



*neehaapiikasicki Exhibit
Featuring Myaamia
Ribbonwork to Open at
MHMA During Winter
Gathering 2025 B1*



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aatotankiki myaamiaki

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MYAAMIA PUBLICATIONS

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

Advertisements: Enrolled citizens of the Miami Nation who are business owners, artists or crafts persons, etc. are eligible to receive free ad space once per year. Allotted ad size is 5” x 5” and should be sized at 300 dpi and saved as a jpg, tif or pdf file. Ad layouts, or links to download such from your Dropbox or other cloud storage site, should be emailed to mtocro@gmail.com.

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

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MYAAMIA CITIZENS STAY CONNECTED VIA INTERNET

Miami Nation Website,
www.miamination.com

Facebook:
“MYAAMIAMI Miami Tribe of Oklahoma”

“Aatotankiki Myaamiaki”

Public Page, listed as “Miami Nation Events”

MHMA Page, Listed as “Myaamia Heritage Museum & Archive”

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TRIBAL CITIZEN IDENTIFICATION AND ENROLLMENT CARDS

The Miami Tribe of Oklahoma Tribal Citizen/Member Identification and Enrollment Card card allows for the inclusion of a photograph of the Enrolled Citizen/Member and also allows the inclusion of a Myaamia name. Tribal citizens who wish to obtain the new card should contact Tera Hatley, Member Services Manager, at thatley@miamination.com or by phone at 918-541-1324.

TRIBAL MEMBER ADDRESS UPDATES:

Contact Tera Hatley at thatley@miamination.com or by phone 918-541-1300.



aacimwita akima: The Chief Report

Aya, Aya ceeki! Greetings to all my Myaamia relatives from our Nation's headquarters in Nooŝonke Siipionki Myaamionki. Šaaŝaakayolia kiilhswa – grass burning moon – is here, and like many of you I am eager to put away my lawn mower and transition to cooler weather. Admittedly, I am ready for hunting season, and I wish good hunts to all who are planning to harvest food from the land this way.

As the fiscal year closes, we are busy with budget reviews, assessments and preparations for the new fiscal year that begins on October 1, 2024. This new work year will see the opening of a new community market, the opening of a major new exhibit in the Myaamia Heritage Museum & Archive, further improvements around our dance grounds, the completion of our new Court Room, and the opening of a special exhibit about our ribbonwork at the First Americans Museum in Oklahoma City, OK.

Our summer was packed, as usual, with culture and language education programs, and of course the National Gathering Week events leading up to our annual General Council meeting. The meeting was held on Saturday, June 29th in our Nation's Council Building in Miami, OK, and opened with songs in myaamiaataweenki. On behalf of all Myaamia citizens and their families in attendance this year, miħši neewe to our singers that morning. Like most of you, I remember when our meetings did not include singing in our language. We had lost that ability due to the great losses in language and cultural knowledge brought by removals, boarding schools, and other policies designed to bring about our end as a Nation. I am so grateful for the restoration of our language and cultural knowledge through 27 years of revitalization work.

To the Myaamia citizens, and their families, who were able to attend the meeting, we were honored by your presence. Miħši neewe, thank you so much to each family represented, and to those who were able to bring their children and grandchildren because attending community events is one way of encouraging them to learn about their tribe, and perhaps the seeds planted here, and through our many gatherings and online events, may one day lead them to a role of Tribal community service.

As of May 24, 2024, we, the sovereign Miami Tribe of Oklahoma, after 178 years, once again have sovereign land, held in trust for us, in the heartland region of our homeland in the state of Indiana. The 45-acre parcel, which we call peehkakhionki – beautiful land – is located on Fritz Road in Fort Wayne. The property truly is beautiful and includes a 3.5-acre pond, 13 acres of woods, and a two-story house currently used for offices for our Cultural Resources Extension Office. Construction is set to begin on an 8,000 sq ft community center designed to include office, meeting, and education spaces. We are excited for this new chapter of work in Indiana.

Transferring lands to “trust status” involves the tribe transferring legal title to the United States to be held for the benefit of a Tribe. Trust acquisition seeks to restore tribal land to the sort of common ownership that existed before they were broken up by the United States in the late 19th century. It also renders the land not subject to sale or other transfer out of tribal control without the consent of the United States and the Tribe. Tribal trust land is subject to tribal and federal governmental authority and generally is not subject to state county and local laws.

With funds from the CARES Act and the American Rescue Plan Act (ARPA), we have completed our meat processing plant called Prairie Sky Processing. Located on the Chief David Geboe Allotment, on 30 Road in the Miami-Peoria Reservation, the 5,000 square foot facility is in operation taking custom orders and is currently outfitted to process cattle, pigs, lambs, goats, and deer. Second Chief Dustin Olds has worked hard to bring this project to completion, and reports that within the coming year the facility will be USDA inspected. This will allow us to sell meat to our Tribal families anywhere in the country.

The transition of the Prairie Sun Casino building, located across the street from Tribal headquarters to the new Prairie Sun Events Center is complete. The 7,200 square foot space includes a full-service kitchen and was used for a community lunch and cultural presentations during the National Gathering Week events.

We enjoyed the completed renovation of our Pow Wow arena during the dance this year. The project included removal of the rock, and cement circle, surrounding the dance arena, restoration, and application of sod throughout, new lighting, improved vendor area, and improved parking on the north side of the game field.

I hope each of you have discovered our new and

greatly improved Miami Nation website, miamination.com. The new site is still under construction but is already providing most of the key information needed by Tribal citizens. I want to thank Jordan Poyfair, a new Team member in the Cultural Resources Office, for her hard work to create and manage the site.

We have another important web-based resource in the new site called the Šaapohkaayoni Education Portal. This unique resource was created to further aid the education needs of the Myaamia community. Our citizens and their families are dispersed throughout the U.S., and internationally, and traveling to access educational opportunities is not always feasible. This portal allows members of the Myaamia community to access educational opportunities from anywhere with Internet access. These educational opportunities include self-directed learning modules, searchable learning resources, and the ability to sign up for synchronous and asynchronous programming. Locate the site at <https://mc.miamioh.edu/eduportal/about/index>, and be sure to register as a citizen user to access all features made for our community.

I also want to extend our thanks to Madalyn Richardson, another new Team member in the Cultural Resources Office, for her creative work on the Tribal Newspaper. We mail a multi-section print edition of the paper in the summer and another in the winter. For the transitional periods of spring and fall, the newspaper is a digital edition only. All editions of the paper are available for online reading on the website.

Recently each Tribal Household received a very special publication. Created by Cultural Resources Office Nooŝonke ARPA Team members Madalyn Richardson and Nate Poyfair, the beautiful publication “Myaamia Kiilhsooki: Myaamia Moons, Seasons & Years, is both beautiful and educational in content. We are very proud of this publication and extend our great thanks to the CRO Office for this special project.

Turning to our governmental work, in March of this year, the Tribe was notified of a national treasure of the Miami people listed for sale by an auction house in Los Angeles, California. The provenance listed by the auction house identified the Peace Medal as the 1795 Peace Medal presented by General Wayne on behalf of the newly formed United States government, to the Miami people following the signing of the Treaty of Greenville. The Miami Tribe was represented both in war at Fallen Timbers and at the Treaty negotiations by our War Chief, Miħšihkinaahkwa (Little Turtle.) The medal was a gift to the Tribe to be passed down from generation to generation, and was not owned by Miħšihkinaahkwa, but entrusted to his care for the benefit of the Tribe. The Miami Peace Medal was not buried with our great leader upon his passing in 1812 – it was not his to take on his journey but passed on to the care of his successors.

The Miami Peace Medal has great historical and cultural importance to the Tribe, and the initial conveyance outside of the Tribe, to private possession, did not convey legitimate title. The Tribe, as the rightful owners of the Peace Medal requested through letter to the auction house, that the auction house temporarily withdraw the Peace Medal from the auction allowing the Tribe time to speak with the individual listing the Peace Medal for sale.

The auction house did not respond, so the Tribe filed a lawsuit in the Superior Court of Orange County to stop the auction of the Peace Medal through a temporary restraining order (TRO). The auction house responded by filing a motion in opposition, but, recognizing the irreparable harm to the Tribe should the sale go forward, the Court granted the Tribe's TRO, and the Peace Medal was removed from the auction items.

The Court has granted the parties an extension until December 16, 2024, to discuss the Peace Medal and options the Tribe proposes to return the Peace Medal to the Miami people. This is truly a unique piece of Miami Tribe history. We will do everything we can to see that the Peace Medal is returned to us, the rightful owners.

We continue our important post-McGirt work policing and protecting our community and reservation lands. The Tribe's District Court holds a criminal docket twice a month, hearing an average of 30 cases each court day for criminal conduct that has arisen on the Tribe's reservation lands. We are so pleased with our court staff, who work to provide a fair due process forum for those in the criminal system. The Tribe updated and amended its Civil Procedure Code, Criminal Offenses Code and Criminal



Akima Eecipoonkwia
Chief Douglas Lankford

Procedure Code. In addition, the Tribe enacted its new Juvenile Code and is working through its Court to respond to and address the delinquent conduct of native minors occurring on the Tribe's reservation.

As with adult criminal conduct, the goal is to restore harmony in the community and the lives of both victims and those involved in criminal conduct through its court processes. The Tribe has contracted with a professional to provide services as an adult Community Probation Officer. This individual will work closely with those in our criminal justice system to see that those convicted fulfill probation requirements and successfully conclude any sentence imposed by the Miami Tribe District Court. Again, the goal of the Tribe is to restore harmony to the community, to the victim, the individual charged with the crime and families of both parties.

On May 16, 2024, the Tribe received correspondence from the Department of Interior informing the Tribe would receive a reoccurring annual allocation of \$132,726 beginning with FY-2024 appropriations to apply toward its Tribal Court program, establishing a detention corrections program and for criminal investigations and police services. Since 2006 the Tribe has self-funded its Tribal District Court with occasional funds from the Tribal Justice Service upon lengthily demonstration of need for funds. This reoccurring allocation, though underfunded, is greatly needed.

As I have reported in the past, the Miami Tribe is the lead Tribe in a Northeast Tribal Consortium (Consortium Tribes) where six of the nine Tribes in Ottawa County have agreed to join resources to respond to the post-McGirt criminal jurisdiction issues. The Consortium Tribes requested and received funding from the Department of Justice to hire a Special United States Attorney (SAUSA) to perform federal prosecution of major crimes on reservation lands of the Consortium Tribes. The Tribes finalized a Memorandum of Understanding with the United States Attorney Office (USAP) about the roles, responsibilities, and duties of this position which will interface with staff in the USAO in the Northern District of Oklahoma seated in Tulsa.

The Tribes continue to seek applicants interested in the SAUSA position. It is a goal of the Consortium Tribes to have their own SAUSA to ensure that major crimes taking place on the reservation lands of the Consortium Tribes are dealt with promptly and fairly.

Another moving piece the Consortium Tribes have responded to is the need for a new detention center and treatment programs for defendants serving jail sentences because of criminal conduct. Currently, defendants in custody are housed at the Ottawa County Jail. This location is challenged by sufficient room to house inmates as well as some infrastructure challenges. The Consortium Tribes have reached out to federal partners identifying the need for more resources to provide law enforcement and public safety services, as well as an adequate detention facility in Northeast Oklahoma.

While I speak of our Court, I'd like to report that the Tribe's project to remodel existing space in our headquarters building into a new state-of-the-art courtroom continues. This grant-funded project through the Department of Justice includes the construction of a new courtroom, jury deliberation room, judges chamber, and file storage space. In addition to a beautiful remodel inside, we constructed a new concrete parking lot for court attendees. This new parking area will benefit the elderly, or anyone injured or handicapped who requires access

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to the Court. The architect firm we contracted with is Green Light Native, an outstanding architectural firm in Tulsa that offers some nice construction and design options to help us achieve the professional yet warm look important to the Tribe in this court space. The Tribe is in the process now of receiving bids from contractors to perform the remodel work. We hope to begin construction work in late fall or this winter and hope to make significant progress toward the completion of this project by mid-2025.

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

Senator Markwayne Mullin has been a great advocate for the Miami Tribe, authoring and introducing our Illinois land bill in both the House and Senate and our recent Senate bill S. 2796. I traveled to Washington, D.C., on February 7 to give testimony on S. 2796 before the Senate Committee on Indian Affairs. S. 2796 is a bipartisan bill to resolve the Tribe's Treaty-based land claim to lands in east-central Illinois. This legislation would provide the Tribe congressional authorization to bring its land claim to the Federal Court in Washington, D.C. The Bill has passed out of the subcommittee in the Senate and is awaiting final Senate action. Illinois Senators Dick Durbin and Tammy Duckworth have signed onto the bill and Illinois Representative Mike Bost who represents the area, and whose family has lived in the area for generations, is now a House co-author on the Bill.

This bill is truly unique in this aspect. The cloud on title goes away for landowners in Southeast Illinois the day the Bill is signed into law, authorizing jurisdiction for the DC federal court to hear our claim for undue taking of tribal lands. We've had great bipartisan support of this Bill and so appreciate the time and energy our congressional partners contributed to this very important effort. Election season is always a hard time to pass a bill and get it

to the President's desk, but we are closer now than we have ever been. We will continue to work to get our day in Court.

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

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

As you may recall from the Annual Meeting, you were introduced to Miami Nation Enterprises new CEO Lance Theobald. Lance is a Tribal citizen, 2010 graduate of Miami University with a B.S. in Accounting. He and his wife Kelly, and their five children live on a small farm in Charlotte, NC. After serving as a commissioned officer in the U.S. Navy, followed by the Reserves, he began working for Miami Nation Enterprises (MNE) in 2011 working for the federal contracting company, Miami Business Services. He

was hired as President of MNE's federal contracting group (FCG) in August of 2023. He was a member of the MNE Board of Directors, appointed in 2016, and left the Board upon taking the helm as CEO. Lance is a tremendous leader, and we are proud and excited to welcome him to this position.

The path to this opportunity for Lance was paved by Mr. Peter Murphy, CEO of MNE from 2016 to his retirement in early 2024. Following his retirement, Peter was appointed by Leadership to serve on the Miami Nations Enterprise Board of Directors. Peter is an exceptional leader and brought his many years of military and business leadership expertise to MNE during a difficult time of transition. His steadfast commitment to building MNE and its portfolio of companies has positioned us for our current success, and provided pathways for growth we know Lance will further for our Nation.

We also welcome Tribal Member Mika Leonard to MNE in her new position as Vice-President of Operations, a position she assumed February 1, 2024. Mika is a 2006 graduate of Miami University with a B.A. in Linguistics. Mika is the granddaughter of Chief Floyd E. Leonard, and like Lance, served as a member of the MNE Board of Directors, appointed in 2019. Mika also previously worked for MNE in the federal contracting group from 2015-2017. Mika left the board upon taking the Vice President duties but was recently re-appointed as an interim board Board Member. Mika, her husband Ryan, and daughter Olive (4) live in Denver, Colorado. We are so pleased to have both Tribal Members serving the Tribe in these important roles.

I encourage all citizens to make plans to travel home to Miami, OK, for our Annual Winter Gathering Events set for the last Friday & Saturday in January each year. This year our events are for January 24 & 25, 2026.

Mihši neewe for your support, and encouragement to us all who work for our Nation. We are honored to serve you.

Akima Eecipoonkwia – Chief Douglas Lankford

Introducing the Myaamia Heritage Review Committee

Miami Tribe of Oklahoma Official Announcement

The mission of the Myaamia Heritage Review Committee is to provide feedback to organizations or individuals publishing or disseminating historical or cultural information about the Miami Tribe to protect the sovereign Miami Tribe of Oklahoma and all Tribal citizens from the harmful impact of misinformation.

The creation of the Myaamia Heritage Review Committee (MHRC) has made available a committee of nine appointed individuals consisting of tribal citizens, Miami Tribe of Oklahoma employees, educators, and scholars. The primary focus of the Committee is to review and provide feedback for all publications and other dissemination of information from Tribal and non-Tribal individuals, entities, and organizations producing publications or media containing information about the Miami Tribe and its history, culture, language, or citizens.

This process will require them to submit their work for a thorough review by the Committee to receive any official comment or approval from the Tribe before publication.

The Committee's secondary focus is reviewing existing publications and media containing information on the Miami Tribe's history, culture, and language. Information regarding the accuracy of the content in these published works will be provided to the community through the Nation's news publications, websites, community blogs, social media accounts, or at community gatherings to protect the sovereign Miami Tribe of Oklahoma and all Tribal Citizens from the harmful impact of misinformation.

To request a review, please fill out the request form found at miamination.com/myaamia-heritage-review-committee/ and return via email to mtomhrc@miamination.com

Directions for submission:

Fill out and submit the form to mtomhrc@miamination.com

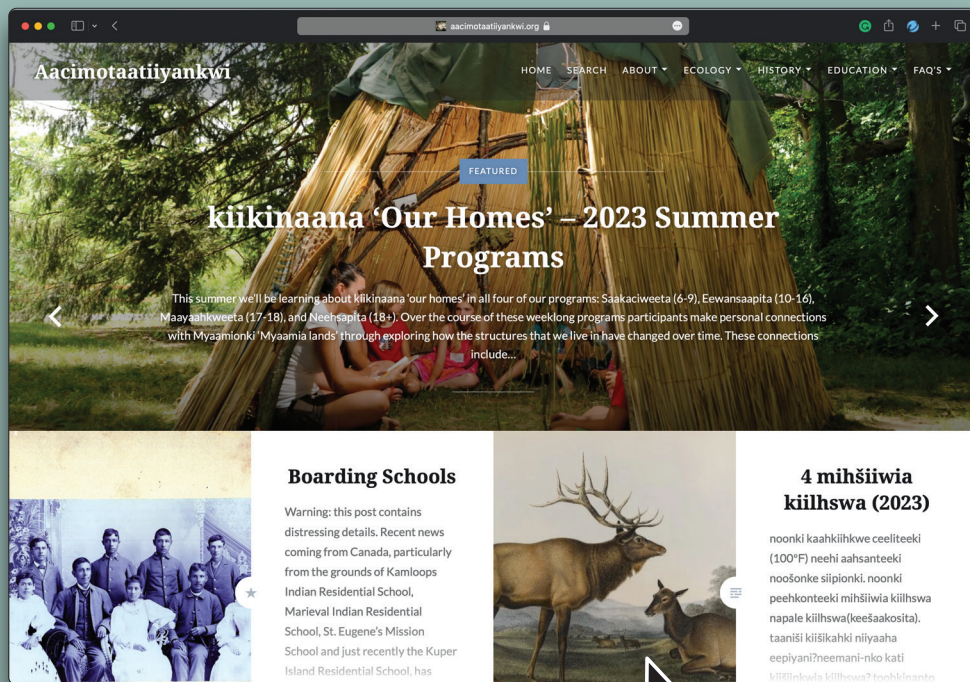
Please include, if possible, entire file materials required for a comprehensive review through secure methods of sharing

Please wait for a return contact from mtomhrc@miamination.com with further instructions and an estimated time frame for review

Please note that review times may vary greatly depending on demand and size of projects. Any published materials that have not completed the review process will not be considered officially reviewed by the MTO MHRC or the Miami Tribe of Oklahoma.

Until the review process is complete, no submitted materials are considered reviewed with the voice of the Miami Tribe of Oklahoma, and any and all recognitions and acknowledgments in disseminated materials are considered invalid. If you have any questions, please contact mtomhrc@miamination.com

Want to learn more about the Myaamia Culture?



Check out our online resources at
aacimotaatiiyankwi.com



Miami Tribe National Gathering Recap



Akima 'Chief' Lankford welcomes attendees to the Annual General Council Meeting on June 29, 2024. Photo by Jonathan Fox, Myaamia Center.

Stella Beerman

Myaamia Center Communications Specialist

The Miami Tribe of Oklahoma held its Annual General Council Meeting on Saturday, June 29, in Nooŝonke Siipionki 'Miami, OK' to hold tribal elections and share important updates with Tribal citizens.

The meeting opened with a prayer and community song, followed by Akima 'Chief' Lankford's State of the Nation Address. Aakimwa 'Secretary-Treasurer' Donya Williams presented the financial report before Daryl Baldwin shared updates on the Myaamia Center, the Tribe's research office at Miami University. Finally, Lance Theobald, Myaamia citizen and CEO of Miami Nation Enterprises shared updates on the Tribe's businesses.

With 204 voting members present, elections began promptly after the updates. This year, two seats on the business committee and two seats on the grievance committee were up for election. On the business committee, Dustin Olds was re-elected to his position as Niiŝonaminki Akima 'Second Chief', and Tera Hatley was re-elected to her position as Aacimwa 'First Councilperson', both three-year terms. Stacey Williams won one of the seats on the grievance committee and Kolby Lankford was re-elected in the other, both three-year terms.

As votes are counted by a team just off the stage, members of the business committee raffled off door prizes to the crowd waiting for results to be announced. Lucky winners left the meeting with lacrosse sticks, community flags, wool blankets, and other prizes.

The final elections of the day were for the Tribal Ambassador and Jr. Tribal Ambassador. These are positions for young female leaders to represent the community at public events. Sophie Olds was elected as the Tribal Ambassador for a three-year term and Abigail Pollock was elected as the Jr. Tribal Ambassador for a one-year term. Both Sophie and Abigail are long-time participants in our summer youth programs: Saakaciweeta and Eewansaapita.

During the meeting, Jim Battese was honored with a blanket for his work with the Myaamia Cemetery, Parks and Road Office. Photo by Jonathan Fox, Myaamia Center.

As the meeting wrapped up, everyone was invited to the Prairie Sun Event Center just down the street for a community meal, before the Miami Nation's Annual Pow Wow in the evening.

While the General Meeting takes place on Saturday, events are hosted throughout the week for citizens

and their relatives to spend time with one another celebrating Myaamia culture.

Starting on Wednesday, June 26, Scott Shoemaker led a Myaamia ribbonwork workshop at the Prairie Sun Event Center. With help from the Myaamia Makerspace team, about 30 people learned the process and were able to take home supplies to finish their projects. While most people made adjustable hat bands, others modified the project to make bracelets.

That evening, Myaamia community members were invited to a reception for the St. Clair's Defeat Revisited exhibit currently displayed at the NEO A&M College in Miami, OK. The traveling exhibit introduces guests to the complex history, context, and aftermath of the battle, with respect to the nine Tribal Nations involved in the defeat. It will be on display until December 1, before it moves to the Ohio History Center in Columbus, Ohio.

On Thursday, June 27, Family Day was hosted at Drake House, where there were competitions for archery and lacrosse, as well as non-competitive tomahawk throwing for those interested.

Several rounds of each competition were played to accommodate the number of participants and activities went late into the evening. The Miami Tribe provided both lunch and dinner throughout the day and the Myaamia Makerspace set up a station to make beaded jewelry.

After dinner, a fire was lit behind the house for a stomp dance. The dance began with the Lead Caller starting a song and the Shakers keeping rhythm with their cans. The other dancers fell behind them as their ever-growing line spiraled around the fire. After several songs, the Shakers and Callers grew tired and wrapped up their dancing.

The next morning, Friday, June 28, community members gathered at the Tribe's lacrosse field behind the Council House. Despite the heat of the day, Myaamia people of all ages played an intense game that was ultimately won by the red team.

Following the game, everyone was invited back to the Prairie Sun Event Center for a well-deserved meal and cultural education presentations. This year, the community learned about the Tribal Historic Preservation Office (THPO), the Tribe's use of search-and-rescue dogs, Myaamia ribbonwork, and St. Clair's Defeat.

During these presentations, Jennifer Jordan Hall was honored with a blanket for her work with search-and-rescue dogs, who have been instrumental in locating burials to ensure they are protected. The dogs, named Pocket and Wick, were gifted dog beds for their efforts.

Continued on page 6A >>



Myaamia citizens open the meeting with a community song. Photo by Jonathan Fox, Myaamia Center.



Myaamia community members explore St. Clair's Defeat Revisited. Photo by Jonathan Fox, Myaamia Center.



Myaamia community members explore St. Clair's Defeat Revisited. Photo by Jonathan Fox, Myaamia Center.



<< Continued from page 5A

Meghan Dorey also announced “neehaapiikasicki: The Healing Threads of Myaamia Ribbonwork,” an exhibit that will bring historical pieces from the collections of the National Museum of the American Indian and the Cranbrook Institute of Science to the Myaamia Heritage Museum and Archive in Miami, OK. The exhibit will be open from January 22, 2025, to July 3, 2026, allowing folks to stop by and see it during Winter Gathering or National Gathering Week.

That evening, the first night of the Miami Nation’s Annual Pow Wow began on the Pow Wow grounds behind the council house with the Grand Entry. Dances, food, and vendors went late into the night before the event wrapped up, and everyone went home to rest for Saturday’s events.

While voting for leadership is a crucial part of exercising tribal sovereignty, participating in opportunities to learn about Myaamia culture continues to strengthen bonds within the community. Looking forward, tribal members should keep an eye on miamination.com for more opportunities to gather, learn, and create together, like the Winter Gathering set for January 2025.



A group of Myaamia Callers prepares for the stomp dance. Photo by Karen Baldwin, Myaamia Center.



Myaamia youth show off temporary tattoos from the airbrush tattoo station. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



A community member lines up his shot during the archery competition. Photo by Jonathan Fox, Myaamia Center.



Myaamia youth work on beaded necklaces with the Myaamia Makerspace. Photo by Karen Baldwin, Myaamia Center.



Showing off a perfect tomahawk throw. Photo by Jonathan Fox, Myaamia Center.



Aakima ‘Chief’ Lankford starts the community lacrosse game, played exclusively with Myaamia sticks. Photo by Jonathan Fox, Myaamia Center.



Myaamionki Kiihkayonki Peehkahkionki ‘Land of the Myaamiaki, the Beautiful Place in Fort Wayne, Ind.,’ Tribal Land Once Again

Robin Lash
General Council

In October 1846, the last tribal nation in Indiana, the Miami Tribe, was forcibly removed by the United States military to a new reservation west of the Mississippi River in present-day eastern Kansas.

On June 7, 2024, 178 years later, the United States accepted approximately 45.21 acres of land located at 8222 Fritz Road in Fort Wayne, Allen County, Indiana, into trust for the Miami Tribe of Oklahoma. The placement of this land in trust status restores the Miami Tribe’s full ownership and jurisdiction over it.

On June 11, 2024, in celebration of this momentous event for Myaamia people, the Tribe held a Welcome Event on the Ft. Wayne property with State, City and County officials, local businesses and neighbors, and tribal members present to help celebrate the new trust status of the property. Many attended the Welcome Event, including Indiana Attorney General Todd Rokita, a staunch supporter of the Miami Tribe while he served as a U.S. Congressman for the State of Indiana in Washington, D.C., and remains a good friend to the Tribe while serving as the State of Indiana Attorney General.

As a federally recognized, sovereign tribal government, Miami leaders believe in creating strong relationships with city, county, and state governmental counterparts, neighbors, and all who live and work in the community. The Tribe is proud of the great relationships it has in Miami Oklahoma, and it is the wish of Miami Leadership to create these same strong relationships in Indiana as well.

Most importantly, the Tribe acquired the beautiful property on Fritz Road to provide a place in the Tribe’s homeland to serve the cultural needs of its over 1,200 tribal citizens living in the Lower Great Lakes Region. This parcel of land the Tribe has named Peehkahkionki, the Beautiful Place, truly is beautiful. On the land, you will find open spaces to play lacrosse, big gardens growing many varieties of traditional Myaamia vegetables, walking trails, and dense woods with a wide variety of trees native to the area. The Tribe’s Cultural Resources Extension Office will utilize the property to reconnect tribal citizens with one another and to provide a space for tribal members to participate in cultural activities of Miami ancestors.

To help facilitate this, the Tribe is building an 8,000-square-foot building that will contain four offices and a conference room from which the CREO staff can operate and create culturally important programming for our local tribal community. The building will include a commercial kitchen to educate our community on traditional approaches to food harvesting and preparation from our on-property gardens and wild edible plants. While the physical health of tribal citizens is essential, equally important is their well-being. A portion of the facility will be developed as a quiet space, allowing tribal members to observe nature to decompress. This structure will also have ample meeting space that will allow tribal citizens to gather for community meals, tell winter stories, and conduct cultural workshops such as learning how to sew ribbon work. The goal is to preserve, protect, and enhance the Property as a diverse natural setting for the Cultural Resources Office and tribal membership.

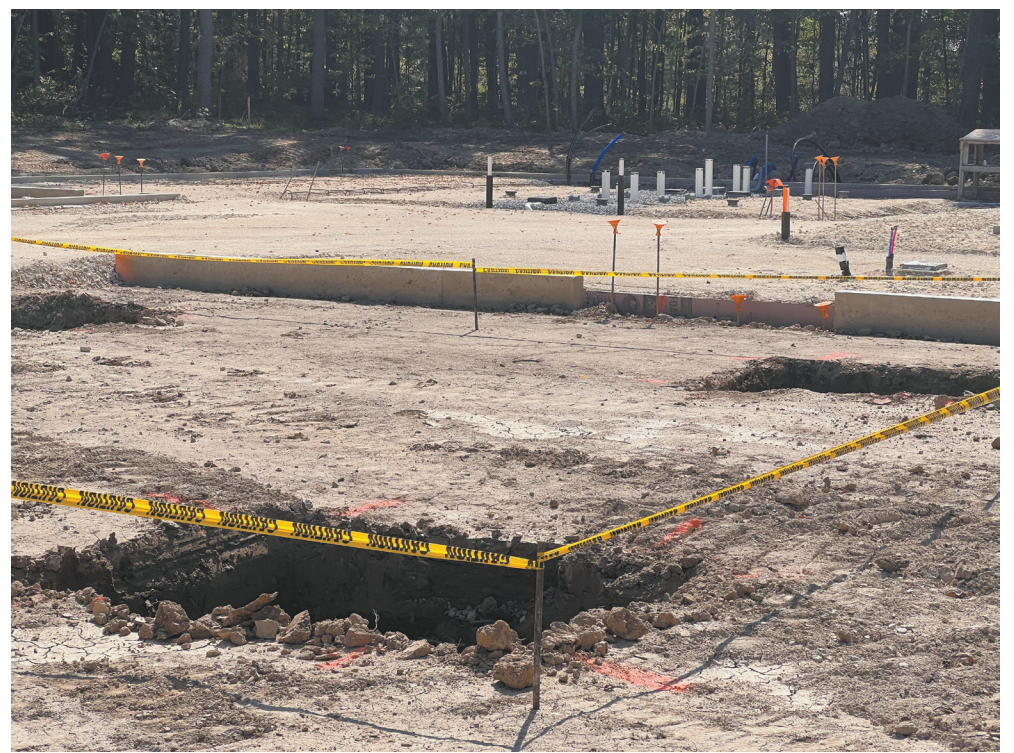
Because the property is held in trust for the Miami Tribe by the Department of Interior, the Tribe has exclusive authority to regulate the use of the property and will be doing so under Article II of its Constitution. Land use regulation is within the Tribe’s legitimate sovereign authority and state and local jurisdiction to regulate Indian lands is preempted by extensive Federal policy and legislation. Despite the foregoing, the Tribe has designed the Cultural Resources Building to comply with all state and local codes and regulations and has appointed its engineer to work with its builder to confirm that the construction is fully compliant with the designs.

An achievement of this magnitude is not without the hard work of many people, and it began with the Miami Tribe of Oklahoma Business Committee who were committed on behalf of the Miami people to create a place like this for Miami people. The Tribe is especially thankful for its Cultural Resources Department and its Cultural Resources Extension Office personnel who are working so hard on a daily basis to see the goals and purpose for this land become a reality.

This beautiful land will serve the Myaamia community for generations to come. It will remain a uniquely Myaamia place – a place of cultural sharing, learning, and being a people – oowaaha kiiloonaa Myaamiaki – here we can be Myaamia.



Chief Lankford and Second Chief Olds are joined by tribal attorneys Joe Haloran and Robin Lash to welcome Indiana Attorney General Todd Rokita to CREO on the date of its entrance into federal trust status. Photo by Jonathan Fox, Myaamia Center.



The pond located on the trust land and CREO property in Fort Wayne, Ind. Photo by Doug Peconge, Miami Tribe of Oklahoma.



The pond located on the trust land and CREO property in Fort Wayne, Ind. Photo by Doug Peconge, Miami Tribe of Oklahoma.

Medical benefit applications will be mailed August 23, 2024 for the FY 2024-2025 for eligible tribal members. The application will also be available on the Miami Nation website. Medical benefit application MUST be completed and returned to the Member Services office each year to receive the benefit. Applications received before September 30, 2024 will not be processed until the FY begins October 01, 2024.

Tar Creek Apprenticeship Program (TCAP): A Successful Pilot Year!

Tami Lowery
Program Manager

The Tar Creek Apprenticeship Program (TCAP) is a pilot program that seeks to reconnect tribal youth to the natural resources (water, land, plants, and wildlife) of the Tar Creek area and in doing so reconnect them to the cultural practices that use nature’s resources. TCAP teaches students the general principles for protecting and restoring natural conditions in waterways and lands that have been degraded by mining pollution. The goal of the program is to help tribal youth develop the knowledge and skills to become future cultural leaders and ecological restoration practitioners.

TCAP was implemented by the Tar Creek Trustee Council Indian Tribes (TCTCIT) as part of their efforts to restore natural resources and cultural services harmed by mining related to heavy metals released in the environment at the Tar Creek Superfund Site. The program ran from May 29 - July 11, 2024, with Northeastern Oklahoma College (NEO) serving as the host venue throughout. The program provided six weeks of classroom and hands-on training for 34 students of seven local Tribes. Classes were led by professionals and experts in the fields of natural resources, tribal culture, restoration, ecology, and environmental stewardship. In addition, students learned about the cultural lifeways associated with natural resources and participated in many hands-on activities where they learned to make items such as moccasins and baskets.

The TCTCIT is comprised of seven tribes - the Cherokee Nation, the Eastern Shawnee Tribe of Oklahoma, the Miami Tribe of Oklahoma, the Ottawa Tribe of Oklahoma, the Peoria Tribe of Indians of Oklahoma, the Seneca-Cayuga Nation, and the Wyandotte Nation. This group was formed to coordinate the seven Tribes’ participation as co-trustees, along with the State of Oklahoma and the U.S. Department of the Interior, on the Tar Creek Trustee Council (TCTC), which oversees natural resource damage assessment and restoration activities at the Tar Creek Superfund



Group photo of TCAP participants. Photo by Madalyn Richardson, Miami Tribe of Oklahoma.



Miami tribal members and TCAP participants, (left to right) Trent Myers, Sophie Olds, and Anna Collins. Photo by Tami Lowery.

Site. TCAP fulfills one of the goals of the seven Tribes to facilitate restoration through education and hands-on training of tribal youth. The program is one of several projects funded by the TCTC to restore habitats and uses of natural resources at the Tar Creek Superfund Site.

A total of 34 students were selected to participate in the pilot year of TCAP, out of a pool of over 60 applicants. Students ranged in age from 16 to 21 with a total of 24 young men and 10 young women. In total there were nine Cherokee, six Eastern Shawnee, three Miami, two Ottawa, four Peoria, four Seneca-Cayuga, and six Wyandotte students. The three Miami apprentices were: Anna Collins, Trent Myers, and Sophie Olds. All apprentices successfully completed the program and earned a lifetime hunting and fishing license and stipend, as well as the responsibility to pass on their knowledge to friends, family, and future generations.

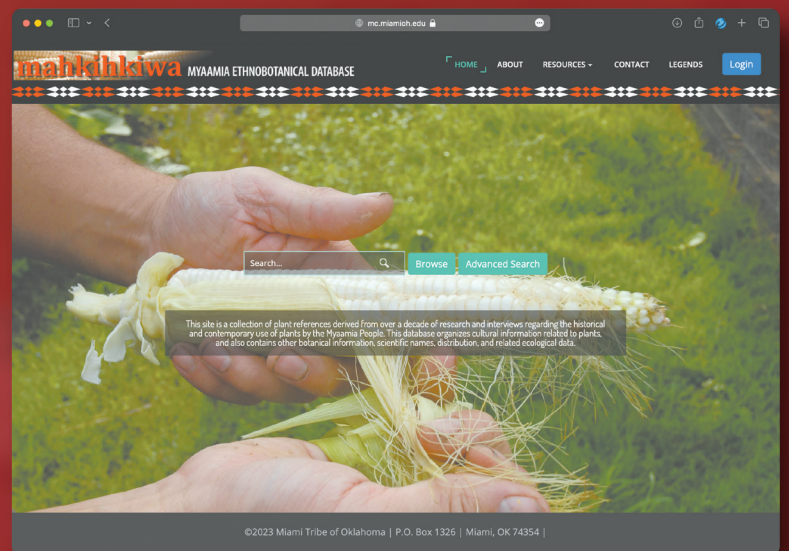
Throughout the TCAP curriculum, students learned a wealth of information about natural resources, their cultural significance, and restoration of the ecosystem. Apprentices gained knowledge about a wide variety of topics including pre-colonization/post-contact, ecology, fibrous/medicinal plant-gathering, hunting, fish resources, mussels, first foods, food sovereignty, meat processing, farming, seed banks, pollination plants, sap-gathering, and lacrosse/stickball. In addition, students visited six restoration field sites and participated in a restoration capstone project. They planted 2,000 trees, 100 butterfly plants, and removed 200 invasive thistles. They also made their own pair of buckskin moccasins, a reed basket, a clay pinch pot, an herbal healing salve, a hydrating ointment from herbs they processed, and an arrow with a flint-knapped arrowhead by their own hand. In addition, all apprentices passed the Oklahoma Hunter Safety Course. The program culminated with a career day and closing ceremonies, which included a release of butterflies they raised from caterpillars and a final presentation on the capstone projects from all students.

The pilot year of TCAP was a huge success and TCTCIT is working to secure funding for future years. In my role as the TCAP Classroom Supervisor, it was a true privilege to witness tribal youth embrace their own tribal identity as a result of this program. We would like to give special thanks to the Miami Nation for their contribution to this rich program as well as direct involvement from Heather Webb, Tayler Frazier, and Hannah Burns of the Environmental Department, and significant guidance from the Cultural Resources Department, and a field trip to the Natural Resources Department and Myaamia Lacrosse Field.

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

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

Explore mahkihiwa.org today!



“It doesn’t have to cost a lot to have a lot of FUN at Prairie Moon.”

202 S 8 Tribes Trail Miami, OK 74354

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

Sunday "Senior Day"

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

Weekly Lunch Specials

Only \$8.99 and our food is GREAT!!

Thursday “Live Local Music”

Enjoy complimentary shows featuring talented music artists from the 4-States from 7:00 -10:00 pm

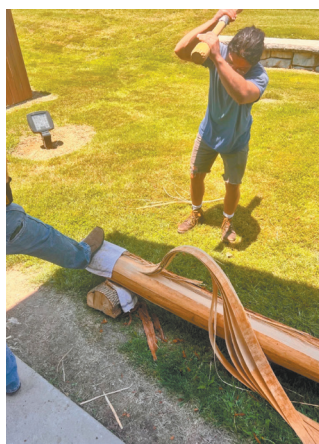
Must be 21 to enjoy our games & amenities.



Peepahkwilaakiiki Kiihkalaakani ‘Black Ash Baskets’: A Basket Making Experience and Reflection

Nate Poyfair
Cultural Resources Office

In mid-June of this year, I was invited by the Wyandotte Nation Cultural Center to participate in a workshop aimed at teaching the harvesting and use of peepahkwilaakiikia ‘Black Ash Trees’ to make baskets the same way that our ancestors have made them in the past. Tonia Galban (Mohawk, Bear Clan), who specializes in making Black Ash baskets, led a two-day workshop alongside her husband Michael and their children Tsioianio and Rotsirohawi aimed at teaching the process of harvesting and utilizing peepahkwilaakiikia for the creation of utilitarian baskets.¹ Over two days, we pounded logs to split the separate layers, cleaned and cut the splits, and eventually weaved the wood into a basket. Since my experience with these excellent teachers, I have reflected and tried to learn more about the process of basketmaking. Below is information on Black Ash Trees, basket making, and a reflection on reestablishing this practice within our community.



Pounding a peepahkwilaakiiki ‘Black Ash’ log to separate the layers at the Wyandotte Nation Cultural Center. Photo by Nate Poyfair.



Peeling the layers of bark. A notch is cut at the end of the log, and as the log is pounded, the bark can be slowly peeled back. Photo by Nate Poyfair.

generations. Myaamiaki ‘Miami people’ lived in areas that would have had a plethora of Black Ash trees, like low-lying wetlands surrounding the lakes and rivers in the Lower Great Lakes. Other communities that once lived amongst us, such as the waahoonahaki ‘Potawatomi people’, still live in areas with Black Ash trees where they can maintain the practice of harvesting trees and making baskets.² In Great Lakes communities, practices such as basket-making involved both men and women and would have required time and effort that helped to strengthen social and communal bonds. Men would have found, harvested, and pounded trees, while women would have focused on cleaning, splitting, and weaving the harvested wood to create baskets. This process required both genders to work together cooperatively. Black Ash Basketry: A Story of Cultural Resilience is an excellent documentary on the history and importance of the Black Ash Basket making within a Potawatomi community in Michigan. This documentary is particularly relevant due to the history of intermarriage among Myaamiaki and waahoonahaki. Our intermarriage with the waahoonahaki dates hundreds of years, and the practice of weaving different materials to make baskets has been shared between our two communities.

Myaamiaki are not the only people to have experienced a huge loss in the communal knowl-

edge of basket weaving and the process of harvesting materials. However, this does not diminish the importance in re-learning and increasing the spread of such knowledge within our community. Many communities, such as our own, that have faced removal experienced a drastic loss of cultural identity and connection to our traditional homelands. This has removed the ability to pass on traditional knowledge based on our environment and its resources. It is our responsibility to preserve and pass on this knowledge, regardless of where we may live, as Black Ash has become a scarce resource and requires much more work to access and harvest. Other types of kiihkalaakana ‘baskets’, such as elm bark baskets, have appeared in the historical record dating back to well before removal. Elm bark baskets, which are currently being made within our community, appear to have become more common in the historical record in the 19th century, and have become a more convenient option for basketmaking due to availability.³ An important difference between Elm and Black ash baskets is that the Elm baskets do not require weaving.

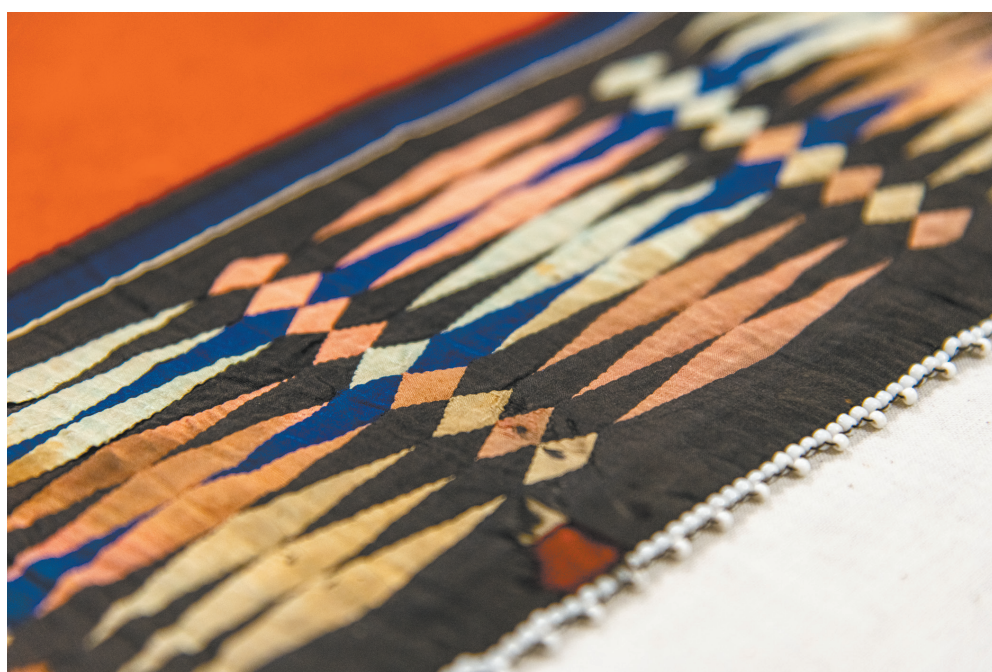
As our environment continues to change, new and invasive species are being introduced in our traditional homelands as well. Although these species are harmful to our environment and native species, they can potentially be used in artisanal ways. Invasives such as Asian Honey-suckle have become common and widespread throughout the Great Lakes region. Community members have taken initiative in removing invasive species on tribal properties but also in experimenting potential uses of such species.

Learning from a Basket Weaver Family

The opportunity to learn from Tonia Galban was a great chance to increase my knowledge *Continued on page 2B >>*

Basket Making in The Great Lakes

The age-old peepahkwilaakiiki kiihkalaakani ‘black ash basket’ weaving practice has existed in kihkcikama ‘Great Lakes’ region for many



Close up of the ribbonwork ataahsema ‘leggings’ that will be on display at the Myaamia Heritage Museum and Archive. Photo by Doug Peconge, Miami Tribe of Oklahoma.



Close up of the ribbonwork ataahsema ‘leggings’ that will be on display at the Myaamia Heritage Museum and Archive. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

neehaapiikasiciki Exhibit Featuring Myaamia Ribbonwork to Open at MHMA During Winter Gathering 2025

MHMA Staff Article

The Myaamia Heritage Museum & Archive (MHMA) is excited to announce its newest exhibit neehaapiikasiciki: Healing Threads of Myaamia Ribbonwork will open on January 22, 2025, the Wednesday of Winter Gathering week. The exhibit is partially funded by an Institute of Museum and Library Services grant awarded to MHMA with the goal of building upon the ribbonwork exhibit installed at Miami University’s Art Museum in early 2020, which was closed prematurely due to the COVID-19 pandemic.

neehaapiikasiciki will feature a number of historical Myaamia ribbonwork pieces, pipes, and woven bags on loan from the Cranbrook Institute of Science and the National Museum of the American Indian. It will also display never-before-exhibited 19th century ribbonwork and silverwork pieces that the Tribe acquired in 2022. These pieces were removed from Myaamia families in Indiana over 100 years ago, and MHMA looks forward to reconnecting them with the Myaamia community. Though most of the objects included are from the early 1800’s, the exhibit will also bring together old and new ribbonwork and artwork, with work recently produced by community artists from the MHMA collection or loaned by the artists.

The exhibit will help visitors understand the construction and history of myaamia ribbonwork, but also how the revitalization of ribbonwork craft has strengthened the community. There will be an opening reception on January 23, 2025, for the Myaamia community and Winter Gathering guests. The museum will have extended hours during that weekend so all visitors will have an opportunity to experience this wonderful opportunity. If you can’t make it for Winter Gathering, though, don’t worry: neehaapiikasiciki will be open until July 3, 2026.



First Americans Museum to Exhibit Myaamia Ribbonwork

MHMA Staff Article

Opening January 18, 2025 at the First Americans Museum (FAM) in Oklahoma City, Mended: the Language of Myaamia Ribbonwork shares the story of historic Myaamia ribbonwork items coming back to the community after a century of displacement. It celebrates their return to the Tribe as a form of healing from the historical trauma caused by twentieth-century anthropologists who collected ribbonwork by taking advantage of Myaamia families facing grave poverty. The exhibit will also examine the relationship between Myaamia ribbonwork and the revitalization of myaamiaa-taweenki 'the Miami language,' and how the return of the ribbonwork will breathe life into the Tribe's ongoing cultural revitalization efforts.

The exhibit will showcase two Myaamia ribbonwork pieces from different time periods. The first is a pair of mid-19th century ribbonwork leggings collected by private collector Milford Chandler in the 1920s in Peru, Indiana from Camillus Bundy's family. They were purchased by the Tribe in the fall of 2022 and are now in the collection of the Myaamia Heritage Museum & Archive (MHMA). The second object is a bandolier bag inspired by the Bundy Family's leggings and other historic Myaamia cultural items. The MHMA commissioned the creation of the bag, bringing together contributions from a number of Myaamia artists: ribbonwork by Scott Shoemaker and Kara Strass, fingerweaving by Jared Nally, beadwork by Katrina Mitten, and silverwork by Logan York. The exhibit will also feature graphic illustrations by Myaamia artist Megan Sekulich. After the exhibit concludes, this bag will also become part of the permanent collection at MHMA.

Curated by Dr. heather ahtone (Choctaw/Chickasaw) in consultation with MHMA Manager Meghan Dorey, MHMA Curator of Exhibitions and Programming Morgan Lippert, and Cultural Resources Officer Julie Olds, the exhibit will run through March 14, 2025. FAM will host a special reception for Myaamia community members and guests on Saturday, February 1, 2025. Please check MHMA's Facebook page and miamination.com for updates in the upcoming months.



First Americans Museum
OKLAHOMA



Close up of the ribbonwork ataahsema 'leggings' that will be on display at the First Americans Museum. Photo by Doug Peconge, Miami Tribe of Oklahoma.

<< *Continued from page 1B*

from someone from a family of basket makers located in an environment similar to that of our homelands in the Lower Great Lakes. Working with the Galban family alongside Wyandotte and Seneca-Cayuga tribal citizens was an eye-opening experience for me in multiple ways. The time and effort in pounding the log and harvesting the split wood helped me understand and feel the rooted connections to this process we, as Native people have. As we pounded the wood, it was a rhythmic "music" that I imagined as a soothing sound once heard outside our villages. The rhythmic pounding of the logs by the men, alongside the women talking and laughing while cleaning and cutting the wood splints, created an environment that one could imagine sounded like our villages would have hundreds of years ago. Sitting in groups and working on baskets would have presumably been a place for communal growth. Women would have perhaps gossiped or taught each other or youth, which would have been a practice that helped create tools to make the daily collection of food or storing goods much more manageable.



Shaving the excess material to create smooth and attractive splints. Photo by Nate Poyfair.

On June 14th, Tonina and family began by demonstrating the process of harvesting and pounding the black ash logs for splints. The log, about 8 feet long, was soaked for a few days in water to soften the layers of wood and was then pounded using a large wood bat (wood or even the flat end of an axe would suffice here). A small cut is made at the end of the log about 3 inches wide and 6-9 layers/rings of wood deep so that when the wood is pounded loose, it can slowly peel off the log itself. This process takes significant physical exertion and time, thus making it much easier with multiple men pounding. As soon as we removed our first splints, the women and some of the men began working on separating the splints by splitting the individual splints into thinner layers.

Following the separation of the splints, using a pruning knife and draw knives to scrape the loose wood shavings is the next step. This process (see photo) requires the scraper to repeatedly and gently scrape the splints until they become

smooth to the touch and of a similar surface touch of a processed and treated 2x4 board of lumber. Following the scraping of excess material, the splints are cut into thinner strips (depending on the size of your weaving and spoke strips) to begin the basket construction. These are then soaked overnight.

The next day, we cut our weavers to the desired lengths for our baskets and began weaving. As we weaved, we shaped our baskets with protruding front sides for increased size and the desired style, then finished the process by lashing the tops and adding handles. This two-day workshop demonstrated the intricacy of this type of basket making and the very apparent importance of communal effort in creating such baskets. The baskets we made took just over 12 hours of work from start (pounding logs) to finish (lashing tops), which would not have been possible without the time and effort in creating the tools we used and the actual location and harvesting of the logs themselves. A process that I can imagine looked different during past times when we as a people lived closer to readily available black ash trees and made the trees without using metal tools.

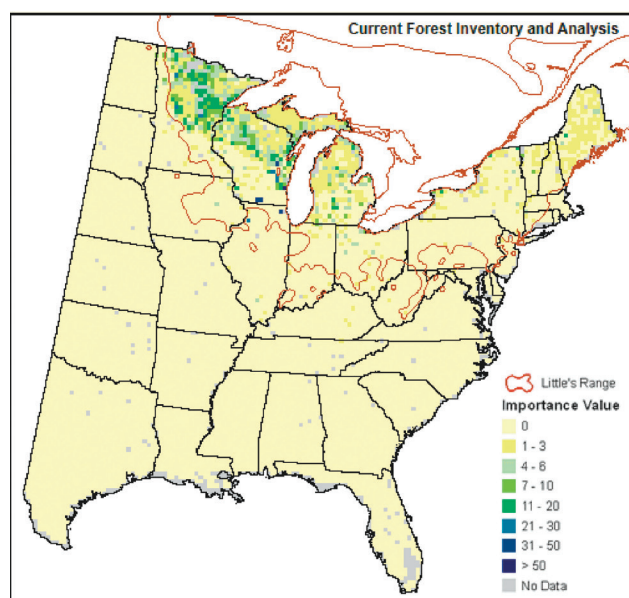
A Changing Environment

Black Ash baskets have been used as a tool amongst tribes of the Great Lakes for thousands of years. Black ash trees have long been considered the most important basket-making tree in the northeastern woodlands and great lakes. Their importance is demonstrated in that the Black Ash tree has been given other names signifying its uses, such as Heep Ash and Basket Ash trees. Black Ash trees thrive in moist and low-lying bottomlands of the eastern woodlands and have thrived in wetlands,

swamps, and water sources, making the Great Lakes a place for healthy growth and eventual use by Native Americans.⁴ Destructive forestry and the invasion of the emerald ash borer have greatly diminished the availability of Black Ash trees and threatened basket makers' favorite resource.⁵ The US Department of Agriculture estimates that over half of the Black Ash Trees in North America have been lost due to emerald ash borer, with the majority of such losses occurring on United States land. With such losses and presumed continuous loss of trees, Native basket makers are fighting a new battle of adaptation: lack of materials for harvesting. Areas where peepahk-wilaakiikia 'Black Ashes (pl)' were once prevalent are now empty of these resources. As we continue to revitalize and learn practices and art forms that we once commonly held, making peepahk-wilaakiiki kiihkalaakani will be dependent on both the learning and practice of harvesting and basket making as well as the availability of logs to harvest and use.



Our finished baskets. Photo by Nate Poyfair.



Map showing the shrinking distribution of Black Ash Trees in the Great Lakes Region.

Map courtesy of the United States Department of Agriculture, Forest Service.

commonly held, making peepahk-wilaakiiki kiihkalaakani will be dependent on the battle against emerald ash borer and the continued teaching of black ash basket weaving.

Continued on page 3B >>

The US Department of Agriculture estimates that over half of the Black Ash Trees in North America have been lost due to emerald ash borer, with the large majority of such losses occurring on United States land. With such losses, and presumed continuous loss of trees, Native basket makers are fighting a new battle of adaptation. In areas where peepahk-wilaakiikia were once prevalent are now empty of these resources. As we continue to revitalize and learn practices and art forms that we once



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Final Reflections

As continued work towards the revitalization of traditional practices is taking place, we have been fortunate to have the help and support of many people from related tribes. Experiences like my own in basket weaving Black Ash, and the continued practice of making Elm bark baskets by community members is important in our continued growth as a community. As a nation living in such widespread diaspora, working with native species and invasive species for artisan practices in our respective areas of residence will help us continue our understanding of our environment. For another reflection on artisanal practices reference Picking Up the Threads by Deputy Tribal Historical Preservation Officer Jared Nally. For more images regarding various types of baskets, please reference the digital archive here.

1. Here is an profile for Tonia that expands on her basket making history: Tonia Loran-Galban –

Burchfield Penney Art Center

2. Reference article on Steve Pigeon: Gun Lake Potawatomi elder and his family of black ash basket weavers – Potawatomi.org

3. Here is an excellent and short video with Myaamia artisan and current CREO (Cultural Resources Extension Office) employee Dani Tippmann: <https://www.youtube.com/watch?v=N-MtVYzQv-9g>

4. Species: *Fraxinus nigra* (usda.gov) See “Botanical and Ecological Characteristics”

5. Emerald Ash Borer | Animal and Plant Health Inspection Service (usda.gov) “The emerald ash borer (EAB), an invasive wood-boring beetle from Asia, is responsible for the death and decline of tens of millions of ash trees in North America. EAB lays its eggs in the bark crevices of ash trees. The eggs hatch and the larvae burrow into the tree where they feed. This feeding is what damages the trees. We have detected EAB infestations in 36 States and the District of Columbia.”



Myaamia Makerspace and Recent Makings

Carrie Harter

Myaamia Makerspace Coordinator

The Makerspace has enjoyed a very busy couple of months both at the Ethel Miller Moore Cultural Education Center and in the community. We have hosted special events such as basket weaving and adult summer programs’ craft activities. Crafts were also hosted to the Drake House, the new Prairie Sun Event Center, the Ottawa County Farmer’s Market, as well as regular visits to the Title VI program.

Some of the projects we have enjoyed making include windsocks, cyanotype prints, newspaper pots and planting vegetables in them, suncatchers, pinch pots, and bone bead necklaces. Some of the favorite and most challenging projects were taught by invited artist. The Oak Creek Basket Company came and taught how to weave a basket that would hold two jelly jars. Miami artist Scott Shoemaker also held a workshop during the Miami Tribes National Gathering Week and taught us how to construct a ribbonwork hat band. Both events had great turnouts and left people inspired to continue to create.

During the eemanwiciki summer programs the neesahpita adult group learned about, designed, assembled, and decorated their own gourd rattles and leather covers or bags to hold the rattles as a project set within this year’s theme of weecinaakiiyankwi weecikaayankwi ‘we sing together, we dance together.’ Artist and Cultural Resource Officer, Julie Olds also came and taught how to make tempura paint out of egg yoke and pigment to be used on the leather.

In the next couple of months, we are looking forward to craft events at Title VI and the local farmer’s market. We also look forward to hosting the Community on Open Mondays at the Makerspace located in the Ethel Miller Moore Cultural Education Center. Come and join us -- keeshtooyankwi ‘we make it!’



Basketweaving workshop with Oak Creek Basket Company. Photo by Carrie Harter, Miami Tribe of Oklahoma.



Preparing for the ribbonwork hat band workshop during National Gathering Week. Photo by Carrie Harter, Miami Tribe of Oklahoma.



Title VI visitors creating windsocks. Photo by Carrie Harter, Miami Tribe of Oklahoma.



Title VI visitors creating pinwheels. Photo by Carrie Harter, Miami Tribe of Oklahoma.



Creating diy suncatchers. Photo by Carrie Harter, Miami Tribe of Oklahoma.



Visitor during games day of National Gathering Week made a bead necklace. Photo by Carrie Harter, Miami Tribe of Oklahoma.



Bead necklace activity during games day of National Gathering Week. Photo by Carrie Harter, Miami Tribe of Oklahoma.



Neesaapita participant with gourd rattle and leather bag. Photo by Carrie Harter, Miami Tribe of Oklahoma.



Basketweaving workshop. Photo by Carrie Harter, Miami Tribe of Oklahoma.



Myaamia Community Values

Haley Shea

Office of Assessment and Evaluation,
Myaamia Center

As a therapist, I am often talking with folks about their personal values. This is because values are the beliefs that we hold that, when all else is stripped away, can guide our decisions, behaviors, and attitudes. They tell us what is important in life and can serve as markers to let us know where to go or look when we are lost or uncertain.

We each construct our personal value system throughout our life; values are influenced by our multiple cultural identities, past experiences, and worldview. As a community that lives in diaspora and embraces community members from varying geographical regions and cultural groups, it is expected that we all have different value systems. However, throughout time, a group of us at the Myaamia Center have worked to identify a set of values that are specific to our community culture and have influenced Myaamiaki since time immemorial.

Many individuals have contributed to this work, but I want to recognize George Ironstrack for having laid the foundation for our community value system. His knowledge and analysis of the historical manifestations of these values paved the way for the development of the myaamia nahi-meehtohseeniwinki 'living well' model. As mentioned in this previous blog post, values are an integral component of living well for Myaamiaki.

wiikiami mantepwayi 'lodge frame' metaphor Myaamiaki have long used metaphors as a means for understanding and communicating complex concepts (see this blog post on Myaamia Metaphoric Expression). We use the wiikiami mantepwayi 'lodge frame' as our visual and metaphorical representation of our values.

The wiikiami is the traditional home that Myaamia people lived in for many centuries. The home is the place of the family, and the family is where the majority of values and teachings are passed down through generations. In addition to the mantepwayi metaphor, we use the Myaamia directional colors to represent the importance of each pole on the frame.

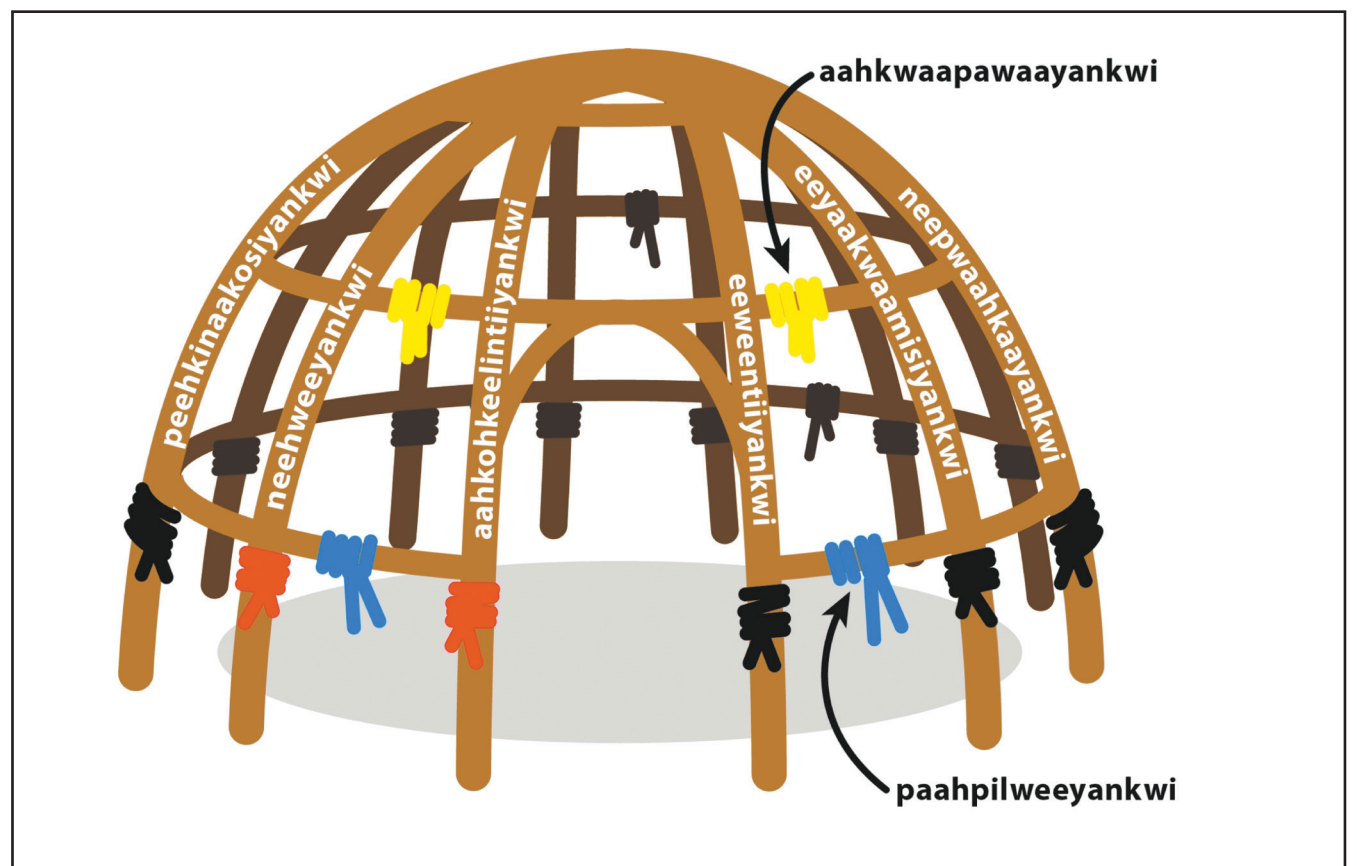
Black

The first series of poles are the ones anchored into the ground and are considered foundational to the mantepwayi. They provide the most structure and strength for the wiikiami as a whole. These are represented by the color black, which is associated with the north and the elder generation that has the greatest degree of experience and often wisdom. Black is also associated with death, cold, and the unknown. It is also associated with the seeking of knowledge; we know that young people often blackened their faces when seeking knowledge. There are four values that we represent with the color black:

neepwaahkaayankwi 'we are wise, conscious, aware' Awareness of one's surroundings stems from a communal desire to know the reason that things are the way they are. Within Myaamia culture, there is a constant drive to gain wisdom with age that comes through one's lived experiences. These experiences allow us to integrate our previous knowledge with knowledge gained from current situations in order to expand Myaamia ways of knowing the world. Historically, this general curiosity and awareness of surroundings is what provided resilience in the face of adversity. The adaptive, flexible, and ever-expanding understanding of the world allows for the community to adjust to whatever circumstances might arise. This wisdom and awareness leads to a deep respect for and valuing elders as they often hold more life experiences, wisdom, and knowledge than those in younger generations. This concept of paying respect to the elder generation for wisdom and knowledge is some-



Myaamia elder, Dani Tippmann, educating tribal youth at the 2024 Myaamia New Year celebration in Fort Wayne, Indiana. Photo by Jonathan M. Fox, Myaamia Center.



wiikiami mantepwayi. Image created by Carole Katz, Myaamia Center.

thing that is taught from an early age, infancy even.

eeyaakwaamisiyankwi 'we strive for (something)' Myaamia people have continually housed goals that push us to reach a desired place in life. While these goals aren't always explicit that one is striving for, this allows us to progress in appropriate ways that fosters resilience within our community. This value is inherent with the community's desire to revitalize language and culture as we are continually striving to overcome the challenges of the past. Myaamiaki to this day strive to better the community through many different means.

eewentiyyankwi 'we are related to each other' Many American Indian communities promote this concept of interrelatedness, but for Myaamia people the relatedness specifically includes kinship relations, responsibilities to one another, and even feelings of gratitude and alliance. At the heart of this value lies the connection between individuals that connect us as living beings as well as the connections between Myaamia people specifically. When a Myaamia person introduces oneself to another Myaamia person, it is important to discuss ancestors and the family line from which one comes from. This allows us to remind one another that we are related and to treat one another with the respect that is inherent in interconnection.

peehkinaakosiyankwi 'we are generous, kind' In particular, this is closely tied to the previous value as it is the core of interconnection and influences how we treat one another each and every day. Specifically, for the process of living well at the core of this post, if we are all related, then it is imperative to treat one another with kindness as hurting one person hurts us all as a community. Myaamia people know that when we ask for something from someone else (in particular an elder), we give tobacco or another gift to that individual to recognize the wisdom they are sharing. We offer gifts as a means to show our gratitude and not simply because it is expected of one another.

Red

The next set of poles are the red poles, the color of the west. This color represents strength, vitality, and sacrifice and is associated with the adult generation. The color red is associated with blood and war and apart from the violence, adults would paint their faces red or use red to mark objects as important in some way. In the same way, the adult generation is the generation that is responsible for providing for and caring for both elder and younger generations, providing strength and ensuring the basic needs of the community are met. We have two poles represented by red:

aahkokeelintiyankwi 'we care for each other' In the process of providing for the community in effective ways, it is important to engage with the world such that they think about others before themselves. Caring for both the youth and elders is the responsibility of the adults and has always been this way. This is a difficult skill that requires an individual to understand how to be disciplined and aware of the needs of the community as a whole.



Myaamia citizen, Jessie Seddelmeyer, teaching tribal youth at the 2023 saakaciweeta program in Miami, Oklahoma. Photo by Karen L. Baldwin, Miami Tribe of Oklahoma.

neehweeyankwi 'we speak well' It is important to speak in ways that bring pride to the community. Our words are generally important, but when in a public setting make a reflection on both our families and ourselves. This is important especially among our leaders who choose words in order to maintain peace between communities.

Blue

The color blue represents the first of two horizontal ribs that create tension and keep the poles from moving around. The poles without the ribs can't fully support a covering that makes the frame into the fully formed structure. With the ribs, the structure can be complete and keep a family safe, warm, and dry. Blue is actually a blue/green color that represents the south and symbolizes youth, the children who are gaining some independence, but don't have responsibility quite yet. We have one value associated with this color:

paahpilwaayankwi 'we joke, are humorous' Humor is one way to cope with the many stressors one experiences throughout his or her life. Myaamia people have a sense that there are many aspects of life that are out of our control and that humor is one way to help explain the lack of seriousness in our lives. This humor also helps in all areas including living our daily lives, in the political process, and community dances. There are few domains where humor is restricted.

Yellow

Finally, we have yellow, the second horizontal rib that completes the structure. Yellow is associated with the east, with sunrise, with birth, and with our youngest children, the infants. While it is the youngest generation, it is also vitally important to the structure as a whole, providing flexibility and creativity. **Continued on page 5B >>**



Three Myaamia youth walking and holding hands at the 2023 Eemanwiciki Summer Programs in Fort Wayne, Indiana. Photo by Jonathan M. Fox, Myaamia Center.



<< Continued from page 4B

We have one value associated with yellow:

aahkwaapawaayankwi ‘we dream’ Dreaming is a task that is primarily associated with youth. Historically, youth would fast, seek visions, and observe dreams in order to find a sense of purpose and direction in life. Dreams are associated with a freedom of thought, which is something that allows us as a people to continue to grow and strive to reach goals. Mental freedom is important to change and a vital source for new ideas and new ways of expression that can be important to creating new strands of our web.

While our community experiences regular change, we have seen examples of these values displayed in public and private contexts throughout

many generations. They seem to be quite consistent drivers of Myaamia ways of being throughout many generations. It is likely that some of these values have influenced you all (community members) without your awareness or being able to explain “why” you do things the way you do. Typically values are implicitly taught and are “just the way things are.” However, like many facets of our experience, with the loss of pieces of our language and culture, many of us may have lost touch with components of this value system as well. It is our hope that making these values explicit will help community members to be able to be intentional about their own values and pass them on

within families, ultimately promoting nahi meeh-tohseeniwinki ‘living well.’



Myaamia citizens – Haley Shea, Emma Baldwin, and Tina Fox – with their babies at the 2023 Eemamwiciki Summer Programs in Miami, Oklahoma. Photo by Karen L. Baldwin, Miami Tribe of Oklahoma.

Maple Sugaring 2024

Stella Beerman

Communications Specialist, Myaamia Center

As peepoonki ‘winter’ transitions into neepin-wiki ‘summer’, many Myaamiaki ‘Myaamia people’ have closed their siihsipaahkwikaana ‘maple sugar camps.’ Maple sugaring season tends to be during Mahkoonsa Kiilhsua ‘Young Bear Moon’ and Aanteekwa Kiilhsua ‘Crow Moon’ which roughly corresponds with January through April on the Gregorian calendar.

During this time of the year, temperatures tend to rise during the day and drop at night. The temperature change causes ahsenaamišipowi ‘sap’ to flow from the roots of the trees up to the branches and back down. Once collected, the sap is boiled until most of the water has evaporated, leaving a sweet syrup or sugar behind. It typically takes 40 gallons of sap to make one gallon of syrup.

This year, the Myaamia Center (Oxford, Ohio), the Cultural Resources Office (Miami, Oklahoma), and the Cultural Resource Extension Office (Ft. Wayne, Indiana) each hosted their own sugar camps.

For over 10 years, Myaamia Center staff and Myaamia Heritage students have tapped ahsenaamiša ‘sugar maple trees’ on Miami University’s campus. This year, we collected around 50 gallons of sap which were processed into roughly 1.25 gallons of syrup. We experienced an unseasonably warm winter that did not provide the needed temperature changes for strong sap flow. All of us at the Myaamia Center are looking forward to our annual pancake and waffle feast where we share and enjoy the fresh syrup with the campus community.

In Miami, Oklahoma, there is a lack of sugar maples available locally for tapping. Instead, the Cultural Resources Office (CRO) staff has worked with the Peoria Tribe’s Cultural Preservation Department and the Oklahoma State University Department of



Maple sap drips into a bucket. Photo by Jonathan Fox, Myaamia Center.

Horticulture and Landscape Architecture to tap black walnut trees. Tapping black walnut is similar to sugar maple, with some differences in processing the sap into sugar and syrup. Black walnuts tend to have a smaller yield, closer to 50 gallons of sap to 1 gallon of syrup ratio rather than the maple’s 40:1 ratio. The CRO collected around 250 gallons of sap, which they processed into low and high-sugar-content syrups, a paste, and sugar.



A Myaamia Heritage student taps a maple tree on campus. Photo by Jonathan Fox, Myaamia Center.



Maple syrup made from sap collected on Miami University’s campus. Photo by Stella Beerman, Myaamia Center.



Maple syrup made from sap collected on Miami University’s campus. Photo by Stella Beerman, Myaamia Center.

Over at the Cultural Resource Extension Office (CREO), staff tapped three different types of trees; silver maple, amur maple, and black walnut. Around 11 gallons of sap were collected from the silver maple and 14 gallons from the amur maple, these were combined and processed into seven pints of syrup. Nearly 11 gallons of walnut sap were collected to produce three pints of syrup which was the favorite flavor for CREO staff to try. Like the Myaamia Center, both the CRO and CREO experienced warmer winter temperatures this year, resulting in smaller sap yields than usual.

Despite the small collections, we are still looking forward to enjoying this syrup throughout the year. Neewe ‘thank you’ to those who spent the past several weeks collecting and processing sap to share with the community throughout the summer months. Did you set up a sugar camp this year? Be sure to tell us about it on the blog!

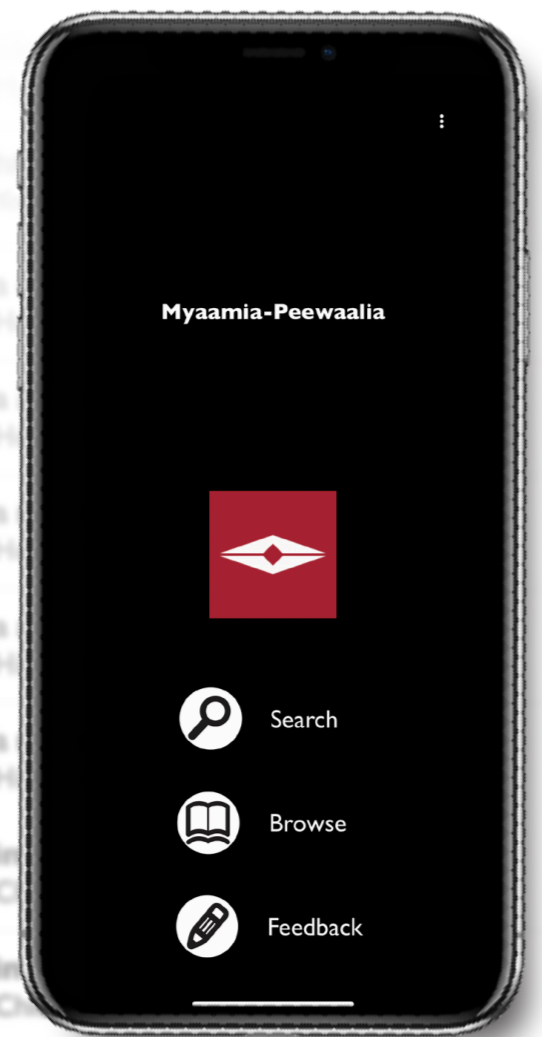
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Reclaiming Stories: Rethinking and Reviving Traditional Body Markings

Madalyn Richardson
Cultural & Arts Education Content Specialist, CRO

The Reclaiming Stories Project is a multi-year partnership program as a part of Humanities Without Walls between the University of Illinois, Urbana-Champaign (UC), the Peoria Tribe of Oklahoma, and the Miami Tribe of Oklahoma, designed to explore the history and traditional uses of hides in lower Great Lakes cultures.

In 2022, members of the Cultural Resources office from the Miami Tribe joined CRO staff from the Peoria Tribe, Seneca cultural leaders, and educators from multiple universities in exploring hide painting as a form of artistic expression and record keeping. During this multi-day event, we learned about the techniques behind painting hides, historical records regarding such activities, and the current hides preserved worldwide.

Last year, on August 2-4th, the Miami Tribe of Oklahoma co-hosted a similar event to explore the methods behind tanning and preserving animal hides. Led by Jeremy Turner (Shawnee Tribe), an experienced trapper and hide tanner, the group observed and participated in the trimming, soaking, dehairing, fleshing, and brain tanning of two deer hides. This educational experience taught Cultural Resources staff members about an important historical activity amongst Myaamia people.

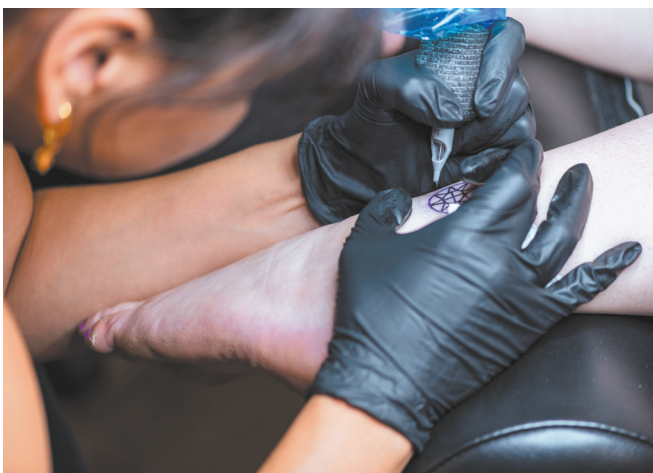
This year, on August 1st and 2nd, the project partners came together to rethink and revive the relevance and history of body markings related to hide painting. The Miami and Peoria tribes invited special guests Jerrid Lee Miller, a Cherokee Nation citizen, US Army veteran, and the current Language



Nathalie Standingcloud tattooing one of the participants on the hand. Photo by Doug Peconge, Miami Tribe of Oklahoma.



Workshop participants show off their temporary tattoos. Photo by Doug Peconge, Miami Tribe of Oklahoma.



Nathalie Standingcloud offered participants tattoos and temporary tattoos as a part of the workshop. Photo by Doug Peconge, Miami Tribe of Oklahoma.



Tattooing offered to attendants of the workshop. Photo by Doug Peconge, Miami Tribe of Oklahoma.

Archivist for the Cherokee Nation Language Department, and Nathalie Standingcloud, a Cherokee Nation citizen and captivating artist who tells stories and celebrates her native heritage through tattoo designs, to share more about the relevance of body marking to culture and identity today.

Dr. Bob Morrissey, Professor of History at University of Illinois-UC and lead of the Humanities Without Walls project opened the workshop by sharing a brief recap of the project since it began in 2022. It started when he reached out to the tribes about his research and shared more information about the hides. He generated a discussion that grew to be something very great and unexpectedly expansive.

Charla Echohawk, Peoria Tribal member and Cultural Resources Officer, continued by describing her experience of establishing a relationship with the French Museum, Musée du Quai Branly – Jacques Chirac, about traditional hides in their collection. She explained that it was not so easy because they do not really recognize the sovereignty of the tribes, but building this relationship has been a more personal investment that requires delicacy and diplomacy. The friends they have made through this project have become family through unique bonds and exchanges.

The purpose and result of building that relationship has been to revitalize culture, knowledge, and practice by interacting with and better understanding the painted hides and processes. Hide painting was once essential to the Miami and Peoria peoples, and they are taking this opportunity to share its significance with their culture again. The painted hides and historical references to body marking reveal to present and future generations the importance of this practice to the Peoria and Miami cultures.

Jerrid Miller then shared the importance of body marking to his Cherokee culture and identity. He explained that body marking is more appropriate term than tattooing to this practice as tattooing means 'to tap' and often this practice is not done by tapping but by poke. Body marking has been a great way for him to reconnect to his culture, community of the past, and the practice. Jerrid explained how things can be communicated through body markings. They often have meaning in an individual's and community's identity.

There was also a presentation on the history of body marking in Miami and Peoria tribal communities of the past by Peoria Tribal member Elizabeth Ellis, who is an associate professor of history at Princeton University. She specializes in early American and Native American history, and her research focuses on the seventeenth and eighteenth-century south. Not only is the term for painted hides the same as the word for body markings in the Myaamia-Peewalia language, but they are also both used for expression of community and individual culture and identity.

Julie Olds, Miami Tribal member and Cultural Resources Officer, shared her overwhelming gratitude for the relationships and results of the project so far. She reminded everyone at the workshop that knowledge is responsibility to share what we know with the community because this knowledge will



Bob Morrissey introduces the project during the the third workshop in the series. Photo by Doug Peconge, Miami Tribe of Oklahoma.



Jerrid Miller sharing about the impact of body marking on identity. Photo by Doug peconge, Miami Tribe of Oklahoma.



Actress and tattoo artist Nathalie Standingcloud. Photo by Doug Peconge, Miami Tribe of Oklahoma.

shape culture and identity as a nation and individually.

As one of the project visitors to France, George Ironstrack, Miami tribal member, explained how grateful he was to have seen the minohsayaki 'painted hides'. It was an experience that was very personal and emotional for him. He also expressed gratitude for how quickly they have been able to build a relationship with the museum personnel in France. He has been glad to learn more and begin to revitalize the knowledge, culture, and practice in the community through these workshops and beyond.

Other guests included Meghan Dorey, Burgundy Fletcher, Jacey Vangel, Eric Toupes, Anthony Obayomi, Ryan Griffiths, Liz Ellis, Wes Farless, Madison Basstrass, Krystiana Krupa, Nate Poyfair, Jordan Poyfair, and Madalyn Richardson.

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MYAAMIA COMMUNITY RESOURCES

Myaamia citizens and families have many language and cultural education opportunities available on the web. The following sites regularly post videos, photos and current news clips from the Miami Tribe of Oklahoma and the Myaamia Center at Miami University.

MIAMI NATION WEBSITE www.miamination.com

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

AATOTANKIKI MYAAMIKI Miami Nation News

MIAMI NATION EVENTS Where public events are posted

EEMAMWICIKI Facebook (our summer youth programs)

MYAAMIA CENTER Facebook

AATOTANTAAWI “Let’s Talk About It” Myaamia Community Discussion Group for books, movies, shows, etc.

AACIMOTAATIIYANKWI Myaamia Community Blog

KAAKISITOONKIA the Myaamia Heritage Museum & Archive’s online archive
kaakisitoonkia.org

Miami Nation Gift Shop myaamiagifts.square.site

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

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Myaamia People Connect Through ‘Linking the Generations’ Program

Stella Beerman

Myaamia Center Communications Specialist

When Madison Angelo and Kathy Carter Young saw each other at the 10th biennial Myaamiaki Conference, the two women’s faces lit up as they embraced for a hug, before immediately jumping into excited greetings and laughter.

Looking at the pair, it’s easy to assume they are old friends, maybe even close relatives. When in reality, Angelo, a second-year student in the Myaamia Heritage Program (MHP) at Miami University, was meeting Young, a Myaamia elder and parent of MHP alumni, in person for the very first time.

The two began video chatting a few weeks prior when they were matched through the aanhkwinikioni ‘Linking the Generations’ program.

The program is the result of a partnership between the Myaamia Center and the Scripps Gerontology Center, both at Miami University. Based on the Scripps/AVID program (Arts-based, Virtual, Intergenerational, and Dementia-friendly), this program aims to connect Myaamia young adults with Myaamia elders. The goal is to reduce loneliness and connect Myaamia people virtually through art and shared culture.

“We found out we both like art, so now we create art based on community stories and the [Myaamia] language,” Young said. “It’s a lot of fun and we’ve had a lot of laughs.”

The Myaamia Center facilitates the matching of pairs and scheduling. As well as a series of culturally based discussion prompts and activities to pass the time, but so far, during their four meetings, Young and Angelo haven’t needed much support.

“We just go with the flow,” Angelo said. “We’ve looked through and seen some interesting prompts, but we’ve kinda just done what feels natural.”

Sometimes, the one-hour time slot goes by too quickly as they discuss family histories and cultural knowledge while working on art projects. They even lose track of the time, exceeding the meeting time and asking to stay on “just a few more minutes” before wrapping up the weekly call.

Angelo decided to participate in Linking the Generations after hearing about the opportunity in the Myaamia Heritage class. She had some flexibility in her schedule and wanted to make new friends within the Myaamia community.

“Before, my main access to the community was other students in the Myaamia Heritage Program or folks at the Myaamia Center,” she said. “So, this has been a great opportunity to meet other people.”

For Young, the decision to participate wasn’t as easy. As an active member of the Myaamia community with a large family and many com-



Madison Angelo (left) and Kathy Carter Young (right) at the 10th biennial Myaamiaki Conference, on May 4, 2024. Photo by Stella Beerman, Myaamia Center.

mitments, she felt she was too busy to take on another responsibility. However, she felt driven to sign up after speaking with a program coordinator about the opportunity.

“Ya know what?” Young thought to herself at the time. “My community needs to be a priority. I need to do this.”

So, she told the program coordinator she was available for one hour on Sunday afternoons, and as luck would have it, Angelo was available during that time.

“This sense to prioritize my community came on strong,” Young said.

“It’s been a really positive experience and I’m so glad I did it.”

Young values spending time with young adults in the MHP. Having learned much of her cultural knowledge from her child and grandchild who graduated from it, connecting with Angelo has allowed her to continue similar conversations.

Angelo has also valued the time shared with Young, as it has broadened her perspectives and inspired her to spend more time with her own family members.

“She [Young] asks me questions about family history I don’t know the answer to,” Angelo said. “So it inspires me to talk to my grandparents about things I would have never thought to ask on my own.”

While the two formally completed the program in the Spring of 2024, they look forward to seeing each other at Myaamia community events and plan

to stay in touch, regardless of whether they sign up for the fall program.

“There really is a family connection with the shared culture,” Young said. “She already feels like another one of my grandbabies.”

The next aanhkwinikioni ‘Linking the Generations’ session will begin in the fall of 2024 and is open to any Myaamia community members (ages 18+), including tribal spouses. To sign up, visit AVID.ScrippsOMA.org/get-started and select the “Myaamia” group.

Questions? Contact Tina Fox, Myaamia Education Coordinator, at markskm@miamioh.edu



Young and Angelo each created their own version of “cecaahka killhswa.” While working on the pieces, Young sent Angelo new art supplies to test out. Left: Colored pencils and ebony pencils on drawing paper by Madison Angelo. Right: Watercolors, Posca pens, and colored pencil on canvas by Kathy Carter Young.

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toopeeliyikwi *'You accomplish it!'*

Honoring Retiree from OCC

After more than 30 years in the Ozark Christian College registrar's office, tribal member Jennifer McMillin retired this spring. She is lauded for her attention to detail, her deep love for others, and her devotion to Christ. "I was very humbled today at chapel as I was honored for my ministry/retirement at OCC. It has been my honor to be part of this ministry," she wrote.



Teaching & learning in Germany

Tribal member Jose Reyes-Garcia received the invitation to participate in the 2024 Goethe-Institut Sommerakademie Globales Lehren und Lernen program in Germany this summer. Jose is a junior working towards his bachelor's degree in secondary education. He has a passion and skill for languages and wishes to teach German.



As a recipient of the Goethe-Institut's Summer Academy: Global Teaching and Learning program, he was selected from hundreds of applicants across the United States as 1 of 25 participants to go to Germany this summer. In Germany, he learned about teaching practices, established connections with teachers, learned about some pressing issues in Europe, and ex-

panded his knowledge of contemporary Germany. "It was an honor to be one of the few selected to attend this Summer Academy and further his abilities in teaching to be the best teacher I can be," said Jose.

Jose shared more about his experience saying, "My trip to Germany benefitted me in a lot of ways. My language skills saw the most improvement, where I was able to understand what native speakers were saying in an immersive environment. I also got to see some of the everyday life of the German people and experience different aspects of their culture," He explained.

"Specific to Dresden, I learned a lot about the war history and the current day politics as well as the opinion of different groups. For the teaching side of things, I learned some interesting ice breakers and teaching methods not normally used in education in the United States. I also got to learn a lot about the education system in Germany and make connections with educators in Germany that I can use as primary sources when I get into the classroom."

Jose concluded, "I am grateful for the opportunity to have experienced this professional development and will take everything I learned during my time there into my future classroom!"

Myaamia Heritage Graduates from MU



Left to right: Back: Tyson Chapman and Jared Nally; Middle: Connor Humenay, Caleb Collins, Gabriel Tippmann, Jack Humenay; Front: Grace Peonge, Kaylee Olmsted, Lex Shaw, and Courtney Drake; Not photographed: Carson Bowman and Francis Smith.

On Saturday, May 18th, 2024, the Myaamia Center celebrated twelve Myaamia students as they graduated from Miami University.

Eleven Myaamia Heritage students, the largest graduating class ever, and Jared Nally, a Myaamia Center Aanchtaakia Graduate Fellow,

were gifted a Myaamia lacrosse stick, a special t-shirt only available to Myaamia graduates of Miami University, and a wool graduation stole, featuring Myaamia language, ribbonwork, and silver buttons, to mark this accomplishment.

Williams, receives 4th in state power lifting

Miami tribal member Jamison Williams, an 8th grader at Commerce High School, placed 4th at State in power-lifting; Jamison competed in the 198 lb division against over 20 people – came in at 4th place at the lightest weight. He lifted over 900 lbs total during the event.

Jamison is the son of Jessica Williams and the grandson of Secretary Treasurer Donya and husband Jamie Williams. He participate in football, basketball, track, power lifting, and baseball maintaining a GPA above 3.75.



Jamison Williams receiving 4th place in state power lifting competition.

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Taproot Fellowship Will Create Big Positive Ripples for Me and the Myaamia People

The Taproot Fellowship is a project of the Taproot Artists & Community Trust from the Alliance for California Traditional Arts, the Taproot Fellowship provides an unprecedented opportunity to offer catalytic support and recognition for accomplished traditional artists and culture bearers across the United States and Territories.

This year and next, a total of 50 Fellowships of \$50,000 each will be made, along with tailored services designed to strengthen community-based systems of cultural transmission and grassroots health and well-being. Each Fellow will receive an additional \$10,000 for community-focused projects, totaling a \$60,000 investment per artist. This comprehensive support will positively influence local arts ecosystems nationwide through direct funding, sustainability efforts, and increased visibility for traditional artists.

Dani Tippmann is a Miami Native American, descended from Takumwah and Chief Richardville and is a citizen of the Miami Tribe of Oklahoma and has been awarded one of this year's Taproot Fellowships.

Her knowledge of plants has been collected over the years from tribal members and elders, including her mother, aunts and elder tradition bearers. She speaks about traditional Native plants used in storytelling, food, medicine and technology and about traditional Myaamia lifeways, culture and history. Dani completed a Bachelor of General Studies at Indiana University in 2002 as an adult returning student.

Dani has been recognized by Arts United

of Greater Fort Wayne and Traditional Arts Indiana as an Allen County Folklife Scholar for cultural leadership in 2022. She was honored as an Eiteljorg Museum of Native and Western Art – Artist in Residence in 2012, 2014, 2015 and 2023. She was honored with the Indiana Heritage Fellowship Award from Traditional Arts Indiana.

She serves the Miami Tribe of Oklahoma as the Kiihkayonki Community Food Program Director in the Fort Wayne, Indiana area.

What does being a Taproot Fellow mean to you in your practice and community?

Modern Americans think of time as a river passing by. Myaamia people tend to think of time as a pond with rocks dropping in as events. Small pebbles create small ripples and effects, while large events create large ripples which affect us greatly throughout time. Forced removal from our homelands was a huge boulder, creating horrible ripples in our lives that are felt even today. Receiving a Taproot Fellowship will create big positive ripples for me and the Myaamia people into the future.

Being a Taproot Fellow is a prestigious honor for me because it honors the people who came before me, who honored our shared heritage of plant knowledge. It gives an opportunity to future Myaamiaki/Miami people to learn our shared culture for a bright future.



waanantakhšinka 'Lying quietly'



Jerry Watson
Sep 22, 1934 –
May 20, 2024

Jerry Watson, 89, passed away peacefully on Monday, May 20, 2024, at Collier Park Assisted Living Center, Beaumont, Texas after a brief illness. Jerry

was born on September 22, 1934, to Ross Watson and Josephine Goodboo Watson in Quapaw, Oklahoma. The family eventually moved to Manter, Kansas. Jerry excelled at basketball and baseball at Manter High school before graduating as salutatorian of his class in 1952. He operated a diner with his brother, Jack and sister, Joann for several years before enlisting in the US Army in 1957. That same year he married the love of his life, Nornell Williams Watson. After leaving the Army, they moved to Guymon, Oklahoma so Jerry could complete his bachelor's degree in business at Panhandle A&M College. He then took his young family to Elgin, Oklahoma where he accepted a job with the Federal Civil Service. He spent his entire career at Fort Sill, retiring in 1987 from his position of Assistant Director for Civilian Personnel, Technical Services Office for the USA Field Artillery Center and Fort Sill DPCA. Jerry was a long-time member of the Elgin United Methodist Church, where he served as trustee, helped sponsor the United Methodist Youth group, and participated in the United Methodist Men's group. He loved to golf with his friends and even scheduled a hip replacement surgery during the off season so he wouldn't miss the opportunity to play. Jerry was a friend to all and started each morning with a drive to downtown Elgin to pick up the mail, drink coffee with the guys and find out what was going on around town. Jerry and Nornell enjoyed square dancing in their early years until the activities of their daughters took precedence. As grandsons came along, they continued their tradition by attending as many activities as possible to enjoy their family. Many of the grandsons' friends still refer to Nornell and Jerry as "Bebe and Pa." Jerry served as a volunteer in the Southwestern Medical Center Admissions Department for 10 years, from 2005-2015. He retired from that volunteer work with almost 3,500 hours of service. Jerry and Nornell relocated to Beaumont, Texas, in 2022. Although it was difficult to leave their family and friends in Oklahoma, they quickly made new friends in their new home at Collier Park Retirement Center. They were named "Cutest Couple" in 2022 and Collier Park's Homecoming King and Queen in 2023. Survivors include three daughters; Terri Riddle of Beaumont, Texas; Wendy and Kent Stapleton of Boca Raton, Florida; and Jeriann and Ricky Speed of Mansfield, Texas; six grandsons, Ryan and Shaynah Riddle of Norman, Oklahoma; Keegan and Jessica Riddle of Edmond, Oklahoma; Cody and Jana Stapleton of Bradenton, Florida; Kelly and Merry Stapleton of New York City, New York; Jacob and Jade Speed of Columbus, Ohio; and Jordan Speed and fiancée, Erika of Roanoke, Texas; 12 great-grandchildren; brother, Jack Watson of Holly, Colorado; and sister Joann King of Turpin, Oklahoma. He was preceded in death by his wife; his parents; brothers, Bobbie Lee Watson, Ross Watson, Jr., Bill Watson, Tom Watson, and Jim Watson; sisters, Mildred Walker, Alta VonHemel, Lois VonHemel, Betty Jean Watson and Chlorine Watkins; and great-grandson Aiden Allen Riddle. Memorial donations can be made to the Josephine Goodboo Watson Memorial Scholarship fund, Miami Tribe of Oklahoma, P.O. Box 1326, Miami, Oklahoma 74355. A memorial service was held at the Methodist Church, Elgin, Oklahoma. Cremation arrangements for Mr. Watson were handled through Broussard's Crematorium under the direction of Broussard's, 1605 North Major Drive, Beaumont.



Harvesting elm bark. Photo by Jon Kay.



Preparing corn for corn soup. Photo by Dani Tippmann.



Wild Rice being processed by Myaamia people. Photo by Mary Harter.



Wild rice harvest. Photo by Larry Hedeem.



Ingrid Nicholson Dani Tippmann demonstrating Miami traditional plant use at Taste of the Arts in Fort Wayne, Indiana. Photo by Ingrid Nicholson.



Dani Tippmann stitching together a bark basket from invasive buckthorn. Photo by Jon Kay.

Honoring Steve Kinder

The Miami Tribe of Oklahoma Cultural Resources Office and Pow Wow Committee extend our tremendous respect and sincere condolences to the family of Steve Kinder. Steve passed from this life on May 3, 2024, after a long illness. He served as Master of Ceremonies for many Miami Tribe of Oklahoma dances and assisted the Tribe with website management for several years. Steve is of the Skye family (Wea) and was a citizen of the Peoria Tribe. We will always have good memories of Steve, whom Chief Floyd Leonard called "that good Wea boy."





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

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

Back-to-School Funds

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

Eligible tribal members may apply for the following funds:

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

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

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

We will not process late applications.

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

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

To receive Back-to-School Funds an application must be completed for each semester. Checks will be mailed within 3 weeks after the Fall semester application deadline, and after Christmas for the Spring semester.

**The Tribe may require, at any time, the recipient of back-to-school-funds to produce receipts for items purchased with said funds as a requirement for receiving future funding. *The policy of the Miami Tribe related to any matter involving a minor tribal member is to communicate with the biological parent or legal guardian.*

Scholarships

The Miami Tribe of Oklahoma is committed to supporting the education of Myaamia people of all ages through the funding of scholarships and continuing education programs. The Myaamia Scholarship Selection Committee is made up of 3 tribal members appointed by the Business Committee and given the responsibility of awarding scholarships through a blind application process on behalf of the General Council. **All scholarship applications must be fully completed upon submission or the application will not be considered.** *Note: All scholarships offered by The Miami Tribe of Oklahoma are for enrolled members/citizens of the tribe only. Scholarships are available only for Spring and Fall semesters.*

Scholarship Applications

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

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

Fall Scholarship Application DEADLINE OCTOBER 1ST.

Spring Scholarship Application DEADLINE APRIL 1ST.

SCHOLARSHIP ON THE SPRING SCHOLARSHIP APPLICATION:

***CASINO/ECONOMIC DEVELOPMENT EDUCATION AWARD
DUE APRIL 1 EACH YEAR.**

Application Eligibility:

- ◇ Full-time undergraduate status (enrolled in 12 credit hours).
- ◇ Must have 2.5 cumulative GPA.

Award:

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

Renewal Requirements:

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

JOSEPHINE GOODBOO WATSON MEMORIAL BOOK SCHOLARSHIP

DUE APRIL 1 EACH YEAR.

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

Application Eligibility:

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

Award:

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

Renewal Requirements:

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

**TAX COMMISSION CONTINUING EDUCATION SCHOLARSHIP
DUE APRIL 1 EACH YEAR.**

Application Eligibility:

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

Award:

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

Renewal Requirements:

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

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

PLEASE NOTE THAT LATE, INCOMPLETE OR UNSIGNED APPLICATIONS WILL NOT BE PROCESSED. THE MYAAMIA EDUCATION OFFICE IS NOT RESPONSIBLE FOR RETURNING INCOMPLETE APPLICATIONS TO BE SIGNED OR COMPLETED.

CRANE AWARD

DUE APRIL 1 EACH YEAR.

Application Eligibility:

- ◇ **Graduate or post-graduate student.**

Award:

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

NON-TRADITIONAL SCHOLARSHIP

DUE APRIL 1 EACH YEAR.

Application Eligibility:

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

Award:

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

FRESH START SCHOLARSHIP

DUE APRIL 1 EACH YEAR.

Application Eligibility:

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

Award:

- ◇ **\$400 one-time award for Fall Semester.**
 - ◇ Student must advise school if full amount should be applied to Fall semester or should be split between Fall and Spring.
- ◇ Non-renewable.

**SCHOLARSHIP ON THE FALL SCHOLARSHIP APPLICATION:
VOCATIONAL OR TRADE SCHOOL SCHOLARSHIP**

DUE OCTOBER 1 EACH YEAR.

Application Eligibility:

- ◇ Must be enrolled full-time in a state-accredited vocational or trade school.
- ◇ Full-time undergraduate status (minimum 12 credit hours).
- ◇ Must have 2.0 cumulative GPA.

Award:

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

Renewal Requirements:

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

You can now submit your application online using the new education portal! myaamiaportal.com



National Breath of Life Apprentices Gather to Learn and Share Experiences

Stella Beerman

Myaamia Center Communications Specialist

National Breath of Life apprentices traveled to Miami University in Oxford, Ohio on May 2-4, 2024 to participate in the first-ever apprenticeship gathering. The gathering, supported in part by the Myaamia Center, the National Endowment for the Humanities, and the Mellon Foundation, allowed participants to meet face-to-face to learn from one another, share experiences, and facilitate community.

The National Breath of Life (BoL) Apprenticeship Program, launched in 2022, currently trains 13 apprentices, identified by community language leaders, from 10 tribal communities. The apprentices work with community mentors and the National BoL archives development trainer to increase language database capacity, refine data management, and integrate an ILDA dictionary into community programming.

Archives-based language research for revitalization can be as challenging as it is rewarding. Archival documents must be organized and transcribed before digitizing and being evaluated for cultural information. Dictionaries can be developed and language taught to community members only after this process is complete. As an emerging field, archives-based language researchers often struggle to find support, tools, and peers who are equally engaged in this work.

While National BoL offers virtual gathering opportunities monthly, our program directors have learned from previous workshops that in-person meetings are invaluable for building community and sharing experiences or strategies.

Programming began on the morning of May 2, as Dr. Gabriela Pérez Báez and Daryl Baldwin, National BoL co-directors, welcomed 11 apprentices from 10 tribal nations to the gathering. Miami Tribe of Oklahoma leadership, Miami Tribe staff, Myaamia Center staff, and other guests were also in attendance.

On the first day, apprentices presented and engaged in lively group discussions about their work with dictionary development, before Jarrid Baldwin, Myaamia language coordinator at the Myaamia Center, presented his work with the Miami Tribe's Educational Programs. Jarrid explained how he shares knowledge by incorporating language into community programming. After lunch, sessions focused on utilizing language as a source of cultural information.

Apprentices shared how their work with archival materials has reconnected their communities with the cultural information that language contains. To conclude the day, Dr. Haley Shea, Director of the Myaamia Center's Office of Assessment and Evaluation, presented her work with Nahi Meetohseeniweenki, the 'Myaamia living well' model, and how language informed this research.

The second day of the gathering focused on reflection and future development. The morning began with a group discussion encouraging apprentices to share feedback on the program. During this discussion, apprentices also shared their projects' next steps. Discussions like these allow our staff to better understand each community's unique needs and provide better programmatic support.

Dr. Doug Troy and his team of Miami University graduate student software developers met with participants in the afternoon to discuss ongoing improvements to the ILDA software suite and better understand how the software is being used in tribal communities.

While the gathering officially ended on Friday, May 3rd, National BoL participants were invited to stay on Saturday to attend the 10th biennial Myaamiaki Conference. Attending the conference allowed apprentices to learn how the Myaamia Center, the institutional home of National BoL, supports Myaamia language and cultural revitalization.

While National BoL has presented at this conference before, we were excited to do something different this year, by inviting apprentices to speak about their experiences in a panel discussion. The panelists spoke about the language materials they work with and some highlights of the program. Highlights included using ILDA software to share language materials, receiving support and inspiration from peers and mentors, and finding personal connections to culture, language, or history in the archives.

For those interested in watching the panel discussion, it is now available on the Myaamia Center's YouTube channel: www.youtube.com/watch?v=0em7excB_Qw

As an organization working with participants from many different geographic locations, communities, and cultural backgrounds, we recognize the importance of providing opportunities to build a network of support in this field. This intertribal network only strengthens archives-based language research for revitalization by allowing researchers to address any barriers as a collective. After the 3-day apprentice gathering experience, we hope our participants left feeling excited about the endless possibilities to advance language and cultural knowledge through archival materials.



Apprentices pose for a photo with program staff and Miami Tribe of Oklahoma leadership. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Participants engage in breakout discussions in the miloniteheekaani 'Myaamia classroom' at Miami University. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Dr. Gabriela Pérez Báez and Daryl Baldwin, co-directors, welcome the group to the Marcum Hotel and Conference Center at Miami University, located within the Myaamia homelands. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Lillian Camarena, Tamien Nation, explains how her community shares and teaches language. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Caption: Panelists included; (1) Terry Hinsley, Shawnee Nation, (2) Citlalili Arvizu, Tongva Nation, (3) Jamie Biesanz, Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians, (4) Dr. Kate Pewenofkit Briner, Comanche Language and Cultural Preservation Committee, and (5) Bo Johnson, Confederated Tribes of Siletz Indians.

Recap of the 2024 Myaamiaki Conference

Stella Beerman

Myaamia Center Communications Specialist

Every two years, the Myaamiaki Conference invites members of the Miami Tribe and Miami University communities to learn about the research and projects developed at the Myaamia Center. This year's conference explored a variety of topics including Myaamia wellness, painted hide art, weaving, education, and more. For those who couldn't make it to the conference, you can watch the presentations on the Myaamia Center YouTube channel or visit:

miamioh.edu/myaamia-center/myaamiaki-conferences/2024

On Saturday, May 4, 2024, 328 attendees were welcomed to the 10th biennial Myaamiaki Conference, including 78 people who joined virtually. While the majority of attendees are Myaamia citizens and Miami University staff, faculty, or students, several representatives from other tribal nations, universities, and learning institutions were also in attendance. The event took place in the Shriver Center at Miami University, where guests had the opportunity to visit speaker tables and learn more about the Myaamia Center in between conference presentations.

The conference opened with remarks from Daryl Baldwin, executive director of the Myaamia Center, followed by Myaami-onki Nakamooni 'the Myaamia Land Song' performed by Myaamia citizens. During the lunch break, Myaamia Center staff organized an event for the Teehkinawita program, which was created to support caregivers of Myaamia youth aged 0-5. On one side of the room, parents discussed raising children in a Myaamia context and how to support language learning in the home, and on the other, their children were playing a game in Myaamiaataweenki, 'the Miami language'.

If you or those you know are raising a young Myaamia person and would like to get involved with Teehkinawita please contact organizer Kristina Fox, markskm@miamioh.edu.

National Breath Of Life Experience:

The National Breath of Life Institute for Indigenous Languages team presented first, with Dr. Gabriela Pérez Báez, co-director, and Jerome Viles, archives development trainer, moderating a panel of apprentices. National Breath of Life (NBoL) is a program housed within the Myaamia Center, providing mentorship to tribal communities engaged in archives-based language revitalization. This was the first time a panel of NBoL participants was asked to share their experiences at the conference.

Panelists included; (1) Bo Johnson, Confederated Tribes of Siletz Indians, (2) Dr. Kate Pewenofkit Briner, Comanche Language and Cultural Preservation Committee, (3) Jamie Biesanz, Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians, (4) Citlalili Arvizu, Tongva Nation and (5) Terry Hinsley, Shawnee Nation.

The panelists, who have been engaged with the program since 2021, spoke about the language materials they work with and some highlights of the program. These highlights included using the provided software to share language materials with respective communities, the support and inspiration received from peers and mentors, and finding personal connections to culture, language, or history in the archives.

Nahi Meehtohseenikwinki:

Following the NBoL panel, Dr. Haley Shea, Myaamia Center, and Dr. Paul Branscum, Myaamia Center affiliate, presented their research on Nahi Meetohseeniweenki 'Living Well.' Since 2021, the Nipwaayoni Acquisition and Assessment Team at the Myaamia Center has been developing a Myaamia-specific wellness model and method to measure wellness amongst tribal citizens.

The work recognizes that wellness is a culturally specific concept



Myaamia citizens perform an opening song at the 2024 Myaamiaki Conference. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

rooted in community knowledge systems. For the Miami Tribe of Oklahoma, it's the strength of that knowledge and resulting cultural expression that achieves wellness as a tribal community. The team hopes to include concepts of Nahi Meehtohseeniweenki in cultural education programs to help the Myaamia community understand the various factors that promote wellness.



Nipwaayoni Acquisition and Assessment Team members pose for a photo at the conference. (left to right) Dr. Susan Mosley-Howard, Dr. Paul Branscum, Dr. Haley Shea, and Dr. Tracy Hirata-Edds. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

Minohsayaki 'Painted Hides':

Before breaking for lunch, a team of interdisciplinary researchers presented their knowledge of Minohsayaki 'Painted hides.' Dr. Robbert Mossissey, University of Illinois Urbana - Champaign, presented contextual information about painted hides and this research project. The hides, produced in the late 1600s/early 1700s, were often gifted or sold to Europeans, specifically the French in Peewaalia 'Peoria' and Myaamia homelands. Today, several of these hides are housed in the Musée du Quai Branly - Jacques Chirac in Paris, France. Thanks to a grant from the Andrew W. Mellon Foundation, the team traveled to Paris to view and study the hide art.

Burgundy Fletcher and Wesley Tosan Farless, both from the Peoria Tribe of Indians of Oklahoma, expressed the impact this work has had on the Peewaalia community before George Ironstrack, from the Myaamia Center, described the group's research trips to Paris. He felt connected to his ancestors and the Myaamia community as he placed his hands on the work made nearly 300 years ago. Engaging in this work has brought researchers together from several tribal nations to share knowledge and ideas. Reconnecting with painted hide art has allowed the Myaamia and Peewaalia communities to not only better understand historical relationships but also create or reinforce those relationships today.

Aanchtaakia Graduate Fellowship:

The Myaamia term Aanchtaakia means 'change maker,' and the Aanchtaakia Graduate Fellowship is designed for tribal scholars motivated to make positive changes in tribal communities and to share their research interests on Miami University's campus. As Jared Nally approaches the end of this fellowship, he reflected on his time at Miami University and his goal to bring positive change to the Myaamia community upon graduation. He explained how the fellowship allowed him to explore his own interests as a student while still bringing knowledge back to the Myaamia community.

During the presentation, Nally described his work with Myaamia textiles, history, culture, and ecology and how the intersections of that work were fostered at Miami University under the direction of the Myaamia Center and the Miami Tribe. He explained his research process, some of the textile work he has produced, and how he is sharing that knowledge with the community.

Continued on page 3D >>



Megan Sekulich, Myaamia artist, chats about her work with conference attendees. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Participants pose for a photo with Teehkinawita staff at the conference. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Jamie Biesanz, Confederated Tribes of Coos, Lower Umpqua, and Siuslaw Indians, speaking about their experience as a National Breath of Life apprentice. Photo by Jonathan Fox, Myaamia Center.



Left to right: George Ironstrack, Burgundy Fletcher, Dr. Robert Mossissey, and Tosan Farless present on minohsayaki 'painted hides.' Photo by Jonathan Fox, Myaamia Center.



Jared Nally shows examples and answers questions about his work after the presentation. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



<< Continued from page 2D
Cultural Education:

In the spirit of sharing cultural knowledge, Nate Poyfair, from the Miami Tribe's Cultural Resource Office, presented how his team uses research produced by the Miami Tribe, often through the work of the Myaamia Center, to create cultural education materials. Relying on years of previous research, Poyfair used the recent publication *myaamia kiilhsooki: Myaamia Moons, Seasons, & Years*, as an example of how information is disseminated throughout the community.



Examples of cultural education materials produced by the Cultural Resource Office. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



The Myaamia classroom entryway in MacMillan Hall features a turtle created by Myaamia artist, Jody Gamble. Photo by Jonathan Fox, Myaamia Center.

Myaamia Student Experience:

As the day concluded, Dr. Haley Shea and Kara Strass, from the Myaamia Center, moderated a panel of Myaamia Heritage Award Program students. Myaamia students who attend Miami University as part of the Myaamia Heritage Program have a common experience that unites them as a community.



Left to right: Madison Angelo, Gabriel Tippmann, Mia Bowels, Michael Sekulich, and Caleb Collins share their experiences in the Myaamia Heritage Award Program. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

The goals of the program are to connect the students with other Myaamia people and their Myaamia knowledge system, primarily through the Myaamia Heritage Course series. However, in addition to the educational component, research by the Nipwaayoni Acquisition and Assessment Team has revealed that the experience also helps students grow in their understanding of their Myaamia identity, connect to the Tribal community, foster academic attainment, and increase their pride as Myaamia people.



Stomp dance on Friday night held in the Dauch Indoor Sports Center. Photo by Scott Kissell, Miami University.

The panelists shared why they chose to attend Miami University, how



Madalyn Richardson and Nate Poyfair, both from the Cultural Resource Office, share information about myaamia kiilhsooki: Myaamia Moons, Seasons, & Years at the conference. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Miami Tribe and Miami University leadership unveil the Myaamia classroom. Photo by Scott Kissell, Miami University.



Stomp dance participants pose between dances on Friday night in the Dauch Indoor Sports Center. Photo by Scott Kissell, Miami University.



Stomp dance on Friday night held in the Dauch Indoor Sports Center. Photo by Scott Kissell, Miami University.

the program has impacted their Myaamia identity, and what they have learned about the Myaamia culture since coming to Miami University.

Additional Events:

While the majority of the events were held on Saturday, the weekend began on Friday afternoon with the unveiling of a new Myaamia classroom in MacMillan Hall. This classroom, meant to hold the Myaamia Heritage class and other Myaamia Center events, was gifted to the Miami Tribe by Miami University for the 50th Anniversary.

The university worked with Myaamia Center staff to renovate the classroom to reflect Myaamia aesthetics and values. About 40 people gathered to watch Miami Tribe leadership, Miami University President Greg Crawford, and Miami University Ambassador Renate Crawford perform the ribbon-cutting ceremony.

After the ceremony, guests were invited to watch the first episode of a new docuseries, created by Miami University with the help of the Myaamia Center, which tells the story of the Miami Tribe and its relationship with Miami University.

Friday evening, Myaamia citizens and their guests were invited to participate in a stomp dance on the Miami University practice football field. Guests from the Shawnee Tribe were also in attendance to help lead the dance.

The Myaamia Center would like to say mihši neewe 'thank you very much' to everyone who made these events possible, including the

Miami Tribe of Oklahoma's leadership, the Miami University President's Office, the Myaamia community, and countless other University partners who helped coordinate. We're already looking forward to 2026!

"Grown And Harvested In Indian Country"

"The word pecan is derived from pakaani, the word in our language for nut."

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918-544-6049

‘No one else has a commitment like this’: The two Miamis on their unique partnership



Attendees participate in a social Stomp Dance at the Myaamia Winter Gathering in January in Miami, Okla. Photo by Tana Weingartner, WVXU.

Tana Weingartner

WVXU, Published February 7, 2023

We would like to congratulate Tana Weingartner for being awarded 3rd Place for Best Feature Story by the Indigenous Journalists Association for this story.

Miami University and the Miami Tribe of Oklahoma spent the last year commemorating the 50th anniversary of partnering to learn from each other. University students and staff traveled to the tribe’s recent Winter Gathering in Oklahoma — a capstone to the yearlong celebration. WVXU’s Tana Weingartner was invited along and brings back this look at what the partnership means to so many.

On the last weekend of each January, members of the Myaamia, or Miami, Nation gather from across the country in Miami, Okla., to be in community with one another. The crowning event is a social stomp dance, open to all, with guests from neighboring tribal nations.

It lasts long into the evening with men leading songs, women setting the beat with rhythmic stomping, and participants moving harmoniously together in undulating circles around a fire (artificial since this event is indoors). Visitors from Miami University join the festivities.

Mariah Tyner is Absentee Shawnee and Cherokee. She’s lacing shell shakers around her calves — in this case 8-oz tomato sauce cans lashed together and filled with river rock to produce a percussive instrument. She estimates they weigh 25 pounds.

She learned to shake from the women in her family before her and has taught her daughter. “This is something that we just value, we cherish,” she explains.

“It’s something that goes way back in our tribe from before the removal. It’s something that we still have. It’s still here with us (and) we can still participate. (It’s) something that hasn’t been taken away from us yet.”

It’s been 51 years since Miami Chief Forest Olds showed up on Miami University’s campus during a visit to Cincinnati. He would return two years later to meet with President Phil Shriver, launching a partnership celebrated as neepwaantiinki, or “learning from each other.”

By the 1990s — less than 150 years since the tribe was forcibly removed from the Great Lakes region — the Myaamia language was silent. A tribal citizen wrote “the end to Myaamia cultural identity was looming.” The tribe looked to Miami University to spark a cultural awakening.

The Miami Awakening

In 2001, the tribe and the university created the Myaamia Project, with Daryl Baldwin at the helm.

“It started as a language effort, with an understanding that our language is

the most efficient and effective way of transmitting cultural information,” says Baldwin, executive director of the Myaamia Center at Miami University. “However, language also has a community and cultural context, and in the context of revitalization, it became apparent to us pretty quickly that this wasn’t just about language.”

The Myaamia Project would become the on-campus Myaamia Center, with a full-blown mission to revitalize the tribe’s culture, language and historical knowledge. The university and tribe work directly together, and in an unusual agreement in the world of academia, the tribe owns the everything the center produces.

“The commitment is just unrivaled,” states Miami Chief Doug Lankford. “No one else has a commitment from a university like this with a nation in the United States.”

Lankford recalls growing up with no language, no cultural understanding — nothing of what has been returned to the tribe through the Myaamia Center’s work. Now, children and adults speak the Myaamia language, create traditional ribbon work, tell re-found stories, play reclaimed games, and are learning about their heritage. It’s called the Miami Awakening.

Julie Olds is the tribe’s cultural resources officer. Her hope is for the relationship to remain strong as it enters the next 50 years. She uses the metaphor of a mutually attended fire.

“To keep our focus as partners, that’s a commitment that we have to carry now, and a responsibility we have now. But part of this work is also engaging the next generation to understand the importance of it, to be willing to pick up that wood and carry it to that fire and keep it burning,” she says.



Mariah Tyner laces on her shells ahead of joining a Stomp Dance in January in Miami, Okla. Photo by Tana Weingartner, WVXU.



Kirsten Holcomb helps her daughter, 2022-2023 Miami Nation PowWow Princess Jacey Holcomb, tie on her shell shakers.. Photo by Tana Weingartner, WVXU.



Visitors from Miami University make examples of traditional Myaamia ribbon work during a visit to the Winter Gathering. Photo by Tana Weingartner, WVXU.

Teaching the next generation

More than 100 tribal students have graduated from Miami University since the formation of the Heritage Award Program. Students who meet university admission requirements receive a tuition waiver and take a Heritage class each semester.

Gretchen Spenn is a senior at Miami University from Fort Wayne, Ind. She says she’s fortunate to have grown up in the Myaamia homelands knowing her heritage. She wants people to understand the Myaamiaki, “Miami people,” are very much part of modern life.

The Miami community and our culture is not a thing of the past. And coming to Winter Stories isn’t like reliving the past, it’s very much like coming together as a



Myaamia students and alumni of the Miami University Heritage Award Program (and one sibling) pose for a photograph during the Stomp Dance. Photo by Tana Weingartner, WVXU.

community and celebrating us in the now. I think what I would like people to know is that Indigenous communities are very much thriving and alive.”

It’s a wish spoken many times in interviews during the Winter Gathering. “I wish people would learn more about Native American tribes,” adds Chief Lankford, “because we’re still here. We’re still vibrant.”



Independant Study: Storytelling

Jarrid Baldwin

Language Specialist, Myaamia Center

Last semester at Miami University, I held an independent study for students interested in Myaamia storytelling. The goal of the course was for each student to tell Aalhssoohkaani ‘a Winter Story’ or aacimooni ‘a historical narrative’ to the Myaamia Heritage class at the end of the semester. Through the process of learning a story, they would also learn Myaamiaataweenki. Each participant chose their own story from one of 46 found in David Costa’s recently released book “As Long As The Earth Endures: Annotated Miami-Illinois Texts”.



Participants listen to Ciinkwia explain a group activity during one of the group sessions. Photo by Jonathan Fox, Myaamia Center.

We had a mix of seven students and staff participating in this course:
Undergraduate students: Elliot Baldwin (awansaapia), Kaleb McMullen and Caleb Collins. Graduate students: Jared Nally (ahsapa) and Madison Bastress.

Myaamia Center staff: Stella Beerman (akooka) and Haley Shea (kiišikohkwa).

These students spent a semester studying the stories on their own time through a variety of different strategies (flashcards, writing the story down verbatim, etc.) and participating in classes each week where we used the stories as a basis for learning Myaamiaataweenki. I interviewed a few of them so we could hear what they learned and how it impacted them.

Madison

Madison was the exception in class in that she is not Myaamia and had no prior experience with Myaamiaataweenki. As a visiting scholar from NYU, she thought it would be useful (and fun!) to participate in the storytelling course to help to give her a better understanding of Myaamiaataweenki in a way that could help her with her dissertation work. She chose an aacimooni because she felt it was more appropriate since she was not Myaamia and had not heard or told any Myaamia stories before. Originally she chose a speech by Mihšihkinaahkwa ‘Little Turtle,’ but after some time working on it, she decided to switch to something more manageable (aka shorter) that she could have ready for the storytelling event. Her final story was a text on step-by-step instructions for tanning a buckskin by Sarah Wadsworth. This tied into a community program connected to the Reclaiming Stories Project she participated in over the summer involving brain tanning a hide.

The class was difficult for her because she was playing catch-up compared to the other students who knew at least a little Myaamiaataweenki, but she said the class was structured in a way that was adaptable to all the different language abilities present. One of her favorite parts of the class was leading the immersion sessions. This was a weekly activity that involved everyday objects (phone, keys, wallet, etc.) on the table in front of the group. Everyone learned the names of the objects, how to describe them, and interactions with the objects and the other people. Each session involved taking turns leading, which meant asking questions about the objects (ex. How many keys do you have?), giving commands (ex. Give two pens to awansaapia!), etc. Another part of the course she enjoyed was story



Students in the independent study pose for a group photo. Photo by Jonathan Fox, Myaamia Center.

translation. Using a story I wrote, we each took turns reading a sentence from the story then translating it and discussing it.

Elliot (awansaapia):

Awansaapia chose the Aalhssoohkaani about Paapankamwa and Mahweewa ‘Fox and Wolf’ with the ending of Mahweewa drowning himself trying to find Paapankamwa. He grew up hearing that story and he’s always liked it so that was what made him want to tell it in Myaamiaataweenki. Knowing the English version of the story helped him learn the Myaamia because it allowed him to know where in the story he was and, as he learned pieces of the Myaamia, he could anchor to those during the telling. He wanted to learn an Aalhssoohkaani but it’s difficult to do on your own. Being in a class with a storytelling focus held him accountable and made it more fun because the rest of the group was going through the same thing.

Stella (akooka):

Akooka also chose a Paapankamwa and Mahweewa story and teamed up with Awansaapia and Kiišikohkwa to tell one story, due to its length. The parts of the class she enjoyed the most were the activities that did not relate to the story. She said they allowed her to take a break from her daily story practice while still learning Myaamiaataweenki, just in a different context. When it came time to tell the story, she said she was nervous because of the public speaking, but proud to do it, especially in front of other Myaamiaki. It was also a great showcase for the students of other unique opportunities they have and may not know about.

One of the difficulties of learning the stories is their seasonality. Aalhssoohkaana are only meant to be told during the winter, which begins with the first hard frost and ends with the spring peepers and the first big thunderstorm. Our semester started at the end of summer, which meant we had to rely on written practice and breaking the story into chunks until winter began. Students would bring sections of their stories they didn’t understand to class and we would work through them as a group. Topics ranged from pronunciation, meaning of the words, word order, and more. We used a variety of activities to understand the confusing topics and did group work both in and out of class. When peepoonki ‘winter’ officially started, we began practicing stories out loud in class. A key part of learning is a lot of practice with opportunities for constructive criticism. Practicing in front of each other allowed us to work through the stories in a similar situation as the final.

This independent study was a test run for the whole group and based on course feedback, it was a great success. I look forward to planning more of these courses in the future, but for now, the storytelling threads have been set down as the community prepares for neepinwiki ‘summer.’

aanhkwiniikioni
‘linking the generations’

Connect with Myaamiaki ‘Myaamia people’ from different generations to contribute to cultural education while having fun and expressing creativity!

Match with Myaamia adults from a different generation to video-chat weekly

Culturally-specific activities and discussion prompts provided by the Myaamia Center

No artistic background or cultural knowledge is necessary to join

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Select the “Myaamia” group during sign-up

Questions? Contact Tina Fox, Myaamia Education Coordinator, at markskm@miamioh.edu

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They offer full tuition waiver for Myaamia students to attend Miami University.

Would I get to take a series of courses to learn more Myaamia history, language and culture?

Yes! Are you interested?

For more info, visit www.miamioh.edu/miami-tribe-relations

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

Aašitehkawaataawi 'let's meet' Robbyn Abbitt

Cam Shriver

Historian, Miami University



Robbyn Abbitt (center) with her family. Photo provided by Robbyn Abbitt.

Robbyn Abbitt, the GIS Coordinator for Miami University and the Associate Director of the Dept. of Geography's Geospatial Analysis Center, recently became an affiliate of the Myaamia Center. You may have seen her at this year's Winter Gathering.

Robbyn has aided Myaamia mapping for many years—perhaps her first interaction with Myaamia mapping was with Joshua Sutterfield, director of cultural education for the Miami Tribe, as he worked on his Master's thesis at Miami, completed in 2009. Her work has included conservation and environmental planning, and she frequently teaches GIS (which stands for Geographic Information System) using applied projects for real-world clients. She came to GIS, and academic work at a university, from a background as a field-based environmental scientist. "I truly enjoy teaching and encouraging students," she said. "We spend time every semester outside and practicing public participation skills in the classroom. I do think GIS is amazing, but even more amazing are the people doing the work!"

Robbyn has also been instrumental in the ongoing work of the Aacimwahkionkonci 'Stories from the Land' team. Aacimwahkionkonci aims to help us understand, and in turn tell, the history of the complex legal patchwork that has come to define Myaamionki 'the land of the Miamis.' Her guidance has included overseeing the work of (to date) six Master's students in the geography department who have worked for the Myaamia Center and the Aacimwahkionkonci project. "The projects I have worked on have given me challenges that I wouldn't typically have with teaching and developing course material," Robbyn said. "I have been able to keep my own GIS skills current and active while advising graduate students working with the Center. I also truly enjoy the fact that most of the work I have done is answering questions for people about their families and their history."

While Aacimwahkionkonci has been mainly focused on research so far, Robbyn will continue to be critical as the project adds new educational materials for the Myaamia community.

"Having the opportunity to work with the Myaamia Center, for me, has been one of the true benefits of working at Miami University. The opportunity to work with the Center provides a way for me to do the work that I enjoy, but think about it in new ways. I've had the opportunity to explore how environments and data about those environments are visualized outside of my traditional western world view. The Center is also filled with really amazing people that I enjoy having the opportunity to get to know better over time."

Read more about Robbyn on her faculty biography at <https://miamioh.edu/myaamia-center/about/staff-faculty-affiliates/abbitt/index.html>

Myaamia Culture in the Classroom

Stella Beerman

Communications Specialist, Myaamia Center

Teaching about other cultures can be a unique challenge for instructors in the classroom. Recognizing this gap in her curriculum, Stephanie Danker, a professor of Art Education at Miami University, hoped to fill some gaps in her class preparing preservice art educators to gain K-12 teaching licensures in Ohio.

In 2017, she reached out to the Myaamia Center about collaboration opportunities. Working together with the Myaamia Center education office, goals for Stephanie's class were established which included students gaining experience building relationships with Myaamia people and the collaborative process of planning lessons about Myaamia culture.

Today, Myaamia Center staff work with Stephanie's class each year to prepare the preservice educators to deliver lessons about the Miami Tribe to local elementary students. There are only seven educational standards for K-12 students about Indigenous people in the state of Ohio. These standards only cover pre-1900 content, meaning most children are learning about Indigenous communities as history lessons, the implication being that these distinct cultural and political Indigenous communities don't exist in the 21st century.

The collaboration between the class and the Myaamia Center not only allows preservice educators to gain priceless experiences developing and teaching material but also allows the local elementary students to learn more about the people with whom they share the land.

As the collaboration continues to grow and develop, I asked some Miami University graduates how this experience impacted their education and career development.

For Molly Ensor, a 2023 graduate, this experience was invaluable. In Stephanie's class, she worked with the Myaamia Center to create, develop, and revise a lesson about Myaamia ribbonwork, and to teach students about cultural appre-

ciation.

She says this experience taught her that working as an art educator also means teaching history, culture, and current events in her classroom. The experience left her feeling a responsibility to introduce interesting, thought-provoking topics in her classroom, even if they may seem daunting or challenging.

She also learned how collaboration and relationship-building can make those challenging lessons easier. She felt encouraged to stay open-minded, ask questions, and have open conversations during the class and appreciates the Myaamia Center for their patience and understanding as the class learned.

Participation in Stephanie's class led Mitchell Meikle, a 2022 graduate, to reach out to the Myaamia Center when he was tasked with organizing an outdoor, educational experience as a program manager at Pyramid Hill Sculpture Park in Hamilton, Ohio.

Due to Pyramid Hill's audience primarily being those interested in local culture and history, and Mitchell's previous experience working with the Myaamia Center, he wanted to include information about the Myaamia people in his programming at the park.

Since it was a summertime activity, with one of the primary goals being connecting participants with nature, Mitchell worked with Myaamia Center staff to develop an activity about the Green Corn Moon and the ecological changes it signals. Participants created a craft focused on Myaamia vocabulary and agricultural practices taking place during that time of year. Andrew Sawyer, Myaamia Center outreach specialist, also attended the event to help answer questions from participants and their guardians about Myaamia culture.

Mitchell would like to say mihši neewe 'a big thank you' to the Myaamia Center staff, especially Kristina Fox and Andrew Sawyer, for their help in developing and participating in this program. He is grateful for this experience and hopes to work with the Myaamia Center in the future as he transitions to teaching at a local high school.



Miami Tribe leadership and staff pose with Stephanie and preservice educators in 2021.

Photo by Scott Kissell, Miami University.



Fourth graders showing off their ribbonwork-inspired bookmark craft.

Photo by Maria Jose DeSantiago Galan.



The Miami Tribe's elected leadership often meets with preservice educators while visiting campus. Molly met with Chief Lankford, Tera Hatley, and Donya Williams during a campus visit in 2021.

Photo by Scott Kissell, Miami University.

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Myaamia Student Experience Through the Years

Haley Shea

Office of Assessment and Evaluation,
Myaamia Center

As part of my work within the Office of Assessment and Evaluation, our team has the honor of meeting with every single Heritage Award Program (HAP) student before they start the program their first year at Miami University and again after their final semester. During both of these meetings, we are “interviewing” them about their personal experiences with the tribe, their Myaamia identity, and the Heritage Program itself. The goal of these interviews are threefold:

1. To understand the student experience within the HAP so that we can continue to improve the program over time.
2. To understand how intensive language and cultural education impacts Myaamia students.
3. To understand change within the HAP community across time.

These interviews are transcribed and examined for themes or important trends that come up in many of the interviews to make conclusions about these three goals.

At the same time, we also give HAP students a survey called the connectedness scale to better understand how connected they feel to their Myaamia community and to their own Myaamia identity at the two timepoints. This survey asks questions about their participation in tribal events, intentions to seek knowledge/support, looking to the tribal community for guidance, and much more. We hope to understand how the HAP impacts their own sense of connectedness as a Myaamia person.

Overview of findings

Through this work, we have identified that the HAP generally has a significant positive impact on the students’ identity and sense of connectedness within the Myaamia community. While there are of course individual differences in experiences, these are conclusions based on patterns in the interviews.

Theme #1: Identity

There really seem to be about three “typical” student profiles. First includes students who enter the programming having little or no exposure to the tribal community. Most of these students report knowing they are Myaamia (or “Native”) but don’t know much beyond that. However, there are a few still who report learning they were Myaamia during their college search when a family member tells them about the HAP. The second type of student includes those who knew they were Myaamia growing up and sporadically attended tribal events. Often, these students will say they remember going to family events/reunions or different educational opportunities, but there was little continuity between them. The third and final profile includes students who grew up knowing they were Myaamia, had family members who encouraged their identity exploration, went to the Eemamwiciki Summer Programs, and regularly attended tribal events.

From these profiles, you can see that the likely identity from a Myaamia perspective differs based on which group they align with at the “pre-test” or their initial interview prior to attending the HAP. However, regardless of the group they are in, most students (if not all) report significant improvements in their Myaamia identity after they have been through the HAP. In particular, they feel they can communicate their identity and information about being Myaamia with other people – both within and outside of the tribe. They feel more confident and comfortable in who they are as a Myaamia person and are more able to express that in ways that feel genuine compared to the pre-test. Much of this comes from improvements in their understanding of the Myaamia knowledge system

Theme #2: Knowledge

The second major theme that arises from these interviews is a significant increase in Myaamia knowledge as a result of the HAP. Even those who reported having some knowledge prior to attending (those who went to Eemamwiciki Summer Programs growing up, for example), report that the program goes much more in-depth than they anticipated. Students feel they gain an understanding of Myaamia history, ecology, language, art, food, and much more. This knowledge sets them up to be able to educate others (friends, family, classmates, etc.) about Native people generally and about Myaamia people specifically. Interestingly, students share that no single piece of knowledge is “critical” to being Myaamia. What they mean by this is that knowledge is necessary but not sufficient to being Myaamia and you must personally connect and engage with the knowledge in order to fully “be” Myaamia.

Theme #3: Community

Another important theme from the interviews is that students gain a sense of community both at Miami University and within the tribe during



Miami University Moccasin Workshop with Heritage Award Program Students, 2022. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

their time within the HAP. Again, the pre-existing sense of community when they enter the HAP depends on their experiences to date, but all report an increase in sense of community. This exists within the Miami University community, feeling particularly unified with and connected to one another. Going through three years of content with all students together and engaging in activities outside of classes helps them get to know one another as well as promote a sense of community. Additionally, we also take a group of students to Miami, Oklahoma for Winter Gathering each year and students serve as our counselors for the Eemamwiciki Summer Programs. As a result of these types of extracurricular opportunities, students also report a greater connection to the broader tribal community.

We even have quantifiable data to support these claims from the interviews. Since we give students the connectedness scale both before and after the HAP, we compare their responses at the two timepoints. Consistently, we have observed a statistically significant difference between pre-test and post-test scores on this scale, with students indicating a greater sense of connectedness after going through the program.

Theme #4: Pride

To me, this is one of the more interesting findings of our interviews. Throughout the years, we have noticed that students talk about pride in being Myaamia significantly more at pre-test compared to post-test. It could be easy to say that the program decreases a sense of pride, but I don’t think that’s the case. Our team’s hypothesis on this is that this stems from multiple generations of trauma and cultural loss. Since our community lost a lot of the knowledge and cultural information that we once held near to our hearts, the thing we had to hold onto is and was our pride in being Myaamia. Parents



Heritage Award Program Students at the 2024 Winter Gathering in Miami, Oklahoma. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Heritage students during a visit from Miami Tribe leadership in November 2023. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

and grandparents teach, and taught, us that we should be proud of being Myaamia and this is what helped us to stay connected and survive as a people. So, when students attend the HAP at Miami, they now have much more to ground their identity in than just their sense of pride in being Myaamia. While the pride has not decreased, it isn’t the thing they hold onto as tightly anymore.

Closing the loop

The most important part of our team’s work is in what we call “closing the loop” with feedback. Our interviews and surveys don’t mean much if they don’t inform future programming or what we do moving forward. So, after we conduct research on an annual basis, we then gather with relevant parties and provide them with our feedback on how to improve year over year. This helps to put in place mechanisms for change and improvement. One example of how this has been implemented within the HAP specifically is that we noticed during interviews that students were not aware of (at least explicitly) the Myaamia community values. We knew this wasn’t the case, but the education team then began explicitly discussing Myaamia values and how those show up in our everyday lives, calling out the language we use to express them. This is just one small example but has a big impact on the way the Myaamia community understands and expresses our community values.

New Myaamia Dictionary app now available

Stella Beerman

Myaamia Center Communications Specialist

The Myaamia Center is excited to announce the new and improved Myaamia-Peewaalia dictionary application is now available!

Visit this link to add the application: mc.miamioh.edu/ilda-myaamia/dictionary/install

While the function of the application remains the same, there are some important differences between this app and its predecessor.

The new Myaamia dictionary is a web application, rather than a mobile application meaning it can be added to any device, including desktops, laptops, tablets, and, of course, mobile phones. Since it's a web application, it is not available in the app store but must be downloaded from a web browser.

Supported mobile browsers include:

- Safari
- Google Chrome
- Firefox
- Edge
- Orion

Supported desktop/laptop browsers include:

- Safari
- Google Chrome
- Edge

We recommend downloading the newest version of the app as soon as possible, as the old one is no longer being updated and will be removed from the app store in August 2024.

To add the application to your mobile device: Visit

mc.miamioh.edu/ilda-myaamia/dictionary/install and click the "install" button on the page.

Once clicked, you will see a pop-up message with instructions. These instructions will guide you through adding the app. Click the "share page" button. Once clicked, several options will appear for sharing the page. Select the "add to homepage" option. That's it! You can now find the app on the homepage of your mobile device!

To install the app on desktops/laptops, visit the same page and click the "install" button. Safari users will click the "share page" button in the upper right corner and then select "Add to Dock".

Chrome users will see a pop-up window with a second "Install" button which will install the app. The dictionary website: www.myaamiadictionary.org will remain the same and can be accessed from any browser.

So, why the change?

It's been 12 years since the Miami Tribe started developing the Myaamia-Peewaalia dictionary and Indigenous Language Digital Archive (ILDA), and throughout that time many changes and improvements have been made to the software. Switching to a web application format allows the software development team to easily make improvements, update the app, and fix bugs. In addition to streamlining the maintenance of the software, the new app will also improve the user's experience. All users will have the same experience regardless of their device, unlike the previous dictionary that requires separate versions for




The icon for the new Myaamia-Peewaalia dictionary app. Designed by Megan Sekulich, Myaamia Center.

the Apple and Android app stores.

This update also separates the Myaamia-Peewaalia dictionary from other language communities using the ILDA platform, making the app easier to navigate. Overall, we're very excited about this update and hope you will add the new Myaamia-Peewaalia dictionary to your devices! If you have any questions or need assistance setting up the app, please contact the Myaamia Center: myaamiacenter@miamioh.edu.

Learn more about the dictionary and the Myaamia Center's other digital resources: miamioh.edu/myaamia-center/research/digital-resources/index.html



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keewaacimwinki
myaamia
nipwaayonikaaninkonci

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Questions? Contact Stella Beerman at beermaej@miamioh.edu

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Eemamwiciki 2024 Summer Programs Recap

Eemamwiciki Staff

Weecinaakiiyankwi weecikaayankwi ‘we sing together, we dance together.’ Throughout the months of June and July, Miami Tribe of Oklahoma staff welcomed Myaamiaki ‘Myaamia people’ to the Eemamwiciki 2024 Summer Programs to explore Myaamia song and dance.

Each year, the Miami Tribe hosts Summer Programming for tribal members ages 6 and older in both Kiihkayonki ‘Fort Wayne, Indiana’ and Noošonke Siipionki ‘Miami, Oklahoma.’ The 5-day experience is designed to teach participants about Myaamia language and culture while having fun and bonding with community members.

In June 2024, 46 participants were welcomed to the Saakaciweeta, Eewansaapita, Maayaahkweeta, and Neehsapita programs in Oklahoma. In July, 47 people participated in Saakaciweeta, Eewansaapita, and Neehsapita in Indiana. Young adults in the Myaamia community serve as counselors for Saakaciweeta and Eewansaapita, many of which are alumni of the youth programs or attend Miami University through the Myaamia Heritage Program. Some of these counselors live locally to Oklahoma or Indiana, while others travel from various states to participate.

Curriculum for the programs is the same in both locations and each of the programs follow the same theme throughout the week. Saakaciweeta participants (ages 6-9) learned to sing the community song, “Kiiloona Myaamiaki”, created their own šiihšiikwana ‘gourd rattles’, and practiced Stomp Dance with Eewansaapita throughout the week.

In addition to exploring song and dance, they also strengthened their understanding of Myaamiaataweenki ‘the Myaamia language,’ by revisiting familiar games like mahkisina meehkintiinki ‘moccasin game’, peekitahaminki ‘lacrosse’, and animal bingo. There were 32 participants in the program this year, 17 in Oklahoma and 15 in Indiana.

Like Saakaciweeta, Eewansaapita participants (ages 10-16) learned to sing “Kiiloona Myaamiaki.” By the end of the week, they were ready to record their unique rendition of the song as well as a version that will mix their voices with older recordings of the song, dating back to 2012. Their recording will also serve as the soundtrack of a music video they created by recording video footage throughout the week.

The group also participated in multiple stomp dances, learned a basic pow wow dance step, and made a šiihšiikwani ‘gourd rattle.’ The week included many games of peekitahaminki ‘lacrosse’ and mahkisina meehkintiinki ‘moccasin game,’ time exploring connections to Myaamionki ‘Myaamia lands,’ and lots of good eating. There were 39 participants total, 18 in Oklahoma and 21 in Indiana.

In Oklahoma, the Miami Tribe hosted the Seneca-Cayuga Nation for

their annual lacrosse game. The two nations played on combined teams for a fun, yet challenging game. Afterwards, everyone was invited to the Miami Tribe’s Council House to socialize and enjoy a meal together.

There were two Maayaahkweeta participants (ages 17-18) in Oklahoma, who spent the week creating new mahkisina meehkintiinki ‘moccasin game’ songs by building off songs they already knew, coming up with new lyrics, and using šiihšiikwana ‘gourd rattles’ to come up with a beat.

Alongside this, they spent time each day being immersed in Myaamiaataweenki ‘the Myaamia language,’ helping teach songs and dances to younger participants, and playing peekitahaminki ‘lacrosse.’

The adult program, Neehsapita, had the largest number of participants yet, showing a growing community interest in the program. There were 20 participants, 9 in Indiana and 11 in Oklahoma. Participants in both locations had the opportunity to make šiihšiikwana ‘gourd rattles’, ribbon skirts, and learn to sing moccasin game songs throughout the week.

The Neehsapita participants in Oklahoma made leather hide covers for the rattles and joined the youth programs for the lacrosse game with the Seneca-Cayuga. In Indiana, participants got to visit the The History Center where they experienced a special viewing of pieces not on-display to the public.

In each location, the programs ended with a celebration, where the Myaamia community was invited to view the youth participants’ art projects, listen to them sing “Kiiloona Myaamiaki,” and share a meal.

While each of these programs was happening in person, an “at-your-own-pace” version was hosted on Šaapohkaayoni: A Myaamia Portal. Online participants can explore song and dance through videos, audio, and images. They also have the opportunity to choose between three art projects: šiihšiikwani ‘gourd rattle,’ ribbon skirt, or mahkisina ‘moccasins.’ While participants have the option to submit their work by September 16th to earn a certificate of completion, they will be able to access these materials indefinitely, so their learning doesn’t have a deadline.

In 2025, the Summer Program theme will be Meehtohseeniwink Ašiihkionki ‘Living on the Land’ where participants will explore how Myaamiaki view and interact with the environment, now and throughout time.

Applications for the programs will become available in spring 2025 on Šaapohkaayoni (myaamia.portal.com) and the Miami Tribe of Oklahoma’s website (miamination.com). Questions? Contact Joshua Sutterfield, Cultural Education Director, via email: sutterfield@miamination.com or phone: (918) 541-1300.



Youth participants sing “Kiiloona Myaamiaki” at the Miami Tribe’s Council House in Miami, Oklahoma. Photo by Jonathan Fox, Myaamia Center.



Eewansaapita and Saakaciweeta practice a stomp dance in Fort Wayne, Indiana. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



The two nations pose for a photo together after the community game. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



A few Saakaciweeta participants show off their gourd rattles at the end of the week. Photo by Jonathan Fox, Myaamia Center.



Two Neehsapita participants work on their ribbon skirts in Fort Wayne, Indiana. Photo by Jonathan Fox, Myaamia Center.

Make Your Own Šiihšiiqwani 'Gourd Rattle'

Stella Beerman

Media Specialist, Myaamia Center

In the Myaamia community, it's common to see šiihšiiqwana 'gourd rattles', especially during games like mahkisina meehkintiinki 'moccasin game' to accompany teasing songs sung during the game.

Participants in the Eemamwiciki Summer Programs have been making this project for many years, specifically when they explore the theme of weecinaakiiyankwi weecikaayankwi 'singing and dancing together.' Follow the steps below to make your own šiihšiiqwani 'gourd rattle.'

Supplies:

Dried Gourd	Dowel Rod
Wood Glue	Wooden Washer
Drill	Sandpaper

Material to fill the rattle:

Glass or plastic beads
Metal or plastic BBs
Pebbles
Dried beans

Optional supplies for decorating:

Cordage	Ribbon
Feathers	Paint
Woodburner	

Steps:

1. Select materials to fill the rattle: Keep in mind that the weight, amounts, and combinations of materials will impact the sound, so test out some different options until you find a sound you like
2. Set your materials aside to use later
3. Sand the wooden washer until it fits snugly into the gourd and set aside.
4. Carefully drill a hole through the top of the gourd, large enough for the dowel rod to fit.
5. Use wood glue to adhere the wooden dowel through the small hole at the top and let dry for at least 30 minutes before moving on to the next step.
6. Fill the gourd with pre-selected materials.
7. Glue washer to the bottom of the gourd and around the wooden dowel. Let the glue dry completely.
8. Sometimes, the washer will be slightly bigger than the dowel rod. This can be remedied by gluing cordage or ribbon over the gaps.

While you could stop here and have a nice instrument, there are many ways to decorate and add personality to the rattle. Start by viewing some Myaamia art for inspiration and sketching out a few ideas. Many choose to paint, wood burn, and add cordage or ribbon to personalize the instruments. Below are some resources to get the ideas flowing:

"Contemporary Art Room Slow Motion" [youtube.com/watch?v=NquAL_7T3Sc](https://www.youtube.com/watch?v=NquAL_7T3Sc)

"Myaamia Ribbonwork" <https://aacimotatiiyankwi.org/education/education-resources/myaamia-ribbonwork/>

And more on the blog!

I hope you enjoy making your own šiihšiiqwani 'rattle.' You can share your creations with the Eemamwiciki team by sending an email to eemamwiciki@gmail.com or tagging Eemamwiciki on Facebook or Instagram.



Eewansaapita participants show off their gourd rattles. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Some of the supplies needed to construct a gourd rattle include glue, a dowel rod, and a gourd. Photo by Megan Sekulich, Myaamia Center.



Often gourd rattles are filled with plastic or metal beads, pebbles, and/or dried beans. Different combinations will produce a different sound. Photo by Megan Sekulich, Myaamia Center.



Adhering the dowel to the top of the gourd. Photo by Megan Sekulich, Myaamia Center.



Filling the gourd with BBs and lentils. Photo by Megan Sekulich, Myaamia Center.



Adhering the washer to the bottom of the gourd. Photo by Megan Sekulich, Myaamia Center.



Filling the gaps around the dowel rod with a piece of cordage. Photo by Megan Sekulich, Myaamia Center.



Filling the gaps around the dowel rod with a piece of cordage. Photo by Megan Sekulich, Myaamia Center.

SummerFest Recap

Jordan Poyfair

Communications and Media Specialist, CRO



On August 10th, the Annual SummerFest was held as a celebration of the closing of summer and the beginning of the school year. Although originally scheduled to be at the Drake House with plenty of fun carnival rides, bounce houses, water slides, entertainment, and games and prizes, unfortunately, the outdoor event had to be canceled due to inclement weather. The event was relocated to Prairie Sun Events Center (formerly Prairie Sun Casino) where backpacks filled with school supplies were still given out to those willing to brave the rain. Tribal games and small crafts from the Myaamia Makerspace were still available for those who came, and resources from the Adult Services and Education departments were handed out as well. A pizza lunch was provided and enjoyed by all as the kids got excited for the upcoming school year. Mihši-neewe 'big thanks' to all our staff and all the Tribal members that helped make this event a success despite the weather! We hope everyone who came had a great time and we hope everyone has a great school year!

Introducing the Foundations of Myaamiaataweenki Course

Available now through **Šaapohkaayoni: A Myaamia Portal**

This online, self-directed course teaches the foundations of the miami language in a video format with worksheet exercises to help you review the topics.

mc.miamioh.edu/eduportal



This newspaper is available as a PDF at

www.miamination.com

Click "News & Events" on the menu and read it online!

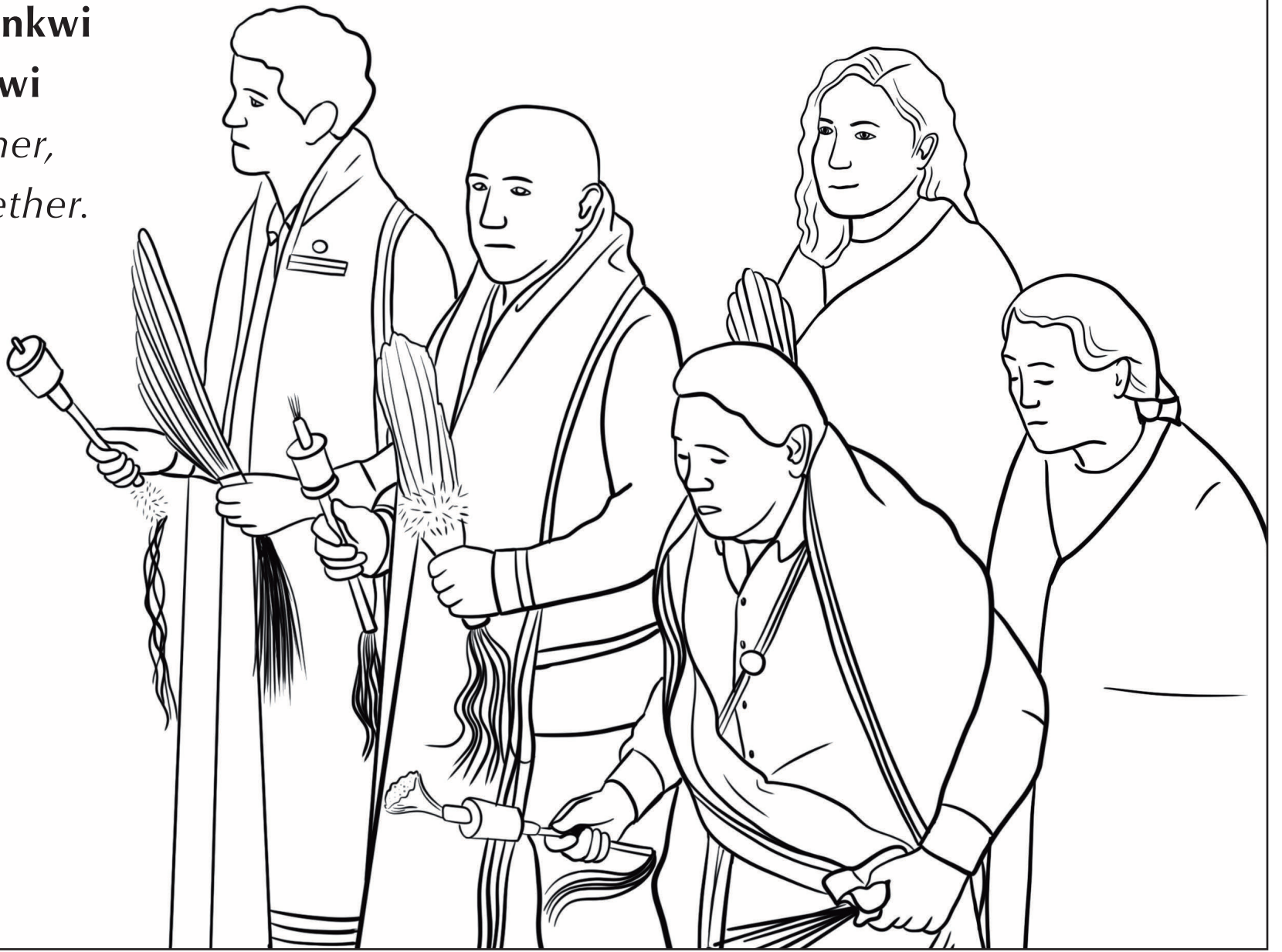


wilaalaansamooko: 'You Color It!'

weecinaakiiyankwi

weecikaayankwi

We sing together,
we dance together.



natawaapantamooko: 'You Look For It!'

Match the myaamiataweenki word to the picture.

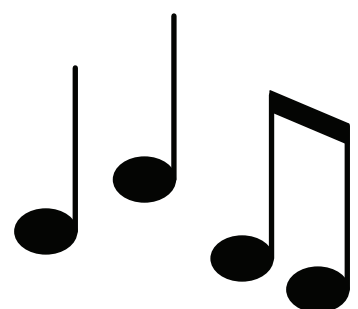
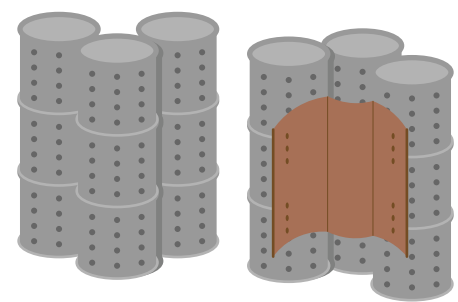
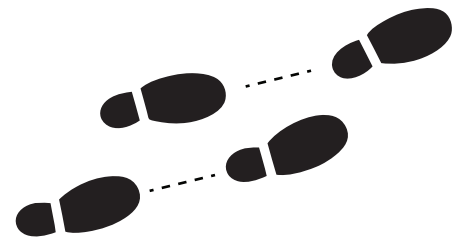
neemiaani
dance

waapicahkihwaki
shaker cans

šiihšiikwani
rattle

nakamooni
song

waapanekaayankwi
we dance all night





paahpiko: 'You Play!'

Seenseewinki 'Bowl Game'

TO BEGIN

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

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

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

GAME-PLAY

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

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

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

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

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

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

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

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

SCORING

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

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

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

4 points: All pieces will show the same color.

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

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

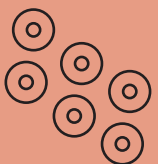
The scoring can be a little difficult to remember at first, but the only remedy is to keep playing and soon it will be second nature.

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

What you'll need:



bowl — *alaakani*



6 regular game pieces — *seenseeminiiki*



2 special game pieces — *seenseeminiiki*

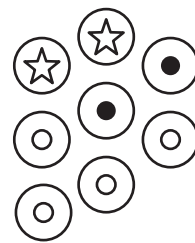
You can also use two types of coins, like pennies and dimes!

Myaamia Words:

eenihiwiaani "I win"

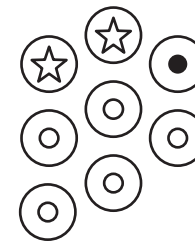
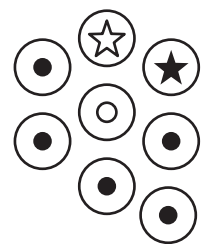
eenihweeyani "You win"

Seenseewitaawi 'Let's play plum stone game!'



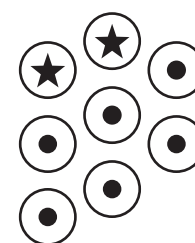
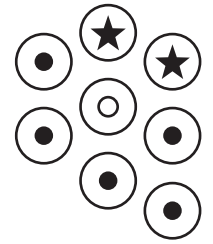
nkoti

1 point



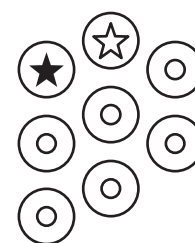
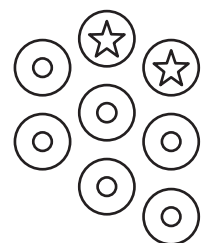
niišwi

2 points



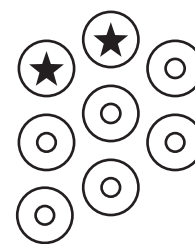
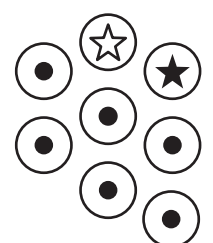
niiwi

4 points



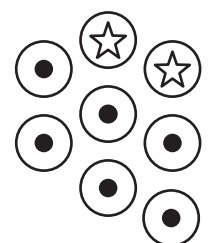
yaalanwi

5 points



mataathswi

10 points



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

Have you ever attended a stomp dance?
Join us this winter during Winter Gathering,
Saturday, January 25th!



nahineeko: “You sing!”

You can find sing-along videos by scanning the QR code or visiting aacimotaatiiyankwi.org/education/education-resources/



Numbers Song

Sang to the tune of “This Old Man”

<i>nkoti</i>	one
<i>niišwi</i>	two
<i>nihswi</i>	three
<i>niiwi</i>	four
<i>yaalanwi</i>	five
<i>kaakaathswi</i>	six
<i>swaahteethswi</i>	seven
<i>palaani</i>	eight
<i>nkotimeneehki</i>	nine
<i>mataathswi</i>	ten

aya aya Song

Sang to the tune of “Are You Sleeping?
(Brother John)”

aya aya!
tipeewe neeyolaani
peehki-kiišihkahki
teepahki
wiicinaakiitaawi!

Hello!
It's good to see you
It's a good day
It is good
Let's sing together!

myaamia kiilhswaakani: ‘myaamia lunar calendar’



mihšiiwia kiilhswa – August 6th - September 16th, 2023

This month is named for the eastern elk.

Male mihšiiwiaki ‘elk’ would bugle loudly to attract females and scare away other males.

The eastern elk was driven to extinction by both habitat loss and overhunting by early settlers.



šaašakayolia kiilhswa – September 17th - October 15th, 2023

This month is the first of the transitional period teekwaakiki ‘fall’.

It is named for the human-lit fires used for land management and maintenance.

These fires helped make healthy habitats for plants and animals by removing debris from the forest and praries.

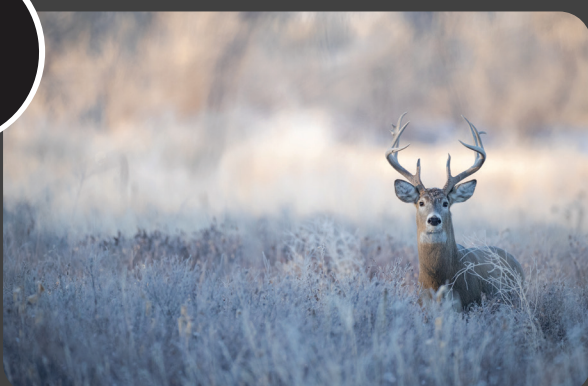


kiiyolia kiilhswa – October 16th - November 15th, 2023

This is the second month named for the fires lit at this time.

These fires helped the larger trees in the forest.

Fires during this month burned bigger than the ones in šaašakayolia kiilhswa as plant debris is drier.



ayaapeensa kiilhswa – November 15th - December 13th, 2023

This month is named for the moohswa ‘White-Tailed Deer’.

The younger males often lose their antlers during this month.

The breeding cycle for moohswa starts at this time.



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

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

Find the words:

- | | |
|----------------------|-------------------------|
| <i>wiicikaataawi</i> | <i>neehiniaani</i> |
| <i>nahineetaawi</i> | <i>nahineeko</i> |
| <i>neemiaani</i> | <i>neehinaanki</i> |
| <i>nakamooni</i> | <i>niimitaawi</i> |
| <i>neemiyankwi</i> | <i>naweenaakiitaawi</i> |

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



myaamiaataweelo: *'You Speak Miami!'*

Practice speaking myaamiaataweenki *the Miami language* with a friend using the skit below:

aya eeweemilaani, eehkawaahilaanki.
"Hello my relative, we have been waiting for you."

aya, oowiši šiipi pyaayaani.
"Hello, it took my a long time coming here."

mihšikamikonkiši iyaayaanki. wiicikaamiaanki-nko kati?
"We are going to stomp dance. Would you like to dance with us?"

iihia, kiiwahtekaahkaawi!
"Yes, let's dance together!"

eelwahtawankwi aleniahi neehineecihi eehkwa kiiwahtekaayankwi
"We listen to the men sing while we dance."

nahi neehineewaaci.
"They sing very well."

tipeewe weecinaakiiyankwi weecikaayankwi.
"We like to sing and dance together."

neewe naašiyiikwi.
"Thank you for inviting me!"





EEMAMWICKI 2024 EVENTS

Jan

27-28: Oklahoma Winter Gathering

10-11: Online Winter Gathering & Storytelling

Feb

17: wiiyaakiteeheelo weehki-kihkatwe Myaamia New Year - nooŝonke siipionki

25: Myaamia New Year - kiihkayonki

Mar

9: Planting Day at Drake House - nooŝonke siipionki

Apr

20: Spring Seed Swap - kiihkayonki

20: pakitahantaawi neehi wiihsinitaawi! Let's play lacrosse and eat! - nooŝonke siipionki

May

18: keeŝtooyankwi Makerspace Day - nooŝonke siipionki

Jun

3: Spring Gathering - kiihkayonki

17-21: Eemamwiciki Summer Programs - nooŝonke siipionki

28-29: National Gathering & Annual Meeting - nooŝonke siipionki

Jul

15-19: Eemamwiciki Summer Programs - kiihkayonki

21: Summer Celebration kiihkayonki

Aug

10: SummerFest - nooŝonke siipionki

Sep

14: Fall Gathering - kiihkayonki

21: Games Day - nooŝonke siipionki

Oct

TBA: Fall Gathering - nooŝonke siipionki

19: Sasquash Seed Swap - kiihkayonki

Nov

16: Storytelling in the Home - nooŝonke siipionki

Dec

14: Myaamia Ribbonwork Workshop - nooŝonke siipionki



For nooŝonke siipionki 'Oklahoma' events, RSVP to Joshua Sutterfield at (918) 325-0107 or jsutterfield@miamination.com. For kiihkayonki 'Indiana' events, RSVP to Claudia Hedeem at (918) 325-8810 or chedeen@miamination.com.

MIAMI TRIBE OF OKLAHOMA COMMUNITY

Fall Gathering

Saturday, September 14th 8222 Fritz Road, Fort Wayne, IN 46818

11:00am	<p>Meet & Greet</p> <p>Catered lunch provided by Business Committee BC presents + announcements</p> <p>Afternoon recreation</p> <p>Potluck – main dish provided by CREO</p> <p>S'mores bonfire</p>	
12:00pm		
1:00pm		
3:00pm		
5:30pm		
7:00pm		

RSVP to Claudia Hedeem at chedeen@miamination.com or (918) 325-8810

neehaapiikasiciki:

The Healing Threads of Myaamia Ribbonwork

JANUARY 22, 2025 - JULY 3, 2026 | 28 N. MAIN, MIAMI, OK
MYAAMIA HERITAGE MUSEUM AND ARCHIVE

Featuring pieces from the collections of the National Museum of the American Indian, the Cranbrook Institute of Science, and MHMA

GAMES DAY

SEPT 21ST 10AM-2PM

PRAIRIE SUN EVENT CENTER 3411 P St. NW, MIAMI, OK
RSVP to Nate Poyfair at 918.325.0295 or npoyfair@miamination.com

AATOTANTAAWI:

Mihšihkinaahkwa 'Little Turtle'

OCTOBER 3, 2024
7:30pm ET / 6:30pm CT on Zoom

wiiyaakiteeheelo weehki-kihkatwe

Myaamia New Year

FEBRUARY 15 AT 5:00 PM
2319 Newman Rd Miami, OK 74354

AATOTANTAAWI:

peepankišaapiikahkia eehkwaatamenki 'ribbonwork'

NOVEMBER 7, 2024
7:30pm ET / 6:30pm CT on Zoom