

aatotankiki myaamiaki
myaamionkonci
meeloohkamiki



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Insert: Pow Wow Program

6th Biennial Myaamiaki Conference Held at Miami University

By George Ironstrack, Asst. Director, Myaamia Center

Every two years the staff of the Myaamia Center stop and take time to celebrate the work of the center with our colleagues. Invited speakers from around the country come and for a full Saturday share their research and projects with the campus and Myaamia community. Every year this event has grown in both scope and depth and you can see the presentations beginning in May 2014 from the Myaamia Center website.

This year's theme captured the growth that comes from change in our community:

maamawi aanciniikiyankwi neehi aancihtaakiyankwi: Together We Grow and Change

Both growth and change were evident in the quality of the presentations and we had the largest number of registered attendees to date - 190. Presenters spoke on a wide range of presentation topics listed below:

keešiniihkihankwiki kati aancihtaakiaki - We Will Raise Change-makers. - George M. Ironstrack, Myaamia Center.

iši meehtohseeniwiyancki aatotamankwi: aacimwaapiikwi neepwaayoni wiikiaaminki neehi neepwaantiikaaninki. - Telling our story: A Digital Resource for the Home and Schools. Molly Uline-Olmstead, Ohio Historical Society.

niila myaamia - I Am Miami: The impact of the Miami University experience on the Myaamia student. Susan Mosley-Howard & Kate Rousmaniere, Miami University.

niiyaaha minooteeninki weeyaahkiaani, naahpa šaakoteeki: iši meehtohseeniwiyanckopa 1790s aatotamankwi - I live there in the village, but it was burned: myaamia history in the 1790s. Cameron Shriver, Graduate Student, Department of History, Ohio State University.

iilaataweentiiyankwi - We speak a common language to one another: The language and landscape of Miami ribbonwork. Scott Shoemaker, Department of Ethnology, Science Museum of Minnesota.

weeciilantiiyankwi - Helping Each Other: The Myaamia Role in the Breath of Life Archival Institute for Indigenous Languages. Wesley Y. Leonard, Associate Professor of Native American Studies, Southern Oregon University.

kinepwaayoneminaani keekihamankwi nakaani mahsinaakanenkonci - Reviving Our Knowledge From Old Records; Digitizing Archival Records for the Miami Tribe. Meghan Dorey & Kimberly Tully, Archivist, Myaamia Heritage Museum & Archive; Special Collections Librarian, Walter Havighurst Special Collections at Miami University.

metimankwiki kimehšoominaanaki - we follow our ancestors' trail: Sharing historical myaamia language documents across myaamionki. Andrew J. Strack & Dr. Douglas Troy, Myaamia Center & College of Engineering and Computing.

Continued on page 3A.



Chief's Report 2A.



Ribbonwork Project 3A.



Veterans Archive, pg 5B.



Dr. Leann Hinton was honored by Miami Tribe Leadership during the 2014 Myaamiaki Conference at Miami University for her immeasurable contributions in the field of language reclamation. Pictured, left to right, are: Dr. David Hodge, President of Miami University, Chief Douglas Lankford, Second Chief Dustin Olds, Dr. Hinton, Secretary-Treasurer Sarah Lawson, First Councilperson Donya Williams, Second Councilperson Scott Willard, and Daryl Baldwin, Director of the Myaamia Center. Photo by Andrew Strack.

OFFICIAL NOTICE:

The 2014 Meeting of the Miami Nation General Council will be held on Saturday, June 7, 2014 at 9 a.m. in the Nation's Council House in Miami, Oklahoma.

The 2014 National Gathering Week event itinerary is enclosed in this edition. The pull-out publication includes maps, directions, and contact phone numbers.

Banner Image Credit:
The banner images in this edition were created from a photograph by professional photographer Lloyd Spitalnik.
www.lloydspitalnikphotos.com
We honor wiikhkoowia kiilhswa - Whippoorwill Moon.

aacimwita akima: The Chief Reports

Chief Douglas Lankford, eecipoonkwia

Aya! Aya!

Meeloohkamiki neehi neeyolakakoki kati kinšimi. It is hard to believe almost a year of service has passed since becoming Chief of our Nation. This year has been marked with many highs and, thankfully, very few lows and although it seems to have flown by in many ways, the reality is it has been a year of very rewarding hard work. When I stop to think about the many hours of time committed by those in Tribal leadership, and our staff, to become highly informed leaders and servants, I feel extremely proud to be serving as Chief and a member of this extensive team of servants.

Spring always marks a busy time for us both culturally and governmentally. While it seems our Winter Gathering and story telling was just a few days ago, the song of the spring peepers brought an end to myaamia story telling, which I love. Now our energies have turned to planting myaamia miinciipi, getting language classes started at the longhouse, preparing our new dance grounds for our annual pow wow in June, and of course preparing the annual report for the General Council meeting.

I tried to identify one project that stands out as our greatest accomplishment this year, but it was impossible to choose one thing over another. We've implemented ideas that have improved services to our elders, improved communication with our members and employees and diversified our businesses. One project is not necessarily more significant than another, but combined, each has contributed to what I believe has been a very productive year for our tribe.

Among the things I'm most proud of is the progress we've made on the business side of our tribe. Our elders teach us to be aware that our leadership decisions today will affect future generations in ways we cannot now measure. I understand this as a parent and grandparent. My service is greatly influenced by my commitment to our efforts to insure our youth grow up in myaamia knowledge and prepared to serve the myaamia community of tomorrow. I am grateful for the pride and commitment of MNE's leadership to building opportunities for a very bright future for our tribe. I encourage you to attend Annual Meeting so you can hear firsthand from MNE Chief Executive Officer Joe Frazier about the state of our business. We will call on Joe to update you on new business acquisitions and share MNE's plans for future business development and growth.

This communication and transparency are part of a larger goal I've had since the day I became your Chief. Sure, I had a vision for all the things I thought we should and could accomplish, but I made a deliberate effort to first get feedback from those we serve—our members,

our employees, our customers, our partners. We met with our department directors and officers to get their input on what was working well in their departments and identify opportunities for improvement so we could better serve our members. The resounding theme in those early conversations with both members and employees was the need for more communication.

To that end, we began a new event that I hope will continue for years to come. We recognize it is expensive for members to travel to our tribal events from our homelands, so we decided we would visit them! Last fall, we held a "Fall Gathering" in both Ft. Wayne and Paola. The tribe provided food and gifts similar to those we give at Annual Meeting. We also offered a "tour" of our present-day Homelands through photographs and narration in a PowerPoint presentation. This gave members a glimpse of our vast tribal operations, businesses and employees. I am pleased to report that through these two gatherings, we reached more than 200 tribal members and their families. We're already planning gatherings for the fall of 2014 and will be announcing the dates and locations soon.

In another step towards improving communication, we established a Communications Office. This office was charged with revamping our entire website so our services and activities are more accessible to members. The website will be launched at Annual Meeting so we hope you are here to learn how it will benefit you. We also implemented an employee newsletter that is published monthly. This enables us to share departmental news and events and basically, helps ensure the left hand and right hand are working together for you!

One of our most worthwhile investments over the past year has been our improved Elders Benefit. We began communicating with members last summer about the new benefit card they would be issued. The card works like a debit card and is preloaded with \$500 that can be spent on medical expenses such as co-pays, prescriptions, eyeglasses and hundreds of other products and services. We've tried to communicate with every elder so they are aware of the benefit. We've mailed letters and post cards and we've been available to enroll members at tribal events, but we still have over 100 elders who are not receiving this benefit. If you know of an elder who has not enrolled, please have them call Tera Hatley in the Enrollment Office, or catch up with her at Annual Meeting. It only takes a few minutes to register for this important benefit.

Another highlight of the year was attending the Myaamiaki Conference at Miami University. It's always an enlightening experience to hear so many scholars speak of our ancestors and our ways. Video of the speakers will be



akima eecipoonkwia - Chief Douglas Lankford

available on our new website so each of you can have access to the research and knowledge that was presented.

I could talk on and on about what we have accomplished and what we plan to accomplish this next year. We have many projects that are just getting underway but will continue to grow and improve. As I've said before, outreach to our veterans will remain a top priority. We are in the process of identifying resources that we can provide these men and women. Though still inadequate, there are many community and government services that we hope we can connect with our veterans. Of course, we will continue the process of identifying veterans and recording their service information for our tribal archive.

As you can see, we've had a very busy but productive year. I look forward to sharing more in-depth information with you in our State of the Nation report at Annual Meeting. I can't express how humbled and grateful I am for the honor of serving as your Chief. I am proud of the way our Business Committee works together. Though we may not readily agree on every challenge or concern, we work together, in a unified spirit of commitment and service, to reach a decision that is best for our Nation of today and tomorrow.

I am looking forward to our National Gathering Week events in June. Please plan to bring your family to attend the many cultural gatherings and events planned and of course please attend our annual General Council meeting. I hope to see you soon!

Miami Nation Enterprises Attends RES 2014 Staff Article

The Miami Nation Enterprises (MNE) family of tribally owned business attended the Res 2014 convention March 17 – 20 in Las Vegas, Nevada. The annual "RES" (sponsored by the National Center for American Indian Enterprise Development) is the most prominent meeting for Tribal economic development in the United States, and is attended by many Tribes and businesses. An example of how well regarded and nationally important this event is considered is shown by the attendance of U.S. Representative Bennie G. Thompson, Congressman (D-MS 2nd District) and U.S. Representative Don Young, Congressman (R-AK), who were both given Congressional Achievement Awards for their advocacy for Indian Country in Washington.

The exhibit floor was created with a theme centering on the ancient and famous Cahokia Mounds as a symbolic tribute to American Indian economic opportunity. A replica gateway and murals of part of the Cahokia structures in Illinois (a city of as many as 20,000 in AD 1250

on a tract of over 2,200 acres) drew people into the exhibit hall.

MNE had a booth in the exhibit hall that was completely filled with displays representing Native enterprises, large corporations and federal government agencies. Hundreds of people passed through the exhibit hall every day. Staff from our own Miami Business Services, Miami Technology Solutions, TSI Global, White Loon and Carnahan White Fencing was on hand to share marketing materials for our MNE companies, answer questions and explain the full range of work that can be performed by MNE companies. The variety of skills and knowledge that MNE holds brought a great opportunity to network and develop business across many needs and interests. We are following up on possible opportunities in construction, fencing, government contracts, and minority supplier contracts to large corporations like Ingersoll Rand and Home Depot, as well as IT and telecommunications services and consulting to tribes. We

expanded our Tribal name recognition and network among a long list of new friends and contacts for future development.

In addition to the exhibit hall, TSI's Dan Kennedy participated in a panel discussion on establishing technology solutions for tribal enterprise development, speaking alongside the Chief of the Office of Native Affairs & Policy of the Federal Communications Commission and several Tribal business leaders. Tribes continued to contact Dan throughout the event for input and expertise. Additional evening events brought more opportunities for networking with both lower 48 Tribes and Alaska Native Corporations. MBS President Al Buoni also met with Midwest based partners for additional business development planning for the tribe. After four intense and busy days the MNE team had found new potential opportunities and strengthened many business relationships.

FOR TRIBAL MEMBERS ATTENDING THE ANNUAL FAMILY DAY GATHERING AT THE MYAAMIA COMMUNITY CENTER ON FRIDAY, JUNE 6, 2014 - THERE WILL BE A "HOW TO" PRESENTATION ON STOMP DANCE FOLLOWED BY A PRESENTATION ON POW WOW ETIQUETTE. TRIBAL MEMBERS AND GUESTS WHO WILL BE ATTENDING THEIR FIRST POW WOW THIS YEAR ARE ENCOURAGED TO ATTEND. THE INFORMATIVE SESSIONS ARE BEING OFFERED TO HELP MEMBERS AND GUESTS BETTER ENJOY THE POW WOW.



Myaamia Center Receives Grant from the National Endowment for the Arts

Myaamia Center, Oxford, Ohio

The Myaamia Center has received a grant from the National Endowment for the Arts to work on the revitalization of traditional ribbonwork practices. This two-year grant has two phases. In the first phase, examples of ribbonwork in museum and personal collections will be identified and documented. Using these examples, a booklet examining the history of Miami ribbonwork and instructions for making your own will be produced. Videos will be produced alongside the booklet to result in a thorough set of instructions. In the second phase, community workshops with master ribbonwork artist Scott Shoemaker will be held in Miami, Oklahoma and Fort Wayne, Indiana.

Ribbonwork is a craft that emerged in the late 1700s when Myaamia people traded with Americans for silk ribbon. Using the silk, Miami women were able to create intricate geometric patterns. Although the materials and methods of making the patterns were new, elements of the patterns pre-dated ribbonwork and can be found on older painted hides, tattoos, quillwork, and weaving, among other examples. Myaamia people used the ribbonwork to adorn clothing for special occasions for both men and women, especially leggings, skirts and moccasins.

“Our goal is to revive the skill among tribal members and encourage the aesthetic side of the art to be used in a variety of traditional and contemporary forms today,” comments Daryl Baldwin. “You can see examples of these geometric ribbonwork patterns as part of the woodwork inlay patterns and display cases located in the Wiikiaami Room of the new Armstrong Student Center located at Miami University.

I’ve even seen ribbonwork used for cell phone covers today—a sign of cultural change that is essential to cultural survival.”

As center staff begin work on this important aspect of cultural revitalization, we want to be sure to include historical examples of ribbonwork from as many Miami families as possible. Much of the Miami ribbonwork in U.S. museum collections has already been documented, but it’s possible some examples exist in private collections. Even a small scrap of ribbonwork may yield useful information about patterns, colors and construction for this project. We know it is more likely that some Miami families may have photographs of ancestors wearing regalia trimmed in ribbonwork. This was especially common during the pageant era. Adding copies of these images to our growing ribbonwork database will help to improve the project and our understanding of Myaamia ribbonwork aesthetic. If you have objects or images relating to ribbonwork, please contact Andrew Strack at strackaj@miamioh.edu. They could be very valuable to this project!

Does anyone remember their parents, grandparents or great grandparents talking about ribbonwork or diamond patterns? We’d love to hear about that as well. With your help, we can work to reawaken this part of our culture.

mihši-neewe!
 Karen Baldwin
 Alysia Fischer
 Andrew J. Strack
 George Ironstrack



A pair of moccasins with ribbonwork covers. These moccasins are housed at the Cranbrook Institute of Science in Bloomfield Hills, MI.



Ribbonwork inlay created by Jody Gamble is featured in the Wiikiaami Room at the Armstrong Student Center.

Gabe Tippmann Wins Rifle Competition

Staff Article

Tribal citizen, Gabriel Tippmann, son of Bob & Dani Tippmann, was accepted on the Bishop Dwenger High School (Fort Wayne, Indiana) Rifle Team although he is in eighth grade this year. Gabe travelled with the team to the Purdue University Armory for the Indiana State Rifle competition on April 19, 2014. After an intense

competition Gabe was the Indiana Sub Sporter Junior State Champion in Sporter Air. He placed 1st in standing and 2nd in prone and 2nd in kneeling. The kneeling competition had to be scored by decimals to break the 2nd place tie. We are all very proud of his hard work & dedication to long practices with the Rifle Team.



Gabe Tippmann, 8th grader at Bishop Dwenger High School, Ft. Wayne, IN, has won the Indiana Sub Sporter Junior State Champion award in Sporter Air. Gabe (right) is pictured with his father Bob, mother Dani and sister Gloria.

Weather Awareness during National Gathering Week Events

By Scott Willard

June brings two annual events, gathering week and severe weather. The Emergency Management Department and the Miami Tribe are committed to providing a safe experience for all those planning to spend the week in Miami. The Tribe’s Emergency Management department will be working closely with both Ottawa County and the City of Miami to monitor any severe weather situations that may arise and provide information and options to Tribal members as developments warrant. Due to the remote locations for some of our planned events for the week, Tribal leadership and event organizers will be kept informed of any developing weather situations in order to make informed decisions concerning the continuation, delay or cancellation of events. In addition, visiting members should contact their hotel regarding shelter options should severe weather occur off hours or in case Tribal events are cancelled and a dispersal recommendation is issued. Please contact Scott Willard at swillard@miamination.com or Emilee Truelove at etruelove@miamination.com, if you have questions or want more information.



Bi-Monthly Language Classes
 Left: Language students read through the “greetings” phrasebook as Julie Olds, Cultural Resources Officer, discusses pronunciation. The classes are held the second and fourth Tuesday of each month at the longhouse at 6 p.m. A dinner is provided. Pictured from left to right Tabitha Watson (facing away), Chief Doug Lankford, Katelyn Watson (facing away), Julie Olds, and Tera Hatley.

6th Biennial Myaamiaki Conference

By George Ironstrack, Asst. Director, Myaamia Center - Continued from page 1A.

iiši-šaašihkihpinahoonki kaloosiona – Word Order in Myaamia. David J. Costa, Myaamia Center.

This year's event had some musical surprises beginning with Saturday's conference opening which was a song written and performed by tribal member Haley Strass (2013 MU Alumnus). Haley wrote and produced a song in the Miami Language that captures her experience as a lifelong learner of her heritage language and culture. The lyrics of her song, with translations, are included below (visit the Myaamia Center Youtube channel for a video):

Siipionkonci – From the River

Verse 1
 saakiiweeyonkonci saakaciweeyankwi
 ašiihkionki, neehi myaamionki weentamankwi.
 eenswiikiyankwi, neenkatiyankwi.
 eensišikoyankwi.
 nalakwe peehkahkia siipiiwa saakaciweeyankwi.
 aahpici eenswiikiyankwi neehi eenswiniikiyankwi.
 naahpa peehkiciki pyaawaaci neehi neepatenilankwiki, naahpa eehkwa waaha eepiyankwi.

From the confluence, we emerged here on the land, and we called it Myaamionki.
 We lived together as one. We grew our crops.
 We emerged as a people along the beautiful rivers.
 Continually we lived and grew together.
 But then new people came and caused the rivers to flow between us, but we are still here.

Refrain
 kitašiihkiominaanki šaapohtanki siipiiwa,
 naapiši kiteehimenaanki šaapohtanki.
 naahsaapi siipiiwa waawiihsenwi
 šiinšiiilawiiyankwi, waawiihsenwi noohkileeyankwi.
 naahsaapi siipiiwa maawi-pyaayankwi
 šiinšiiilawiiyankwi.
 siipiiwa keekinikoci myaamiaki neehi peehkatwi myaamionki.

The rivers run through our lands just as they flow through our hearts.
 Like the rivers, sometimes we are strong, sometimes we are weak.
 Like the rivers, we come together to form con-

fluences that are strong.
 The rivers bring life and beauty to Myaamionki and to the people.

Verse 2
 ašiihkiwi paankwanki, siipiiwi noohkileeki.
 weeneelintiiyankwi neehi kweelantiitankwi,
 noohkileeyankwi.
 naahpa peetilaanki neehi iišhtanki siipiiwa.
 noonki iilaataweenki noontamankwi, aalshoohkiiyankwi,
 weekihkaayankwi, neehi maawipyaayankwi
 saakiiweeyonkonci saakaciweeyankwi.

When the land is dry the river becomes weak.
 When we forget and lose each other we become weak.
 But the rains have come and the rivers are flowing.
 Now we hear our language, tell our stories, play our games, and are together again.
 From the confluence we emerge.

Refrain

Verse 3
 siipiiwa waakihsenki, kakapaaci iišhtanki,
 aancihanki,
 aanciiyankwi, weehkikanaweeyanki, neehi weehki-siipiiwa meehkamankwi
 ceekiši keeyosiyankwi, pilowiši keeyosiyankwi
 kitelaataweeyoneminaani, kitacimoonimenaana
 kineepwaayoneminaani piitooyankwi.
 naapiši iišhtanki kitelaataweeyoneminaani,
 naahsaapi iišiteheeyanki neehi aahkwaapaweeyankwi,
 eehkwa waaha eepiyankwi.

The rivers bend, they flow in different directions, they change.
 We have changed, walked new paths and found new rivers.
 We move in all directions and in great distances.
 With us we bring our language, stories, our knowledge.
 Our language, flowing like the river with our thoughts and dreams, we are still here.

Refrain

In addition to Haley's song, Miami's womens chorus, the Choraliers, conducted by Dr. William Bausano, sang a newly commissioned piece following the lunch break. The song was

derived from a poem written in the Myaamia language by George Ironstrack. The commissioned piece was composed by highly respected New York City based composer, Ola Gjelo (<http://olagjeilo.com>). Miami Tribe member Ivalah Allen, Professor of Music at Fort Hays State University, assisted with a phonetic transcription of the song. The audience and community members really enjoyed the musical elements of this year's conference, especially contemporary songs in the Myaamia language.

The conference wrapped up with a community dinner on Saturday evening. Approximately 70 tribal members and their families attended and do what we all do best --- eat and visit. The conference is a biennial highlight of the productive and meaningful relationship we have with Miami University. The growth and demonstrated research is clear evidence of the impact this relationship is having on the Myaamia community. We would like to say mihši-neewe to all the Myaamia Center staff and tribe students at Miami University who helped plan, organize and make the conference a huge success. Also a mihši-neewe to all our presenters who did a fantastic job of presenting a wide array of topics.



neehineeta - Tribal member Haley Strass is scheduled to perform the song she wrote in the myaamia language during the annual General Council Meeting in Miami, OK on June 7, 2014.



George Ironstrack (right) is pictured during his presentation at the 6th Biennial Myaamiaki Conference held at Miami University on March 15, 2014. Photo by Jeff Sabo, MU.



Dr. Susan Mosley-Howard presenting during the Myaamiaki Conference at Miami University in mid-March 2014. Photo by Jeff Sabo, MU.



Left: Myaamia artist Katrina Mitten displayed her handmade myaamia arts and crafts during the 2014 Myaamiaki Conference at Miami University.



Dr. Leanne Hinton recognized for her contributions

By Daryl Baldwin, Director, Myaamia Center

Special recognition was given to Dr. Leanne Hinton for her impact on the Miami Tribe community during a dinner event prior to the Myaamia Conference. Dr. Hinton, a Professor Emerita of Linguistics at the University of California at Berkeley, specializes in American Indian languages, sociolinguistics, and language revitalization. She has been described as an authority on how and why languages fall dormant, the significance of language diversity, and the ways in which indigenous tongues can be revitalized. In 2006, Hinton won the Lannan Foundation's Cultural Freedom Award for her work in language revitalization. In 2012 she was awarded the Language, Linguistics and the Public Award by the Linguistic Society of America. This recognition of her many achievements is well deserved for she is an individual who has spent her life working to preserve and revitalize indigenous languages. She is a scholar recognized both internationally and nationally.

A little known fact about Leanne is the direct contribution that she has had on the Miami Tribe community and its scholars. Leanne was one of Dr. David Costa's professors and also served on his graduate committee at the University of California during the late 1980s. It was during this period that David uncovered the vast collection of documentation that would produce the first grammatical study of what we know today as the Miami-Illinois language. In the early 1990's Leanne helped David secure support funds that allowed him to scour the archives in places like Indiana and Washington, D.C. and to make initial trips to visit Miami communities in Indiana and Oklahoma. Leanne's support for David's work came at a critical time setting the

foundation for our early efforts.

Years later, Leanne would meet a young Myaamia scholar - Dr. Wesley Leonard who was just graduating from Miami University in linguistics. Leanne served as Wesley's Advisor and Dissertation Director at Berkeley from 2001-2007. Wesley would eventually conduct the first formal study of Myaamia Language in the home, which added another important piece to our ongoing understanding of language and cultural development in our community.

I first met Dr. Hinton when she invited me to present at the 4th Biennial Language is Life gathering held near San Francisco in March of 2000. This gathering of several tribal communities from the west coast was my first exposure to language efforts among tribal communities in California and helped shape my growing understanding of language efforts from communities who had lost their speakers. I would end up making at least two more return trips to California as an instructor of the Breath of Life workshops. This program, which Leanne helped create, connects tribal community members with their language documentation and, with the help of a linguistic mentor, the team creates meaningful projects that help teach the language in the home and in the community. This program has grown over the years and is now also held in Oklahoma and Washington D.C..

Tribal leadership was honored to have the opportunity to recognize Dr. Hinton in person and thank her for the contributions she has made and continues to make that influence Myaamia scholars. Leanne received a cedar box made by Jody Gamble along with a ribbonwork banner and medal.



Dr. Leanne Hinton was recently honored by Chief Lankford and the Tribal Business Committee, for her contributions to the revitalization of the myaamia language. Photo by Jeff Sabo, MU.

Spotlight on Braden Smith Submitted

Braden Smith is a 2012 graduate of Commerce, Oklahoma. He played multiple sports during high school and he was honored by receiving multiple awards, such as, All District and All Conference in Football and Baseball. His relay team set school records that had stood for thirty years. At the class 2A State Track Meet he was a Silver medalist in the 4x400 meter relay and a Bronze medalist in the 4x100 meter relay. Braden's senior year, he was honored by receiving Quarterback of the year award for 2A District 8 and received All-Star by class in Football from the State of Oklahoma Coaches Association. Braden signed a letter of intent to play football for Northeastern State University in Tahlequah, OK during the spring of 2012.

Braden is currently working his way through NSU's football system. During the 2013 season, he landed a spot on the traveling team as left defensive end. He played in seven of the ten regular season games and recorded seven tackles while maintaining a minimum 3.0 GPA. On February 19, Braden, along with other NSU student athletes was honored during the NSU's women's basketball game for achieving Academic Excellence (GPA of 3.0 or better) for a student athlete.

Braden is currently pursuing a degree in Criminal Justice. His goal after graduation is to apply and be accepted into the Oklahoma Highway Patrol Academy for required training in support of becoming an Oklahoma Highway Patrolman.

Braden is the son of Kenny & Robin Smith, Grandson of Bill & Marlene Woodard, Ron & MaryAnn Patterson, Leonard (Snuffy) & Stella Smith, Jim & Marilyn Shirley, Great Grandson of Clint & Rosie (Demo) McMain, Ora & Norma Patterson, Elnora Billington (Smith), Charley & Pearl Messer, Great Great Grandson of Chief Charles Marcum & Willis (Bailey) Demo, Great Great Great Grandson of Joseph & RoseAnn (Richardville) Demo, Great Great Great Great Grandson of Thomas Richardville & Angeline (Goodbooo) Richardville. Great Great Great Great Great Great grandson of Joseph Drouet Dieur De Richardville.



Braden Smith is pictured with his parents Kenny and Robin Smith. Braden is a descendent of Chief Thomas Richardville.

weehkiinkweemini peehkiniikinki

The Natural Resources Office gardeners have a good stand of new myaamia miincipi at the Drake Heritage Farm. A garden blogspot is being created for members to keep tabs on the crops, educational activities at the farm and harvest plans.



Tribal Member, Musician, Adam Strack to Perform at Community Social Gathering

Staff Article

Tribal member Adam Strack from Ft. Wayne, IN is scheduled to perform during a community social at the Drake House, located in the Miami reserve area in Miami, OK, on June 5, 2014. The free outdoor concert will follow a 6 p.m. BBQ dinner. The event is scheduled as part of the National Gathering Week Events leading up to the Annual General Council Meeting on Saturday, June 7.

Strack has been a Fort Wayne, Indiana area musician for over 20 years. He's been playing at venues ranging from a family backyard BBQ, wedding reception halls, area taverns, and the Fort Wayne Embassy stage. Musically you'll hear Adam mix up song selections from artists including The Dave Matthews Band, Otis Redding, Sublime, Jack Johnson, Tom Petty, John Mellencamp, James Taylor, Zac Brown Band and many others. You can keep up with Adam's music schedule and get in contact with him at his music page: facebook.com/adamstrackmusic



Tribal member and musician, Adam Strack, is set to perform at the Drake House on June 5, 2014.

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

Education Office Student Services

By Donya Williams, Student Services Coordinator

Aya, from the office of Student Services located in the Myaamia Education Department. This has been a busy spring, we have started reading to a class at the Leonard Learning center and teaching a few Myaamia words. It is such a joy to spend time with the little ones. We have also been busy fielding questions about our Miami Tribe of Oklahoma scholarships. Hopefully our answers have been helpful to our tribal members. Speaking of the Tribal scholarships, this year brought on a new application deadline. In the past the applications were due into our office by May 1, of the current year. This year the date changed to April 1, and will remain the yearly spring application deadline. We will now be able to inform the scholarship award recipients by early May which we hope will help if schools are having awards assemblies.

Back-to-School fund applications for the Fall 2014 semester will be mailed out in early June. A link to a downloadable application will be provided on the miamination.com web site and the Miami Tribe of Oklahoma Facebook page. Applications will also be available at the Annual Meeting. Please be aware of the deadline for application submittal. Late applications will not be accepted. If you or members of your family that are Miami Tribe of Oklahoma Members/Citizens do not receive an application, please contact the Miami Tribe of Oklahoma enrollment office to make sure we have your correct address.

Education Office Plans Eewansaapita Summer Program

By Gloria Steed, Myaamia Education Officer

As summer is fast approaching, the Myaamia Education Office has begun planning for our two eewansaapita Summer Educational Experiences to be held in June and July. This will be the ninth year for eewansaapita in Miami, Oklahoma and it is planned for June 23-27. We are excited about the second year of eewansaapita in Fort Wayne, Indiana that is planned for July 14-18. Information letters have been sent out to families with tribal youth ages 10-16 regarding the application process for eewansaapita. The application deadline for both camps is May 16, 2014.

The theme for eewansaapita this year is Ee-weentiiyankwi (Myaamia Family). Our tribal youth will have the opportunity to learn about kinship and explore their close and extended family groups as well as tracing their cultural heritage, while strengthening their knowledge of the Myaamia language.

We are pleased that our tribal youth will also be able to again participate in the annual paakitahaminki (lacrosse game) with the tribal youth from the Seneca-Cayuga cultural camp students. This will be the third year tribal youth from the two tribes have come together to enjoy this age old game. We will travel to Grove this year for the game and look forward to this historic activity that brings our two tribes together.

Social Services Department Acknowledges Community Member

Jim Fields, Miami, OK, receives a Certificate of Appreciation from Callie Lankford, Social Services and Housing Department Manager, for his support of Miami Tribal children and families. Mr. Fields volunteers his time at many local Head Start Centers, as well as a local elementary school where he visits the children in attendance and reads to them. He reports noticing the need for educational materials about safety and health for parents when he began volunteering.

Mr. Fields, a non-native, has voluntarily donated to the Social Services Department since early 2012. He delivers supplies packaged in Ziploc bags along with a note card includ-

Sporting Events Planned for National Gathering Week

By Scott Willard

As part of the Miami Tribe's National Gathering Week events, the Cultural Resources Office will host several sporting opportunities at the historic Drake House property for members to participate in for a fun and competitive experience on Thursday, June 5, 2014.

Archery, in its third year, is the main event for the day. Beginner lessons and a youth shoot will commence before lunch at 10am. Following lunch, competitions for open, recurve and longbow classes will commence with winners taking home trophies and bragging rights. All archers will receive a prize for participating.

New events for this year include tomahawk throwing and a lacrosse goal shoot. The tomahawk event is non-competitive and members will have the opportunity to learn the skills necessary to successfully stick a tomahawk in the target. The lacrosse goal shoot is competitive with the winner taking home a new lacrosse stick. Neither activity is as easy as it looks, and will provide a fun challenge to our sports minded members. The tomahawk and lacrosse goal shoot will follow the completion of the longbow competition. In the event of inclement weather interfering with the scheduled Thursday events, indoor games including seenseewinki (plumbstone/bowl game) will be offered at the Council House. Please contact Scott Willard at swillard@miamination.com if you have questions or want more information.

Sisters Compete in Missouri Cheerleader Competition

Staff Article

Grace Lankford, 12, and Bella Lankford, 5, competed in the Missouri's Perfect Cheerleader Competition on February 15, 2014 during Elite Championships at Missouri Southern State University in Joplin, Missouri. The event required they perform a 2 1/2 minute individual routine including cheer, tumbling and dance, as well as model 'fun fashion' attire, for a panel of judg-

Miami Tribe SORNA Program

By Rhonda Gower

The Miami Tribe is in its second year of our SORNA grant program. SORNA stands for "Sex Offender Registration and Notification Act." This grant is funded by the US Department of Justice, SMART office, Office of Sex Offender Sentencing, Monitoring, Apprehending, Registering and Tracking. This grant supports the US Department of Justice SMART office in helping certain federally recognized tribes with implementation and ongoing maintenance of the requirements under the Adam Walsh Child Protection and Safety Act of 2006. As of September 2013, our Substantial Implementation has been approved and we are now SORNA compliant. You can access our Sex Offender Registry Website from the Miami Nation Website by clicking the SORNA link. Fortunately, we currently do not have any offenders registered.

SORNA requires the tribe to maintain a sex offender registry and for sex offenders to register and maintain a current registration in each jurisdiction where the offender resides, is an employee, or is a student. SORNA also requires sex offender registries to include specified required information, duration of registration, and in person verification of sex offender identity as well as participation in the Dru Sjodin National Sex Offender Public Website, and the utilization of the SORNA Exchange Portal. The Miami Tribe has partnered with the Modoc Tribe in setting up our SORNA program registries, this helps cover a wider area of our surrounding communities.

es. Grace was awarded the title of Missouri's Perfect Cheerleader Junior 2014 and Bella was awarded the title of Missouri's Perfect Cheerleader Tiny 2014. Grace has the opportunity to compete for the America's Perfect Cheerleader title this July in Florida. Both sisters cheer competitively for Miami Elite Cheer & Dance in Miami, OK.



Bella Lankford



Grace Lankford



Right: Social Services Manager Callie Lankford is pictured presenting Jim Fields with a Certificate of Appreciation for his volunteer work with Tribal children and families.

ing educational information to assist parents in keeping their children safe and healthy. To date the Social Services Department has received packages including teeth brushing kits, learning to walk kits, and bathing your baby kits, among others. Each contains informational note cards, as well as the supplies necessary to perform the skill with their child, such as tooth brushes, tooth paste, socks, outlet covers, rubber ducks, wash clothes, etc. Each package is provided completely free of charge by Mr. Fields who says, "I am retired and I made a pretty nice living for myself. I figure I might as well spend it on the kids. I can't take it with me."



Myaamia Activity Center Springs to Life Staff Article

After a long, cold winter, the Myaamia Activity Center (MAC) is ready to help you shake the winter blahs and get ready for summer. We have new staff and new services to help you look and feel great, just in time for Annual Meeting!

Cindy Hoots has been named MAC Coordinator and Britton Jones has been selected to be the stylist in our Pretty Place Salon. Both ladies are full of energy and new ideas to serve our community.

Cindy is one of our tribal members and has served the tribe at MNE since 2012. She has been working with the MAC since last summer so already has a good rapport with the community there, as well as insight on their needs. She says her main goal is to create a comfortable atmosphere where people simply enjoy spending time, whether they're having coffee, exercising, surfing the web or primping in the salon.

In addition to the ongoing quilting class, there are plans to offer workshops for beading, shawl making and crocheting. Cindy says she is most frequently asked for help with genealogy research so she would like to offer more instruction on ancestry.com and other resources available through the tribal archive. She also plans to bring back the popular "Coffee Club."

The MAC is open from 9 a.m. to 4 p.m., Monday through Thursday and 9 a.m. to 3 p.m. on Friday. It has exercise equipment, a massage table, computers with Internet access and a library. The space is free and open to the public.

Pretty Place Salon, which is owned by the tribe, is also conveniently located in the MAC. Britton said she looks forward to getting to know our tribal members and wants the men to know they are welcome too!

The full-service salon offers perms, foil highlights, color, mani/pedis, waxing, gel nails and of course, weekly roller sets and children's cuts. (See prices in the ad on page 8A). Tribal members from any federally recognized tribe who

show their tribal enrollment card at the time of service will receive a 20% discount. The salon is open 9 a.m. to 4 p.m., Monday through Thursday and 9 a.m. to 3 p.m. on Friday. Walk-ins are welcome but for faster service, call Britton to schedule your appointment at 918-541-2174.

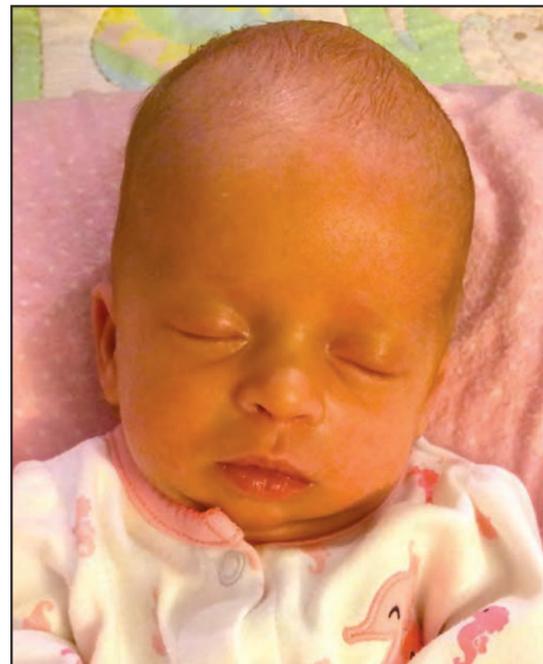
The MAC is located at 2415 Newman Road, on the far west end of the tribal complex area. Be sure to check the website and Facebook page for information about activities, classes and salon specials.



Britton Jones is the new stylist at "Pretty Place Salon" located inside the Myaamia Activity Center.

peenaalinta... One who is born

Lucy Rose Long was born March 13th, 2014 to Jake and Kristin Long. She weighed 3 lbs 8 oz, and measured 16 3/4 in long. Lucy was born premature, but has nearly doubled in size, and is now living at home. Jake, Kristin, and Lucy live in Charlotte, NC. Lucy's fraternal grandparents are Phil and Pam Long, and great-grandmother Phyllis Long. Her maternal grandparents are Denny and Sheila Gunter, and great-grandparents Ron and Beverly Gunter. Lucy's myaamia ancestors include Silver Dollar and Tahkamwa.



Lucy Rose Long

New Book Tells the Story of the War of 1812 Reprint - Ironstrack

For Myaamia people the War of 1812 was a complicated conflict with disastrous outcomes for our Tribe. Teaching and talking about this history with adults is a challenge and many times we are not sure how to talk about these dark historical moments with our youth. A new book by Helen Frost - *Salt: A Story of Friendship in a Time of War* - allows readers of all ages to experience this chaotic time from the perspective of two young boys: a Myaamia youth living at Kiihkayonki named Anikwa and an American youth living in Fort Wayne called James. The War of 1812 is a difficult conflict to simplify or condense down to a few key themes, and while *Salt* is a work of fiction, it quite successfully demonstrates this complexity along with providing the reader a sense of understanding and feeling for all its characters. In his praise for the book, Myaamia Center director Daryl Baldwin says that *Salt* "dives below the simple narrative of natives versus settlers to give us a refreshing look at the human side of events in the War of 1812. As the larger conflict trickles down, it reaches the lives of Anikwa and James, who must learn how to trust and respect each other during a time they don't fully understand and in circumstances they can't control." In researching and writing this book, Helen Frost was assisted by Myaamia people living in the Fort Wayne area, the Fort Wayne Historical Society, and the staff of the Myaamia Center. Specifically, Myaamia Center staff provided the author with Myaamia language and advice regarding historical and cultural accuracy. We heartedly recommend this book to Myaamia families. The author, Helen Frost, is scheduled to visit with the community for a book signing during the National Gathering Week. Look for more information on this event on the Community Bulletin Board, and Facebook.

Salt: A Story of Friendship in a Time of War (2013) is published by Farrar Straus Giroux and can be found on Amazon.com as well as a host of other book sites.

Title VI Program Hosts Emergency Management Presentation By Emilee Truelove

The Tribe's Title VI program recently hosted Ottawa County Emergency Manager Joe Dan Morgan for a presentation about tornado preparedness. About 30 community members attended the presentation, which was held during the regular noon meal at Title VI.

"We are focused on the well-being of our elders. With tornado season here, we wanted to provide this information as another tool they can use to stay safe. We appreciate Joe Dan Morgan for sharing his insight with us," said the Tribe's Community Service Manager Laurie Shade.

Mr. Morgan provided handouts with tips and information to keep families safe. If you would like to view the handouts, they will be available on the Emergency Management page at MiamiNation.com.



Ottawa County Emergency Management Director, Joe Dan Morgan, teaches tornado preparedness to elders in the Title VI Program.

Rush County, IN Investigation Staff Article

On April 2, 2014, the Federal Bureau of Investigation entered the residence of Don Miller, 91, in Rush County, IN in order to examine nearly 1,000 artifacts, and a large number of human remains (including Native American) Miller has collected from around the world over the past eight decades.

With the inclusion of Native American objects and remains in the collection, the Miami Tribe of Oklahoma Cultural Resources Office immediately informed the FBI of the interest of the Tribe in participating in the consultation process. The investigation is ongoing and the Tribe is being informed accordingly.

The Tribe's Cultural Resources Office includes a group of individuals who serve as the NAGPRA Team. Those who serve on the team are: Tribal Legal Counsel Joe Hollaran and

Robin Lash, CRO Julie Olds, THPO George Strack, Cultural Resource Advisory Committee member Daryl Baldwin, Second Councilperson and Asst. CRO, Scott Willard, and archaeologist Rebecca Hawkins with Algonquin Consultants.

The team handles all issues pertaining to the NAGPRA and NHPA Laws and deals with inadvertent discoveries, such as a publicly reported event at Audubon Island in northwestern Ohio, as well as existing inventories at museums, archives and institutions throughout the country.

The NAGPRA Team reports to the CRO and Tribal leadership on all activities pertaining to Federal Laws and actions under those laws. Repatriations are a serious matter that involves extensive consultation with museums and communication with relation Tribes.

Pretty Place Salon



Come meet our new stylist
Britton Jones

Walk-ins always welcome!

Save 20% when you show your enrollment card from any federally recognized tribe!



Hours: Monday-Thursday, 9 a.m. – 4 p.m. & Friday, 9 a.m. – 4 p.m.

Women's Hair Services		Perm & Texturize		Ionic Foot Spa Detox	
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Shampoo, Dry & Style	\$ 10.00	Semi-Perm	\$ 20.00 & up	Beard or Mustache Trim	\$ 3.00 each
Up-Do	Starts at \$ 20.00	\$5.00 each additional box of perm needed		Beard and Mustache Trim	\$ 5.00
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Cut (Dry)	\$ 10.00	All-Over Color	\$ 30.00	All Over Color	\$15.00 & up \$20.00 & up w/Cut
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Bang Trim	\$ 3.00	Cap Highlight	\$ 20.00	Medium Length Frost	\$ 35.00 \$ 40.00
Conditioners & Rinses		Foil Highlight - One Color	\$ 40.00 & up	Long Length Frost	\$ 45.00 \$ 50.00
Moisturizing w/Heat	\$ 5.00	Foil Highlight - Add \$5.00 for each additional color		Men's Mainures & Pedicure Services	
Reconstructive	\$ 7.00	Bleach	Varies	Manicure	\$ 10.00
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Eyebrow Wax	\$ 3.00	Manicure	\$ 10.00	Boys	\$ 8.00 & up
Lip Wax	\$1.00 per strip	Polish Change	\$ 5.00	Girls	\$ 8.00 & up
Chin & Cheek Wax	\$1.00 per strip	Nail Cut Down	\$ 5.00	Bang Trim	\$ 3.00
Eyebrow Tweeze	\$ 5.00	Full Set Acrylic Nails (when available)	\$ 20.00		
Full Face Wax	\$1.00 per strip \$ 20.00 Max	Fill Acrylic Nails (when available)	\$ 10.00		
		Pedicure	\$ 20.00		

Pretty Place Salon located inside the Miami Tribe Activity Center at 2415 Newman Road - (918) 541-2174

Social Gatherings are being planned by Tribal leadership to take place in Indiana and Kansas in the Fall of 2014. Watch for information on dates and locations for these events in the summer edition (August 2014) of this publication.



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!

Works on all iOS and Android devices!
www.myaamiacenter.org/niiki

ATTENTION EEWANSAAPITA PARTICIPANTS

THE DATES FOR THE 2014
EEWANSAAPITA SUMMER YOUTH
EDUCATION EXPERIENCE EVENTS
(LANGUAGE CAMPS) ARE:

JUNE 23-27 IN MIAMI, OK

JULY 14-18 IN FT. WAYNE, IN

For additional information contact Gloria Steed at 918-541-1322.

Myaamia Education Office

COLLEGE FINANCIAL AID AND SCHOLARSHIP APPLICATIONS: 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".

The following scholarship application is due into the Myaamia Education office by **October 1, each year.** (FALL SCHOLARSHIP APPLICATION includes the Spring Single Semester scholarship and the Vocational or Trade School scholarship.)

The following scholarship application is due into the Myaamia Education office by **April 1, each year.** Please note the due date has changed on the Spring Application (SPRING SCHOLARSHIP APPLICATION includes the Myaamia, Casino Education, Josephine Goodboo Watson Memorial Book, MBRC Continuing Education, Crane Award, Non Traditional and Fresh Start Scholarships.)

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.

BACK-TO-SCHOOL FUND APPLICATIONS

Miami Nation Back-to-School fund applications for the Fall 2014 semester will be mailed out in June. A link to the application will be available on the Community Bulletin Board and the Miami Tribe of Oklahoma Facebook page. The applications will be due back into the Myaamia Education Office by **July 27, 2014.** As it states on the applications, **LATE APPLICATIONS WILL NOT BE ACCEPTED.** Checks will be mailed 3 weeks after the July 27th deadline. Back-To-School funds are for eligible member/citizens of the Miami Tribe of Oklahoma. If you have family members that are not receiving their applications, please have them contact the Tribal enrollment office at 918-542-1445. Please contact the Myaamia Education Office if you have any questions. 918-541-2176.

Videos of the presentations and performances given at the Myaamiaki Conference, held in March of this year, are now available for view on the Myaamia Center's You Tube channel at:
www.youtube.com/user/MyaamiaProject



John Bickers Works with Myaamia Collection at Miami University

By Elizabeth Brice, Asst. Dean for Technical Services & Head, Special Collections and Archives, Miami University Libraries

Miami University senior and tribal student John Bickers has made significant contributions to the Walter Havighurst Special Collections at Miami University in Oxford, Ohio.

Employed by the Miami Tribe of Oklahoma to work on the Myaamia Collection in Special Collections, John has spent much of his time there processing, organizing, and transcribing manuscript documents and papers. His knowledge of Myaamia, the language of the Miami nation, and his interest in tribal history were important assets in this process.

This past fall he was among the first to see a collection of early 19th century land grants that were donated to the Tribe and housed in Special Collections for preservation purposes. He assisted in identifying the grants and he made the transcriptions now available with the digital versions online (<http://digital.lib.miamioh.edu/myaamia>).

This spring, as a prelude to the Myaamiaki Conference, the Miami University Libraries hosted members of the Tribe's Business Committee, conference speakers, and guests to view the land grants as well as other items from the collection. John provided an overview of the history of Miami lands in Indiana and shared maps of the lands specified in the grants. In honor of the conference, John also created a display on the Myaamia Collection outside Special Collections that included facsimiles from the collection.

In April, John contributed a post to the Special Collections blog (<http://spec.lib.miamioh.edu/home/myaamia-collection-updates>) reflecting on his experience working with the Myaamia Collection. "I have been given a remarkable opportunity at Special Collections and I am honored to have received it. I have been able

to do work and go through materials here that I never thought I would."

The staff of Special Collections would like to express our best wishes to John as he moves on to the next phase of his career and our gratitude to the Tribe for their support of the work necessary to preserve the Myaamia Collection and make it accessible.



John Bickers is pictured with the historic myaamia documents he has been working with in the Miami University Special Collections archive. Photo by Jim Bricker, MU Special Collections.

The Many Branches of Tahkamwa's Family Tree

By John Bickers, Senior History Major, Miami University and George Ironstrack, Assistant Director, Myaamia Center

This article is the first in a new series of articles touching on Myaamia kinship and genealogy. It is the hope of the authors that Myaamia community members will be interested to learn more about how our Myaamia families are interrelated. Additionally, we hope that community members will request future articles covering the genealogy of different branches of our big Myaamia family.

In the winter of 1790-91, a British man by the name of Henry Hay came to stay at Kiihkayonki (Ft. Wayne). He spent the winter visiting with British and French traders and with nearly all the key Myaamia leaders of the era: Mihšihkinaahkwa (Little Turtle), Le Gris, Moohswa, Pinšiwā (J.B. Richardville), and Tahkamwa (Marie Louisa Richardville). Hay kept a very detailed journal and this record provides rare tidbits of information about Tahkamwa, a very influential akimaahkwia (female civil chief).

Euro-American men rarely focused their attention on Myaamia women. Every village had female civil leaders, female war leaders, and women's councils, but they rarely interacted with Euro-American men. In Myaamia villages, face-to-face diplomacy was the responsibility of male leaders. However, Tahkamwa provides us with a rare example of an akimaahkwia who interacted with Euro-American men and actively participated in her village's public council sessions. Her unique role was partly a result of her personal stature, knowledge, experience, and influence within her community. Her role was also partly the result of the absence of her brother Pakaana, the acknowledged akima (male civil leader) of Kiihkayonki. Pakaana was in the south on the Mihšisiipi (Mississippi River) negotiating with the Iiipaawala (Spanish).

Hay met with Tahkamwa on at least two occasions and described her "as very clever." He also mentions that in her youth she was a "handsome woman." Because of her brother's absence and her son's young age, Hay commented that Tahkamwa was "obliged" to speak on their behalf in council. During the winter, she apparently spent much of her time at her trading camp, which was about 75 miles away

from Kiihkayonki and probably near the Yellow River hunting grounds in what is today western Indiana.

Sadly, Hay's tidbits do not paint a full picture of Tahkamwa's personality or provide deeply meaningful examples of her wisdom. She had a large impact on our community through her influence as a leader and as the matriarch of a large family that was committed to serving their people. Tahkamwa helped to train her son, Pinšiwā, to become a leader. She was a key source of knowledge and example of wisdom in action that her young son followed when he stepped into the role of akima. His mother's lessons served Pinšiwā well during his decades as an akima representing his Myaamia community. Much of this knowledge was passed on to later generations of Myaamia leaders. Many of these leaders descended from Tahkamwa and others were related to her family by marriage.

Unfortunately, not much more is known about her early life or ceelaweemaawaaci (the close relatives who raised her). We are fairly certain of two of her siblings: her elder brother Pakaana and her younger sibling Mihšihkinaahkwa. Her relationship to Pakaana is established several times within the written record. The clearest evidence comes from a transcript of a court case that occurred in Detroit between Tahkamwa and her ex-husband, Joseph Richardville. After Tahkamwa left Richardville, she kept possession of the household and children, as any Myaamia woman would do at the time. However, that kind of assertion of rights by women was not acceptable by European standards of the time. The main object of the suit was a portage that was controlled by Tahkamwa and her other family members. Richardville, nevertheless, claimed that because they had been married, the rights to the portage transferred to him and he could sell it to anyone he wished. Pakaana joined his sister in Detroit to testify on her behalf. Additional evidence of her connection to Pakaana surfaces through references related to her son, Pinšiwā. As he grew in age and respect, Euro-Americans began to take more notice of him. In many of these early references, Pinšiwā is described as the nephew and successor to Pakaana

in Kiihkayonki.

Tahkamwa's connection to Mihšihkinaahkwa, is established in the historical record, however, it is weaker than her connection to Pakaana. In fact Mihšihkinaahkwa and Pakaana are never mentioned as siblings. It is only through their connection to Tahkamwa that this relationship surfaces. Again, this connection is primarily demonstrated through Pinšiwā. As Mihšihkinaahkwa became well known through his military exploits and his later work to achieve peace with the Mihši-maalhsa, Pinšiwā was identified as his nephew. However, it should be noted that this does not appear to be a claim that Pinšiwā himself made, but something Euro-Americans said about him. We must also remember that the Myaamia word that is usually translated as "uncle" means something different than the English term. In Myaamia, "nišihsa" (my uncle) was used to refer to all of my mother's brothers and their male children and grandchildren. My father's brothers were all called "noohsa," the same term that I use to refer to my birth father. This leads one to wonder at the exact nature of the relationship between Pinšiwā and Mihšihkinaahkwa.

Within the 20th century a story began to circulate around Myaamia people concerning Tahkamwa's ancestry. This story focused on a potential connection between Tahkamwa and another Myaamia woman named Waapankihkwa and her husband, Pierre Roy. Waapankihkwa was born in the late 17th century or early 18th century into an unknown family. We know that she married a man named Pierre Roy and they had several children together: Marguerite, Pierre, Marie Louise, Magdalene, Francois, and possibly Andre. Andre, also known as Pakaana, and Francois appear later as interpreters and traders for the village of Kiihkayonki during the life of an akima named Le Pied Froid (Cold Feet). Because Andre Roy's Myaamia name is the same as the later akima, Pakaana, it is often assumed that they must be related or even father and son. However, this does not fit into a traditional Myaamia way of naming people. In Euro-

Story continued on page 4B.

meekaalitiyankwiki mihši-maalhsa - mikaalitioni kiihkayonki

The Mihši-maalhsa Wars - Part III:

The Battle of the Wabash

By George Ironstrack, Assistant Director, Myamia Center

This article is the third 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 third article focuses on the Battle of the Waapaahšiki, also known as St. Clair's Defeat. If you want to hear the pronunciation of the Myamia terms in this article, please visit our online dictionary at: www.myaamiadictonary.org

In Part II of this series we looked at the General Josiah Harmar's invasion of our homelands and his assault on the Myamia, Shawnee, and Delaware villages along the Taawaawa Siippiwi (Maumee River). The villagers forced Harmar to retreat from the Taawaawa Siippiwi, but only after his forces burned five villages and destroyed over 20,000 bushels of corn, beans, and squash. In the harsh winter of 1790-91, the loss of homes and food had a horrific impact on our ancestors and their relatives in the Shawnee and Delaware villages.

Over the spring of 1791, the villages along the Taawaawa Siippiwi began to slowly recover. Some Shawnee and Delaware people chose to rebuild their villages farther to the east on the Auglaize River near its confluence with the Taawaawa Siippiwi. Additionally, some Delaware relocated to the south on the Waapikamiiki (White River, Indiana). Food remained a problem for the Taawaawa Siippiwi villagers through the spring and into the early summer. The situation worsened as men from all over the Great Lakes gathered along the Taawaawa Siippiwi in response to the rumors that another army of Mihši-maalhsa would march north from Fort Washington (Cincinnati).

Early in the summer of 1791, there were approximately 2,000 adult men gathered along the Taawaawa Siippiwi. Nearly half of these men came from allied villages to the north and west of the Taawaawa Siippiwi. British Indian Agents distributed corn, gunpowder, and lead along the Taawaawa Siippiwi in an attempt to assist the villages with their food shortage. By the middle of the summer, the villagers and their assembled allies had already consumed five hundred bushels of British corn, and British agents began appealing to officials for more support. Publically, the British claimed to be issuing the food and hunting supplies to help convince the villagers to seek peace with the United States. Privately, some British officials hoped the food and supplies would help sustain military resistance, but this was increasingly difficult. By early June, the lack of food forced the Sauk and Fox to leave the Taawaawa Siippiwi and return to their villages.

Around the time the Sauk and Fox departed, the allied villages learned of an attempt on the part of the U.S. to negotiate a settlement. The Delaware captured an American who reported that Colonel Thomas Procter attempted to reach the Taawaawa Siippiwi in early May. His goal was to urge the villages to negotiate for peace. He was instructed to tell the Myamia, "Call in your [war] parties, and fly with your head men to Fort Washington for a treaty." However, his trip was poorly planned and terribly executed. At the beginning of his trip, the Pennsylvania militia abused his Seneca guides, and the effort collapsed on the eastern shores of Lake Erie as the British refused to transport Procter across the lake. The Taawaawa Siippiwi villagers saw this effort for what it was: a half-hearted attempt to buy time for the American Army to organize a second invasion of the Taawaawa Siippiwi.

At the end of May, scouts alerted the villages that a mounted force of Mihši-maalhsa had moved north from the Kaanseenseepiwi (Ohio River) and was crossing the White River. The allied villagers grouped their forces together at the headwaters of the Taawaawa Siippiwi and waited for the Mihši-maalhsa. Their wait turned out to be in vain. In mid-June, reports reached the Taawaawa Siippiwi that the mounted Mihši-maalhsa had attacked the Waayaahatanonki (Wea) area of the middle Wabash (see Map 1 below). The attack destroyed five villages including two Waayaahatanwa (Wea) villages, two Kickapoo villages, and the Myamia village of Kiteepihkwana (Tippecanoe). The Mihši-maalhsa killed thirty-eight and captured fifty-seven residents, mostly women and children. The Waayaahatanonki area villages were mostly undefended because nearly all the men of arms bearing age were gathered at the Taawaawa Siippiwi awaiting the very attack that hit their homes and took their families captive. These men immediately returned home and found their villages in ashes and their families gone. They also found the body of Keekaanwikania, a well-liked village war leader. The Mihši-maalhsa killed Keekaanwikania in their attack on the first village and defiled his body so that he was hardly recognizable. Disturbing violence like this was tragically common practice used by both the Mihši-maalhsa and the men of the Taawaawa Siippiwi and Waapaahšiki Siippiwi to send messages to their enemies. The Mihši-maalhsa commander of the attack on the Waayaahatanonki area

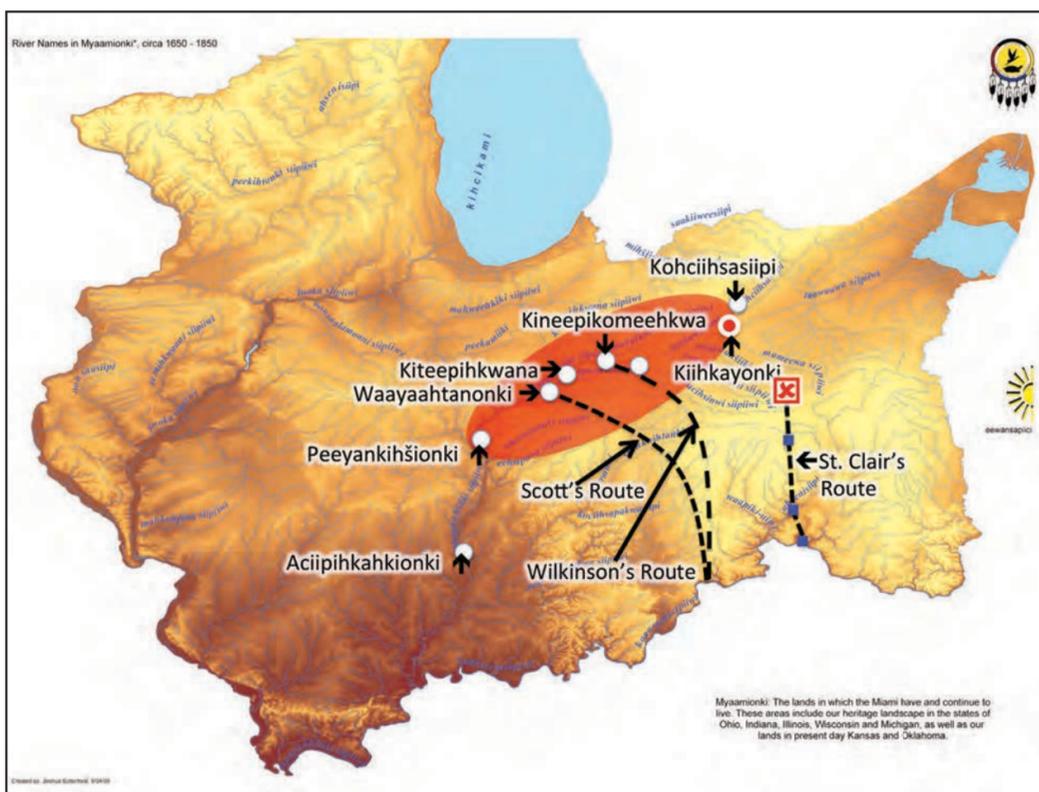
villages, General Charles Scott, released a few captives with a message for their relatives. The Kentuckian spelled out the terms by which the villagers could reclaim their captive families. They were required to go to Fort Washington by the beginning of July, "bury the hatchet," and agree to peace. Then, and only then, their families would be returned, and their communities would be allowed to live in peace under the protection of the United States. Scott's message concluded with a bald threat: "should you foolishly persist in your warfare, the sons of war will be let loose against you, and the hatchet will never be buried until your country is desolated, and your people humbled to the dust."

Some of the Waayaahatanwa went to Fort Washington as demanded. Upon arrival, the commander of the fort rudely informed them that the terms of their relatives' release had changed. In the eyes of the Mihši-maalhsa, they were misbehaving children, and therefore there would be no peace until all the peoples of the Waapaahšiki Siippiwi and Taawaawa Siippiwi put down their arms and accepted the protection of the United States. Additionally, the U.S. Army forced some of the captives to serve as guides and interpreters in the coming invasion.

Throughout June and July, British agents tried to counsel the Taawaawa

Siippiwi villages to seek a peace settlement with the United States. Some of the allied villagers wanted to entertain negotiations, but other members of the alliance believed that the Mihši-maalhsa could not be trusted. Joseph Brant, a Mohawk leader, reported to the British that the Myamia and the Shawnee were the most resistant to any kind of settlement. They believed that there could be no reasonable terms for peace from a group they perceived as "so wicked."

In early August, the Shawnee and Myamia likely felt justified in their resistance when they received word of another force of mounted Mihši-maalhsa moving north from the Kaanseenseepiwi. The men of Taawaawa Siippiwi and their al-



Map 1: This maps shows the approximate routes of the three major invasions of Myaamioki in 1791. Scott's raid in May-June; Wilkinson's raid in July-August; and St. Clair's invasion in September-November. The red X marks the approximate location of the Battle of Wabash, also known as St. Clair's Defeat.]

lies proceeded to gather once again to defend their homes against the invading force. Sometime after August 7, word reached the Taawaawa Siippiwi that the Mihši-maalhsa had once again turned west and attacked a largely undefended village. This time the village of Kineepikomeekwa (Eel River) was targeted. The majority of the Kineepikomeekwa men were gathered on the Taawaawa Siippiwi, but they quickly left to ascertain the damage to their homes and check on the welfare of their families. They arrived to find that six of their relatives had been killed in the attack and that thirty-four women and children had been taken captive. Their village was in ashes and their cornfields, only just entering the green corn stage, were cut down and burned. They also discovered that the Mihši-maalhsa returned to the Waayaahatanonki area towns and destroyed any remaining corn that Scott's invasion missed. This attack made it clear to all the peoples of Taawaawa Siippiwi that the Mihši-maalhsa peace overtures bordered on the duplicitous.

See Map 1

The overall commander of the Mihši-maalhsa forces, Major General Arthur St. Clair, ordered the attack on the Kineepikomeekwa village to keep the Taawaawa Siippiwi villagers off balance while the U.S. Army prepared a much larger invasion. This larger invasion was running months behind schedule, and St. Clair was under pressure from his superiors and the general public to do something. St. Clair was having extreme difficulty gathering together the required manpower and the supplies vital to an army's operation: food, arms, horses, uniforms, etc. This logistical traffic jam led St. Clair to order James Wilkinson, a lieutenant colonel in the Kentucky militia, to attack Kineepikomeekwa. Wilkinson's attack was successful in achieving the short term goals of destroying another village and killing or capturing as many enemy combatants as possible. The attack was less successful at distracting or off balancing the Taawaawa Siippiwi alliance. Instead, the attack strengthened the belief that the only practical choice was to militarily resist the Mihši-maalhsa invasion of their homelands. Wilkinson's invasion made it clear to everyone there would in fact "be no peace" until either the Mihši-maalhsa or the Taawaawa Siippiwi villages were "humbled to the dust."

At some point in early September, scouts reported to that a large force of Mihši-maalhsa had marched from Fort Washington and had encamped about thirty miles to the north on the Ahsenisiipi (Great Miami River). Shortly after, the soldiers began to construct a fort. Scouts from the Taawaawa Siippiwi villages kept a constant watch on this invading army. Scott and Wilkinson's attacks had taught the valuable lesson that on-the-ground intelligence would help them defend their villages better than



meekaalitiyankwiki mihši-maalhsaaki, Continued from page 2B By George Ironstrack

assumption and anticipation.

These scouts continued to follow the Mihši-maalhsa army as they moved extremely slowly northward. The army followed an established trail that people had used for generations, but they were forced to expand the trail to accommodate the passage of wagons and cannon. This forced the army to essentially blaze a brand new road through the forests. It was time consuming and frustrating work. Over a month later in early October, the Mihši-maalhsa stopped to build another fort approximately six miles south of the eventual site of Greenville, Ohio. Near the end of October, the Mihši-maalhsa remained encamped at this second fort.

Around the same time, the men of the Taawaawa Siippiwi alliance moved south to attack the Mihši-maalhsa before they reached the Taawaawa Siippiwi or before they could change direction and attack more undefended villages. The British reported that over 1,000 men moved south out of Kiihkayonki. Their forces included men from the Taawaawa Siippiwi villages: Delaware, Shawnee, Ottawa, Wyandot, and Myaamia. They also included allies not from the valley: northern Ottawa, Ojibwa, Pottawatomi, Seneca, Mohawk, and Cherokee. The army of the Taawaawa Siippiwi moved south with the belief, gained from captives and deserters, that the Mihši-maalhsa outnumbered them at least two to one.

The war leaders from these various groups likely met in council to agree to a plan of action. It also seems likely that the Myaamia women's councils had the time and opportunity to meet. They likely played a role in the decision to engage the Mihši-maalhsa before their homes and agricultural fields were in danger. It seems, based on their behavior, that their collective plan was to ambush the Mihši-maalhsa somewhere in the denser forests approximately fifty miles south of Kiihkayonki. Shortly after leaving Kiihkayonki, the army of the Taawaawa Siippiwi divided into smaller units of twenty to thirty men. This was a mode of travel that was culturally familiar as it was the typical size of a war party. These small units were more flexible than a large force and they were easier to provision with food. Within days, the army of the Taawaawa Siippiwi gathered together in larger camps on the northern banks of the Waapaahšiki Siippiwi.

Increased numbers of scouts continued to observe the Mihši-maalhsa army as it inched along. In early November, the Mihši-maalhsa reached the banks of the Waapaahšiki Siippiwi, near what is today the town of Ft. Recovery, Ohio. The leaders of the army mistakenly believed that they were encamping on the Nameewa Siippiwi (St. Marys River) and thought they were within a day's march of Kiihkayonki. It remains a mystery whether this mistake was the result of their captive guides leading them astray or was an honest misunderstanding. On November 3, the Mihši-maalhsa set up camp on the southeast bank of the river on a small flat rise surrounded by low wooded wetlands on three sides and the river on the fourth. Scouts observed the position of the invading army closely as the evening drew into night.

The Mihši-maalhsa encamped in a rectangular formation with the long sides running roughly northeast to southwest and the short sides running roughly northwest to southeast (see Map 2 below). The Mihši-maalhsa placed their cannons near the center of both lines. Half these cannon overlooked the river, and half faced southeast looking out over the swampy lowland below. The Mihši-maalhsa forces were slightly too large for the selected area and so a few hundred militia crossed the river to set up an isolated camp on the northwestern bank. Neither camp fortified their position with wooden log barriers, called breastworks, or earthen barriers. As the camp quieted for the night, scouting parties from the Taawaawa Siippiwi continued to move around the camp assessing its weaknesses.

A few hours before dawn, the army of the Taawaawa Siippiwi must have held at least a brief war council that included war leaders from all the communities. We can be fairly sure this occurred because the attack that followed was clearly the product of a thought out and coordinated plan. We do not know the names of all the war leaders who participated in this council, but we do know that likely participants were: Mihšihkinaahkwa (Little Turtle) and Eepiihkaanita (William Wells) of the Myaamia; Blue Jacket of the Shawnee; Buckongahelas of the Delaware; Tarhe of the Wyandot; and Egushawa of the Ottawa. Many other voices were probably a part of this council of war, but the record does not provide us with more names.

The council's plan was to advance on the Mihši-maalhsa camp shortly before sunrise that coming morning. The army would form a semicircle with the Wyandots and Haudenosaunee (Seneca and Mohawk) positioned on the right. The Delaware, Shawnee, and Myaamia would occupy the center, and the Ottawa, Ojibwa, and Potawatomi would occupy the left of the formation. Remaining groups must have been divided up among these three positions. The plan was to engage the Mihši-maalhsa in a surprise attack at dawn and as quickly as possible wrap around the larger

camp and surround it before the Mihši-maalhsa could organize. Once the fighting began, individual war leaders would provide direction as needed, but for the most part the group could count on individuals carrying out the attack without much additional guidance. The only specific tactical instructions were given to a small unit of Myaamia and perhaps a few similar units among other communities. These groups were tasked with targeting the crews operating the cannon. Their goal was to take the cannon out of the battle before they could be effectively used to defend the Mihši-maalhsa camp. In the case of the Myaamia, this assignment was given to a group under leadership of Eepiihkaanita (William Wells).

See Map 2

Once the plan was agreed to, the communities organized themselves as described and advanced on the Mihši-maalhsa. Just as the sun was beginning to peek over the horizon, the Delaware, Shawnee, and Myaamia hit the isolated camp on the northwestern bank of the Waapaahšiki Siippiwi. The first volley of gunfire took the camp completely by surprise. Within minutes the entire camp was overrun. The survivors fled in a disorganized fashion across the river and immediately spread chaos within the larger camp.

The right and left wings of the army of the Taawaawa Siippiwi quickly moved into position on the edges of the camp while the Mihši-maalhsa were focused on the Delaware, Shawnee, and Myaamia attacking the center. The Wyandot, Haudenosaunee, Ottawa, Ojibwa, and Pottawatomi moved mostly unobserved through the forested bottomland. Once in position, they too began to pour musket fire into the Mihši-maalhsa camp.

Within a few short minutes, the army of Taawaawa Siippiwi had completely surrounded the camp. From their positions behind trees, they could fire up into the Mihši-maalhsa without exposing themselves to return fire. They also quickly noticed that their enemy was not taking into account the slight change in elevation between the camp and forested areas. Most of the Mihši-maalhsa fire, both from muskets and cannon, was going into the treetops. In some cases, the fire was hitting tree

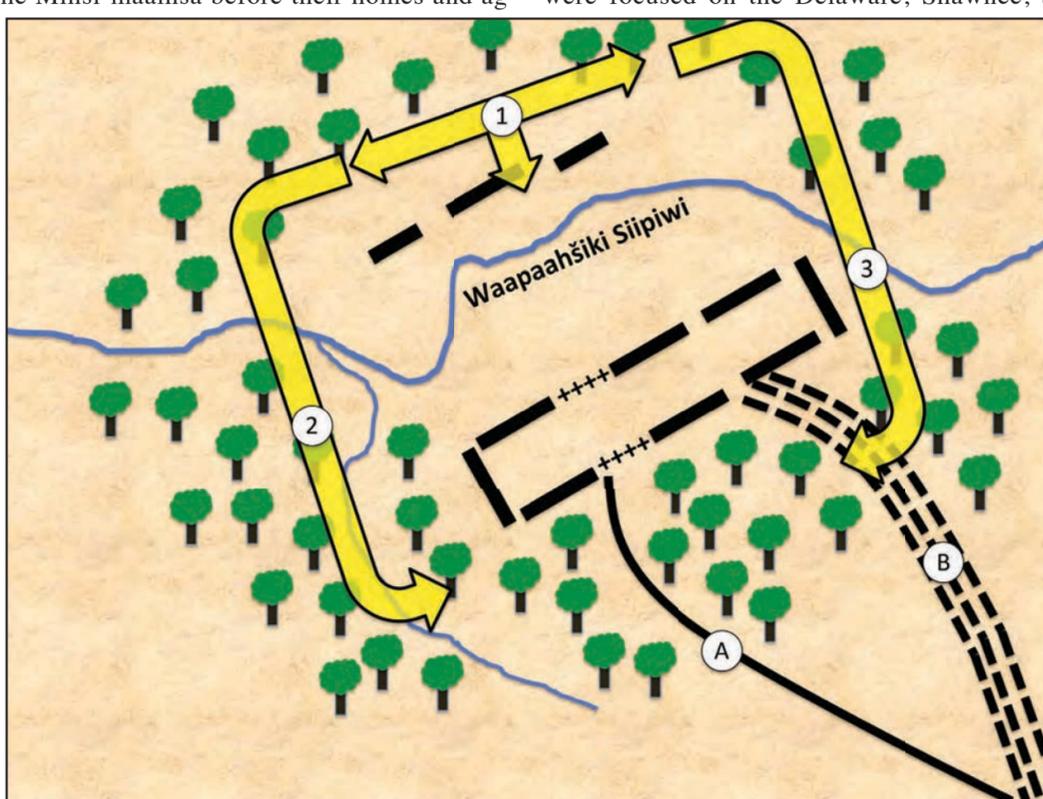
limbs thirty feet over the heads of the Taawaawa Siippiwi men. Over the next three hours of fighting, the men of the Taawaawa Siippiwi skillfully avoided Mihši-maalhsa bayonet charges and then surrounded these smaller forces. Isolated from the camp, these groups of Mihši-maalhsa were then forced to fight their way back into their own camp or risk being overrun. At the same time, others took advantage of the defensive gaps left by each charge and moved behind their enemy's defensive lines into the middle of the camp. Once within the camp, they attacked and killed soldiers and noncombatants, which included men, women, and children. Their goal was to either utterly annihilate the Mihši-maalhsa army in place, or destroy the integrity of the army by sending them into disorganized retreat. Taking large numbers of captives was not their objective and at that point in the battle was not even possible. Every time the men of the Taawaawa Siippiwi entered the camp, the Mihši-maalhsa eventually organized a charge and pushed them out. But these breaks in the line took a heavy toll. By the end of the third hour of fighting, the men of the Taawaawa Siippiwi could see that the Mihši-maalhsa were near the point of total collapse.

Ammunition was running low on both sides, and some of the men from the Taawaawa Siippiwi began to fire arrows into the center of the Mihši-maalhsa camp, where most of their enemy was massed. The Wyandot, Haudenosaunee, Ottawa, Ojibwa, and Pottawatomi on the southeastern side of the encirclement successfully blocked access to the road, and for a moment it seemed that they might in fact destroy the entire army of the Mihši-maalhsa.

Shortly after the sun broke free of the treetops, the muted sounds of drums could be heard from within the camp. Soon thereafter, a large mass of Mihši-maalhsa broke through the encirclement to the north of the road. Hundreds of Mihši-maalhsa joined the disorganized run following the breakout through wooded swampland. The remains of the Mihši-maalhsa army ran in a long line parallel with the road. After moving some distance away from the trap, they found the road they had cut through the trees and continued their uncontrolled flight south. The army of the Taawaawa Siippiwi ceased their pursuit after four or five miles. They no longer needed to chase the disorganized rabble. They knew that they had destroyed the army of the Mihši-maalhsa on the banks of the Waapaahšiki Siippiwi.

The commander of the Mihši-maalhsa, General Arthur St. Clair, was thrown unceremoniously over the back of a packhorse so that he too

Story continued on page 4B.



Map 2: The rectangle at the center of the map is approximate location of the main Mihši-maalhsa camp. The three isolated black lines on the other side of the river mark the location of the isolated militia camp. The line marked A is the Indian path that the army had widened into a road and the paths marked B note the location of the chaotic retreat. In the encirclement of the Mihši-maalhsa camp #1 marks the position of the Wyandot and Haudenosaunee; #2 the position of Shawnee, Delaware, and Myaamia; and #3 the Ottawa, Ojibwa, and Pottawatomi.

meekaalitiyankwiki mihši-maalhsa - mikaalitioni kiihkayonki

Mihši-maalhsa Wars - Part II: By George Ironstrack, Assistant Director, Myaamia Center - Cont. from pg 3B

could participate in the disorganized flight. St. Clair suffered from a disease called gout, which affected his ability to walk. The flight continued for nearly thirty miles back to the fort the Mihši-maalhsa completed in late October. This fort, which had been named Fort Jefferson in honor of the Secretary of State, provided only temporary security. It was too small to house all of the survivors of the battle.

Some military stability was restored when three hundred men of the First United States Regiment returned from chasing deserters and protecting the supply line. Their return, however, only made the supply situation more desperate. Fort Jefferson also lacked enough food or medicine for the nearly three hundred injured. In truly tragic fashion, nearly all the survivors of the battle, injured or not, had to continue their march seventy miles south to Fort Washington on the banks of the Kaanseenseepiwi (Ohio River).

The army of Taawaawa Siipiiwi was ecstatic over what they believed was a crushing victory. They celebrated because they had stopped the invading army in a dramatic manner. They accomplished this without sacrificing their villages or their farm fields along the Taawaawa Siipiiwi. They did lose twenty-one men and had another forty wounded. These losses would be mourned in their home villages and no feelings of victory would fill the holes left behind in the families of these men. But the families of the fallen would still have their homes and the fruits of their agricultural labors over the coming winter.

The army of Taawaawa Siipiiwi celebrated as the early afternoon sun shone down on the wreckage of St. Clair's camp and the bodies of the Mihši-maalhsa. Some of these bodies had their mouths filled with earth from the battlefield. The message was intended to be clear across the cultural divide: "This is the only way you are getting our land." The men from the Taawaawa Siipiiwi and their allies had been fighting against this enemy for over thirteen years and the utter hostility they felt towards the Mihši-maalhsa cannot be understated.

Among the peoples of the Taawaawa Siipiiwi and their allies there were established cultural practices around warfare that can be difficult to comprehend from our vantage point today. The defilement of the dead was a practice that was used by all sides of this conflict to vent rage, stoke fear, send messages, and damage an enemy's existence in the afterlife. Over the decade

and a half of warfare along the Kaanseenseepiwi, a subculture of vengeance and reprisals drove these kinds of displays to levels not seen since the Fur Trade Wars of the 1600s.

Similarly, it is difficult for us to understand the widespread practice of executing wounded prisoners and prisoners unsuitable for adoption. This practice violates our contemporary understandings of the informal and formal codes that many nations follow in warfare. But we must always remember that today's rules were not in force two hundred years ago. At that time, it was understood that the life of a captive taken in battle was forfeit. Only a small handful of captives were taken back to a captor's village, and even then one's life was not guaranteed. Some captives were adopted, some put to work as forced labor, and some the community ritually executed to vent collective grief and appease the spirits of relatives who died in battle.

It is difficult to fully understand our ancestors' actions in the context of their times, but it is important that we make the attempt. It is equally important that we resist the use of terms like "massacre" and "savagery." The Mihši-maalhsa used these terms as ammunition in a war of words to convince their own people to continue a war that many were beginning to question. They used these words without acknowledging that Americans were also allowing vengeance and hatred to shape the violence they perpetrated during this war.

The men of the army of the Taawaawa Siipiiwi believed that they had turned Scott's own words against him and "humbled" their enemy "to the dust." No village or collection of villages could afford to lose nearly seven hundred men in one day, nor deal with three hundred incapacitated by injury. In fact, losses of this magnitude would have destroyed the integrity of their communities. It is easy to see why they believed that this victory could mean that the Mihši-maalhsa would have to seek peace.

This battle – mikaalitioni waapaahšiki siipionki (the Battle of the Wabash) – remains one of the largest defeats ever suffered by the United States Army. Out of the 1,450 who awoke that morning of November 4, around eight hundred escaped with their lives. The casualty rate, which includes those killed (648) and injured (279), was an appalling 64%. The sorrow emanating from these losses would reverberate among hundreds of families living in Kentucky, Pennsylvania, Virginia, and beyond.

The Battle of the Wabash was a humbling ex-

perience for the men and women who survived. Some were never able to shake the horror of that battle from their minds, and the American record list them as "deranged." The government of the United States found the defeat to be humiliating, but the cruel reality was that the loss could be sustained. The United States could afford to sacrifice St. Clair's army on the altar of arrogance and disorganization and yet survive. In 1790, the population of the young country was nearly four million. Over the following ten years, it would increase in size by another million. Sadly, the lives of seven hundred men were a sustainable sacrifice. The leaders of the young nation believed land acquisition was necessary for their "Empire of Liberty" to thrive. With more money, time, and effort the government could, and would, assemble another army of young to send north to Taawaawa Siipiiwi.

It is this shocking reality that came to inform Myaamia responses to third invasion of our homelands led by General Anthony Wayne. Between 1791 and 1794, it became apparent to some Myaamia leaders that they could kill hundreds, or perhaps even thousands, of Mihši-maalhsa and the next summer another army would march on their villages. If military victory would not produce peace, then another course of action would have to be found.

In part four of this series, we will examine the attempts to clear a new path of peace for those living along the Kaanseenseepiwi, Taawaawa Siipiiwi, and Waapaahšiki Siipiiwi. We will then turn to examining the Battle of the Taawaawa Siipiiwi (Fallen Timbers) and its aftermath from a Myaamia point of view.

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@miami-oh.edu, call me at 513-529-5648, or write me at

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The Many Branches of Tahkwamwa's Family Tree

By John Bickers, continued from page 1B

pean cultures it is traditional to identify someone by their father's name, hence many men are given their father's first name and most children carry their father's last name, like Johnson or Patterson, etc. However, it was very rare during that time period to see Myaamia people carry the same name as one of their parents. It is also strange that there is no mention in the historical record of Tahkamwa or any of her siblings having French ancestry. This detail is something that would have been mentioned by Euro-Americans. The Roys are always referred as both French and Myaamia and the same is true of Tahkamwa's son, who had a French father. Whenever Pinšiwā is mentioned by Euro-Americans it is always said that he is the son of

a Frenchman and a Myaamia woman.

Unfortunately, there just is not a lot we know about Tahkamwa. Euro-American men were never much interested in writing about Myaamia women. But we do know a lot about her descendants. Tahkamwa is one of the great matriarchs in Myaamia history. Although she only had two children, Pinšiwā and Josette Beaubien Roubidoux, she had many grandchildren and many more great-grandchildren. As a result, most Myaamia people are descended from her or related to her by marriage. Today, descendants of Tahkamwa can be found among the following family groups: Geboe, Lafalier, Lafontaine, Leonard, Richardville, Roubidoux, and many others. She came from a family who

cared deeply about their people. With two of her brothers, her son, many of her descendants, and of course herself representing Myaamia people as both civil and war leaders, it is clear that this dedication to Myaamia people has continued within her family through the ages.

If you would like to comment on this story, or ask general genealogical questions, or request a future genealogy article looking at a different individual or family group, then please email Meghan Dorey - mdorey@miamination.com or post your story idea on the Miami Tribe of Oklahoma's facebook page: <https://www.facebook.com/groups/57574785687/>

Social Gatherings are being planned by Tribal leadership to take place in Indiana and Kansas in the Fall of 2014. Watch for information on dates and locations for these events in the summer edition (August 2014) of this publication.

2014 SUMMER MYAAMIA LANGUAGE WORKSHOPS will be held in the following locations: Paola, KS; Dallas Metropolitan area; Washington State, city yet to be determined.

If families in these areas have suggestions on a location for these events or if anyone has questions please contact Jarrid Baldwin at jbaldwin@miamination.com.



MHMA Building Veterans Collection

By Meghan Dorey, MHMA Archivist

In conjunction to the Veterans Group being organized by George Strack (who writes elsewhere in this edition), the MHMA is working toward the creation of a collection of photos, documents, and information regarding the service of myaamia veterans. Eventually, collected information and items will be used in an exhibit honoring these esteemed men and women. If you are a tribal member and have served in any branch of the military or have ancestors you know served, we would like to include you! If you have photographs of veterans that you would like to keep, but would be willing to have

scanned, we are happy to do that for you. Even if you don't have photos or other related items, we want to make sure to include everybody we can on a Veteran's Register. For this, we need name, rank, detachment, dates of service, and other notes of interest (ie: if service included overseas deployment, commendations, etc.). Please send such information to Tribal Archivist Meghan Dorey at mdorey@miamination.com or call the MHMA at 918-541-1305. Look for an informational table set up at Family Day as well!



Lucille Gamble Covault and her brother Thomas Gamble, among five of the nine adult children of Ethel Goodboo Gamble who served in the United States Military during World War II.

Allotment Project News

Staff Article

The NHPF allotment research project has yielded the addition of a number of photographs of myaamia allottees in Oklahoma. The following image and information was supplied to the MHMA from Donna Littleton, Tribal Member and great granddaughter of Lizzie Mahiner Gokey.

ahšihwiia

Lizzie Mahiner Gokey

Born: 15 Apr 1877 Died: 11 Dec 1951

Lizzie was a teenager when she was allotted her land about a mile east of the Drake House. However, it wasn't long after that (1896) when she married Leo Gokey, a Sac & Fox, and left her mother Rose Ann for the Sac & Fox reservation area in Lincoln County. Lizzie's myaamia lineage comes through her maternal grandfather, neepihšinka, an akima during the 1860's while the myaamia were in Kansas. Not much is known of her father David Mahiner, except that he was likely Pottawatomie. Though she was born in Indian Territory, Lizzie attended school at Wabash, Indiana for three years and Chilocco Indian School for four years. Lizzie and Leo had eight children who were all carried on the Sac & Fox rolls. The two youngest, Adam and John, are pictured in the photo, followed by Amelia, Eunice, James, Rosetta, Elmer, and Minnie. Lizzie continued to live in the Stroud area for the rest of her life until she passed in 1951.



Lizzie Mahiner Gokey - ahšihwiia - pictured with her husband and 2 of their 8 children. Circa 1910.

The grant funded project to document the allotment of Miami lands in Ottawa County, OK, is nearing completion. Tribal members with photos or unique allotment era information are encouraged to contact Meghan Dorey in the Tribal archive to participate in this historic project. Contact Meghan at mdorey@miamination.com or by phone at 918-541-1305.



Benny Paul Olds, son of Paul and Freda Olds, father of Second Chief Dustin Olds and nephew of Chief Forest Olds served in the United States Army from 1963-67.

Miami Veterans and Families

By George Strack, THPO

The Miami Nation will be hosting a veteran's table during Friday's Family Day as part of our Annual Gathering activities. Interested veterans and veteran's family members are asked to bring records, pictures and associated documentation that would allow the tribe to build a database of veterans' records and documentation.

The Miami Nation is committed to supporting our veterans and their families. If time allows, a veterans group meeting will be held to determine how our veterans can interact with our tribal community.

The Tribal Historic Preservation Office program is funded under an annual continuing grant from the National Park Service Tribal Preservation Office.

Miami Nation Website Update

By Emilee Truelove

The Miami Nation website will look quite different the next time you visit. Our tribal website redesign began last fall and officially will be launched during Annual Meeting. Web designer Steve Kinder brought to life the Business Committee's vision for the updated website. They wanted to provide members a user-friendly site packed with useful information.

Every department in the tribe has a page with updated forms and contact information, calendar events and photographs. The most significant change is the addition of a "Members Only" section of the site. Each member can register for access online. Your application will be sent to the enrollment office for verification. Upon approval, you will be permitted to log in to that section of the site with your username and password. This area of the site will be a medium to communicate sensitive information to tribal members privately and efficiently.

Be sure to attend the FAMILY DAY GATHERING set for Friday, June 6, 2014. Family Day t-shirts are handed out ONLY to those in attendance.

Hoosier National Forest Hosts Tribal Representative Meeting

By George Strack, THPO

Representatives from the Miami Nation met with regional and national officials from the US Forest Service at French Lick, Indiana on March 17th and 18th to continue discussions from a summer meeting in Miami about the role and responsibility of the Forest Service to consult with tribes on historic preservation and resource allocation issues. Miami Nation Tribal Historic Preservation Officer George Strack, First Councilperson Donya Williams and Second Council Person and Assistant Cultural Resources Officer Scott Willard attended the meeting along with representatives from the Delaware Nation and Shawnee Tribe.

Staff from the Hoosier National Forest in Southern Indiana hosted the meeting along with representatives from the Eastern Region National Forest Service Office and staff from the Mark Twain National Forest in Missouri, the Shawnee National Forest in Illinois, the Wayne National Forest in Ohio and the Grey Towers National Historic Site in Pennsylvania. As part of its mandate to consult with federally recog-

nized tribes the Eastern Region Forest Service office has made an effort to reach out to the tribes having historic standing in Indiana, Ohio, Illinois and Missouri. These states incorporate large land areas that are part of our historic homelands. Included within the boundaries of the above-mentioned Parks are numerous historic sites, natural and archaeological resources under the care and protection of Forest Service personal. Discussions centered around the development of a Memorandum of Understanding to include access for harvesting of Native Plants, allocation of wood products, camping permits for tribal members and the reburial and repatriation of ancestral human remains and burial objects. Rights to all of the above are allowed to treaty tribes under the Farm Bill recently passed by the US Congress. Future discussions are in the planning phase for now.

The Tribal Historic Preservation Office program is funded under an annual continuing grant from the National Park Service Tribal Preservation Office.



Miami Nation Tribal Historic Preservation Officer George Strack (fourth from right), along with Forest Service personnel tour an ancient cliff shelter during a recent visit to the Hoosier National Forest.

Sound Files Available for Language in Phrase Book

Staff Article

The Cultural Resources Office is pleased to announce that sound files are now available for the Phrase Book "kaloolitiitaawi - a Myaamia phrase book - Greetings." Compiled by Karen Baldwin, wife of Daryl Baldwin, Director of the Myaamia Center at Miami University, the booklet offers examples of the most common "daily use" words in our language with example sentences.

The recordings were created through the Myaamia Center at Miami University in Oxford,

OH. The familiar voices of Daryl Baldwin and son Jarrid will be heard in the many individual sound files listed.

The recordings are intended to help language students of all ages become more familiar with the sound of myaamia and to encourage students in pronouncing words with more confidence. Tribal families are encouraged to access the files at myaamiadictionary.org. The link to the Phrase Book is located on the left side of the page under the heading "Language Resources."

Mia Loring Completes Second Year as Tribal Princess

Staff Article

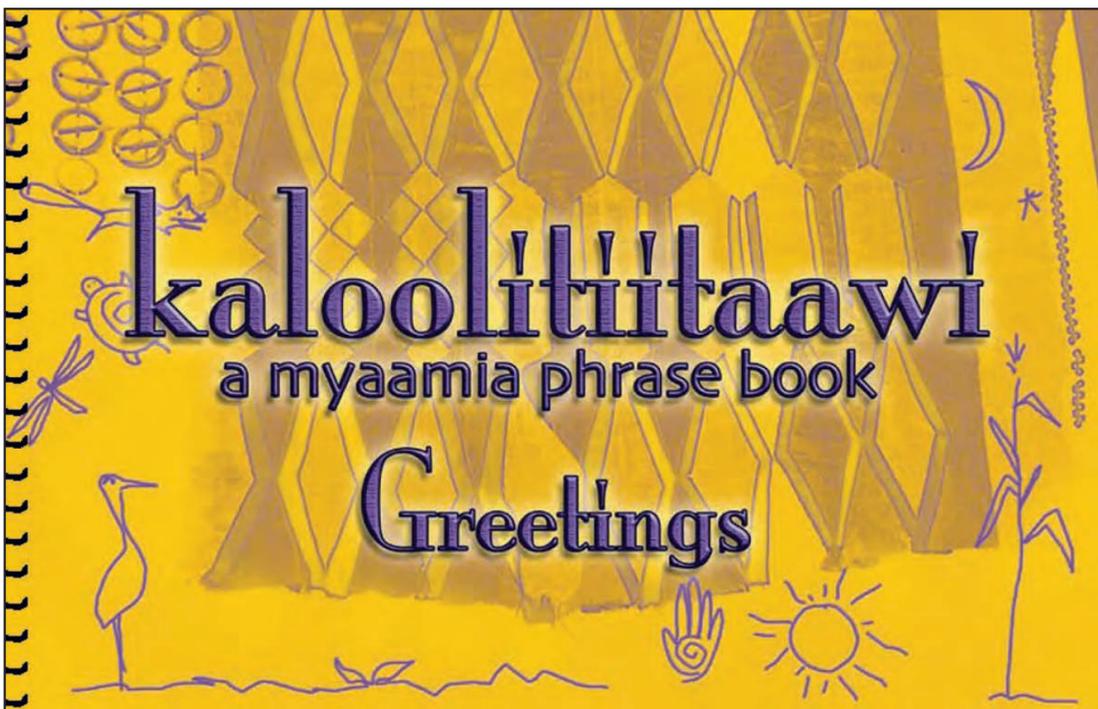
Tribal Princess Mia Loring will soon complete her second year of service as Miami Nation Princess. Mia has represented the Miami well and we honor her for her service.

The elected position of Tribal Princess is open to unmarried myaamia women aged 13 to 21. The responsibility of the Princess is to respectfully represent the myaamiaki. Most princesses voluntarily learn to perform the Lord's Prayer in sign language, dance, play myaamia games, speak our heritage language, make myaamia crafts (such as ribbonwork) and attend local events within the inter-tribal community as a representative of the Miami Tribe of Oklahoma.

Prior to the 2013 annual General Council Meeting, the term of service for the Tribal Princess was one year. However, a motion was passed to extend the term to two years and as Mia was completing her first term last year, her role extended. The position of Tribal Princess will be up for election at the 2014 General Council Meeting set for Saturday, June 7, 2014. Young women interested in seeking election to this position should contact Barbara Mullin for detailed information. Reach Barbara at 918-541-1363 or by email at bamullin@miamination.com.



Mia Loring, current Miami Nation Princess, is pictured with a sample of her handmade ribbonwork. We congratulate Mia for two years of service as Tribal Princess.



Sound files for the "Greetings" phrase book are now available at myaamiadictionary.org.

WANT TO ENROLL YOUR CHILD AS A MYAAMIA CITIZEN? Contact Tera Hatley in the Enrollment Office at thatley@miamination.com or phone her at Tribal Headquarters at 918-542-1445. Applications may be downloaded at www.miamination.com/mto/enrollment.html



Native American Graves Protection and Repatriation Act (NAGPRA)

By George Strack, THPO

The Native American Graves Protection and Repatriation Act was passed into law in 1990 to assist tribal nations in the process of repatriating and reburial of tribal ancestors and their associated grave goods under the control of Federal Agencies and museums. The Miami Nation, and its NAGPRA committee, have worked diligently in our historic homelands to assist institutions and museums in this process. Recent changes in the Act now allow us to consult on behalf of Native American ancestors categorized as Culturally Unidentifiable Individuals.

During the last two calendar years the Miami Nation's NAGPRA committee has consulted on behalf of our tribe with multiple institutions in the State of Indiana, including the Indiana Department of Natural Resources. Progress has been made in establishing Memoranda of Understanding with several of these institutions and the state. A working group of tribes with historic ties to Indiana has also been established and continues to meet regularly to discuss how we can jointly work to help put our ancestors to rest. To date we have met with Indiana Purdue University Fort Wayne, the University of Indianapolis, Hamilton County Indiana Parks and Recreation Department and the Indiana Department of Natural Resources as part of our NAGPRA consultations. Thousands of ancestors still reside on the shelves of institutions throughout the State of Indiana. It is our hope that working jointly with our tribal relatives that we will eventually be able to put all of these individuals back to rest as respectfully as we can.

The Miami Nation NAGPRA committee consists of Julie Olds, Cultural Resource Officer, George Strack, Tribal Historic Preservation Officer and Daryl Baldwin, Director of Myaamia Center at Miami University. Second Councilperson and Assistant Cultural Resources Officer Scott Willard and our in-house Tribal Council Robin Lash have also served as invaluable members of our team. We have been assisted in this effort by archaeologist Rebecca Hawkins from Algonquin Consultants, Inc. and Attorney Joe Halloran from the Jacobson Law Group.

The Tribal Historic Preservation Office program is funded under an annual continuing grant from the National Park Service Tribal Preservation Office.



The Miami Tribe of Oklahoma has been active in exercising our rights under the Native American Graves Protection and Repatriation Act (NAGPRA) for over fifteen years. In 2003 the Cultural Resources Office dispatched a Repatriation Team to the Smithsonian's National Museum of the American Indian, and National Museum of Natural History, in Washington, D.C. for the purpose of carrying out repatriations with both institutions. Pictured above are members of the team observing as a representative of the Smithsonian and Myaamia elder Mildred Walker (seated) sign the formal documents transferring human remains and associated funerary objects to the Tribe.

Tribal Employees Receive "Master Gardener" Certifications

By Emilee Truelove

The University of Missouri recently awarded tribal employees Aubrey Lankford and Mark Woods "Master Gardener" certifications after the two completed an in depth 14 week program.

The University's Master Gardener program provides horticultural training through a 14-week curriculum. To become certified as a Master Gardener, an individual must attend a 30-hour classroom Core Course training. Then the Master Gardener trainee is required to give 30 hours of volunteer service back to their community in approved University of Missouri Extension activities.

Lankford, the tribe's environmental services

manager, said the course was intense but they learned a lot of useful information that will benefit tribal members. "The Natural Resources Office oversees the Drake Heritage Farm garden project. We have been working to establish our raised beds and some early planting is in place. The myaamia miincipi (corn) is growing very well, as are the oonsaapeehkateeki (sun chokes). We hope to provide fresh fruit and vegetables to our members at no cost to them. This will help them make healthier choices while also saving money. Our training will help make that program a success," he said.



Tribal employees, Mark Woods (left) and Aubrey Lankford have received "Master Gardener" certifications from the University of Missouri.

Safe Archery Competitions

Staff Article

The Miami Nation's Cultural Resources Office promotes education about Myaamia games and encourages participation in games during all Myaamia cultural gatherings.

In 2012, the CRO sponsored five individuals to attend an archery training course that approved each participant as a "Trained Archery Instructor" with specific skills in archery safety. The certified individuals are Chief Douglas Lankford, Second Chief Dustin Olds, Second Councilperson Scott Willard, THPO George Strack, and Environmental Services Manager Aubrey Lankford.

When the Miami Tribe hosts archery events, including the annual archery competition event held during the National Gathering Week events in June, the certified instructors are on site and all shoots are strictly controlled to help ensure shooter, and audience, safety.

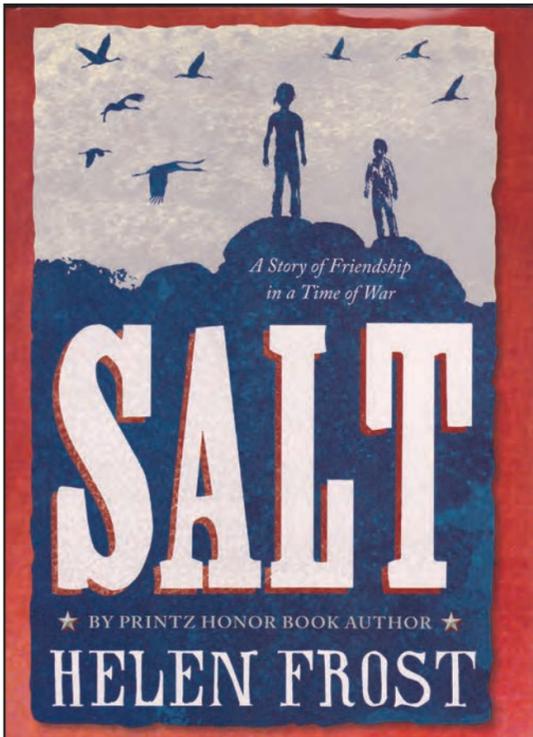
Tribal members interested in participating in the June 5, 2014 archery competitions should read the event information posted in the Events Guide inserted in this publication. Questions may be directed to Scott Willard at swillard@miamination.com or by phone at 918-542-1445.



Grace Lankford takes aim during the youth archery competition at the Drake House in 2012.



During our Eewansaapita Summer Youth Educational Experience - also known as language camp - our myaamia youth enjoy a lacrosse challenge match against the youth of the Seneca-Cayuga language program. The challenge match travels between camps each summer. Our neighbors hosted the first match, which they won. Last year the myaamia camp hosted and won. This year the match travels back to the Seneca-Cayuga grounds. We are looking forward to seeing our Eewansaapita youth play again this summer and we encourage everyone from our community to travel down for the game tentatively set for Friday, June 27, 2014. For more information, or to confirm the game date, contact Gloria Steed at 918-919-2039 or by email at gsteed@miamination.com. Above photo taken by Karen Baldwin during the 2012 match at the Seneca-Cayuga grounds.



RECOMMENDED READING:
Salt: A Story of Friendship in a Time of War (2013) is published by Farrar Straus Giroux and can be found on Amazon.com as well as a host of other book sites. SEE THE ARTICLE ON PAGE 7A.

WEATHER BLOG FEATURE

A new “how’s the weather” feature has been added to the History Blog at <http://myaamiahistory.wordpress.com/>. The goal is to eventually get a discussion about ecological cycles going within the community in both a virtual format and ideally in person face-to-face as well. One of the communal decisions that a blog like this could serve would be to make a communal recommendation for when storytelling begins and ends. We hope you all can follow along and participate in English or Myaamia as you feel like it. You can choose to “follow the blog” at the bottom of the page.

2014 SUMMER MYAAMIA LANGUAGE WORKSHOPS will be held in the following locations: Paola, KS; Dallas Metropolitan area; Washington State, city yet to be determined.

If families in these areas have suggestions on a location for these events or if anyone has questions please contact Jarrid Baldwin at jbaldwin@miamination.com”.

aatotankiki myaamiaki

A quarterly newspaper published by the

Sovereign Miami Tribe of Oklahoma

Printed by Stigler Printing Company, Stigler, OK.

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.

**The following information was submitted by the community group known as the Myaamia Women’s Council. The event described is not a gathering under the direction of the Miami Tribe. We are approved to print this information as a means to support the community building cultural efforts of formally organized groups within our myaamia community.*

Myaamia

Women’s Council Gathering

Saturday, June 7, 2014

3-5 pm at the Longhouse

Bring your favorite family recipes and stories to go with them! Food and storytelling go hand in hand. Whether it be a gathering with our large, loud and loving family or lunch with friends, every time we share a meal with people, we talk – sharing stories about hardships, successes, current events or family.

We pass down family recipes, an act that connects us to generations passed and those to come. With every recipe is a story. How often do we tell our children and grandchildren about the relatives who came before us: their names, where they lived, what they were like and what we learned from them through that special family recipe?

Come share those special recipes and stories with us at Women’s Council!

Recipes of all kinds are welcome, recipes using traditional foods are especially encouraged. Bring your children or grandchildren, your mother or grandmother to help you tell your story!

For more information, please contact Nichole Prescott, nsprescott@gmail.com; 917.783.6251.

Spring foods:

waapinkopakaahki/lambs quarter
leninši/milkweed
wiinhsihsia/wild onions and garlic
kahkiteemini/mayapple fruit
minosakayi/morel mushroom
aašoošiwia/stinging nettle
eeyoonsaawikiša/redbud flower

Summer:

mihšiimina/apple
kociihsa/bean
makiinkweemina/blackberry
miincipi/corn
neehpikicia/cranberry
wiikooloomphsa/elderberry
akaayomini/gooseberry

Fall:

apahkweenhsa/cattail shoot
pahkihtensi/hazelnut
oonsaapeehkateeki/jerusalem
artichoke
mihtekamini/acornsahsiimini/pawpaw
pyaakimini/persimmon
emihkwaani/squash

Winter:

iihkisaminki/maple syrup
siihsipahkwi/maple sugar
any preserved foods; dried cracked corn, meats, fish, squash, etc..

eewansaapita

Vol. 12, No. 3, Section C

myaamionki

meeloohkamiki 2014

Three Outstanding Murals from Eewansaapita 2013

By George Ironstrack, Program Director, Education and Outreach Office, Myaamia Center at Miami University

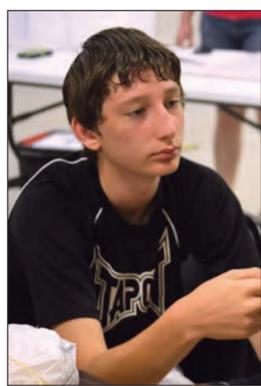
Last year at the Eewansaapita Summer Youth Camps in Nooŝonke (Miami, Oklahoma) and Kiihkayonki (Ft. Wayne, Indiana) the group chose three outstanding murals that best conveyed the theme for last year. Eewansaapita participants are asked to use their murals after the camp to remember what they learned each year and to share what they've learned with their families back home. The camp theme for 2013 was *Mihtohseeniwinki Ašiihkionki* which means *Living on the Land*. Over the week, we looked at how Myaamia interact with the land and the importance the surrounding environment has on our everyday lives. The selection was not based solely on artistic ability, although that did play a part. The focus was on whether the mural taught and explained the different aspects of living on the land to someone who did not attend Eewansaapita.

We are excited to announce the selections for outstanding murals from Eewansaapita 2013! From Eewansaapita Nooŝonke, we had two great selections by Tabitha Watson and Daniel Madill. From Eewansaapita Kiihkayonki, we had an outstanding mural by Lela Troyer. Mayaawi teepi ceeki, good job to everyone who participated and took a mural home to share with their family.

We look forward to Eewansaapita 2014 with the theme *eeweentiiyankwi* (we are related to each other). The dates for the 2014 programs are June 23-27 in Nooŝonke (Miami, Oklahoma) and July 14-18 in Kiihkayonki (Ft. Wayne, Indiana).



Tabitha Watson's mural depicts the nooŝonke siipiwi (Neosho River) and the many plants and animals she learned about over the week. Much of this was learned while hiking the trails connected to Kitasaakana Awiiki (the Geboe House), which Tabitha placed on the left of her mural. Tabitha is pictured with her tipehki kiilhsa block, which is used to follow the phases of the moon.



Daniel Madill's mural centers on the nooŝonke siipiwi (Neosho River) and groups of Myaamia people interacting with the plants and animals with whom we share our homeland. Daniel included Aapacilaatawia (Northern Mockingbird) singing in the tree near the center of his mural. During one of our visits to Kitasaakana Awiiki (the Geboe House) the entire group was entertained by the singing and dancing of a rather hyperactive Aapacilaatawia. Daniel Madill watches closely as Greta Sirois (Eewansaapita Art Coordinator) instructs the group on cordage making.



Lela Troyer's mural with the Waapaahšiki Siipiwi running through the middle included references to the plants and animals the group encountered on hikes as well as what she finds in her own yard and garden, "nintahki." At top in the center, Lela included a reference to Šiinkwaahkwa (Eastern Red Cedar) one of the trees that has a male and female tree, each of which has different uses for Myaamia people. Lela is pictured with her tipehki kiilhsa block, which was wood burned on all six sides with the phases of the moon and their names in our language.

Did you Know?

- ▶ Did you know in the Myaamia language you can call more than one person noohsa (father)?
- ▶ Did you know in the Myaamia language you can call more than one person iinka (mother)?
- ▶ Did you know that in the Myaamia language there is no word like the English term cousin?
- ▶ Did you know that in the Myaamia language you use different terms for brothers and sisters if they are older or younger than you.
- ▶ Did you know that in the Myaamia language when you talk to your mother you use one term, when you talk about her to someone else, you use another term?

Kinship Word Search

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

Find these traditional Myaamia kinship words.

ihseensa iihši iinka mehša nilla
 nimihse noohkwa noohsa



It's time to plan for the
2014 Eewansaapita Summer
Educational Experience!

Due date for
applications is
May 16!



eewansaapita
nooŝonke
(Miami,
Oklahoma)
June 23-27

eewansaapita
kiihkayonki
(Fort Wayne,
Indiana)
July 14-18



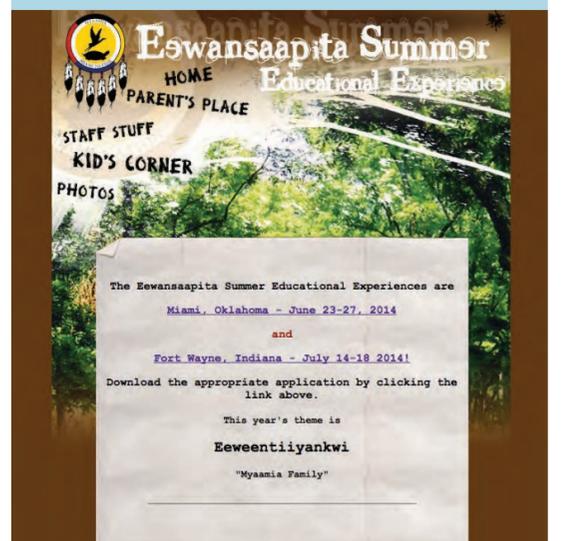
Aiden Tippmann and Tina Fox (instructor)
working on the mural project at eewansaapita,
kiihkayonki (Fort Wayne, Indiana).

Nathan Gamble and
Grace Lankford
preparing leninŝi
(milkweed) for the
students and staff
at eewansaapita
nooŝonke (Miami,
Oklahoma).



Eewansaapita Website

Learn more about the Eewansaapita
Summer Educational Experience at
www.eewansaapita.org.





kiiloonamyaamiaki

Miami Tribe of Oklahoma

National Gathering Events - 2014



Thursday, June 5

Annual Fish Fry: 11 a.m. at the Myaamia Community Center

Archery & Skill Games: Scheduled at the Drake House

10 a.m. Beginner Archery Training:

Conducted by certified instructors. Open to beginners and novice shooters.

10 a.m. Youth Fun Shoot: Open to children. Non-competitive shoot for fun and to instill proper form and safety skills. Awards given to all participants.

NOON LUNCH PROVIDED TO ALL IN ATTENDANCE

1:30 p.m. Novice Challenge: Open to inexperienced shooters. Participants will use equipment provided by the Cultural Resources Office to participate on an even playing field with other shooters. Awards will be given. One practice round followed by a scoring round with shoot offs for ties.

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

2:30 p.m. Long Bow Challenge: Open to all shooters. Test your skills on a handmade historically accurate longbow. One practice round followed by one scoring round with shoot off for ties. Awards will be given.

SPECIAL COMPETITIONS

3:00 p.m. Tomahawk Throwing: Non-competition - test your throwing skills. Instruction will be provided. Open to 18 and over for safety reasons. Throwing open all afternoon but **only when supervising personnel are present.**

3:30 p.m. maamišaahkwaheetaawi - Lacrosse Shootout Competition: Test your skills on a goal in peekitahaminki. In this skills competition, players get five shots on a target mounted in a goal. In each elimination round, the highest scorers advance until only two remain. The winner goes home with a brand new pakitahaakani (lacrosse stick). Equipment will be provided for the competition, but participants can use their own sticks. Awards will be given.

Community Social: Scheduled at the Drake House

6 p.m. Dinner followed by live music by Adam Strack.

Friday, June 6

Annual Family Day Gathering: Scheduled at Myaamia Community Center

9 a.m. Language Workshop

11 a.m. Presentation: "Myaamia Kinship (Genealogy)" By MHMA Archivist Meghan Dorey and John Bickers.

NOON LUNCH PROVIDED

1:30 p.m. Presentation: Pow Wow Etiquette - get ready to participate!

2:00 p.m. Presentation: "Stomp Dance 101" - come learn the "abouts" and "how tos"!

15th ANNUAL MIAMI NATION POWWOW, JUNE 6th & 7th: Weather permitting we will dance at the new Miami Nation Dance Arena located behind the Myaamia Council House. See flier enclosed in this publication.

Saturday, June 7

Community Breakfast - 7:00 a.m. to 8:00 a.m. at the Myaamia Community Center

ANNUAL GENERAL COUNCIL MEETING begins at 9 a.m. at the Myaamia Council House.

Member Registration tables open at 8:00 a.m. Lunch provided after meeting.

15th ANNUAL MIAMI NATION POWWOW, JUNE 6th & 7th - See flier enclosed in this publication.

DIRECTIONS TO EVENTS

MYAAMIA COMMUNITY CENTER (Title VI Dining Hall):

FISH FRY, FAMILY DAY EVENTS, BREAKFAST AND LUNCH ON SATURDAY

***Alternate Location for Community Social**

2307 W. Newman Road, Miami, OK 74354

Located 1.25 miles west of North Miami on Newman Road (also known as 65 Road).

To locate Newman Road - heading north on Main Street, pass GAR Cemetery - Newman Road is a west/left only turn 6 blocks north of the north side of the cemetery. If coming south through Commerce, Newman will be a west/right only turn just south of the big Newell Coach Facility. Watch for the large "PMI Transmissions" sign sitting at the northwest corner of Newman Road.

*Fish Fry Contact: Laurie Shade 918-961-1457, lshade@miamination.com

*Family Day Contact: Julie Olds 918-541-3131, jolds@miamination.com

DRAKE HOUSE: ARCHERY/GAMES, COMMUNITY SOCIAL

***Alternate Location for the archery and games is the Myaamia Council House**

3700 S. 505 Road, Miami, OK 74354

See map on facing page. Direction markers will be visible at all turns west of Commerce.

*Archery and Games Contacts: Scott Willard 417-317-3465, swillard@miamination.com

George Strack, 317-625-1288, gstrack@miamination.com

*Community Social Contacts: Julie Olds 918-541-3131, jolds@miamination.com

Gloria Steed, 918-919-2039, gsteed@miamination.com

MYAAMIA COUNCIL HOUSE: ANNUAL GENERAL COUNCIL MEETING

***Alternate Location for archery and games scheduled at the Drake House**

2319 W. Newman Road, Miami, OK 74354 (Located in the same complex as the Myaamia Community Center. See map on reverse)

***Annual Meeting Day Contacts:**

Gloria Steed 918-919-2039, gsteed@miamination.com

Julie Olds, 918-541-3131, jolds@miamination.com

Barbara Mullin, 918-961-1446, bamullin@miamination.com

Donya Williams, 918-541-7274, dwilliams@miamination.com

Emilee Truelove 918-919-2034, etruelove@miamination.com

Sarah Lawson, 918-533-3313, slawson@miamination.com

Scott Willard, 417-317-3465, swillard@miamination.com

MYAAMIA DANCE GROUNDS: POWWOW

Located behind the Myaamia Council House (2319 W. Newman Road).

*Contacts: Julie Olds 918-541-3131, jolds@miamination.com, Barbara Mullin 918-961-1446, bamullin@miamination.com

Emilee Truelove 918-919-2034, etruelove@miamination.com, Rhonda Gower 918-541-7807, rgower@miamination.com

***Alternate Location for Powwow - OTTAWA TRIBE DANCE GROUNDS:**

From the intersection of Hwy 10 and Highway 137 (Shawnee Grocery will be on the southwest corner of the intersection) - go 1 mile south and turn left (east) at the blue water tower - follow to the first right turn - turn right (south) - the grounds will be located ahead on your left just past the cemetery and little Church.

*Contacts: Julie Olds 918-541-3131, jolds@miamination.com, Barbara Mullin 918-961-1446, bamullin@miamination.com

SEE REVERSE SIDE FOR MAPS, HOTEL INFORMATION AND EMERGENCY CONTACT INFO.

Miami Tribe of Oklahoma

National Gathering Events - 2014



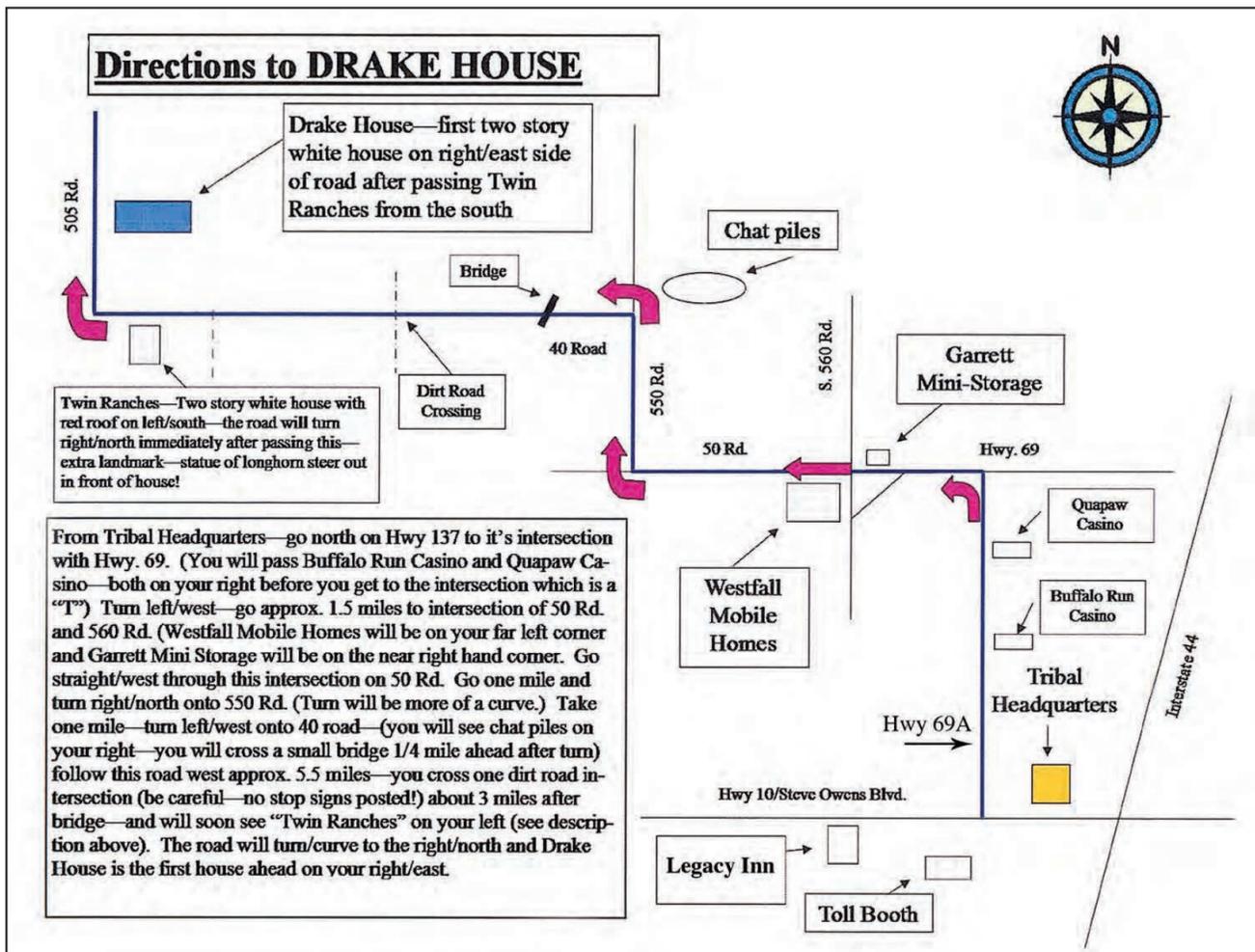
DRAKE HOUSE: ARCHERY/GAMES, COMMUNITY SOCIAL

Thursday, June 5, 2014

Events begin at 10 a.m. and last all day and into the evening.

3700 S. 505 Road, Miami, OK 74354 (See map below.) Direction markers will be visible at all turns west of Commerce.

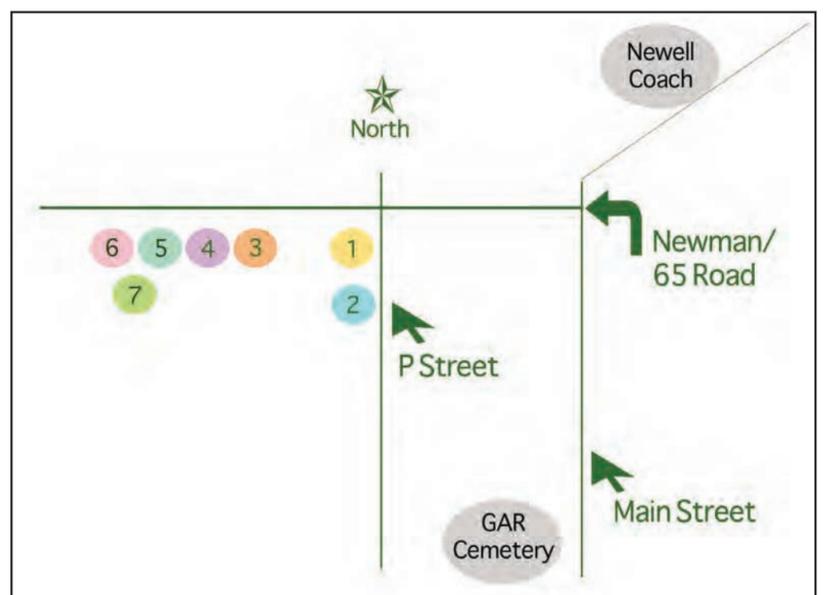
-- Alternate location for these games is the Myaamia Council House



DIRECTIONS TO EVENTS SCHEDULED AT THE MYAAMIA COUNCIL HOUSE, COMMUNITY CENTER AND DANCE GROUNDS

EVENT DIRECTIONS

- 1 Miami Nation Enterprises
- 2 Prairie Sun Casino
- 3 Myaamia Community Center - 2307 W. Newman Road
- 4 Myaamia Wellness Center
- 5 Myaamia Council House - 2319 W. Newman Road
- 6 Myaamia Activity Center
- 7 Myaamia Dance Grounds



HOTEL INFORMATION FOR MIAMI, OK

***BUFFALO RUN HOTEL:** GPS Address: 8414 S. 580 Road, Miami, OK - Phone: 918-542-2900 - Located next door to Buffalo Run Casino.

***HOLIDAY INN EXPRESS:** 509 Hendley Avenue, Miami, OK - Phone: 877-786-9480 - Located next to I44 Exit 313 Toll Booth - just off of Steve Owen's Blvd.

***MICRO-TEL:** 2015 E. Steve Owen's Blvd., Miami, OK - Phone: 918-540-3333 - 1/4 mile west of Miami Tribe headquarters.

***HAMPTON INN:** 115 S. Deacon Turner Road, Miami, OK - Phone: 918-541-1500 - 1/4 mile west of Miami Tribe headquarters.

***Drake House:** Contact Pam Scheig for reservations - Phone: 918-961-0920

CONTACTS FOR ANY EVENTS LISTED:

Gloria Steed 918-919-2039, gsteed@miamination.com
 Julie Olds, 918-541-3131, jolds@miamination.com
 Barbara Mullin, 918-961-1446, bamullin@miamination.com
 Donya Williams, 918-541-7274, dwilliams@miamination.com

Emilee Truelove 918-919-2034, etruelove@miamination.com
 Sarah Lawson, 918-533-3313, slawson@miamination.com
 Scott Willard, 417-317-3465, swillard@miamination.com

IN THE EVENT OF INCLEMENT/THREATENING WEATHER THE CONTACTS FOR THOSE IN TRIBAL EMERGENCY MANAGEMENT ARE:
-SCOTT WILLARD, 417-317-3465, swillard@miamination.com
-EMILEE TRUELOVE, 918-919-2034, etruelove@miamination.com
-JIM BATTESE, 918-533-6341, jbattese@miamination.com



kiiloona myaamiaki

Miami Tribe of Oklahoma

National Gathering Events - 2014



15th ANNUAL

MIAMI NATION POW WOW

JUNE 6 & 7, 2014

MIAMI NATION DANCE GROUNDS - 2319 W. NEWMAN ROAD, MIAMI, OK
Alternate location: **Ottawa Tribe Dance Grounds**

Head Staff

Head Singer: Garland Kent, Jr. (Jr. Kent) - Pawnee, Ponca, Otoe, Iowa

Head Man Dancer: George Alexander - Otoe Missouriia & Iowa

Head Woman Dancer: Renee Alexander - Otoe Missouriia, Sac & Fox, Pawnee

Pow Wow Princess: Nadia Lynn Kent - Navajo, Pawnee, Ponca, Otoe, Iowa

Emcee: Steve Kinder - Peoria, Wea

Arena Director: Dude Blalock - Peoria, Shawnee

Host Gourd Society: Wandat Gourd Dancers

Color Guard: Wyandotte Nation Color Guard

FRIDAY, JUNE 6:

GOURD DANCING - 6 - 8 PM

GRAND ENTRY - 8:30 PM

CONTEST REGISTRATIONS

EXHIBITIONS

STOMP LEADERS & SHELL SHAKER CONTESTS

SATURDAY, JUNE 7:

GRAND ENTRY - 2 PM

ALL WOMEN'S CONTESTS

SPECIALS

DINNER BREAK

GOURD DANCING - 6-8 PM

GRAND ENTRY - 8:30 PM

ALL MEN'S CONTESTS

ALL GOLDEN AGE CONTESTS

TWO WINNER-TAKE-ALL CONTESTS

****CONTESTANTS MUST MAKE GRAND ENTRY ON FRIDAY NIGHT AND ONE GRAND ENTRY ON SATURDAY.**

ADULT DIVISIONS PRIZE MONEY - 1st, 2nd, 3rd, 4th places - Sr. Divisions only

GOLDEN AGE: 1st, 2nd, 3rd. Stomp/Shaker: 1st, 2nd, 3rd (No Jr. Contests)

Pow Wow Committee: Steve Lankford, Julie Olds, Barbara Mullin, Rhonda Gower, Emilee Truelove

**For vendor information contact Rhonda Gower, 918-542-1445*

****Committee Contact Info: Steve Lankford - 918-961-1498**

Julie Olds - 918-541-3131

Barbara Mullin - 918-961-1446