



## neehaapiikasiciki ‘the healing threads of Myaamia Ribbonwork’ exhibit in the newly renovated MHMA Gallery

Read more on **1B**



**MYAAMIKI NEWS**

aacimwita akima  
‘The Chief’s Report’ **3A**

...Recapping the 2025 Winter Gathering **4A**

**HISTORY & CULTURE**

neehaapiikasiciki ‘The healing Threads of Myaamia Ribbonwork...’ **1B**

‘Writing a new Winter Story’ **3B**

**COMMUNITY**

Tribal Member takes immersion trip through Oklahoma **2C**

Seed between the lines! **3C**

**MYAAMIA CENTER**

The Miami Awakening: A Linguist’s Perspective **2D**

Neepwaantiinki: Stories from Myaamia Revitalization **4D**

**EEMAMWICKI**

meehtohseeniwinki ašiihki-onki ‘Living on the Land’ **1E**

New Year’s Celebrations Across Myaamionki **3E**





# aatotankiki myaamiaki

MIAMI NATION NEWS is published by the Sovereign Miami Tribe of Oklahoma for our enrolled citizens. Aatotankiki Myaamiaki is distributed by mail and made available for download from the Miami Nation's website. A single copy is mailed free of charge to each tribal household. College students living away from home may request a copy be mailed to their campus, or off-campus, address.

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### MYAAMIA PUBLICATIONS

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**Photos:** Photos submitted electronically should be saved at a resolution of 300 dpi, sized at standard 4x6 or larger, and saved in jpg, tif, or pdf formats.

**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](mailto:mtocro@gmail.com).

#### MIAMI NATION ELECTED OFFICIALS

**Chief:** Douglas Lankford  
**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](http://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"

## 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](mailto:thatley@miamination.com) or by phone at 918-541-1324.

### TRIBAL MEMBER ADDRESS UPDATES:

Contact Tera Hatley at [thatley@miamination.com](mailto:thatley@miamination.com) or by phone 918-541-1300.

### Section A: News

The Chief's Report 3A

Stomp Dancing, Storytelling, and "The Healing Threads of Myaamia Ribbonwork": Recapping the 2025 Winter Gathering 4A

Submissions to the Myaamia Heritage Review Committee (MHRC) 5A

Job Openings 8A

### Section B: History & Culture

Renovated MHMA opens at Winter Gathering with new Ribbonwork exhibit 1B

Art and Sewing on Šaapohkaayoni 2B

Mended, at the First Americans Museum 3B

wiintanto wiintaakani 'You read a book!' 4B

Eewikiaani weehki aalshoohkaani 'Writing a New Winter Story' 6B

Community Resources 8B

### Section C: Community

Community is a common thread for Brittainy Spitznagel 1C

toopeeliyani 'You accomplished it!' 2C

keeštooyankwi 'We make it!' 3C

waanantakhšinka 'Lying quietly' 3C

peenaalinta 'One who is born' 4C

Tar Creek Apprenticeship Program (TCAP) this summer! 4C

Bobbe Burke: Oxford Citizen of the Year & Years 5C

Fires of Altadena 6C

Seedswap traditions grow at CREO 6C

Scholarships and Back-to-School Funds 8C

### Section D: Myaamia Center

National Breath of Life Archival Institute for Indigenous Languages wins international award for helping tribes keep their languages alive 1D

The Miami Awakening: A Linguist's Perspective 2D

Reflections from the Association of Tribal Archives, Libraries, and Museums Conference 3D

Neepwaantiinki: Stories from Myaamia Revitalization 4D

Myaamia Center receives \$2.1 million grant from the Mellon Foundation to expand National Language Program for Indigenous Communities 5D

### Section E: Eemamwaciki

Meehtohseeniwinki ašiihkionki 'Living on the Land' 1E

peepoonki! 'It's wintertime!' 2E

New Year's Celebrations Across Myaamionki 3E

Cultural Corner 4E

Eemamwiciki Events 8E



## aacimwita akima

### 'The Chief's Report'

Akima Eecipoonkwia

Chief Douglas Lankford



aya, aya ceeki eeweemilakakoki – greetings to all my relatives! Pipoonwi oowaaha nooŋonke siipionki– winter is here, and our Oklahoma homeland, along with most of the midsection of the country, is in the midst of a major winter storm. With brutal sub-zero windchill predictions, I am looking forward to spring. Though this cold makes it hard to imagine the song of ciinkwia akookaki (the spring peepers), which we typically begin hearing as early as mid-February here in Oklahoma, let alone the coming of ciinkwia (thunder) in the spring storms.

This winter has been busy with travel. On February 5th, Myaamia Center Director Daryl Baldwin, Tribal Citizen Dr. Nichole Prescott, and I traveled to Atlanta, GA, to meet with the Miami University Foundation Board. Dr. Prescott is a foundation board member, and together, we gave a presentation on the significant relationship between the Miami Tribe of Oklahoma and Miami University.

On February 7th, Miami University announced that the Myaamia Center had received a \$2.1 million grant from the Mellon Foundation to expand the work of the National Breath of Life (BOL) Archival Institute for Indigenous Languages. The institute is based in the Myaamia Center and is co-directed by Myaamia Center Director Daryl Baldwin and Gabriela Pérez Báez, associate professor of linguistics at the University of Oregon. The institute supports Indigenous communities interested in using archival documentation to revitalize their languages. The funding is the most significant external grant received by the Myaamia Center to date.

On February 10th, I traveled with our elected Leaders to San Antonio, TX, for the quarterly meeting of the Miami Nation Enterprises Board of Directors held at Nations Cabinetry, a Miami Tribe company. Following the meeting, we received a plant tour and learned about several innovations implemented in the facility, making it safer and more productive.

On February 22nd, I traveled with our Cultural Resources Office team to the First Americans Museum (FAM) in Oklahoma City for a special viewing of the exhibit "Mended: The Language of Myaamia Ribbonwork." The unique exhibit tells the story of how garments once separated from the Myaamia people returned home and have become a significant part of our revitalization journey. The exhibit is a partnership between the FAM and our Myaamia Heritage Museum & Archive. It will only be on display at FAM until March 16th, and I highly encourage those within driving distance to make the trip to see the special objects on display. (See the article on page ...)

On February 23rd, I was overwhelmed to finally get to see the new exhibit in our recently renovated Myaamia Heritage Museum (MHMA), titled "neehaapiikasiciki: The Healing Threads of Myaamia Ribbonwork." I want to say to every Myaamia citizen, if you can travel home between now and July 2026 to see this exhibition, do try to make the trip. Our MHMA team, with MHMA Manager Meghan Dorey at the helm, and MHMA Curator of Exhibitions Morgan

Lippert, have curated a tremendous exhibition of Myaamia objects with Myaamia ribbonwork from the Smithsonian's National Museum of the American Indian, and the Cranbrook Institute of Science, and including Myaamia clothing and objects from our own archived collection. This is the first significant presentation of historic Myaamia ribbonwork exhibited in Miami, OK for our citizens. It has been carefully, and beautifully curated for our learning and enjoyment. Pyaako – come and see! It will be worth your effort in ways you cannot imagine. Mihši neewe neehi mayaawi teepi to Meghan and the team – many thanks and very well done!

Regarding the MHMA, Tribal citizens and guests will immediately notice the major remodeling work throughout the first floor of our museum building at 28 N. Main in Miami. Our museum exhibition area is fully updated with new flooring, lighting, and display cases, and our Miami Nation Gift Shop was also remodeled and updated. A new, large community room will also be the exhibition area for our upcoming 4th Bi-Annual Eugene V. Brown Memorial Art Show opening in June 2025.

We celebrated our 28th annual Myaamia Winter Gathering events on January 24th and 25th with lots of great food, storytelling, dancing, and visiting. This year we took advantage of our new Prairie Sun Event Center for some events, and of course our Nation's Council House, located in our Oklahoma homeland, was filled to the brim with citizens and guests for this favorite of community events. Photos and information are included in this edition.

On February 15th the Cultural Resources Offices hosted a gathering celebrating the beginning of the Myaamia New Year. CRO Cultural Education Director Joshua Sutterfield, and other CRO team members provided a great evening of entertainment and cultural education. I truly enjoyed the Myaamia games, indoor putt-putt golf, face painting, live band and pizza. We celebrate our lunar new year each year. As marked in our annual lunar calendar, our new year began on February 1st.

The Tribe continues its hard work in Washington, D.C., to secure Congressional approval of legislation permitting the Tribe to bring a land claim for loss of historic tribal lands in south-east Illinois. Senator Markwayne Mullin, who has been a staunch advocate for the Tribe in this legislation for the past seven years, has agreed to reintroduce the bill. The legislation grants jurisdiction to the Court of Federal Claims to consider and decide the Tribe's claim. The Tribe has many congressional bipartisan supporters on this bill and hopes to see movement on the bill early this session. We are committed to continuing our hard work to get our day in Court.

As you may recall, the Miami Tribe has led the efforts of the Tribes in Ottawa County 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.

Following a series of resounding victories by the City before FERC, GRDA has appealed FERC's decisions in the City's favor back to the D.C. Circuit. The City contends GRDA has failed to acquire necessary flowage rights on land exceeding the limits of its existing flowage easements by 13,000 acres in or around Miami flooded by the Pensacola Project.

Those affected by this flooding have been asked to submit PM&E's or proposed measures and plans to "protect, mitigate, and enhance" operations – meaning things to balance the operations of the Dam in a way to minimize the operations' impact on those around it and the environment.

Well-developed PM&Es are vital to ensure that the next license for the Pensacola dam accounts for the interests of Tribes and others affected by Dam operations. Both the City and the Tribes are meeting to develop proposed PM&Es for inclusion in the new license for the Pensacola Project.

The Tribe continues its work to remodel former storage space in the back of its Headquarters Building on P St. NW, into a new state-of-the-art courtroom. Working with MacCo Builders, a construction company out of Joplin, Missouri, the new court space is nearly three-quarters complete. The new space includes a courtroom with a jury box and a new Judge's bench large enough to sit three Appellate Justices for cases appealed to the Miami Tribe of Oklahoma Appellate Court – the Tribe's final level of Tribal Court review. The space will also house a Judge's Chamber and a jury deliberation room. The project is on hold pending delivery of special-order materials such as millwork, furniture, lighting, and other interior finishings. Exterior changes to the court space include a new concrete parking pad and new signage on the road and near the building. We hope to conclude construction, furnishings, and installation of new audio video recording systems and security systems by the end of April 2025.

The Tribe's District Court holds a criminal docket twice a month and family court and civil dockets once a month, or more frequently as needed. The Tribe holds trial dockets twice a year in the fall and spring. The Tribe looks forward to using this new space in its work to exercise the Tribe's inherent authority on its reservation lands.

We will soon begin planning our National Gathering Week events set for June 23 – 28, 2025. Per our Constitution, the annual meeting of the Myaamia General Council will be held in the Nation's Council House in Miami, OK, on Saturday, June 28th, 2025. National Gathering Week is filled with cultural education programming, games, a community lacrosse game, and our annual Miami Nation Pow Wow. This year, all National Gathering Week events will be held on the campus surrounding the Council House, as we have outgrown the grounds at the Drake House. Mark your calendars and make plans to travel home for this week of Myaamia community events.

Nipwaahkaako – wishing you well,  
Akima Eecipoonkwia – Chief Lankford

This Year's Annual Meeting will be held June 28th, 2025





# Stomp Dancing, Storytelling, and “The Healing Threads of Myaamia Ribbonwork”: Recapping the 2025 Winter Gathering

**Stella Beerman**

Communications Specialist, Myaamia Center

The Myaamia community gathered in Nooŋonke Siipionki ‘Miami, Oklahoma’ for the 28th annual Winter Gathering, January 23-25, 2025. This is one of the major events hosted by the Miami Tribe of Oklahoma, bringing together Myaamia people to celebrate culture and learn important updates within the community.

The three-day event featured Myaamia Winter Storytelling, Stomp Dancing, and the opening of “Neehaapiikasicki: The Healing Threads of Myaamia Ribbonwork” at the Myaamia Heritage Museum and Archive.

The weekend started with the museum’s opening reception of the “Neehaapiikasicki: The Healing Threads of Myaamia Ribbonwork” exhibit. Myaamia community members were invited to view the pieces, discuss the exhibit with museum staff, and participate in a community art project depicting Myaamia ribbonwork patterns.

After the opening reception, around 70 guests from the Myaamia Center and Miami University arrived in town for dinner with Tribal leadership at the Prairie Sun Event Center. Since 2001, the gathering has served as a unique opportunity for the Myaamia Center, the Tribe’s research center at Miami University, to invite Myaamia Heritage students, colleagues, and respected guests from the university to spend time in Miami, OK, and participate in Myaamia cultural activities with the community.

On Friday, community members and their guests met at Prairie Sun Event Center to visit, play Myaamia games, and eat lunch after being welcomed by Akima Lankford. After the meal, Meghan Dorey, curator at the Myaamia Heritage Museum and Archive, presented the history and process of bringing the new exhibit pieces to the museum.

Meghan explained how many pieces of Myaamia ribbonwork were purchased by private collectors in the 19th and 20th centuries from Myaamia families – only to be stored in cardboard boxes, pushed to the back of attics, and forgotten about entirely. Many of these families were facing financial hardships due to assimilationist policies such as forced removals and felt they had to sell their cultural items to survive. Years after these collectors passed, their children found the pieces and sold them to various museums and institutions. It was truly a special experience to see these pieces make their way back home to the Myaamia community.

A highlight of the weekend’s activities was listening to Aal-soohkaana ‘Winter Stories’ at the Miami Tribe’s Council House on Friday night. These stories can only be told in the wintertime, and often involve beings that are treated with special respect by Myaamia people. Humans also show up in Winter Stories, but in these stories, humans are not the only beings who can talk and cause meaningful change in the world.

There were eight stories told, including a new story told for the very first time by Ciinkwia ‘Jarrid Baldwin.’ Keep an eye on future blog posts to learn more about the process of creating this new story. We also heard two new storytellers, Ahsapa ‘Jared Nally’ and Awansaapia ‘Elliot Baldwin’ tell stories publicly to the community for the first time.

The next evening, Saturday, January 25th, the community gathered back at the Council House for Stomp and Social Dances. The event opened with a gourd dance before dinner was provided by the Miami Tribe. Stomp and social dances began after dinner and carried on until after midnight. The event was hosted by the Miami Tribe, but shakers and callers from different Tribal nations, including the Wyandot, Shawnee, Seneca-Cayuga, Euchee, Cherokee, and others joined us to lead their own songs and social dances. Mihši newee ‘thank you so much’ to everyone who joined us to participate in these fun-filled dances!



*Kara Strass, Myaamia storyteller, captivates the room with a story.* Photo by Doug Peconge, Miami Tribe of Oklahoma.



*Entrance to the exhibit.* Photo by Karen Baldwin, Miami Tribe of Oklahoma.



*Visitors work on the community art project.* Photo by Karen Baldwin, Miami Tribe of Oklahoma.



*Myaamia community members enjoying the exhibit.* Photo by Jonathan Fox, Myaamia Center.



*Community members enjoy a game of seenseewinki ‘bowl game.’* Photo by Jonathan Fox, Myaamia Center.



*Participants during a stomp dance at the 2025 Myaamia Winter Gathering.* Photo by Karen Baldwin, Miami Tribe of Oklahoma.



*Akima Lankford welcomes community members and guests to the Winter Gathering event.* Photo by Jonathan Fox, Myaamia Center.



*Young Myaamiaki ‘Myaamia community members and guests to the Winter Gathering’ look forward to hearing Winter Stories.* Photo by Jonathan Fox, Myaamia Center.



*Community members and invited guests prepare to stomp dance in their ribbon skirts and shirts.* Photo by Karen Baldwin, Miami Tribe of Oklahoma.



*Myaamia Heritage students (left to right) Mia Bowles, Mia Hankenson, and Savannah Strack enjoy the stomp dance.* Photo by Karen Baldwin, Miami Tribe of Oklahoma.



## MIAMI TRIBE OF OKLAHOMA NATIONAL GATHERING WEEK EVENTS 2025

The 2025 Miami Tribe of Oklahoma National Gathering Week events are scheduled for June 25-28, in Miami, OK. Changes to this schedule will be posted on the Miami Tribe of Oklahoma Facebook page at [MYAAMIAMI Miami Tribe of Oklahoma \(private members only page\)](#), and website at [www.miamination.com](#).

**NOTICE: ONLY THE MIAMI NATION POW WOW IS OPEN TO THE PUBLIC. ALL OTHER EVENTS LISTED ARE FOR MIAMI TRIBE CITIZENS AND THEIR FAMILIES.**

### WEDNESDAY, JUNE 25 RIBBONWORK KEYCHAINS WORKSHOP (Miami Tribe Community Event - not open to Public)

9:00 a.m. - 3 p.m. - Prairie Sun Event Center - 3411 P. Street NW, Miami, OK  
Led by Myaamia citizen Tina Fox. Participants will craft a small, hand-sewn ribbon applique keychain. All materials provided. RSVP to Carrie Harter at [charter@miamination.com](mailto:charter@miamination.com). Questions, contact Meghan Dorey at 918-541-7727. Watch for updates on the website at [miamination.com](#) or by phone at 918-541-1300. All ages - must be able to hand-sew independently. Watch the Miami Tribe Facebook page and website for updates. Lunch provided for attendees.

### WEDNESDAY, JUNE 25 SEENSEEWINKI ‘BOWL GAME’ MAKING WORKSHOP (Miami Tribe Community Event - not open to Public)

9:00 a.m. - 3 p.m. - Ethel Miller Moore Cultural Education Center - 5944 S 520 Rd. - Miami, OK  
Led by Myaamia citizen Jody Gamble. Participants will create a complete bowl game set to take home and learn to play seenseewinki (plum stone game). All materials provided. RSVP to Carrie Harter at [charter@miamination.com](mailto:charter@miamination.com). Questions, contact Meghan Dorey at 918-541-7727. Watch for updates on the website at [miamination.com](#) or by phone at 918-541-1300. All ages. Youth 13 and under must be accompanied by adult. Watch the Miami Tribe Facebook page and website for updates. Lunch provided for attendees.

### WEDNESDAY, JUNE 25 OPEN HOUSE - EUGENE V. BROWN MEMORIAL ART SHOW

5:00 p.m. - Myaamia Heritage Museum - 28 N. Main Street - Miami, OK  
See Show Announcement in Tribal Newspaper, on Facebook at [MYAAMIAMI Miami Tribe of Oklahoma](#), and in the announcements on the website at [miamination.com](#). Light refreshments provided. Contact Meghan Dorey at 918-541-7727. Watch for updates on the website at [miamination.com](#) and on Facebook.

### THURSDAY, JUNE 26 MYAAMIA FAMILY DAY (Games & Dancing) (Miami Tribe Community Event - not open to Public)

All activities to be held on grounds surrounding Miami Nation Council House - 54515 East 65 Road, Miami, OK  
Events: ARCHERY - LACROSSE - TOMAHAWK THROW Myaamia Community Stomp Dance - Sunset  
Events begin at 10:30 a.m. and last all day and into the evening. There are events scheduled for adults and children. Lunch and dinner will be provided. Bring lawn chairs, hats, sunscreen, and bug spray. Games contact: Scott Willard 417-317-3465 [swillard@miamination.com](mailto:swillard@miamination.com). General contact: Joshua Sutterfield 918-325-0107 [jsutterfield@miamination.com](mailto:jsutterfield@miamination.com).

**10:30 a.m. - Beginner Archery Training:** Conducted by certified instructors. Open to beginners and novice shooters. Youth Fun Shoot: Open to children. Non-competitive shoot for fun and to instill proper form and safety skills.

#### Noon - Lunch

#### 1:30 p.m. - ARCHERY COMPETITIONS BEGIN

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

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

**Maamisaahkwaheetaawi - Lacrosse Shootout:** Occurs after Archery Challenge is completed. Awards given for best score out of five shots at goal in two categories: contemporary stick and traditional myaamia pakitahaakani.

**Tomahawk Throw:** Non-competition - test your throwing skills. Instruction will be provided. Open to 18 and over for safety reasons. Throwing open all afternoon in a safe area but only when supervising personnel are present.

#### 6 p.m. - Dinner - Stomp Dance begins at sunset inside dance arena

### FRIDAY, JUNE 27 CULTURAL EDUCATION DAY (Miami Tribe Community Event - not open to Public)

Events: COMMUNITY BREAKFAST - LACROSSE GAME - LUNCH - PRESENTATIONS  
8:30 a.m. Breakfast at Myaamia Community Center/Dining Hall - 54535 East 65 Road, Miami, OK.  
Breakfast at the Myaamia Community Center followed by the community lacrosse game on the game field behind the Cultural Resources Center. If you have your own pakitahaakani/Myaamia lacrosse stick please bring it, if not we will have sticks on hand (**only traditional sticks will be used for the game.**)  
10:30 a.m. Community Lacrosse Game on the Myaamia game field - 54505 East 65 Road, Miami, OK.  
Pakitahaakani/traditional lacrosse sticks provided, or bring your own.  
NOON Lunch at Prairie Sun Event Center - 3411 P. Street NW, Miami, OK.  
Lunch will be served after the game in the cool of the new Prairie Sun Event Center located across from Tribal Headquarters at 3411 P. Street. After lunch we will have cultural presentations, and hand out t-shirts to those present.  
1:30 p.m. Cultural Presentation followed by t-shirt distribution.

### FRIDAY, JUNE 27 24th ANNUAL MIAMI NATION POW WOW - June 27th & 28th

Location: Miami Nation Dance Grounds - 54515 East 65 Road, Miami, OK.  
(Located behind the Myaamia Council House)  
Contacts: Julie Olds 918-541-3131, [jolds@miamination.com](mailto:jolds@miamination.com) and Tera Hatley 918-919-1444, [thatley@miamination.com](mailto:thatley@miamination.com)  
**(Public Event - SEE POW WOW FLIER ON FACEBOOK AT MIAMI NATION EVENTS)**

### SATURDAY, JUNE 28 ANNUAL MIAMI NATION GENERAL COUNCIL MEETING

**(Miami Tribe Citizens and their Families - not open to the Public)**  
Location: Myaamia Council House - 54515 East 65 Road, Miami, OK  
7:00 a.m. Breakfast will be served at the Myaamia Community Center/Dining Hall  
9:00 a.m. Annual Meeting of the General Council begins promptly at 9 a.m. in the Council House. Miami citizens enter through the doors on the east side of the building for registration.  
Lunch: Prairie Sun Event Center following close of the meeting - 3411 P. Street NW, Miami, OK.  
\*Annual Meeting Contacts: Donya Williams 918-541-7274, [dwilliams@miamination.com](mailto:dwilliams@miamination.com) and Tera Hatley 918-919-1444, [thatley@miamination.com](mailto:thatley@miamination.com)

**Final evening - 24th ANNUAL MIAMI NATION POW WOW (See Pow Wow Flier on Facebook at Miami Nation Events) (Public Event - SEE POW WOW FLIER ON FACEBOOK AT MIAMI NATION EVENTS)**

**IN THE EVENT OF INCLEMENT/THREATENING WEATHER THE CONTACT FOR TRIBAL EMERGENCY MANAGEMENT IS MIKE BROWN - Cell: 918-919-1979 Email: [mbrown@mn-e.com](mailto:mbrown@mn-e.com)**  
NOTE: PLEASE FOLLOW MIAMI NATION EVENTS ON FACEBOOK, AND THE HOMEPAGE AT [WWW.MIAMINATION.COM](#)

### LODGING INFORMATION FOR MIAMI, OK

BUFFALO RUN HOTEL - 8414 S. 580 Road, Miami, OK - Phone: 918-542-2900  
DAYS INN - 2120 East Steve Owens Blvd., Miami, OK - Phone: 888-942-6215  
HOLIDAY INN EXPRESS - 509 Hendley Avenue, Miami, OK - Phone: 918-542-7424  
HAMPTON INN - 115 S. Deacon Turner Road, Miami, OK - Phone: 918-541-1500  
MICRO-TEL - 2015 E. Steve Owens Blvd., Miami, OK - Phone: 918-540-3333

**To book a cabin in the Tribe’s Four Wings Park, contact Tera Hatley at 918-541-1300, or by email at [thatley@miamination.com](mailto:thatley@miamination.com)**

**First come, first booked!** Note: No repeat guests from last year - if you stayed in a cabin last year you are not eligible to book again this year. We want to make sure others have an opportunity to stay.



## Opening soon: Prairie Sky Market

**Dustin Olds**  
Second Chief, Natural Resources Officer (NRO)

aya! 'Hello!' Allow us to introduce Prairie Sky Market On The Mother Road. A place like none other. A place for Myaamia families and our neighbors to eat and cook well. And, a place to provide a warm Indian Country welcome to people from all over the world who crave the freedom of traveling Route 66.

Come enjoy our deli, which will feature hot and cold sandwiches, smoked meats, soups, and some delicious surprises. Try unique treats and meals ready to take home and warm up.

This market is an integral part of an ambitious generational effort to promote food security on many fronts—local food production and processing, opportunities for local producers, relationships that bring the best of other regions to us, independent families strengthening independent local supply chains, and food that tastes and nourishes as it should because it is fresh and real. Step by step, we hope you support us in this endeavor. In return, we will strive to provide you great service, delicious food, and an uplifting place to visit.

Our Native roots run deep, and we celebrate the perseverance which has this all possible by bringing you products made by not only us but other tribes. Prepare to be amazed by the vast array of great foods made by indigenous nations who are flourishing in this century by offering the world traditional products with contemporary elements. We warmly welcome all to try foods which have long been mainstays in our tribal communities.

Please check Prairie Sky Market on Facebook regularly for updates and additional information. We will be open soon, and can't wait to see everyone!



## Reopened: The Miami Nation Gift Shop

Staff Article

Last fall, the Miami Nation Giftshop temporarily closed for renovations while the Myaamia Heritage Museum was also undergoing renovations. The space is now expanded to include the entire area in front of the gallery and reception spaces.

They also have new merchandise! So be sure to check them out online at [myaamiagifts.square.site](http://myaamiagifts.square.site) or in-store Monday through Friday 9am-5pm.



*New expansion of the Miami Nation Gift Shop.* Photo by Kayla Haskins, Miami Tribe of Oklahoma.

at the **MIAMI NATION GIFT SHOP**

**RENOVATED & REOPENED**

Order by phone (918) 544-6049, online at [www.myaamiagifts.square.site](http://www.myaamiagifts.square.site), or in our newly renovated storefront at 28 N. Main, Miami, OK, M-F 9am-5pm.

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**NEEWILENKWANKA FOUR WINGS PARK**

To book a cabin in the Tribe's Four Wings Park, contact Tera Hatley at 918-541-1300 or at [thatley@miamination.com](mailto:thatley@miamination.com)

## Submissions to the Myaamia Heritage Review Committee (MHRC)

**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/](http://miamination.com/myaamia-heritage-review-committee/) and return via email to [mtomhrc@miamination.com](mailto:mtomhrc@miamination.com)



**Directions for submission:**

1. Fill out and submit the form to [mtomhrc@miamination.com](mailto:mtomhrc@miamination.com)
2. Please include, if possible, entire file materials required for a comprehensive review through secure methods of sharing
3. Please wait for a return contact from [mtomhrc@miamination.com](mailto:mtomhrc@miamination.com) with further instructions and an estimated time frame for review.
4. 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.
5. 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](mailto:mtomhrc@miamination.com)

## MTO continues to make progress on courtroom remodel

**Miami Tribe of Oklahoma**  
Official Announcement

The Miami Tribe of Oklahoma continues to remodel the former storage space in its headquarters building into a new, larger, state-of-the-art courtroom. The new District Court space features a large judge's bench, witness stand, juror box, jury deliberation room, and judge's chambers. The latest audio-video recording equipment and all new furniture will be installed.

Outside the court entryway, MacCo Builders, the Tribe's general contractor, will construct an attractive canopy to protect against inclement weather. A new concrete parking area for court visitors has also been completed. The area outside will be finished with landscaping, lighting, and new signage. The project should be completed in late May or early June.

The Tribe received funding for this project through a Department of Justice Coordinated Tribal Assistance Solicitation (CTAS) Grant.

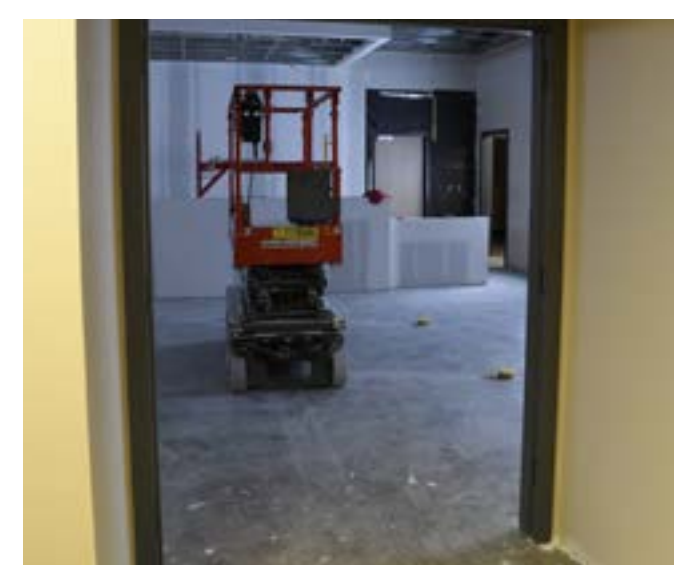
## make progress on



*MTO courtroom remodel.* Photo by Madalyn Richardson, Miami Tribe of Oklahoma.



*MTO courtroom remodel highlighting the judges bench.* Photo by Madalyn Richardson, Miami Tribe of Oklahoma.



*MTO courtroom remodel.* Photo by Madalyn Richardson, Miami Tribe of Oklahoma.



*MTO courtroom remodel.* Photo by Madalyn Richardson, Miami Tribe of Oklahoma.

## MTO swears in new officer

**MTO Police Department**  
Official Announcement

Miami Tribal Police Officer Corey Miller #903 was sworn in for duty February 27th by Judge Scott Goode. Corey will be attending the CLEET academy April 1st - July 18th. We are glad to have him joining our force.



*MTO Officer Corey Miller being sworn in by Judge Scott Goode.* Photo by Whitney Johnston, Miami Tribe of Oklahoma.



*MTO Officer Corey Miller being sworn in by Judge Scott Goode.* Photo by Whitney Johnston, Miami Tribe of Oklahoma.

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### 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.

**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>

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### Learn More Online

[www.doi.gov/iacb/source-directory-application-forms](http://www.doi.gov/iacb/source-directory-application-forms)



Myaamia Publications - Vol. 18, No. 3, Winter 2024-25 - Section B - History & Culture - Nooŝonke Siipionki Myaamionki

## Renovated MHMA opens at Winter Gathering with new ribbonwork exhibit

### Morgan Lippert

Curator of Exhibitions and Programming, MHMA

After 18 months of being closed due to renovations, the Myaamia Heritage Museum & Archive (MHMA) opened its doors on Thursday, January 23 of Winter Gathering to share with the community its newest exhibit neehaapiikasiciki: The Healing Threads of Myaamia Ribbonwork.

A project almost two years in the making, neehaapiikasiciki builds upon the ribbonwork exhibit at Miami University's art museum in 2020, which closed shortly after opening due to the COVID-19 pandemic. It features historical Myaamia ribbonwork pieces on loan from the Cranbrook Institute of Science and the National Museum of the American Indian, as well as never-before-exhibited 19th century ribbonwork and silverwork that the Tribe acquired from auction in 2022. While using these objects to tell the history of ribbonwork, neehaapiikasiciki also tells the story of ribbonwork revitalization with pieces from Myaamia artists Dr. Scott Shoemaker, Kara Strass, Katrina Mitten, Julie Olds, and Megan Sekulich.

The exhibit's opening reception was a great success, with community members and guests from across the country coming together to celebrate the Tribe's reunion with the historical ribbonwork. When asked for her thoughts on the exhibit, tribal member Kelli Huth said this: "I traveled to Winter Gathering this year with thoughts about the significance of communities tied together by love and resilience. The exhibit demonstrated these ties in a fun and unique way by mixing the precious creations of our ancestors with the fabulous pieces of contemporary artists. I came home not only with a deeper appreciation of the hard work and time that goes into creating ribbonwork, but also of the efforts of Myaamiaki to breathe ongoing life into this culture."



Visitors admiring a pair of early 1800s Myaamia leggings made of deer hide. Photo by Jonathan Fox, Myaamia Center.



A community member with Chief Francis Godfroy's leggings. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



MHMA's newly renovated gallery space. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



This 19th-century Myaamia wearing blanket is one of many items the tribe acquired through auction in 2022. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

MHMA staff also provided a Post-it note feedback wall for guests to reflect on their experience with the exhibit, and here's what one had to say: "Crediting myaamia women brings them closer to us--remembering this work is their voice has brought healing and inspiration to me as a myaamiikwia."

For those who were unable to see the exhibit at Winter Gathering, don't worry! neehaapiikasiciki is an 18-month exhibition and will be open until July 3, 2026. Visitors who have already seen the exhibit can also look forward to two additions coming later this spring: a pair of 19th century Myaamia ribbonwork leggings from the Camillus Bundy family and a ribbonworked bandolier bag, a collaboration of Myaamia artists Scott Shoemaker, Kara Strass, Jared Nally, Logan York, George Ironstrack, Katrina Mitten, and Megan Sekulich. Both of these objects are currently on display at the First Americans Museum in Oklahoma City in their exhibit Mended: The Language of Myaamia Ribbonwork, which runs until March 16th.



Community members and guests during the reception for neehaapiikasiciki. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Neehaapiikasiciki exhibit design. Design by Madalyn Richardson, Miami Tribe of Oklahoma.

**neehaapiikasiciki**  
the Healing Threads of Myaamia Ribbonwork  
an Exhibit at the Myaamia Heritage Museum & Archive

**JANUARY 2025 to JUNE 2026**  
Miami, Oklahoma

**AWAKENING**  
A SACRED STORY OF CONTEMPORARY MYAAMIA ART

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Opening Reception & Art Market  
May 10th, 2025 @ 11 AM to 1 PM

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## This Year's National Gathering Workshops

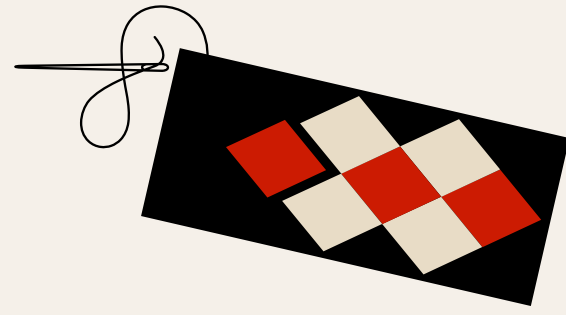
**WEDNESDAY, JUNE 25:**

### RIBBONWORK KEYCHAINS WORKSHOP

Miami Tribe Community Event - not open to Public

9 a.m. - 3 p.m. **Prairie Sun Event Center, 3411 P. Street NW, Miami, OK**

Led by Myaamia citizen Tina Fox. Participants will craft a small, hand-sewn ribbon applique keychain. All materials provided.



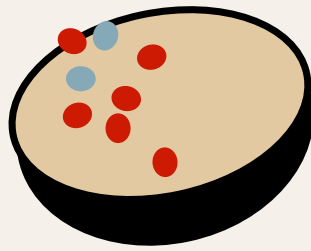
All ages. Must be able to hand-sew independently.

### SEENSEEWINKI GAME-MAKING WORKSHOP

Miami Tribe Community Event - not open to Public

9 a.m. - 3 p.m. **Ethel Miller Moore Cultural Education Center, 5944 S 520 Rd., Miami, OK**

Led by Myaamia citizen Jody Gamble. Participants will create a complete bowl game set to take home and learn to play seenseewinki 'plum stone game.' All materials provided.



All ages. Youth 13 and under must be accompanied by adult.

**RSVP:** Carrie Harter at [charter@miamination.com](mailto:charter@miamination.com).

**Questions:** Meghan Dorey at 918-541-7727.

Watch the Miami Tribe Facebook page and website for updates.  
Lunch provided for attendees.

## CREO Beaver Week: *Betcha five bucks you can't fit a myaamia dollar into your wallet!*

**Claudia Hedeon**  
Cultural Education & Wellness Coordinator, CREO



CREO staff Dani Tippmann and Claudia Hedeon process roasted beaver for future use. Sliced and shredded meat is weighed and vacuum-packed before freezing. The product is gifted or added to future community dishes. Photo by Doug Peconge, Miami Tribe of Oklahoma.

In our language, amehkwa not only refers to beaver but also to our word for dollar. The beaver pelt became so important during our early trading with Europe, it was integrated into our culture and language to represent currency. Myaamia history with amehkwaki 'beavers' has not solely been one of trap, trade, and consume. The flooding created by beaver dams was sometimes welcomed; extended wetlands could ease travel by reducing portage

distance between waterways. But present-day roads, housing, and farming can be compromised by the oversaturation.

All beavers acquired by the CREO have been trapped due to nuisance flooding caused by their instinctive behaviors. Through this opportunity, myaamiaki can explore new relationships with the land as natural resources change. Beyond appreciating the meat for nourishment, we can process pelts, cartilage, and fat for multiple uses.

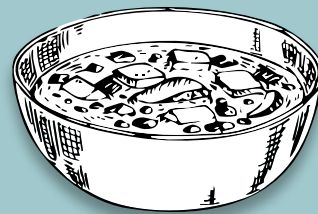
For the last two years, the CREO has launched a special feature week to honor our past and present relationship with these animals. Fun facts and photos are shared on the Myaamiaki Facebook group page.

As finale to the week, local myaamia community members are invited to visit the CREO for a beaver roast on site. The meat is stuffed with fruits such as apples, oranges, or berries before being sewn back together. Cooking methods have included suspending the amehkwa over an open fire, smoking in a hog roaster, and even baking in the staff kitchen oven. Visitors can observe the process, enjoy a bowl of stew, and take home a sample to share. They may even have a chance to taste fresh grilled amehkwa tail - a dish which some CREO staff like to call "beaver bacon" as the tail is almost entirely a big paddle of fat!

The 2024 beaver roast was a success! Hickory smoked meat was tended in hog roasters outside while several citizens and staff enjoyed warm stew indoors. Mihši neewe to our Beaver Week chef, Doug Peconge, for offering his famous tortilla soup - amehkwa style - and acting as grill master. Neewe to everyone who contributed to acquiring, preparing, and observing the process!

#### Beaver Tortilla Soup:

- 1lb beaver meat, cooked and shredded
- 2 - 15oz cans enchilada sauce
- 2 - 15oz cans black beans
- 32oz frozen sweet corn
- 10oz diced tomatoes
- 7oz green chiles
- 1 T red pepper, or to taste
- 1 T smoked paprika
- 1/2 T cumin



Combine all ingredients in a crock pot. Cook on low for four hours. Serve with tortillas or chips.



## Mended, at the First American's Museum

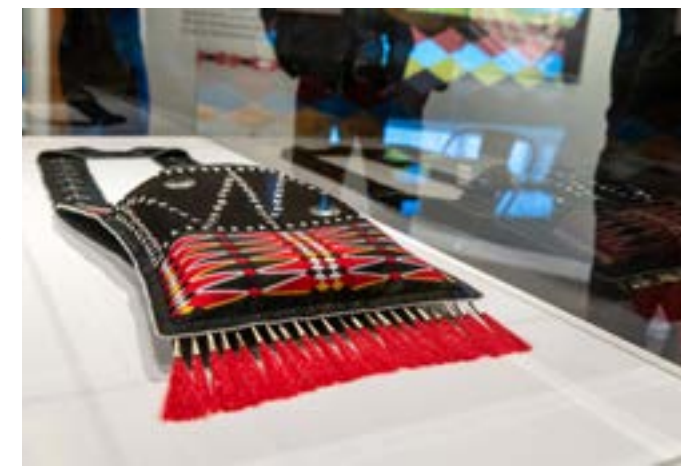
**Meghan Dorey**  
Myaamia Heritage Museum & Archive, Manager

The Myaamia Heritage Museum & Archive (MHMA) recently undertook a unique project in collaboration with the First Americans Museum (FAM), located in Oklahoma City. The project commenced with the opening of "Mended: the Language of Myaamia Ribbonwork." Director of Curatorial Affairs heather ahtone at FAM and MHMA Manager Meghan Dorey spearheaded the project, which took about 18 months to plan and execute. The exhibit grew out of the story of the return of historic Myaamia ribbonwork to the tribal community after 100 years of being hidden away. Staff carefully inventoried and documented the pieces after the historic pieces arrived at MHMA in 2022. For the exhibit at FAM, one piece, a pair of black leggings originally belonging to the Bundy family, was chosen to travel and stay at FAM for the 3-month exhibition.

To accompany the leggings, the curatorial team worked with a team of Myaamia artists to make a new ribbonworked bandolier bag. The artists involved were Scott Shoemaker, Kara Strass, Jared Nally, Katrina Mitten, Logan York, George Ironstrack, and Megan Sekulich. Each artist had a role in completing a bag component, including ribbonwork, beadwork, metalwork,

George tell the story.

An important part of the exhibition is telling visitors about Myaamia ribbonwork, who the Myaamia people are, and how this story of ribbonwork ties into the broader theme of language and cultural revitalization. MHMA Manager Meghan Dorey provided photos from Miami Tribal events



Ribbonwork inspired bandolier bag. Photo by Doug Peconge, Miami Tribe of Oklahoma.



Artist and tribal member Megan Sekulich by her mural on the wall of the exhibit. Photo by Doug Peconge, Miami Tribe of Oklahoma.



Artists with the bandolier bag. From left to right: Logan York, Megan Sekulich, George Ironstrack, Kara Strass, and Jared Nally. Photo by Doug Peconge, Miami Tribe of Oklahoma.

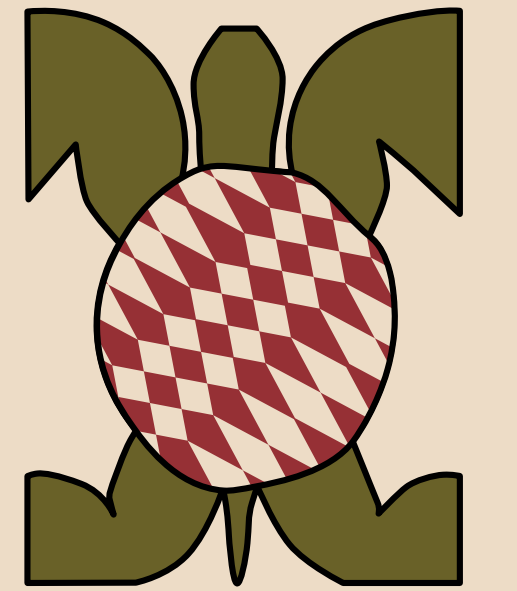
to better illustrate these ideas. Tribal artist Megan Sekulich also created an illustration for the story of the historic ribbonwork pieces. The curatorial team devised a script for the story, and Megan brought that story to life with bright colors and Myaamia imagery. Megan's original painting was blown up and transferred to vinyl, covering a 40-foot wall in the Community Gallery at FAM.

The exhibition opened on January 18, 2025, and about 30 Miami Tribe and Myaamia Center employees and guests visited on January 22. This visit was the first time several of the participating artists got to see the final bandolier bag. Director of Curatorial Affairs heather ahtone welcomed the group and talked about the process and how important it is for FAM to build strong relationships with the tribes of Oklahoma. This exhibition marked the first time that FAM presented an exhibition co-curated with a tribal museum. With an estimated 250,000 visitors annually, the project presented a beneficial opportunity for MHMA to show the art of myaamia ribbonwork to a broader audience and publicize the

correlated exhibit "nechaapiikasiciki: The Healing Threads of Myaamia Ribbonwork," open at the museum in Miami.

Though the exhibition at FAM ends on March 13, the two pieces will return to Miami shortly thereafter and join the exhibit at the Myaamia Heritage Museum at 28 N. Main, in Miami, Okla.

EUGENE V. BROWN  
MEMORIAL ART SHOW



JUN 23 - AUG 25, 2025

As we continue celebrating the Myaamia art of ribbonwork, the Myaamia Heritage Museum & Archive announces the 4th Eugene V. Brown Memorial Art Show, scheduled for June 23-August 25, 2025. This year's theme will be "peepankisaapiikahkia eehkwaatamenki: Myaamia Ribbonwork." Though artwork doesn't need to adhere to the theme, entries that relate in some way to ribbonwork will be eligible for a themed prize.

Any tribal citizen, or spouse or child of a tribal citizen, is eligible to enter the Art Show. Artworks are accepted in eight categories, split into youth and adult divisions. The categories are:

- ◇ Drawing, Painting & Print-Making
- ◇ Photography & Digital Graphics
- ◇ Mixed Media & Diversified Arts
- ◇ Textiles & Clothing
- ◇ Jewelry & Accessories
- ◇ Customary Cultural Items
- ◇ Sculpture
- ◇ Performance & Creative Writing

The artist application and complete rules will be available on the MHMA Facebook page and the Miami Nation website or by request to [mdorey@miamination.com](mailto:mdorey@miamination.com). Applications are due May 19, and entries are due to MHMA by June 9.

Unlike previous years, the renovations at the MHMA provide space to keep entries on display for a more extended period, at the artist's discretion. This will allow many others from the Miami community to see the hard work of our tribal artists throughout the summer.

# Mended:

THE LANGUAGE OF MYAAMIA RIBBONWORK

January 18th - March 16th

MIAMI NATION

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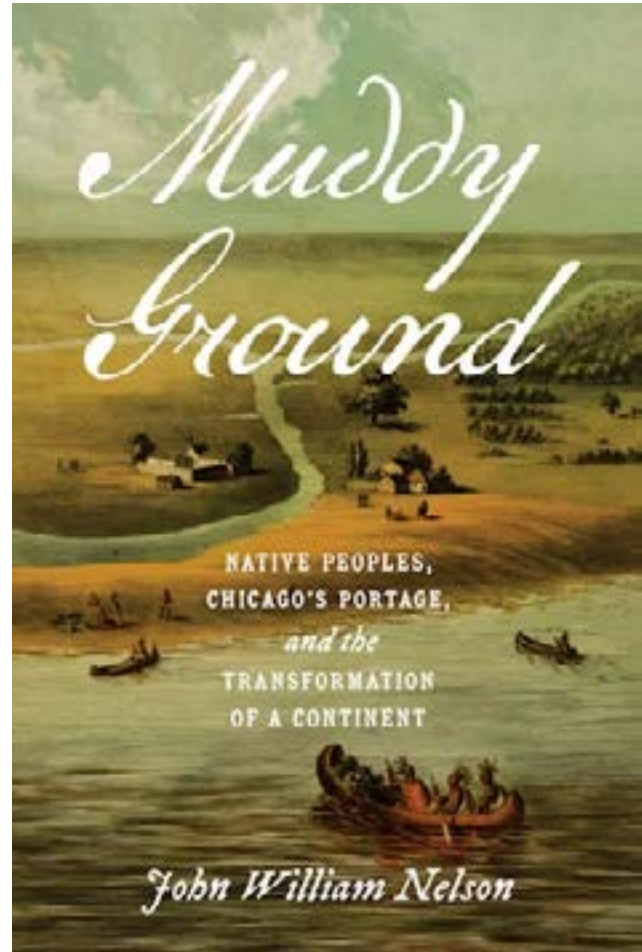




# wiintanto wiintaakani 'You read a book!'

**Nate Poyfair**

ARPA Nooŋonke Project Manager, Cultural Resources Office



**Nate:**

aya Tyler. Really briefly, would you please provide an introduction, your interest in Native American History, the Miami Tribe, and what moved you to focus on a book like Muddy Ground?

**Tyler:**

As you already eloquently said, I'm a second-year PhD student at the University of Iowa studying under Dr. Stephen Warren. My interest in Native American history comes from understanding the place of the Midwest in American history. The Midwest was and continues to be the homelands of many Indigenous peoples and to fully grasp the region you have to start with Native American history. Myaamiaki are in a unique position relative to the histories that have already been written. Much has already been said about the Illinois and the Anishinaabe, but historians have not published nearly as much about Myaamiaki. I hope to help bridge that gap with the help of Myaamia scholars and community. I am especially interested in the history of Myaamia migration and kinship during the time period you mentioned above. I want to investigate how those concepts influenced each other and the way colonization did or did not impact them. Finally, I want to better understand Myaamia relationships to their physical environment and homelands. Muddy Ground touches on all of these topics and I was immediately drawn to it!

**Nate:**

As a tribal member who focuses on not only learning about our tribal history, but also in helping to disseminate information to tribal citizens, I find books like Muddy Ground to be particularly useful. This book helps to bring together many sources and stories that I have used and combine them in a chronological way that I think is productive for historically novice readers to this period. There are many subjects, ideas, people, and events discussed within this book, that help to bring things together for readers about the history of what we call the states of Illinois, Indiana, and Wisconsin. I wonder, Tyler, what you think your initial thoughts on the book are and what ideas does this book focus on for readers to take away from it?

**Tyler:**

I think it's important to start with how Nelson foregrounds the environment of Chicago, particularly the portages. Nelson argues that they serve as the links between two larger biomes, the Great Lakes and the Mississippi River Valley. That makes Chicago and its portages especially strategic. Importantly, those spaces were controlled by Native people even after the European powers and later the

aya ceeki 'Hi all,'

Following recent articles that I have posted in the blog, I have decided to write a reaction piece about a book that covers the Indigenous post-contact history in northern Illinois, most notably along the southern shores of Lake Michigan.

A University of Iowa PhD student, Tyler Tumblety, and I have focused on a new book called "Muddy Ground: Native Peoples, Chicago's Portage, and the Transformation of a Continent" by John William Nelson. Tyler and I have spent time reading other historical publications together, and Tyler has begun to focus on community-engaged scholarship. He is interested in this with some encouragement from one of his advisors, Dr. Stephen Warren, who recently published an article, Red Codes: Racial Exclusion and Indigenous Persistence in the Midwest in the American Indian Quarterly Spring of 2024 edition. Dr. Warren is an accomplished historian within community-engaged scholarship and has worked with the Miami Tribe on numerous projects. Tyler, who has focused on 17th and 18th-century histories of Myaamionki, particularly the Wabash River Valley, has spent much time learning alongside me in the Indigenous history of the Pays d'en Haut 'upper country,' or what the French called the Great Lakes.

As a sort of book review, as well as to discuss this publication and the sources and history of this region within our homelands, Tyler and I decided to write our discussion out for tribal members to read and help understand the source material of this region. For more information about this part of our homelands, please reference my previous article on Accimotaatiiyankwi.org called Myaamionki Maayaahkweecišī Kihcikamionkonci "Miami Place South of Lake Michigan." More articles on our tribe's history are found on the blog under the history tab. Below is a discussion between Tyler and me relating to the book "Muddy Ground," as well as a deeper dive into the process of learning about Indigenous American history in the Great Lakes. Learning about this part of history is something we are both in the process of doing now.

Americans showed up. Arguably the most important takeaway is that it wasn't until Americans were able to totally alter Chicago's environment that they could steal the land from Indigenous people. Until that point, Native people, whether they were Myaamia, Meskwaki, Potawatomi, or others, were sovereign. In other words, the drastic transformation of the physical environment of homelands had to happen for Natives to be thoroughly dispossessed of their land.

**Nate:**

Tyler, as someone who is beginning your learning about Myaamia history, what concepts and aspects about the Miami Tribe within this book do you find as useful and impactful to your thinking about Myaamiaki 'Miami people' within the lower Great Lakes and this part of our homelands, specifically?

**Tyler:**

The abundance of the Wea were able to create at Chicago is one aspect of Muddy Ground that stood out to me. I think that many historians consider Myaamiaki living outside of the Wabash, Maumee, and St. Joseph's Rivers refugees barely scraping by. Instead, Myaamiaki came to places like Chicago and produced a bounty that not just sustained them but led to demographic growth. It reminds me that even though migrations have changed Myaamiaki, those movements have a variety of meanings to and impacts on the people that moved. Muddy Ground helps to correct the impoverished refugee narrative.

**Nate:**

Going back to the concepts within this book, there are so many people moving and interacting, that it becomes difficult for the reader to compartmentalize the time and places that encompass the storyline within this book. What are methods that you use to disconnect yourself from modern thinking, to help you visualize and understand this time period better?

**Tyler:**

Great question! There are a few things that I have to constantly remind myself when I read about Indigenous people like Myaamiaki during the 17th and 18th centuries. The first is that they didn't have year-round homes like most people do nowadays. Myaamia lifeways determined seasonal migrations, and those movements were a fact of life. I also have to remember that there were no roads! People traveled on-foot by trail or in canoes on the rivers and lakes of the lower Great Lakes. Distances meant very different things to people at that time. Finally, and maybe most importantly, kinship connections were the glue that held people and communities together. Those connections functioned as alliances in times

of strife and passports when people were on the move like they were in the mid- to late-17th century. Having kinship bonds with other Myaamiaki kept the clans and the tribe together, while having those ties to outside tribes helped avoid violence and provided safe haven to those who were traveling. In my mind, kinship is king in the period described by Nelson.

**Nate:**

When speaking with tribal members and other people interested in Native American history, a common reaction that I get to books like this one is that the complexity and confusing nature of having so many tribes/nations and people involved, really makes learning the history of this time period difficult. Tyler, as someone who has spent just the last few years learning about this time period, what do you think this book can provide to inexperienced readers within the tribe? Outside of the main concepts and peoples within, how would you recommend approaching this book to someone who has never read in depth and complex historical narratives such as this?

**Tyler:**

Part of what I think you're asking me to do here is to take a step back and consider the bigger picture. Muddy Ground and Chicago are only one chapter in a much larger story of Myaamiaki and Myaamionki. Think about how many stories could be told about all the other villages throughout Myaamionki over a similar period of time! While this might seem even more overwhelming, I think it gives the reader permission to not understand everything the first time. Most historians don't even fully understand the complexities of this period. Put more simply, think of this book as a history of Chicago and a history of that part of Myaamionki. We can do our best to draw conclusions about Myaamia history from Muddy Ground, but for more inexperienced readers, consider this book to be one Myaamia story among many.

**Nate:**

What information and reactions do you have from the source materials used within this book? Since you have been looking at many publications relating to Native American history within the Great Lakes, are there certain types of sources that you look for or value over others? Since you are focused on community engaged scholarship, do you think a book like this needs tribal input, or do you think it is ok to write without including the tribes as long as you let the sources do the speaking for themselves?

**Tyler:**

As a historian I found it meaningful that another scholar was pointing to Myaamia



presence at Chicago. Even more important was Nelson arguing that the Myaamia established a permanent, though short-lived, presence at Chicago. Other historians have either brushed over Myaamiaki in this region during this time or they have considered Myaamiaki to have had little impact on the area. To answer the second part of your question, I do think a book like this needs tribal input. While it is the goal of most historians to let the sources speak for themselves, it is important to remember who it is that is writing about those sources. Even with good intentions, white historians have misrepresented

Native people and their histories. I believe there are different levels to community-engaged research where some projects may require more tribal involvement than others. In the end, however, I think feedback from the tribes concerned is critical.

**Tyler:**

Nate, from your perspective, what does Muddy Ground provide to your tribal citizens, and what other publications help to understand this region and time period?

**Nate:**

I believe that Muddy Ground provides our tribal citizens with a condensed collection of primary and secondary sources that helps tribal citizens read an accurate account of our history in the state of Illinois. Perhaps, more importantly the book provides an explanation about what this place looked like in the 16th to mid-18th centuries. There are a few publications about this region and time period that are very good. I would start with a book like Masters of the Middle Waters by Jacob E. Lee due to its focus on the Western Great Lakes and some nations that are a part of Muddy Ground. Of course, all publications could have aspects that may not be perfectly aligned with how native people interpret their history, but this book, among others, is a good cumulative history that gives readers context to more specific stories.

**Tyler:**

As someone who is focused on community engaged scholarship, how would you view a book like this from a tribal perspective? Although the author is not working with the tribe per se, what do you think of the source material used in this book?

**Nate:**

Not all authors are required to work directly with a tribe or tribes when writing their books or articles. I think in a book like this it is ok to not do so as long as you are using adequate primary sources and letting those sources take the reins in carrying the argument or story along for the reader. I think Lee does this in this novel and there is prevalence in his use of Jesuit primary sources that we as a nation use to tell our story. Pinet, Deliette, Marquette, La Salle, and others all have memoirs and other documentation that have provided our people with a better understanding of what it meant to be Myaamia before we began to record our own history and culture. Lee uses these types of records to explain his story, and he does so without being presumptuous with the sources, which could be more harmful that anything.

These reviews aim to inform tribal members of culturally and socially significant literature that may aid in our understanding of Native America and ourselves as a tribal community.



The Miami Tribe of Oklahoma introduces  
**kociihsaapowi**



Photo and Label Designs by Jordan Poyfair

Two new coffee blends that are a perfect way to start your morning and share with family and friends. Both blends were roasted and packaged for us by O-Gah-Pah Coffee from the Quapaw Nation so we offer them *mihši neewe* 'big thanks' for their help and support. Kociihsaapowi is available for purchase at the Miami Nation Gift Shop in downtown Miami, OK and at the new Prairie Sky Market, opening soon in North Miami, OK.

**waapanekataawi**  
Dance All Night!



*Waapanekataawi* is a dark roast blend that honors song and dance traditions. This *kociihsaapowi* 'coffee' is meant to give singers, shell shakers, and dancers enough energy to enjoy our cultural gatherings all night. *Waapanekataawi*, which is dark like *peehkonteeki* 'night' has dark chocolate flavors with various spices to produce a heavy-bodied and bold *kitaahsaminki* 'roast'.

As a dark roast, we wanted the name to be something that we associated with or evoked feelings of dark or nighttime. We opted for *waapanekataawi* 'let's dance all night!' as a reference to dancing and stomp dance and also as an invitation to join us in dancing and celebrating all night. On the label, there is also a subtle reference to a story we tell: *peehkonteeci*, *peehkonteeci*, *peehkonteeci* meaning 'it is night, it is night, it is night'.

**aweentioni**  
Friendship Blend



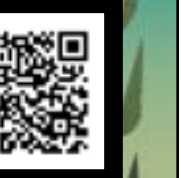
*Aweentioni* is a blend of coffee designed to be enjoyed with friends and family. This medium *kitaahsaminki* 'roast' has notes of chocolate, caramel, and stone fruit flavor to create a soothing taste. Whether you are sitting around the fire telling *aalshoohkaana* 'winter stories' or making your *sayiipaawe kociihsaapowi* 'morning coffee', this is a smooth and well-rounded blend that can serve any purpose.

Naming this blend was an easier task, as we always wanted the name to represent friendship, family, and community. We use *aweentioni* meaning 'peace, family, friendship' to honor our friends and family that may live far apart, but are still near in our hearts. With the *maankwaki* 'loons' facing each other and our familiar community symbol in the center, we hope you feel connected when you drink this blend.



**AATOTANTAAWI:**  
**meehtohseeniwinki**  
**ašiihkionki**

APRIL 10, 2025  
7:30pm ET / 6:30pm CT  
on Zoom  
eemamwiciki@gmail.com



**AATOTANTAAWI:**  
**tahkamwa**

MAY 8, 2025  
7:30pm ET / 6:30pm CT on Zoom  
eemamwiciki@gmail.com



Check out our online resources at  
**aacimotaatiiyankwi.com**



# Eewikiaani weehki aalhsoohkaani ‘Writing a New Winter Story’

**Ciinkwia, Jarrid Baldwin**  
Language Specialist, Myaamia Center

Some of you heard the weehki Aalhsoohkaani ‘new Winter Story’, I told at Winter Gathering in January. Wihsakacaakwa plays his usual bored and spunky self off in search of someone (Mamahkihsia ‘Toad’) to trick. This story took a long time to write, not only the practical side of sitting down, writing, editing, and translating but also the other side that includes learning about Myaamia storytelling and the character Wihsakacaakwa. When our language stopped being spoken in the community, Winter Storytelling went with it. In more recent years, the practice has started to be revitalized, along with a relearning of our stories and characters.

I first wrote the story as a kid, probably around 12 or so, and forgot about it until a few years ago when I pulled it from a box of my old homeschool papers. I got a good laugh reading it and decided to turn it into a full-on Wihsakacaakwa story. Before that happened, I wanted to learn more about Wihsakacaakwa. Who is he? How does he act? Where does he fit into Myaamia Aalhsoohkaana ‘Winter Stories’? Why is he in our stories at all? So I continued learning and telling his stories from our storybook, *As Long as the Earth Endures*. I learned

about his travels with the Frenchman, running into eemamowia ‘man-eater,’ when he goes visiting, and more. I also read Wihsakacaakwa stories from related tribes, like the Cree and Meskwaki (Fox), to understand how other communities interact with him.

The first draft of Wihsakacaakwa neehi Mamahkihsia, the new story I told at Winter Gathering, was pulled from a box of my old homeschool papers.

As for the practical side of this process, I broke it down into two parts: (1) writing the story in English then (2) translating it into Myaamiaataweenki ‘the



**Telling Myaamia Aalhsoohkaana ‘Winter Stories’ at Winter Gathering.** Photo by Kaleb McMullen, Myaamia Heritage Student.

Miami language’. Writing the story in English was the easier part, especially because I already had the first draft done by my younger self. Next, I needed to expand on that first draft and fill in the missing pieces of the narrative. I wanted to add details that brought the listener into both perspectives, Wihsakacaakwa and Mamahkihsia ‘Toad’, to give them their own personalities. I had nihsa Caahceehsa ‘my uncle George Iron-track’, and nihsa Aahkoleeka ‘my friend Chris Bowyer’, help me with the flow of the story and the cultural aspects.

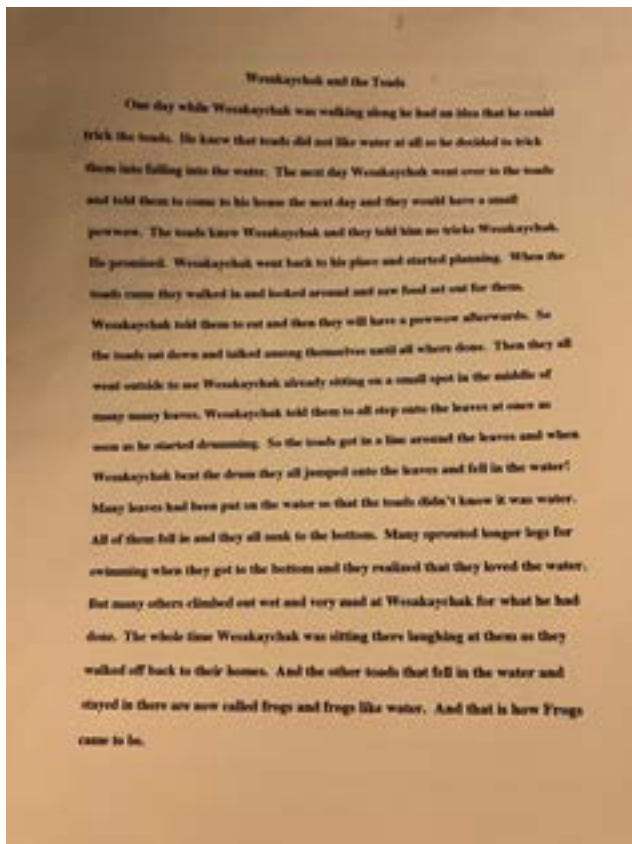
The second part was the more difficult part: translating into Myaamiaataweenki. This involved a lot of help from the Myaamia Center linguistic team; Dr. David Costa and Dr. Hunter Thompson

Lockwood. I first went through and translated all the easy sentences. Then set to work on the harder ones.

An easy sentence might be “and then he headed off” (neehi-hsa maacaaci), which is a common phrase used to transition from one part of the story to the next. A hard sentence might be something like “and then Toad sent for the other toads to hold council” (neehi-hsa mamahkihsia maawatomaaci kotakahi mamahkihsia-hi).

This involves more complicated pieces of grammar and new words that I’m not used to using. In some cases, I had to create new words and string words together in new, unusual ways. Creating new words does not mean coming up with pieces that previously never existed, it just means using pieces of the language (that already exist) and combining them with other pieces in ways that haven’t been documented before.

In revitalizing a culture, like we all are doing today, different things get revitalized at different rates and times. For us as Myaamiaki ‘Myaamia people’, storytelling has been something that we have particularly enjoyed and decided to put a lot of energy into. Writing new stories is taking the next step in that process, it’s us as 21st-century people bringing our culture into our lives today and saying: “It has a place here.”



**The first draft of “Wihsakacaakwa neehi Mamahkihsia.”** Photo by ciinkwia, Jarrid Baldwin, Myaamia Center.



**Myaamia storytellers at Winter Gathering, 2025.** Photo by Jonathan Fox, Myaamia Center.

LEARN MORE ABOUT MYAAMIA HISTORY & CULTURE ONLINE AT AACIMOTAATIYANKWI.COM

# FAM hosts reunion with artifacts of Myaamiaki

**Jordan Poyfair & Megan Dorey**  
Communications & Media Specialist, CRO & MHMA Manager

On September 26, 2024, leaders, citizens, and employees of the Miami Tribe of Oklahoma were invited to the First Americans Museum (FAM) in Oklahoma City to participate in a special event. Through a project from FAM called “Reunions,” items and artifacts that had been collected and displayed in various museums for over 100 years would be reunited with tribal families and communities from across the state of Oklahoma.

The reunion between the items and the families of descendants of the original owner and tribal representatives would take place at FAM and under the supervision of museum staff and curators. These reunions also served as a way for museum curators and historians to gather information about these objects, that may have been previously unknown, direct from tribal members and historians.

The Myaamia items available for this day were a bark sap basket, a woman’s blouse with silverwork, and a woman’s hairbow with silverwork. These items and others from other tribes are on loan from the Smithsonian’s National Museum of the American Indian (NMAI) and included in the WINIKO: Life of an Object exhibition at FAM. The exhibition brings together beloved art and heirlooms taken from all thirty-nine tribes currently living in Oklahoma. For many tribal visitors, these are the first time they’ve seen these historical items in person.

According to a publication from FAM, the institution “...challenges the idea that institutionally collected objects no longer have familial tie to cultural communities. We believe that reuniting institutionally collected cultural materials with their related communities and families is a benefit to the families, tribal nations, and the collecting institutions, producing new knowledge and art benefitting museum audiences.”

The reunion with the objects allowed for tribal leaders and descendants of the original owner of the object to view and for the first time touch the objects for a more in-depth view. Up close, participants were able to see details that may be missed when viewing from a distance in an exhibit including individual stitches or marks made during creation.

MaryAnn Guoladdle Parker, Curatorial Specialist at FAM, led participants into rooms with the items and led informal question sessions with each object that were recorded for research purposes. After questions were answered, the FAM staff allowed each group time alone with the items so as to reflect upon what it means to see these pieces and connect with familial ancestors. Meghan Dorey, Manager of the Myaamia Heritage Museum & Archive (MHMA), spoke about the origins and provided context for each object.

Specifically, Dorey stated that the bark basket was most likely made in the 1830s by a well-known Myaamia woman, Kiilhssookwa, and used to store sugar after tree sap (most likely sugar maple sap) had been boiled down. Dorey also noted that as a utilitarian elm bark basket, it could also have served multiple purposes. The construction of these baskets was sturdy, as demonstrated by its well-preserved and stable nature showing wear but not much cracking or areas of damage. This object, like many other myaamia, items was purchased and taken to the George Heye Foundation collection in the early 1900s, which later became the core collection of the National Museum of the American Indian.

Although baskets could be made from many types of tree bark, this particular basket was made from elm bark which is a common tree found in the myaamia native homelands of the lower Great Lakes region. Currently, elm bark is still harvested and used for various purposes at the Cultural Resources Extension Office (CREO) in Fort Wayne, Indiana.

Participant and tribal citizen Sue Sanderson noted that the basket “gives [us] the connection to our past” and spoke of generational differences within the Tribe that she has noticed over the years. She remembered that her grandmother was punished as a child for speaking the myaamia language but now her four granddaughters are regular fixtures at events and summer programs and speak the language regularly. Sue and her daughters also make every effort to participate in events throughout the year. As a group, participants shared thoughts and feelings on the past, present, and future of the cultural side of the

tribe. Chief Lankford noted that this basket symbolizes the past and makes us think of revitalization. He likened it to a spark, where you study one aspect of culture, but it leads to 100 more fires lit for a desire to gain knowledge of the culture. The tinder is lit at an event like camp and taken home for it to grow. “Language is key to bringing back culture and knowledge” Guoladdle Parker added, a helpful sentiment that is shared by many tribes.

In the phase of the visit, tribal citizens Beth Devers, her daughter Jen Patrick, and grandson Logan Patrick joined the group to view a silk blouse and wool and silk hairbow. These two items were owned by Susan Pimyotahmah Pope and collected in the same manner as the basket. Beth, Jen, and Logan are direct descendants of Susan Pope’s brother, John B. Pimyotahmah Walker. Susan Pope had no children of her own to pass these items to so the group theorized that perhaps she sold these items as a way to preserve them. Alternatively, many native people nationwide

were left with little options and had to sell traditional and family pieces to make enough money to survive.

It is believed that Susan most likely made both these items in the 1870s and they were used as special occasion garments, not everyday wear. This blouse is one of three in museum collections that is fully intact, though the one at FAM is the only one known that is all silk. MHMA currently holds a similar blouse in its collection that contains over 750 silver ring brooches attached to the front and back. The one held at FAM has smaller silverwork and although the group was unable to see the front of the blouse, as it was held down to protect it, the back already has more silverwork and an estimated 1500 pieces on both front and back. The silver used was most likely German trade silver which was not pure silver and was often mixed with other metals, but nonetheless signified wealth.

The hairbow had specific myaamia designs both in the shape of the bow and the design of the silverwork on the tails. While the Miami Tribe is not the only tribe to use ribbonwork in its designs, historians and museum specialists like Dorey are able to tell the myaamia aesthetic of designs apart from other tribal designs. For one, the amount of silver used in items outweighs other tribes’ designs. Myaamia ribbonwork patterns are also specific and unique, creating a shimmering effect with the layering of ribbon. This combination of silverwork and shimmering ribbonwork is what sets myaamia designs apart from others.

As participants were able to view, gently touch, and move objects for the first time in many years, they shared their thoughts, feelings, and emotions at being able to touch the past and connect with ancestors. This event was significant because it provided new and detailed insight into the creation and formation of these items that cannot normally be seen through a photograph or behind protective glass when on display. It has also allowed the tribal community to reflect upon the centuries past, connect with the present, and plan for the future of tribes and their citizens.

Mihši neewe ‘big thanks’ to the Reunions Team at FAM and to the participants that made the journey to see these items. We encourage all Myaamiaki to plan a trip to FAM to visit while these objects are on display.

For more information about the Tribe’s history and cultural events, please visit [miamination.com](http://miamination.com)

For more information about the FAM Winiko exhibit, please visit <https://famok.org/winiko/>

Photo by Jordan Poyfair, Miami Tribe of Oklahoma.

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# MYAAMIA COMMUNITY RESOURCES

Myaamia citizens and their families have many cultural education resources available on the web. The following sites regularly post photos, videos and information from different departments and groups of the Miami Tribe of Oklahoma and the Myaamia Center at Miami University.



Scan this code to access digital links.

## MIAMI NATION WEBSITE

[www.miamination.com](http://www.miamination.com)

## MYAAMIAMI

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

## AATOTANKIKI MYAAMIAMI

Miami Nation News - Facebook

## Miami Nation Events

Where public events are posted - Facebook

## EEMAMWICKI

For our summer youth programs - Facebook

## MYAAMIA CENTER

Facebook

## AATOTANTAAWI "Let's Talk About It"

Myaamia community discussion group for media - Facebook

## AACIMOTAATIIYANKWI

Myaamia Community Blog

<https://aacimotaatiiyankwi.org>

## KAAKISITONKIA

The Myaamia Heritage Museum & Archive's online archive

[kaakisitoonkia.org](http://kaakisitoonkia.org)

## Miami Nation Gift Shop

[myaamiagifts.square.site](http://myaamiagifts.square.site)

## ILDA Myaamia Online Dictionary

(Miami-Illinois Indigenous Languages Digital Archive)

[mc.miamioh.edu/ilda-myaamia/dictionary](http://mc.miamioh.edu/ilda-myaamia/dictionary)

## MYAAMIA CENTER

Youtube Channel

## ŠAAPOHKAAYONI

A Myaamia Portal

[myaamiaportal.org](http://myaamiaportal.org)



Myaamia Publications - Vol. 18, No. 3, Winter 2024-25 - Section C - Community - Nooŋonke Siipionki Myaamionki

## Community threads shape the life of Brittainy Spitznagel

**Brittainy Spitznagle & Madalyn Richardson**

Community Member Submission

Community is a common thread in the life of Miami Tribal Member Kiiyosihkwa "Traveling Woman" - Brittainy Wallick Spitznagle

Gathering around the fire to tell stories in an intimate setting is something Brittainy says has had a profound impact on her life as a Myaamia person. She did not grow up attending community events but started participating as an adult. In just a few short years, it has dramatically affected her life and shaped her perspective and the language she uses to talk about other communities she is a part of, especially her work and the National Honor Guard community.

Brittainy was born and raised in Peru, Indiana, and received a Bachelor of Science in Natural Resources and Environmental Interpretation from Ball State University in 2011. Since then, she has relocated to northern Illinois to work for U.S. Customs and Border Protection (CBP).

Brittainy joined CBP in April 2017 as an Agriculture Specialist in the international passenger secondary inspection area at the Port of Chicago. Before that, she was a Corrections Officer who was additionally trained on the Quick Response Team, Weapons Team, and Cell Extraction Team at Miami Correctional Facility in Bunker Hill, IN. She later worked as a Jail Deputy at the Miami County (Indiana) Sheriff's Office.

"I enjoyed working in the field of law enforcement, and this position as an Agriculture Specialist gave me the chance to continue down that career path while also utilizing my Natural Resources and Environmental Management degree."

In 2019, she joined CBP's Agriculture Detector Canine Program, known as the Beagle Brigade. In 2022, she moved out of the international passenger processing area into international cargo and mail operations at the Port of Chicago. Her current canine partner is now a Chocolate Labrador Retriever named Cici. Cici is trained to screen inbound international cargo and mail for prohibited agriculture products like meats, fruits, vegetables, plants, soils, and propagative seeds that potentially harm our agriculture industry and the native ecosystems in the United States.

"Along with my position as an Agriculture Specialist, I am also a member of the Office of

Field Operations Honor Guard through the Chicago Field Office."

Brittainy graduated from the Office of Field Operations (OFO) Honor Guard Academy in December 2022. In September 2024, Brittainy received her National Certification as a Bugler with the OFO Pipes and Drums Band. Currently, there are only three nationally certified Buglers with the OFO Pipes and Drums Band, and she became the first female Agriculture Specialist to receive this national certification as a Bugler and only the 3rd Agriculture Specialist in the OFO Pipes and Drums Band's history to earn a national certification.

Since becoming more engaged in the Myaamia community, Brittainy has felt the impact of a warm and intimate community setting. The unique sharing of culture, history, ancestry, and identity has positively impacted her life.

"[There is] this huge community feeling here [Myaamia], especially when you're gathering in that very intimate setting and, you know, 'let's sit around the fire,' talk, get to know each other, and all that. Along with that, that is absolutely something I have felt with our honor guard program in Chicago."

Brittainy says that the intertwining threads of her Miami heritage become a part of her and influence other threads of her life, such as her honor guard background. She explained how these two communities, though very different, share some similarities from her unique perspective and involvement in each.

At the end of Winter Storytelling at each year's Winter Gathering, the final storyteller reminds listeners that the threads are set down to be picked up again another time.

This visual and language are often used in the Miami community, as the Miami Nation Website states: "We are picking up some of the threads of our knowledge so that we will always remain together."

After hearing this, Brittainy reflected, "I immediately thought of a similar connection to our Myaamia people picking up and setting down the threads of knowledge to my duties as an OFO Honor Guard member and the threads of each and every funeral service I have and will take part in during my CBP career."

As a Bugler with the OFO Pipes and Drums Band, Brittainy has been honored to play Taps at memorial and funeral services for her fallen brothers and sisters with CBP. Once Taps is finished, the folding of the American Flag begins and is handed to the family. The threads have been laid down until the time comes to weave the threads of another fallen brother or sister into our hearts and minds.

"Whether the funeral is for someone who lived a long and fulfilling life into retirement or someone whose life was tragically cut short, we do everything we can to honor that person and their service to a grateful nation. Families share memories and stories of their loved ones with us; sometimes, we have stories and memories of our own... with each funeral, we weave these memories and stories together with all those who have gone before us so that they may never be forgotten. We -- as Honor Guard members -- always carry those threads with us."

However, they do not only honor others at funerals but also receive the honor of playing at national events.

The OFO Pipes and Drums Band teamed up with CBP's partner agencies, Border Patrol and Air and Marine Operations, to march in the 60th Presidential Inauguration Day Parade on January 20th, 2025. Those selected to march in the parade included approximately 25 band members,



Brittainy is the first female agricultural specialist to become a certified bugler for the Office of Field Operations Honor Guard. Photo courtesy of Brittainy Spitznagle.

numerous patrol vehicles, 20 horses and riders, and a marching platoon.

Due to the dangerously cold conditions on the day of the parade, all events were moved indoors. Unfortunately, due to the indoor venue's occupancy limitations, CBP could not participate.

"Receiving the invitation to march in the Inauguration Day Parade was an immense honor. As much as we as a band had been looking forward to such a great honor - and frankly, the feather in our caps - of playing in such a huge event, we all absolutely understood the necessity of moving the events indoors. It was already bitter cold

to begin and coupling that with the wind would not only have made it intolerable to be out, but temperatures that low tend to freeze trumpet valves and bagpipes in a hurry."

Once they were notified that their group would not be performing in the parade, the OFO, BP, and AMO turned this into an opportunity to practice together for National Police Week 2025. Brittainy and the other two OFO Buglers were accommodated by the atrium of the Ronald Reagan Building, which provided incredible acoustics for their practice environment.

After receiving such an invitation and changing plans due to the winter weather, Brittainy said, "I can only hope that we as a band will be invited back to perform someday."

Brittainy feels grateful for the Myaamia, CPB, and OFO Honor Guard communities. Not only do they all share a familiar warmth and similar intimacy, but they have also played a vital role in her identity.

"As the Myaamia community, we sit around the fire, we dance around the fire, we share stories, and we share meals. Honor Guard is not so different. Instead of being around our fire, we are around the heat vents of a 15-passenger van when it's available, traveling together, sharing all these meals. It goes from being this professional community to essentially being like a second family."

She explains how the influence of a community impacts others by association or extension. "Community is not only for each other but also extends to our families at home -- our spouses, children, and pets -- that also take on a lot of responsibility while we're gone and share that community as part of the Honor Guard team. And when a funeral is over, we stay in touch with these families. We reach out, and sometimes the families reach out to us out of the blue, sometimes months or years later...it's very touching to have that extra community. It's something that not very many people get to experience, and I'm incredibly grateful to have it."

She expresses the great honor of being a member of these communities and serving in each of them. They each have had an invaluable impact on her life and, by extension, the lives of others she interacts with.

"It's this very intimate, tight-knit community that we can always look to and fall back on, to support and be there for us and that we can be there for them in their time of need...and it's awesome. It really is."

For Brittainy, each of these communities is helping shape her identity and uniquely come together to make her a better Myaamia person, officer, and bugler.



Brittainy Spitznagle and Kellie Huth in their ribbon skirts at this year's Winter Gathering. Photo courtesy of Brittainy Spitznagle.



Agriculture Specialist Brittainy Spitznagle with her Cici, her canine partner at the Port of Chicago Border Patrol. Photo courtesy of Brittainy Spitznagle.



**toopeeliyani** *'You accomplished it!'***Myaamia Heritage Graduate at MU****Myaamia Center**

On Friday, December 13, the Myaamia Center celebrated Kayla Becker's graduation from Miami University. Kayla is from Huntington, Indiana, and completed a degree in computer science. As a non-traditional student, she is thankful to the Myaamia Center for its support as she adjusted to being a full-time student while raising her children.

Kayla's favorite part of the Myaamia Heritage class was learning about ecology to expand her knowledge of edible plants and try new recipes. If you see Kayla, be sure to wish her weeciwiyaakiteheemi-laanki 'congratulations!'



**Kayla Becker and her family at her graduation from MU.** Photo by Karen Baldwin, Miami Tribe of Oklahoma.

**Myaamia Student creates ribbonwork items for her graduation****Community Member Submission**

Myaamia ribbonwork is an artform being revitalized in the Myaamia community of today. Miami tribal member, Tabitha Watson, has taken the time to learn this artform and created her own pieces featuring work in the style of myaamia ribbonwork. Some of these include her graduation stole with red, black, blue, white, and yellow ribbons. Her skirt features white, pink, red, and gold ribbon on a red skirt with a lace overlay.

Tabitha's ribbonwork items accompanied her on graduation day from Pittsburg State University, December 13th, 2024. She graduated with a bachelor's degree in the science of technology majoring in construction management with an emphasis in building information modeling. Since then, she has begun working for Cerris System in Kansas City, MO in January 2025 as a VDC Technician.



**Tabitha Watson's graduation photo featuring Myaamia Ribbonwork she created for her stole and skirt.** Photo courtesy of Tabitha Watson.

**Logan York appointed to Ohio Historic Site Advisory Board****Staff Article**

Mike DeWine appointed Logan York of the Miami Tribe to the Ohio Historic Site Advisory Board or OHSPAB on March 29, 2024, for a three-year term ending January 14, 2027. The Board advises the State Historic Preservation Office on which sites to include in the National Register of Historic Places. The OHSPAB generally includes experts in history, architecture, and archaeology. Logan will be representing the interests of the Miami Tribe in the state of Ohio on this Board.

**Dani Tippmann celebrates award of the Indian Heritage Fellowship****Community Member Submission**

Dani Tippmann was awarded the Indiana Heritage Fellowship in 2021 for her traditional plant knowledge and elm-bark baskets. Due to covid restrictions at the time the bi-annual award ceremony was cancelled. She was recognized at the Traditional Arts Indiana Award ceremony on Friday October 4th at Indiana University.

**From Indiana University:** A descendant of Takumwah and Chief Richardville (Pinšiwá), Dani Tippmann is a Myaamia citizen of the Miami Tribe of Oklahoma. She keeps the knowledge associated with Myaamia culture, including traditional crafts, foodways, and plant usage. These traditions connect her to the Myaamionki or "Miami homeland." Dani learned traditional and medicinal uses of plants from her mother and tribal elders as she worked to preserve her community's knowledge. In her words, "Plants are important to our people. We use them. We have been a part of their lives as long as anyone can remember."

Having dedicated her life to this traditional artform, Dani was honored as an Artist-in-Residence at the Eiteljorg Museum of Native and Western



**Source: Indiana University, traditionalarts.indiana.edu.** Photo by G. Whitaker.

Art. In addition, she worked with the Indiana Arts Commission and the Indiana State Parks to share information and cultural beauty with park visitors. In 2019, she participated in the Traditional Arts Indiana Apprenticeship Program, training her daughter Mary Regina Harter in Myaamia plant lore.

From harvesting native rice to making elm-bark baskets, Dani gathers the traditions of her people and serves as an important knowledge bearer for the next generation. She tirelessly works to ensure the continuation of Myaamia traditions. Dani Tippmann received a 2021 Indiana Heritage Fellowship in recognition of her work revitalizing the traditions of her Myaamionki.

**Myaamia Tribal Member appointed new director of Division of Commissioned Personnel Support (DCPS)****Community Member Submission**

We are excited to announce the selection of Rear Adm. Kelly Battese, a member of the Miami Tribe of Oklahoma, as the new director for the Division of Commissioned Personnel Support (DCPS). Under his leadership, Rear Adm. Battese will focus on the needs of the United States Public Health Service commissioned officers and improve support and partnership between Indian Health Services (IHS) and Commissioned Corps Headquarters and senior leadership.

DCPS administers the Commissioned Corps programs for approximately 1,600 commissioned officers assigned to IHS, tribal, and urban Indian organization facilities throughout the United States. DCPS serves as subject-matter experts and consultants to IHS leadership, program officials, commissioned officers, and their dependents and survivors on all Commissioned Corps matters.

Rear Adm. Battese has served in multiple leadership positions throughout his career. He started his career with the IHS as a clinical pharmacist with the Haskell Indian Health Center in Lawrence, Kansas. His work ethic and leadership skills have transitioned him into several leadership positions within the IHS Oklahoma City Area. He served as the chief pharmacist of the White Cloud Health Station in White Cloud, Kansas, and assumed the chief executive officer duties for that facility. Looking to further his knowledge and leadership skills, he transferred to the Claremore Indian Hospital where he served as the ambulatory care director and later as the hospital's administrative officer. These positions and experiences led him to his last position as the chief executive officer at Haskell Indian Health Center in Lawrence, Kansas.

For 14 years, Rear Adm. Battese served on Rapid Deployment Force 4 in a variety of roles, eventually leading the team as team commander. His extensive deployment history includes border missions, hurricane responses, and Remote Area Medical missions. Recently, he has served as the vice-chair for the National Council of Chief Executive Officers and currently serves on the National Council of Chief Executive Officers, the IHS National Commissioned Corps Awards Board, is faculty for the IHS Pharmacy Leadership Training course, and is a member of the IHS Health IT Modernization Executive Committee.

Rear Adm. Battese was the recipient of the 2012 Outstanding Senior Pharmacist of the Year Award for the Oklahoma City Area, Chief Executive Officers Award from the IHS Direct Service Tribes Advisory Committee, and the IHS Director's Award. He also received his Bachelor of Arts in Biology from Tabor College, a Master's Degree in Business Administration in Healthcare from Southern Nazarene University, and a Doctorate of Pharmacy from the University of Kansas. He has been happily married to Rachel for 21 years and has three children, Alayna, Natalie, and Tanner. He enjoys spending time with family and friends and as much time as possible in the outdoors. Please join us in welcoming Rear Adm. Kelly Battese to this new position!

**keešhtooyankwi** *'We make it!'***Making with the Myaamia Makerspace****Carrie Harter**  
Makerspace Coordinator

This winter, the Makerspace took seasonal crafts to Title VI and Miami Innovation Center alternative school. They prepared crafts to go into the Children's Drive through Christmas party.

The Makerspace also hosted two ribbon skirt workshops. Many beautiful ribbon skirts were made using the new instructions by the Myaamia Center.



**Kids at the Miami Innovation Center alternative school making crafts.** Photo by Carrie Harter, MTO.



**Sewing a ribbon skirt.** Photo by Carrie Harter, MTO.



**Elders enjoy making crafts together each week at Title VI along with lunch and exercises.** Photos by Carrie Harter, Miami Tribe of Oklahoma.



**Local elder making a ribbon skirt during a workshop.** Photo by Carrie Harter, MTO.



**Adding ribbons to the skirt.** Photo by Carrie Harter, MTO.

**waanantakhšinka**  
*'Lying quietly'***Linda Lee Walker Donati**  
Apr. 9, 1943 – Aug. 27, 2024

Linda Lee Walker Donati passed away on August 27, 2024 at home surrounded by her family and friends.

As she told the story, Linda was born on April 9, 1943, in Douglas County KS in a log cabin. She was proud to be the "baby" of the family. Linda grew up in Manter KS where she was the valedictorian of her graduating high school class. Linda was a graduate of Panhandle A&M College where she earned her degree in education. Linda was a teacher when she met and then married her husband, Emanuel J Donati. Together they have two children, George "Jeep" Donati and Melissa Donati de Groot. They welcomed four grandchildren Trey, Marlene, Cooper and Marcus. Her grandchildren were her world.

Linda was a teacher in the Stratford School District for many years. She taught multiple grades over the years however she found her niche as a 7th and 8th grade Reading teacher at Yellin School. As a student you could always depend on Mrs. Donati to have snacks in her closet, reward you with pizza or wing parties, keep you after school for homework completion, and push you to do your best work. Once you had Mrs. Donati as a teacher you were her student for life.

She was preceded in death by her parents Freeman and Mildred Walker, siblings Muriel Tedder, Bud Walker, Ellen Kay Walcher and their spouses, respectively, George, Nicole, and Ernie.

Linda is survived by Emanuel J. Donati, her husband of 57 years, son George J Donati (Suzanne), daughter Melissa de Groot (Rolo), Grandchildren Trey (April), Marlene, Cooper, and Marcus, sister Elizabeth Devers (Darrell), sister-in-law Theresa Morrissey

(Richard) along with her many loving nieces, nephews, cousins, and her amazing friends that became family. Her memorial services were held August 30, 2024.

**Larry Lee Allen**  
Dec. 30, 1938 – Sept. 18, 2024

Larry Lee Allen, 85, passed away Wednesday, September 18, 2024, at his home in Chetopa. Larry was born on December 30, 1938, to Vernon "Bus" and Mary Mae (Lucas) Allen in Chetopa.

He attended school in Chetopa and lettered in all sports, graduating in 1957 from Chetopa High School. After graduating, He moved to Wichita and worked at Boeing Aircraft. Larry and Shirley Joan Clark were united in marriage at First Christian Church in Chetopa on September 3, 1960. In 1961, Larry was drafted into the US Army, serving in Fort Leonard Wood, Mo and Kitzingen, Germany.

He returned to Chetopa after an honorable discharge and was employed by B. F. Goodrich in Miami, Oklahoma. In 1986, he was transferred when the B. F. Goodrich plant was closed and moved to Northport, Alabama where he worked for Michelin-Uniroyal until his retirement in 1993, then returned to Chetopa. He continued working for Midwest Mineral in Pittsburg and as a butcher's assistant in Columbus. He continued to help Chetopa community with Lloyd McGill and Lloyd Nading after retirement.

He also served on the school board, as a Sunday School teacher and a deacon at First Christian Church, coached softball, baseball, football and basketball. He enjoyed deep sea fishing and fishing the Red and Neosho River, playing dominoes with his friends and watching Kansas basketball and Alabama football.

He is survived by his wife of 64 years, Shirley Joan Allen, one son Todd Allen (Melissa) of Grove, Oklahoma, and one daughter Teri McThompson (Lonnice) of Pittsburg, Kansas. He is also survived by his two brothers Dickey Allen (Kathy), Fort Scott, Kansas

**Tribal t-shirt quilt****Community Member Submission**

Community member Pamela Poyfair created a beautiful Myaamia Tribal T-shirt quilt from various shirt designs created and given or sold to community members. This is a great way to repurpose and display the t-shirts.



Share your myaamia arts and craft news with us:  
[mtonewspaper@miamination.com](mailto:mtonewspaper@miamination.com)

and Randy Allen (Carolyn), Lawrence, Kansas, a Brother-in-law Chester Clark, Jr. Five nephews Mitch (Dawn), Jay, Lucas (Kelli), Lance, Russell (Katie), five grandchildren Lauren (David), Barry (Ryan), Abbie, Kristen (Matt), Mallory and great-grandchild Blake. He was preceded in death by his parents and a brother, Raymond "Satch" Allen.

Services were held at First Christian Church, 916 Maple St., Chetopa, KS, Wed., Sept. 25th, 2024.

**Jerry W. Bullock**  
June 26, 1978 – Feb. 18, 2025

Jerry W. Bullock, 46, of South Hutchinson, died February 18, 2025 at his home. He was born June 26, 1978, in Hutchinson, KS, to Rebecca Jayne Bullock (Pope) and Mario C. Enriquez.

Jerry was a saltwater fish enthusiast and enjoyed fishing, bowling, watching movies and going to church. He relished spending time with his family, especially his three children. Jerry was proud of his Native American heritage and was a member of the Miami tribe in Oklahoma.

Jerry is survived by: son, Gage Benson of Pretty Prairie; daughters, Brakelle and Persia Bullock of Maryland; sisters, Tammie (Jake) Fletchall of Texas and Jennie (Shane) Patterson of South Hutchinson; brothers, Tito, Miguel (Amy), and Mario (Lana) Enriquez, all of Hutchinson; and numerous nieces and nephews.

Jerry was preceded in death by: mother, Rebecca and step-father Paul Winslow; father, Mario Enriquez.

Private family services will be held. Cremation has taken place.

In lieu of flowers, memorials are suggested to Hutchinson Animal Shelter or Jerry Bullock Memorial Fund, in care of Elliott Mortuary, 1219 N. Main, Hutchinson, KS 67501. To benefit the Jerry Bullock Memorial Fund, please make the check payable to Elliott Mortuary.







### peenaalinta

'One who is born'

**Valerie Mae Allen**  
Nov. 13, 2024

Valerie Mae Allen born on November 13th, 2024. She weighed 7lbs 9oz and 20 3/4 inches. Parents are Barry Todd Allen and Ryan Taylor Allen. Grandparents are Larry Todd Allen and Melissa Mae Allen. Great Grandparents are Larry Lee Allen and Shirley Joan Allen. Great Great Grandmother was Mary Mae Allen. She is our first born child. Her favorite thing to do is stare at the ceiling fan and smile when anyone looks and talks to her.



**Merrick Anthony Shea**  
Dec. 24, 2024

Merrick Anthony Shea was born to Haley & Tim Shea on December 24, 2024 in Cleveland, Ohio. He was 7lb 14 oz and 19 inches long. His maternal grandparents are Kirk & Patti Strass and his paternal grandparents are Mollie & John Shea.



### maaciihinta

'One who is adopted'

**Cairo Leonard Voltz Bickers**

Tribal member John Bickers and his wife Noel Voltz would like to announce John's adoption of his son Cairo, which took place October 24, 2024 in Cleveland, Ohio. John has been Cairo's father since he married Noel on March 31, 2023, but Cairo has now been legally adopted.

On his 5th birthday, Cairo received his Myaamia name, Kaapia, from oohkomali (his grandmother) Diane Hunter, retired THPO. He was named after his great-great-great grandfather, Kaapia (Gabriel Godfrey), also known as Waapanaakikaapwa. Cairo is excited to be a part of the Myaamia community and most recently enjoyed attending Winter Storytelling in kiihkayonki in February.



## SUMMER 2025 TAR CREEK APPRENTICESHIP PROGRAM (TCAP)

### Program Recruitment

Seeking students who are interested in earning money in northeast Oklahoma while connecting with nature on a cultural level and gaining firsthand experience in natural resources restoration. Apprentices are being sought with preference for the following tribes: Cherokee, Eastern Shawnee, Miami, Ottawa, Peoria, Seneca-Cayuga, and Wyandotte.

**Eligibility Criteria:** must be at least a rising high school senior (class of 2026) and cannot be over the age of 21.



6-week Program starting **Monday, June 2, 2025**

Participants earn income & an Oklahoma Lifetime Hunting & Fishing License.

Reconnect with nature on a cultural level while helping the environment. Join the adventure!

**Deadline:** March 1, 2025

**Application:**



**TCAP Video Overview:**  
<https://www.youtube.com/watch?v=Y8fXXAu9qQc>

### TRIBAL SPONSORS:

Cherokee, Eastern Shawnee, Miami, Ottawa, Peoria, Seneca-Cayuga, & Wyandotte

For more information, contact:  
Tami Lowery: (918) 541-8305  
Anna Collins: tcap.annac@gmail.com

Are you currently a High School junior or senior (Classes of 2025 or 2026) or between the ages 18 to 21? Are you a member of the Peoria, Seneca Cayuga, Miami, Ottawa, Cherokee, Eastern Shawnee, or Wyandotte Tribes? Are you interested in earning income this summer and obtaining a free lifetime Oklahoma Hunting and Fishing license? Are you interested in learning more about the environment, tribal cultural practices, and how these two topics are interconnected? If you answered yes to each of these questions, then we have an innovative six-week summer program for you.

This program, known as the Tar Creek Apprenticeship Program (TCAP) aims to teach a wide range of classroom and "in the field" topics to reconnect students to natural resources (water, land, plants, fish, wildlife) of the Tar Creek area and in doing so reconnect them to the cultural practices that use nature's resources. The program will address a wide range of

topics (see list below). It will also teach students the techniques that natural resource professionals use to monitor water quality, survey plant and wildlife habitat, and improve local streams and lands to help the animals that live in them.

TCAP will be taught Monday through Thursday from June 2 through July 17, 2025 (no class will be held the week of July 4th). All students that successfully complete the course will earn \$3,000 and receive a lifetime Oklahoma hunting and fishing license as well as a Tar Creek Apprenticeship Program Certification.

So, what are you waiting for? Space is limited and applications are due by March 1st. For more information on how to apply, please scan the QR code on the flier and fill out the linked application. You can also contact Tami Lowery (918-541-8305; tcap.tami@gmail.com) or Anna Collins (tcap.annac@gmail.com) for further information. We hope to see you this summer!

### Curriculum Themes and Topics:

Foundation	Plants & Habitat Restoration	Wildlife Restoration	Capstone Project
 <ul style="list-style-type: none"> <li>Opening Day</li> <li>Tar Creek &amp; Mining History</li> <li>Toxic Tour</li> <li>Restoration</li> <li>NRDA</li> <li>SHPO/THPO</li> <li>Tribe Visits</li> <li>Ecology</li> </ul>	 <ul style="list-style-type: none"> <li>Medicinal Plants</li> <li>Fibrous Plants</li> <li>Pollination Plants</li> <li>Cultivated Plants (Gardening)</li> <li>Seed Banks</li> <li>Sap-Gathering</li> <li>Fibrous Plants (Basketry)</li> <li>Use of clay (Pottery)</li> </ul>	 <ul style="list-style-type: none"> <li>Hunter Safety</li> <li>Wildlife Resources (Hunting)</li> <li>Fish/Mussels</li> <li>Bee Ecology &amp; Habitat</li> <li>Meat Processing</li> <li>Wildlife Resource Techniques (Archery)</li> <li>Use of animal skins (Moccasins)</li> <li>Lacrosse</li> </ul>	 <ul style="list-style-type: none"> <li>Restoration Sites</li> <li>Capstone Site Visit</li> <li>Capstone Project Development</li> <li>Capstone Group Meetings</li> <li>Career Day</li> <li>Capstone Presentations</li> <li>Closing Day</li> </ul>

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We will help you design an ad or write a story for our paper, send us the details at: [mtonewspaper@miamination.com](mailto:mtonewspaper@miamination.com)

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

Explore [mahkihkiwa.org](http://mahkihkiwa.org) today!



## Bobbe Burke: Oxford Citizen of the Year & Years

**Oxford Free Press**  
January 12-13, 2025 [oxfordfreepress.com](http://oxfordfreepress.com)

Each year, the Kiwanis Club honors several Oxford residents as citizens of the year and years. This year's recipients include an artist, a longtime volunteer and a new local organization.

Each year, the Oxford Kiwanis Club honors local residents as Citizen of the Year and Citizen of the Years. Both awards are presented to people who have contributed materially to making the Oxford community a better place to live.

Numerous individuals are nominated by members of the Oxford community each year, and the final recipients are selected on the basis of contributions made as volunteers rather than as part of employment responsibilities. The recipients are chosen by a group of past honorees after the nominating period ends.

A person recognized as Citizen of the Year has volunteered an important specific contribution to Oxford during the past year. A Citizen of the Years has made contributions to Oxford extending over many years, typically in multiple ways. In some years, a couple or an organization may be named as Citizen of the Year or Citizen of the Years.

This year, Joe Prescher is being recognized as the 2024 Citizen of the Year, while Bobbe Burke has been chosen as the 2024 Citizen of the Years and the Oxford Free Press is being honored as the 2024 Organization of the Year.

The Citizen of the Year recognition was started by the Oxford Press in 1952. Since then, 150 individuals and couples have been recognized as Citizens of the Year and 198 as Citizens of the Years. An individual may be honored only once as Citizen of the Year and only once as Citizen of the Years.

Recipients are honored at a lunch hosted by the Oxford Kiwanis Club. Each honoree receives a reproduction of a watercolor painting of Oxford by local artist and 2012 Citizen of the Years Marjorie Bowers, who passed away last month. The painting is reproduced through a grant from the Oxford Community Foundation and is available only to the Citizen of the Year and Citizen of the Years recipients. The Oxford Kiwanis Club provides more information on the Oxford Citizen of the Year and Citizen of the Years program on its website.



Bobbe Burke, pictured here at the TOPSS Food Pantry in November 2023, was nominated in part for her efforts as volunteer coordinator of the annual Kiwanis Food Drive. Photo via TOPSS on Facebook.

Bobbe Burke has spent years volunteering for various organizations in Oxford, including TOPSS, Kiwanis and the Oxford Free Press. This year, she's being recognized as Citizen of the Years for her efforts.

Bobbe Burke has been recognized as Oxford Citizen of the Years for her many years of volunteer work for several organizations in Oxford, including as coordinator of the Kiwanis Food Drive on behalf of Talawanda Oxford Pantry & Social Services (TOPSS).

Burke was nominated by Sherry Martin, Executive Director of TOPSS, and Maggie Lubbers, TOPSS Pantry Coordinator. TOPSS provides Oxford area residents with access to a pantry, emergency assistance, and other social services. The nominating letter highlighted Burke's "fabulous job" as volunteer coordinator of the Kiwanis Food Drive for several years. For the food drive, the Kiwanis Club works with TOPSS, schools, local clubs and community groups to fight hunger in Oxford.

Martin wrote that Burke's work has been key to the food drive's success. "Bobbe manages every detail of this project with precision and care, ensuring that everyone involved knows their role and that no part of the plan is overlooked. Thanks to her tireless work, this year's food drive exceeded its fundraising goal by over \$9,000."

Burke told the Oxford Free Press why she volunteers so much time bell ringing in December for food donations for TOPSS as well as for the Salvation Army. "When you get close to Christmas Day, those days get harder to fill in ... so if you're not going to travel, it's easy to take the spot for people who are going to be busy traveling out of town or doing something different."

At Miami, Burke started working with Myaamia students beginning in 1991 and served as Coordinator of Miami Tribe Relations at Miami University from 1994 until she retired in 2019. Her work with Myaamia students through the Myaamia Center extended well beyond her specific employment responsibilities. One Myaamia student told the Oxford Observer that Burke was "the first person called when we needed help with all things Miami-related." Myaamia students called her "Tribe Mom." In 2005, she was named an honorary member of the Miami Tribe.

"Over the years, Bobbe has exemplified selflessness and dedication, making Oxford a stronger, more compassionate community," Martin wrote in her nomination for Burke. "Her impact is far-reaching, and her work inspires all who know her."

Burke currently serves on the Public Arts Commission of Oxford. When the Free Press started publication last July, Burke immediately stepped in as leader of the team of volunteers who distribute the newspaper around town every Friday.

Burke was named Oxford Citizen of the Year in 2003, one of a small handful who have now been recognized as both Citizen of the Year and Citizen of the Years.

"Bobbe Burke embodies the true spirit of this award through her long-standing dedication to improving the Oxford community," Martin wrote. "Her leadership, compassion, and selflessness have positively affected countless individuals and families, both directly and indirectly. Although I know she would not want recognition or rewards, I had to nominate her because I believe she truly represents the ideal of a Citizen of the Year. I cannot think of a more deserving recipient for the 'Citizen of the Years' award."

This article was originally published by the Oxford Free Press at [www.oxfordfreepress.com](http://www.oxfordfreepress.com) <https://www.oxfordfreepress.com/oxford-citizen-of-the-year-2024/> <https://www.oxfordfreepress.com/citizen-of-the-years-bobbe-burke/>



Each year, hundreds of Oxford residents give of their time and resources to make the town a better place. The Citizen of the Year and Years awards honor those contributions. Photo by Stella Powers.



Bobbe Burke, left, is the recipient of the 2024 Citizen of the Years award for her contributions to various organizations including Kiwanis and TOPSS over the years. Photo by Sean Scott.





# Fires in Altadena

**Scott Doudrick**  
Community Member Submission

Weather predictions for days before January 7, 2025, included Red Flag warnings. Red Flag days mean high winds and low humidity—perfect wildfire conditions. Our house was a mile from the Angeles National Forest in Altadena, CA, so it did not mean much. We were far from the forest in the middle of the city, so it was annoying when the evacuation warnings came. If we were to evacuate, we'd be back the next day.

Chaparral is the natural, scrubland of Altadena, north of Pasadena, in the Los Angeles area. The vegetation is predominantly dry scrub or brush and looks dead much of the year, though it is quite pretty in the spring. It has oils and resins, which help the plants burn naturally. Unfortunately, years of fire suppression have increased the fuel load, so unlike typical fires in chaparral, they have burned particularly intensely in recent years.

At about 6:00 PM on January 7, a fire started in Eaton Canyon, a few miles to the east of us. With winds clocked up to 100 mph and low, single-digit humidity, the fire spread rapidly to



1939 Ford pickup belonging to Scott. Photo courtesy of Scott Doudrick.



Damage incurred on the Ford pickup after the fires in Altadena. Photo courtesy of Scott Doudrick.

the west. Embers traveled miles from the fire's front. All evening, I was wondering why the electric company had not shut off the power. Electric companies sometimes turn it off so that power lines blowing in the wind do not cause sparks.

Ultimately, it was too late; the fire that had started in Eaton Canyon was rushing toward us. By 10:30 PM, the wind blew out the power, and my wife convinced me it was time to go instead of having to leave when we might receive an official evacuation notice, bleary-eyed at 3 in the morning. We loaded up my 2012 Tacoma and her 2024 Corolla with Morty, the cat, Claire,

the dog, and whatever else we could carry. We expected to return the next day, but it was still a terrifying drive to our friend's place in Silverlake with light signals out, firetrucks racing by, the wind still raging around us, and the fires bright on the horizon.

It turned out to be two weeks before we were able to return. The evacuation order for the Eaton Fire came out in our area between 2 and 3 AM on the 8th, and the fire tore through the area by about 3 AM. Our house burned along with almost 9,000 others. The only things left on our property are the chimney and parts of the stucco shell. From the top of our driveway, I can only see a handful of unburned houses—everything else is gone.

One of the most significant losses for me was that my maternal grandfather's 1931 Model A sport coupe and my 1939 Ford pickup also burned. Our insurance company totaled both functional, drivable cars. The Model A was in the garage with half a ton of car parts above it, including a spare bed for the pickup. All those things fell and crushed it so badly that the front axle was bent, touching the ground. The pickup was in the driveway near some bushes, and the entire front burned the engine compartment and

Continued on page 7C>>



1931 Model A belonging to Scott's maternal grandfather. Photo courtesy of Scott Doudrick.



Devastation to the Model A after the fire. Photo courtesy of Scott Doudrick.

# Seed Swap traditions grow at the CREO

**Claudia Hedeon**  
Cultural Education & Wellness Coordinator, CREO

Every year since relocating to Fritz Road, the CREO has hosted spring and fall seed swaps. The tribal community is invited to celebrate the bounty of niipinwe 'summer' and share preparations for the next season by exchanging seeds, plants, and food.

Last year, the fall seed swap (known as the Sasquash Seed Swap in anticipation of future pumpkin growing contests) attracted more myaamia home cooks than before - the second annual fall chili cookoff was paired with the seed swap and is drawing more competition each year. Lucky winners are awarded with small kitchen appliances and custom indigenous gifts. Bring your famous chili recipe this fall to participate in the fun or at least showcase

your skills and feed our people!

Like its fall counterpart, the spring seed swap (CREO Sprout About) has evolved to be more inclusive for all ages. Youth-friendly activities are themed to cultivate enthusiasm for gardening, a goal for our community's intention to be more connected to our food as an act of wellness. Myaamia youth have potted seeds to take home, planted the CREO children's garden, and can look forward to making seed bombs this spring. For the more studious, lectures and demonstrations on gardening and foraging techniques are offered by Community Food Program Director, Dani Tippmann, and guest speakers.

In addition to our stationary games like seenseewinki 'bowl game' and mahkisina 'moccasin game', physical activity is encouraged through lacrosse, fishing, and scavenger hunts. Foraging hikes and corn hole also promote healthy movement - another community

aspiration towards myaamia wellness.

Several past attempts to hold spring lacrosse basics workshops and fall lacrosse skills contests have been canceled due to weather. Prepare for the upcoming season by attending the CREO Sprout About for a lacrosse overview, rain or shine. ARPA Project Manager Doug Peconge will demonstrate basic lacrosse equipment handling skills and explain the rules of the game.

Community grows through connecting fellow tribal families ready to share their knowledge and support. The CREO strives to cultivate opportunities for myaamia to meet relatives, share stories through food and wisdom, and continue building myaamia community wellness. By gathering at these cultural events, we plant and nurture inspiration for bringing myaamia traditions to root in the home.

**CREO Sprout About 2025**  
**April 19th 11am-4pm**



CREO staff tends the fry bread while a guest supervisor looks on. Fry bread accompanies beaver stew and wild mushroom soup featuring fresh ramps foraged from the property each spring. Photo by Doug Peconge, Miami Tribe of Oklahoma.



Plants are divided and potted for distribution at the spring swap. Photo by Claudia Hedeon, Miami Tribe of Oklahoma.



Enthusiastic gardeners share seeds, plants, and advice while others visit enjoying outdoors. Photo by Claudia Hedeon, MTO.



Myaamia of all ages collaborate in the community weed pull. After clearing invasive shrubs from the peehkakhkionki spring woods, participants enjoy lunch, crafts, and a seed swap. Photo by Jonathan Fox, Myaamia Center.



Community members mingling among swap seedlings after the fall chili cookoff. Photo by Jonathan Fox, Myaamia Center.



Chili contest entries waiting for competitive taste testing. Community members vote for the winners. Photo by Doug Peconge, MTO.



Dani Tippmann explains the best seed saving methods after leading the community in the fall myaamia corn harvest. Photo by Jonathan Fox, MC.



<<Continued from page 6C

inside the cab. Amazingly, the bed, rear fenders, and running boards look almost untouched. When we evacuated, I thought the cars were safest where they were instead of parked on the street somewhere.

Please take some advice—check your insurance coverage now. I had the Model A woefully underinsured, and the pickup was low but acceptable. After fighting with the insurance company for two months over the salvage prices, I have decided to buy back both vehicles and restore the pickup. We recently moved it from the property to indoor storage, and I am looking to collect parts again.



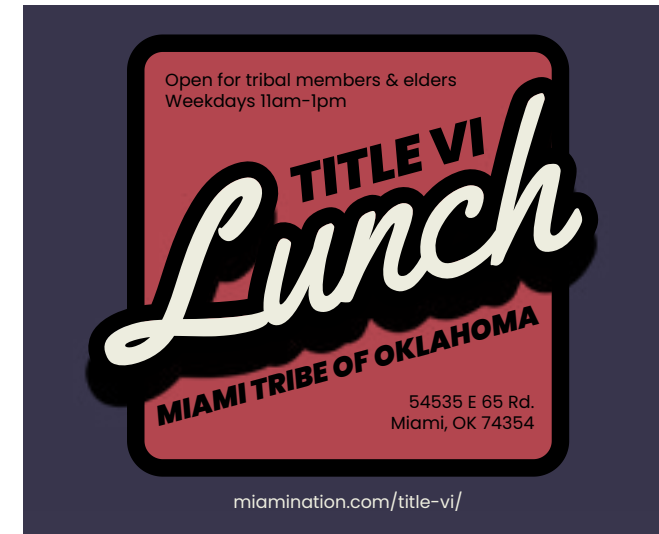
What remained of the Doudrick home after the fires. Photo courtesy of Scott Doudrick.

Unfortunately, my paternal grandfather's 1997 framed name certificate from the Tribe (Meentokisita Ninkati, Proud One) and the eagle feather he gave me are gone.

While the fires have caused much sadness and loss, my wife and I decided to add some joy to the world and move forward through our challenges together as a family. We got married on January 25, just weeks after the fire. Beth's family is nearby, and my folks were in town to help us. As she says, "We eloped with our families."

We had the ceremony in her mother's living room, where my son serenaded us with Elvis Presley's "The Wonder of You." We celebrated the occasion with lots of laughter, love, and our dog.

We now rent an apartment nearby and are connecting with other friends and neighbors who lost their homes and the community to recover together. We hope to rebuild along with many others in the area and bring Altadena back to life again.



**SUBMIT OBITUARIES, BIRTHS, MARRIAGES, GRADUATIONS, ANNOUNCEMENTS & OTHER HONORS**

**SUBMIT**

Photo resolution: 300 dpi  
Minimum size: 3" x 3"  
Formats: tiff, 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: [mtnewspaper@miamination.com](mailto:mtnewspaper@miamination.com)

## 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: [ramsey@miamination.com](mailto:ramsey@miamination.com)  
Phone: (918) 541-2175

**Kaitlyn Luttrell**  
Email: [kluttrell@miamination.com](mailto:kluttrell@miamination.com)  
Phone: (918) 541-1300

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.

THE MIAMI TRIBE OF OKLAHOMA | Learn more online at [www.miamination.com/chr-program/](http://www.miamination.com/chr-program/)

## Indian Child Welfare Program

Make A Difference Today!

In Oklahoma, over half of the native children in foster care are in non-ICWA-compliant homes.

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!

Foster parents play a critical role in helping children heal. They show children stability and teach them life lessons that last a lifetime and potentially affect future generations.

If you are a Miami Tribal member and are interested in becoming a foster resource parent or have questions, please call Corinna Campbell-Green at 918-325-9078, or Trina Grayson at 918-961-1395

## Mn D2 Native Sewing

*Now Open!*

Started by Tabitha Watson, Candy Watson, and Cheyenne Caswell, Mn D2 Native Sewing specializes in a variety of custom and premade ribbonwork pieces, including shawls, tote bags, Hey Dudes, men's vest, ribbon skirts, shirts, and vest, and much more.

Find them on Facebook at [MnD2 Native Sewing](https://www.facebook.com/MnD2NativeSewing) or by phone at (918) 320-1311.





# 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](http://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](mailto: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.

You can now submit your application online using the new education portal! [myaamiaportal.com](http://myaamiaportal.com)

*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.



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## National Breath of Life Archival Institute for Indigenous Languages wins international award for helping tribes keep their languages alive

*For communities with few to no first language speakers, archival-based work has become vital*

### Margo Rutledge Kissell

Miami News, Nov. 13, 2024, [miamioh.edu/news/2024/11/national-breath-of-life-archival-institute-for-indigenous-languages-wins-international-award-for-helping-tribes-keep-languages-alive](http://miamioh.edu/news/2024/11/national-breath-of-life-archival-institute-for-indigenous-languages-wins-international-award-for-helping-tribes-keep-languages-alive)



**National Breath of Life Archival Institute for Indigenous Languages and Myaamia Center staff stand with leaders of the Miami Tribe of Oklahoma and citizens from 10 Indigenous communities in California, Oregon, Wisconsin, and Oklahoma who are participating in the apprenticeship program.** Photo by Karen Baldwin, Miami Tribe of Oklahoma.

Bo Johnson from the Confederated Tribes of Siletz in Oregon wanted to know the meaning of the Siletz prayers he heard spoken during ceremonies.

Kate Pewenofkit Briner gets stopped on the street in Lawton, Oklahoma, by people wanting to thank her for the dictionary she has been creating for the Comanche people.

"I go to the dictionary every day to hear my grandma's voice," one person told her.

And Shawnee Tribe citizen Terry Hinsley said they offer classes in Miami, Oklahoma, for "our languages to get back into the mouths of our people all across the country."

All three share a common goal: As apprentices with the National Breath of Life Archival Institute for Indigenous Languages, they are trying to keep their Indigenous languages alive for future generations.

The Association of Tribal Archives, Libraries & Museums (ATALM), an international nonprofit, honored National Breath of Life on Nov. 13 during its international conference in Palm Springs, California. The institute was awarded the 2024 International Guardians of Culture and Lifeways Language Program - Institutional Excellence Award.

Daryl Baldwin, co-director of National Breath of Life — based in the Myaamia Center at Miami University — said, "We recognize the significant value of all our partners and especially the tribal communities and dedicated language warriors, many of whom have dedicated their entire careers and lives to breathe new life into their languages."

"This award belongs to all of our stakeholders who have supported archive-based language revitalization efforts and engaged in this work in order to keep our languages part of our lives and futures as first Americans."



**Gabriela Pérez-Báez, associate professor of linguistics at the University of Oregon, (left) co-directs National Breath of Life with Daryl Baldwin (center), executive director of the Myaamia Center at Miami University, where National Breath of Life is based. Jerome Viles, (right) is an archive development trainer who works closely with the apprentices.** Photo by Karen Baldwin, Miami Tribe of Oklahoma.

### A race against time

Since 2011, National Breath of Life has held workshops to provide training and support to language revitalization practitioners representing more than 63 Indigenous languages in North America.

In March 2022, the institute launched the apprenticeship program with the support from the National Endowment of the Humanities and the Andrew W. Mellon Foundation to work directly with 13 citizens from 10 participating Indigenous communities in California, Oregon, Wisconsin, and Oklahoma.

"This is mostly for communities whose languages have reached the point of dormancy or near dormancy," said Gabriela Pérez-Báez, an associate professor of linguistics at the University of Oregon and co-director of National Breath of Life.

For many tribes, it is a race against time.

Baldwin, a citizen of the Miami Tribe of Oklahoma, knows that all too well. He is executive director of the Myaamia Center, which has been at the forefront of a language and cultural revitalization with the Miami Tribe that has resulted in the first generation in about 100 years learning to speak the Myaamia language.

A key component has been the Myaamia Center's Indigenous Languages Digital Archive (ILDA), a web-based software designed to assemble primary source materials of endangered languages into a digital archiving space to facilitate linguistic analysis and development of language learning materials.

For communities with few to no first language speakers, archival-based work becomes especially vital.

Pewenofkit Briner is grateful for the opportunity to be an apprentice. During a visit to Miami earlier this year, she mentioned the four Rs in the Comanche culture — reciprocity, relationships, redistribution, and respect.

"The highlight for me is to see the Myaamia people embody that in what they do," she said, "and it's a standard that I now have for what I want to see in my community."



**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 in May for milonteheekaani, which means "the Myaamia classroom," in MacMillan Hall.** Photo by Scott Kissell, Miami University.

### 'Growing the forest'

National Breath of Life officials liken the language revitalization process to basket weaving — gathering materials, processing them, then weaving them into their community.

"Everyone comes into this work at very different places in that process," archive development trainer Jerome Viles said.

"They all have been working on some aspect of building a digital archive using ILDA or building a dictionary or doing really hardcore transcription projects of their archival materials."

Viles works closely with the apprentices, providing training and support. Pérez-Báez said they talk a lot about "growing the forest" in this broad Indigenous community.

"It's really amazing to think that in North America, most Indigenous communities are undergoing revitalization and have been for quite some time from within the community," she said. "We all support each other."

She appreciates how the Miami Tribe of Oklahoma and the Myaamia Center have shared the ILDA tools they developed initially for the Miami Tribe's use.

Miami Tribe of Oklahoma Chief Douglas Lankford said they wanted others to have the opportunity to use what has worked for his Tribe.

"The impact on our Nation has just been astounding," Lankford said. "Through all that work, our games have returned. Our dancing has returned. Storytelling has returned. All of these things have returned to our Nation through all of this work."

*Continues on page 2D >>*





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Bo Johnson talks about the Confederated Tribes of Siletz in Oregon. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

### Seeing the impact in other communities

The first time Johnson took part in Siletz dances, it was such a strong experience for him.

"I wanted to know what those prayers were talking about — not just know how to translate them but why they are being said and the deeper meaning."

Johnson has been learning his language, slowly picking up words and phrases that he can say and understand.

During the pandemic, they didn't dance for two to three years. By the time the dancing resumed, Johnson's work had paid off: He was able to understand more of the prayers.

"That was big for me."

Hinsley said National Breath of Life is helping the Shawnee community create an online database accessible to all of their students and citizens.

"It's really crucial in supporting the work we are doing," he said of their program that is open to all three tribes — The Shawnee, Eastern Shawnee, and Absentee Shawnee.

For Hinsley, the primary part of the apprenticeship focuses on dictionary creation. "We have done quite a bit of work building archives, so a lot of our material has been transcribed and put in the ILDA archive database."

He has spent hours taking the curriculum from classes and using that to add vocabulary words to the online dictionary.

Pérez-Báez said they learn from each other when they share what they are doing, including talking about the challenges they face.



"We really felt we wanted to infuse in this effort the use of archival materials," Baldwin recalled. "Setting up all the capacity and features that would be needed to support that work would not only be good for us but also for other communities." Photo by Scott Kissell, Miami University.

### 'It was just something we had to do'

Baldwin is glad the Myaamia Center gave National Breath of Life a much-needed home so it would continue to develop and thrive with the aid of funders.

"I think they saw it as having viability," he said, "but because it didn't have an institutional home, there were really no resources to support it and advance it."

At the time, Baldwin was a bit nervous about the decision because the Miami Tribe was going through some growing pains.

"We had a lot of challenges responding to our own growth and community needs, so I came back and visited with the staff I had at the time. I said, 'Should we take this on? This is going to be a pretty monumental task.'"

The staff collectively answered yes.

He visited with Miami Tribe leaders, who had the same response as his staff. "There wasn't really any hesitation. It was just something we had to do because we saw where things were going."

They all knew how important archival materials would become to the vast majority of Indigenous communities and needed to start building infrastructure on how to use archival materials and artifacts.

The key lay in digital — something they could offer because of the 50-plus year relationship between Miami University and the Tribe. Students in Miami's College of Engineering and Computing collaborated with the Myaamia Center to develop digital archives.

Baldwin realized many Indigenous communities don't have the resources to invest in "the kind of technology that we are able to do here because of the partnership between the Tribe and university."

After working to advance National Breath of Life, he believes things will look differently 10 years from now. There are a lot of directions to grow the effort, which can impact the work they are putting into reclaiming their languages.

While he said that's exciting, Baldwin remains cautious.

"The challenge for us in Indian country is to make sure we are protecting that data," he said, calling for a need to balance progress in this area while protecting the integrity.

"We see the best way to advance it is with you all," he told the apprentices, "and on our own terms as individuals invested in the revitalization of our languages."



## The Miami Awakening: A Linguist's Perspective

Stella Beerman

Media and Communications Specialist,  
Myaamia Center

Over 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.

The Office of Language Research is a multi-person team with two linguists; Dr. David Costa and Dr. Hunter Thompson Lockwood; and a transcriptionist, Carole Katz. This team regularly collaborates with Michael McCafferty from Indiana University, who performs translation work.

These individuals are doing the meticulous work of locating, transcribing, and analyzing archival language documents to be added to the ILDA database, where the Myaamia community can easily access the language. This 100,000 milestone is a testament to over 30 years of research that ultimately led to the revitalization of Myaamiaataweenki 'the Myaamia language.'

However, the team didn't always look like this. Over those 30 years, countless people have contributed to this work by sharing knowledge, time, and resources. One of the people on this team has been working with Myaamiaataweenki long before the creation of the Myaamia Center at Miami University.

This is the first post in a series on Aacimotatiyankwi about the role of language in Myaamiaki Eemamwiciki 'the Miami Awakening', and the people whose work has made the awakening possible.

Dr. David Costa is known in the linguistics community as an Algonquian language expert. He's been studying Myaamiaataweenki since the late 1980s while pursuing a Ph.D in linguistics from the University of California, Berkeley. He's worked directly with the Miami Tribe for over 20 years and has formally been the Director of the Office of Language Research at the Myaamia Center since 2017.

David isn't Myaamia or Native American and didn't grow up in the Myaamia homelands. So, how did he become an invaluable member of the Myaamia community and contribute to changing the course of history for our tribal nation?

During his Ph.D research, while coauthoring

a paper on Algonquian languages with his advisor, he was tasked to "see what he could find on the Miami language". David found a sizeable collection of materials in the archive and became intrigued by this Indigenous language that had yet to be analyzed by linguists.

He remembers asking his professor if there was enough content for a dissertation, with no idea he would come to acquire enough archival material for a lifetime of analysis.

As was common in his field, he sought to find speakers of the Miami language; first in Oklahoma and then in Indiana. While some elders in these communities had word lists, remembered names in the language, or had memories of it being spoken, he found that the community had set the threads of language down. Nobody was speaking Myaamiaataweenki. Instead, he found stories from those elders, bits of knowledge about Myaamia culture and life in the early-to-mid 1900s.

"While it had nothing to do with language," David said. "I realized for the first time that I might be collecting something else of value."

On one of these trips, he met Daryl Baldwin, a member of the Miami Tribe, at a powwow. Daryl, now executive director of the Myaamia Center, had just completed his master's degree in linguistics and was looking to learn more about his community's language. This first introduction was short, but the beginning of a long working relationship.

When David talks about the early days of his linguistic studies, he mentions a temp job as a file clerk at Clorox in Oakland, California almost as an afterthought; but this was his full-time "day job" and main income source during the last few years of his dissertation research. He would even save vacation days with the company to make those trips to Oklahoma and Indiana.

Finally, in 1994 after countless visits to archives, libraries, and museums to collect dictionaries and written documentation of the Myaamia language, his dissertation was filed and David now held his Ph.D in linguistics.

David's research process, linguistic analysis from archival documentation, wasn't common in linguistics, and most of his peers didn't see the value in it. They couldn't understand why he would study a language with no speakers, but for David, it just added to the complexity of the puzzle he was trying to solve.

"Maybe the Miamis would be interested in this," he thought. So, he arranged to have a copy of the dissertation sent to Daryl Baldwin, who was both surprised and excited to see so much available information on the language.

The two began conversing regularly and in the late 1990's, David was introduced to Julie Olds at the Miami Tribe's Cultural Resource Office. This introduction allowed him to start formally working with the Miami Tribe through contracted projects, mostly providing language information for in-home learning materials.

In 2000, David was able to quit his "temp" job after eight years with the company and start working with Algonquian tribes on a full-time basis.

Just one year later, the Myaamia Project (now the Myaamia Center) was established at Miami University with the goal of studying Myaamiaataweenki to integrate it back into the Myaamia community. While Daryl Baldwin was the only employee at the Myaamia Project for a few years, the Miami Tribe understood he needed support, so they continued hiring David to do research for the project.

When the Myaamia Project formally transitioned to the more per-



Education and language publications produced by the Myaamia Center at Miami University. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



David Costa, director of the Office of Language Research at the Myaamia Center. Photo by Miami University.

manent Myaamia Center in 2013. Daryl knew it was time to bring David to the Myaamia Center as a full-time employee.

David discussed the decision at length with Mary, his wife, and their teenage child. Mary was established in her teaching career and their child was only going to be living at home for a few more years, so a cross-country move didn't make sense for the family.

The next year, Daryl found a way for David to join the staff remotely from California. After working with the Myaamiaataweenki for over 20 years, this research had finally become his full-time job, one with pension and benefits. Daryl and David agreed that when Mary retired from her teaching position, they would move across the country from California to Oxford, Ohio, a small college town just north of Cincinnati.

It wasn't an easy decision, especially when David's child, a young adult at the time, had decided she wasn't moving with them. Regardless, in the summer of 2017, David and Mary packed their belongings and moved to Oxford.

Today, the couple still feels they made the right decision. Mary, an author and writer, spends her retirement working on her novels and pursuing an MFA at Miami University, while David still works full-time leading language research for the Miami Tribe at the Myaamia Center. While they both miss their daughter, they make trips to see her multiple times per year and she visits them in Ohio, too.

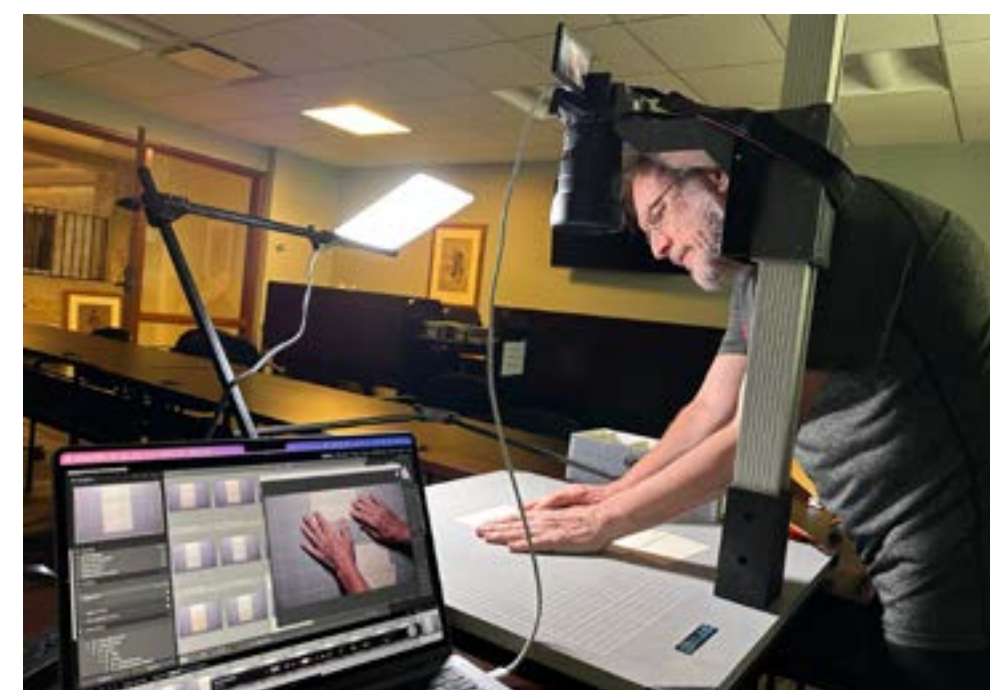
The field of language revitalization from archival documentation is becoming increasingly common and David's research has allowed the Miami Tribe to provide guidance and assistance to other tribal nations now interested in engaging in this work themselves.

While nobody, including David, doubts that the Myaamia community would have eventually found the archival documentation, he found it at a time when nobody was looking for it or even knew it existed. He began compiling and analyzing it, saving the community years of research when we were ready to pick up the threads of language again.

In future posts in this series on the blog, we will explore the process of language revitalization from documentation and learn how this research is used by the Myaamia community.



(Left to right) Daryl Baldwin, David Costa, and Julie Olds in 2022. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



David analyzes archival documents, 2024. Photo by Jonathan Fox, Myaamia Center.



## Why should I join the Myaamia Heritage Program at Miami University?

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](http://www.miamioh.edu/miami-tribe-relations)

You can also contact Kara Strass at [strasskl@miamioh.edu](mailto:strasskl@miamioh.edu)

### INSTALL THE NEW APP

Install the Myaamiaataweenki Dictionary!



ILDA Dictionary







# Reflections from the Association of Tribal Archives, Libraries, and Museums Conference

**Jonathan Fox**  
Director of Media & Technology, Myaamia Center

This November, National Breath of Life, Myaamia Center, and Miami Tribe of Oklahoma staff attended the Association of Tribal Archives, Libraries, and Museums (ATALM) conference on the Agua Caliente Indian Reservation in Palm Springs, CA, where National Breath of Life was awarded the Language Program Institutional Excellence Award.

ATALM is a non-profit organization that maintains a network of support for Indigenous programs, provides culturally relevant programming and services, encourages collaboration among tribal and non-tribal cultural institutions, and articulates contemporary issues related to developing and sustaining the cultural sovereignty of Native Nations.

I was fortunate enough to be part of the Myaamia Center's delegation at the conference. Paapankamwa weenswi-aani, niila meenapiyankiki myaamiaki neehi meehkimwi-aani myaamia nipwaayonikaaniki 'I'm Jonathan Fox. I'm a Myaamia spouse and an employee of the Myaamia Center.' I direct the Center's Media & Technology office's efforts. My typical duties include working as the staff photographer, videographer, web designer, and bit of "jack of all trades" information technology specialist for the Myaamia Center and National Breath of Life. I attended ATALM to expand my knowledge in digital archiving and multimedia content creation within an Indigenous community, but as the official photographer, I also attended the awards ceremony to capture the moment!

I started the week by attending the Community Archiving Workshop. This workshop was hosted and instructed by specialists in multiple disciplines across the fields of archiving and preservation of cultural materials. The group I worked with was tasked with inspecting and cataloging audio cassette tapes with recordings provided by the Onöhsagwê:de' Cultural Center of the Seneca Nation.

The Myaamia Center has more than a few cassette tapes in need of protection and I had limited experience with the preservation of tape media; so I was careful to note what I was doing for my own future efforts!

One of my goals for the conference was to learn more about methods for creating engaging content that is culturally and community-connected. So, on the second day of the conference, I attended presentations about recording community narratives, proper care, access, and ethical standards for home videos produced in communities and producing a documentary film about Native American military veterans.

The week's first lunch banquet included the presentation of awards from the Guardians of Culture and Lifeways International Award Program. This program includes many awards that recognize outstanding examples of contributions to the vitality and cultural sovereignty of Na-



*Taking in the landscape on the Agua Caliente Indian Reservation.* Photo by Jonathan M. Fox, Myaamia Center.



*Daryl Baldwin, co-director, accepts the Language Program Institutional Excellence Award on behalf of National Breath of Life from Richard West and Walter Echo-Hawk.* Photos by Jonathan M. Fox, Myaamia Center.



*Awardees were honored with a performance during the award ceremony.* Photo by Jonathan Fox, Myaamia Center.



*Myaamia community members pose with Daryl Baldwin after accepting the award.* Photo by Karen L. Baldwin, Miami Tribe of Oklahoma.

tive Nations and the National Breath of Life Archival Institute for Indigenous Languages was the recipient of the Language Program Institutional Excellence Award.

National Breath of Life Co-director Daryl Baldwin was present to receive the award on behalf of the program. All the gathered awardees were honored with a song by ATALM Board Chair Walter R. Echo-Hawk before returning to their daily activities. I took this opportunity to get a photo with Daryl and other Myaamia attendees at the conference, courtesy of Karen Baldwin using my camera!

The conference's final day was a blur filled with even more informative sessions. My favorite session covered podcast production to preserve community cultural knowledge using any means available for recording and production. As the producer of the Neepwaantiinki: Stories from Myaamia Revitalization podcast at the Myaamia Center, I found this session particularly inspiring. On the final day, I was finally able to visit the Poster Sessions in the exhibition hall. There was a lot to take in, but I was able to visit with several informative speakers including a group that works to help cultural heritage organizations prepare for potential emergencies and disasters.

As I flew home the following morning, my mind dwelt on the wise words and thoughtful ideas of the people I'd met throughout the week. I thought about how all our ideas connected to revitalization efforts like those supported by National Breath of Life. Many of the people I talked to at ATALM were working with communities needing to preserve materials vital to their cultural heritage, especially related to languages. Preserving these materials not only protects them but can also provide access to these materials to community members.

My familiarity with revitalization work is very much tied to the efforts of the Miami Tribe of Oklahoma, and I've been fortunate enough to have been part of the team developing the Indigenous Languages Digital Archive (ILDA) for many years now. ILDA plays an important role in the Myaamia effort, and it was encouraging to see how it could meet the needs of our current and existing partner communities. More than one person I spoke with mentioned that they needed a tool like ILDA to support their work, and seeing those needs face-to-face was an inspiring experience. I am always available to our National Breath of Life community if you need to reach out to discuss some of the preservation issues we all wrestle with.



*A final look at the landscape of the Agua Caliente Indian Reservation.* Photo by Jonathan M. Fox, Myaamia Center.



JOIN THE MYAAMIA CENTER AT THE

## SMITHSONIAN FOLKLIFE FESTIVAL: JULY 2-7, 2025 | WASHINGTON, D.C



FOR MORE INFORMATION, VISIT: [FESTIVAL.SI.EDU/2025/YOUTH-FUTURE-CULTURE](https://festival.si.edu/2025/youth-future-culture)

The Myaamia community, through the Myaamia Center, was invited to participate in this year's Smithsonian Folklife Festival, which takes place on the National Mall in Washington, D.C. July 2-7. This year, the theme is Youth and the Future of Culture, and the festival will explore creativity, vitality, resilience, and intergenerational learning through the contributions and experiences of youth. The festival will underscore how young people influence and engage with culture, and how they create, innovate, and sustain cultural practices and traditions.

It will feature youth-centered—and often youth-led—projects and organizations that generate new ideas, transform their communities, and confront contemporary challenges. Several of our Myaamia students from the Myaamia Heritage Program along with Myaamia Center staff will be at the festival to share Myaamia language, culture, and the program's impact on our Tribal nation.

@MyaamiaCenter



## 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](https://AVID.ScrippsOMA.org/get-started)  
Select the "Myaamia" group during sign-up

Questions? Contact Tina Fox, Myaamia Education Coordinator, at [markskm@miamioh.edu](mailto:markskm@miamioh.edu)

## 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?

Apply today!

For more information and application, visit: [www.in.gov/inaiac/resources/education-resources/scholarship-resources/](https://www.in.gov/inaiac/resources/education-resources/scholarship-resources/)



**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](mailto:thatley@miamination.com) or 918-541-1300





## Neepwaantiinki: Stories from Myaamia Revitalization Podcast

**Kristina Fox**  
Myaamia Education Coordinator

Have you listened to *Neepwaantiinki: Stories from Myaamia Revitalization*?

In my admittedly biased opinion, listening to the podcast is a great way to learn more about our revitalization efforts. Since it's available online and major podcast streaming services, such as Spotify, you can listen anywhere. I'm partial to listening while crocheting or traveling.

### What is Neepwaantiinki: Stories from Myaamia Revitalization?

This podcast started as a way to communicate information about the Miami Tribe of Oklahoma and our relationship with Miami University in response to COVID gathering restrictions. Our first season sprouted from presentations that Myaamia Center staff gave various university audiences. Since those first episodes, we have looked at all of the work going into our revitalization efforts and the impact of the relationship with university on that work.

Over the last 2.5 seasons, we have discussed the history of the relationship between the Miami Tribe of Oklahoma and Miami University, the beginning of our revitalization efforts, how we've worked with documentation to revitalize our language, and

the impacts of cultural revitalization.

In the half of a season mentioned, we have mini discussions on several events. My personal favorite is the Myaamiaki Conference episode where we were able to travel to Oxford, OH for the event. In our upcoming season, which is currently in production, we'll be exploring the revitalization of artistic endeavors such as ribbonwork and hide painting.

Kara Strass, George Ironstrack, and I act as hosts for the podcast, but we also invite guests to share their knowledge and experiences with us on the topics. So far, we've been joined by Julie Olds, Daryl Baldwin, David Costa, Haley Shea, and Ian Young. We also have a wonderful lineup of guests for our upcoming season!

### Where can I listen?

The podcast is available online through Buzzsprout and popular podcast streaming services.

### Do you have topic suggestions?

We are always open to ideas for future episodes! If you want to hear something, please email me the suggestion at [MarksKM@MiamiOH.edu](mailto:MarksKM@MiamiOH.edu).

We may also use your suggestion as a discussion topic for a future Aatotantaawi event for community members.



Podcast hosts interview a guest for an upcoming episode of *Neepwaantiinki*. Photo by Jonathan Fox, Myaamia Center.

## Myaamia Center receives \$2.1 million grant from the Mellon Foundation to expand National Language Program for Indigenous Communities

**Stella Beerman**  
Media and Communications Specialist, Myaamia Center

The Myaamia Center has been awarded a \$2,100,000 grant from the Mellon Foundation to expand the work of its National Breath of Life Archival Institute for Indigenous Languages. The funding will support National Breath of Life's mission of empowering Indigenous communities across the United States to revive and sustain their languages through access to archival materials, specialized training, and one-of-a-kind technology.

The grant, announced Monday, Nov. 18, will enable the expansion of National Breath of Life (BoL) programming in three significant ways:

- Doubling the size of the Community Archivist Apprenticeship Program. The number of apprentices will increase from 10 to 20, to support more Indigenous communities in digitizing, storing, and analyzing language materials.
- Introducing a fellowship program for advanced language revitalization. A new fellowship program will support apprentices who are ready to advance by integrating archival materials directly into community language programs. Each fellowship community will gain access to a personalized digital education portal to advance online educational offerings to their communities.
- Enhancing technology and staffing. The grant will support the creation of a dedicated full-time technology team in the Myaamia Center that will provide sustainable growth with existing technologies such as the Indigenous Languages Digital Archive (ILDA) and educational portals for community language programs. The expanded team will include developers and a full-time archivist to meet increasing demand, improve platform functionality, and maintain sustainability.

"This next phase of growth enhances our ability to support and advance archive development for language and cultural revitalization," said Daryl Baldwin, executive director of the Myaamia Center and co-director of National Breath of Life. "This is significant for the Myaamia Center, National Breath of Life team, and the growing number of communities in need of these tools and training."

National Breath of Life's initiatives are designed to uphold the data sovereignty of Indigenous communities, ensuring these communities retain complete control over their digital archives and language data. With the expanded program and resources, National BoL is committed to advancing collaborative, community-centered technology solutions.

The Myaamia Center will begin implementing these expanded programs in 2025 and anticipates an immediate impact as more Indigenous communities gain access to necessary language revitalization tools.

For more information and media inquiries, please contact Stella Beerman at [beermaej@miamioh.edu](mailto:beermaej@miamioh.edu).

### About the Myaamia Center and National BoL:

National Breath of Life is housed within the Myaamia Center at Miami University and is dedicated to supporting partner communities in the training and development of community-curated language archives for revitalization. It is co-directed by Daryl Baldwin, executive director of the Myaamia Center, and Gabriela Pérez Báez, associate professor of linguistics at the University of Oregon.

The Myaamia Center is a Miami Tribe of Oklahoma initiative located within an academic setting, that serves the needs of the Myaamia people through in-depth research and educational development to assist tribal educational initiatives aimed at the preservation of language and culture.

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](https://bit.ly/3AY01w9) to sign up.

MIAMI UNIVERSITY | MYAAMIA CENTER | Questions? Contact Stella Beerman at [beermaej@miamioh.edu](mailto:beermaej@miamioh.edu)

Neepwaantiinki: Stories from Myaamia Revitalization Podcast

Scan with your phone camera to learn more.



## Art and Sewing on Šaapohkaayoni

**Kristina Fox**  
Myaamia Education Coordinator

As colder weather becomes the norm, many of you may be looking for indoor activities to pass the time. We have a few options for you in the Virtual Library on Šaapohkaayoni: A Myaamia Education Portal!

If you or your family enjoy coloring, we have several coloring pages and a copy of our *wilaalaansantaawi: neepinwiki & peepoonki Coloring Book* available to download. From there you can color them digitally or print them out. We also have a set of animal-matching game cards that double as coloring pages for anyone interested in learning animal names. If simply enjoying beautiful art is more your style, we have numerous downloadable images as well!

For those crafty people who enjoy taking on larger projects, we have several sewing project instructions available! First, we have step-by-step instructions on how to create *mahkisina* with accompanying tutorial videos. I can attest to how great these instructions are since I used them to create my own *mahkisina* a few years ago! It is important to note that the instructions are to create the center seam *mahkisina* and do not cover decorating the flaps.

Our most recent addition to our sewing projects is stomp or ribbon skirt instructions. This document includes step-by-step instructions with illustrations to walk you through the process. We're currently working on instructions for several ways to customize your skirt, in-

cluding pockets! And for our non-skirt wearing folks, we also plan on developing instructions for ribbon vests; however, we are not ready to release anything for this project yet.

And that brings us to a classic sewing project: ribbonwork. We've uploaded a digital copy of the *peepankišaapiikahkia eehkwaatamenki 'Myaamia Ribbonwork'* book. This publication discusses the history of ribbonwork, provides step-by-step directions for creating ribbonwork (including 3 project patterns), and gives examples of both contemporary and historic ribbonwork pieces. We're also developing additional resources, including tutorial videos, on how to create ribbonwork. And for anyone who just wants to look at beautiful ribbonwork pieces, I highly recommend the online Myaamia Ribbonwork Exhibit hosted by the Richard and Carole Cocks Art Museum at Miami University or the walk through videos of the same exhibit.

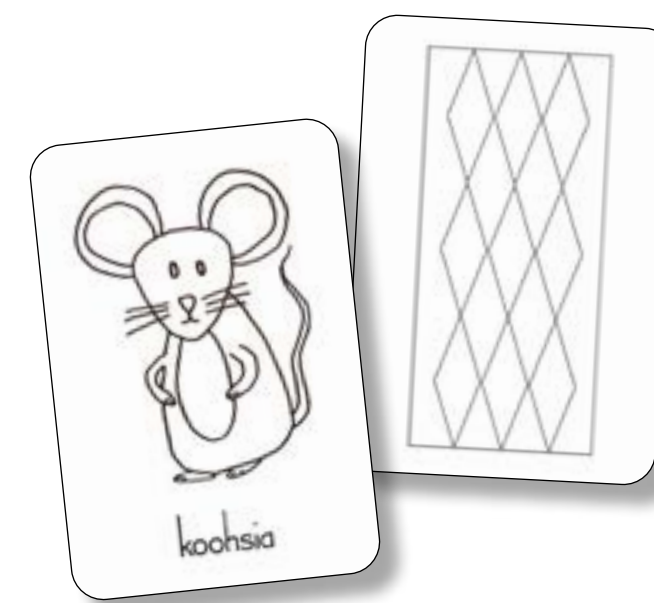
To see ribbonwork pieces in person, visit the *neehaapiikasiciki: The Healing Threads of Myaamia Ribbonwork* exhibit hosted by the Myaamia Heritage Museum and Archive in Miami, OK which opens January 22, 2025 and runs through July 3, 2026!

"neehaapiikasiciki: The Healing Threads of Myaamia Ribbonwork" will be on display at the Myaamia Heritage Museum and Archive starting January 22, 2025. Graphic courtesy of the Myaamia Heritage Museum and Archive.

If there is something else that interests you, please let us know in the comments or reach out to me directly at [MarksKM@MiamiOH.edu](mailto:MarksKM@MiamiOH.edu).

### How to access the resources:

1. Log in to Šaapohkaayoni
  - If you do not have an account, you can request one.
2. Scroll down to My Courses (below your profile)
3. Click on Virtual Library
  - This course is only available to the Miami Tribe community.
4. Use the left-side menu to navigate to the resources
  - Printables – contain art for you to download and enjoy
  - Coloring – contains all of our coloring pages and book
  - Sewing Projects – contains instructions for all of the projects mentioned above!



Animal matching card game example. Art by Kayla Becker, Myaamia Heritage Student, and Jonathan Fox, Myaamia Center.

sign up for: **šaapohkaayoni** a myaamia portal

Easily search Myaamia resources in one convenient location

Create an account to access educational and cultural courses anywhere with internet access

Visit [myaamiaportal.com](https://myaamiaportal.com) to sign up!

Myaamia Makerspace  
*keeštooyankwi 'we make it'*



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



Kristina's completed *mahkisina*. Photo by Jonathan Fox, Myaamia Center.



*Mahkisina meehkintiinki 'moccasin game' pads* created by Kara Strass. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Students work on their ribbonwork projects. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



The mission of the National Breath of Life Archival Institute for Indigenous Languages (National BoL) is to work with endangered language communities to build capacity around methods in archives-based research for community-directed revitalization efforts.

The National Breath of Life Archival Institute for Indigenous Languages (National BoL) exists as a series of training modules designed to respond to the needs of tribal communities who are engaged in archives-based language revitalization. National BoL participants, called Community Researchers (CRs), typically come from communities who have either lost their speakers or need access to language archives in order to advance their community driven efforts to recover their languages. The main purpose of National BoL is to support community interest in accessing archival materials and to develop capacity around the use of digitized copies of such materials for revitalization efforts.



Subscribe to our mailing list!

Read more online at [nbolblog.org](https://nbolblog.org) or by scanning the QR Code.





# peepoonki! 'It's wintertime!'

Ciinkwia 'Jarrod Baldwin,' Dr. Hunter Thompson Lockwood, and Dr. David Costa



The first snowfall of the season in Oxford, Ohio. Photo by Jonathan Fox, Myaamia Center.

Wintertime is upon us, ready or not! As we enter our snowy season, peepoonki, we start curling up next to the fire, drinking hot chocolate, and telling aalhssoohkaana 'winter stories.'

Here are a few sentences you can use throughout the season to talk about snow! Be sure to search them in the dictionary to hear them.

*manetwa piihsaata 'it is snowing, it snowed'*

*manetwa kati piihsaata 'it is going to snow'*

*kooniki 'there is snow on the ground'*

*kooniwi kati 'there is/was snow on the ground'*

## eemamwiciki 2025



## meehtohseeniwinki ašiihkionki

### Applications Available

April 1st - May 3, 2025

This year's theme is **meehtohseeniwinki ašiihkionki 'Living on the Land.'**

Learn about Myaamia culture and connect with community while having fun in one of our youth (ages 6-17) or adult (ages 18+) programs.

#### Miami, OK:

June 16-20, 2025

#### Fort Wayne, IN:

July 14-18, 2025



Myaamia Publications - Vol. 18, No. 3, Winter 2024-25 - Section E - Cultural Education - Nooŝonke Siipionki Myaamionki

## Meehtohseeniwinki ašiihkionki 'Living on the Land'

### George Ironstack

Director of the Education Office, Myaamia Center

Wiiyaakiteheelo weehki-kihkatwe 'Happy lunar new year' from the staff of the Miami Tribe's Eemamwiciki education programs. We hope that all of our Myaamia relatives find a way to celebrate the sprouting of Mahkoonsa Kiilhswa 'Young Black Bear Moon' and the beginning of a new Lunar Year. The new year also means that we change our focus from last year's educational theme, Song and Dance, to this year's theme: meehtohseeniwinki ašiihkionki 'Living on the Land.'

Over this year, participants in our programs will join us in exploring the relationships between Myaamia people and the plants and animals with whom we share our homelands. In most settings, we will begin our learning by focusing on the Myaamia lunar calendar, which serves as a reservoir of ecological knowledge and is the foundation of developing our understanding of these ever-evolving relationships.



17 and 18-year-olds in the Maayaahkweeta program work directly with program staff to deeply engage with the program's theme and take on mentorship roles for the Eewansaapita and Saakaciweeta programs throughout the week. Photo by Jonathan Fox, Myaamia Center.



Eemamwiciki Summer Program participants show off their projects created throughout the week during the "Living on the Land" theme in 2019. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



In the Eewansaapita program for ages 10-16, participants design their own lunar cycle block to track the moon phases throughout the month. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

In our summer programs, participants will explore the ecology of the area specific to each program and learn how to generalize experiences to their own "backyards." Participants will also learn some of the history of our cultural ecology and be introduced to the plants and animals of all the Myaamia homelands: Indiana, Kansas, and Oklahoma. We cannot wait to see you there!

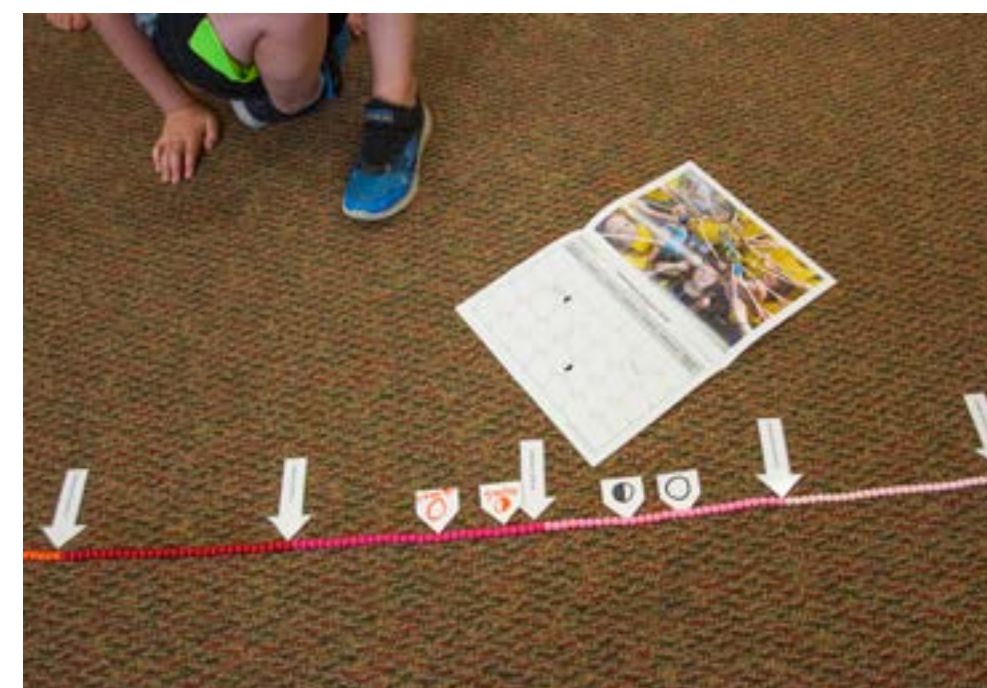
#### In-person Program Dates:

Miami, OK - June 16-20, 2025

Fort Wayne, IN - July 14-18, 2025

Applications available April 1 - May 3, 2025

For more information, visit [miamination.com/summer-programs/](https://miamination.com/summer-programs/)



Young Myaamiaki 'Myaamia people' learn about the lunar calendar by creating a visual representation of it in the Saakaciweeta program for ages 6-9. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



In neehsapita, our program for adults, participants will have the option to sign up for a variety of cultural workshops throughout the week. Photo by Jonathan Fox, Myaamia Center.

FOLLOW MYAAMIA CULTURAL EDUCATION ON FACEBOOK AT EEMAMWICKI



### Myaamia EDUCATION OFFICE BACK-TO-SCHOOL FUND AND SCHOLARSHIP INFORMATION

You can now find Back-to-School and Scholarship information on page 8C or online at <https://mc.miamioh.edu/eduportal>





# New Year's celebrations across Myaamionki

## Staff Article

Jordan Poyfair, Claudia Hedeem, and Madalyn Richardson

*Wiyaakiteheelo weehki-kihkatwe 'Happy New Year!' to all our myaamia relatives.*

On February 15th, myaamiaki 'Miami people' gathered at the Council House in nooŋonke siiponki 'Miami, Oklahoma' to celebrate weehki-kihkatwe 'the New Year' in an event hosted by the Cultural Resources Office (CRO). Over 65 myaamia community members gathered to enjoy pizza and a salad bar, played games to earn tickets, enjoyed live performances including a rock band and magician, and had ticket-free entertainment, including glōLED mini golf, Skee-Ball, and a virtual reality roller coaster that people of all ages enjoyed. Balloons were crafted and twisted into any creature or thing someone could imagine, and the face painting was a hit with everyone in attendance.



Participants could play myaamia games, including seenseewinki, 'the plum stone/bowl game,' and mahkisina meehkintiinki, 'the moccasin game'. They were encouraged to use myaamiaataweenki 'the myaamia language,' to win carnival-style tickets that could be exchanged for prizes from the prize table and the newly introduced claw machine. The scavenger hunt bingo game, introduced last year, returned, creating engagement among community members, fostering a deeper understanding of myaamia culture, encouraging participation in games, and providing a way for everyone to earn more tickets and receive even larger prizes. Also returning from last year's celebration was the myaamia kiilhsooki 'myaamia moons,' matching game, where players must name each month in the myaamia lunar year and organize them correctly.

**Mahkisina meehkintiinki 'moccasin game' is fun to play and a way to learn more about the myaamia culture.** Photo by Doug Peconge, Miami Tribe of Oklahoma.



Myaamia calendars follow the lunar cycle, during which ecologically named months or kiilhsooki 'moons' connect the people with the land and the changing environment around them. For example, when kiiŋinkwia 'ironweed' blooms during kiiŋinkwia kiilhsua 'Green Corn Moon,' it is known that corn will be in the green stage needing protection from animals. The new lunar year began on January 30th this year and can be followed by anyone using the myaamia kiilhsuaakani 'Myaamia Lunar Calendar' sent to each household annually. A PDF version of the calendar can also be accessed online at <https://miamination.com/event-page/>.

**The magician captivated our young audience.** Photo by Doug Peconge, Miami Tribe of Oklahoma.



On February 22nd, in kiihkayonki 'Fort Wayne, Indiana,' the Cultural Resources Extension Office (CREO) hosted a storytelling event as part of our celebration of the myaamia Lunar New Year. More than 80 myaamia community

**The magician included volunteers from the audience to help him create illusions.** Photo by Doug Peconge, Miami Tribe of Oklahoma.

members gathered at Classic Cafe in Fort Wayne to enjoy dinner, crafts, and our traditional stories told by staff from the CREO and Myaamia Center. We look forward to hearing new life breathed into our favorite stories as the number of storytellers grows each year.

Our New Year celebration is one of the few opportunities for myaamiaki in the kiihkayonki area to enjoy our storytelling in person, making the event one of the best-attended of the year. One reason for the rarity of live storytelling is the time and effort required to prepare. Taking great care to share stories as found in written records, aspiring storytellers can spend months learning and preparing a single story before sharing it with the community. Some of our storytellers participated in an independent study course at Miami University, which included understanding and speaking myaamiaataweenki, 'the Miami language.' Students were guided in pronunciation, meaning of words, and word order. More than half the stories this year were given in myaamiaataweenki and English. They practiced weekly and shared feedback to develop their presentations more fully.

After enjoying over an hour of stories, the community continued to mingle and chat. Some visited the activity stations for nut cracking, coloring pages, and ribbonwork-inspired bookmarks. Gardeners of all ages could pot seeds and gain some plant wisdom with Food Program Director Dani Tippmann.



**Multiple myaamia families contribute to the community coloring page.** Photo by Jonathan Fox, Myaamia Center.



**In the final rounds of the seenseewinki tournament, more than a dozen players compete for the grand prize.** Photo by Jonathan Fox, Myaamia Center.



**All ages also enjoyed balloon creations.** Photo by Doug Peconge, Miami Tribe of Oklahoma.

sooki, check out the Myaamia Community blog at [aacimotaatiiyankwi.org](http://aacimotaatiiyankwi.org).

Game enthusiasts could continue engaging in mahkisina 'moccasin game' or try their skill at seenseewinki 'bowl game.' Lucky winners went home with a gift card and indigenous designer socks.

Since its inception, the CREO has rented space to host these larger events, especially in the cold weather months. We will continue collaborating with our longtime partners at the Classic Cafe event center, but this may be the last time a rented room is needed. The extension office looks forward to holding future celebrations in a new community building on the peehkakhkionki property. Completing this new space will create more possibilities for gathering as myaamiaki, growing enthusiasm for a happy new year!

Mihŋi neewe 'big thanks' to all the staff and tribal and myaamia community members that made these events a success! We hope to see you all next year! Upcoming events are posted in the MYAAMIAMI Facebook group. For more information about the myaamia lunar calendar, the Lunar New Year, and myaamia kiil-



# CULTURAL CORNER

## aalimiihtooko 'You Cook It!'

### aciipihka kiilikiniki: Garlic Root Roast

Serves 4-6

#### Ingredients

- 1 lb carrots, chunked
- 1 lb potatoes, chunked
- 1 large rutabaga, peeled and cubed
- 1 large onion, coarsely chopped
- 1 head garlic, separated and peeled
- 1 1/2 tbsp. olive oil
- 2 tsp. fresh rosemary, finely minced
- 2 tsp. fresh sage, finely minced



#### Directions

With a large empty roasting pan already inside, preheat your oven to 450 degrees.

When temperature is reached, carefully remove the hot pan and coat the bottom with about half of the olive oil.

Add the chopped vegetables, herbs and any seasonings you like, then drizzle the remaining olive oil over the vegetables and cover the pan tightly with a fitted lid.

Roast for 30 minutes, then remove the foil and continue roasting for another 15-20 minutes, until vegetables are tender and a little crispy where they've stuck to the bottom of the pan.

## waapankiiko 'You observe!'

Open your door and look outside. All around you is a unique ecosystem, and you are part of it! Investigate your surroundings and note the things you see.

Use a magnifying glass to look closer, binoculars to get a closer view of things far away. Journal and sketch what you see and add names in myaamiaataweenki for the things you observe!

#### You'll need:

Magnifying glass

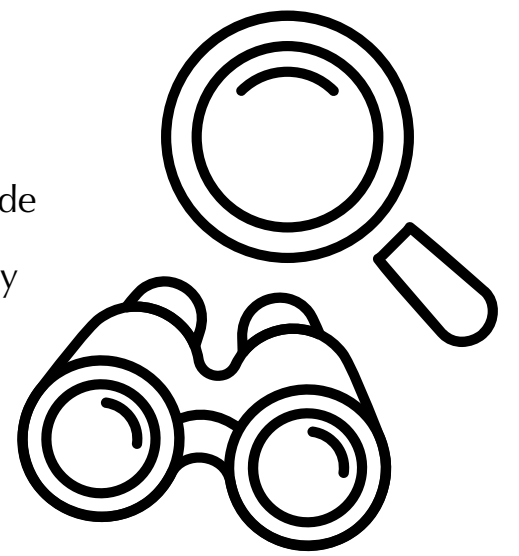
Binoculars

Pencil

Journal

Field Guide

Dictionary



## taaniŋi kiiŋikahki 'What is the weather?'

Color in the weather report for the weather at your house today.

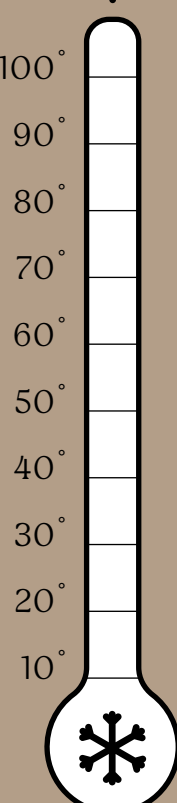
taaniŋi kiiŋikahki  
What's the weather?

piitilaanwi	aalahkwatwi	tikawi aalahkwahki	aahsanteewi	eelaamhsenki

it is cloudy 'aalahkwahki'  
it is windy 'eelaamhsenki'  
it is sunny 'aahsanteeki'  
it is partly cloudy 'tikawi aalahkwahki'  
it rains 'peetilaanki'  
it rains for a long time 'ŋeepilaanki'

it is hot weather 'ceelteeeki'  
it is foggy 'ewanki'  
it is cold weather 'neepanki'  
it is good weather, it's a nice day 'peehki kiiŋikahki'  
it is humid/it is damp 'toopalanki'  
it rained this morning 'noonki ŋayiipaawe peetilaanki'

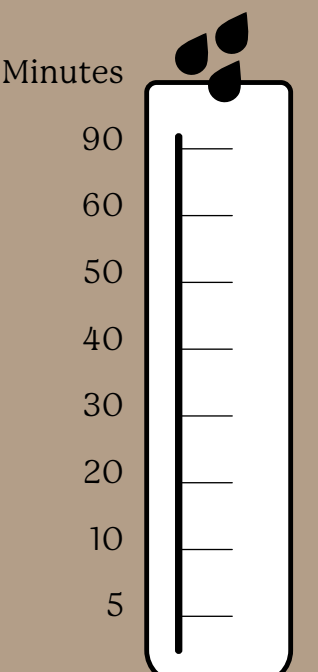
ciilteeewi-nko  
Is it hot weather?



nipanwi-nko  
Is it cold weather?



ŋiipilaanwi-nko  
did it rain for a long time?



**Storytelling at the New Years celebration in kiihkayonki 'Fort Wayne, Indiana.'** Photo by Jonathan Fox, MC.





### nahineeko 'You sing!'

You can find sing-along videos by scanning the QR code or visiting [aacimotaatiiyankwi.org/education/education-resources/](http://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!

### natawaapantamooko 'You Look For It!'

Match the moon phase to the picture.

#### saakiwa

New moon,  
first visible sliver



#### napale

First quarter,  
half moon



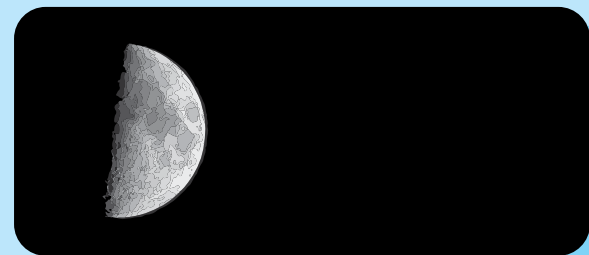
#### waawiyiisita

Full moon



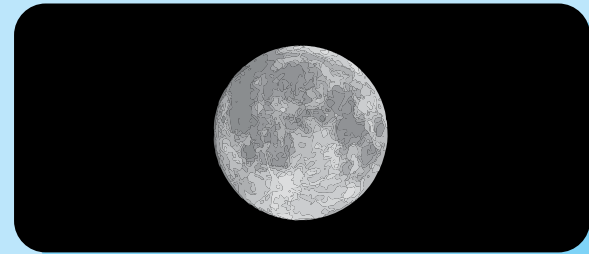
#### napale neepiki

Last quarter,  
half dead moon



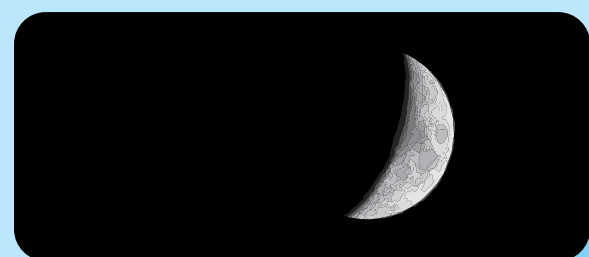
#### myaalisiwa

Waning crescent,  
moon is very ill



#### keešaakosita

Waxing phases,  
moon growing large



#### peemineeta

Waning phases,  
moon growing smaller



## 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

- 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.
- The bowl will be passed around the circle of players as each person takes their turn.
- 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.
- 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.
- 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 *ašiite 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 *eenihwaaani*, '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.

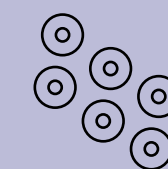
The scoring can be a little difficult to remember at first, but the only remedy is to keep playing and soon it will be second nature.

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*

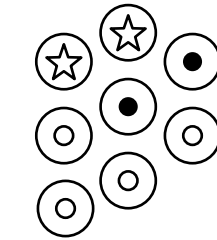
You can also use two types of coins, like pennies and dimes!

### Myaamia Words:

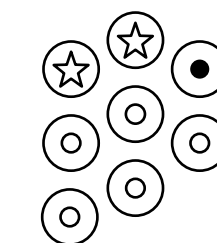
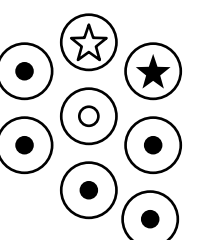
*eenihwaaani* "I win"

*eenihweeyani* "You win"

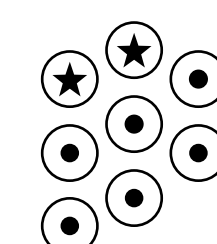
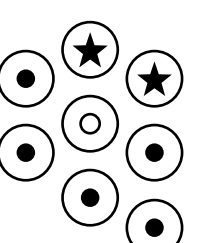
### Seenseewitaawi 'Let's play plum stone game!'



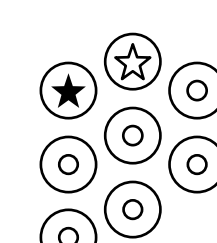
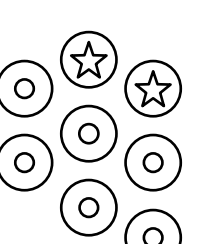
**nkoti**  
1 point



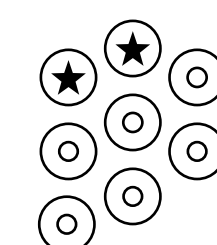
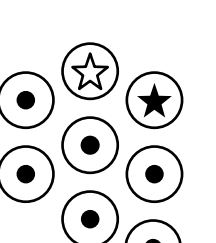
**niišwi**  
2 points



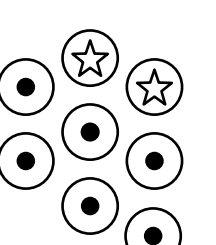
**niiwi**  
4 points



**yaalanwi**  
5 points



**mataathswi**  
10 points



**kihkeelintamani-nko 'did you know' this year's theme for eemamwiciki is Living on the Land!**

Have you ever used the myaamia lunar calendar?  
Learn more on the eduportal *šaapohkayoni!*





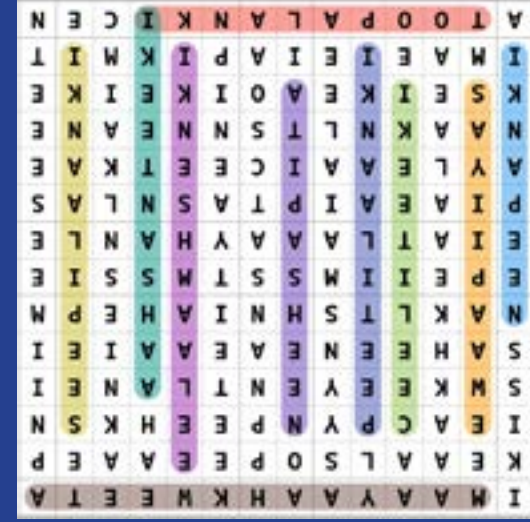


### mihkanto 'You Find It!' *Can be forward, backward, up, down, and diagonal.*

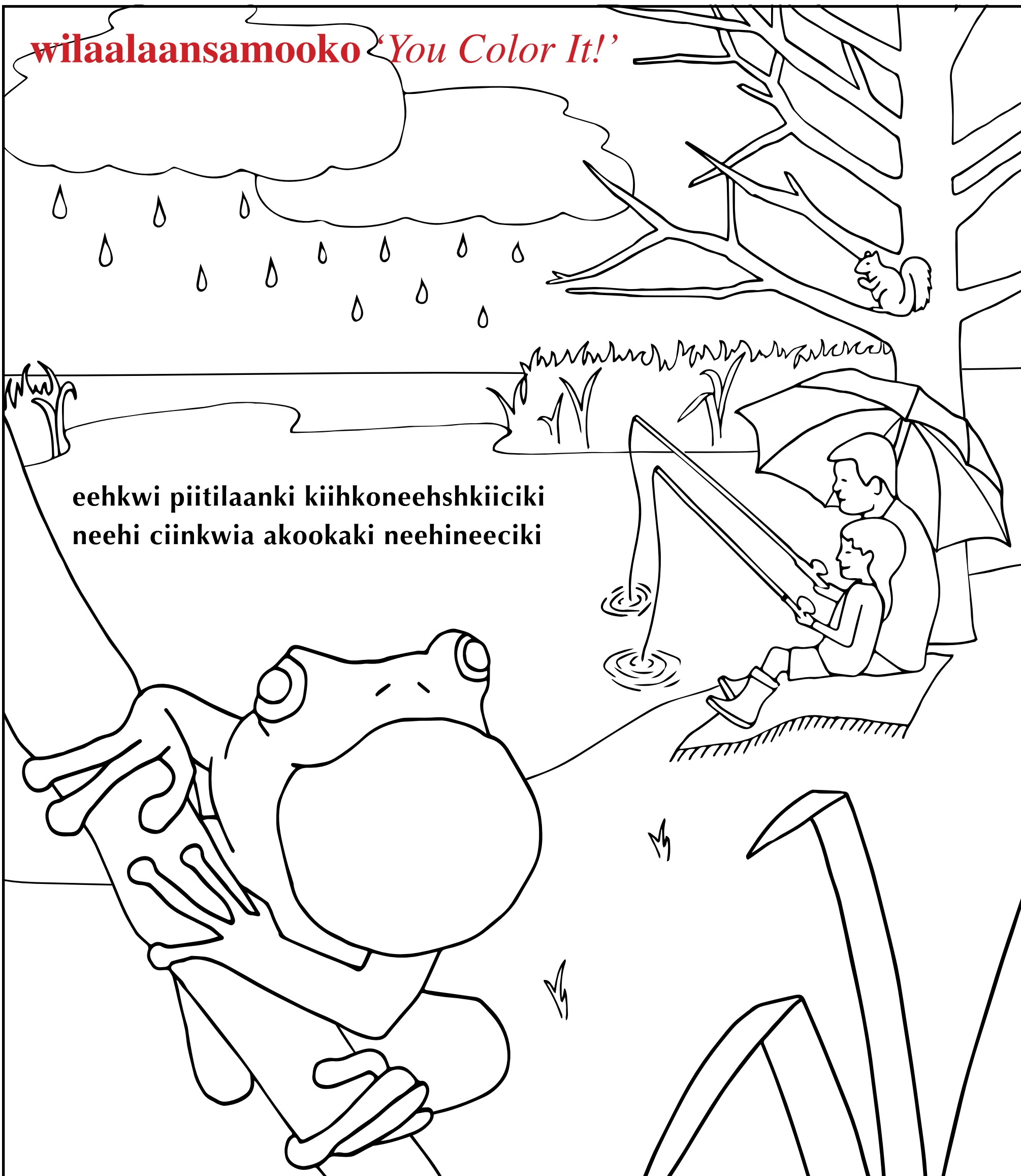
i	m	a	a	y	a	a	h	k	w	e	e	t	a
k	e	a	a	l	s	o	p	e	e	a	a	e	p
i	e	a	c	p	y	n	p	e	e	h	k	s	n
s	w	k	e	e	y	e	n	t	l	a	n	e	i
s	a	h	e	e	n	e	a	e	a	a	i	e	i
n	a	k	l	t	s	h	n	i	a	h	e	p	m
e	p	e	i	i	m	s	s	t	m	s	s	i	e
e	i	a	t	l	a	a	a	y	h	a	n	l	e
p	i	a	e	a	i	p	t	a	s	n	l	a	s
a	y	l	e	a	a	i	c	e	e	t	k	a	e
n	a	a	k	n	l	t	s	n	n	e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

Find the words:

- ceeliteeki      peetilaanki
- eelaamhsenki      aahsanteeki
- toopalanki      seepilaanki
- neehsapita      sayiipaawe
- neepanki      maayaahkweeta



Use the ILDA Dictionary by scanning the QR code or visiting [mc.miamioh.edu/ilda-myaamia/dictionary](http://mc.miamioh.edu/ilda-myaamia/dictionary)



### myaamia kiilhswaakani 'myaamia lunar calendar'



**aanteekwa kiilhswa** – March 3rd - March 31st, 2025

This month is named after the American crow.

Aanteekwaki 'crows' make their nests during this month. They are one of the first birds to nest each year.

Maple syrup is typically made during this month.



**cecaahkwa kiilhswa** – April 1st - April 30th, 2025

This month is named for the sandhill crane.

Cecaahkwaki 'sandhill cranes' return from their winter in the south.

Historically Myaamionki 'Myaamia land' was marked by carving or marking the shape of a cecaahkwa head onto trees.



**wiihkoowia kiilhswa** – May 1st - May 29th, 2025

This month is named for the eastern whippoorwill.

Wiihkoowiaki 'whippoorwills' return from their winter in the Gulf of Mexico during this time.

The unique call of wiihkoowia marks the beginning of the planting season.



**paaphsaahka niipinwiki** – May 30th - June 28th, 2025

This month falls in the middle of the summer season.

Pahsaahkaahkanka neepinwiki 'summer solstice,' or the longest day of the year, is always in this month.

Planting finishes, and people take a break to enjoy games and dances before harvest begins.

### myaamiaataweelo 'You Speak Miami!'

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

**Person 1:** aya, (person 1 name) weenswiaani.  
"Hi, my name is \_\_\_\_."

**Person 2:** aya (person 1 name), (person 2 name) weenswiaani.  
"Hi \_\_\_\_, my name is \_\_\_\_."

**P1:** tipeewe neeyolaani.  
"Good to see you."

**P2:** tipeewe neeyolaani. neehahki-nko kiiyawii?  
"Good to see you. How are you?"

**P1:** iihia, neehahki niyawii. neehahki-nko kiiyawii?  
"Yes, I am good. How are you?"

**P2:** iihia, neehahki niyawii.  
"Yes, I'm good."

**P1:** teepahki.  
"Good."





# EEMAMWICKI 2025 EVENTS

## Jan

24-25: Myaamia Winter Gathering - nooŝonke siipionki

## Feb

15: Myaamia New Year - nooŝonke siipionki

22: Myaamia New Year - kiihkayonki

## Mar

## Apr

12: Picnic and Play! - nooŝonke siipionki

19: Sprout About - kiihkayonki

## May

31: Lacrosse into Spring - kiihkayonki

## Jun

16-20: Eemamwiciki Summer Programs - nooŝonke siipionki

26-28: National Gathering & Annual Meeting - nooŝonke siipionki

## Jul

14-18: Eemamwiciki Summer Programs - kiihkayonki

18: kiiŝiinkwia kiilhsua - kiihkayonki

## Aug

9: SummerFest - nooŝonke siipionki

15-16: Washington Workshop - Kennewick, WA

## Sep

18: Fall Gathering - kiihkayonki

## Oct

18: Sasquash Seed Swap - kiihkayonki

## Nov

## Dec



For nooŝonke siipionki 'Oklahoma' events, RSVP to Joshua Sutterfield at (918) 325-0107 or [jsutterfield@miamination.com](mailto:jsutterfield@miamination.com).

For kiihkayonki 'Indiana' events, RSVP to Claudia Hedeem at (918) 325-8810 or [chedeen@miamination.com](mailto:chedeen@miamination.com).

# PiCniC & PLAY

*pakitahantaawi* April 12, 10 am

Grill & picnic food provided; bring your own dish if you would like!

Live Music, Bounce House, Lacrosse Games & Cornhole

Lacrosse Skills Competition - Grand Prize \$150

Corn Hole Tournament - Grand Prize \$100

1st Community Lacrosse Game of the Year

At the Game Field next to the Powwow Grounds, 54515 East 65 Rd. Miami, OK

Please RSVP to Joshua Sutterfield at (918) 325-0107 or [jsutterfield@miamination.com](mailto:jsutterfield@miamination.com)



# save the date

Hoci Myaamiaki in Washington & surrounding areas.

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](http://Miamination.com)

MIAMI TRIBE OF OKLAHOMA CREO PRESENTS

saahkia 'crawdad'

# SPROUT ABOUT

SATURDAY APRIL 19, 11AM - 4PM

SATURDAY MAY 31ST 11:00AM - 04:00PM 8222 FRITZ ROAD FORT WAYNE, IN 46818

# CROSSE INTO SPRING

MIAMI TRIBE OF OKLAHOMA CREO - KIIHKAYONKI

FOLLOW MYAAMIA COMMUNITY AND PUBLIC EVENTS ON FACEBOOK AT MYAAMIKI or MIAMI NATION EVENTS

