DC, for the semester or the summer. Students intern 35-40 hours a week in a federal agency, or private organization, which sponsors AI/AN/NH students from across the country in a Washington, DC, internship. WINS student interns take three courses in the fall or spring term, earning 12 credit hours or 2 courses in the summer, earning 6 credit hours.

Through the WINS sponsorship program interns receive:

- transportation to and from DC
- tuition & books
- stipend for incidentals
- housing at American University's Tenley Campus dormitories
- meal plan
- social and cultural activities.

You are eligible if you are currently enrolled in an academic program (or have completed your degree within 6 months), will have a minimum of 45 credits earned by program

start date and maintain at least a 2.5 cumulative GPA. For more information and eligibility requirements or to complete an application please visit our website at www.american.edu/wins or call us 202-885-5934.

Session Deadline
Fall 2012: August 10 (Priority deadline)

*Applications after the priority deadline are encouraged. Many internship sponsors review qualified applications February through May.

General priority deadlines:

Fall: First Friday in June

Spring: First Friday in October

Summer: First Friday in February

Information submitted by:

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New Miami Tribe Scholarships Coming Soon

Staff Article

The newly formed Miami Tribe Education Department has announced two new scholarship opportunities for Tribal members.

The first scholarship will be for Accredited Vocational Schools starting with the Fall 2012 semester. The second will be a single Spring semester scholarship that will begin in Spring 2013.

These scholarships will be awarded to applicants who have not received a previous 2012-2013 Miami Tribe of Oklahoma scholarship. Applicants must be enrolled members of the Miami Tribe of Oklahoma.

All scholarship applications are available on the Education page in the Tribal website at <http://www.miamination.com/mto/edu.html>.



Eewansaapita kids listen and watch as Second Chief of the Shawnee Tribe, Ben Barnes, demonstrates how to tie a water drum. Barnes spoke to the students of the history and culture surrounding the drum and demonstrated the sound of the drum by singing a Shawnee song. Photo by Andrew Strack.

kweestitoolaanki: In Respect and Appreciation From Chief Gamble

In the operation of Tribal government where citizens are called upon or elected to serve on committees or other positions of service, there are, from time to time, situations of resignation, or greater loss, which leave positions of service vacant.

In the fall of 2011 we lost an esteemed Tribal member and servant of our community, Benny Olds, who was Chairman of our elected Grievance Committee. The Business Committee is required to fill vacancies on elected committees and did so by calling upon Tribal member Jennifer Shallenburger to fill the vacant seat until the meeting of the General Council in June 2012.

In May of 2012 the elected Secretary-Treasurer of our Tribal Business Committee submitted his resignation, citing time constraints, and again we were

faced with selecting a Tribal citizen to fill the void of Secretary-Treasurer until the General Council meeting. This time we turned to a trusted friend and relative who has over two decades of Tribal service to her credit, Judy Davis. Judy was the first, and only, woman to serve as Chief of the Miami Tribe in Oklahoma and has served our Nation in many capacities through the years.

I want to openly extend our gratitude and respect to these myaamia citizens and servants of their Nation, for giving their time to assist us in these temporary roles.

kweehsitoolaanki - we show our respect to you.



Chief Gamble welcomes Jennifer Shallenburger to a vacant seat on the Tribal Grievance Committee in December 2012.



Chief Gamble administers the oath of office to Judy Davis. Mrs. Davis accepted appointment to a vacant seat on the Tribal Business Committee in May 2012.



Students and professors from Miami University's Institute for Environmental Sustainability (IES) pose inside the wickiama structure inside the MHMA display space inside Tribal headquarters. The team was in Miami in mid-May for a week-long accredited workshop on environmental issues of the Miami. Photo by Meghan Dorey.



Myaamia people and guests gathered in Ft. Wayne, IN, on April 28, 2012 at the historic Richardville treaty house for the formal dedication of the structure as a National Historic Landmark. The photo shows myaamia people viewing a commemorative quilt made and donated for the event. The quilt remains on permanent display at the akima pinšiwā awiiki (Chief Richardville House). See the article for the event on page 1b. Photo by Andrew Strack.

siipihkwa awiiki (River Woman's House) Myamia Historic and Cultural Preservation of the Drake Allotment House

George Strack, Tribal Historic Preservation Officer

On June 6th, 2012 Miami Nation Cultural Resource Officer, Julie Olds, and Tribal Historic Preservation Officer, George Strack, presented on the Drake House at the 24th Annual Oklahoma Statewide Preservation Conference, "Go With The Flow of Preservation," held at the Tahlequah Armory Municipal Center in Tahlequah, Oklahoma. The conference was sponsored by the Oklahoma Historical Society.

This presentation was part of a special breakout session titled, "Second Voyages for Historic Buildings." A brief historical overview of the forced relocation of the Myamia to Kansas and, later, Oklahoma was presented in order to provide the context for the story of this special allotment era home. Julie then narrated the history and the life of siipihkwa (River Woman) – Jane Pigeon Drake and how she and her family came to reside in Oklahoma and build the home that we now refer to as the Drake House.

As one of the few remaining "allotment-era houses" in Ottawa County "siipihkwa awiiki"- Jane Drake's House is important both as a physical structure and for what it represents to the history of the Myamia people. This two story, originally T-shaped farm house was built sometime between 1885 and 1890 by the Drake family on the 160 acre upland part of the 200 acre allotment that siipihkwa, Jane Drake, received as part of the Miami Nation relocation to Northeast Oklahoma in the late 1800's. Set within what is considered to be the Miami jurisdictional area of Ottawa County the house, and the allotment, adjoined the reserved tracts of land of other tribal members. The Drake family sold the house and lands sometime after Jane's death in 1918. The house was purchased by Claude Webb in 1945 whose daughter, Freda, met and married Paul Olds. Following Mr. Webb's death the house was purchased from his estate by the late Benny Olds and his son, Dustin. During the intervening years from the sale of the house by the Drake family to the purchase by Benny and



The Drake allotment home, an historic property of the Miami Tribe, is undergoing extensive restoration work with a focus on keeping the structure as original as possible. The initial stages of the work have been completed by the Tribe's construction team. Photo by Julie Olds.

Dustin the house had fallen into a state of major disrepair and was close to falling down and collapsing. During the presentation Julie related how the whole family; herself, her husband Dustin and her father-in-law Benny Olds, worked tirelessly in a labor of love to save and restore this incredible home for future generations of Myamia.

The Drake House was listed on the Miami Nation National Register of Tribal Historic Properties in 2006 after being purchased by the Miami Tribe from the Olds family. Currently, the home is being utilized as a guest house for tribal members and visitors to our Tribal Nation. It also serves as a place for communal gatherings and various functions throughout the year. Miami University student research teams

have resided there in recent years as they worked on projects relating to environmental analysis of various tribal properties. Future plans for the house and the property include continued exterior and interior restoration and renovation, namely a special project to rebuild the north wing (lost due to destruction by a storm around 1929). Other project plans include site development for communal gardens and on-going educational programs and activities.

The Cultural Resource Office is planning to repeat this presentation during the next Winter Gathering at the end of January 2013. The Tribal Historic Preservation Officer program is funded through an annual renewing grant from the National Park Service.

Dedication Confers National Historic Landmark Status on Akima Pinšišwa Awiiki

By George Strack, Tribal Historic Preservation Officer

On April 28, 2012 the leadership of the Miami Nation traveled to Fort Wayne, Indiana to participate in the official dedication of "Akima Pinšišwa Awiiki" (Miami Chief Jean Baptiste Richardville's home) as a National Historic Landmark by the National Park Service. Chief Tom Gamble, First Councilperson Donya Williams, Second Councilperson Scott Willard and Tribal Historic Preservation Officer George Strack attended the event and participated along with several hundred tribal members in the dedication ceremony. The plaque presentation event took place inside the house with Chief Gamble and Tribal Historic Preservation Officer George Strack speaking on behalf of the tribe. Representatives from the local historical society, the Mayor of Fort Wayne, Tom Henry, the State of Indiana and the National

Park Service also offered congratulatory remarks. Accompanying the leadership group of the tribe were Gloria Steed from the Cultural Resource Office and Tribal Attorney Robin Lash.

Akima Pinšišwa Awiiki (The Chief Richardville House) had been listed on the National Register of Historic Places prior to its nomination as a National Historic Landmark. National Historic Landmark status for the home is an important step forward in recognizing the contributions of the Miami people to the history of the United States and to the State of Indiana. Akima Pinšišwa Awiiki is believed to be one of only three remaining "Treaty Houses" in the country east of the Mississippi River. It also serves with distinction as one of the very few Native American sites in the country to be designated a National

Historic Landmark.

As we look back in the history of the Miami people in Indiana this home, in many ways, embodies the struggles of our people to maintain a foothold in the lands that they had called home for generations. During the treaty years from 1814 to 1840 Miami tribal leaders, including Akima Pinšišwa, utilized every means available to them to avoid the fate of their neighboring tribal relatives and remove the tribe to lands reserved for them in Kansas. Miami resistance to removal stood to the very end and was only accomplished by the withholding of annuities and a force of arms. Akima Pinšišwa Awiiki represents not just a home used as a residence but as a symbol of Miami resistance and the survival of our tribal nation today.

Geboe Awiiki Added to Miami Nation Register of Historic Properties

By George Strack, Tribal Historic Preservation Officer

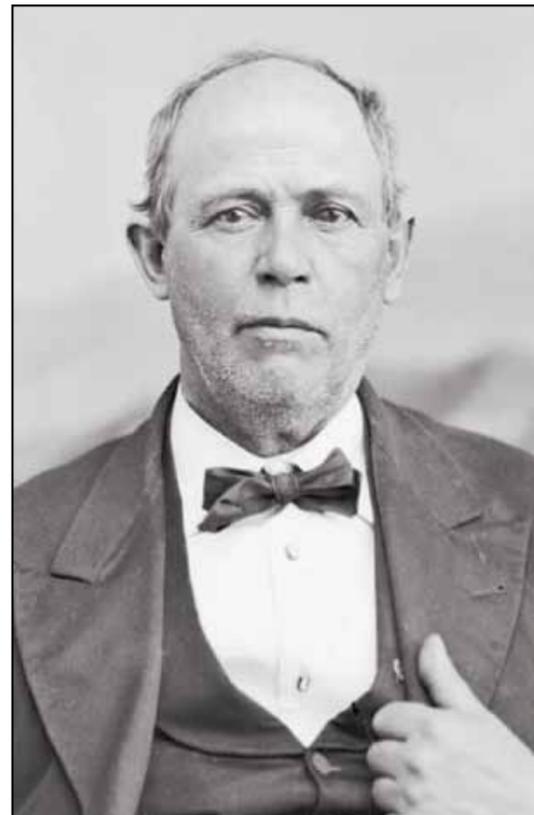
The Miami Nation Tribal Business Committee approved the nomination of Chief David Geboe's House to the Miami Nation National Register of Tribal Historic Properties as part of the agenda for its June meeting. This allotment-era house sits on the west bank of Four Mile Creek on 30 Road northwest of downtown Miami on the same road as the tribal cemetery. The house was constructed sometime during the late 1800's and served as the Geboe family home passing down to Chief Geboe's daughter Minnie May Trinkle and her husband, Joseph. Seven generations of Geboe descendants continued to live in the home until sometime in late 1990's.

The Geboe House, along with the Drake House (also listed on the tribal register) represents one of the few remaining Miami allotment-era houses in Ottawa County. The process of nominating homes and sites to Miami Nation National Register is indicative of the strong support of our tribal government and tribal community for preserving the rich history of Myamia people both here in Ottawa County

and in our traditional homelands in the Lower Great Lakes and Kansas.

The Cultural Resource Office, together with the Business Committee and tribal staff, are working to develop restoration plans for the house and the adjoining property. Restoration of both the interior and exterior of the home are intended to replicate the physical appearance of the house as it would have appeared in the early years of the allotment era. Future plans for the development of the adjoining property include both ecological/ecosystem restoration and property enhancement including space for environmental education, camping and other related outdoor activities.

The Tribal Historic Preservation Officer program is funded through an annual renewing grant from the National Park Service Tribal Preservation Program.



Chief David Geboe. Photo circa 1887.

aapooši peehkihanaweeyankwi

Again We Travel a Good Path - Part II (1752-1780)

By George Ironstrack, Assistant Director, Myaamia Project

In our last article we examined the history of the Myaamia village of Pinkwaawilenionki, also known as Pickawillany, and the brief period of instability that centered on the creation and destruction of this Myaamia village on the Great Miami River (1747-1752). Following the collapse of this village, Myaamia communities returned to the relative stability that developed after the conclusion of the Beaver Wars. Once again, villages could govern themselves by utilizing Myaamia knowledge, values, and beliefs to inform the multiple compromises that maintained good relations inside a village as well as with their neighbors both near and far. Once again, no group – European or indigenous – had the power to force their beliefs or ways onto Myaamia people. No group had the power to force Myaamia people to leave their villages, and for the most part, Myaamia people could travel unimpeded throughout Myaamionki (the place of the Myaamia, our homelands). However, just as before the Beaver Wars, travelers still had to respect their neighbors' homes and resources, and Myaamia people still had to fear attacks from enemy groups as well as the outbreaks of disease epidemics, like measles and small pox.

In this period, Myaamia people were again able to live and change according to their own habits, practices, and beliefs. In "Again We Travel a Good Path – Part I" we looked at how Myaamia people established relations with the French through intermarriage and exchange or trade. In Part II we will look with more depth at the role of Myaamia mitemhsaki (women) in maintaining a healthy village and in guiding the changes villages had to continually make in order to thrive.

After the fateful attack in the summer of 1752, the Pinkwaawilenionki villagers made a last ditch request for help from their elder brothers to the east – the Haudenosaunee (Iroquois), Shawnee, Wyandots, and Pennsylvanian British – and their grandfathers, the Delaware. This final request for military aid occurred in October of 1753 at a relatively new British town in Pennsylvania called Carlisle. The request for military aid ultimately failed, as no one wanted to risk an expanded war with the Ojibwe, Ottawa, and French. Despite this particular failure, the negotiation at Carlisle remains extremely interesting to Myaamia people in large part because it is one of the rare cases, prior to the late 1800s, where the speech of a Myaamia woman represented her people at an intertribal council.

This akimaahkwia (female leader) was the wife of the late village akima, Meemeeshihkia. Unfortunately, the British did not record her name. From a European perspective, she was viewed as important only because of who her husband had been. From a Myaamia point of view, her presence at Carlisle is an indication of her influence as an akimaahkwia (female leader). As an influential leader and an eye witness to past negotiations, her speech at Carlisle served to remind everyone of their previous commitments to her village.



Myaamia mitemhsa - a sketch of one of the daughters of Palaanswa (Francis Godfroy). Just as the early historical record is mostly silent on Myaamia women, so too are there few historic images of Myaamia women. Some of the earliest images of Myaamia women that we know of come from the artist George Winter.

In her speech, which was translated by Andrew Montour, she asked her audience to "remember, brethren, that my husband took a fast hold of the chain of friendship subsisting between your nations." She then proceeded to symbolically reaffirm her family and her community's commitment to this alliance by metaphorically calling on everyone involved to help care for her and Meemeeshihkia's son. "Therefore I now deliver up his child into your care and protection, and desire you would take care of him, and remember the alliance his Father was in with you, and not forget his friendship but continue [to be] kind to his child." To accompany these words, Montour presented eight strings of wampum, four white and four black, on her and her people's behalf. The white wampum was symbolic of peace and probably was understood to indicate that the community wanted to retain peaceful relations with those gathered at Carlisle. The black wampum was a symbol for war and violence, and it seems likely that it embodied the community's desire for revenge on the Ojibwe, Ottawa, and French who had attacked Pinkwaawilenionki and killed her husband.

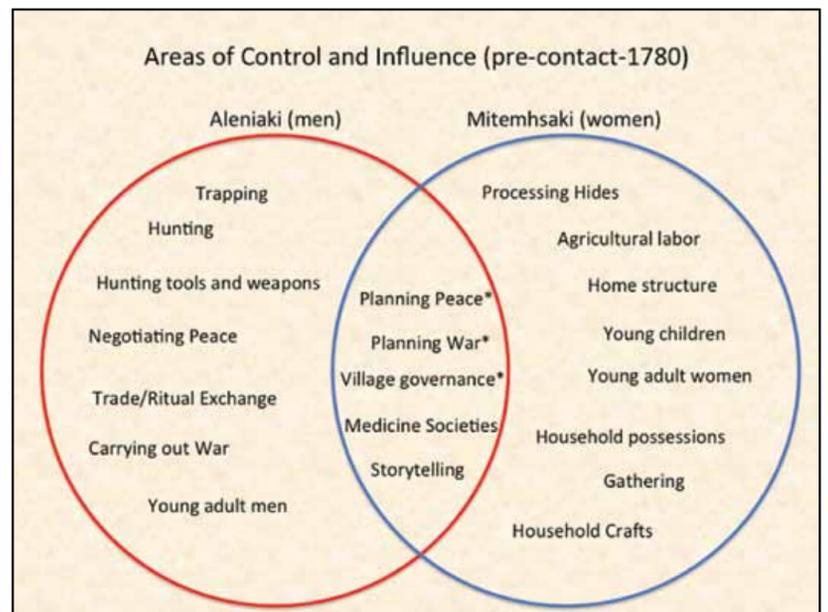
The akimaahkwia's speech then concluded with a dramatic and powerful metaphor embodied in the gift of a large blanket made of many beaver skins with a green circle painted in the middle. She explained the gift as follows: "we acquaint all our brethren that we have prepared this beaver blanket as a seat for all our brethren to sit on in council. In the middle of it we have painted a green

circle, which is the color and resemblance of our hearts, which we desire our brethren may believe are sincere towards our alliance with them." The blanket with its painted circle was a powerful symbol of her village's unity. The gift reinforced the community's message that they "have but one heart" and that their "heart is green and good and sound." While the black wampum indicated that there was a desire for revenge through war, the green circle and singular green heart embodied her community's foremost desire, a healthy peaceful relationship with their relatives to the east.

This was a powerful and important moment for Myaamia people on many levels and it is a great example of the flexible system with which Myaamia people shared the responsibilities of the community between men and women. In intertribal councils it was typically the role of the akima (male civil leader) to communicate the desires of the community and negotiate on its behalf. However, in the case of Pinkwaawilenionki, the village civil leader had been killed and in cases of disruption and loss it was common for the village akimaahkwia (female civil leader) to represent the community. In this particular instance, the akimaahkwia was ideally suited to remind their allies of the very real and personal losses experienced by the village. In her efforts, the akimaahkwia was successful, at least in part. She was unable to convince the Haudenosaunee, Shawnee, Delaware, Wyandot, and British to attack the Ojibwe, Ottawa, and French. But she, and the other villager leaders who came to Carlisle, successfully reaffirmed their positive relations with their elder brothers and grandfathers. These relationships would become central to Myaamia efforts to resist the invasions of the Americans, which began in the 1780s.

There has been little historical attention paid to the council at Carlisle and even less attention paid to the vital role of Myaamia women in the work of governing a village. This lack of attention is the product of at least two prevailing trends. First, up until the recent past, historians have been little concerned with examining indigenous perceptions of alliance and relationship and instead have focused on the treaty making and alliance building process from a European point of view. Second, because men produced most of the original documents in the early colonial period, they tend to focus almost exclusively on men. As a result, historians, who use these documents to write history, have been unconsciously (and sometimes consciously) biased towards the perspectives and roles of men. Since the middle of the 20th Century, this has begun change, but in some cases these changes have not trickled down into the specific histories of individual tribes. This is certainly the case with the Myaamia. As we write and research our own stories of our past, we are challenged to think and write about our history differently and to take into account groups that until recently have been ignored. The more we learn about our history, the more we realize how important it is to understand the roles and responsibilities of women in Myaamia villages.

In general, Myaamia women were responsible for village agriculture, family garden plots, gathering activities, and the processing of plant produce as well as meat and hides brought back to the village by men following hunting and trapping trips. It is important to acknowledge that these roles were flexible and that at times men participated in farming and gathering and women in hunting and trapping. There were no laws forcibly separating men and women in Myaamia villages, instead a complicated and flexible series of beliefs and behaviors evolved among the Myaamia over time. These habits and practices tended to emphasize gender equity through overlapping zones of influence (see diagram below). As a result, life within a Myaamia village was neither patriarchal nor matriarchal. Instead, Myaamia women were believed to have more influence over certain places and activities and Myaamia men were believed to have more influence over others. There were also unique individuals in each village that could move freely between male and female activities and responsibilities. In some realms, influence was either divided evenly between men and women or not divided at all.



Areas of Control and Influence: This diagram generally shows the responsibilities of men and women in a typical Myaamia village. Items in the zone of overlap were shared by both groups. Those marked with an * were shared by both groups but discussed in separate men's and women's councils. It is important to note that this was a flexible system and individuals often did as they personally felt was right for them. A high level of respect was paid to individual choice and freedom. The only consistent restriction on that choice was based if it brought harm to the entire community.

The influence of Myaamia women began first and foremost around the home lodge. Women constructed the lodges, sometimes with the help of a few male relatives, and wove the cattail and bulrush mats that were necessary for keeping the home insulated and dry. The head of household for a given lodge was usually a woman, and the house was perceived as being under her control. The same perception extended to household goods and any produce or meat stored



aapoosi peehkihkanaweeyankwi: Again We Travel a Good Path - Part II (1752-1780), continued from 2B.

By George Ironstrack, Assistant Director, Myaamia Project

in or around the dwelling. The only possessions deemed to be under the control of a husband, uncle, or adult brother were hunting implements, weapons, and personal clothing. When a divorce or separation occurred, which was as common as in any society that did not restrict divorce, the husband left his wife's lodge taking with him only his personal belongings.

Any children living in the house were seen as under the primary care of their mother and or the most respected women in the family (grandmother or aunt). In the case of divorce or separation, the children usually stayed with their mother. Women were essential to the early education of all younger children as men were often absent from the village on long hunting trips, trading journeys, or war parties. Men played a small role in the education of all younger children and then took on increasing educational responsibilities as young men began to approach adulthood.

Myaamia women were equally influential when it came to governing their villages. Each village had a women's council comprised of the notable female heads of family in each village. During times of stability, this council met and discussed the important issues of the day. Together with the men's council, they sought to create consensus around issues of importance to the community.

To date, we have not located any first-person historical accounts of a women's council in operation. European and American men were apparently never invited into this setting and so no documents describe its existence in any detail. The only likely reference that we have discovered comes from an 1804 diary of a Quaker presentation on farming to the Myaamia people living near Kiihkayonki. Right before the meeting was to begin, a large group of Myaamia women marched in together and sat as a group at the center of the meeting. They were there to listen to the Quaker, a man, describe how the Myaamia should change their farming practices (a women's main responsibility in Myaamia communities of the time!). It seems quite likely that this group was the local village women's council, though the Quaker source does not state this directly.

Each village women's council was represented by an akimaahkwia (female civil leader), it was this leader's responsibility to represent the will of the women's council to other leaders, the village akima (male civil leader) and possibly the women's councils of other related Myaamia villages. In 1824, Pinšiwā (JB Richardville) and Meehcikilita (Le Gros) told C.C. Trowbridge that each leadership position had male and female counterparts. They listed these positions as: civil leader, leader's assistant, war leader, and war leader's assistant. Trowbridge is one of the few sources that clearly describe the roles and responsibilities of female Myaamia leaders, and this is largely the result of Trowbridge's attempt to record everything that was being shared with him, rather than only the things that interested him.

As we saw in the case of the council at Carlisle, Myaamia women were vital to the process of making and maintain peace. This was especially true in the case of negotiations occurring within a Myaamia village. For negotiations to be successful, guests had to be treated in an appropriate manner. Guests had to be housed in comfort and well fed. Since all of the housing and most of the food was under the control of the women of the village, they held a lot of influence over the success of a negotiation. As a result, the men's council would have struggled to initiate a negotiation without having the clear support of the women of the village and the women's council.

Myaamia women were equally influential when it came to making war. It was often the women of the village who requested that a war party go out to seek captives in order to replace relatives lost to disease or war. Female Myaamia war leaders helped organize and supply war parties. Without their supplies – clothing and food – a war party had little to no chance of success. In certain circumstances women led war parties and may have participated in combat, but these circumstances were rare and noted as such in the little documentation we have.

Pinšiwā (JB Richardville) and Meehcikilita (Le Gros) also told Trowbridge that Myaamia women were influential in ending war. Trowbridge tries to play down this influence by stating that women's "power is very limited" and that they relied "only upon their superior powers of persuasion and the general influence which as females they have over the men of the tribe." What Trowbridge misunderstood is that in that period of time persuasion and influence were the only tools available to any Myaamia leader, male or female. Leaders could never command. To do so would be to lose respect and thereby the influence that made one a leader.

Europeans and Americans tended to only observe Myaamia women at work in the agricultural fields, on gathering grounds, or outside their homes. Because these outsiders saw only the labor and missed out on the influence that resulted from this labor, they tended to view Myaamia women as a "drudge," as someone overworked, dominated, and exploited by the men of the village. As we have explored above, the flexible system by which Myaamia people shared influence between men and women made it next to impossible for one group to dominate the other. There were historical moments of ill health and stress where husbands abused wives and visa versa, but these were unusual circumstances that did not last for very long.



George Winter's painting of Myaamia women washing clothes on the banks of the Waapaahšiki Siipiwi (Wabash River). This image is in good part a product of George Winter's imagination, but despite his inventions it serves as a great example of the Euro-American misperception of Myaamia women as a laborer with no political power.

Across our long history as a people, the roles of men and women in Myaamia society have constantly changed. In healthy times, when we were able to walk our own path, these changes have occurred in a way that is inline with our habits, practices, and beliefs. In unhealthy and stressful times, some of these changes were imposed on our community by outside groups who knowingly or unknowingly force change upon our people. Following the American invasions of 1783-1794 and 1811-1814, Americans forced a series of changes upon Myaamia people that led to an extreme decrease in the influence of Myaamia women's councils on the decisions made by our communities. These changes will be explored in later articles that examine the American Treaty period in more detail. By the late 1800s, Myaamia people began to reverse this trend as Myaamia women once again became very influential in community governance. For example, Myaamia mitemhsaki (women) were 40% of the voters in the 1889 election of a new chief for the Miami Tribe at Quapaw Agency in Indian Territory. This "official" Myaamia election occurred twenty-nine years before the right to vote was extended to all women in the state of Oklahoma and thirty-one years before this right was fully embodied in the 19th Amendment to the United States Constitution



Business Committee of the Miami Tribe of Oklahoma circa 1962: left to right: Elmer Leonard, Forest Olds, Gloria Palmer, Harley Palmer, and Floyd Leonard. Gloria's service on the Business Committee is but one example of continuity and change in responsibilities undertaken by Myaamia mitemhsaki (women) for their people in Myaamia government since the late 1800s.

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



George Ironstrack is from the Richardville family line. He serves his community as Assistant Director of the Myaamia Project at Miami University, as Education Coordinator for the Nation's Eewansaapita Youth Programs, and through regular contributions to this publication on the history of the Miami people. Photo by Andrew Strack.

Tribal District Court Clerks Sworn In By Robin Lash, Tribal Attorney

On February 5, 2012, Miami Tribe of Oklahoma District Court Judge Charles Tripp swore in new District Court Clerk, Earlyne Gentry, Deputy Court Clerk Tera Hatley, and new Deputy Court Clerk Jessica Williams. Ms. Gentry, Ms. Hatley and Ms. Williams were appointed by the Tribal Business Committee, through Resolution, to serve in the Court Clerk and Deputy Court Clerk capacities.

Ms. Gentry is a proud member of the Seneca-Cayuga Tribe of Oklahoma. In addition to her duties as District Court Clerk she serves as Licensing Agent for the Miami Tribe Gaming Commission.

Ms. Hatley and Ms. Williams, both proud members of the Miami Tribe, hold additional positions within the Tribe as well. Ms. Hatley serves as Enrollment Officer, Director of the Tribal Tag Office and Administrative Assistant for the Miami Business Regulatory Commission. Ms. Williams serves as Tag Agent for Ms. Hatley and is a past Tribal Princess.

The Miami Tribe of Oklahoma District Court was established in 2007 under a Tribal Courts Assistance Program Grant

through the Department of Justice. The Honorable Judge Charles Tripp serves as the District Court Judge, along with Appellate Justices Troy Little Axe, Marsha Harlan and James Schaefer. Miami Tribe Attorney Robin Lash serves as Attorney General/Prosecutor for the Tribe and Gary Smith and Tim Purscelley, with the Tribal Police Department, serve as Court Bailiffs. Callie Lankford and Kendra Young, with the Social Services Department, advocate for minors in Indian Child Welfare matters.

The Miami Tribe District Court is held on the first Thursday of the month at 10 a.m. and is open to the public unless the matter being heard is a juvenile matter. The Miami Tribe of Oklahoma District Court is a vital part of our Tribal community offering an improvement in the quality of judicial services to Tribal Members. The Tribal Court provides a forum for resolving disputes, protecting tribal youth, addressing crime and enabling the Tribal government to support and exercise sovereignty on behalf of Myaamia citizens.



Miami Tribe District Court Judge Charles Tripp formally swore in new Court Clerks on February 5, 2012. Pictured with Judge Tripp are, from left to right, Tribal Member Tera Hatley (Deputy Clerk), Earlyne Gentry (Court Clerk), and Tribal member Jessica Williams (Deputy Clerk). The Miami Tribe District Court was established in 2007. Court is held on the first Thursday of the month at 10 a.m. in a secure court room located on Tribal Trust Lands in the Tribe's jurisdiction area.

Sovereignty Symposium Celebrates 25 Years By Robin Lash, Tribal Attorney

The 25th anniversary Sovereignty Symposium was held on June 12th and 13th in the beautiful, historical, Skirvin Hotel in Oklahoma City. The Sovereignty Symposium is the premier Indian Law conference in the country and is hosted by the Oklahoma Supreme Court, The Sovereignty Symposium, Inc., the Indian Law Section of the Oklahoma Bar Association, Oklahoma City University School of Law, The University of Tulsa College of Law and the University of Oklahoma College of Law. The Sovereignty Symposium was established to provide a forum for the exchange and discussion of Indian law legal issues in a scholarly, non-adversarial environment. This year's theme, Metamorphosis, was selected to highlight the ever-changing environment of the practice of American Indian law. Since the first Sovereignty Symposium, held in 1987, there

has been tremendous growth in both tribal governments and tribal businesses across Indian Country. As a result of this growth, Indian law and the way tribal governments conduct business has become more complex. The symposium is to be commended for presenting cutting edge Indian law issues within the broader context of appropriate cultural values.

During the opening ceremonies for the Sovereignty Symposium, Chief Gamble again represented the Miami Tribe by carrying in the Tribal flag to be posted along with the other flags of Oklahoma tribal governments. Chief Gamble also attended the Oklahoma Supreme Court reception held at the Court's newly constructed judicial building across from the Capitol. Chief Gamble spent time with the Oklahoma Supreme Court Justices and other attendees and had the opportunity to visit with Congressman

Tom Cole, the only Native American currently serving in Congress and a leader on tribal government issues. Chief Gamble also had the honor of meeting Major General LaRita A. Aragon, who became the first female to hold the rank of Brigadier General in the Oklahoma National Guard, and the first female commander of the Oklahoma Air National Guard.

The 25th anniversary of the Sovereignty Symposium is a significant milestone. The symposium continues to provide the opportunity for an ongoing, open dialogue between tribal leaders and the state. The Sovereignty Symposium should be commended for its continued leadership which encourages working together within our communities to further appreciation and understanding of the diverse traditions that contribute to the culturally vibrant society that is Oklahoma.

New Logos Developed for Tribal Gaming Locations By Julie Olds

In 1997 the Miami Tribe opened a little gaming hall in Tribal Headquarters. That hall had approximately 28 Class II gaming machines and operated under the name Miami Tribe Entertainment. Today the gaming hall is referred to as the "little casino" where gamers come from near and far to play at the 117 Class II gaming machines.

Gaming revenues were the earliest economic development success for the Miami Tribe. Revenues began in 1998 with the little hall and increased after the opening of the Stables Casino (a joint venture shared with the Modoc Tribe until 2010) in 1999. Indian gaming is a strongly regulated business and under the guidelines of the National Indian Gaming Commission (NIGC) and Indian Gaming Regulatory Act (IGRA) revenues from Indian gaming are also regulated to the extent of what Tribes can and cannot do with that income. The Miami Tribe has held closely to the line items dictating our use of gaming revenue as called out in our NIGC gaming compact. Some of the areas of approved expenditures of gaming revenue include Tribal culture and education as well as land acquisition and support for Tribal development.

In 2010 the joint gaming agreement the Miami shared with the Modoc Tribe came to an end. Discussion at the 2011 General Council meeting lead Tribal leaders to assess the possibility of opening another casino location within the Miami area.

The decision to build a mid-sized casino on Tribal trust lands west of Miami was made in early 2012 and based upon a feasibility study rendered in late 2011. Plans were rendered and ground was broken on March 6, 2012 for the new casino which would carry the name "Prairie Sun Casino".

A new General Manager was hired. Ben Barnes, a Shawnee from Miami, OK, would take the helm in April 2012 bringing over 20 years Casino management experience to the task. With that knowledge, Barnes moved quickly toward the marketing needs of the existing casino as well as the new. Barnes recommended an internal name change, opting for the old casino name of "Miami Tribe Entertainment" as the new name for the gaming division, and branding the little hall with the new name of "Prairie Moon Casino" to echo the theme of the soon to be constructed sister hall, "Prairie Sun Casino".

The excavation and site preparation work for the new structure is almost complete. Construction bids have been let and, once the contractor is selected, construction is expected to begin by early September 2012.

For Tribal members interested in job opportunities with the new casino, you are advised to contact Miami Nation Enterprises Human Resources Director Gena Lankford. Reach Gena by phone at 918-541-2100 or by email at glankford@mn-e.com.

Kay Russell Honored in Retirement Staff Article

Tribal Member Kay Russell was honored by Oklahoma Union Schools during a special event in May 2012 as she retired from her position as Johnson-O'Malley Coordinator. Kay was gifted with a plaque for her nineteen years of service. Cherokee Nation Council member Chuck Hokin, Jr., was on hand for the event and honored Kay by wrapping a pendleton blanket about her shoulders.

Kay is the daughter of Virginia Moore Underhill, the granddaughter of Ethel Miller Moore and the great-great granddaughter of Chief Thomas Moore.



Kay Russell



New logos for the Miami Tribe Entertainment's casinos, branded "Prairie Sun Casino" (new location) and "Prairie Moon Casino" incorporate the myaamia diamond pattern into stylized sun and moon images.



MHMA Receives 1803 Eel River Medal By Meghan Dorey, MHMA Archivist

The Myaamia Heritage Museum and Archive recently received the donation of a silver medal commemorating the signing of a treaty held between William Henry Harrison and the Eel River Miami on August 7, 1803. The medal was donated by Mr. Ron Underwood, a Native American art collector from Missouri City, Texas. Mr. Underwood acquired the medal from an antiques shop, and researched it. Upon learning of its significance, he sought a new home for the medal. He remarked that he would like it to be somewhere it would be seen and appreciated. As the Eel River were myaamiaki, he felt the MHMA would be such an appropriate home. This group's name – Kineepikomeekwa Siipiiwi (Eel River) – comes from the river nearest their village. The Eel River's flow begins in Allen County, IN and it's confluence with the Wabash River is near Logansport, IN.

The story of the Treaty with the Eel River of 1803 stems from the Treaty of Greenville in 1795. As part of the treaty negotiations, Mihšihkinaahkwa (Little Turtle) successfully argued that the Eel River, Wea, and Piankashaw should receive additional annuities as bands of the Miami. The major tribes signing the Treaty of Greenville (including the Miami, Delaware, and Shawnee) each received a \$1,000 annuity, and the smaller tribes, including the Wea, Eel River, and Piankashaw, received a \$500 annuity. Together, the Miami villages received two and a half times the annuities of the other tribes.

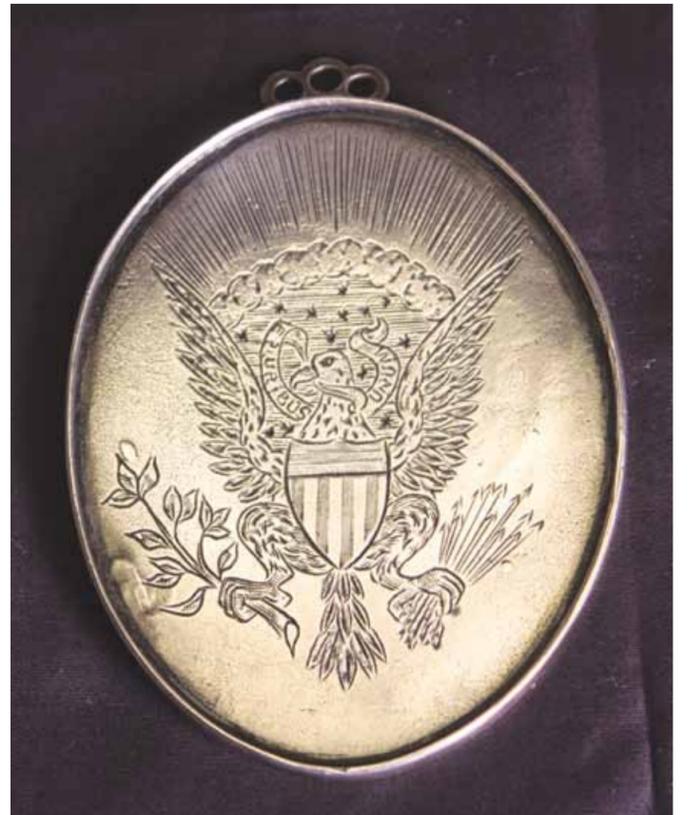
This assertion by Mihšihkinaahkwa (Little Turtle) that the Eel River were an independent Miami entity cost the United States extra money, but also gave them the ability to negotiate with these bands of Miami separate from the Miami Nation as a whole. Often, the bands let the principal chief of the Miami speak for them and sign treaties on their behalf.

This specific treaty sought to resolve a question brought forth in the Treaty of Greenville regarding a land grant of area around Vincennes. The boundaries of this cession were not laid out at the time, and in 1802, Indiana Governor William Henry Har-

ison began to work to bring agreement among the area tribes concerning these boundaries. He was able to reach some consensus, but this agreement was not formalized until a Treaty held during June of 1803 at Fort Wayne.

The 1803 Fort Wayne Treaty was signed on behalf of the Miami, Eel River, Weas, Piankashaws, and Kaskaskias by Mihšihkinaahkwa (Little Turtle) and Pinšiwā (J.B. Richardville). The land in question was much closer to the Eel River village than the Miami center of Kekionga, and Mihšihkinaahkwa (Little Turtle) and Pinšiwā (J.B. Richardville) may have recognized that the Eel River should have more of a voice in the matter, as reflected in a clause written into Article 4 of this treaty. This particular article deals with small tracts of land to be located on the road between Vincennes and Clarksville and Vincennes and Kaskaskia for the purposes of erecting posts or "houses of entertainment for the accommodation of travellers." Such tracts were to be conferred "as soon as the tribes called the Kickapoos, Eel River, Weas, Piankashaws and Kaskaskias shall give their consent to the measure." The principal chiefs had done the work of negotiating the terms, but left the final say to the villages most affected by this particular aspect of the treaty.

The medal itself depicts an exchange of a wampum belt between an Indian and a U.S. official, and is engraved "W. H. Harrison, Eel Rivey Nation, Aug 8 1803, Vincennes" on one side, and on the other is the seal of the United States. The medal holds a bit of mystery, as records regarding its origin are elusive. As far as it is known, it was not issued by the U.S. government as Presidential Peace Medals or the Treaty of Greenville Medals were. There are no makers marks stamped on it, giving no clues as to



the artist. One scholar has recently posited a theory that the medals were made by a local trader or silversmith and sold as souvenirs. Regardless, the medal prompts us to explore the sometimes-complicated relationships among the Miami, between the Miami and other tribes, as well as the relationship between the Miami and the U.S. government.

"We are grateful for Mr. Underwood's generous donation. The medal is a rare artifact that will help us better tell the myaamia story," remarked MHMA Archivist Meghan Dorey. The medal will be featured in a future exhibit at the Myaamia Heritage Museum & Archive.

Breath of Life "Silent No More" Language Restoration Workshop Held By Daryl Baldwin, Director, Myaamia Project

Myaamia adults and youth traveled to Norman, OK on May 20, 2012 to participate in a unique week-long workshop designed to breathe life into small languages. The second biennial Oklahoma Breath of Life (BOL) language workshop, held at the Sam Noble Museum on the University of Oklahoma campus, was modeled after a similar program created by the Advocates for Indigenous California Language Survival (see www.aicls.org). The workshop pairs linguistics graduate students with community members to work with documentation for languages that have lost their speakers, and together this team creates useful project designed to stimulate language use in the community.

This highly successful program had its beginnings in 1993 when a group of language activists came together on the University of California, Berkeley campus to work with linguistic graduate students and began examining language materials from the extensive university archives. This program grew over the years and eventually was modeled at various places around the country, including Oklahoma and Washington D.C. Both Dr. Wesley Leonard and Daryl Baldwin have served as instructors beginning in 2000 for these programs in California, Washington, D.C., and Oklahoma. Over the years, Myaamia language efforts and experiences have been shared in several of the BOL workshops so communities that are just getting started will have an example to look at for ideas. In this way, the Myaamia story has been a part of BOL for many years and has likely influenced other programs. This past May's BOL workshop in Oklahoma, however, was the first time members of the Myaamia community participated as language students.

Brad Kasberg, John Bickers, Precious (Mia) Loring, and Jarrid Baldwin enrolled in the weeklong program along with members from other tribal communities such as Cheyenne, Chiricahua Apache, Natchez, Shawnee, and Wichita. Throughout the week students learned about linguistics (grammar and phonetics) and various issues relevant to language reclamation, such as language in the home and community. Each student was required to develop a project over the course of the week, either individually or in groups. On the last day of the workshop participants presented their projects to the group and shared what they had learned. Below is the list of projects developed by the Myaamia participants:

Brad – Learning the Myaamia landscape
John – A look at Myaamia history through the language
Mia – eehkwaatamenki peepankihšaapiikahkia 'ribbon work'
Jarrid – pakitahantaawi 'let's play lacrosse'

For more information on this workshop visit:
<http://nal.snomnh.ou.edu/okbol>



Participants in the second biennial Oklahoma Breath of Life Language Workshop are pictured left to right: John Bickers, Mia Loring, Brad Kasberg, Emma Baldwin, Jarrid Baldwin, Elliot Baldwin, Daryl Baldwin and Karen Baldwin. Photo by Andrew Strack.

NOTICE: Tribal members who wish to obtain permits for hunting and fishing on Tribal property should visit Tribal headquarters beginning September 1, 2012 to fill out applications. More information on Miami Tribe hunting and fishing regulations will be posted on September 1 to the Tribal website at <http://www.miamination.com> under the community bulletin board link and on the Natural Resources Office page.

weekintiiciki... *They marry each other*

Baldwin - Seddelmeyer

Daryl and Karen Baldwin, of Liberty, IN, and Carl and Sue Seddelmeyer of Decatur, IN, announce the marriage of their children, Jessie Nicole Baldwin and Ryan Marcus Seddelmeyer. The bride is a descendent of mihšihkinaahkwa.

The Myaamia wedding was held in Ft. Wayne, IN on Saturday, June 9th, at the UAW Hall.

The matron of honor was Mary Tippmann Harter. Bridesmaids were Emma Baldwin, Katie Seddelmeyer, Rachel Murray and Emily Wynn. The flower girl was Mirin Ironstrack. Best man honors went to Aaron Rumble. Groomsmen were Jerad Harter, Andy Seddelmeyer, Jarrid Baldwin, and Paul Mihm. Ushers were Mark Gerber and Elliot Baldwin. Ring bearers were Kai Ironstrack and Louis Welch. Fred Schurger officiated.

The bride's siblings, Emma and Elliot, read this Myaamia wedding poem:

MYAAMIA WEDDING POEM
By George Ironstrack

eekami waapanki eewansaapita kiilhsa,
eekami waapanki peenkihšinka kiilhsa
every day the sun rises, every day the sun sets

neehi-hsa eekami peehkoteeteeki eewansaapita tipehki kiilhsa
eekami waapanki peenkihšinka tipehki kiilhsa
and every night the moon rises, every morning the moon sets

neehi-hsa eekami peehkonteeki weešihšinankwi
eekami waapanki maamaawi peesikwiiyankwi - kiila neehi niila
**and every night we go to bed, every morning we rise together
you and I**

neehi-hsa eekami waapanki neewaki kiilhsa, "neewe" iilwiaani
eekami peehkonteeki neewaki tipehki kiilhsa, "neewe" iilwiaani
eekami waapanki neehi eekami peehkonteeki iišinaahkwahki neeyolaani,
noontoolaani, kiila neehi niila neehiniyankwi - "pisentaakiilo, neewe"
every morning I see the sun, and I say "thank you"
every night I see the moon, and I say "thank you"
every day and every night it is that way
I see you, I hear you, You and I sing - "listen, thank you"

peenaalinta...*One who is born*

Bodhi Reese Cordray was born on May 31, 2012 in Albuquerque, NM, to proud parents Brandon and Danielle Cordray. Bodhi weighed 7 lbs, 9oz, and measured 20.5" long. He is the grandson of the late Kevin Cordray and great-grandson to the late Sharon Prescott. Bodhi is descended from the Billington and Leonard family lines.



Bennett Lee Lewis was born on August 2, 2012 in Nashville, TN to proud parents Leslie and Chris Lewis.

Bennett weighed 7lb, 4 oz., at birth and measured 19" long.

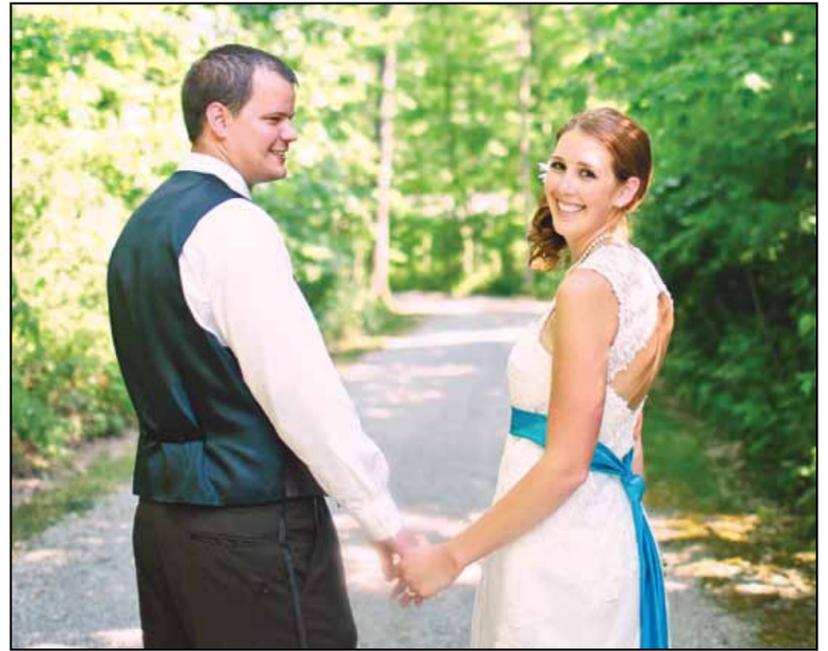
Bennett has three big brothers, Treyton, age 8, Parker, age 6 and Nicholas, age 2.

Bennett's grandparents are Carlyne Lankford Niles, of Franklin, TN, Steve Niles of Plano, TX, and Sam and Donna Lewis of New Orleans, LA.

Bennett is descended from the Richardville, Roubidoux, Goodboo, and Gamble family lines. His great grandmother is the late Julia Gamble Lankford. His great-great-great-great grandfather is Chief John Roubidoux.



NOTICE:
Applications for enrollment in the Miami Tribe of Oklahoma may be downloaded from the Tribal website at <http://www.miamination.com/mto/enrollment.html> or by clicking on the enrollment link located in the column on the left side of the home page.



Mr. and Mrs. Ryan Seddelmeyer

Image taken by Fort Wayne, Indiana natural light photographer Tarah Ihrle of Della Terra Photo. Please visit www.dellaterraphoto.com.

Osburn - Hancock

Harold and Glenda Fetter, of Joplin, MO, and Roy and Joyce Denman, of Miami, OK, announce the marriage of their children, Tina and Richard. The wedding was held June 22, 2012 in Mt. Vernon, MO with family and friends looking on in pure happiness.

The Matron of Honor was Lori Kurtz. Bridesmaids were Donna Shoultz and Megan Denman. The Best Man was Robert Willson. Groomsmen were Chris Denman and Jerry Lankford. Bob Willson officiated.

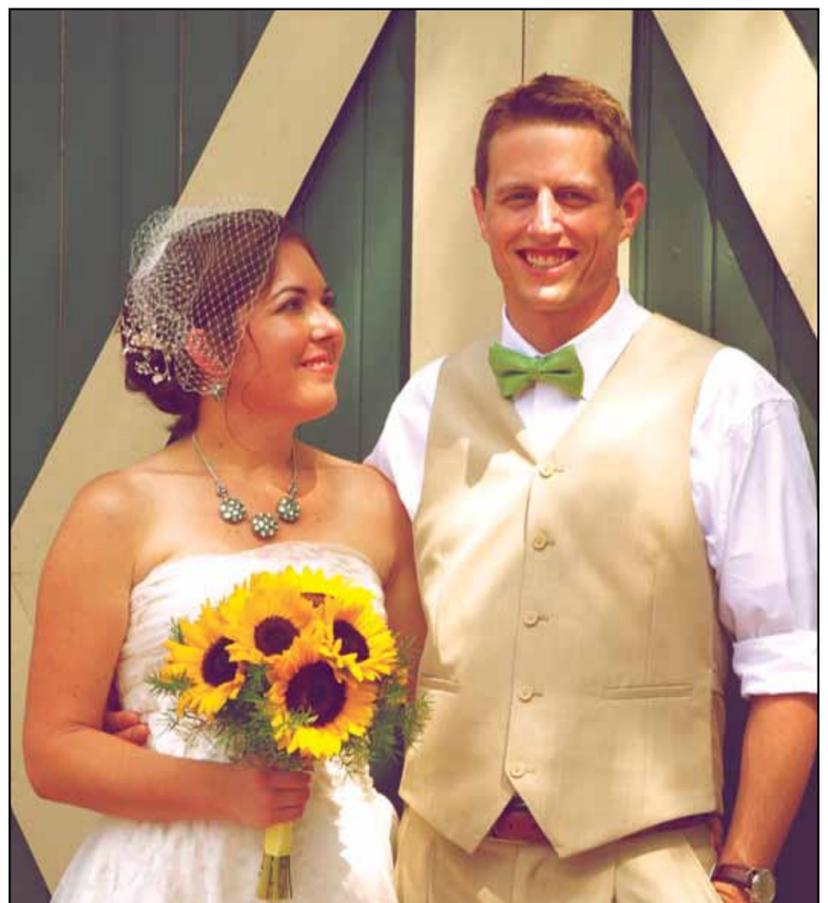
The groom is the grandson of late Tribal elder Julia Gamble Lankford. He is the great-great-great grandson of Chief John Roubidoux and is also of the Richardville, Goodboo, and Gamble family lines.



Mr. and Mrs. Richard Hancock

Devito - Strack

Tribal member Matt Strack was married to Ginny Devito in Centerville, Ohio on Saturday, August 4th. Matt is a junior attending Miami University majoring in Kinesiology and Ginny is an Instructor in the Department of Spanish and Portuguese at the University. Matt holds a 2nd Degree Black Belt in Brazilian Jiu-Jitsu and is owner of Gracie Jiu-Jitsu of Oxford. He is the son of Tribal Historic Preservation Officer George Strack and the brother of George Ironstrack, the Assistant Director of the Myaamia Project. Matt is a Richardville family member.



Mr. and Mrs. Matt Strack



waanantakhšinka... Lying Quietly

Dorothy Maxine Evans Hyle, 92, died March 3, 2012, in Arlington, Texas. She was born April 15, 1920, in Miami, OK, to Adren and Amber Evans, the eldest of 11 children (Adren Jr., Dale, Norma Jean, Betty, Dwight, Richard, Phyllis, Philip, Charles, and Elaine).

She left Emporia State College after three years in 1942, in response to the desperate need for an increased military following the bombing of Pearl Harbor. She enlisted in the Women's Coast Guard, living in Florida, California and Washington D.C. while training and serving. She married Archie Richard Hyle during the war then moved to France. She spent 26 years as an Army wife, supporting and volunteering, and lived in Columbus and Fort Benning, GA; Fort Leavenworth, KS; Tuscaloosa, AL; Arlington, VA; and for more than 40 years in Manhattan, KS. In 1971, she finished her college degree at Kansas State University, after her husband returned to serve on the faculty in 1970. Her oil paintings hang in the homes of her family where they are honored memories of Dorothy and her cheerful and encouraging life. They will continue to be loved and enjoyed reminders of the unique person of mother, sister, niece, aunt, and grandmother to her large and extended family. Her love and loyalty to her family over many generations was rare and cherished.

She is preceded in death by her parents; sister Norma Jean; brothers Jr., Dale, Richard, Dwight and Charlie; and husband Archie Richard Hyle. She is survived by sisters Betty Evans Patterson, Phyllis Evans Long, and Elaine Evans; brother Phillip Evans; daughter Adrienne Evans Hyle and her husband Grover H. Phillips; grandsons John Rainforth Cox and McCord Evans Hyle Cox; and numerous nieces and nephews.

At her request, no service was held. The family welcomed family and friends at a graveside gathering at the Blakely Cemetery outside Madison, KS on Sunday, May 27 at noon.

Donations in her name may be sent to your community Alzheimer's or Hospice organizations.



Dorothy Maxine Evans Hyle

Dolly Loretta Baughman, 80 year old, Grove, Oklahoma resident passed away Friday March 30, 2012 in Grove, Oklahoma.

Dolly was born on March 6, 1932 in Badger, Kansas to Marion James Tipton and Mary Ruth (Leonard) Tipton.

Dolly worked as a workers compensation specialist for Independent Insurance Agents of New Mexico before retiring fifteen years ago to Grove. Dolly enjoyed sewing and crocheting, even making baby blankets for the hospital. She also enjoyed cooking, crossword puzzles and cryptograms, as well as reading, especially mysteries, history and Native American history. Dolly loved playing poker at the Moose Lodge on Wednesday afternoons.

Dolly is survived by two sons Larry Carter and wife Robin, of Moriarty, New Mexico, and Royce Carter of Grove, Oklahoma, two daughters, Cindy Carter, of Grove, Oklahoma, and Judy Dabbs and husband Wade, of Safford, Arizona, and a stepdaughter, Marty Baughman of Albuquerque, New Mexico.

Dolly is also survived by one brother, Wilbur Tipton, of Bethany, Oklahoma, two sisters, Mavis Handshy, of Jay, Oklahoma, and Ruth Dorris of Neck, City, Missouri, many grandchildren, great grandchildren, and a host of nieces, nephews and other family.

Notes of encouragement may be left online at www.honoringmemories.com

Services were under the direction of Worley-Luginbuel Funeral Home, Grove, Oklahoma. Burial was in the Myaamia Heritage Cemetery. Tribal burial rites were observed.



Dolly Loretta Baughman

David T. Evans, 58, machinist for A.P.P.H., Wichita, passed away February 10, 2012, after a short battle with cancer surrounded by his family. Dave is preceded in death by his infant son, Brian and his brother, Paul. He is survived by his soulmate, best friend and loving wife of 30 years, Linda; children, Virgil, Mark, Kathy, Terri and Melody; brother, Steve; and 16 grandchildren. Funeral services were held at 1 p.m., Tuesday, February 14 at Baker Funeral Home in Wichita.

Jennifer Long Competes In Miss Kansas Pageant

Staff Article

Jennifer Long, Miss Southwest Kansas 2012, will compete in the Miss Kansas Pageant June 7,8,9 in Pratt Kansas. Her platform is: Building Character: Creating relationships, respect and a positive attitude in school. Jennifer will be singing an Italian vocal solo titled Vivaldi's Rain. This will be her fourth year competing in the Miss Kansas pageant.

Jennifer will be a senior at Kansas Wesleyan University in Salina Kansas where she is the setter for her varsity volleyball team. She is a history major and will also receive a minor in secondary education. Her future plans are to become a secondary teacher and coach.

Jennifer is the daughter of Matt and Cherie Long of Ulysses, Kansas. The granddaughter of Jack and Wanda Watson of Holly Colorado, and the Great Granddaughter of Josephine Goodboo Watson.

*Jennifer Long
Miss Southwest Kansas 2012*



Mildred V. Walker, 98 year old former Manter, KS resident passed away at her home in Woodward, OK, on April 10, 2012. Funeral Services were held in Manter on April 13 at the First United Methodist Church. Interment was in the Peoria Tribal Cemetery located east of Miami, OK, on April 14.

Mildred was born on October 9, 1913 in Welch, OK, to Ross Quincy and Josephine Goodboo Watson. Mildred spent her first 13 years in Wabash, IN, and attended the first through the eight grade there. The family moved to Miami, OK and Mildred attended the Seneca Indian School at Wyandotte, through the ninth grade. She later obtained her G.E.D.

Mildred was united in marriage to Freeman Taylor Walker, also a Miami, on March 21, 1931 in Columbus, KS. They made their home in Lincolnville, OK, with Freeman's widowed mother, Rebecca Walker.

Mildred had a number of jobs in her lifetime. She taught and assisted in the Seneca Indian School; she nursed her mother-in-law until her death; she worked in an ammunition plant loading powder and testing the firing of guns. She also did ironing and washing for her friends. Mildred worked as a postal clerk prior to being appointed the Postmistress at Manter, KS, a position she held for 35 years.

Mildred decided she wanted to earn her college degree, so she enrolled at Panhandle State College and in 1986 at the age of 72, she earned her Bachelor of Science Degree in History and Social Studies.

She was a member of the First United Methodist Church in Manter, KS. Mildred was also a lifetime member of the Order of the Eastern Star No. 471 in Ulysses, KS, where she was the Grand Representative of Connecticut in Kansas. Mildred also served as the District Representative for Southwest Kansas for B.P.W. Mildred loved telling stories about the history of the Miami Tribe. She loved quilting, Pow-Wows, classical music and country music. Mildred was very proud of her family whom she loved dearly. She loved spending time with her children, grandchildren, great and great-great grandchildren, brothers and sisters. After Freeman's death, she traveled to London, Paris, South of France, and various other places. She always enjoyed visits from her family and friends. Mildred's greatest enjoyment was clean sheets, white shirts and starched kahki slacks.

She is survived by two sons, Freeman G. "Bud" Walker and wife Nichole of Oklahoma City, George Tedder of Manter, KS; three daughters, Ellen Walcher and husband Ernest of Woodward, Elizabeth Devers and husband Darrell of Beaver, Linda Lee Donati and husband Emanuel Joseph of Stratford, NJ; two brothers, Jerry Watson and wife Normell of Elgin, Jack Watson and wife Wanda of Holly, CO; one sister, Evelyn Joann King and husband Gene of Turpin; 15 grandchildren; 16 great grandchildren; seven great-great grandchildren; numerous other relatives, nieces, nephews and many friends.

She was preceded in death by her husband, two infant daughters, one infant son, one grandson, one daughter, Muriel Patricia Walker Tedder, one son Wendell Anthony Walker, five brothers, Ross Q. Watson, Jr., of Manter, KS, Paul T. Watson of Miami, Bobby Lee Watson of Commerce, Billy Dale Watson of Commerce, James F. Watson of Albuquerque, NM.; four sisters, Chlorene Watkins, Alta B. Von Hemel, Lois P. Von Hemel, all of Manter, KS, Betty Jo Watson of LaFountain, IN.

Remembrances may be made to the United Methodist Church or the Josephine Goodboo Watson Scholarship Fund of the Miami Tribe.



Mildred V. Watson Walker



Miami Tribal member, and Voice Professor, Ivalah Allen, center, was invited on stage with Grammy winning Oneida Singer Joanne Shenandoah, and daughter Leah, during a concert held on campus at Miami University in March. Photo by Hugh Morgan.



Sheet music showing the new verses to the Miami University alma mater written in the myaamia language. Photo by Scott Kissell

Alma mater lyrics in the Myaamia Language

Stanza one:

aapweetaawi myaamionkiši

Let's return to the place of the Myaamia.

nakaaniaki meehkweelimakinciki

We remember the old ones.

peemihkawiaanki miisaahaki

We have left our tracks everywhere.

Stanza two:

niiloonaa eehkwa waahi (oowaaha)

We (excl.) are still here.

sakinihkiinitiitaawi

Let's take each other by the hand.

nipwaantiitaawi

Let's learn from each other.

aapweetaawi myaamionkiši

Let's return to the place of the Myaamia.

Start making plans now to travel home to nooŝonke myaamionki (Miami) for the 2013 Winter Gathering. Our events will begin on Friday, January 25, 2013 with our community dinner and evening of story telling. Our social dancing (stomp) will be held on Saturday, January 26.

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.



EEWANSAAPITA 2012

myaamionkonci nooŝonke siipionki

aatotankiki myaamiaki

Vol. 11, No. 1 - Section C niipinwi 2012

weecinaakiiyankwi, weecikaayankwi: 2012 Eewansaapita Theme Strengthens Community

By Julie Olds, Cultural Resources Officer

In the summertime our landscape is in full life. The many places we call myaamionki (Miami country, or place of the myaamia), from north to the St. Joseph's, west to the Marais Des Cygne and south to the Neosho are calling to us to get outside and live. The landscape is our classroom. No matter what age we are or where we live, we all learn when we go outside with our eyes and minds open. But we also know that our desire for learning increases as our knowledge base increases. Simply stated, the more we know, the more we desire to know.

A wonderful opportunity for learning from and about our places, and our ways on and with those spaces, is afforded myaamia youth each summer in noosonke myaamionki. The Eewansaapita Summer Educational Experience was created especially to bring our youth together to learn their kinship ties, to build community, share myaamia knowledge and especially to put our young ones in touch with our Tribal lands.

The Eewansaapita Summer Educational Experience is guided by a unique, language and culture driven curriculum created by Tribal members who have been working in language and cultural development for over a decade.

While Eewansaapita is an educational program, it is unique from start to finish. This is not a "typical summer camp". The curriculum guides used by our instructors and counselors, six in all, follow themes of kinship, music and dance, our homes, plants and animals, earth and sky, and our games. Our young ones are immersed in myaamia knowledge, both in the classroom building and on the classroom of our land. Each student goes home with a broadened sense of who they are as a myaamia person. Something many myaamia adults yearn for.

Our 2012 Eewansaapita Summer Youth Experience, or "camp" as we call it for short, was held as a day-camp format in Miami, OK, from June 25-28. Our theme, **weecinaakiiyankwi, weecikaayankwi** (we sing together - we dance together) brought music and movement to each activity. Students learned the culture and history of dance and song and the importance of these to our community, and kinship bonds.

During the arts/crafts project students designed and embellished their own gourd rattles. Dance class prepared them to someday dance at our Nation's powwow or other Tribal social dance gatherings.

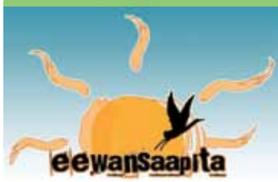
Outdoor activities included pakitahaminki (lacrosse) and mihtekoopa neehi wiipima (archery). And though late June in Oklahoma proved to be an outdoor convection oven, we accepted the invitation of the Seneca-Cayuga Nation to join their cultural camp youth in a game of lacrosse in Grove, Oklahoma on Thursday, June 28. (See the article on page 1A.) Our youth played well, had fun and, most importantly, conducted themselves most respectfully as representatives of the Miami Nation.

Our Eewansaapita program ended the evening of June 28th with closing comments by Eewansaapita Education Coordinator George Ironstrack, presentation of project posters made by the students, and a performance of a community song in myaamia by all of the camp students (see page 2C). A traditional dinner followed of roast turkey, wild rice and mushrooms, butternut squash soup, salad with cranberries and pecans, strawberries and blueberries and yummy persimmon pudding. Guests at the closing event were families of the students and members of Tribal leadership.

While Eewansaapita staff members are typically exhausted when the camp ends, our enthusiasm for this incredible program remains kindled by the results of a week well spent. Our success is measured in the heightened knowledge of each student, and the sense of inclusion with they feel in this thing we call Tribal community. We teach that we are all related. We teach that we must care for each other and honor our elders and leaders. We teach that we must seek to share our knowledge gained with our families so that they too may identify as myaamia. When we teach these things, and do them ourselves, we perpetuate our cultural heritage for generations to come.

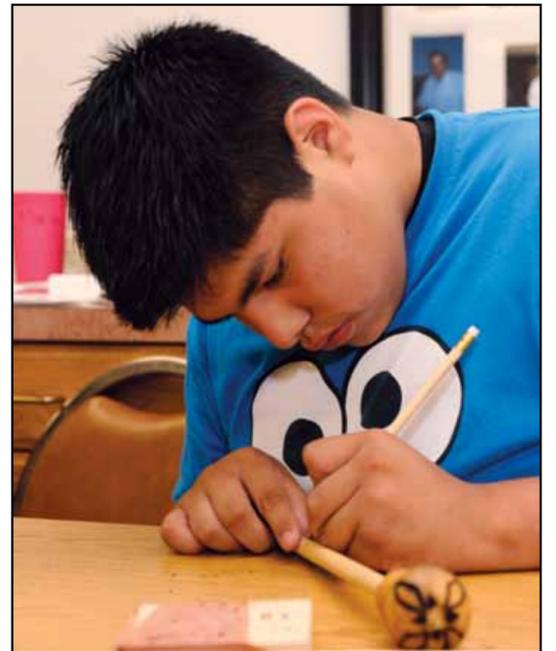
Pyaako! You myaamia youth aged 10-16, come join us for Eewansaapita 2013! Watch the Eewansaapita website at <http://www.eewansaapita.org> for announcements for the 2013 camp. Make your plans now to attend. We promise you will have a great time!

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mihšineewe!

A big myaamia thank you goes out to Title VI Program Director Laurie Shade. Laurie provided constant support to our program from supplying the meeting space, to ordering and cooking food and cleaning up after us! We love you Laurie! neewe!



Students participating in the 2012 Eewansaapita youth program learned of our music and dance. The four-day program builds strong kinship ties which in turn strengthen our community.



Eewansaapita youth sing a community song in myaamia during the closing evening of the 2012 program.

paahpitaawi

pakitahantaawi

kiiloonaa myaamiaki nakamooni

Song: "We are Miami"

During our 2012 Eewansaapita youth program our theme was weecinaakiiyankwi, weecikaayankwi - "we sing together, we dance together". Below is a song written by George Ironstrack that conveys our community and kinship ties as myaamia people. Our students at Eewansaapita learned this song this year and sang it for Tribal leaders and families who gathered for the closing dinner on Thursday evening, June 28, 2012. Watch the Eewansaapita website in the coming weeks for a link to the audio file for this song at <http://eewansaapita.org>.

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

ahtoolo-eehtoonki
 maahanto
 miili
 miililo
 mimekwiilo
 naatilo
 naaši
 natawahanto
 ooniini
 paatihkwilo
 pakitahaakani
 pakitahantaawi
 pakwaahkoni
 pemaahkiilo
 poonilo
 waapami
 šaaye-niiloonaa
 šaaye-nko-kiilwa

kiiloonaa myaamiaki nakamooni

kiiloonaa myaamiaki... ceeki eeweemakiki

we are myaamia... all my relations

kiiloonaa myaamiaki... meenapiyankwi

we are myaamia... we are a community

...vocables

pyaayankwi... neehineeyankwi

we come... we sing

pyaayankwi... weecikaayankwi

we come... we dance together

pyaayankwi... aacimwiyankwi

... we tell stories, hold council

pyaayankwi... paahpiyankwi

we come... we play

...vocables

pyaayankwi... awansapiiconci

we come... from the east

pyaayankwi... pankihšinkonci

we come... from the west

pyaayankwi... ceeki myaamiaki

we come... all myaamia

pyaayankwi... moošaki myaamiiwiyankwi

we come... always we are Myaamia

...vocables

kiiloonaa myaamiaki... ceeki eeweemakiki

we are myaamia... all my relations

kiiloonaa myaamiaki... meenapiyankwi

we are myaamia... we are a community

Bowl & Moccasin - Crossword

ACROSS

7. I win

DOWN

1. I have one

2. good job

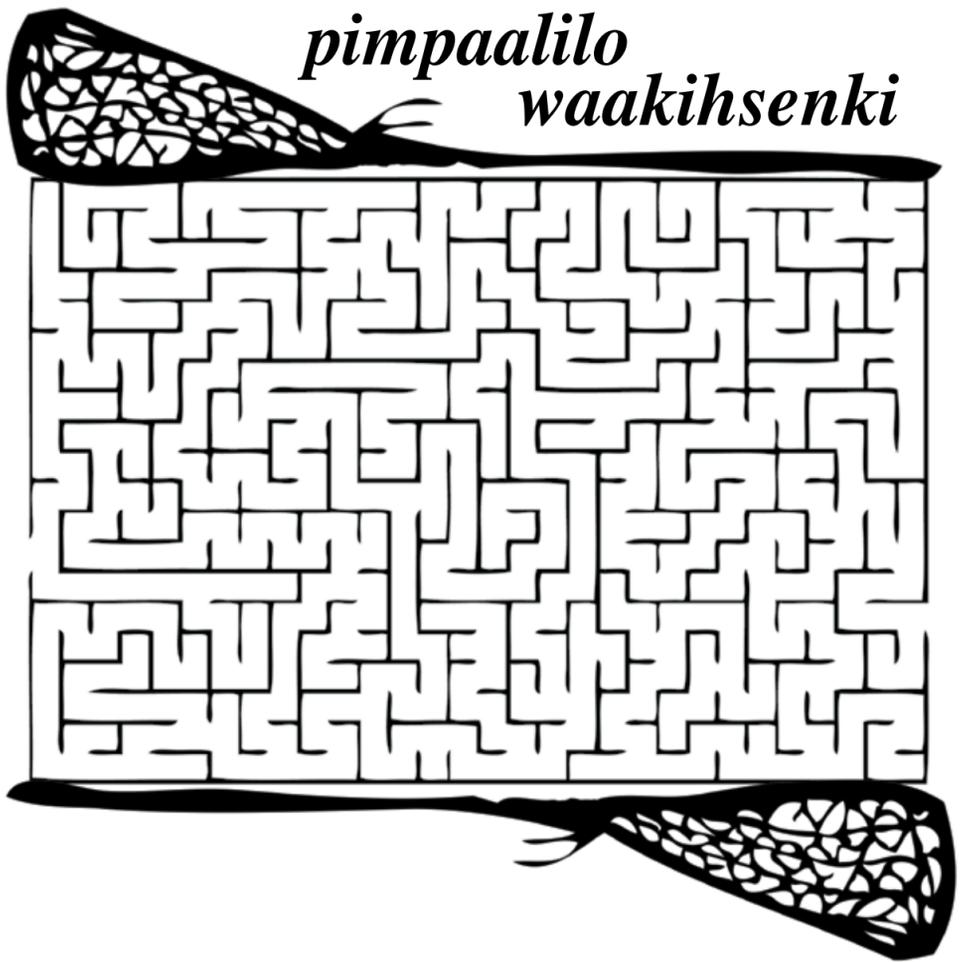
3. your turn

4. find it

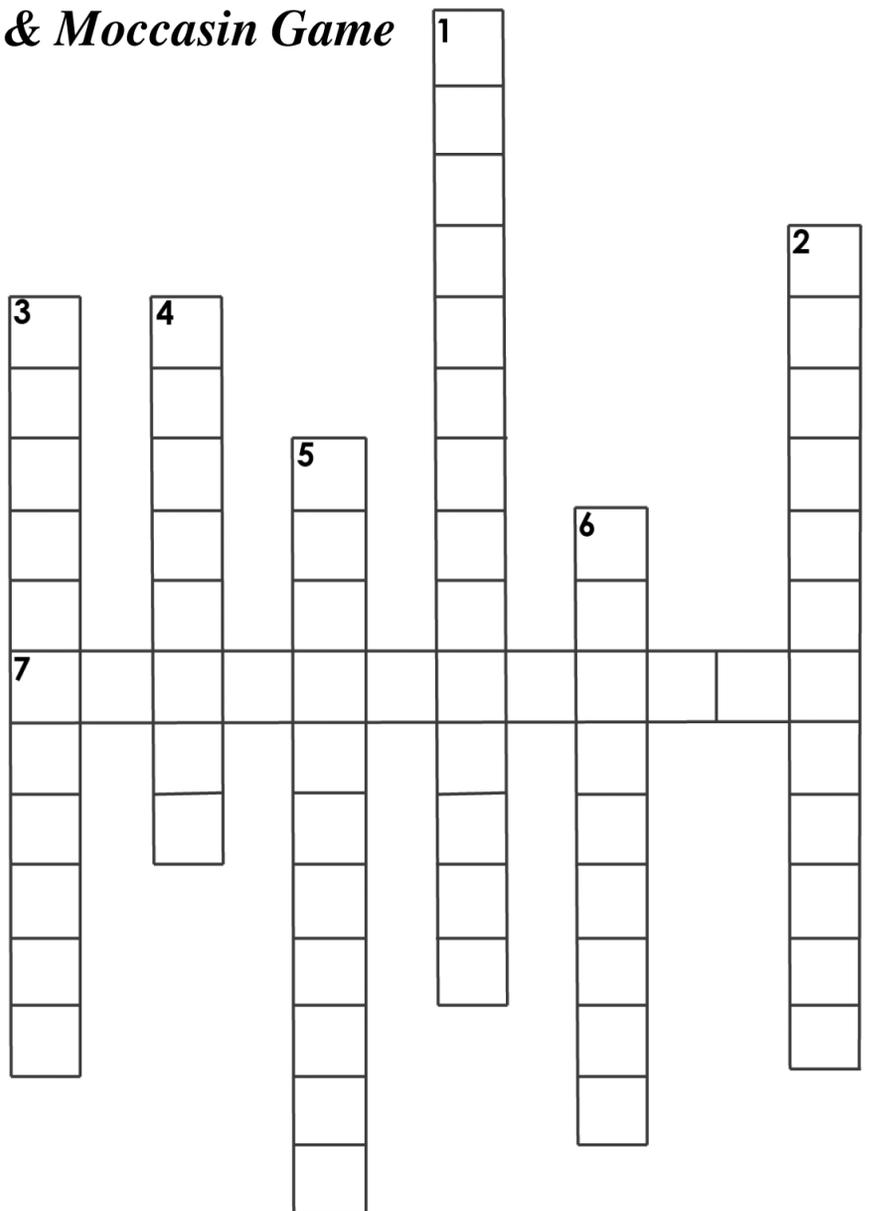
5. I found it

6. hide it

mihkanto - Find it!
 mehkamaani - I found it
 mayawiteepi - Good job
 nkoti ehtwaani - I have one
 kyaatoolo - Hide it!
 eenhiwiani - I win
 aasite killa - Your turn



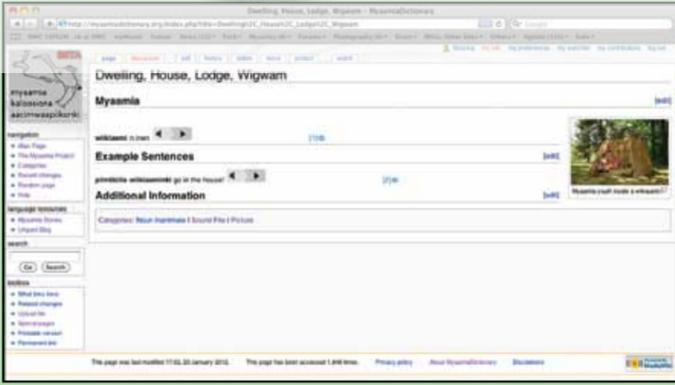
Bowl & Moccasin Game



Be sure to check out the Eewansaapita website: www.eewansaapita.org.

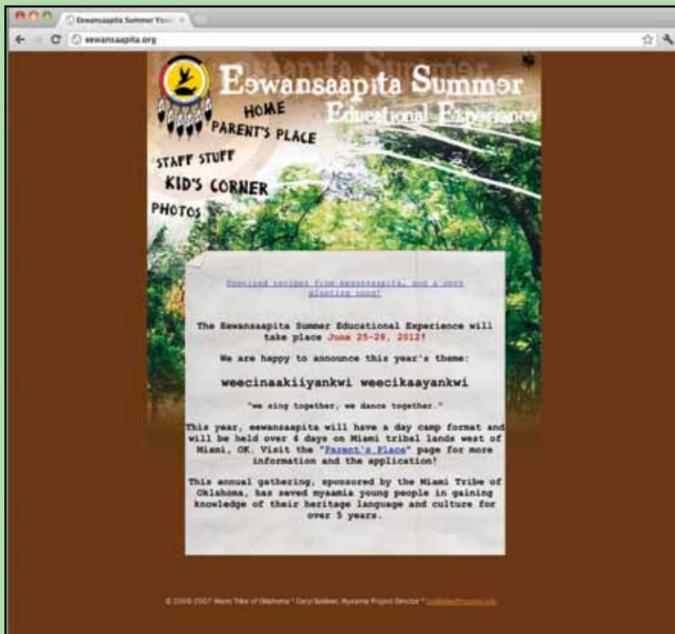


Resources for page 2C: Eewansaapita Recipe Favorites



Myaamia Online Dictionary

Look up translations, listen to audio, read sample sentences using myaamia words. <http://www.myaamiadictionary.org>



Eewansaapita Website

Want to see and learn more about the Eewansaapita Summer Educational Experience? Go to the website at: <http://www.eewansaapita.org>



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

GLOSSARY pakitahantaawi

ahtoolo-eehtoonki - put it in the goal (shoot it)!

maahanto - Scoop! (the ball)

miili - Pass it to her/him!

miililo - Give it! (the ball)

mimekwiilo - Run!

naatilo - Get it!

naaši - Get him!

natawahanto - Catch it!

ooniini - This, here. (as handing something to someone)

paatihkwilo - Score!

pakitahaakani - Lacrosse stick.

pakitahantaawi - Let's play lacrosse.

pakwaahkoni - Lacrosse ball.

pemaahkiilo - Throw it!

poonilo - Stop!

waapami - Watch him!

šaaye-niiloona - We are ready (excl)

šaaye-nko-kiilwa - Are you ready?

During Eewansaapita food is not just something that is served a couple of times a day, it is a big part of the overall learning experience!

Camp cooks prepare meals with quality, most often organic, traditional foods and ingredients. Our recipes and ways of preparation come from knowledge and recipes supplied by Tribal members.

Each meal, and snack, is always served with the myaamia word for the particular food written on a label next to the item. We take every opportunity to share our heritage language with every participant, including parents or guardians who volunteer to help with meals.

myaalameekwa (Baked Catfish)

6 servings

6 catfish fillets
1 tbsp. butter
1 lemon, squeezed
¼ cup sherry or dry white wine
1 tsp. soy sauce
Tarragon
Garlic Powder
Paprika
Pepper to taste
Salt (optional)

Directions:

Wash and dry catfish fillets. Sprinkle both sides of fish with garlic powder, salt, pepper, paprika and a pinch of tarragon. Place skin side down in a greased 9x13 pan.

Mix together juice of lemon, sherry and soy sauce. Pour over fish. Dot each fillet with butter. Bake at 350 degrees uncovered for 30-45 minutes, depending on size of fillets. Baste fish once as juice thickens. Remove from oven with a little thickened juice remaining to baste fish. Or, can cook until juice evaporated.

neehpikicia kaanseenseemini ahsalata (Cranberry and Pecan Salad)

6 servings

1 cup pecan halves
2 tbsp. raspberry vinegar
½ tsp. Dijon Mustard
½ tsp. sugar
½ tsp. salt
freshly ground pepper to taste
6 tbsp. olive oil

6 cups mixed salad greens, rinsed and dried

¾ cup dried cranberries
½ medium red onion, thinly sliced
Crumbled feta cheese

Directions:

1. Preheat oven to 400 degrees. Spread pecans evenly on a baking sheet. Toast for 8-10 minutes, or until lightly browned and fragrant.

2. In a small bowl, stir together the vinegar, mustard, sugar, salt, and pepper; mix until sugar and salt dissolve. Whisk in olive oil.

3. In a salad bowl, toss together the greens, cranberries, pecans, onions, and cheese. Drizzle with vinaigrette, and toss gently to coat.

Often parents drop their kids off for Eewansaapita with a warning of “my child is a picky eater”, or “my child won’t try new things”. Both the parent, and child, are surprised at the end of the program when their child has not only tried new foods but loved them and learned to call them by the myaamia name.

It is also typical for our students to ask for recipes for the foods they enjoyed at camp to take home to their families. With that in mind we have included four favorite recipes from this year’s camp. We hope you will make these recipes at home as a family and enjoy learning the myaamia words as well.

noolintia (Hominy Recipe)

Serves approx. 8-10

Ingredients:

2-29 oz. cans of hominy (yellow or white), drained
1-14 oz. pkg. smoked turkey sausage or turkey bacon, browned
1/2 large yellow Onion
1 clove garlic (2 tsp. powder)
1 quart broth (liquid or bullion)
2 tbsp. corn starch
4 cups diced, Jerusalem artichokes or potatoes (optional)
1 tsp. tumeric
½ bunch cilantro
½ bunches chopped green onion

Additional optional spices:

Chili powder, Black pepper, Cumin, Curry, Hot red pepper

Directions:

1. Lightly brown the meat in a couple of tablespoons of olive oil.
2. Once the meat is nearly done add the garlic and onion
3. Once onion is soft and clear (1-2 minutes) add hominy and just barely cover with broth (for stew) or drown it in broth for the soup. If you add the potatoes or Jerusalem artichokes a little more broth is needed.
4. Simmer adding desired spices – the turmeric will color the mixture a golden yellow and will add a wonderful base for the other flavors.
5. For the stew, simmer stirring regularly until both the hominy and the potatoes (if added) are creamy but not falling apart. Maintain a little bit of broth in the bottom of the pot (inch or so), so nothing sticks or burns. Serve with a slotted spoon and garnish with cilantro and green onions.
6. For the soup, simmer with the lid on and maintain a covering of broth over all the contents by adding more broth or water as needed.

Frozen Fruit Smoothies

Frozen Fruit Smoothies
Makes approximately 8 cups

2 cups vanilla yogurt
3 cups fresh or frozen strawberries
1 cup orange juice
1 cup fresh or frozen blueberries
milk or juice as needed
5 oz. or larger plastic cups
plastic forks

Directions:

Put all ingredients into blender. Blend until well blended and all fruit is chopped. If too thick to mix from top to bottom, add more liquid.

Spoon into cups. Insert a plastic fork into each cup and freeze.
Want it to be very thick and not runny.

Can substitute any other fruit for strawberries and blueberries as well as any other juices or liquids

Did you know...eewansaapita means “sunrise”? We chose this name for our youth program and use it as a metaphoric expression for community rebirth, renewal, and empowerment.

weecinaakiiyankwi, weecikaayankwi...Eewansaapita 2012



Thor Cordray with a ahkihkwa (drum).



Cheyenne and Tabitha Watson with a šiihšiikwani (rattle).



Max Boney woodburns his my-aamia design into his šiihšiikwani.



Shawn takes a break during the lacrosse game on June 28.



Eewansaapita Education Coordinator George Ironstrack taught the students the history and tradition of the šiihšiikwani (rattle).



Eewansaapita Counselors, like Jarrid Baldwin, left, got into the game against the Seneca-Cayuga on June 28.



Logan York with a hand-drum during the 2012 Eewansaapita program.



Eewansaapita students select their rattles for the art project. Pictured from l to r; Carson Bowman, Thor Cordray, Logan Gamble, and Justin Jarnagin.



Carson Bowman is pursued by two Seneca-Cayuga players during the lacrosse game on June 28, 2012 in Grove, OK.

Hey kids...Like to play lacrosse or want to learn? Come join us for Eewansaapita next summer!