

Pinet Dictionary and Visit to the Newberry Library

Details on page 2B

A group of Myaamia tribal members and employees had the opportunity to view the Pinet Dictionary first hand at the Newberry Library in Chicago Illinois this past fall. Read more about the significance of the dictionary and the importance of this trip on page 2B.

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aatotankiki Myaamiaki

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TRIBAL CITIZEN IDENTIFICATION & ENROLLMENT CARDS

The MTO Tribal Citizen/Member Identification and Enrollment Card allows for member photo and Myaamia name. For a new card contact Member Services Manager, Tera Hatley at thatley@miamination.com or 918-541-1324.

aacimwita akima ‘The Chief’s Report’

Aya ceeki eeweemakiki – hello to all my Myaamia relatives. I send you good wishes on behalf of all your elected leaders. Teekwaakiki, it is fall, and we are in ayaapeensa kiilhswa – the young buck moon. By this time of year, we have typically had a killing frost and have moved into our storytelling time, but a very mild transition from summer to a warm, dry fall may mean our storytelling is still several days away. I heard frogs singing a few nights ago, and here it is, only days until the Thanksgiving holiday. Regardless of the weather or where in this world you may live, I truly hope you all enjoy the holiday break, and I wish the absolute best to all who take to the woods for a good hunt this season. Nipwaahkaako – be safe.

Our new fiscal year began October 1, meaning our programs and services for Tribal citizens are in the early weeks of their annual service budgets. Tera Hatley is our Member Services Manager and can answer any questions about programs available to citizens within the 50-mile service area (for federal programs) and those services available regardless of address. You can reach Tera at thatley@miamination.com, or phone her at headquarters at 918-541-1300.

On September 14, I traveled with our Business Committee to the Fall Community Gathering in Fort Wayne, IN, held at Peehkahkionki, our beautiful property on Fritz Road on the city’s west side. The property, which boasts a 4-acre pond, acres of hardwoods, walking trails, lacrosse and game area, and a garden, is truly stunning. Our Cultural Resources Extension Office crew of 6 employees currently uses the

house on the property as an office space. They will soon have new offices in the community center under construction on the property. We are excited to see the new building completed and even more excited for our Tribal citizens who will enjoy attending events there in the spring of 2025.

We also made the annual trek to Oxford, Ohio, in mid-November for events designed to celebrate our relationship with Miami University. During this visit, I joined elected leaders and staff from the Cultural Resources Office to visit the Myaamia Heritage class attended by our tribal students, the Myaamia Center, other courses, and some sporting events. It is always a great time and reunion.

Our Winter Gathering is fast approaching and begins with a reception for the special exhibit “Neehaapikasiciki: The Healing Threads of Myaamia Ribbonwork.” The reception opens at 5:30 p.m. on Thursday, January 23, 2025, inside the newly renovated Myaamia Heritage Museum at 28 N. Main Street in Miami, OK.

On Friday, January 24, events begin with lunch at noon at the Prairie Sun Event Center, across the street from Tribal headquarters at 3411 P. Street NW. Following lunch, Meghan Dorey, Myaamia Heritage Museum Manager, will present “Mended: The Language of Myaamia Ribbonwork,” a visual presentation on the unique exhibit of the same name opening at the First Americans Museum in Oklahoma City in late January. We will enjoy our customary big dinner at 6 p.m. and winter stories at 7:30 p.m.



Akima Eecipoonkwia
Chief Douglas Lankford

On Saturday, January 25, we will enjoy gourd dancing beginning at 2 p.m., a big dinner at 6 p.m., and social dances afterward. I hope to see many of you there. The fliers for these events are on our public Facebook page, Miami Nation Events, our private community group MyaamiaKI Miami Tribe of Oklahoma, and the Nation’s web page at miamination.com. Bring your lawn chair for the dances, and safe travels!



Chief Lankford walks onto the field with two Miami University football players for the game ball delivery in the November 13th game against Kent State University. Photo by Jeff Sabo, Miami University.



28th ANNUAL MYAAMIA WINTER GATHERING

Miami Nation Council House
54515 E. 65 Road, Miami, OK

Prairie Sun Event Center
3411 P. St. NW, Miami, OK

Myaamia Heritage Museum &
Archive, 28 N. Main, Miami, OK

Community Events

Events below are for Myaamia Citizens and their families and are not open to the public.

Thursday, January 23

5:30-8:30 PM: Opening Reception
"Neehaaoikasiciki: The Healing Threads of
Myaamia Ribbonwork" Myaamia Heritage
Museum
Refreshments Provided

Friday, January 24

10 AM: Welcome at Prairie Sun Event Center
Noon: Lunch
1:30 PM: "Mended: The Language of Myaamia
Ribbonwork" by Meghan Dorey, MHMA Manager
3 PM: Myaamia Games
6 PM: Supper at Council House
7:30 PM: Myaamia aacimoon neehi
aallhsoohkaana 'Myaamia Winter Stories &
Narratives'

Saturday, January 25

Noon: Lunch at Prairie Sun Event Center

Public Events

Saturday, January 25

2 PM: Gourd Dance

At the Miami Nation Council House
MC: Mark Bolin - Cherokee - Tulsa, OK
Head Gourd Dancer: JR Lonelodge - Arapaho/
Cheyenne - El Reno, OK
Head Singer: Rusty Cozad - Kiowa - Hog Creek, OK
Arena Director: George Alexander - Otoe-
Missouria/Iowa - Ponca City, OK

6 PM: Free Stew & Chili Supper

Served next door in Myaamia Community Center

7 PM: Stomp & Social Dances

Participating Leader & Shell Shaker stipends

Contact Information

Julie Olds 918-541-3131 or Nate Poyfair 918-325-0295
General Info: Tribal Headquarters 918-541-1300
(receptionist)

For updates go to Facebook: MyaamiaKI Miami Tribe of
Oklahoma or www.miamination.com

Bring your own lawn chairs! This is a family friendly event.

Miami Tribe Police on duty.

No firearms allowed except for law enforcement and emergency management officials. NO drugs or alcohol tolerated.
Non-smoking facility. Not responsible for accidents or lost or stolen items.

Miami Tribe Cultural Resources Office Representatives attend Fall Forum with Cincinnati Preservation

Staff Article

Julie Olds, Miami Tribe of Oklahoma Cultural Resources Officer, was the keynote speaker for the Annual Cincinnati Fall Forum hosted by Cincinnati Preservation on October 11, 2024, at the historic Hilton Cincinnati Netherland Plaza. Following her presentation on Miami Tribe historic preservation, Olds was joined onstage for a panel discussion by Logan York, Tribal Historic Preservation Officer, and Jared Nally, Deputy Tribal Historic Preservation Officer.

Cincinnati Preservation is a non-profit organization that serves Greater Cincinnati as the recognized resource and champion for the preservation, reuse, and celebration of historic and cultural resources in Ohio. In the fall, they host a forum encouraging conversations between different groups to accomplish these goals.

Learn more about Cincinnati Preservation at www.cincinnati-preservation.org and the Miami Tribe of Oklahoma at www.miamination.com.



Left to right: Jared Nally, Logan York, and Julie Olds at the Fall Forum. Photo provided by Cincinnati Preservation.



DID YOU MOVE?
We hope you enjoy your new place!

**NOW IT'S TIME TO
UPDATE YOUR ADDRESS**

Tribal members contact Tera Hatley at
thatley@miamination.com
or 918-541-1300

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Photo resolution: 300 dpi
Minimum size: 3" x 3"
Formats: tif, jpg, pdf, psd

Tribal members and their family members are encouraged to submit detailed text and a color or B&W photo to newspaper staff at:
mtonewspaper@miamination.com

Western History Association Conference

Nate Poyfair

Assistant Cultural Resources Officer, CRO

On October 26th, 2024, four employees of the Miami Tribe of Oklahoma Cultural Resources Office traveled to Kansas City, Kansas, to present at the 64th Annual Western History Association (WHA) Conference. The WHA was created to focus on the history of the U.S. West and other broader topics such as migration, dispossession, rising on contested ground, legal history, and environmental topics. This conference is designed to bring together scholars to present, learn, and discuss various topics related to the American West.

Nate Poyfair, Doug Peconge, Morgan Lippert, and Jared Nally, all presented ‘Myaamiaki neehi myaamionkiwaapankiaakamionki “The Miami Tribe of Oklahoma and Our Lands in Kansas.” The presentation included information about the tribe, our history of forced removals, our history in the state of Kansas, our past and present connections to Kansas, our cultural preservation and revitalization, and our processes of educating our community on such topics.

Nate Poyfair presented the history and culture of the Miami Tribe of Oklahoma to provide context for the rest of the panel and information about our cultural revitalization and history of education. Jared Nally presented on Myaamia history in Kansas and his family’s history and

connection there. Morgan Lippert spoke to the audience about the complexities and efforts of preserving Myaamia history at the MHMA (Myaamia Heritage Museum and Archive). Doug Peconge finished the panel with information about the long-standing efforts of the tribe to reach our community members living in diaspora and provide them with adequate education and social opportunities.

The presentation lasted about ninety minutes and was given in front of a crowd of professors, students, authors, and private historians. It morphed into an excellent group discussion about our people and our history.

Mihši neewe to the Western History Association for the invitation and a special thanks to Dr. Liz Ellis (Peoria) for her support and encouragement in pursuing this event.



Homegrown Beef Quarters Available Now

Staff Article

The Tribe's meat processing plant, Prairie Sky Processing, is open and performing custom butchering services. Sometime in 2025, the plant will be USDA-inspected, which will provide us the opportunity to retail all the meat from our tribally-owned livestock. Until then, we can make beef available to our families in a way which allows you to utilize custom butchering services and eliminate the need for inspection.

We have 15 very large and fat steers ready to process. You can purchase a $\frac{1}{2}$ or $\frac{1}{4}$ interest in a live animal, and we will perform butchering services for you as an owner of the animal. Quarters will be mixed quarters and contain some of each cut available. The packages will be marked Not For Sale, as they are for the consumption of the owner(s) of the animal. Basic cuts such as steaks, roasts, and brisket will be available, along with organ meats and ground beef. As soon as we have four quarters or two halves sold, we will harvest the animal. Hanging time will be somewhere between 9 and 14 days. Due to the steers being over 30 months in age, we cannot provide bone-in cuts. Some unique or specialty cuts may not be available due to the complexity of dividing up each carcass.

Packages are vacuum sealed, and you can specify the number of items you want in each package.

The price for a $\frac{1}{4}$ interest in a live animal will be \$500, and a $\frac{1}{2}$ interest will be \$1000. With this size live animal, carcass weights will be somewhere around 1000 lbs. Therefore, the hanging weight of each quarter will likely be around 250, and around 200lbs of edible meat could reasonably be expected. The kill fee per quarter will be \$25, and the tribal member price for processing will be 81 cents/lb of hot carcass weight. In all, you will have a cost per pound of edible product significantly below the current average retail price for beef across the range of cuts and ground products. These steers are from the tribe's herd, were born and raised on tribal lands, have had no synthetic growth enhancers, and have been fattened on grain while having grass always available. They represent our efforts to bring a better product to our families at a better price than they are accustomed to paying at the supermarket.

This opportunity is available only to our tribal families, and in order to help as many families as possible we must set a limit of 2 quarters per household. More calves are on feed now, and much more beef will be available soon. Please send in your order request

to beef@miamination.com. We will then contact you regarding processing times and cut requests. Please provide your phone number in order for us to contact you. Payment for live animals will be made separately from payment for processing services. If you live outside driving distance of Miami, we can ship to you. However, we must pass along the shipping cost to you.

We are in the initial stages of building a food system to help our families eat better, spend less on food, and have a more secure food supply. As time goes by, more and more products will be available and our systems for bringing those products to you will improve. Once our plant is an inspected plant, we can sell individual packages to you at the new Prairie Sky Market on Highway 69 in North Miami. The facility will open in January 2025 and will offer many other products aimed at helping our families acquire and make better food.

This opportunity is available exclusively to our tribal families, and only tribal citizens will be eligible to purchase an interest in the animals. In addition, the discounts on processing services we always provide our citizens are only for our citizens and may not be used to lower the cost of processing for anyone else.



"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

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PikePass now Available at Tribal Tag Office

Staff Article



Our tribal tag office is now an authorized dealer for PikePass. Our intention is to make it easier for our citizens to save money on tolls. When you renew your tag or get a new one, just get a PikePass sticker at the same time and avoid the hassles of Plate Pay and higher tolls.

If you have any questions, please call the tag office. We are the only PikePass dealer on the north side of Miami, and are providing stickers to the general public as well as our tribal citizens.

Myaamia Community Day at FAM

Staff Article



Join us Feb 1st, 11AM to 3PM for a Myaamia Community Day at the FAM for an exhibit “Mended: the language of Miami Ribbonwork.” Watch Facebook and the website for more for more details!

Food Market set to open in January

Staff Article

Our new facility to support our food security efforts is under construction and will open in January. Prairie Sky Market, located on Highway 69/Old Route 66 at 309 North Main in North Miami, will offer ready-to-eat foods, pre-prepared meals, and staple ingredients for better food preparation. Our tribal families will be able to purchase their tribally- and locally-grown food products such as beef, produce, and nuts at the facility. In the market we will also be offering products made in Oklahoma, made by tribal enterprises throughout the state, made locally by family businesses, and others from national brands that fit our mission of bringing better and unique foods to our families.

Please watch Facebook posts for updates on grand opening, which is currently scheduled to happen on January 20, 2025.



Prairie Sky Market currently under construction and scheduled to open January 2025.
Photo by Madalyn Richardson.

“Grown And Harvested In Indian Country”
“The word pecan is derived from pakaani, the word in our language for nut.”

**WE CRACK, BUY, & SELL at
OKLAHOMA NATIVE PECANS**

From November through the end of harvest.

Owned And Operated By The Miami Tribe of Oklahoma
801 Pine Street, North Miami, OK
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Buy local pecans, jams, jellies, & honey at the Miami
Nation Gift Shop. 28 North Main, Miami, OK
918-544-6049



JOB OPENINGS

Myaamia Center Hiring for Three Staff Positions in 2025

As a tribally-directed research and educational development center embedded within the 50-year relationship between the Miami Tribe of Oklahoma and Miami University, the Myaamia Center serves the needs of the Myaamia people, Miami University, and partner communities through research, education, and outreach that promote Myaamia language, culture, knowledge, and values.

The Myaamia Center is also home to the National Breath of Life Archival Institute for Indigenous Languages, which works with endangered language communities to build capacity around methods in archives-based research for community-directed revitalization efforts.

As the Myaamia Center continues to support technologies and resources for this work, the executive team is hiring for three new staff positions; a Coordinator of Application Development, an Application Software Developer, and a Digital Archivist.

The team is looking for individuals motivated to support the ongoing development of a wide range of projects that serve both the Miami Tribe's revitalization efforts and the growing needs of the National Breath of Life communities.

If you or someone you know is interested in the preservation of Indigenous languages and cultures, desires to work in a tribally directed environment, and is looking for a place to apply creativity and innovation, please contact Daryl Baldwin (baldwidw@miamioh.edu) to learn more about working at the Myaamia Center.

*Apply
Online
today!*



Learn more about each position:

Coordinator of Application Development:

We are looking for a creative individual who enjoys engaging with end users and software developers to lead the development of application software for educators and researchers for the Myaamia Center.

Application Software Developer III:

We are seeking someone who loves to design, develop, and modify applications; enjoys new and exciting challenges; and desires an engaging experience within a thriving university community.

Digital Archivist:

The Digital Archivist will work with various digital and physical materials generated and obtained by the Myaamia Center and the National Breath of Life Archival Institute for Indigenous Languages. These primarily consist of language, cultural, and historical materials that need to be digitally repatriated for community-directed curation, preservation, and dissemination. This position requires extensive collaboration with archives across and outside the U.S. that possess holdings related to Indigenous communities while also working closely with communities that partner with National BoL to develop community-curated archives.

Miami Tribe of Oklahoma and Miami Nation Enterprises Employee Positions

If you are interested in working for the Miami Tribe of Oklahoma or Miami Nation Enterprises, contact us below or look online.



Miami Tribe of Oklahoma

Charla Gibson, Human Resource Officer
cgibson@miamination.com
(918) 541-1364
<https://www.miamination.com/employment/>



Miami Nation Enterprises

Donna Smith, Director of Human Resources
dsmith@mn-e.com
(918) 541-2100
<https://www.mn-e.com/careers>

Land Acknowledgments

Haley Shea

Director, Office of Assessment and Evaluation, MC

An Indigenous land acknowledgment is a statement (written or oral) that attempts to recognize the Indigenous people who have historic relationships with and ties to the land upon which a given institution/event/etc. sits. I personally have seen these acknowledgments in more and more spaces – like at University events, conferences, and other gatherings.

As a Native person, I have always had mixed feelings about them myself. On the one hand, it does feel validating to have the history of my people recognized and it represents what I hope is the start of many people’s journey of learning about Indigenous histories, present, and future. On the other hand, it can also feel like an empty gesture where people/institutions want to show they’re on the up and up but don’t do anything beyond that. Is it really better to have awareness and do nothing with that awareness than to be ignorant (or claim ignorance)? I don’t know if there’s a right answer to that question.

Following discussions about these acknowledgments across many groups and events I find myself in, I thought it might be helpful to write this blog post to help people understand potential issues with them and some starting points for folks who wish to engage in them. It is my hope that this spurs introspection and awareness for all.

Why do we do land acknowledgments?

It is important to ask oneself “Why do I/we want to do a land acknowledgment?”

I do believe the intention behind a land acknowledgment is to signal allyship with Indigenous peoples, acknowledge the experience (past and present) and values of Indigenous peoples, recognize the inherent sovereignty of Indigenous peoples, and increase the general public’s awareness of Indigenous peoples on lands and histories of removal and oppression. I hope that all steps of the acknowledgment process – from the process of writing, publishing, or reading the statement, and following up with an action plan resulting from that statement – will provide allies with the opportunity to reflect on history, privilege, and oppression with regards to Indigenous peoples.

However, I want to highlight a key part of that purpose statement that is often overlooked and/or neglected – the action plan. In my opinion, a good land acknowledgment will also provide resources and plans for following through with supporting Indigenous people of today and the future.

Potential Problems with Land Acknowledgements

Now, intentions matter. So does the impact of our words and actions. Even if we have the best of intentions behind something like a land acknowledgment, if the impact of that further perpetuates harm, then that is a problem. So, I want to share some of the ways that land acknowledgments can be problematic and perpetuate harm. First, many people/groups who wish to do a land acknowledgment are afraid of doing or saying the wrong things. This fear leads them to reach out to tribal and/or Indigenous serving entities for support in constructing and delivering the acknowledgments. I am a strong advocate for building relationships with and serving to support these entities in general, but these types of requests without the relationship in place (and perhaps even if it is) put a tremendous burden upon said entities.

The lands in which the Miami have and continue to live with river and place names marked in Myaamiaataweenki ‘the Miami language’. These areas include landscapes in the states of Ohio, Indiana, Illinois, Wisconsin, and Michigan, as well as our lands in present-day Kansas and Oklahoma. Courtesy of the Miami Tribe of Oklahoma.

Consider it this way: Google’s AI features tell me there are over 60 Universities in Indiana and over 70 in Illinois. This means I can confidently say that there are more than 130 such institutions in the traditional homelands of Myaamia people (and that’s ignoring where we are headquartered today) – and this is just Universities. Consider also libraries,



Miami University President, Gregory Crawford, and Chief of the Miami Tribe of Oklahoma, Doug Lankford, at the Myaamia Removal Commemoration event in Oxford, Ohio in October 2021. Photo by Miami University.

museums, theaters, and any other institutions that may hold events and wish to include such a land acknowledgment. If all were to reach out to the Miami Tribe and/or the Myaamia Center for support in writing/delivering an acknowledgment, we would do little else. The time and resources spent on this taxes our staff even just considering the time (though it also has an emotional impact). This is particularly extractive when there is no compensation for said labor.

Second, land acknowledgments frequently talk about Indigenous peoples in the past tense, failing to recognize our current lived experiences and futures. This perpetuates the notion or stereotype that we are people of the past. This is painful for many reasons but particularly has been used to justify the taking of land that has led us to where we are today. As mentioned previously, I also believe that one of the purposes of the acknowledgments is to recognize the sovereignty of Indigenous peoples and therefore historic groups (like the Adena or Hopewell) should not be included within them. This demonstrates a lack of understanding of the difference between sovereign tribal nations and archaeological cultures.

Third, harkening back to the previous section, the “why” behind the acknowledgment matters. If the purpose of the land acknowledgment is because you feel you “should” do it or to seem like you understand Indigenous peoples, then there is a good chance that it is an empty or performative gesture. Additionally, land acknowledgments should be accompanied by some sort of action plan that includes building relationships with those communities and/or giving back resources (time, money, emotional labor, land, etc.).

Fourth, I often see land acknowledgments get literally copied and pasted from another group’s statement with a few tribal names or small details being adjusted to seem more accurate. These statements should be tailored to the specific tribes/groups they are being written about and consider the relationship that this individual/institution also has with the tribe and the land they are on. Therefore, a land acknowledgment should never be copied and pasted.

Fifth (and the final point I will raise), I have witnessed people provide land acknowledgments with inaccurate information and/or with information that sugarcoats Indigenous histories. When this happens, it is harmful from the viewpoint of spreading misinformation but is also incredibly invalidating to the people(s) being referenced.

What to do:

In the spirit of not just saying “Here’s what’s wrong with land acknowledgments” without providing suggestions on what to do, here are my recommendations for how to go about writing and delivering them (if you’ve come to this point and still think it’s important for you/your institution).

Continued on page 3B >>



Pinet Dictionary and Exhibit at the Newberry Library

Madalyn Richardson

Cultural & Art Education Content Specialist, CRO

Revitalization of language and culture has been a primary focus of the Miami Tribe of Oklahoma over the past 30 years. Prior to this, Myaamiaataweenki, ‘the Myaamia language,’ had ceased to be spoken by Miami people. With no speakers, archival linguistic documents became the source of revitalization efforts. As a testament to these efforts, it was posted on the blog that “[o]ver the summer, the Office of Language Research at the Myaamia Center reached 100,000 entries in the Miami Tribe’s Indigenous Language Digital Archive, commonly known as the ILDA database that feeds the Myaamia dictionary.”¹ Today, the use of the language is growing among individuals and across the community.

Several key archival documents have been used to revitalize the language. One of those critical sources is Pierre-François Pinet’s dictionary, discovered in 1999 by Michael McCafferty. Various French-Jesuits wrote this dictionary between 1695 and 1700. Pinet lived amongst a large village of the Wea tribe at the Guardian Angel Mission, where he and other Jesuits compiled language entries of Myaamiaataweenki into this dictionary. It and other resources are systematically transcribed and translated to add new vocabulary to the ongoing language reclamation efforts.²

The Newberry Library invited, a small group of Myaamia tribal members and employees – George Ironstrack, Nate Poyfair, Logan York, Morgan Lippert, and Madalyn Richardson – to view the Pinet dictionary privately before going on display in the “Indigenous Chicago” exhibit at the Newberry Library of Chicago, Illinois. It was loaned from the Archives De La Compagnie De Jésus “Archive of the Jesuits,” in Québec, Canada to be on display in this collaborative exhibit, that “centers indigenous voices, laying bare stories of settler-colonial harm, and gesturing Indigenous futures.”³ It highlights the homelands of indigenous peoples in Chicago since time immemorial, including those of “Neshnabé (Potawatomi, Odawa, Ojibwe), Illinois Confederation (Peoria and others), Myaamia, Wea, Sauk, Meskwaki, Ho-Chunk, Menominee, Kickapoo, and Mascouten.” Not only is Chicago a “historic crossroad” but a current “home to an extensive urban Native community.”³

Various individuals meticulously wrote the dictionary over a period of a few decades. It was compiled to translate Myaamiaataweenki into French to assist the Jesuits in communicating with and converting Myaamia people. It featured tiny scripts by different hands scrawled with pencil, pen, and the occasional ink blot that disrupted the neatly organized pages.

The Newberry and Archives of the Jesuits’ staff allowed the group to handle and interact with the object for several hours, and the group enjoyed seeing it in person for the first time. Ironstrack, York, Poyfair, Lippert, and Richardson enjoyed turning the pages and picking out recognizable words in Myaamiaataweenki or French. Some were easily recognizable, while others revealed dialects in the



From left to right: Morgan Lippert, Nate Poyfair, George Ironstrack, Logan York, and Madalyn Richardson with the Pinet Dictionary. Photo by Analú Lopez.



Logan York viewing part of the Ayer collections at the Newberry Library. Photo by Madalyn Richardson.

French translators or Myaamia speakers. The group also laughed while sharing some humorous historical accounts between the French and Myaamia or long-told stories about them.

Following this, the group was treated to a catered lunch and taken on a grand tour of the Newberry led by Analú López, Ayer Librarian and Assistant Curator of American Indian and Indigenous Studies. The library features extensive archival storage and multiple floors of accessible materials. One of the library’s largest collections are primary sources by Edward E. Ayer. His writings, drawings, and accounts documented Native-American life during the 18th and 19th centuries. Topics were noted to include “...Native American archaeology, ethnology, art, and language; the history of the contact between Europeans and native peoples; voyages, travels, and accounts of early America; the development of cartography of the Western Hemisphere; and the history of the aboriginal peoples under the jurisdiction of the U.S. in the Philippine Islands and Hawaii.”⁴

Will Hansen, Curator of Americana at the Newberry also set aside a collection of photos of Myaamia people, illustrations of individuals, a Wea primer, and a letter from Dunn to Ayer about the Myaamia for the group to view privately. It was incredible to see the history of Myaamia captured by others over time, to see it as it persists today, and to share in the history still being made.

Opportunities like these are a gift to our cultural researchers and tribal citizens that allow Myaamiaki to explore their history and continue to expand on historical, cultural, and linguistic knowledge. The Miami Tribe of Oklahoma would like to say mihši neewe ‘Big Thanks’ to the Newberry Library for helping to facilitate the interaction with the Pinet Dictionary and recognizing our rich tribal history along the southern shores of Lake Michigan.⁵

For more information about the Myaamia language, history, and culture, please visit www.aacimotaatiiyankwi.org.

Continued on page 3B >>



Detail of the Pinet Dictionary. Photo by Madalyn Richardson.

<< “Pinet Dictionary...” Continued from page 2B



George Irontrack examining special Myaamia related pieces from collections at the Newberry Library. Photo by Madalyn Richardson.

Sources:

- 1 “The Miami Awakening: A Linguist’s Perspective,” Stella Beer-
man, aacimotaatiiyankwi, Oct 22, 2024, <https://aacimotaatiiyankwi.org/2024/10/22/the-miami-awakening-a-linguists-perspective/>.
2. “The History of the Indigenous Languages Digital Archive,” Mi-
ami University, visited Nov 5, 2024, <https://miamioh.edu/centers-institutes/Myaamia-center/research/ilda-history.html>
3. Indigenous Chicago, About, visited Nov 4, 2024, <https://indigenous-chicago.org/about/>
4. Edward E. Ayer Digital Collection, Newberry Library, visit Nov 7,
2024, <https://publications.newberry.org/ayer/#/>
5. “Myaamionki Maayaahkweeciši Kihcikamionkonci ‘Miami Place
South of Lake Michigan’,” Nate Poyfair, visited Nov 7, 2024, <https://aacimotaatiiyankwi.org/2024/07/16/miami-place-south-of-lake-michigan/>



The introduction to the “Indigenous Chicago” exhibit currently on display at the Newberry Library. Photo by Madalyn Richardson.



George and Logan viewing a map at the exhibit reception for “Indigenous Chicago.” Photo by Madalyn Richardson.

<< “Land Acknowledgments” Continued from page 1B

Build relationships with the tribal nations and entities serving them (positively) in your area. A foundation of trust and respect for Indigenous people is built upon and maintained within the context of relationships and it is a great entry point into learning from that community’s lived experiences. Chances are good that if you build relationships, listen, and respect the community, then you’ll know what to say in such a land acknowledgment.

Do the work yourself. I consider this an ongoing task as none of us ever “arrive” at truly understanding a complex and living community (including those of us who are “members” of that community). Therefore, I implore folks to self-reflect, read books, understand and discuss histories with their colleagues, and more. Once you feel you’ve done that, then try researching and writing a land acknowledgment that you yourself (or someone within your institution) will give. At the same time, be open to feedback at any point in this process. To give an (imperfect) example of why this is important, let’s say you have a friend who you hurt – either with your words or actions. Would you go up to that friend and ask them how to properly acknowledge what you did and exactly what to say? I doubt it. It also isn’t an acceptable way to handle land acknowledgments.

Include an action plan as part of your acknowledgment. Use land acknowledgments as a jumping-off point for people to learn more, build relationships, and support Indigenous peoples. Talk about the myriad ways that people can give back to tribal communities and potentially ways that you can support them in doing so. This might include things like where or how people can learn more about Indigenous peoples as well as how to donate time, money or land. Very importantly, lead by example with this, recognizing the ways you or your institution plan to give back to Indigenous peoples.

Critical Use of Resources

As with any research project, it is important to consider and critically evaluate where the resources you use in the creation of your land acknowledgment come from. It is important to gather resources that tell an accurate story and to recognize the limitations of any given resource. For example, most people use the website native-land.ca as their first and sometimes only source of information for land acknowledgments. While I do think this is an excellent starting point, it has some limitations (that are even on a pop-up window as soon as you go to their website). Data about land are always changing and therefore may be inaccurate at any given time. Similar to sources like Wikipedia, the data are crowd-sourced and therefore may be inaccurate depending on who is contributing to it. So it is particularly important to not just write your land acknowledgment and never consider revising or updating it over time. It also doesn’t take into consideration the nuance behind Indigenous perceptions of land both historically and today including lack of hard boundaries, perspectives on “ownership” of land, and continually changing treaty statuses. So again, do your research, consult with community members and knowledgeable others, and hold yourself accountable to updating your land acknowledgment over time.

In conclusion, it is my hope that this blog post both stimulates conversation as well as proves to be useful to individuals or groups who are wishing to create a land acknowledgment. These are just my opinions/ views on land acknowledgments (that have been co-constructed with my colleagues) and I fully recognize that there is a diversity of thought on the subject.



TRIBAL MEMBERS:
The new Myaamia Calendar will be arriving in your mailboxes soon!



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

MyaamiaKI Miami Tribe of Oklahoma, closed group for Tribal citizens & their immediate family members.

AATOTANKIKI MyaamiaKI Facebook and online, Miami Nation News

MIAMI NATION EVENTS Facebook, where public events are posted

EEMAMWICIKI Facebook, Cultural Education

MYAAMIA CENTER Facebook, YouTube, and Instagram

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

AACIMOTAATIIYANKWI Myaamia Community Blog

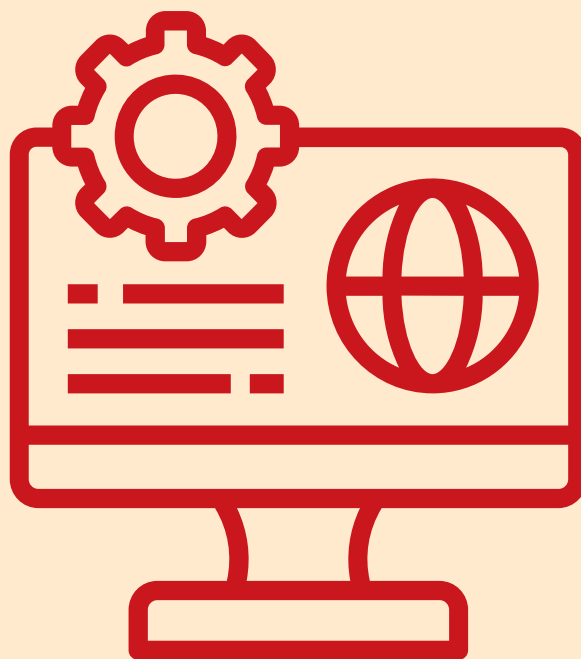
ŠAAPOHKAAYONI A Myaamia Portal mc.miamioh.edu/eduportal/

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

MYAAMIA MAKERSPACE Facebook and Instagram





Big things are happening at Peehkahkionki

Doug Peconge

ARPA Kiihkayonki Project Manager

This story begins in 2015 with the inception of the Cultural Resources Extension Office (CREO). The CREO staff creates opportunities for tribal members living in the Lower Great Lakes to learn Myaamia language, history, and culture. The staff also reaches outside the Myaamia community to discuss tribal history, culture, and the Tribe today.

The goal of the Cultural Resources Office (CRO) was to develop a building and property to meet the needs of the Myaamia community living in the region. Our first event had 15 attendees, sharing a meal and a community game of lacrosse. This event was held on a 10-acre property purchased in late 2014 located on Trentmann Road just south of Kiihkayonki (Fort Wayne, IN).

Most CREO events were held here, and attendance at those events continued to grow over a four-year period, reaching around 110 community members just before COVID restrictions. We were quickly outgrowing the space. After much investigation, it became clear that remodeling the building was cost prohibitive. The Cultural Resources Office decided it was time to sell the property and find a new home for the CREO.

The process of locating and purchasing a new property started in the fall of 2020. The following summer, a 45-acre property was found that fit the CRO vision for cultural programming. The Tribe took possession of the property in the fall of 2021, the year the American Rescue Plan Act (ARPA) was passed. Some ARPA funds were allocated to CREO programs promoting Myaamiaki health and

well-being. In the fall of 2022, two additional staff were hired to support these initiatives.

Since relocating to the new site, the CREO has rented tents to hold events on the property. While the tent provides shelter from weather, it does not provide complete protection from bugs, heat, and cold. In late fall, the CREO staff began working with architect Jim Wyss to create initial drawings for a building, integrating features to meet ARPA health wellness initiatives. The Myaamia Center and additional CRO staff contributed their knowledge and experience to ensure designs met the needs of the Myaamia community. Jim completed the initial layout/blueprint in the spring of 2023, and the search began for a general contractor.

Allen County, Indiana, is known as a challenging place to build. We needed a company with experience navigating state and county codes and working with the planning and building departments. After an extensive search and review of potential contractors, the company based in Fort Wayne, Strebig Construction, was selected. With over 35 years of experience working in Allen County, Strebig refined the building details to meet state and local codes, along with the groundwork needed to get utilities to the new building.

In June of 2024, something amazing happened that directly affected the building project; Peehkahkionki received trust status from the Department of Interior. This action allows the Tribe to return to self-governance in the original homelands, including decisions for the building project, by holding regulatory authority over Peehkahkionki.

With the building project no longer under the authority of the State of Indiana or Allen County, this created unique challenges for the

CREO regarding the construction of the building. The first challenge was educating county officials about tribal sovereignty and who has regulatory authority over Peehkahkionki. Akima Lankford sent a letter to the head of the building department and planning department explaining trust-land and tribal sovereignty. The second challenge was dealing with the gas and electric companies because their policies require a county-issued permit. Once again, Akima Lankford crafted another letter to the utility companies explaining trust land, tribal sovereignty, and its regulatory authority. Both services will be run to the building by the end of November.

The CRO believes strongly in historic preservation and had a phase 1 shovel test conducted before the construction began June 12th. This test ensures the Tribe was not disturbing any graves or unearthing an undocumented village site.

The building has been coming along very well since then, with trusses and a roof set in September. Watching the construction crew use a crane to lift the 76-foot trusses into place with a 25mph wind was neat. The foreman for the construction crew commented that had the building not been set back in the woods then they would not have been able to set the trusses due to high winds. The interior has also progressed quickly, completing plumbing and electrical lines. Coe HVAC has set the ductwork along with the heating and cooling systems.

The completion of the building will be in April. An announcement regarding a ribbon cutting with tribal leadership and an open house will come once we get a firm completion date. We hope to see you there!



Progress on the new CREO community building. Photo by Doug Peconge.



Trusses being set. Photo by Doug Peconge, CREO.



More progress. Photo by Doug Peconge, CREO.

Making Crafts with the Community

Carrie Harter

Makerspace Coordinator

The Makerspace has had a great few months. We have had the pleasure of hosting the community on most Mondays. And we enjoyed hosting Leonard Learning Center. Students K-5 came out to the long house to make clay beads, necklaces, have a scavenger hunt and make some grape dumplings. They even got to make a ribbonwork inspired bookmark. They were a great group of students that we look forward to hosting again in the future.

We finished up the Farmers Market season with one of our most successful projects, Mahkisina Meehkentiinki ‘moccasin game.’ The community loved making game pieces and learning to play. The young students were even teaching each other. It was fun to watch.

The Makerspace has had an opportunity to go to the Miami Innovations Center. There we worked on covering our initials (made from cardboard) in yarn to create a special way for the students to decorate their rooms at home.

Another way that were able to participate in the local community was to set up at the Teen Life Fair. Teens and their parents connected at our booth making necklaces and “Happy Halloween” signs.

Our Elders at Title 6 have been busy making fall decorations, open terrariums and recently started gourd rattles. The time they spend making is a great opportunity for them to create community. One woman said that she wouldn’t know what she would do without this program; it is her therapy. We are looking forward to upcoming workshops and hosting Commerce Elementary School’s, Gifted and Talented program.



A door decoration that says “hello” in Myaamiaataweenki. Photo by Carrie Harter, Myaamia Makerspace.



Young girl at the Teen Life Fair in Miami, OK making a bracelet. Photo by Carrie Harter.



An elder with her pumpkin craft at Title VI. Photo by Carrie Harter.



Elders at the Title VI building creating paper mosaics. Photo by Carrie Harter.



An elder with her paper mosaic at Title VI. Photo by Carrie Harter.



Yarn craft for the Miami Innovations Center. Photo by Carrie Harter.



An elder with her pumpkin craft at Title VI. Photo by Carrie Harter.

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

Explore mahkihkiwa.org today!



New Flag Poles at Cemetery

James Battese
Cemetery Manager

In our continuing effort to improve the cemetery. We have two new flag poles installed just north of the cemetery’s entrance gate. If anyone wishes to reserve a plot at the cemetery, please contact Tera Hatley.



Two flag poles near the entrance of the Myaamia Heritage Cemetery. Photo courtesy of James Battese.



A close up of a flag and flag pole newly placed in the cemetery. Photo courtesy of James Battese.

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

This opportunity is free and open to all Myaamia people 18 years old, including tribal spouses.







Sign up at AVID.ScrippsOMA.org/get-started
Select the "Myaamia" group during sign-up

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

Got COVID/Flu?

Let us help



Kaitlyn Luttrell-CHR
918-701-9984

To receive supplies:

Text or call
918-701-9984

Let us know when you or a relative can pick it up.



Miami Tribe of Oklahoma
Wellness Department

BLOOD DRIVE

Every Drop Counts

DONATE BLOOD TO SAVE A LIFE

DECEMBER 2ND
12 PM – 6 PM

Prairie Sun Casino
3411 P St NW, Miami, OK, 74354

Sign Up & Find Out More At:
www.redcrossblood.org/give.html/drive-results?zipSponsor=MiamiTribe
Contact Us At: kluttrell@miamination.com or (918) 701-9984





Myaamia EDUCATION OFFICE

BACK-TO-SCHOOL FUND AND SCHOLARSHIP INFORMATION

Back-to-School Funds

First and Second Semester Back-to-School applications will be mailed to all enrolled Miami Tribe of Oklahoma children ages Pre-School (minimum age of 4) to Seniors in High School (maximum age of 19). Back-to-School applications must be filled out completely. Please read the instructions on the application and make sure the bottom of the application is signed before returning to the Myaamia Education office by the deadline stated on the application. **FALL APPLICATIONS WILL BE MAILED IN JUNE OF EACH YEAR AND SPRING APPLICATIONS WILL BE MAILED OUT IN SEPTEMBER OF EACH YEAR.** If you do not receive an application, the application can be downloaded from the miamination.com

website under Services, Myaamia Education Office, Back-to-School funds or call for a new application to be mailed. Please make sure your address is up-to-date with the Member Services Department.

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.

First Semester Applications must be received by the Education Office by **July 1**.

Second Semester Applications must be received by **November 15**.

Eligible tribal members may apply for funding as listed below: Awards: **Pre-School**

(*minimum age of 4*) **\$50.00. Kindergarten through the 6th grade, \$75.00. 7th & 8th grade, \$100.00. 9th through 12th grade (maximum age of 19) \$150.00.**

If you have questions, contact the Education Office at **918-541-2176**. You must complete an application for each semester to receive Back-to-School Funds. Checks will be mailed within three weeks after the First semester application deadline, and after Christmas for the Second 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 tribal member who is a minor is to communicate with the biological parent or legal guardian

Scholarships

The Miami Nation 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 three Tribal members appointed by the Business Committee and given the responsibility of awarding the following scholarships on behalf of the General Council. Scholarships are awarded by the Committee through a blind application process. 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

Submit Fall Scholarship Application Deadline October 1st.

Submit Spring Scholarship Application Deadline April 1st.

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.

Scholarships on the Spring Scholarship Application are:

***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: \$2000 per academic year. Student must advise school if full amount should be applied to Fall semester, or if amount should be split between Fall or Spring. Pays up to eight consecutive Fall/Spring semesters (4 years). Renewable annually. Must submit Spring Application, due April 1.

Renewal Requirements: Maintain full-time status (complete minimum 12 credit hours each semester). Maintain 2.5 cumulative GPA. Submit Spring Application by April 1 of each year.

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. Maintain 2.5 cumulative GPA. Submit Spring Application

Award: \$500 per academic year. Renewable annually with Spring Application.

Renewal Requirements: Maintain full-time status (12 hrs/undergraduate; 6 hours/graduate). Maintain 2.5 cumulative GPA. - Submit Spring Application each year

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

Application Eligibility: Full-time (enrolled in at least 12 hours) or part-time (enrolled in at least 6 hours) undergraduate status. Must have 2.5 GPA. Submit Spring Application Award. Awarded per ac-

ademic year. Student must advise school if full amount should be applied to Fall semester, or if amount should be split between Fall or Spring. Renewable annually. Must submit **Spring Application, due April 1.**

Renewal Requirements: Maintain full-time (12 hours) or part-time status (at least six hours). Maintain 2.5 cumulative GPA. Submit Spring Application each year.

CRANE AWARD - DUE APRIL 1 EACH YEAR.

Application Eligibility: Graduate or post-graduate student

Submit Spring Application each year, due April 1.

Award: \$2000 per academic year (Student must advise school if full amount should be applied to Fall semester, or if amount should be split between Fall or Spring.) Submit Spring Application each year, due April 1.

NON-TRADITIONAL SCHOLARSHIP - DUE APRIL 1 EACH YEAR.

Application Eligibility: Full-time undergraduate status

2.5 cumulative GPA (high school or college, whichever is most recent). Must be 5 years since completion of last semester of high school or college.

Submit Spring Application each year, due April 1.

Award: \$2000 per academic year (Student must advise school if full amount should be applied to Fall semester, or if amount should be split between Fall or Spring.) - Non-renewable.

FRESH START SCHOLARSHIP - DUE APRIL 1 EACH YEAR.

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

Submit Spring Application each year, due April 1.

Award: \$400, one-time award for Fall semester

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. Must have 2.0 cumulative GPA. Submit Fall Scholarship Application each year, due October 1.

Award: \$2000 per academic year (Student must advise school if full amount should be applied to Fall semester, or if amount should be split between Fall or Spring.) Renewable annually with Fall Scholarship Application

Renewal Requirements: Maintain full-time status. Maintain 2.0 cumulative GPA. Submit Fall Scholarship Application each year, due October 1.

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

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



Left to right: Dr. Paul Branscum, Dr. Haley Shea, Daryl Baldwin, and Brandon Butcher pose for a photo at the Society of Behavioral Medicine 45th Annual Meeting and Sessions. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

Myaamia Center's NAATeam shares nahi meetohseeniwinki, the 'Myaamia Wellness Model' at three public conferences

Stella Beerman

Communications Specialist, Myaamia Center

Researchers from the Myaamia Center's Office of Assessment and Evaluation have been sharing Nahi Meetohseeniwinki, the 'Myaamia Wellness Model' at academic, tribal, and Myaamia-focused conferences throughout the spring.

On March 14, the group presented at the Society of Behavioral Medicine's 45th Annual Meeting and Sessions in Philadelphia, Pennsylvania. On April 25, they presented at the Tribal Public Health Conference in Tulsa, Oklahoma, and finally, on May 4, they presented at the 10th Biennial Myaamiaki Conference at Miami University in Oxford, Ohio.

The team has been formally conducting this research since 2022 when the Myaamia Center was awarded a three-year grant from the Robert Wood Johnson Foundation to develop a model of Myaamia wellness and a tool to measure wellness amongst tribal citizens.

The first year of the grant cycle focused on researching components of Myaamia wellness, which were identified as knowledge competencies, values, and intentional interactions. During the second year, the team implemented the survey within the Myaamia community to understand where the community is at with regard to wellness. As the third year of the grant cycle begins, they have shared their findings with the Myaamia and other tribal communities.

Dr. Haley Shea, director of the Office of Assessment and Evaluation, Daryl Baldwin,

executive director of the Myaamia Center, Dr. Paul Branscum, Myaamia Center affiliate, and Brandon Butcher, a Myaamia medical student, presented together at the Society of Behavioral Medicine 45th Annual Meeting and Sessions.

According to the conference website, this year's theme explores how "policies, institutions, neighborhoods, and communities impact our behavior and health, and require intervening across multiple levels to change health for the better."

Since the conference primarily consists of clinicians and academics researching biomedical and behavioral health, the team hoped to receive feedback and share the importance of culturally specific health models with those working in these spaces.

Shea said the audience at this presentation was small, only about 15 people, but the information was well-received and the audience was highly engaged with good questions and comments.

The next month, Shea, Baldwin, Branscum, and Butcher, traveled to Tulsa to present at the Tribal Public Health Conference, where the theme was "Connecting Communities to Create Change."

Shea said this conference was the perfect opportunity to share the model, network, build relationships, and introduce strength-based perspectives with public health professionals working in tribal communities.

There are generally two approaches when researching promoting positive outcomes within communities, Shea explains. Strength-based research works by identifying and promoting

strengths within a community. In contrast, deficit-based research examines existing issues and attempts to overcome them.

Shea says research within Indian Country is currently and historically rooted in deficit-based approaches, which can lead to a cycle of negative experiences and behaviors, potentially creating more deficits. The team wants to share the strength-based approach because it assumes everyone has existing strengths and the capacity to solve problems, which enables communities to discover new strengths and leads to a sense of empowerment to make



The Nahi Meetohseeniwinki image was created to visually represent wellness from a Myaamia perspective in educational and cultural spaces. Graphic by Megan Sekulich, Myaamia Center.

Continued on page 2D >>



<< “...NAATeam...” Continued from page 1D meaningful changes.

The presentation was attended by around 150 people, including representatives from the National Institute of Health, Indian Health Services, elected tribal leaders, elders, and more.

While there was less interaction from the larger audience, the team received great feedback from the group following the presentation.

Shea could tell the group was accustomed to the deficit-based approach, as there was a general surprise that the model doesn't measure deficits, like disease or mortality. She was excited to discuss how the model instead measures the things that make the Myaamia community strong and live well, like cultural knowledge and community participation.

After receiving feedback from these conferences, Shea and the team felt ready to introduce the model to the Myaamia community at the 10th biennial Myaamiaki Conference, to over 300 attendees. This was an intentional decision, as the team wanted to ensure the model and presentation were thoroughly reviewed before sharing with the community. Most attendees were Myaamia citizens and Miami University staff, faculty, or students, but there were also several representatives from other tribal nations, universities, and learning institutions in attendance.

The team's goal for this presentation was to introduce the concept of culturally specific wellness to the Myaamia community and explain the aspects of Myaamia culture that promote wellness.

During the presentation, Shea and Branscum discussed how wellness is rooted in community knowledge systems, and that for the Miami Tribe, it's the strength of that knowledge and resulting cultural expression that achieves wellness as a community. Shea hopes by shar-



Shea describes components of the Myaamia Wellness at the Myaamiaki Conference.

Photo by Jonathan Fox, Myaamia Center.

ing this model, its concepts can be integrated into the Miami Tribe's cultural programs to further promote community wellness.

Although the grant cycle is entering its final year, the team is looking forward to a long future with this work. They hope to continue refining the model as more people use and learn about it.

While the Myaamia community can use the model to start assessing community wellness now, the team is also looking forward to seeing how other communities use and apply this information within their own communities.

To learn more about Nahi Meetohseeniwiniki and the Myaamia Center's Office of Assessment and Evaluation, check out these resources:

Components of Myaamia Wellness:

aacimotaatiiyankwi.org/2024/02/07/components-of-the-living-well-model/

Strength-Based Approaches to Community Health:

aacimotaatiiyankwi.org/2021/08/10/strengths-v-deficit-approaches-to-community-health/

About the Nahi Meetohseeniwiniki Image:

aacimotaatiiyankwi.org/2023/11/28/introducing-nahi-meehtoseeniwiniki-image/

Robert Wood Johnson Foundation Grant:

miamioh.edu/news/2022/08/Myaamia-center-receives-472,397-robert-wood-johnson-foundationgrant.html

Office of Assessment and Evaluation:

miamioh.edu/Myaamia-center/research/OAE/index.html

neepwaaminciki maaciihkaahtoowaaci: Myaamia Heritage students kick off the school year at Miami University

Stella Beerman

Communications Specialist, Myaamia Center

It's only the second week of classes at Miami University, and we've already had a busy start to the school year. We welcomed our new students to campus, attended the first Myaamia Heritage Class, and gathered together for a retreat. The start of the school year is always busy but it allows us to kick off the school year together as a community and set the tone for the rest of the year.

First-year students moved to campus on Tues-



First-year students learn fingerweaving during the pre-semester program. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

day, August 20th with most of the pre-semester program taking place on Wednesday and Thursday. The program intends to bring first-year students together from the day they arrive at Miami so that they know one another and feel comfortable with what to expect. We spent time on an art project, learning Myaamiaataweenki, playing games, and enjoying several meals together. In addition, the students were able to tour the campus to find their classrooms and check out coffee shops around Oxford. We had several upper-class students serve as mentors for the program and answer questions.

Last Tuesday was our first Myaamia Heritage class of the semester. Every year the first class is a pizza party, but in addition to sharing a meal, we start with introductions so that everyone can get to know one another. This year the class will explore ecological perspectives and history, so we will spend many class sessions outside while



45 Myaamia Heritage students were welcomed back to campus at the annual student retreat. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

the weather allows.

Every year, we host a start-of-the-year retreat on the first Friday of classes. Although our senior students aren't required to attend the Myaamia Heritage classes, they come to the retreat so the entire group can get to know each other.

This year we have 45 Myaamia students enrolled at Miami University. Despite the intense heat last weekend, we started the evening out-

Continued on page 3D >>

<< “...Myaamia Heritage Students...” Continued from page 2D

doors with lacrosse and other games before moving inside for dinner. Throughout the night, we do a variety of activities together, including talking as a community about what the students would like to do this year outside of class. There were many requests for activities, workshops, and trips, which makes us excited for everything that is yet to come this year.

We are only one week into the school year and are already physically tired from all of the events of the last few weeks, but more than anything these events energize the entire community. If you would like to stay up to date on everything that the students are up to, be

sure to follow the Myaamia Center Newsletter for more details.

accimotaatiiyankwi, a Myaamia Community Blog, Posted September 4, 2024, <https://accimotaatiiyankwi.org/2024/09/04/heritage-students-kick-off-the-school-year-at-miami-university/>



Myaamia senior students pose for a group photo.

Photo by Karen Baldwin, Miami Tribe of Oklahoma.

keewaacimwinki
myaamia
nipwaayonikaaninkonci

'News from the Myaamia Center'

Sign up to stay updated on the Myaamia Center and Myaamia Heritage Program at Miami University.



Scan this QR code with a smartphone camera or visit: bit.ly/3AY01w9 to sign up.

MIAMI UNIVERSITY

MYAAMIA CENTER

Questions? Contact Stella Beerman at beermaj@miamioh.edu

Miami Tribe of Oklahoma Chief and Miami University President come together to celebrate new learning space

Margo Rutledge Kissell
Published May 8th, 2024
<https://miamioh.edu/news>

The MacMillan Hall classroom was a gift from Miami University to the Tribe in 2022 to commemorate their unique 50-year relationship. They call it miloniteeheckaani, which means “the Myaamia classroom.”

Miami University President Gregory Crawford and Miami Tribe of Oklahoma Chief Douglas Lankford on Friday celebrated the latest step in the relationship between the two entities: a new learning space at the heart of the Oxford campus.

The university gifted the classroom space to

the Miami Tribe in 2022 as part of the 50th anniversary commemorating the unique relationship between the sovereign tribal nation and the public university.

“The Love and Honor this university shows to our people is just unbelievable,” Chief Lankford said before joining other Tribe leaders; President Crawford; Dr. Renate Crawford, Miami’s university ambassador; and Kara Strass, director of Miami Tribe Relations, in cutting the ribbon outside the second-floor classroom in MacMillan Hall.

‘We are one’



Miami University gifted the classroom space to the Miami Tribe of Oklahoma as part of the 50th anniversary in 2022 commemorating the unique relationship between the sovereign tribal nation and the public university. Photo by Scott Kissell.



Miami ambassador Dr. Renate Crawford and Miami University President Gregory Crawford listen to Miami Tribe of Oklahoma Chief Douglas Lankford speak at the ribbon cutting. Photo by Scott Kissell.



The new classroom contains Myaamia words and phrases, and their English translations, on the walls. Photo by Scott Kissell.

President Crawford called the classroom at the top of the stairs, also known as the Great Room, “another piece of this history we share with the Tribe. We are one; we are together.”

A culturally significant turtle made from maple, walnut, and cherry that was created by tribal artist Jody Gamble graces the wall outside the classroom.

The transformed classroom space includes several Myaamia words or phrases and their English translations on the walls. They include kiiloona Myaamiaki, which means “We are Miami,” myaamionki, which means “Myaamia homelands,” and tapaalintioni nahiteehioni, which means “Love and Honor.”

Mood lighting in the raised ceiling can feature multiple colors, including shades of red to resemble light illuminating from a burning fire. Fire, as captured in the Myaamia Heritage Logo, is symbolic of the warmth of the partnership and recognition of the shared responsibility needed to “tend the fire” to continue nurturing the relationship.

Over time, the relationship has grown stronger, with steps that have included Miami’s Land Acknowledgment saying Miami is located within the traditional homelands of the Myaamia and Shawnee people. The Miami people were

forcibly removed from their homelands in 1846.

Neepwaantiinki, ‘learning from each other’

The relationship led to the creation of the Myaamia Center at Miami University in 2001. The Tribe’s research arm is dedicated to the revitalization of Miami language and culture and to restoring that knowledge to the Myaamia people.

President Crawford told those who gathered for the classroom ribbon cutting, “People ask me all the time, why does it work so well at Miami? I think it really boils down to one word: neepwaantiinki. That word means ‘learning from each other,’ and I think that’s what makes this relationship so special.”

Chief Lankford said, “As a nation, we can’t say enough about this university and the people who are here. Our language would not be where it is. Our culture would not be where it is. None of these things — they might exist — but nothing like what we have today without the help and support of this university.”

Inside the Myaamia classroom, President Crawford joined Chief Lankford and dozens of others in watching the first installment of a docuseries about the Tribe and its relationship with Miami. More installments, created by Miami Online, are planned.



Myaamia Heritage Course at Miami University: Fall 2024

Staff Article

The topic of this year's Myaamia Heritage Course at Miami University is: *iiši-ki-hkeelintamankwi ašiihkiwi neehi iiši-mih-tohseeniwiyanankwi aatotamankwi* 'Ecological Perspectives and History.'

Over the course of the year, Myaamia students will explore the web of relationships that links humans, animals, plants, landscapes, and other-than-human beings, and the stories that we have told about these interactions over time. The first class of the semester began by comparing time to a pond. Myaamia students experienced how the impact of stones in a pond changes the water much like how events can change us as individuals and as a community.



Myaamia Heritage students gather near a pond on Miami University's Western Campus. Photo by Andrew Sawyer, Myaamia Center.

Weeciwiyaakiteeheemilaani 'Congratulations' to the Office of Language Research!



Dr. Hunter Lockwood Thompson and Dr. David Costa from the Office of Language Research at the Myaamia Center. Photo by Karen Baldwin, Myaamia Center.

Stella Beerman

Communications Specialist, Myaamia Center

The Myaamia Center would like to recognize the Office of Language Research (OLR) for adding over 100,000 terms to the Miami Tribe's ILDA database. The OLR does the meticulous work of locating, transcribing, and analyzing archival language

documents in order to add Myaamia language to our database where it is accessible to language programming staff and the Tribal community. Our work at the Myaamia Center would not be possible without these efforts!

Visit Myaamiadictionary.org to see the results of this work.

Letter from the Executive Director

Daryl Baldwin

Executive Director, Myaamia Center

aya ceeki neehi meentitohkaalilakakoki aapweeyiikwi 'greetings everyone and welcome back'.

I hope everyone had a great summer break and I would especially like to welcome our new Myaamia Heritage Students to Miami University's campus. We are looking forward to getting to know these students better and I am sure they will enjoy their time at Miami University. The Myaamia Center has a lot planned for this academic year in the Myaamia Heritage class, Celebrating Miami:

Tribe and University Week with the Miami University athletics department, and enjoying what is left of the summer/fall weather with some outdoor activities. I encourage all our students to engage and support each other. Help our new students acclimate to campus, the Myaamia Center, and other Myaamia students.

I look forward to seeing you all again and welcome to another year of learning and sharing among relatives.

nipwaahkaalo 'be well',

Daryl Baldwin



Daryl Baldwin with Myaamia Heritage Students. Photo by Scott Kissell, Miami University.

College Students of Indiana

— Did You Know...

The Indiana Native American Indian Affairs Commission provides scholarships to Native American residents of Indiana attending an Indiana college or university?

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www.in.gov/inaiac/resources/education-resources/scholarship-resources/

Two Years Later: Outcomes of the National BoL Apprenticeship Program

Stella Beerman
Communications Specialist, Myaamia Center

The National Breath of Life Apprenticeship Program was launched in 2022 to empower Indigenous communities to preserve and strengthen their unique language efforts. Through mentorship from their community language leaders and National Breath of Life (BoL) staff, apprentices began the process of building a digital language archive, creating usable language data, and learning about the ILDA dictionary and how it can be used to support community language programs.

Community language leaders select the apprentices based on prior engagement and commitment to language programming. They often have little to no training in linguistics or archival research but show a strong commitment to preserving and using their heritage languages. National BoL provides support to community mentors to train the next generation of language leaders, researchers, and teachers within their community. We currently work with 13 apprentices from 10 participant communities across the United States.

The Discovery Center for Evaluation, Research, and Professional Learning at Miami University has contracted with National BoL to assess and evaluate the apprenticeship program. This team of researchers meets with and surveys participant communities throughout the program to understand their specific goals, the progression of those goals, and any obstacles they may be facing. They use this information to determine the impact of the apprenticeship, as well as evaluate any new or remaining needs to support the work necessary for language revitalization.

This blog post is intended to summarize some of their findings to provide insight into



National BoL staff meet with apprentices and their communities in Long Beach California, 2023. Photo by Kristin Morio, Miami University.



Jerome Viles, archives development trainer, works closely with each apprentice to understand and address their community's unique needs. Photo by Kristin Morio, Miami

the program. In the most recent evaluation (2023), apprentices reported a significant increase in (1) their ability to identify archival materials relevant to language revitalization, (2) their understanding of the ILDA software, and (3) additional technical skills to manage data and integrate their work into community programming.

1. Identifying Archival Materials Relevant to Language Revitalization

The first step in archives-based language revitalization is locating archival materials, analyzing them, and evaluating their value within a revitalization context. After participating in the National BoL apprenticeship program, most apprentices reported an increased understanding of how digital archival collections are physically and digitally managed, meaning they can more quickly and easily locate specific materials. These skills have allowed apprentices to find and digitize previously inaccessible language documents, prioritize documents for transcription, and begin tagging and processing language information making content more accessible for language teachers and learners.

Since the start of the program, one group has applied nearly 9000 metadata tags to its archival entries. Once information is tagged, community mentors can analyze it to create distinct word forms. This group has created over 2000 distinct word forms and uploaded 1000 of those to its ILDA dictionary so far!

2. Understanding the ILDA Software

The Indigenous Language Digital Archive (ILDA) is a software suite created and managed by the Miami Tribe of Oklahoma through the Myaamia Center, the institutional home of National BoL. The ILDA suite provides various tools for communities to record, store, and share language information from archival documents. The majority of apprentices reported an increased understanding of how ILDA works and its use for language revitalization efforts. An important feature of ILDA is its dictionary app, which allows language learners to access analyzed language data from the archive side of ILDA. During the reporting period, one group was able to add nearly 2,500 entries to their online dictionary. Apprentices have been able to migrate existing print dictionaries to their online database and continue designing community procedures for managing their database. The program also provides communities with dedicated time and resources to manage databases, upload archival documents to share language data with community mentors for analysis, and increase efficiency.

3. Managing Data and Integrating Language into Community



Apprentices take a group photo with National BoL and Myaamia Center staff during the Apprentice Gathering at Miami University, 2024. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

Programming

A range of both linguistic and technological skills are developed during the apprenticeship program to manage and analyze collected data. The apprentices reported an increased understanding of the linguistic work being done, which in turn, helps them better understand what to look for in the archival materials. They also reported increased confidence in their ability to create and manage large spreadsheets and the overall process of getting information from an archival source into the database for analysis by their community mentors.

A unique aspect of the apprenticeship program is the ability to receive training for specific needs as they arise, such as a community that received special video transcription training after finding previously unknown recordings.

Challenges:

While apprentices reported learning a lot of important information and skills throughout the apprenticeship, each community faces unique challenges. Common concerns among apprentices are the ability to train additional community members to use ILDA in the future and becoming familiar enough with the technology to use it for community language learning efforts.

National BoL staff work individually with each group to support them as they work through these challenges. Some of the ways we have seen communities work through challenges include; using apprenticeship work to support individual academic endeavors, splitting one “full-time” apprenticeship into two “part-time” apprenticeships to support individual career development, and using program resources to bring community members together to strategize the next steps of their revitalization efforts.

Overall, 80% of apprentices surveyed reported satisfaction with their progress so far, with only 20% progressing slower than anticipated. As we move into the next phase of the apprenticeship program, we’re excited to continue working with these groups to progress their language revitalization efforts!

National Breath Of Life Blog, Posted September 30, 2024 <https://nbolblog.org/2024/09/30/two-years-later-outcomes-of-the-apprenticeship-program/>

Myaamia Center contributes to the 56th Algonquian Conference

Stella Beerman

Communications Specialist, Myaamia Center

This year, the 56th Algonquian Conference was more than just an opportunity for the Myaamia Center to share its ongoing language research — it was a chance for many from the Myaamia Center to reconnect with colleagues and fellow researchers who share our passion for researching and using Indigenous languages.

“Algonquian” refers to a family of Indigenous North American languages, spoken in a number of regions, including the Great Lakes, the East Coast, the Central Plains, and the Subarctic. The Algonquian Conference brings together tribal members, scholars, and students to share research related to Indigenous communities speaking these languages. Because Algonquian languages were spoken across such a large geographical area, conference participants came from both what is today the United States and Canada.

Gathering at the First Americans Museum, in Oklahoma City, OK, the Myaamia Center staff joined a diverse group, with expertise ranging from specific linguistic knowledge to education, healthcare, and more, all united by a common purpose to share knowledge, celebrate Algonquian languages, and push forward work that protects Indigenous languages and stories.

For the Myaamia community, this conference was extra special, as we came together to honor Dr. David Costa, director of Language Research at the Myaamia Center, for his dedication to Myaamiaataweenki ‘the Myaamia language.’

Oklahoma is home to 12 Algonquian-speaking tribal nations, including the Miami Tribe of Oklahoma, so conference organizers asked each tribe to nominate an individual who has impacted their language research and/or revitalization efforts.



Dr. David Costa with akima ‘Chief’ Doug Lankford, Myaamia Center staff, and his spouse, Mary Newton, at the First Americans Museum after receiving his recognition. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

David has been integral to the Myaamia language revitalization effort for over 30 years. Whether he’s providing linguistic analysis for education programs or answering questions from community members about his research, David has shown a true commitment to Myaamiaataweenki, and this recognition is well deserved.

Beyond honoring David, the conference gave us a chance to share our latest projects and research with broader academic and tribal communities.

The Myaamia Center had a major presence at the conference with four presentations by our staff. This included a keynote presentation, Technology for Revitalization: New Approaches to Archives from National Breath of Life by Daryl Baldwin, Myaamia Center executive director, and Jerome Viles, National Breath of Life (BoL) archives development

trainer. The two presented on the development of the Indigenous Languages Digital Archive (ILDA) and its current role in National BoL programming.

Kristina Fox, Myaamia education coordinator, and Dr. Hunter Thompson Lockwood, language project coordinator, presented Bringing Myaamia kiilhsaakana ‘Lunar Calendars’ into the Digital Age. The pair described how language informs content in the Myaamia lunar calendar and how the Myaamia Center has transferred that content online in recent years.

From the Myaamia Center’s Office of Assessment and Evaluation (OAE), Dr. Haley Shea presented on the Creation of Myaamia nahi mehtohseeniwiki ‘living well’ Model. In this session, Haley discussed how the OAE conceptualized the idea of “health” or “wellness” from a Myaamia perspective and developed a tool to measure health within the Myaamia community.

Participating in this conference not only gives Myaamia Center staff a chance to share our knowledge but also to learn from others engaged in this work. Topics discussed at the conference included technology for revitalization efforts, teaching language within tribal communities, how language informs health and cultural identity, and of course more specific language analysis of the lexicon, syntax, and morphology of various Algonquian languages.

As we reflect on our time at the 56th Algonquian Conference, it’s clear that this gathering was much more than an academic exchange. For those of us from the Myaamia Center, it was a time to reflect on the past, celebrate achievements, and draw inspiration for the future. Dr. David Costa’s recognition highlighted the dedication and passion that drive our work, while the connections we made and the knowledge we shared reaffirmed our commitment to revitalizing Myaamiaataweenki.



Kristina Fox and Dr. Hunter Thompson Lockwood present on the development of the Myaamia lunar calendar. Photo by Jonathan Fox, Myaamia Center.



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MIAMI NATION NEWS

eemamwiciki



Myaamia Publications—Vol. 18, No. 2, Fall 2024—Section E—Cultural Education—Noošonke Siipionki Myaamionki

2025 Eemamwiciki Summer Programs

Staff Article

The theme for this year's eemamwiciki summer programs is meehtoheeniwnki ašiih-kionki 'living on the land.' This theme focuses on Myaamia ecological perspective and how it informs our relationship to the land, change of seasons, and what is going on around us.

The eemamwiciki summer programs will be held in Oklahoma June 16-20 and July 14-18, 2025. Be sure to enroll in this summer's programs – we offer a program for those of all ages! You can learn more online at www.miamination.com/summer-programs/

To stay up-to-date, be sure to follow us on Facebook on our eemamwiciki page.



2019 eewansapita participant doing an art project during eemamwiciki summer programs.

Photo by Jonathan Fox, Miami Tribe of Oklahoma.



2019 eewansapita participants singing a song for friends and family members during eemamwiciki summer programs. Photo by Jonathan Fox, Miami Tribe of Oklahoma.

CONTACT FOR PUBLIC HEALTH

Public Health Mission:

Through excellence in public health nursing practice, we will empower communities to support a healthier, safer, and higher quality of life for members and their families.

Rachel Ramsey, RN

Email: rramsey@miamination.com

Phone: (918) 541-2175

The mission of the **Community Health Representative (CHR)** is to provide quality outreach health care services and health promotion/disease prevention services to American Indians and Alaska Natives within their communities.

Kaitlyn Luttrell

Email: kluttrell@miamination.com

Phone: (918) 541-1300



THE MIAMI TRIBE
OF OKLAHOMA

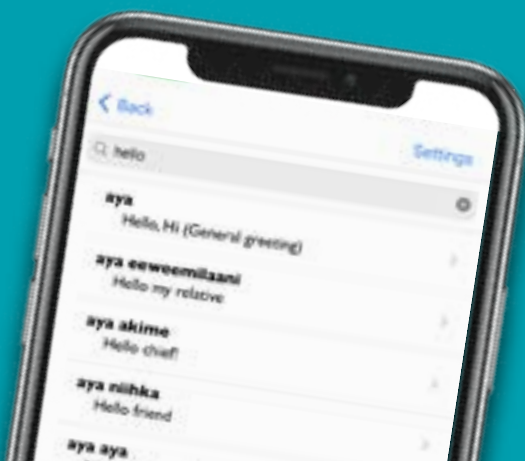
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kihkeelintamani-nko ‘Did you know?’

Antler growth, mineralization, and casting, shedding, or dropping antlers is largely controlled by hormones and regulated by the amount of light per day or photo-period?

Antlers generally grow during spring and summer and mineralize in August and September in response to increasing testosterone levels. Testosterone levels begin increasing in July, peak in late October to early November, drop through late December, and remain at reduced levels through the following July.

The testosterone cycle is largely governed by the photo-period, so just as decreasing daylight and increasing testosterone causes antlers to mineralize and shed their velvet, increasing daylight and decreasing testosterone causes antlers to fall off.



ayaapeensa kiilhsa ‘Young Buck Moon’

Nov 3rd - Dec 1st, 2024

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.



ayaapia kiilhsa ‘Buck Moon’

Dec 2nd - Dec 31st, 2024

This month is the second moon named for moohswa 'white-tailed deer.'

The older males often lose their antlers during this month.

The breeding cycle for moohsooki continues and comes to a close this month.



mahkwa kiilhsa ‘Bear Moon’

Jan 1st - Jan 29th, 2025

This is the second month named for the mahkwa 'American black bear.'

Mature females give birth during this month.

Mahkwa is an important character in Myaamia aalhsoohkaana 'winter stories.'



maahkoonsa kiilhsa ‘Young Bear Moon’

February 11th - March 11th, 2025

This month is named after the American black bear.

Mahkoonsaki 'young black bears' leave the den during this month.

Myaamia weehki-kihkatwe 'Myaamia new year' is always the first day of this month.

Indian Child Welfare Program

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Miami Tribe ICW is looking for compassionate, understanding, and committed individuals to play a key role in a child’s life. Every child deserves a loving home. By becoming an ICWA-compliant tribal resource home, you can help provide that safe and loving environment for a child while also helping to preserve their culture and heritage!

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aatotankiki myaamiaki | Miami Nation News




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You can now find Back-to-School and Scholarship information online at

<https://mc.miamioh.edu/eduportal>

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”

nkoti	one
niišwi	two
nihswi	three
niiwi	four
yaalanwi	five
kaakaathswi	six
swaahteethswi	seven
palaani	eight
nkotimeneehki	nine
mataathswi	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!



EEMAMWICIKI 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

21: Games Day - nooŝonke siipionki

TBA: Fall Gathering - kiihkayonki

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.

neehaapiikasiciki: The Healing Threads of Myaamia Ribbonwork

JANUARY 22, 2025 - JULY 3, 2026 | 28 N. MAIN, MIAMI, OK
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Featuring pieces from the collections of the National Museum of the American Indian, the Cranbrook Institute of Science, and MHMA

wiiyaakiteeheelo weehki-kihkatwe Myaamia New Year

FEB 15 5 PM
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save the date



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We will be returning in August of 2025!

Language & cultural activities, bowl game, moccasin game, & lacrosse!

Kennewick, WA
Aug 15 & 16

Keep an eye out for more information on Facebook & Miamination.com