



Tribal News

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Miami Tribe Establishes New Cultural Resources Extension Office in Indiana

By Julie Olds, Cultural Resources Officer

The Miami Tribe of Oklahoma Business Committee announced, during a Tribal community gathering held in Ft. Wayne, IN in October 2014, the purchase of a property in Ft. Wayne, for the establishment of a Cultural Resources Extension Office.

Speaking to the crowd of 75 myaamia citizens gathered for the event, Chief Lankford stated, "We are excited to announce we have purchased a piece of our homeland. Our concerns and interests regarding history and culture in Indiana will be better served by our presence here".

The building, located on 10 acres at 10901 Trentman Rd. in Fort Wayne, IN, will serve as an extension office for the Cultural

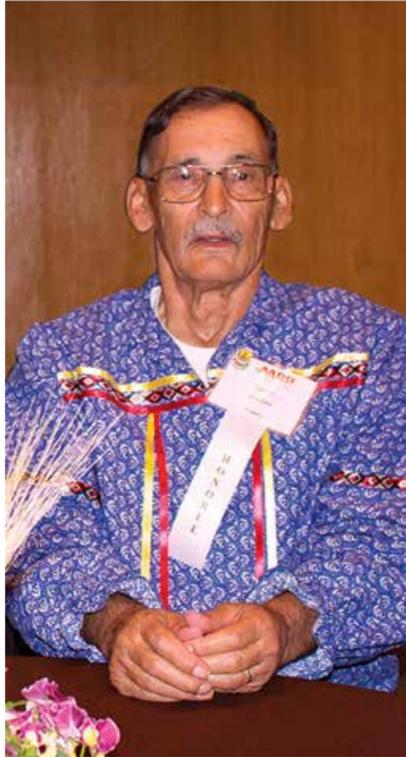
Resources Office (CRO) of the Miami Tribe. Two full-time employees will be on site with duties pertaining to responsibilities of the Tribe outlined in the National Historic Preservation Act and Native American Graves Protection and Repatriation Act, as well as community programming and a number of other CRO concerns.

The building is a 10 year old, two-story, 3,000 sq foot, residential structure. Plans for renovation include the conversion of shop and garage areas into office space and an attached barn/stable area into a conference room.

The office is set to open in early February with the presence of two employees. Tribal member Diane Hunter has been hired as Assistant

Tribal Historic Preservation Officer. The second position, Community Programming Manager, has not yet been filled.

The Business Committee hosted an open house event on Thursday, January 15, 2015, to allow the Tribal community to view the building in its current state. A public open-house event was held on Friday, January 16th from 10:30 a.m. to 2 p.m. Guests attending that event included Ft. Wayne City Officials and individuals from State and Local History centers. The official ribbon-cutting event will be held in the spring. That date is yet to be finalized. Once established it will be posted to the Tribal website and be printed in the Winter newspaper, set to mail in late February.



Neal Watson Honored - pg 3A



The new Cultural Resources Extension Office located in Ft. Wayne, Indiana. Photo by Julie Olds.

Tribe Installs New Road To Myaamia Heritage Cemetery

By Emilee Truelove, Media Specialist

The Tribal Roads Department is using federal reservation roads funds to reconstruct the parking lot and entry roadway to the Myaamia Heritage Cemetery.

According to Officer James Battese, the contract was awarded to White Loon Construction, a Miami Nation Enterprises business. They will be reconstructing the road from East 30 Road north about 500 feet and resurfacing the parking lot.

Mr. Battese says they will be finishing the intersection at the entrance to the cemetery and building an additional intersection that will be used for future expansion. The entire project will be cemented and curbed and should be completed in early 2015.

For cemetery interment information, please contact James Battese or Tera Hatley at Tribal Headquarters, 918-542-1445, or visit www.miamination.com/cemetery



White Loon Equipment Company is constructing the new entry road to the Myaamia Heritage Cemetery. Staff photo.



Grammy Winning Oneida Singer/Songwriter Joanne Shenandoah to Perform During 2015 National Gathering page 8A

Banner Image Credit: kaanseensemini - pecan Banner photo by Julie Olds.

MARK YOUR CALENDARS FOR THE MYAAMIA WINTER GATHERING SET FOR JANUARY 30 & 31, 2015 AT THE MYAAMIA COMMUNITY CENTER.

aacimwita akima: The Chief Reports By Chief Douglas Lankford, eecipoonkwia

aya ceeki eeveemakiki! It seems like I was just wishing you all a Merry Christmas a few months ago, but here we are, already wrapping up another year. And what a year it's been!

I believe 2014 will be remembered as one of the brightest years in our nation's history. It seems we focused the latter part of 2013 on restructuring our team and planning our future. It was time well spent but we were doing what I think of as the nuts and bolts of government. Like any transitioning organization, our staff and new leadership had to find our rhythm; and we soon did.

Our employees not only rose to the challenges, but they exceeded my expectations of what could be accomplished during our first full year together. Some of us were stretched beyond our comfort zones from time to time, but I believe we were strengthened by those experiences and they developed us to be better stewards of the tribe.

Once again, we will hit the ground running in January. Renovation of our P Street Complex will be underway with plans to relocate Tribal Headquarters there by late spring. Having the vast majority of our staff working under one roof will greatly increase our efficiency and allow us to better serve you.

The Complex was built on one of our original allotments so that land has remained a special place for us. We're grateful to be able to complete that circle and conduct our government from that place.

Plans also are underway for our annual Winter Gathering set for January 30 & 31st. Our

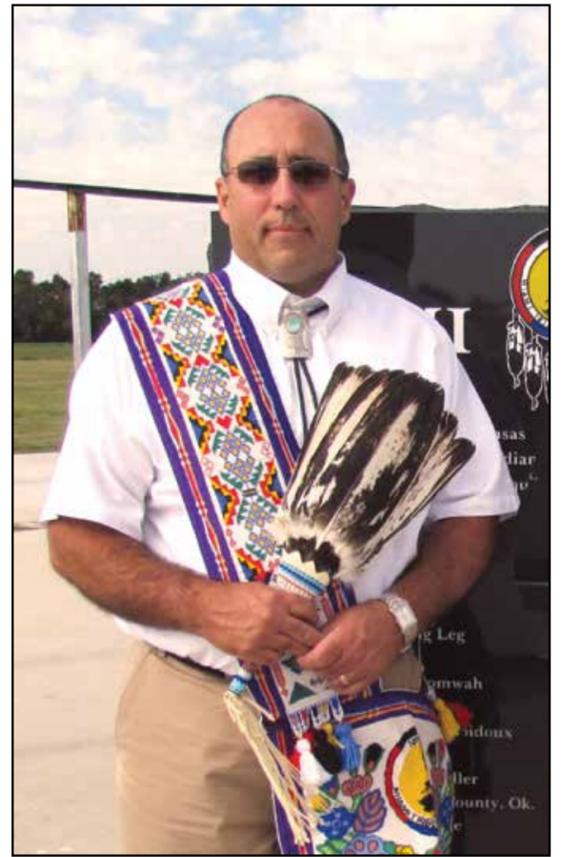
cultural education events and winter story gatherings are set for Friday, January 30th. Our Gourd Dance, chili dinner and Stomp will be Saturday, January 31st at the Council House. We're honored to have Jimmy Whiteshirt (Pawnee, Otoe, Arapaho) serve as Head Gourd Dancer and Jr. Kent (Pawnee, Ponca, Otoe, Iowa) as head singer. I look forward to seeing many of you and encourage you to come out and dance with us.

I'm so appreciative of all of our Indiana and Kansas relatives who attended our Fall Gatherings. These events have quickly become two of my favorite Saturdays of the year! Please watch the website for a list of 2015 tribal events. We're going to try to set dates for our larger events as soon as possible to help you plan to attend.

Even though we're filling our calendars for the coming months, I hope you will make time to slow down and enjoy this special time of year. For some of us, especially those of us with grandkids, it really is the most wonderful time of year. Unfortunately, we also know it can be rough on many of our elders and relatives. Please remember to check in with those who may be struggling.

I'm especially grateful for our service men and women and their families who will have an empty chair at the holiday dinner. I'm always thankful for your sacrifices, but am especially humbled this time of year.

Gena and I thank each of you for your friendship and support. I join the Tribal Business Committee, and our staff, in wishing you and your families a healthy, happy new year!



akima eecipoonkwia - Chief Douglas Lankford

Fall Gatherings Held in Myaamia Homelands Staff Article

The Business Committee held Fall Gatherings again this year. On September 13, they met tribal members in Louisberg, Kansas, and on October 18 hosted members in Fort Wayne, Indiana.

The programs were the same for both places. George Strack led the group in an opening Round Dance. Jarrid Baldwin joined him in Kansas. After the dance and introductions, members enjoyed lunch followed by the presentation Chief Doug Lankford shared at Annual Meeting. He also announced the new Veteran's Benefit and explained how to apply.

Other speakers included Donya Williams with a reminder about scholarships and Back-to-

School Funds. Executive Officer Gloria Steed spoke about eewansaapita Summer Youth Camp and Miami Nation Enterprises' President Tim LaFalier provided an update on the tribe's businesses. Chief also discussed the vote at General Council to change Annual Meeting to the last week in June each year. The 2015 dates are June 25-27.

"We appreciate everyone who participated in the Gatherings. I'm glad to see this become a new tradition for our tribal members who live away. It's always good to hear their feedback and perspectives on how we're doing," Chief Lankford said.

Chief Lankford Challenges All Myaamiaki to Learn Myaamia Language Staff Article

During the 2014 General Council Meeting, Chief Douglas Lankford expressed his gratitude to Dr. David Costa when he honored him with a Pendleton blanket as a gift from the Myaamiaki for his work on the myaamia language. Following this, Chief Lankford spoke to the audience of his personal commitment as a student of our heritage language and then challenged his fellow Tribal citizens to make the commitment to learn 10 new words in the myaamia language before the 2015 General Council Meeting. Chief Lankford stated that each Tribal member who can tell him those 10 words in Myaamia will get a special gift at the meeting. The challenge is open to members of all ages. Contact the Cultural Resources Office for information on language classes and home learning tools.

jolds@miamination.com

LANGUAGE WORKSHOP:

The Cultural Resources Office will host a myaamia language workshop in Washington State March 6-7, 2015. Jarrid Baldwin will be the instructor. Watch the Tribal website for updates as to location and times. A "Save the Date" post card will mail in mid-January. Contact Jarrid with any questions at jbaldwin@miamination.com



Jarrid Baldwin, left, and George Strack sing a round dance song to open the fall gathering in Louisberg, Kansas on September 13, 2014. Staff Photo



George Strack, far right, and son George Ironstrack sing a round dance song to open the fall gathering in Ft. Wayne, Indiana held on October 18, 2014. Staff Photo

Tribal Environmental Department Attends Tar Creek Conference Staff Article

The Miami Tribe Environmental Department joined the Quapaw Tribe and the LEAD Agency (Local Environmental Action Demanded) in hosting the 16th National Environmental Tar Creek Conference, September 23-24, as part of the Tribe's EPA GAP Grant. "We ask EPA and others affiliated with the Tar Creek Superfund site to speak on the past years accomplishments and other environmental issues effecting the area, such as lead based paint, mold, etc.," said Aubrey Lankford, Environmental Manager for the Tribe.

An important topic at the Conference was the demolition of the Miami, Oklahoma BF Go-

odrich Plant. Speakers from ODEQ were present to allow members of the public to address their concerns during a round table discussion. Other national environmental issues were addressed such as fracking, the Keystone Pipeline, and climate change.

Miami Tribe member and Environmental Department Water Quality Specialist, Jennifer Shallenburger, was part of a Water Shed Round Table discussion. She spoke on the sites monitored by their department within the Tribe's jurisdiction and gave a brief overview of their quality for the month of June.



The Miami Tribe Environmental Department team is pictured selling raffle tickets during the 16th National Environmental Conference. Pictured, left to right, are: Heather Webb, Environmental Director; Jennifer Shallenburger, Water Quality Specialist; Randi Preece, Environmental Technician; and Aubrey Lankford, Environmental Manager. Staff Photo

Ohio History Connection Holds Event at Tribal Council House Permitted Reprint

Bridging Cultures is a three-year program of the Ohio History Connection and is funded by the National Endowment for the Humanities. The first year's conference took place in Columbus, Ohio and according to the organizers the gathering focused "on the brief fifty-six year period between 1774 and 1815 during which Ohio would serve as a laboratory for the new American government to experiment with policies, treaties, and relocation strategies that would reverberate through all future dealings with Native American people."

The second year's conference took place in Miami, Oklahoma on August 11-13, 2014. The 2014 gathering focused the diverse experiences Native groups had with forced removal from the Midwest. Participants compared and contrasted the experiences of numerous groups in light of the better-known Cherokee Trail of

Tears. Participants were also exposed to various tribal efforts to preserve and revitalize tribally specific languages and cultures, which were often seriously harmed by the process of forced relocation. Visiting faculty traveled around Ottawa County to see tribal centers, an artist's studio, and had the honor of participating in a feast and social dances at the Eastern Shawnee community center. On the final day of the conference, visiting faculty were taken on a tour of the region by Eastern Shawnee Councilperson Larry Kropp. Mr. Kropp helped faculty from all over the Midwest get a sense of place and of the tribal past and present in the border regions of Oklahoma, Kansas, and Missouri.

For more information on the Bridging Cultures program visit their website at <http://www.bccc-nam.org/>



Above: George Ironstrack, center at table, addresses the audience during panel discussion on the preservation and revitalization of languages. The event was hosted by the Ohio History Connection's as part of their "Bridging Cultures" program. Participating in the panel with George are, at left, Second Chief Ben Barnes of the Shawnee Tribe and Paul Barton, Tribal Historic Preservation Officer for the Seneca-Cayuga Tribe. OHC Project Director Molly Uline-Olmstead, pictured at right, moderated the event. Staff Photo.

Special thanks go out to Laurie Shade (photo at right - in red shirt) and her kitchen team in the Title VI Program for providing an outstanding meal for the Ohio History Connection event held in the Nation's Council House on August 12, 2014. Her menu of bison roast, roasted sun chokes, sweet potatoes, and salad with pecans, cranberries and blueberries was a huge hit with all in attendance. Laurie is always ready to serve and she honors the Miami Tribe by her consistency and quality of food and service. kikwehsitoole.

Tribal Elder Neal Watson Honored by AARP Staff Article

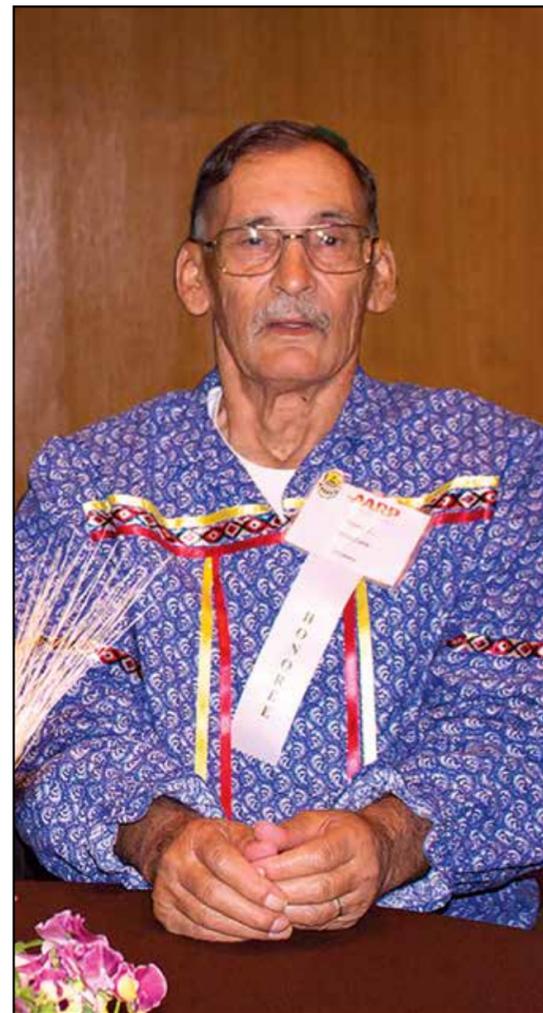
Tribal member Neal Watson recently was recognized at the 6th Annual AARP Oklahoma Indian Elder Honors banquet in Oklahoma City.

Native veterans, language preservationists, artists and a former Chief of the Choctaw Nation were among those recognized. More than 700 family members, tribal leaders and honored guests from across the state attended the event, which recognized elders from 30 Oklahoma tribes and nations.

Mr. Watson serves as a member of the Miami Tribe Business Development Authority and actively participates in tribal events. He has been the mayor of Quapaw for over a decade. After a tornado struck the town earlier this year, Mayor Watson worked diligently to see that power was restored and that assistance was given to those in need. He was instrumental in reaching out to area tribes for financial support to purchase an ambulance for the Quapaw Ambulance Service and is now working to ensure that the volunteer fire department and emergency facilities are restored for the city.

"The AARP Oklahoma Indian Elder Honors is the largest event of its kind bringing together all Oklahoma tribes and nations to recognize the contribution of elders to their tribes, communities, families and state," said AARP Oklahoma State President Marjorie Lyons.

This year's class of Indian Elder Honorees marks 300 elders who have received the recognition from 30 Oklahoma tribes and nations since AARP began the program in 2009.



Neal Watson was honored by the AARP during the organization's annual "AARP Oklahoma Indian Elder Honors Banquet." Neal is the grandson of late Elder Josephine Goodboo Watson and the great-great grandson of Chief John Roubidoux. Staff Photo.



Myaamia Center affiliates find self-identity key to success

By Heather Beattley Johnston (Reprinted with permission.)

Miami University researchers Dr. Kate Rousmaniere and Dr. Susan Mosley-Howard have found the Heritage class is a key to Miami Tribe students' success at Miami University. According to Rousmaniere, educational historians and educational psychologists don't tend to share much common ground.

"We come to our research with very different approaches. Historians tend to look at social and cultural influences, while psychologists tend to focus on the individual," says Rousmaniere, a professor in Miami University's Department of Educational Leadership.

That makes Rousmaniere, who characterizes herself as a "qualitative person" and Susan Mosley-Howard, a professor in the Department of Educational Psychology and self-described "quantitative person," unlikely collaborators.

Despite being colleagues in the University's College of Education, Health, & Society (where Mosley-Howard is currently the interim dean), the two had never collaborated before becoming faculty affiliates of the Myaamia Center, an interdisciplinary research unit dedicated to the preservation of Myaamia language and culture. The Myaamia Center itself grew out of an unconventional partnership, this one between the Miami Tribe of Oklahoma and Miami University, an institution that occupies land the Native tribe was required to cede to the government in 1795, prior to the Tribe's forced removal west of the Mississippi.

Today, the Tribe describes its relationship with the University as "thriving and mutually enriching," and the University is home to the aforementioned Myaamia Center. ("Myaamia" is the Native word from which the English name "Miami" is derived.)

In addition, there are a number of Miami Tribe members enrolled at Miami University, thanks in part to the Miami Indian Heritage Award, which waives tuition for qualified Myaamia students. Rousmaniere and Mosley-Howard are interested in the factors that affect retention and the collegiate experience for these students.

Among the pair's initial findings are that in contrast to the low – below 20% on average – federally-reported graduation rates of Native Americans from most non-tribal colleges, the graduation rate of Myaamia students from Miami University is much higher – 75% in 2012. They attribute much of this success to a series of one-credit-hour courses Miami Indian Heritage Award recipients are required to take each semester for the majority of their tenure at the University.

Taught by Myaamia Center staff, including director Daryl Baldwin and assistant director George Ironstrack, these courses cover ecological perspectives and history of the Miami Tribe, Miami Tribe language and culture, and contemporary issues of American Indian tribes.



Daryl Baldwin, Director of the Myaamia Center at Miami University (lower left - holding string), leads myaamia students in the community "web" exercise. Photo by Andrew Strack, Myaamia Center Archives.

Rousmaniere and Mosley-Howard interview each Myaamia student twice the student's first year and annually after that. As a result, says Mosley-Howard, "we're able to evaluate the impact of this curriculum, not just in terms of student learning outcomes, but also in terms of helping them make sense of who they are."

Rousmaniere and Mosley-Howard say the literature in the field shows the issue of self-identity is key to the college success of Native students globally, not just on the U.S. mainland, but also in Hawaii, New Zealand, and other societies.

"Even though we can't say it's a direct causal relationship," says Mosley-Howard, "there's evidence that students who are exposed to their cultural context – whatever it is – have more positive outcomes."

Rousmaniere says that this requires understanding that goes deeper than a superficial recognition of ancestry. "The Heritage Award students obviously identify as Myaamia, but they don't always have an understanding of how that has impacted their own lives," says Rousmaniere. "The Myaamia Center staff, through these classes, help the students figure that out." The Myaamia Center staff and classes also help Tribal students deal with stereotyping and other negative experiences. "Even though these students are at a university that takes great pride in a relationship with a Native American tribe, it's still a microcosm of the world, so of course things happen here that are not respectful," says Mosley-Howard. She and Rousmaniere have found that the support provided by the Myaamia

Center helps students cope with these challenges.

This is one element the researchers will be paying especially close attention to as they continue their longitudinal study. That's because the University will soon begin seeing students who have participated in the Miami Tribe's Eewansaapita Summer Educational Experience, a language and culture program for 10- to 16-year-olds that began in 2005.

"I suspect that the Eewansaapita students will come in with a better sense of what it means to be Myaamia," says Mosley-Howard, "and it will be interesting to see not only the differences between how those students and previous students view themselves, but also whether that has an effect on how they navigate the views of others."

While the effect the Eewansaapita experience may have had on incoming students remains to be seen, what is immediately evident is that Rousmaniere and Mosley-Howard are committed to working together to tell the full story of Myaamia student success.

"Our disciplines are quite oppositional theoretically," says Rousmaniere. "But in practice," continues Mosley-Howard, "we found these points of intersection, and realized it was going to work quite well, and it has."

Reprinted with permission of the Office for the Advancement of Research & Scholarship at Miami University. For more information, please visit <http://miamiohoars.wordpress.com/>.

Emergency Management Department Hosts Training

Staff Article

In October, the Emergency Management Department hosted the D.A.R.K. (Direct Action Response Kit) Tactical Aid Course at the Myaamia Center. Tribal, federal, state and city law enforcement officers attended the intensive two-day training. Several Miami tribal employees participated as part of the Tribe's commitment to workplace safety and security.

According to instructor, Kerry Davis, the training fills a niche between military self-aid/buddy care training and civilian EMS training, but it is geared towards participants with little to no medical training or background. It provides the student with critical skills that can be utilized in a myriad of situations. Throughout the course, Mr. Davis stressed the 'you don't know what you don't know' principle, as well as

his own principle of "Simplicity Under Stress."

Emergency Management Director Scott Willard said the training was invaluable for the tribal employees who attended. "We like to think these things will never happen to us or our tribal members, but the reality is, they could happen. 'Hope for the best, but prepare for the worst,' is our unofficial mantra in the Emergency Management Department. Employees who participated in the training got to experience hands-on reenactments of real-life emergency situations. Our goal was to increase everyone's skills and confidence to ensure tribal safety and security."

There was so much interest following the course, Mr. Willard hopes to host the training again next fall. For more information, visit www.darkangelmedical.com.

Miami Nation Police Receive Funding

Staff Article

In November 2014, the Miami Nation Police Department received a \$2,312 Criminal Investigation & Police Services award from the Bureau of Indian Affairs for uniforms and a \$10,000 Justice Assistance Grant for radios by the District Attorney's Council in Oklahoma City. In September the Police received a \$179,811 Department of Justice Grant to support the Adam Walsh Act implementation. This grant will provide a full-time SORNA Officer and a new vehicle, as well as needed equipment and supplies.

START MAKING PLANS NOW TO ATTEND 2015 MIAMI NATION NATIONAL GATHERING WEEK EVENTS SET TO BEGIN THURSDAY, JUNE 25TH IN MIAMI, OK.

The Myaamia New Year begins on February 20th - the first day of mahkoonsa kiilhsua.



ahkwaatantaawi peepankihšaapiikahki - Let's Make Ribbonwork!

By Andrew J. Strack, Karen Baldwin, Alysia Fischer & George Ironstrack

In previous editions of aatotankiki, we mentioned that the Myaamia Center had received a grant from the National Endowment for the Arts (NEA) to revitalize the art of myaamia ribbonwork through a series of summer workshops and the distribution of instructional materials. We are pleased to announce that the project has progressed over the last year and during the summer of 2015 there will be several ways to learn about our ribbonwork tradition.

Project staff Karen Baldwin and Alysia Fischer will attend the annual Winter Gathering on Friday, January 30th from 10 - 11AM in the Myaamia Activity Center to demonstrate ribbonwork technique, display examples, and answer questions about the upcoming summer workshops. During the Saturday night Stomp Dance, there will be an information table set up in the Activity Center for those who can't make it to the Friday morning demonstration. Please stop by and see what we're up to!

The first workshop, led by Scott Shoemaker, will be held during Annual Gathering week on June 26, 2015 from 9am - 12pm in Miami, Oklahoma. Location is to be determined. Participants in the June workshop can look forward to beginning their own ribbonwork piece, basic stitch demonstration, information about historical ribbonwork patterns, and more.

The second workshop will be held in Fort Wayne, Indiana on Saturday, July 18, 2015. Participants can look forward to the same activities as previously described, again led by artist Scott Shoemaker. The location of the Fort Wayne workshop is to be determined.

Project staff continue research for the publications. Recently, a visit was made to the Wabash County Historical Museum to photograph



Andrew Strack prepares to take a photo of the Frances Slocum shawl, which is housed at the Wabash County Museum in Wabash, IN. Karen Baldwin, Myaamia Center Archives.

a shawl owned by Frances Slocum that features fine examples of ribbonwork. If you or family members are aware of other objects or images relating to ribbonwork, please contact Andrew Strack at strackaj@miamioh.edu. They could be very important to this project!

Keep an eye on these pages, as advertisements for the Miami, OK and Fort Wayne, IN workshops will appear in the next edition with sign up information. Please contact Andrew J.

Strack at strackaj@miamioh.edu with any questions about this project.

neewe,

Andrew J. Strack
Karen Baldwin
Alysia Fischer
George Ironstrack

ilaatawaakani Project Update

By Andrew J. Strack, George Ironstrack & Daryl Baldwin

As phase one of the ilaatawaakani project draws to a close, it is exciting to evaluate its progress and chart the future of this effort. In August 2012, the National Endowment for the Humanities awarded three years of funding to the Myaamia Center in order to transcribe, translate, and make available the contents of a document called the Le Boullenger dictionary, an 18th century Miami-Illinois language document that contains 185 pages of Miami-Illinois to French language.

The original document was scanned by the John Carter Brown Library and sent to the Myaamia Center in 2012. Carole Katz finished transcribing the document in June 2013, one year ahead of schedule. Her work resulted in over 23,000 language entries, which allowed Michael McCafferty to begin his French Translation work in January 2013. As of October 2014, the French translation work is 99% complete.

In January 2013, Xianli Sun, a Miami University computer science graduate student, joined the project as programmer. Xianli's task was to evaluate methods and develop a platform that would securely store and display the language information that the Le Boullenger dictionary contains, as well as the many linguistic notes that researchers will be adding. Xianli finishes his graduate studies in January 2015, and has built a fine tool to house this information.

The ilaatawaakani database is that tool, and is now available at www.ilaatawaakani.org. Even though a great deal of transcription and

French translation work is complete, all of the Myaamia translation is just beginning. This is where Dr. David Costa will be beginning his linguistic work. Many of the linguistic fields are currently empty but as Dr. Costa starts translating the Miami and transcribing it into our current spelling system, many of those fields will fill up with information.

The ilaatawaakani database is also of interest for historians, anthropologists, cultural ecologists, and educators looking to do research that connects language, culture, and change over time.

For example, historian Cam Shriver used the database to research how groups defined themselves in the early 1700s. Through the language records, Cam found that for the most part, the primary group identity for Miami-Illinois people was the village.

Similarly, tribal educator George Ironstrack used the database to research how Miami-Illinois peoples defined childhood and outlined stages of development from birth to adulthood. Many of these developmental stages line up with what current science says about child development. At the same time, many of these stages are culturally specific to Miami-Illinois peoples and reflect the needs of these communities in the 1700s.

As the database continues to grow, its use in all circles - linguistics, history, anthropology, ecology, and education - will continue to expand.

The speed in which transcriber Carole Katz finished her work with the LeBoullenger manuscript allowed her to work on a second French-era language manuscript, written by Largillier. Ms. Katz finished transcribing the Largillier document in June 2014, and has begun working on a third document, written by Pinet. The results will be thousands of entries of new language for tribal educators and researchers to begin working with for future programs and learning materials.

Staff have not only begun to realize the potential for this uniquely designed research tool, but have now come to believe that all of the extant language materials on Miami-Illinois could reside in the ilaatawaakani database in the future.

This shift in thinking regarding the development of this tool now leads project staff to believe that much more can be accomplished than originally intended, when the only document to be included was the Le Boullenger dictionary. This new development warranted a name change for the online database from inokatawaakani 'Illinois Dictionary' (as described in 2012) to simply ilaatawaakani 'The Dictionary' as a way to be inclusive of the total corpus of language materials.

Although the primary purpose of the database is to serve research needs of linguists, educators, and historians, please visit the site to be exposed to some primary resources that are the basis of Myaamia language revitalization.

Leonard Learning Center Staff Attend NAEYC

Staff Article

The tribe closed Leonard Learning Center November 5-8th so the entire staff could attend the National Association for the Education of Young Children (NAEYC) 2014 Annual Conference & Expo in Dallas.

The conference theme was "Delivering on the Promise of Early Learning," and provided numerous classes and sessions on a variety of key topics that directly related to Early Childhood Education. It also provided the opportunity to learn from other teachers and colleagues that serve in the field of Early Childhood Education.

"Each LLC staff member walked away from the conference refreshed, empowered and com-

mitted to providing the best care and educational foundation possible to the students of Leonard Learning Center," said Tracy Rogers, Childcare Services Manager.

According to LLC Director Misty Ellison, teachers increased their awareness of how their basic daily interactions encourage a child's development. "The conference taught us very practical approaches to ensure our children receive the highest quality of education. For example, we've always had playtime in our classrooms, but we learned just how instrumental that time is to their development. We also learned how important it is to talk with the children, even our babies, to help build their vocabularies. We

appreciate the tribe allowing us to close the facility, and all the parents' cooperation while we were closed."

Chief Lankford was appreciative of the teachers' dedication to their students. "This is another example of the Tribe's commitment to education. We're proud of LLC's reputation as one of the very best pre-school/daycares in the area, and we're proud of our teachers for achieving that standard of excellence. I recognize it was a sacrifice for them to give up four days with their families and to travel many hours across the state, but I commend them and thank them for their efforts." Chief Doug Lankford said.

New Online Curriculum Available - teachmyaamiahistory.com

By George Ironstrack

This past spring, the Myaamia Center launched a new website - www.teachmyaamiahistory.com - for the two purposes of assisting Miami Tribe families in teaching our history at home and assisting teachers in Oklahoma, Indiana, and Ohio in teaching Myaamia history in the classroom. The full title of the website is "Telling Our Story: A Living History of the Myaamia." The project is the result of collaboration with a Teaching American History program called "Hometown History" located at the Hamilton campus of Miami University. We owe a big "neewe" to Miami University Hamilton professors Martin Johnson and Susan Spellman for collaborating so willingly with the Myaamia Center throughout the program. "Hometown History" was made possible through funding from the Teaching American History (TAH) program of the Department of Education.

Sadly, both "Hometown History" and the Teaching American History grant program came to an end in 2014. However, teachmyaamiahistory.com will continue the legacy of the TAH program and will continue to grow in the coming years.

We also owe a big "neewe" to Molly Uline-Olmstead and her staff at the Ohio History Connection for the vast majority of the activity design and web development that went in to making teachmyaamiahistory.com possible. Myaamia Center staff provided organizational direction, some materials, and much of the review and editing of activity design.

The Ohio History Connection, together with INFOhio, built the online platform and provided a lot of historical content like photos, maps, and primary sources.

You can see the presentation that Molly gave at the 2014 Myaamiaki Conference about teachmyaamiahistory.com on the Center's YouTube channel, or visit the following link: <http://goo.gl/Y4QPuz>

This online curriculum is designed to be a living document. The staff of the Myaamia Center plans to continually add content over the coming years. Currently, the curriculum has seven chapters organized chronologically from the pre-contact period (pre-1600) to our contemporary era today. Each chapter has at least two activities that are aligned with state standards for Oklahoma, Indiana, and Ohio as well as Common Core standards.

For this winter, the Myaamia Center recommends that parents take a look at the activities connected to traditional games and storytelling, which are both found in Chapter 1 in the activities associated with the Cycle of Seasons. For more on those two activities, see the following link: <http://teachmyaamiahistory.com/contents/section1/lesson2>

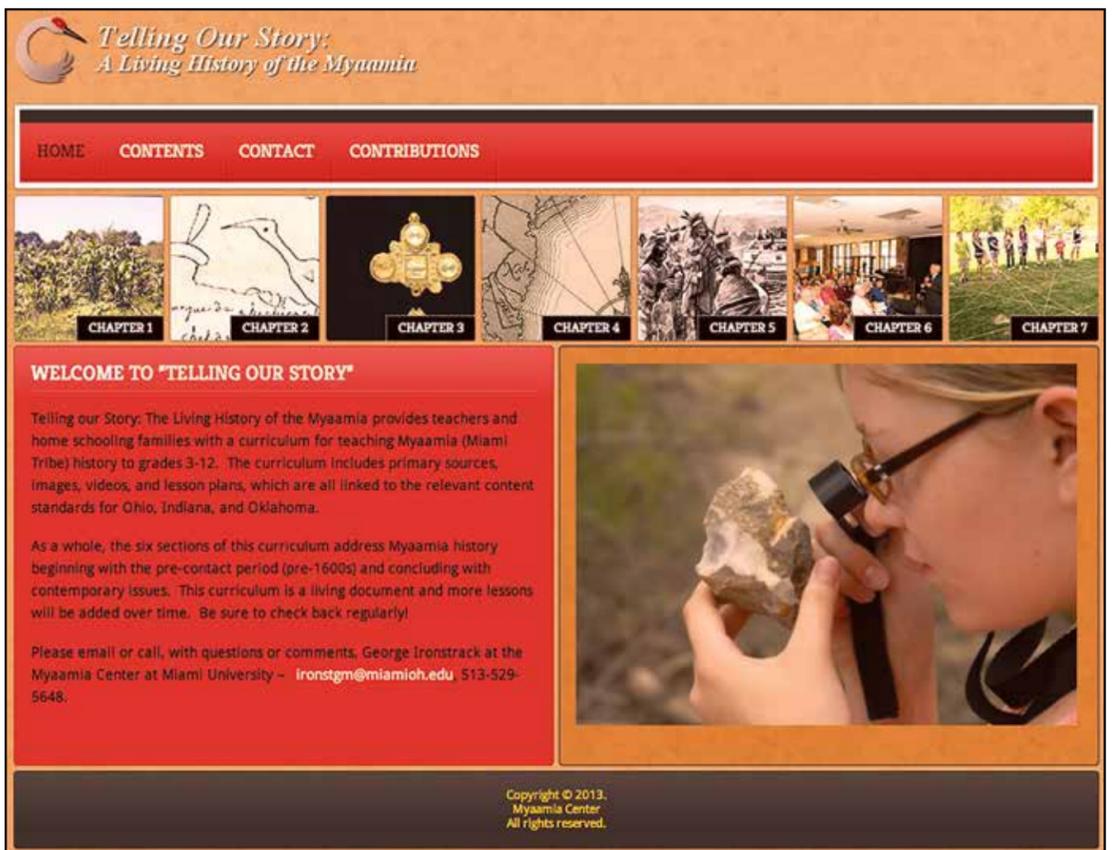
We're eager for feedback on the site and would love to hear from Miami Tribe community members as well as teachers from Oklahoma, Indiana, and Ohio about how the site can be improved and what kinds of new activities people would find useful.

Miami Tribe Co-Sponsors Ethno-History Conference

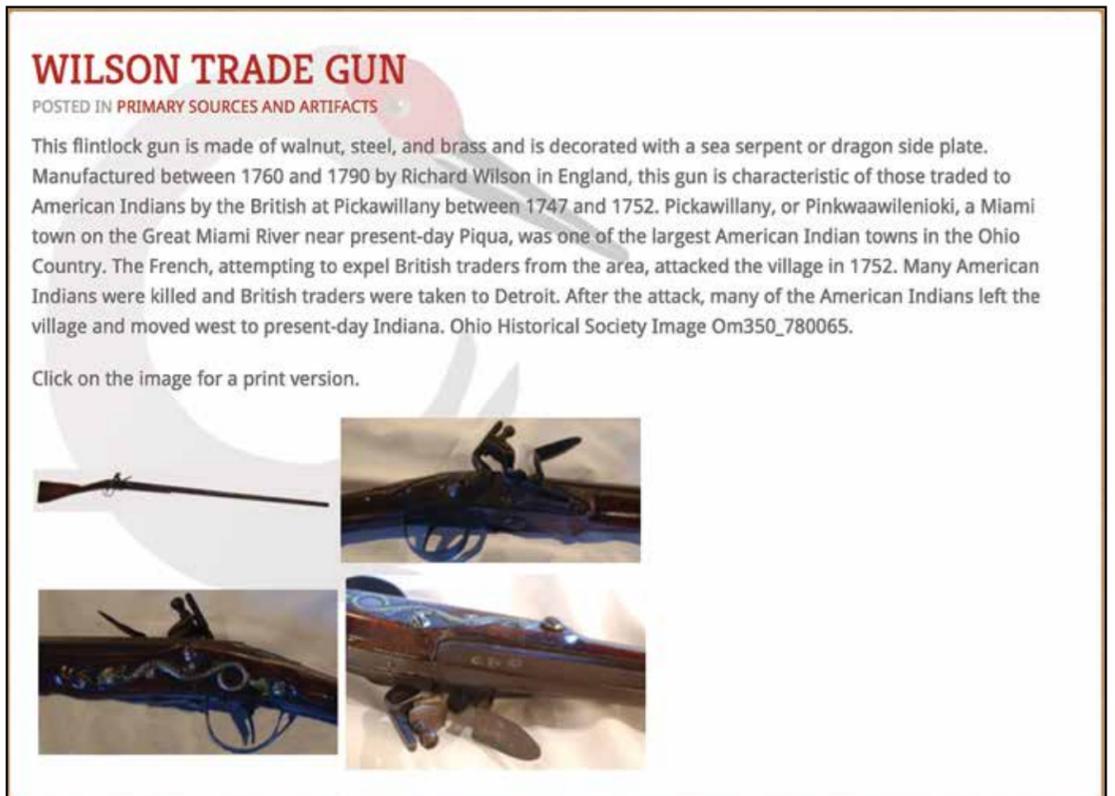
By George Strack, THPO

The Miami Tribe of Oklahoma and Indiana University co-sponsored the American Society for Ethnohistory's Annual Conference held in Indianapolis, Indiana, October 8 -12, 2014.

This year's conference was titled "Ethnohistory at 60: Looking Forward, Reflecting Back." The Miami Tribe sponsored the Reception and Awards Banquet, which included a specially prepared meal with many Native American food options. Guests at the dinner expressed their gratitude to the tribe and tribal leadership for this fine meal.



Telling Our Story continually forces users to remember that we are a living people with a history and not a people trapped in the past and the image of the site's homepage represents that idea beautifully.



This image of the Wilson Trade Gun is a great example of the kind of primary resources that the Ohio History Connection willingly shared for use within the curriculum.

Myaamia Center Unveils Ilaatawaakani Database at Ethnohistory Conference

By Cameron Shriver

Every year the American Society for Ethnohistory meets to discuss new research on indigenous American history. This year's conference was held in Ceenwihtanonki (Indianapolis) in the middle of the traditional Myaamia homelands. There, the Myaamia Center presented a well-attended panel, "eeyoonki ilaatawaakani: Using the Miami-Illinois Language Database in Interdisciplinary Research and Tribal Education," chaired by Daryl Baldwin. The mid-October conference was an opportunity to broadcast the work of the Tribe to fellow academics. The five-person panel reflected the ways the Myaamia language aids research and tribal programs, including linguistics, botany, history, and youth education.

The centerpiece of the panel was the Ilaatawaakani Database (ilaatawaakani.org), the newest tribal language research tool. An ongoing project, the Ilaatawaakani Database provides speakers and researchers access to thousands of words and phrases from the French Jesuit records. The database does not replace the Myaamia online dictionary (myaamiadictionary.org), which remains the preferred resource for beginners and intermediate learners. But the database will be vital to those who help produce educational materials for the Tribe.

After David Costa summarized the historical sources used in reclaiming Miami-Illinois, Andrew Strack explained how the database is used. Currently, eighteenth-century French and Illinois Jesuit dictionaries are searchable in English, modern Miami-Illinois, original eighteenth-century Illinois, and French. The Myaamia Center will be adding more material for several years.

Michael Gonella (Santa Barbara City College) discussed his collaborative research related to revitalizing traditional plant knowledge in the Myaamia community, and Cameron Shriver (Ohio State University) presented his thoughts on the advantages of using Miami-Illinois language sources in research on historical Miami politics. Finally, George Ironstrack explained how the language record provides insights into Myaamia perspectives on child development and gives traditional context to community-wide dialogue about modern Myaamia education.

In addition to the Myaamia Center's panel, the Miami Tribe served as a sponsor for the conference, which included a welcome from Miami Tribe's Tribal Historic Preservation Officer George Strack.



Assistant Tribal Historic Preservation Officer Hired

By George Strack, THPO

The Cultural Resources Office and the Tribal Historic Preservation Officer program are pleased to announce the hiring of a new Assistant Tribal Historic Preservation Officer, Diane Hunter.

Diane is a tribal citizen who lives in Prairie Village, Kansas. She is currently employed at the University of Missouri – Kansas City as the Head of Teaching and Learning Services. Diane holds a Master's of Library Sciences Degree from Ball State University and a Master's of Science Degree in Linguistics from Georgetown University.

She brings with her an extensive background in both teaching and conducting research in a wide range of subjects that will greatly enhance our historic preservation programming and educational outreach to the community on myaamia history and culture. Diane is very honored to have this opportunity to work for the Miami Tribe.

Diane was born in Indiana and has family, including her mother and two sisters, who still reside in Wabash County, Indiana. She has two

sons, John Bickers and Hunter Bickers. John is currently attending the University of Wisconsin studying for a Master's Degree in Linguistics after graduating last year from Miami University. Hunter graduated from High School last year and is studying to become a certified personal trainer.

Diane is from the Godfroy family line as she is a direct descendant of Gabriel Godfroy. We believe that along with her education and experience as a librarian, Diane has the ability to help grow and shape our historic preservation programming. Many of you will recognize Diane as she regularly attends our annual tribal gathering, Winter Stomp Dance activities and the Kansas Gathering and language workshop.

Please introduce yourself to her and congratulate her on accepting her new position the next time you see her.

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

Organization of Luke Scheer Collection Completed

By John Bickers

This past summer, I had the opportunity to return to work in our Myaamia Heritage Museum & Archives again. My one assignment was to organize the second half of the Luke Scheer Collection.

A rather extensive article was published in the tribal newspaper following my work with the first half of the collection, which is housed at Miami University. You may recall, Luke Scheer was an amateur historian originally from Huntington, Indiana who wanted to learn more about Myaamia people. From the 1930's through the 1980's, he wrote letters to Myaamia people throughout our homelands, from Peru, Indiana to Miami, Oklahoma to Kansas City, Missouri. Most of us have relatives who were contacted by Mr. Scheer and many of those letters from our ancestors are included in the Luke Scheer Collection. Following Mr. Scheer's death, his widow, Erma Scheer, donated his collection to the tribe.

In addition to corresponding with our relatives, Mr. Scheer also did extensive historic research, which included contacting different museums and archives throughout the United States and Canada. His collection contains his correspondence with these institutions and also a vast amount of scanned images of historic documents relating to our people spanning the mid-17th through the 19th centuries.

Several census rolls from our years in Kansas are of particular importance to our people. We are still learning about this time period of our history and these censuses allow us to form a greater understanding of our people's experience on our Kansas Reservation.

This collection had a very personal connection to me, as my Great Aunt Goldie Godfroy

was one of the Myaamia people Luke Scheer contacted. I never had the opportunity to meet her, but I've heard many stories about her from my mom and my grandpa who both knew her. It was a special moment to be able hear her words and to hear her perspective on being Myaamia and more about our family.

This collection enables all of us Myaamia people to share a similar experience, either by hearing the words of our relatives or seeing the things that were written about them. It has many important materials for our people, both for understanding our own past as Myaamia people, and also for developing an understanding of how our ancestors viewed themselves as Myaamia people.

If you would like additional information about the collection, please contact Meghan Dorey at 918-541-1305.



John Bickers is a part-time employee of the Cultural Resources Office. His focus project is the creation of a myaamia names database.

MNE's Miami Technology Solutions Certified as 8(a)

By Emilee Truelove

Miami Technology Solutions (MTS), a Miami Nation Enterprises (MNE) business, recently was certified for the U.S. Small Business Administration's (SBA) 8(a) Business Development Program.

According to the SBA's website, the 8(a) program was established to help small, minority-owned businesses compete in the marketplace. The program offers a broad scope of assistance to firms that are owned and controlled at least 51% by socially and economically disadvantaged individuals and tribal entities. Participants that are tribally owned entities are eligible to receive sole-source contracts up to a ceiling of \$20 million.

"This certification gives our company the ability to utilize its status as a minority contractor in the federal contracting arena. The majority of MTS business will be from federal contracts so this designation will substantially benefit the tribe. It also will enable us to use the services of several of the MNE family of businesses to help in the delivery of the various services which it may be awarded," said Joe Frazier, MNE Chief Executive Officer.



Miami Nation Enterprises headquarters in Miami, OK.

Headquartered near the nation's capital city, MTS specializes in all aspects of the emerging technology needs of the federal government. Its scope includes telecommunications, engineering and technical services, management systems, architectural services, and program and project management.

Tribe's Child Care Services Manager Earns BA

Staff Article

In October 2014, Tracy Rogers, Child Care Services Manager, earned her Bachelor's of Arts in Early Childhood Education from Ashford University.

Tracy said about her achievement, "Furthering my education has deepened my understanding of the developmental stages during the early childhood years. Gaining this additional knowledge helps me assess our current program to ensure we are creating an engaging classroom environment, implementing developmentally appropriate curriculum and incorporating parents as partners. These are all essential components for helping each child reach their full learning potential."



Our congratulations go out to Tracy Rogers who has earned her Bachelor's Degree in Early Childhood Education. Rogers has been an anchor employee of the Tribe in the Child Care Services area at the Leonard Learning Center for over 14 years. Mayaawi teepi Tracy! We are proud of you!

MARK YOUR CALENDARS FOR THE 2015 MYAAMI WINTER GATHERING - SET FOR JANUARY 30 - 31, 2015 IN MIAMI, OK. CULTURAL EDUCATION SESSIONS AND STORY TELLING ON FRIDAY AND SOCIAL DANCE ON SATURDAY.

Tribe Receives NEA Grant For Myaamia Arts Event

Staff Article

The Miami Tribe of Oklahoma has received notification of funding from the National Endowment for the Arts for a FY2015 grant submitted under the "Challenge America" funding category. The grant provides \$10,000 and will allow the Cultural Resources Office to host a special Myaamia arts event titled, "An Evening with Myaamia Arts". The event is scheduled for Thursday, June 25th, 2015 at the historic Coleman Theatre in downtown Miami, OK.

Grammy winning Oneida Singer/Songwriter Joanne Shenandoah will be the featured performer for an evening of music, poetry, narrative, and visual arts. Myaamia artists will be featured throughout the day and evening.

In conjunction with the evening's events, a free Native American Music Workshop will be held on

Thursday morning at the Coleman Theatre with Joanne Shenandoah as instructor. Applications for enrollment in the workshop will be available on the Miami Nation website on May 1, 2015.

An invitational exhibit of exemplary myaamia visual artworks will be on display in the Coleman Ballroom on Thursday, June 25th from 10 a.m. to 8 p.m. and Friday June 26th from 10 a.m. to 6 p.m. each day. The Myaamia Heritage Museum & Archive will host this exhibit for the Cultural Resources Office.

These events have been planned as part of the 2015 Miami Nation National Gathering Week. A full press release, including participating artists, is set for publication in the Winter edition of aatotankiki myaamiaki and will be shared via the Miami Nation website and Facebook page.



Grammy winning singer/songwriter Joanne Shenandoah will perform at the Coleman Theatre on June 25th as part of 2015 Miami Nation National Gathering Week events.

2015 Eewansaapita Summer Youth Programs Set

Staff Article

The Myaamia Education Office has announced the dates for the two 2015 Eewansaapita Summer Youth Program events.

The Oklahoma Eewansaapita day-camp is set for June 15-19 in Miami, OK. Our camp will play host to the Seneca-Cayuga for the lacrosse challenge this year. That game is tentatively set for Friday, June 19th on our new game field.

The Indiana Eewansaapita day-camp is set for July 13-17 in Ft. Wayne, IN.

Myaamia youth age 10-16 are eligible to participate in the Eewansaapita Program. Applications will be available on the eewansaapita.org and miamination.com websites beginning in early April 2015.



Myaamia youth stand ready for the annual lacrosse challenge game against the Seneca-Cayuga youth team in June 2013. Photo by Andrew Strack.

Veteran's Benefit

The Miami Nation Veteran's Benefit was announced during the 2014 Annual General Council Meeting. It is designed to work just like the Tribe's existing elders and disability benefit debit cards. **Veterans will receive a debit card, pre-loaded with \$500 to help with healthcare expenses.** If you are an elder and a veteran, you will receive an additional \$250, a total of \$750 on your card.

Veterans must apply through the Tribal Enrollment Office and provide proof of honorable or medical discharge, or current service status. The application can be downloaded from the Tribal website at www.miamination.com. If you have additional questions, please contact Tera Hatley at 918-541-1324.

MIAMI BUSINESS & REGULATORY COMMISSION

NOTICE OF CHANGE IN FEE STRUCTURE

New Fees On Farm Tags

If you are an Oklahoma resident eligible for farm tags, there is a new fee structure in place:

Excise Tax on New Vehicle: 1%

Excise Tax on Used vehicle 1 to 5 Model Years Old: 0.5%

Excise Tax on Used vehicle older than 5 Model Years: 0.00

Annual Renewal: \$25.00

Title Fee: \$16.00

Don't forget, SUV's with a GVWR of 6500 pounds or greater are now eligible for farm tags. So, if you have one, you can convert it to a farm tag and only pay \$25.00/yr to renew. And, if you purchase a new one, it can have a farm tag.

New Fees On Car Tags For Elders

If you are an Oklahoma resident 65 or older, your vehicle registration fees are decreasing!

Excise Tax on New Vehicle: 1%

Excise Tax on Used vehicle 1 to 5 Model Years Old: 0.5%

Excise Tax on Used vehicle older than 5 Model Years: 0.00

Annual Renewal: \$25.00

Title Fee: \$16.00

Example: You purchase a new vehicle for \$28,000. The excise tax is \$280.00, the title fee is \$16.00, and the first year's sticker is \$25.00 for a total of \$321.00. Under the old fee structure, it would have been a total of \$648 for the same new vehicle.

Another example: You purchase a used two-year old vehicle for \$20,000. The excise tax is \$100.00, the title fee is \$16.00, and the first year's sticker is \$25.00 for a total of \$141.00. Under the old fee structure, the total would have been \$288.00 for the same vehicle.

COMMUNITY NOTICE

JOB OPENING IN CULTURAL RESOURCES EXTENSION OFFICE

The Miami Tribe of Oklahoma is seeking candidates for the new full time position of "Community Programming Manager". This job will be located in the Cultural Resources Extension Office located in Ft. Wayne, IN. Job skills required include exceptional work experience in areas of, or relating to, office management, education, planning and implementation. Job requirements will include organizing and hosting Tribal community events (including a monthly myaamia language education event), supporting work related to the Eewansaapita Summer Youth Education Program, development and implementation of a Cultural Resources Extension Office blog and related web content, and building and site management. Interested persons should download the application from the Tribal website at www.miamination.com located under the "employment link" on the homepage. (Phone the HR Office at Miami Nation Headquarters at 918-542-1445 for assistance.)

Miami Tribe Prepares for Annual Winter Gathering

Staff Article

The Miami Nation is hosting its Annual Winter Gathering on Friday, January 30, and Saturday, January 31, at the Nation's Council House, located at 2319 Newman Road (a half mile west of Prairie Sun Casino).

Friday's cultural education presentations begin at 10 a.m. and include information on Myaamia ribbonwork and story telling. A special presentation titled "Stompdance 101" is planned for the afternoon and will be presented by Second Chief Ben Barnes of the Shawnee Tribe. This presentation is provided to help Tribal guests feel informed and prepared to participate in the social dance set for the following night. A game of mahkisina (moccasin game) will follow in the Council House. A community dinner will be held that evening at the Title VI Dining Hall, located next door, and winter stories will be told after dinner in the Council House.

Saturday brings the 19th Annual Miami Tribe of Oklahoma Winter Veteran's & Social Dances. Gourd dancing will begin at 3 p.m. with head Veteran Dancer Jimmy Whiteshirt (Pawnee, Otoe, Arapaho) and Head Singer Jr. Kent (Pawnee, Ponca, Otoe, Iowa). Steve Kinder (Wea) returns as our Emcee. A free stew and chili dinner is set for 6 p.m. The Stomp Dance

will begin at 7 p.m.

Tribal elder and Programs Officer Barbara Mullin has been involved in the dance since its inception. Mrs. Mullin said years ago, she and a friend were discussing how much they missed dances during the winter months in Indian Country so the chief at the time, Chief Floyd Leonard, allowed the tribe to host a Stomp Dance. Mrs. Mullin said nearly 600 people attended the first year so Chief Leonard decided that night it should become an annual event. It was some years later the event would expand to include cultural education presentations and story telling and become known as the Tribe's Winter Gathering.

"We appreciate all the folks who have made our Winter Gathering one of the larger stomp



Participants enjoy a game of mahkisina during the 2013 Winter Gathering. Photo by Andrew Strack.

dances in the area. We look forward to seeing many of our relatives and friends again this year. We welcome everyone to come out and join us," Chief Doug Lankford said.

For more information, please contact tribal headquarters at 918-542-1445 or the Cultural Resources Office at 918-541-2180.

The Story of the Seneca-Cayuga Sash

By Jarrid Baldwin and George Ironstrack

This summer, shortly after the passing of the summer solstice, Myaamia youth from the Eewansaapita program traveled to the grounds of our elder brothers, the Seneca-Cayuga, for our third annual game of peekitahaminki (lacrosse).

The morning of the big game, thirty-five or so Eewansaapita youth and staff boarded two buses to travel to Grove, Oklahoma. We brought with us all of our pakitahaakana (lacrosse sticks), lots of water, and our heads and hearts stuffed full of all of the Myaamiaatawenki (Myaamia language) we had been learning over the week. We also carried with us a beautiful finger woven sash made by Seneca-Cayuga elder Patty Shinn.

Patty made the sash prior to our second game, in 2013, with our elder brothers, and Paul Barton presented the sash before that game. Patty made the sash to represent the relationship and growth of our communities through the highly respected game of lacrosse. She wanted it to be used as a record of the ongoing games between the Myaamia and the Seneca-Cayuga.

In a way, it is a traveling trophy. Each year the winner of the game takes the sash

home with them and adds something, like a pin or brooch, to the sash to represent that year's game. Over time, the sash will be filled with objects that tell the history of our game with the Seneca-Cayuga.

But the sash is also a physical representation of the positive energy created among our youth as they compete on the lacrosse field. At times, a game of peekitahaminki can get intense and it can appear as though the game is really rough. But at the heart of all that intensity is what we would call eeyaakwaamisinki - striving to accomplish.

For our youth, we urge them to strive to play the game well with all of their energy and to speak Myaamiaataweenki to each other as they play. If they do this, win or lose, they bring respect to their community. Patty's sash is a fitting and beautiful symbol of our collective desires to reinforce the positive energy we see in our kids when they pick up a pakitahaakani (lacrosse stick).

Our Myaamia "team" arrived at the Seneca-Cayuga grounds near Grove, Oklahoma in late morning and took to the field to warm up and practice. This year, we were joined by youth from the Eastern Shawnee



Jason WhiteEagle of the Seneca-Cayuga Nation (holding the finger woven sash made by Patty Shinn and the knitted bowl made by Wabi Hall) and George Ironstrack met at the center of the field to conduct the pre-game speeches and present the sash and wagers for the game. Photo by Andrew Strack.

Below - The Myaamia Team after the 2014 game.

Story continued on page 5B.



meekaalitiyankwiki mihši-maalhsa - mikaalitioni taawaawa siipionki - Mihši-maalhsa Wars Part IV- The Battle of the Taawaawa Siipiiwi

By George Irontrack, Assistant Director, Myaamia Center

This article is the fourth of a five-part series on the history of our wars with the Mihši-maalhsaki (Americans), which occurred from 1778-1794 and from 1812-1814. This fourth article focuses on the Battle of the Taawaawa Siipiiwi (Maumee River), also known as Fallen Timbers. If you want to hear the pronunciation of the Myaamia terms in this article, please visit our online dictionary - www.myaamiadictonary.org

In our last article on the Mihši-maalhsa Wars we looked at the Battle of the Wabash, also known as St. Clair's Defeat. This battle was a near catastrophic disaster for the still very young United States, but the victory did not leave the Taawaawa Siipiiwi Alliance in a very strong position. The British still refused to commit troops and especially artillery to aid the allies. More importantly, poor harvests in the summer of 1791 and floods in the fall of that same year left the allied villages in a terrible state. The continued presence of a large concentration of men from communities throughout the Great Lakes only further strained the limited agricultural stores and forced hunters to go farther from the Taawaawa Siipiiwi in order to bring in enough game.

In the fall of 1791, following the victory at the Battle of the Wabash, the Taawaawa Siipiiwi Alliance held a council. They wanted to meet before all the villages temporarily split up into their winter hunting camps. In the council, an active and lively debate was held over whether to continue to pursue the path of war against the Mihši-maalhsa or to use the recent victory over the U.S. Army as an opportunity to negotiate peace from a position of relative strength. The records of the council do not make clear what side Myaamia leaders took in this debate, but it seems that sometime after this council they became divided on the issue of peace versus war.

The years of disruption and warfare were beginning to take their toll on Myaamia villages. The fall harvest in 1790 was destroyed by Harnar's invasion and the following year's crop was poor due to weather. As a result, in the winter of 1791-92, the tribes of the Taawaawa Siipiiwi Alliance were reduced to begging for food from the British. Within Myaamia villages, some were beginning to wonder whether their communities could continue to sustain a seemingly never-ending conflict.

Following the fall council, many of the Myaamia people living at Kiihkayonki decided to relocate to a more isolated location downstream on the Taawaawa Siipiiwi (Maumee River). This location would be more difficult for future invading armies to reach, provided great farmland, and offered better hunting and gathering than the depleted lands around Kiihkayonki.

This new village, often called Little Turtle's Village, was located on the north bank of the Taawaawa Siipiiwi about two miles upstream from its confluence with the Auglaize River. The entire region around this confluence was often called "the Glaize" in English. The name appears to have been a reference to the large clay cliffs on the western bank of the Auglaize River near its confluence with the Taawaawa Siipiiwi.

Around the same time, three villages of Shawnee and two villages of Delaware also relocated to the Glaize. By the spring of 1792, most the communities central to the Taawaawa Siipiiwi Alliance had relocated the Glaize and the population of the area rose to around 2,000. There was also a small community of European traders located on the Auglaize River, but more importantly the Alliance's new center was about forty miles southwest of Fort Miamis, where the British could supply them with food, arms, and other trade goods. The Alliance also hoped that the British would eventually support them by committing their own troops and artillery into battle against the Mihši-maalhsa.

In the spring of 1792, villagers from the Taawaawa Siipiiwi Alliance captured three separate small groups of Mihši-maalhsa traveling north. All three groups of captives professed to be peace emissaries, but in each case their behavior led their captors to assume they were spies and they were killed. Their claims of peaceful intent were confused by the fact that nearly all the American messengers were military men who had participated in the previous attacks on alliance villages. During the same period that these men claimed to be pursuing peace, the Mihši-maalhsa built yet another new fort north of the Kaanseenseepiiwi. This new fort, Fort St. Clair (#3 in the map at right), was between Fort Hamilton and Fort Jefferson, and made it possible for pack trains to move halfway to the Taawaawa Siipiiwi while traveling only during the day. Each night, they could camp in the protection of a fort. The Taawaawa Siipiiwi communities realized that

this chain of forts made it increasingly difficult and dangerous to surprise the Mihši-maalhsa as was done to St. Clair's invading army.

In the early summer of 1792, a force of fifty men moved south from the Taawaawa Siipiiwi with the goal of ambushing a pack train or small force of Mihši-maalhsa moving to or from Fort Jefferson, which lay about twenty-three miles south of the headwaters of the Waapaahšiki Siipiiwi (#4 on map below). After fourteen days of travel and scouting, the Taawaawa Siipiiwi force successfully ambushed a party of fifteen Mihši-maalhsa who were cutting hay at some distance from the fort. The allies killed four of the Mihši-maalhsa soldiers in the attack and took eleven captive. Eventually, the allies executed seven of the captives. The remaining four were taken to Ojibwe villages in the north.

The Taawaawa Siipiiwi Alliance made a few more small raids throughout summer. But the challenges of feeding their communities kept them from making more sizeable attacks until fall. Early in the fall of 1792, the allies gathered at the Glaize for a large council that would work to determine a course of action over the coming year.

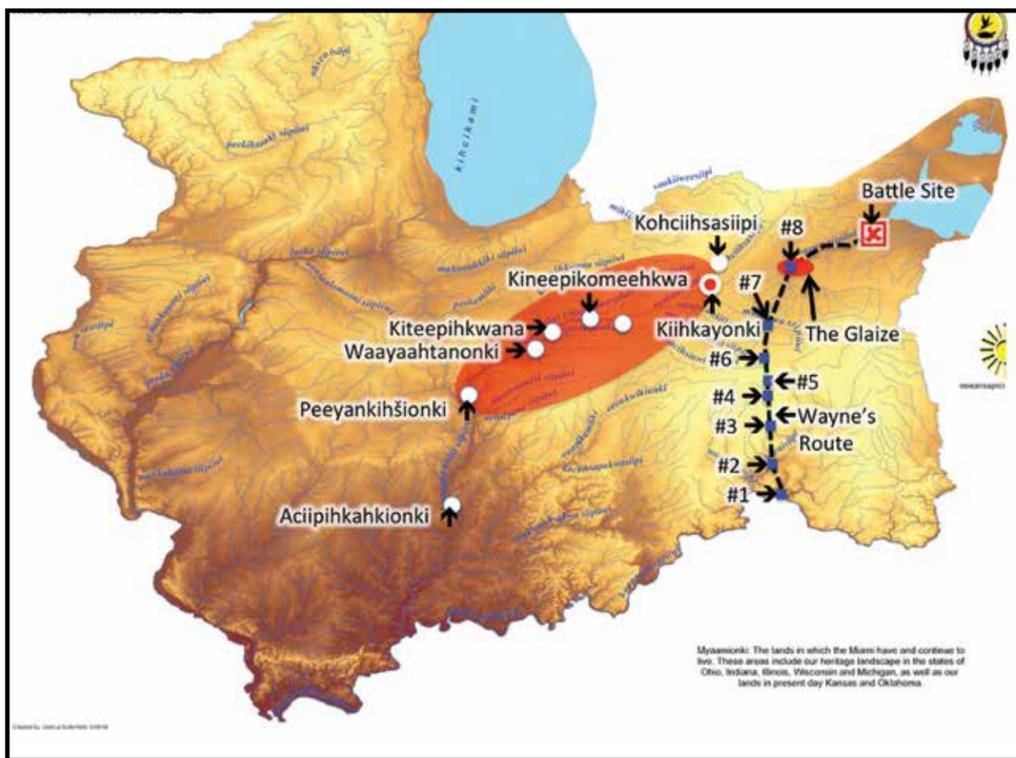
The main debate of the council took place between those strongly associated with the Taawaawa Siipiiwi Alliance and representatives of the Six Nations and the Seven in Nations in Canada. The Six Nations representatives, and to a lesser extent the Seven Nations in Canada, pushed the Taawaawa Siipiiwi villages to negotiate peace with the Mihši-maalhsa while the leaders of the Taawaawa Siipiiwi, represented by the Shawnee speaker Painted Pole, stopped just short of verbally assaulting their elder brothers. Painted Pole argued that the Six Nations were working for the benefit of the Americans and only pretending to offer help to the Taawaawa Siipiiwi Alliance. In short, they accused the Six Nations of being traitors to effort they had once agreed to support.

After a private conference, representatives of the factions returned to a more friendly tone and agreed to work together to convene a peace council on the Sandusky River in the spring of 1793. The representatives of the Taawaawa Siipiiwi put in place some demanding conditions that most probably knew the Americans could not meet. They started by demanding that all forts north of the Ohio be demolished before negotiations could begin. Later they added that they would accept no other boundary but the Kaanseenseepiiwi (the Ohio River), which was a condition that the Mihši-maalhsa would never accept.

On the last day of the council, war leaders and their followers from within the alliance took to the space next to the council fire and conducted a war dance. This dance recounted each individual's experiences in war and in this period of time was usually used to symbolize a group's violent intent. The dance was a strong indication that most of those living along the Taawaawa Siipiiwi still felt strongly inclined towards war with the Americans.

Less than a month after the Grand Council of the Glaize, around 200 men from Myaamia and Shawnee villages headed south from the Taawaawa Siipiiwi to attack the Mihši-maalhsa. Snake and Blue Jacket probably led the Shawnees and Mihšihkinaahkwa the Myaamia. As with previous campaigns, the three leaders found a way to coordinate their efforts and create a surprise attack that yielded high return with very little risk. These leaders knew that without cannon the forts were too difficult to capture, however the allies realized that without food the soldiers in each of the forts could be starved into submission. Their attention then turned to the Mihši-maalhsa supply lines, which at that time stretched around sixty-five miles between the four forts that had been built (#1-4 on the map below).

After about two weeks of scouting, captives alerted the Taawaawa Siipiiwi men that a large pack train was moving south toward the newest of the American forts (Fort St. Clair, #3 on the Map). The allies moved quickly, and with two days they reached the area and observed the pack train setting camp some 200 yards from the protection of the fort. During the hours of total darkness before dawn, the allies covered three sides of the camp. As the sentries were called in shortly before daylight, the initial attackers followed on their heels, entered the camp, and opened fire. Within minutes, absolute chaos reigned in the American camp and the majority of the Mihši-maalhsa men fled toward the fort. In the brief battle, the allies killed six of the Mihši-maalhsa and wounded five. The men of the Taawaawa Siipiiwi lost two men in the struggle. The main goal of the attack, however, was to kill or capture the 100 horses that were the backbone of



This map details Myaamia village locations, the Myaamia heartland on the upper Wabash (large red oval) and the relocated center of the Taawaawa Siipiiwi Alliance at the Glaize (small red oval). The dashed line marks the advance of the Mihši-maalhsa army in 1793 and 1794, the American forts, and the red "x" marks the location of the Battle of the Taawaawa Siipiiwi on August 19, 1794, which is also known as the Battle of Fallen Timbers. The Forts are as follows: #1. Fort Washington at Cincinnati #2. Fort Hamilton #3. Fort St. Clair #4. Fort Jefferson #5. Fort Greenville #6. Fort Recovery #7. Fort Adams #8. Fort Defiance]

Mihši-maalhsa Wars Part IV- The Battle of the Taawaawa Siippiwi

Continued from page 2B. By George Ironstrack, Assistant Director, Myaamia Center

the supply chain. In this, they were extremely successful. They killed twenty-six horses, wounded ten, and drove off the remaining seventy. Eventually, the Mihši-maalhsa recovered twenty-three of these lost animals, but the attack still produced a large disruption in the delivery of food and goods to the forts.

This attack was the last large-scale military effort of the fall. As winter settled in, the men of the Taawaawa Siippiwi villages again dispersed to winter hunting camps. The allies would gather together in the spring to see if the Mihši-maalhsa would accept their terms and come to the negotiating table.

In the spring of 1793, the Taawaawa Siippiwi communities waited for the Mihši-maalhsa to fulfill their terms and send ambassadors to negotiate peace. Word did reach the Taawaawa Siippiwi that ambassadors had been sent, but they did not observe the evacuation and destruction of the string of forts. In fact, late in the spring of that year the exact opposite occurred as nearly 2,000 Mihši-maalhsa soldiers arrived at Fort Washington (#1 on the map below) and set up camp along the Kaanseenseepiwi (Ohio River). Once the communities of the Taawaawa Siippiwi learned that another army was encamped on the Kaanseenseepiwi they became fairly certain that a third invasion of their homelands was likely to follow. (Sword 232)

See Image 1 opposite page - This map details Myaamia village locations, the Myaamia heartland on the upper Wabash (large red oval) and the relocated center of the Taawaawa Siippiwi Alliance at the Glaiize (small red oval). The dashed line marks the advance of the Mihši-maalhsa army in 1793 and 1794, the American forts, and the red "x" marks the location of the Battle of the Taawaawa Siippiwi on August 19, 1794, which is also known as the Battle of Fallen Timbers. The Forts are as follows: #1. Fort Washington at Cincinnati #2. Fort Hamilton #3. Fort St. Clair #4. Fort Jefferson #5. Fort Greenville #6. Fort Recovery #7. Fort Adams #8. Fort Defiance]

Following the arrival of the Mihši-maalhsa army, the communities of the Taawaawa Siippiwi must have set a careful watch as they nervously awaited an attack on their villages. Previously, the Mihši-maalhsa had attacked villages in late fall or early winter and there was no reason to think this time would be any different.

The fears of the Taawaawa Siippiwi villages seemed realized on October 7, 1793 when the Mihši-maalhsa broke camp along the Kaanseenseepiwi (Ohio River) and took up the march north. On October 8, they reached the Fort Hamilton on the banks of the Ahsenisiipi (Great Miami River, #2 on the above map). The Mihši-maalhsa constructed this fort during the first stage of St. Clair's failed campaign in the fall of 1791. By October 17, the Mihši-maalhsa army had advanced to the last outpost in their chain of protective forts (Fort Jefferson, #4 on the above map). From this point onward, the Americans would be moving beyond the protection of already constructed forts. This potentially provided the Taawaawa Siippiwi Alliance with their first real opportunity to attack the Mihši-maalhsa army. It would also further extend the Mihši-maalhsa supply lines, which were already stressed, and open their pack trains to additional attacks.

In late October, the American army began construction of a fortified camp on a creek about six miles north of Fort Jefferson (#5 on above map). This fortified camp eventually evolved into a full-blown fort and was named Fort Greenville by the Americans. The Mihši-maalhsa were forced to halt there after advancing such a short distance because the army was critically short of food and other necessary supplies.

The Taawaawa Siippiwi communities were unable to take full advantage of the American supply problems and failed to organize an attack on the camp. The allies were taken by surprise when a force of 300 Mihši-maalhsa arched north on December 23 and began construction of a new fort on the banks of the Waapaahšiki Siippiwi on the exact site of the Battle of the Wabash (Fort Recovery, #6 on the above map). Over four days, the Mihši-maalhsa finished the first phase of construction of the fort and successfully located seven of the cannon that had been hidden by the men from the Taawaawa Siippiwi after their victory in 1791. After the initial construction phase of the fort was finished, the bulk of the force returned to the site of Fort Greenville. A small force remained at Fort Recovery and construction on the fort continued all the way into the spring. By May, the fort was solid enough to withstand serious attack.

The remainder of the winter of 1793 passed with no major moves by either group. The Taawaawa Siippiwi communities had been certain that an attack would come that fall and had evacuated some of their villages and put out a call for help

from their allies living to the north and west. They kept up a constant surveillance of the Mihši-maalhsa army and waited for an ideal opportunity to attack. They may have been planning a large ambush in the difficult swampland to the south of the Glaiize, but the opportunity for this kind of attack never materialized that fall. In fact, the unpredictability of the Mihši-maalhsa advance kept the allies from making any serious attacks until the summer of 1794.

In the middle of the summer of 1794, the Taawaawa Siippiwi Alliance attempted a large-scale raid on Mihši-maalhsa supply lines. This force involved nearly 1,500 men, which was around 50% larger than the force that was victorious at the Battle of the Wabash in 1791. The Mihši-maalhsa had increased the number of guards on supply convoys to 500 soldiers, and in order to successfully cutoff the American supply lines, the allies needed overwhelming numbers.

Half of the Taawaawa Siippiwi force came from their northern allies among the Ojibwe, Ottawa, and Potawatomi. The leaders of the alliance knew that they could not feed this increased population for very long. They needed to make an attack on the Mihši-maalhsa before their own supply issues forced their allies to return home. To address the lack of food, the leaders of Taawaawa Siippiwi Alliance may have been planning a sustained siege of the supply lines linking Fort Recovery and Fort Greenville. If successful, they could live off of the food they would capture from the supply convoys.

On the evening of June 29, a supply convoy arrived at Fort Recovery and encamped just outside its walls. The next morning, while the packhorses grazed about a mile from the fort, the men from the Taawaawa Siippiwi attacked the convoy. After only fifteen minutes of fighting, the entire Mihši-maalhsa contingent broke and ran for the safety of the fort. In the brief initial engagement, the allies killed around thirty men, wounded another thirty, captured a few individuals, drove off the entire train of packhorses, and took the garrison's entire stock of thirty head of cattle. The original plan, at that point, was to surround the fort and maintain a siege at a safe distance from its walls. While surrounding the fort, the allies also searched for the cannon that they had hidden in 1791. This search was mostly in vane as the Americans had recovered seven of the eight cannon over the past winter and spring.

Unfortunately for the alliance, large numbers of individuals and probably a few war leaders sought to press what they saw as an advantage and rushed the walls of the fort. The Taawaawa Siippiwi Alliance had nearly always fought with a loose command structure. Individual men usually owed loyalty to their specific war leader - what was called neenawitooowa in Myaamiaataweenki or a "war captain" in English. But even these war leaders could not force individuals to obey their commands. More often than not, this loose structure allowed large forces to move quickly and overwhelm opponents to dramatic effect, like at the Battle of the Wabash in 1791. On this occasion the failure to coordinate and follow the agreed upon plan led to the deaths of about seventeen men as they fruitlessly assaulted a fortified position and were relentlessly fired upon by cannon and muskets.

Over the night, the army of the Taawaawa Siippiwi maintained the siege of Fort Recovery and continued to search for the remaining hidden cannon. Before dawn, they did locate one cannon. There was small unit of British soldiers traveling with army, but they had not been adequately supplied with the gunpowder and shot necessary to use the cannon in attacking the fort.

After dawn, a few men kept up a light barrage of sniping attacks on the fort while the rest of the Taawaawa Siippiwi army withdrew. The army had been unable to capture enough food to sustain itself and the deaths, while not numerous from a Euro-American military point of view, were demoralizing to the allies. That day, arguments erupted among the various communities within the force. Each group blamed the other for the previous day's failure.

Following the failed siege, the Taawaawa Siippiwi army returned north to the Glaiize and then quickly disintegrated as the 800 men from the northern communities, mostly Ottawa and Ojibwe, returned home. The failure of the siege of Fort Recovery left the villages at the Glaiize severely weakened.

Within a month of this terrible loss, word reached the Taawaawa Siippiwi that a large Mihši-maalhsa army had marched north from Fort Greenville. Thrown once again into a panic, the villages prepared to evacuate their noncombatants while the military leaders put out yet another call for help from their allies and gathered in council to discuss strategy.

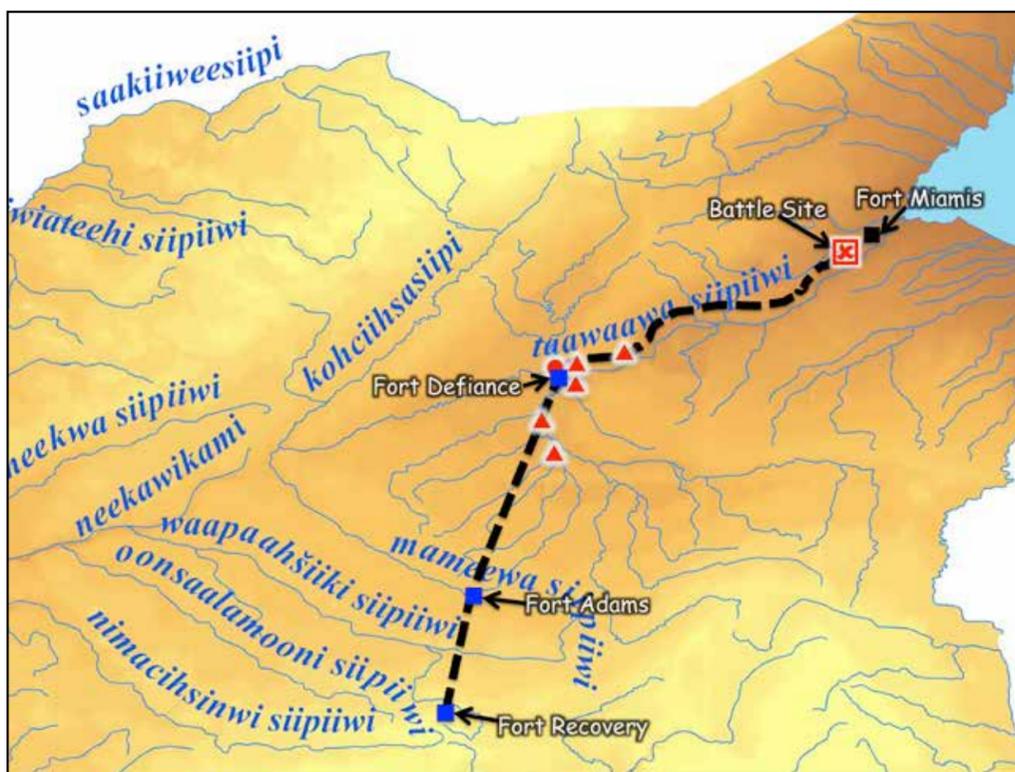


Image 2 - This maps shows the final advance of the Mihši-maalhsa army in the fall of 1794. The blue squares are American forts, the red circle is the Myaamia village called Turtle's Village, the red triangles are Shawnee and Delaware villages, the red "x" is the site of the battle, and the black square is the British Fort Miamis.]

[Caption - Image 2 - This maps shows the final advance of the Mihši-maalhsa army in the fall of 1794. The blue squares are American forts, the red circle is the Myaamia (Continued on page 4B.)

Mihši-maalhsa Wars Part IV- The Battle of the Taawaawa Siippiwi

Continued from page 3B. By George Ironstrack, Assistant Director, Myaamia Center

village called Turtle's Village, the red triangles are Shawnee and Delaware villages, the red "x" is the site of the battle, and the black square is the British Fort Miamis.]

Over the course of the following two weeks, the Mihši-maalhsa army built a smaller fort on the Nameewa Siippiwi (Fort Adams on the St. Marys River on the above map). The allies were unable to organize any resistance as Fort Adams was built or as the Mihši-maalhsa quickly advanced through the Great Black Swamp all the way to the Glaize village sites on the Taawaawa Siippiwi.

On August 7, the Mihši-maalhsa struck a massive blow against the allies as their entire army encamped at the center of the Taawaawa Siippiwi Alliance. The communities of the alliance had been forced into abandoning all of their homes and agricultural fields and were understandably shaken and unable to organize an immediate response. The disagreements produced by the failure of the attack on Fort Recovery in June had multiplied, and many of the allied leaders wanted the British to send troops and artillery to join in the fight before they would commit themselves and their young men to battle.

On August 9, the Americans began construction of a new fort on the southwest bank of the confluence of the Auglaize with the Taawaawa Siippiwi (Fort Defiance on the above map). The fort was completed by the middle of the month and the allies watched closely as the Mihši-maalhsa army crossed the Taawaawa Siippiwi and began to advance down the river.

As the Mihši-maalhsa advanced, the leaders of the alliance gathered together at the foot of the rapids of the Taawaawa Siippiwi to hold a council. They met to decide how they would respond to a peace message from the commander of the Mihši-maalhsa army. The American commander, General Anthony Wayne, sent a message to the Taawaawa Siippiwi Alliance requesting that a peace council be held without delay. If they would agree to meet quickly, Wayne promised to return the villages at the Glaize to their control. The implied threat was that if they did not agree to negotiate he would burn their homes and their agricultural fields. Most critically, in his letter Wayne planted further seeds of doubt regarding British support for the alliance. He described the British as deceitful and lacking both ability and the will to assist the allies in battle. This language played off of the fears of many alliance leaders that the British would abandon them.

At the council, the highly regarded Myaamia war leader, Mihšihkinaahkwa (Little Turtle), argued that the alliance should pursue a path of peace. Since the 1780s, Mihšihkinaahkwa had been a highly successful war leader. He led his Myaamia relatives in the successful defeats of LaBalme, Harmar, and St. Clair as well as on numerous successful smaller attacks and raids. At first glance, it seems surprising that this successful military leader would argue for peace, but this apparent change of heart had its roots that stretched back nearly two years.

In the fall of 1792, Mihšihkinaahkwa met with his son in law Eepihkaanita and discussed the future of their people's resistance to the Mihši-maalhsa. Eepihkaanita had just returned from a long journey to free Weenankapita, his wife and Mihšihkinaahkwa's daughter, from captivity at Fort Washington. His journey took him to Cincinnati, Kentucky, and Vincennes and as a result of his travels Eepihkaanita became convinced that the Taawaawa Siippiwi Alliance could not defeat the Mihši-maalhsa over the long term. Eepihkaanita had a unique perspective of the conflict because he was an American by birth.

Prior to his capture and adoption at fourteen years old, Eepihkaanita was known as William Wells and he had family among the settlers in Kentucky. In the summer of 1792, Eepihkaanita toured the American forts and visited with his American family. He heard about the war efforts of the Mihši-maalhsa and came to believe that the Alliance could not resist the Americans forever. In a private meeting near Kiihkayonki in the fall of 1792, Eepihkaanita convinced his father-in-law to begin to work for peace.

That fall, Mihšihkinaahkwa and Eepihkaanita formed what the historian Harvey Lewis Carter has called "the family compact." They agreed that they would both pursue an end to the war, but from opposite sides of the conflict. Mihšihkinaahkwa would continue to serve among the military leaders of the Taawaawa Siippiwi Alliance and Eepihkaanita would go to work for the Mihši-maalhsa army. They realized that there would still be violent conflict ahead, but they vowed not to physically attack each other. Eepihkaanita also made a similar agreement with his adopted father, Aakaawita, who was a civil leader for the Kineepikomeekwa Siippiwi village (Eel River).

Throughout 1794, the Mihši-maalhsa were able to move wherever they chose and at times they moved with great speed. For this reason, the Myaamia gave the American commander Anthony Wayne the name Eelaamihsenwa (the Wind). They had been unable to completely sever the Mihši-maalhsa supply lines and without British help they could not successfully attack any of the larger forts. Following the failure of the attack on Fort Recovery, Mihšihkinaahkwa visited the British at Detroit and became further convinced that they would never commit actual troops and cannon into battle against the Americans.

All of these factors combined to convince Mihšihkinaahkwa that the council at the foot rapids was the perfect moment to push publicly for peace. He was the first to speak that evening in August and he must have stood knowing that his words would not be popular. Many of his own people were still unwilling to consider peace, and he knew that rivalries within the alliance would make any decision difficult. After fourteen years of resisting the Mihši-maalhsa, Mihšihkinaahkwa was asking his allies to face up to failure, and to acknowledge that their enemies would gain control of land north of the Kaanseenseepiiwi (Ohio River).

Mihšihkinaahkwa opened the council by recounting the long struggle against the Mihši-maalhsa. He acknowledged the Alliance's past successes, but pointed to the costs they paid while traveling the "long and

bloody" road of war. He called on his allies to recognize that the numbers of Mihši-maalhsa were too many for them to overcome and that each army they defeated was replaced by another the following year, like the leaves returning to the trees every spring. He concluded his speech by recommending that the Alliance open peace negotiations with the American commander.

When he finished, no one spoke. At that moment, Mihšihkinaahkwa must have known that he had failed to convince the group. In response, a speaker stood to make the case for continued war. The next speaker was either the Shawnee leader Blue Jacket or the Ojibwe leader Egushawa. This speaker argued that Wayne did not seek peace but instead sought to continue the "walk in a bloody path." He then challenged his audience by asking them if they intended to "defend the council fires and graves of their fathers?" The crowd responded by loudly and forcefully acknowledging their support for continued war. After the council's decision was made clear, Mihšihkinaahkwa stated that he would respect the council's choice and continue to lead Myaamia people in the coming battle.

The allies then organized a strategy for defeating the Mihši-maalhsa. They planned an ambush within a large stand of fallen timber, which had been knocked down in a tornado some years earlier. This location would provide cover from which to fire upon the Mihši-maalhsa as well as serving to potentially disrupt the organization of Mihši-maalhsa army and limit the movement of their cavalry. This location also was also within four miles of the British fort, which would allow for easy communication and delivery of supplies via horseback. The British unofficially committed about seventy Canadian militia to the battle. Many of these men had family connections to Taawaawa Siippiwi villages and all of them were to be dressed in "Indian fashion," and could be officially disavowed. This protected the British from committing an official act of war against the United States.

Three days after the council, on August 17, the allies observed the Mihši-maalhsa arrive at the foot of the rapids, and on the following day they ambushed American scouts moving through the heavy timber. The presence of the scouts convinced the leaders of the Taawaawa Siippiwi Alliance that the attack would come the next morning (August 19) and in preparation between 1,300-1,400 men from the Alliance dispersed in a long front hidden within the fallen timber waiting for an advance that day that never came. Instead, the Mihši-maalhsa spent the day constructing a small fortified camp at the foot of the rapids.

The next morning (August 20) a large thunderstorm broke over both armies, and around 500 men from the Taawaawa Siippiwi Alliance defensive line pulled back to the British fort to eat and resupply. Some of the men had been fasting for three days in anticipation of battle and they mistakenly thought that the rain would prevent the Mihši-maalhsa from attacking that day.

Much to their surprise, about three hours after dawn, advance scouts of the Mihši-maalhsa army ran into the center of the allies' defensive line. The war leaders Egushawa and Little Otter led the Ottawa, Ojibwe, and Potawatomi in this part of the line. Initially the allies took the Mihši-maalhsa by complete surprise and the Americans fell back in disorder. Egushawa and Little Otter's forces closely pursued them, but this took them out of the fallen timber and into the relatively open forest. Most critically, this advance was not planned and the rest of their allies did not immediately follow.

Within minutes, the battle shifted from a disorganized sprint forward through the fallen timber to a standstill in which the Mihši-maalhsa formed ranks. In the center, the Ottawa, Ojibwe, and Potawatomi under Egushawa and Little Otter paused in the tall grass and open forest to reorganize and fire on their enemy. At this point they were joined in the fight by the Wyandot and Canadian militia on their right, led by Tarhe and other unnamed Wyandot war leaders; the Shawnee and Delaware on their left, likely led by Blue Jacket and Buckongahelas; and the Myaamia on the extreme left by the river, led by Mihšihkinaahkwa. All surprise had been lost, and the Taawaawa Siippiwi Alliance stood facing the entire army of the Mihši-maalhsa, which after forming ranks, began to quickly advance with fixed bayonets.

The Mihši-maalhsa advanced most rapidly at the center of the Taawaawa Siippiwi Alliance line and without the full cover of the fallen timber the allies could not successfully break up the American advance. Once the allies saw calvary and felt the impact of the Mihši-maalhsa artillery, their lines began a somewhat organized retreat towards the British fort. Upon reaching Fort Miamis, they found the doors barred and the commander would not allow them to seek shelter. He had been ordered to avoid war with the United States at nearly all costs. Much as Mihšihkinaahkwa and others had feared, the British had abandoned them in their time of need.

The entire battle lasted for about an hour, but a few participants claimed that the fighting was really intense for only about fifteen minutes. In the fight, the Taawaawa Siippiwi Alliance lost around fifty men and had unknown numbers of wounded. The Mihši-maalhsa army suffered eighty-nine wounded and forty-four dead.

After the battle, the men of the Taawaawa Siippiwi Alliance retreated northeast to a refugee camp built for the women and children who had evacuated their villages. In the days that followed the battle, the Mihši-maalhsa burned all the villages and cornfields up and down the Taawaawa Siippiwi for nearly fifty miles. The allies must have watched with great sorrow as smoke filled the sky. Many of the Myaamia woman and children had fled to a village on the Sakiiweesiippiwi (St. Joseph's River, Michigan) so they were farther from the violence, but the destruction of their cornfields and homes meant that once again they would be facing winter without shelter and food.

Mihšihkinaahkwa and other Myaamia leaders would not forget the British betrayal leading up to and after the Battle of the Taawaawa Siippiwi. In the decades that followed, many of these leaders maintained a steady suspicion of their former British "fathers." After the Treaty of Greenville



Mihši-maalhsa Wars Part IV- The Battle of the Taawaawa Siippiwi

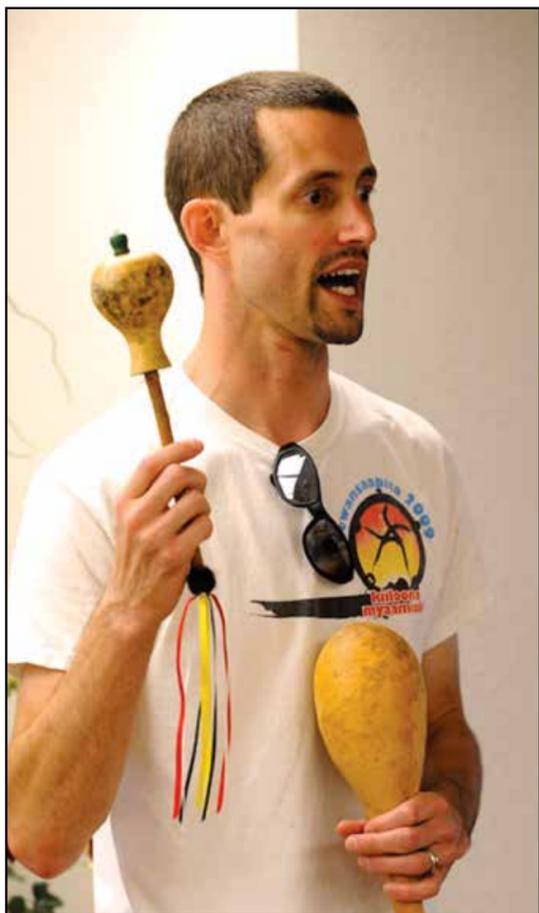
Continued from page 4B. By George Ironstrack, Assistant Director, Myaamia Center

established peace in 1795, these leaders would never again support calls for war against their new fathers, the Mihši-maalhsa.

In the aftermath of the battle, Mihšihkinaahkwa was ideally positioned to lead the peace effort for his people. His prominence as a spokesman rose because he advocated for peace and publicly expressed his doubts about the British prior to the battle. This allowed him to make the transition from war leader to civil leader in a manner that few before him had been able to do. Additionally, his son-in-law Eepihkaanita had earned the trust of the Mihši-maalhsa commander, Anthony Wayne, and was positioned to serve as a key translator and assistant for Mihšihkinaahkwa in the coming negotiations. For the rest of their lives, these two men would work together to forge a new tribal nation out of the relatively independent villages that stretched down the Waapaahšiki Siippiwi. This recreated Miami Tribe was born out of the fires of war, but was built to endure the challenges of peace. For as Mihšihkinaahkwa, Eepihkaanita, and their successors would learn, living in peace within the United States would prove to be far greater test of survival than the decade and a half of war brought to an end by the Battle of the Taawaawa Siippiwi.

In our next article, we will look at the first Treaty of Greenville and the negotiations that created a new path of peace between the members of Taawaawa Siippiwi Alliance and the Mihši-maalhsa. In the summer of 2015, we will return to covering the Mihši-maalhsa Wars in part five of this series with an in depth look at the War of 1812.

If you would like to comment on this story, ask general historical questions, or request a future article on a different topic, then please visit our Myaamia Community History and Ecology Blog at: <http://myaamiahistory.wordpress.com>. This blog is a place for our community to gather together to read, learn, and discuss our history and ecology. 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@miamioh.edu or call me at 513-529-5648.



Myaamia historian George Ironstrack is the Assistant Director of the Myaamia Center at Miami University. Photo by Andrew Strack.

Check out the Myaamia history blogspot at www.myaamiahistory.wordpress.com

aahkohkeelimankwi iilaapiikaasiciki “we care for the ancestors”

By George Strack, THPO

We are reminded of the long winter and frigid temperatures of last year as the first wave of cold air from the arctic north descends upon us this winter. Rivers, lakes, streams and ponds had some of the thickest ice on record last year and this was particularly true of our traditional homelands in the Lower Great Lakes. As the spring thaw began last year on the taawaawa siippiwi (Maumee River) ice sheets began to pile up on the shoreline of Audubon Island, a large island in the middle of the river just south of the City of Toledo, Ohio and Maumee Bay in Lake Erie. The ice sheets that melted tore away large sections of the shoreline of the island and, sadly, exposed the remains of one our ancestors who was buried on the island many long years ago.

The Miami Tribe was notified of this discovery by the Ohio History Connection in late April of 2013 and worked collaboratively with our tribal relatives, staff from the Ohio History Connection and Toledo MetroParks to develop a plan to complete the recovery of this individual and rebury him, or her, in what is hoped to be a final resting place. The tribal consultation process to plan for this recovery began back in April as part of the institutional/museum responsibility under the Native American Graves Protection and Repatriation Act (NAGPRA).

After consultation with our relative tribes it was agreed that the Miami Tribe would represent them as part of the recovery team to monitor the process. In late September a team was assembled for the recovery that included archaeologists from the Ohio History Connection, Toledo MetroParks, the Miami Tribe and

Algonquin Consultants. Staff archaeologists from the Ohio History Connection showed the utmost care and respect for this individual and completed the exhumation process in just two days.

The Native American Graves Protection and Repatriation Act requires that museums/institutions notify and consult with Federally Recognized Tribes with historic and geographical ties to the land where Native American human remains are encountered. The leadership of the Miami Tribe is committed to exercising our responsibility as a Sovereign Federally Recognized Tribe under the NAGPRA. We are currently working, along with our relative tribes, to achieve compliance with this Act with various institutions, universities and state governments throughout the states that encompass our traditional homeland.

The Miami Tribe would like to take this opportunity to thank Rebecca Hawkins from Algonquin Consultants for her expertise and guidance in the Audubon Island recovery. Rebecca's crew consisted of Dan Kovin - Field Director, Mark Lennon - Assistant Field Director, Brandon Stephens and Russell Bohay - Archaeological Technicians. Without their able assistance this project could not have been completed in just two days.

mihši-neewe (much thanks).

George Strack
Tribal Historic Preservation Officer

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

The Story of the Seneca-Cayuga Sash

By Jarrid Baldwin and George Ironstrack - Continued from page 1B

Tribe, who divided up and played as a part of either the Myaamia or Seneca-Cayuga teams. It was great moment to see and hear. On the field as the youth played catch and got themselves ready, one could hear Myaamiaataweenki, Shawnee, and Cayuga being spoken by all of our youth.

Before the game started, we all gathered at center field and were officially welcomed to the game by Jason WhiteEagle. Jason presented the Seneca-Cayuga wager for the game - a beautiful knitted basket that was in the Haudenosaunee colors, purple and white, with a turtle depicted on the bottom. The basket was made by the Seneca-Cayuga elder Wabi Hall.

Following the welcome, the Myaamia and the Shawnee presented our invitation sticks, which the Seneca-Cayuga had delivered earlier in the summer. We were told to count three weeks following the invitation and at the end of each week to carve off a point on the stick. When the last point was carved off, we were to know that the day of the game had arrived.

On behalf of the Myaamia, George Ironstrack delivered a short speech in Myaamiaataweenki and presented the sash to our elder brothers. George also offered up the Myaamia wager for that game: two silk handkerchiefs

which were covered with silver brooches and had signatures from all the Myaamia youth playing in the game.

Shortly after the presentation at center-field, the game began. From that moment on, the game was an intense back-and-forth affair. The Myaamia team was the first to score, but shortly before the break for lunch the Seneca-Cayuga tied the game at 1-1. After a wonderful feast provided by the Seneca-Cayuga and a short rest in the air conditioning, the game picked up again. After at least another hour of play, the Myaamia team scored the winning goal and the game came to an end.

The teams then gathered at center field to shake hands and the wagers and sash were presented to the Myaamia. The sash returned with us on the bus and we will bring it back to center field at for next summer's game with a new pin representing the great game of the summer 2014.

We look forward to hosting our elder brothers next summer for another big game and feast, but more importantly we look forward to seeing and hearing our youth - Seneca-Cayuga, Shawnee, and Myaamia - strive to represent their people well and speak their languages with pride! Myaamiaataweeko myaamiinhsinka!

Myaamia Education Office Announces Summer Program

Staff Article

The Myaamia Education Office (MEO) has created a free pilot summer program to introduce myaamia language, culture and history to children in the Miami, Oklahoma area aged 5 to 10.

Creation of the program was encouraged by Tribal leadership, and is being designed by the MEO, to help encourage and prepare the many local “pre-eewansaapita aged” children to be future eewansaapita participants.

Myaamia Education Officer, Gloria Steed, is working with Summer Program Director Tracy Rogers in developing fun learning activities and events designed to have myaamia youth using simple language on a daily basis.

“This summer program is not to be confused with our formal program known as eewansaapita. This pilot program will not have the curriculum based structure our older kids are used to, but instead will offer cultural activities with

simple related daily language introduced”, said Steed. She stated further, “Our goal is to bring myaamia kids together for fun activities that are grounded in myaamia ways and include their heritage language”. “It will be a time of encouragement and knowledge sharing for all involved”, said Steed.

The free program is tentatively set to run from 7 a.m. to 6 p.m., Monday through Friday for the months of June and July, 2015. The MEO is still working on finalizing the program structure. A meeting to inform the community of this special program is set for Thursday, February 5th at 6 p.m. at the Myaamia Center located on Newman Road (Title VI Dining Hall). Questions should be directed to Program Manager Tracy Rogers at tragers@miamination.com or by phone at 918-961-1430.



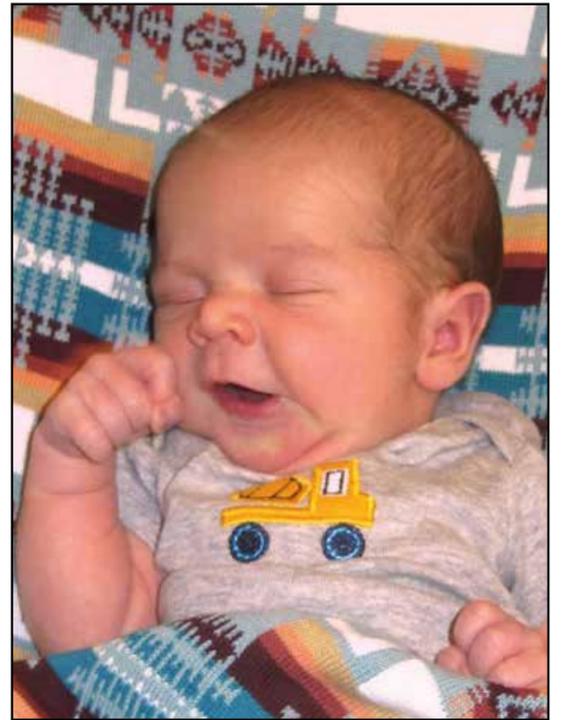
Guitar Man - Miami Tribe Gaming Compliance Officer Jerrod Chester is a numbers guy. But when not analyzing gaming data, he is the amazing lead guitar for the Joplin based band "Big Smitty". Jerrod is pictured during a concert hosted by Miami Nation Gaming held outdoors at the Prairie Sun Casino on October 24, 2014. Big Smitty opened for the heavy metal band Quiet Riot. Photo by Julie Olds.

peenaalinta... One who is born

Hank Grover Diedrich was born July 18, 2014 at 4:23 pm in Lancaster, CA. He weighed 8 lbs. 3 oz. and measured 21 inches long.

Hank's parents are Tribal member Adam Diedrich and wife Kayla of Rosamond, CA. His Paternal Grandparents are Brian and Tribal member Dana Diedrich of Perryton, TX. His Paternal Great-Grandparents are Ernest and Ellen (Walker) Walcher of Woodward, OK. His Paternal Great-Grandparents: are the late Gordon and Joy Diedrich. His Paternal Great-Great-Grandparents are the late Freeman and Mildred (Watson) Walker. His Maternal Grandparents are Lewey and Vikki Davis of Crescent, OK. Maternal Great-Grandparents are Leo and Betty Mize of Crescent, OK. Maternal Great-Grandparents are the late Doyle and Goldie Davis.

Redstone KC Loring was born October 22, 2014 at 3:46am weighing 7 pounds 12 ounces and measuring 21 inches in length. He is the son of Mia Loring and the great-grandson of Kay Barker.



Hank Grover Diedrich

The Miami Nation General Council, in attendance during the 2014 meeting, voted to change the date of the General Council meeting to the last Saturday in June each year. The meeting date for 2015 is Saturday, June 27, 2015. National Gathering Week events begin on Thursday, June 25, 2015.



Redstone Loring



Youth Achievement Booth

The Social Services and Housing Department will be hosting a booth at the Winter Gathering Stomp Dance to bring awareness to our Tribal youth and their individual gifts and achievements. Any Miami Tribal youth, up to age 21, may participate by providing the Social Services and Housing Department with an 8x10 poster showing/and or explaining their personal gifts, achievements, and/or requests for support to be displayed for others to view during the Stomp Dance. Youth may choose to display any activity they participate in, such as athletics, education, art, drama, agriculture, talent, etc.

The Youth Achievement Booth will be set up Friday and Saturday during the Stomp Dance. Please stop by to acknowledge our Tribal youth and their successes!

Please contact Callie or Kendra for more information at (918) 540-2514.



Children's Clothing Drive

The Social Services & Housing Department is holding a clothing drive to collect children's clothing through January 30, 2015. The Social Services & Housing Department's Crisis Closet is in need of children's items for boys and girls, aged infant to teen. All items of clothing, including shoes, coats, and pajamas, are needed. Items can be dropped off at the Social Services & Housing Department located at 125 N. Main Street in Miami, Oklahoma Monday through Friday from 9am to 3pm.

Please contact Wilma or Mia with questions at (918) 540-2514.

Donations are tax deductible! Receipts provided upon request.

Check out the Myaamia history blogspot at www.myaamiahistory.wordpress.com



waanantakhšinka... Lying Quietly

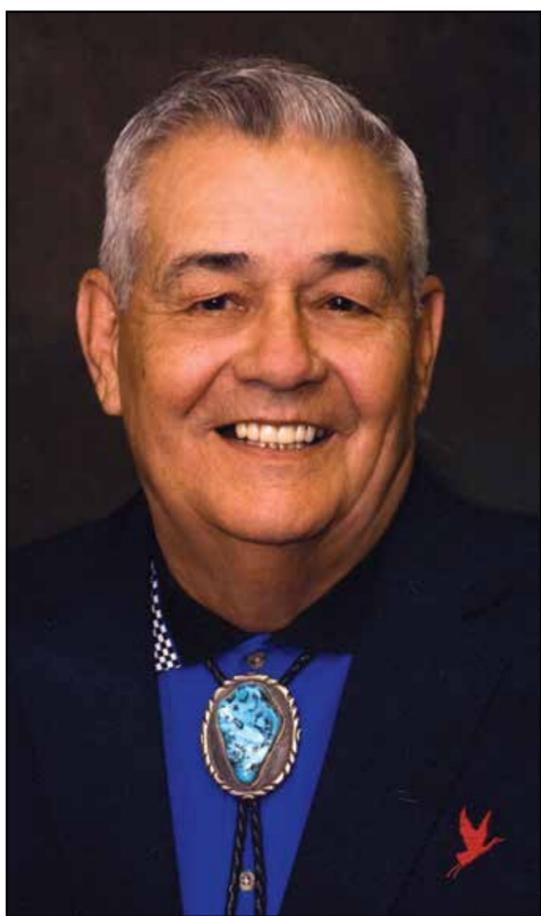
Johnny LaFalier of Miami, OK, formerly of Picher, died Monday, October 20, 2014 at Mercy Hospital in Joplin, MO. He was 80.

Johnny was born July 27, 1934 in Cardin, OK to John and Emma (Mills) LaFalier. He was the great-grandson of Chief John Roubidoux. He had lived in Picher, Cardin and Miami all of his life. He was a 1952 graduate of Picher High School. He worked for B.F. Goodrich in Miami for 32 years and served two times as Interim Second Chief of the Miami Tribe. Johnny attended First Baptist Church in Picher for many years and later Green Acres Baptist Church in Miami.

He was preceded in death by his parents and two sisters, Billie Barbee and Jean Meek.

Johnny married Patty Johnson on July 11, 1954 in Picher. She survives of the home. Additional survivors include his son Johnny Giles LaFalier of Miami, OK and his daughter, Jana Lynn Nixon of Miami, OK. He is also survived by a granddaughter Gretchen Sill and her husband Scott and two great-grandchildren, Natalyn Sill and Eliana Sill.

Graveside services were held at 3:00 p.m. on Friday, October 24, 2014 at G.A.R. Cemetery in Miami. Rev. Geoff Buffalo and Rev. Fred Von Moss officiated. Pallbearers were Joel Thompson, John Sparkman, Larry Linthicum, Jerry Lankford, Tom Crawford and Tom Gamble. Honorary pallbearers were members of Miami Tribe Business Development Authority, John Kelly, Ron Harris, Frank Leonard, Nelson Johnson, Neil Watson, Jerry Lankford, and Jerry Danforth. Myaamia burial was conducted by Chief Doug Lankford. The family received friends following the graveside service at the Miami Tribal Complex on "P" Street Northwest in Miami. Services were under direction of Paul Thomas Funeral Home and Cremation Service of Miami, OK.



Johnny LaFalier

Tribal citizens who wish to observe Myaamia burial practices are encouraged to contact the Cultural Resources Office for information and support. Contact Cultural Resources Officer Julie Olds at 918-541-3131 or by email at jolds@miamination.com or Asst. Cultural Resources Officer Scott Willard at 918-542-1445 or by email at swillard@miamination.com

Viola Peterson, 96, of Five Points died Thursday, Oct. 9, 2014, at Traylor's Nursing Facility.

Survivors include one daughter, Theresa Bradsky of Kansas City, Mo.; two sons, Charles Johnson of Suttons Bay, Mich., and Dr. Russell Doak Peterson of Five Points; four grandchildren and four great-grandchildren.

SUSCC - Instory

A Flint, Mich., native, Mrs. Peterson was born Jan. 14, 1918, daughter of Albert and Maud Lutes Nitzschke. During World War II, she was the first woman trained by General Motors to be an instructor on the manufacture of bomb-sites. After the war ended, Mrs. Peterson went to work as an interior designer for Sherwin Williams. She was successful, but did not receive as much pay as her male commissioners. When the company capped her commission, she decided to leave instead of accepting inferior pay. It was near this time that Mrs. Peterson began to learn more about her family's Myaamia history and lineage. She knew her father was Native American, but he did not speak of it much or carry on the traditional Myaamia ways or knowledge. It was not until she was an adult and began doing some research that Mrs. Peterson determined her father was Myaamia.

As she learned more about the history of Myaamia, she put her knowledge to use. In 1974, she was hired as the American Indian education specialist at the Carman-Ainsworth Community Schools in Flint. In addition to this position, Mrs. Peterson served with several community organizations, including the Genessee County Indian Education Committee, Genessee Valley Indian Association, Saginaw Inter-Tribal Association and Genessee Indian Center.

Gov. William Milliken appointed her to the Michigan Commission on Indian Affairs, where she later served as chairperson. She also served on the State Advisory Committee for the U.S. Civil Rights Commission. In 1979, President Jimmy Carter appointed Mrs. Peterson to the National Advisory Council on Indian Education, and she was later elected to be chairperson. In 1983, she was nominated for a spot in the Michigan Women's Hall of Fame, along with famous civil rights activist Rosa Parks.

In honor of her love for community service and civil rights, the family requests that in lieu of flowers, a donation be made to the charity or organization of your preference.

Mrs. Peterson and her husband, who passed away last year, moved to Five Points five years ago to be near their son, Russell, who is a family practice physician in nearby Roanoke.

She was preceded in death by her husband, Russell Ray Peterson; her parents; and seven brothers and sisters.

Online condolences may be expressed at www.quattlebaumfuneralhome.com
Quattlebaum Funeral Home, Roanoke.



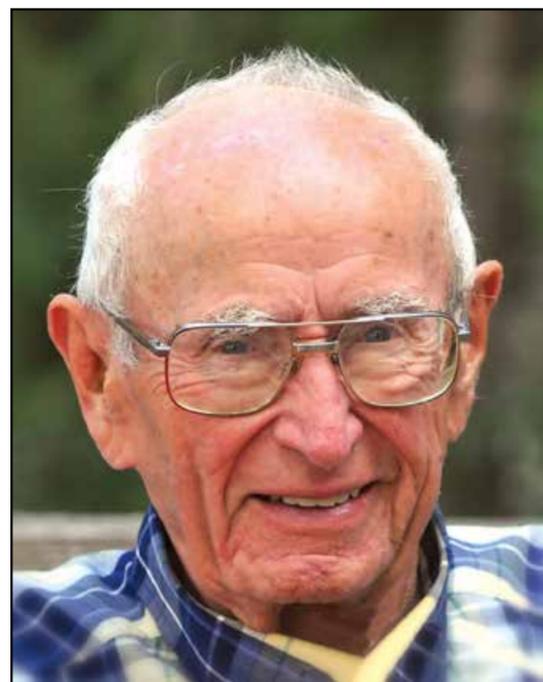
Viola Peterson

Traverse Leonard Hall, age 89, of Neola, Iowa, World War II veteran, long-time Iowa banker, community leader and beloved patriarch of his family, passed away January 3, 2015, at The Lighthouse in Omaha, Neb.

Traverse was born March 5, 1925 in Council Bluffs, Iowa to the late Rolland Winston and Hazel (Leonard) Hall. He graduated from Neola, Iowa High School in 1942, and attended one year at Wentworth Military Academy in Lexington, Missouri. Enlisting in 1943, Traverse served proudly in the U.S. Army's 90th Division in General Patton's 3rd Army during the European campaign in Buchenwald, Walmuchen and Flossenberg. After being awarded the Bronze Star in 1945, Traverse was assigned the duty of protecting Vice Chancellor Herman Goering's wife and daughter and had attained the rank of Captain before his discharge in 1946. After returning home, Traverse spent one year studying at Iowa State before joining his father Rolland Hall at Farmers & Merchants State Bank, Neola, Iowa, in 1948.

Traverse married Roberta Ingwersen of Persia, Iowa, on April 15, 1950, and remained married for 59 years until Roberta passed away in 2009. They were blessed with five children, sons, Robert and Roger, and daughters, Nancy, Peggy and Rachel. After the unfortunate death of his father Rolland, Traverse was elected president of Farmers & Merchants State Bank where he retired in 1990 and served as Chairman of the board of Directors until 2013. Traverse was very active in the community, serving as elder and choir member of the First Presbyterian Church, Neola American Legion, Neola Lions Club, Masonic Lodge, Neola Volunteer Fire Department, Omaha Farmers Club, Iowa Bankers Association, Neola Community Choir, Neola School Board, and treasurer for the Tri-Center Music Association. Traverse was a registered member of the Miami Tribe of Oklahoma. He was well known for sharing his stories and photos of World War II with anyone he met. Traverse also enjoyed spending his summers in Nevis, Minnesota on lake Belle Taine.

In addition to his parents, Traverse was preceded in death by his brother, Winston, who was killed in a tragic automobile accident in 1940 that also injured Traverse; his wife Roberta in 2009; and his granddaughter, Anneliese Cote Henning. Traverse is survived by his five children, sons, Robert (Liz) Hall of Harlan, Iowa, Roger (Jenny) Hall; daughters, Nancy (Mike) Hall Pettit all of Neola, Pastor Peggy Hall of Omaha, Rachel (Mike) Hall Eikenberry of Neola; 16 grandchildren and 18 great grandchildren. To send flowers or a remembrance gift to the family of Traverse L. Hall please visit our Tribute Store.



Traverse L. Hall

Submissions of births, deaths, marriages, and other member news may be submitted to this publication. Contact Julie Olds at jolds@miamination.com



Miami Tribe of Oklahoma pipoonwe kati maawipyayankwi ciikaahkwe nooŝonke siipionki

Annual Winter Gathering - January 30 & 31, 2015

Friday, January 30

- 10 a.m. Myaamia Ribbonwork Presentation (Council House)
- 11:45 Lunch in Myaamia Community Center (Community Center)
- 12:45 Presentation "Myaamia Storytelling 101" (Council House)
- 2:00 Presentation "Stomp Dance 101" (Council House)
- 3:00 Mahkisina Game (Council House)
- 6:00 Dinner, Myaamia Story Telling (Council House)

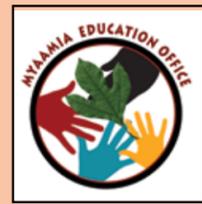
Saturday, January 31

- 3:00 Gourd Dance (Council House)
- 5:00 Free Chili Dinner (Council House)
- 7:00 Stomp Dance



Contact Information:

Julie Olds, Cultural Resources Officer: 918-541-3131 jolds@miamination.com
 Emilee Truelove, Communications Office: 918-919-2034 etruelove@miamination.com
 Myaamia Council House - 2319 Newman Road, Miami, OK 74354
 Myaamia Community Center - 2307 Newman Road, Miami, OK 74354
 (In the event of inclement weather please phone Emilee Truelove.)
www.miamination.com



Myaamia Education Office

COLLEGE FINANCIAL AID AND SCHOLARSHIP APPLI- CATIONS:

To download scholarship applications offered for Miami Tribe of Oklahoma enrolled members/citizens. Go to the Tribal website at <http://www.miamination.com> under "Education".

Links to other scholarships and the Collegiate Loan Program are also listed. Late applications will not be accepted. Also, check out the Community Bulletin Board for new scholarship opportunities that have been sent from outside sources.

Application Due Dates:

Download applications from the miamination.com website. Search scholarships.

The **SPRING SCHOLARSHIP APPLICATION**, which includes the Myaamia Scholarship, The Casino/Economic Development Scholarship, The Crane Award, The Fresh Start Scholarship, the MBRC Continuing Education Award, the Josephine Goodboe Watson Memorial Book Scholarship and the Non-Traditional Scholarship, is **DUE in the Myaamia Education Office by April 1, each year.**

The **FALL SCHOLARSHIP APPLICATION**, which includes the Single Semester Scholarship and the Vocational and Technical School Scholarship, is **DUE in the Myaamia Education Office by OCTOBER 1, each year.**

LATE APPLICATIONS WILL NOT BE ACCEPTED.

The Myaamia New Year begins on February 20th - the first day of mahkoonsa kiilhsa.



niiki

**New version for
Android and iOS!**



Featuring a redesigned interface and a new game, Niiki (my home) will bring Myaamia language to your fingertips.

Using QR Codes or a Glossary, find entries for kitchen, bathroom, bedroom, dining room, living room, and outside!

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www.myaamiacenter.org/niiki

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Contact Tera Hatley in
the Enrollment Office at
thatley@miamination.
com or phone her at Trib-
al Headquarters at 918-
542-1445. Applications
may be downloaded at
[www.miamination.com/
mto/enrollment.html](http://www.miamination.com/mto/enrollment.html)**

aatotankiki myaamiaki

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Ph: 918-542-1445 - Email: jolds@miamination.com - P.O. Box 1326, Miami, OK 74355 - www.miamination.com

EDITOR'S NOTES:

Aatotankiki Myaamiaki is printed in Stigler, Oklahoma by Stigler Printing. Publication design and layout is done in-house by the Cultural Resources Office staff. Requests for special articles or publication of family information including births, deaths, marriages, anniversaries, etc., are welcomed and encouraged.