



Celebrating Historic Moments:
A Look Back at the 29th Annual Winter Gathering Pg 5A

**meehtikooŝionkiŝi
aapooŝi iiaayaanki**
‘Once Again We Travel to France:’ Celebrating an Exhibition and Commemorating History Pg 4B

Myaamia Moment: My experience at saakiiweeyonki ‘the Coming Out Place’ Pg 1C

Preparing the Next Generation of Miami Tribe of Oklahoma Leaders
Myaamia Heritage Award Program at Miami University plays key role Pg 3D

CRO Represents the Miami Tribe at the FAM’s TEK Fest Pg 1E

Young Myaamia community members enjoy storytelling at this year’s Winter Gathering. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

SAVE THE DATE: Annual Meeting will be June 27th, 2026
Find the National Gathering Week schedule and more information on Pg 2C

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.

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

MYAAMIA PUBLICATIONS

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Submission Requirements:

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

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

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www.miamination.com

Facebook:
"MYAAMIAMI Miami Tribe of Oklahoma"

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Public Page, listed as "Miami Nation Events"

MHMA Page, Listed as
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Section A: News

The Chief's Report **3A**

'Land of the Myaamiaki the Beautiful Place' in Ft. Wayne, Indiana **4A**

Celebrating Historic Moments...29th Annual Winter Gathering **5A**

Police Department awarded for service in active shootings **6A**

Introducing the Myaamia Heritage Foundation **7A**

Shop with a Cop & Eddie the Eagle **8A**

Section B: History & Culture

They Awaken and Preserve it for Each Other a presentation at Newberry Museum **1B**

Our People Believe in Education Now Available **2B**

Ganondagan – Indigenous Music & Arts Festival **3B**

meehtikoošionkiši aapooši iyyaayaanki 'Once Again We Travel to France'... **4B**

What Makes Something Myaamia? **6B**

Stars, Planets, and Heavenly... **6B**

Myaamia Community Resources **8B**

All 2026 MTO/CRO/CREO Events **8B**

Section C: Community

Myaamia Moment: My experience at saakiiweeyonki 'the Coming Out Place' **1C**

National Gathering Week Info **2C**

Myaamia Autism Center Ribbon... **3C**

A Dream Come True: *Bear Hunting in the Ouachita's* **4C**

Prairie Sky Market **5C**

toopeeliyani 'You accomplished it!' **6C**

peenaalinta 'One who is born' **6C**

waanantakhšinka 'Lying quietly' **6C**

Scholarships & Back-to-School Funds **8C**

Section D: Myaamia Center

MC celebrates 25th Ann. This Year **1D**

...How We Revitalize the Myaamia Language **2D**

Preparing the next generation of Miami Tribe of Oklahoma leaders **3D**

Register for the 11th Biennial Myaamiaki Conference on April 18 **5D**

aašitehkawaataawi katakimaankohkwa 'Let's Meet Gretchen Spenn' **6D**

wiiaakiteecheetaawi weehki-kihkatwi 'Let's Celebrate the Lunar New Year!' **7D**

Myaamia Metaphoric Expression **8D**

Section E: Eemamwiciki

eeweentiiyankwi 'Family' **1E**

CRO Represents MTO at the FAM's TEK Fest **1E**

'Myaamia people celebrate the New Year in Miami, OK' **2E**

Hometown History Event **2E**

Cultural Corner **3E**

Eemamwiciki Events **8E**



aacimwita akima 'The Chief's Report'

Aya ceeki eeweemakiki,

On behalf of our elected leaders, I send greetings to all Myaamia citizens and their families from your Nation's headquarters in nooŝonke sii-pionki myaamionki. Here, winter's cold has subsided, and the transition time of spring has begun. Ciinkwia has sounded, and the peepers have answered, so our winter stories have been put away until the fall brings the hard freeze again.

Of course, the departure of storytelling means it is time to get out our lacrosse sticks. I am looking forward to the first community game on April 11 here in myaamionki. Be sure to check out the new edition of our annual lunar calendar, which should have arrived by mail recently, and check out any event dates you may be able to attend.

This time also marks the beginning of planning for our National Gathering Week and our annual General Council meeting. Our National Gathering week events begin on June 22 and continue through Saturday, June 27th, 2026. The 2026 meeting of the Miami Tribe of Oklahoma General Council will convene at 9 a.m. on Saturday, June 27th at our Nation's Council House in Miami, OK. Be sure to check out the events line up included in this edition and watch our website and social media outlets for updates.

We enjoyed our 29th annual Myaamia Winter Gathering, held the last weekend in January. There were several events which included an open house at our wonderful Myaamia Heritage Museum, a presentation celebrating the 25th year of the Myaamia Center at Miami University, storytelling, and of course social dancing. Representatives of Strawtown Koteewi Park traveled from Noblesville, IN, to bring a special gift to our Nation, a beautiful, custom engraved copper gorget to show their great appreciation for the relationship we share with the park, our help with signage, and to show respect for their presence within our homeland. However, the highlight of this year's gathering was the ethical return of a personal tobacco bag that once belonged to Chief Little Turtle by the Fort Orange Club of Albany, NY. Two representatives of the Club made the journey to personally present the bag back to the Miami Nation. Our Winter Gathering is a favorite event among our community members, and this year's gathering will be long remembered for these experiences.

I will begin my legal report with an update about our networking and outreach in Indiana. You may recall in the Fall Report I commented about misinformation in the Fort Wayne, Indiana area regarding the Tribe's property located on Fritz Road, which we call Peehkahkionki, meaning the beautiful place. Various Indiana media reports included false information that the Tribe was planning to build a casino on its Ft. Wayne property. The Tribe provided multiple statements to media to correct this misinformation.

The Tribe sent correspondence to the Mayor of Fort Wayne and local state officials and state representatives explaining the work of the CREO and again affirmed the Tribe has no intent to conduct casino activities on the Fritz Rd. property. Further the Tribe informed that it is precluded from gaming on the land because of affirmations made to the Department of Interior that no gaming would occur on that property in its fee to trust application.

In early January I traveled to Indiana and met with several Indiana Senators and Representatives communicating this same information in person. The state representatives were appreciative of the Tribe's transparency and outreach efforts. The Tribe has always and remains fully committed to establishing and building on Cultural Resources Extension Office and Myaamia Community Center at activities and programs at Peehkahkionki.

Illinois Legislation

I have some exciting news related to the Tribe's legislation to permit the Tribe to bring a land claim for its loss of historic tribal lands in southeast Illinois. As you may recall, Senator Markwayne Mullin (Cherokee), a staunch advocate for the Tribe for the past eight years, reintroduced the bill last session S 550, entitled A Bill to provide for the Equitable Settlement of Certain Indian Land Disputes Regarding Land in Illinois, and for other Purposes. Oklahoma Congressman, Tom Cole (Chickasaw) joined the bill again last winter as a sponsor. Congress-

man Cole is a longtime advocate for tribes and Indian Country and has been a good friend and staunch supporter of the Tribe for years.

On December 15, 2025, the bill passed the Senate without amendment by Unanimous Consent. The bill, H.R. 2827, was then scheduled to go before the House Committee on Indian Affairs. On March 4th I had the great honor to travel to Washington DC with Second Chief Dustin Olds, Tribal General Counsel Robin Lash, Special Counsel Joe Halloran, and Attorney/Lobbyist Reid LeBeau to testify before the House Subcommittee on Insular and Indian Affairs.

Once the bill is authorized by Congress, H.R. 2827, a bi-partisan bill, will grant jurisdiction to the Court of Federal Claims to consider and decide the Tribe's land claim. We are committed to continuing our important work on this bill to get our day in Court.

Federal Litigation

As you may recall, in December 2023, the Miami Tribe, joined by the Eastern Shawnee Tribe, Ottawa Tribe, and Seneca Cayuga Tribe filed federal lawsuits in Northern District Court in Tulsa, requesting that the Court declare the reservation lands of the plaintiff tribes to be intact, never having been disestablished. The litigation was initiated to help the Tribe secure essential federal funding for the Tribe's court to address its criminal docket, which has increased nearly 2,000 percent. This follows the United States Supreme Court's 2020 landmark decision in *McGirt v. Oklahoma*, which held that the Muscogee Creek Nation reservation was never disestablished by Congress, the Miami Tribe, like other Oklahoma tribes actively assumed its governmental responsibilities policing and exercising jurisdiction over its reservation lands. The Department of Interior, post *McGirt*, without any federal directive, tied federal funding allocated for Oklahoma tribes for policing and court needs to tribes with formal court rulings upholding a tribe's reservation.

On February 17, 2026, after nearly a year that the Tribe's motion for partial summary judgment was taken under advisement United States District Court for the Northern District of Oklahoma Judge John D. Russell issued a decision denying the motion. The Court's order does not reject the reservation status of the Tribes, rather the Court found that the Tribes and the state appear to agree about the status of the reservation and therefore was no "real earnest and vital dispute" for the court to resolve. The Court must conclude that there is a real, earnest, and vital dispute to exercise its authority under Article III of the U.S. Constitution.

The legal landscape has changed significantly since the Tribes initially filed this lawsuit. Other cases such as *State v. Brester*, *State v. Lee*, *State v. Dixon*, and *State v. Fuller* decided by the Oklahoma Court of Criminal Appeals rejected arguments that Tribes' reservations were disestablished.

The Tribes have discussed the decision among themselves and will continue to engage with the State in efforts to clearly allocate our respective jurisdiction, so we effectively and cooperatively ensure the public safety of our citizens.

SAUSA

The Miami Tribe and other Northeast Oklahoma Tribal Consortium Tribes (Eastern Shawnee Tribe, Wyandotte Nation, Ottawa Tribe, Seneca Cayuga Nation, and Shawnee) continue to work with Special Assistant United States Attorney David Youll, a legal professional from Tulsa retained by the Consortium Tribes to prosecute federal offenses which occur on the Tribe's reservation lands. David Youll brings years of legal experience serving as a prosecutor, Judge and as SAUSA in the Eastern District. Funding for this position is through a Justice Department Coordinated Assistance Solicitation (CTAS) Grant. We are pleased to have David Youll working with us as our federal representative in the United States Attorney's Office.

Miami Tribe District Court

The Miami Tribe District Court remodel project is in its final year with interior remodel work completed and exterior remodel work scheduled to begin. The Tribe's first jury trial docket to be held in the new Court space was



Akima Eecipoonkwia
Chief Douglas Lankford

scheduled the week of December 8th but the prosecutor and defendants reached plea agreements. The next jury trial docket is scheduled for the week of May 11th. Some hearings have taken place in the new court space, and all have been pleased with the aesthetics of the court.

The new court space includes a courtroom with a new Judge's bench large enough to seat three Appellate Justices for cases appealed to the Miami Tribe of Oklahoma Appellate Court, a witness stand, clerk desk, a jury box and seating for those attending court. Beautiful ash furniture designed and hand crafted by Tribal Member Jody Gamble fills the courtroom with unique Myaamia inlay designs. Ash paneling crafted by Jody Gamble also covers sections of walls with inlay wood design throughout the courtroom. The beautiful woodwork and furnishings in the court room are enhanced by a state-of-the-art audio/video recording system. The interior of the court is truly something to be proud of and is likely one of the nicest tribal courtrooms in Northeast Oklahoma.

Outside of the court entryway, designs are underway for a portico to protect court attendees from inclement weather entering and exiting the building. Plans to enhance the exterior include a fence to hide existing HVAC equipment in that area as well as landscaping. New court signage and flags are yet to be placed in and around the court parking area as well. The court improvements are funded by a Department of Justice Coordinated Tribal Assistance Solicitation (CTAS) Court Remodel Grant.

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 and holds quarterly cost dockets to ensure fines and fees are paid timely. The Tribe looks forward to using this new beautiful space in its work to exercise the Tribe's inherent authority on its reservation lands.

FERC

In the ongoing Grand River Dam Authority (GRDA) application for relicensing before the Federal Energy Regulatory Commission (FERC) you may recall back in September of 2025 FERC issued a long-awaited decision on the Tribes' and the City's request that GRDA conduct a "contaminated sediment transport study." The Tribes wanted FERC to consider the fact that when GRDA floods land, the flood water carries contamination in the form of zinc, cadmium, and lead and, when the waters recede, the contamination settles on the flooded property and that contamination gets into the plants that tribal members harvest and some that are essential to tribal cultural practices. The Tribes asked for this study nearly a decade ago and many thought it very unlikely.

Requiring GRDA to conduct a contaminated sediment transport study consulting with Tribes indicated clearly that it will consider the effects of transportation of contaminated sediment.

On February 5, 2026 Cultural Director Ju-

Continued on pg 4A >>



<< *Continued from pg 3A*

lie Olds and I provided the Miami Tribe's formal comments about the negative impacts on the Reservation to include negative impacts to reservation wildlife, vegetation, berries, trees, pecan groves, fish, fowl, water quality, clays harvested for pottery, bark and textile plants harvested for baskets and other weaving crafts, the health of tribal members and the community in general on the Tribe's reservation.

During preparation for this testimony we worked with our expert Dr. Ean Garvin, who is responsible for studies investigating the presence of elevated levels of zinc, cadmium, and lead in plants harvested in the floodplain and the human pathways for those heavy metals.

Trust Land

On January 12, 2026, the Tribe concluded its work with the BIA for the fee to trust transfer for Miami Tribe Lot 8 Property adjoining the north side of the Miami Tribe headquarters trust parcel. On this 30-acre parcel the Tribe

remodeled an old existing storage space into new offices for the Tribe's Environmental Department. The work to place this parcel in trust began some 15 years ago and was delayed due to boundary and metes and bounds issues. The Tribe is happy to see this important piece of real estate finally in trust status.

On January 28, 2026, the Tribe concluded its work with the BIA for the fee to trust transfer for Miami Tribe Allen Property on E. 65 Rd. This 150-acre farm property once belonged to the sister of Chief Richardville. The Tribe has remodeled the existing house on the property for office space for the Tribe. The Tribe is so happy to see this big piece of property in trust status.

Federally recognized tribes are eligible to apply for trust land acquisitions for any land owned by the tribe in fee simple status. Fee-simple means the landowner may sell or encumber the land. Once land is in trust status, state law, with a few exceptions, does not apply, nor is a tribe required to pay state property taxes associated with the land. Fee to trust land acquisition

applications are evaluated by the Secretary of the Interior according to criteria published in the Code of Federal Regulations (25 CFR 151).

Since September 2017, the Tribe has successfully moved into trust status 14 parcels of land including the Fritz Road property in Ft. Wayne Indiana – the first Miami lands in the Tribe's historic homeland owned and under the jurisdiction of the Miami Tribe in almost 180 years.

The 14 parcels now in trust represent some 620 acres. Currently, the Tribe has one more parcel in process for fee to trust applications. And several other properties under discussion to begin the fee to trust process for.

In closing, I encourage all Myaamia citizens to follow Tribal social media, visit our website, and take advantage of the new text service (see sign up information in this edition) to stay up to date. I wish the very best to all Myaamia citizens, send prayers and good thoughts to you and yours, and look forward to seeing those who can travel home to Myaamionki this summer.

Myaamionki Kiihkayonki Peehkahkionki 'Land of the Myaamiaki the Beautiful Place' in Ft. Wayne, Indiana

Robin Lash

General Council

In August 2021, the Miami Tribe of Oklahoma purchased 45-acres on Fritz Road in Fort Wayne as the site of a Cultural Resources Extension Office (CREO) serving the Tribe's 1,200 enrolled members living in and around Kiihkayonki – Fort Wayne, Indiana. The Fritz Road property provides a working location for the Tribe's cultural resource staff in furtherance of its Food Security and Myaamia Learning Recovery Projects. The Tribe named the property is Peehkahkionki, meaning "the Beautiful Place," because of its lovely, wooded areas, large fishing pond and rolling grass expanses.



The pond on the Cultural Resources Extension Office property in Fort Wayne, Indiana. Photo by Claudia Hedeem, Miami Tribe of Oklahoma.

The dedication of Peehkahkionki for CREO activities represents a historical step in the return of the Tribe to its homelands that began in 2014 when the Tribe acquired property on Trentman Road in Fort Wayne and established a governmental presence through its CREO. The governmental and cultural presence at that location were incredibly successful, serving an enrolled membership hungry for close connection to their Tribe. The overwhelming response meant that the CREO quickly outgrew the Trentman Road location which resulted in the sale of that property and the purchase of the Fritz Road land.

In 2024, Peehkahkionki was transferred to be held by the United States in trust for the benefit of the Miami Tribe of Oklahoma. The Tribe's application to transfer the property to the U.S. made clear that the Tribe intended only to use the property precisely as it is being used – as a cultural resources, education, and gathering place for members. The Tribe's application to transfer the land, and the United States acceptance, both make clear that Peehkahkionki was not acquired to be used for casino gaming activities.

On this land, the Tribe recently completed the construction of the Myaamia (Miami) Community Center, an 8,000-square-foot building providing significant space for Food Security and Myaamia Learning Recovery activities. The Center houses a commercial kitchen to educate the Myaamia community about traditional approaches to food harvesting and preparation from on-property gardens and wild edible plants. A portion of the facility is devel-

oped as a quiet space, allowing tribal members to observe the four seasons through floor-to-ceiling glass windows facing the forest. The Center also provides space for tribal citizens to gather for community meals, tell winter stories, and conduct cultural workshops such as basket making and sewing ribbonwork.

Peehkahkionki includes open spaces to play lacrosse, plant big gardens to grow many varieties of traditional Myaamia foods, and has walking trails and dense woods with a wide variety of trees native to the area. The Tribe's vision is to preserve, protect, and enhance Peehkahkionki as a diverse natural setting for the CREO and tribal members.

Because Peehkahkionki is held in trust for the Miami Tribe by the United States, the Tribe has exclusive authority to regulate the use of the property and will be doing so under Article II of its Constitution and its land use regulations. Nevertheless, the Tribe designed and built the Myaamia Community Center to comply with all state and local codes and regulations and worked closely with Fort Wayne City Officials to connect the Miami infrastructure to city services. "We have a great relationship with our city and county governmental counterparts in Miami, Oklahoma," said Chief Douglas Lankford, "and we plan to be a great community partner here as well."

The Miami Tribe celebrated the restoration of Tribal land and jurisdiction by holding a Welcome Event in June 2024 inviting State, City and County officials, local businesses and neighbors. The Tribe shared its rich history and ties to the land, along with the planned use

of the property for its cultural programs.

"A piece of our homelands is fully restored to the Tribe 178 years after the forced removal of my people," said Chief Lankford. "Peehkahkionki is a place for our tribal citizens to reconnect with one another and to participate in the traditional cultural activities of our ancestors," he said.

Fort Wayne sits within the heartland region of the Myaamionki, the land of the Myaamia people. Following decades of warfare and treaty negotiations, in 1846 the Miami Tribe was forcefully removed from its Great Lakes homelands, to lands west of the Mississippi in present-day Kansas and was again forcibly removed just 20 years later from Kansas to the Indian Territory, now the State of Oklahoma - ultimately occupying a Reservation and seat of its sovereign tribal government in Ottawa County, Oklahoma.

But the Tribe maintained its connection to its homelands, which continued to hold great significance to Myaamia people. The acquisition of Peehkahkionki, the development of the Myaamia Community Center, and the reestablishment of intergovernmental relationships with the city, county and state are the next steps in the Tribe's return home, and a testament to its resilience as a people through two centuries of difficult times. Peehkahkionki will serve the Myaamia community for generations to come. It will remain a uniquely Myaamia place – a place of cultural sharing, learning, and being a people. "oowaaha niiloona Myaamiaki," said Chief Lankford, "we are Myaamia People."



Myaamia community members enjoy Stomp and Social Dances. Photo by Doug Peconge, Miami Tribe of Oklahoma.

Celebrating Historic Moments: A Look Back at the 29th Annual Winter Gathering

Stella Beerman

Communications Specialist, Myaamia Center

For nearly three decades, the Myaamia community has gathered in Nooŝonke Siipionki ‘Miami, Oklahoma’ during the last weekend of January for the Miami Tribe’s Winter Gathering event. This year, the two-day event, held on January 30-31, 2026, brought Myaamia people together to celebrate culture and learn important updates within the community.

In addition to participating in Stomp Dances and listening to Winter Stories, tribal leadership shared information about the return of an 18th-century quillworked bag that once belonged to Akima Mihšihkinaahkwa ‘Chief Little Turtle’, the Tribe’s developing relationship with Strawtown Koteewi Park in Indiana, and the 25th anniversary of the Myaamia Center at Miami University.

Before dinner and storytelling on Friday evening, leadership and staff from the Miami Tribe were joined on stage by representatives from Fort Orange Club, a country club in Albany, New York. This club had been in possession of an 18th-century quilled bag, once belonging to Mihšihkinaahkwa.

While the club is unsure when or how they came to possess this bag, their leadership made the important decision to return it to its rightful owners, the Miami Tribe, in recent years. The bag is now being stored in the Miami Tribe’s National Archive in Miami, Oklahoma, while it is prepped for display in the Myaamia Heritage Museum.

This year also marks the 25th Anniversary of the Myaamia Center at Miami University. Daryl Baldwin, executive director of the Center, kicked off the celebrations during the gathering by sharing plans for a major capital campaign to expand and renovate the Center’s home in Oxford, Ohio.



Miami Tribe leadership and staff are joined on stage by representatives from the Fort Orange Club. Photo by Jonathan Fox, Myaamia Center.



Winter Gathering attendees view a replica of the 18th-century bag. Photo by Doug Peconge, Miami Tribe of Oklahoma.



(Left to right) Julie Olds, Cultural Resource Officer, Haley Shea, director of Assessment and Evaluation, and Daryl Baldwin discuss the impact of the Myaamia Center at Miami University. Photo by Doug Peconge, Miami Tribe of Oklahoma.



Akima ‘Chief’ Lankford wears a metal gorget gifted to the Miami Tribe on behalf of Strawtown Koteewi Park. Photo by Doug Peconge, Miami Tribe of Oklahoma.

Following Daryl’s announcement, historian Cameron Shriver shared insights on Myaamia education he found while researching for the new book, *Our People Believe in Education: the Unlikely Alliance of the Miami Tribe and Miami University*. A panel featuring Julie Olds, Haley Shea, and Daryl Baldwin reflected on how the “unlikely alliance” between the Tribe and the University has transformed from a small research project into a cornerstone of the Tribe’s cultural revitalization work.

On Saturday, community members received an update regarding Strawtown Koteewi Park in Indiana, a nearly 800-acre park that was once home to a Myaamia village. For 10 years, thousands of ancestral graves and funerary items buried on this land were disturbed without Tribal consultation.



Myaamia community members enjoy Stomp and Social Dances. Photo by Doug Peconge, Miami Tribe of Oklahoma.



Community members and guests from Miami University play seenseewinki ‘bowl game’ together at Winter Gathering. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

In 2012, the Miami Tribe of Oklahoma, along with the Shawnee and Eastern Shawnee Tribes, filed federal complaints with the National Park Service, which oversees the Native American Graves Protection and Repatriation Act (NAGPRA). This forced the organization to repatriate the funerary objects and ancestral remains as well as pay a federal fine. The immeasurable harm caused by this disturbance led to very little engagement and communication between the Tribe and the park for many years.

Since 2024, the Tribe has been working with new leadership at the park to mend this fractured relationship. What was once a site of harm and mismanagement is being transformed through an intentional collaboration led by the

Continued on pg 6A >>

<< Continued from pg 5A

Cultural Resources Office.

The team is in the process of installing interpretive signage that will welcome visitors to the park, introduce the Miami Tribe, incorporate the Myaamia lunar calendar to help visitors recognize and learn from seasonal ecological knowledge, and share the history of Myaamia prairie burn practices. While the history of this relationship is heavy, park leadership assured the Tribe that they are taking these steps to ensure that the Myaamia homelands are spaces where Myaamia people feel a sense of belonging and pride.

Cultural activities throughout the weekend included the Winter Storytelling event on Friday night and a Stomp and Social Dance on Saturday night.

Hearing aalhssoohkaana 'Winter Stories' is a highlight of the weekend, as these stories can only be told in the wintertime, and often involve beings that are treated with special respect by Myaamia people. Eight stories were shared with the large crowd, some being told in both Myaamiaataweenki 'the Miami language' and English.

The final event of the weekend occurred on Saturday, January 30th, when the community gathered at the Miami Tribe's 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 about 1 a.m. The event was hosted by the Miami Tribe, but shakers and callers from different Tribal nations, including the Wyandotte, Shawnee, Absentee Shawnee, Seneca-Cayuga, Euchee, and others, joined us to lead their own songs and dances.

Mihši neewe 'thank you so much' to the countless individuals and teams who led the dances, shared stories, cooked meals, and planned arrangements for this weekend. We can't wait to gather in Nooŝonke Siipionki again!

Originally published February 5, 2026 at aacimotaatiiyankwi.org/2026/02/05/29th-annual-winter-gathering/



Myaamia youth are captivated by the stories being told at the Miami Tribe's Council House.

Photo by Karen Baldwin, Miami Tribe of Oklahoma.



This year's storytellers act out a scene from one of the stories told at Winter Gathering.

Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Myaamia community members enjoy Stomp and Social Dances. Photo by Doug Peconge, Miami Tribe of Oklahoma.

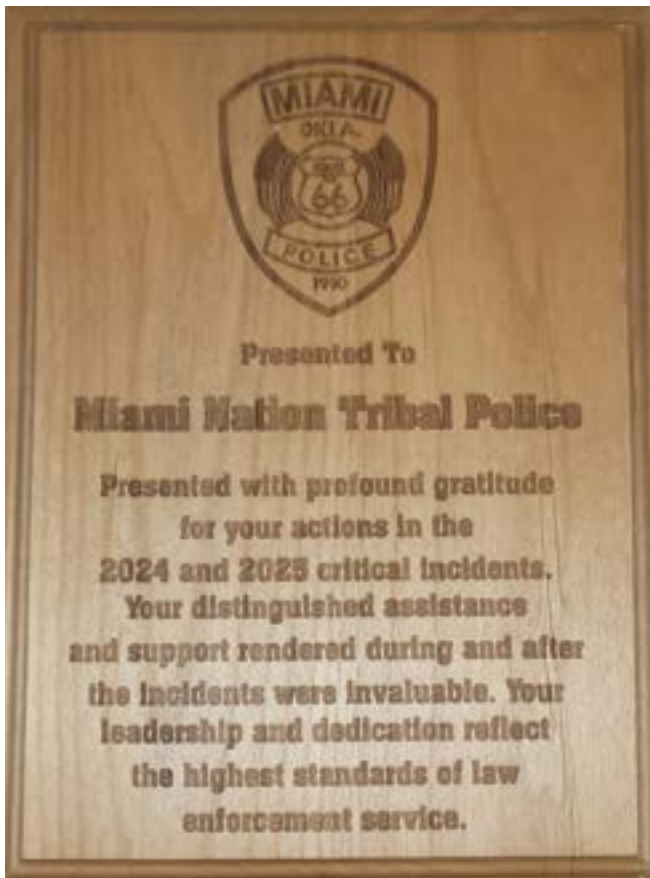
Police Department awarded for service in active shootings

Staff Article

The Miami Nation Chief of Police, Abel Stose, had the honor of accepting an award on behalf of the entire Miami Nation Police Department from the city of Miami the evening of March 19th, 2026.

The award states, "Presented with profound gratitude for your actions in the 2024 and 2025 critical incidents. Your distinguished assistance and support rendered during and after the incidents was invaluable. Your leadership and dedication reflect the highest standards of law enforcement service."

The plaque references the three shootings the Miami Nation Police Department assisted with, or were directly involved in here in Miami which took place in December 2024, May 2025, and September 2025. We are grateful for their dedicated service to our tribe and community.



Award given to the Miami Nation Police Department by the City of Miami, OK. Photo courtesy of Abel Stose.

Alright, spill the tea.



MTOnewspaper@miamination.com

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/



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.

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

Kaitlyn Luttrell

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THE MIAMI TRIBE
OF OKLAHOMA

Learn more online at www.miamination.com/chr-program/



Introducing the Myaamia Heritage Foundation

Morgan Lippert

MHF, Chair and MHMA Curator of Exhibitions

The Myaamia Heritage Foundation (MHF) is a 501(c)(3) non-profit organization established by the Miami Tribe of Oklahoma. The MHF furthers the Tribe's cultural mission by promoting and funding research that advances Myaamia cultural knowledge, supporting Myaamia artists and scholars, and providing educational opportunities for both Myaamia citizens and the broader public. Through this work, the MHF provides a path for non-Myaamia people and organizations to support the Tribe's cultural revitalization initiatives.



Doug Peconge, MHF Secretary-Treasurer, helping a Myaamia youth make a pakitahaakani 'lacrosse stick' at the 2025 Taste of the Arts Festival. Photo by Morgan Lippert, Myaamia Heritage Foundation.

Background

In 2022, the Miami Tribe of Oklahoma leadership authorized, through resolution, the establishment of the Myaamia Heritage Foundation. They identified a need to formally establish a non-profit corporation to advance, promote, and administer charitable and educational activities and projects that further the Tribe's cultural mission of perpetuating Myaamia heritage and sharing history, language, and culture with Myaamia tribal citizens and the larger community. The Myaamia Heritage Foundation was officially recognized as a private 501(c)(3) non-profit organization by the IRS in 2024.

Our Work

The Myaamia Heritage Foundation aims to increase awareness and understanding of Myaamia history, language, and traditions through programs, events, and collaborative partnerships—both with departments within the Miami Tribe of Oklahoma and with non-Myaamia organizations. Below are our past projects:

Awakening: A Sacred Story of Contemporary Myaamia Art

In May 2025, MHF contributed \$4,000 to Crete Creative Gallery & School for Awakening: A Sacred Story of Contemporary Myaamia Art, an exhibition celebrating the revitalization of Myaamia culture. Featuring works by over twenty Myaamia citizens, the show shared powerful personal stories of reconnecting with heritage and identity through art. The MHF's funding helped cover artist travel and the delivery of art, ensuring these voices would be shared with the public and furthering our mission of supporting cultural growth for the Miami Tribe of Oklahoma. Then-president of Crete Creative and Myaamia citizen Waapankihkwa 'Kathy Carter Young' reflected on the impact of MHF's support, saying that "the Foundation's patronage empowered Myaamia artists to share their stories and connect with community on a deeper level."

Eugene Brown Art Show

In June 2025, the MHF funded prize money for the 4th Eugene Brown Memorial Art Show held at the Miami Tribe of Oklahoma's Myaamia Heritage Museum. By recognizing outstanding Myaamia art, this contribution encourages the show's growth and nurtures the continued excellence of Myaamia artists.

Taste of the Arts Festival

In August 2025, the MHF sponsored three Myaamia artists at the Taste of the Arts festival in Fort Wayne, Indiana. This event provided an important platform for Myaamia artists to gain recognition for their work, while also educating the broader community about what it means to be Myaamia and the significance of Myaamia art. Additionally, it allowed us to introduce the Tribe to residents of Fort Wayne and Northern Indiana.

Who We Are

The Myaamia Heritage Foundation consists of five board members appointed by tribal leadership. Once appointed, board members vote to determine officer positions, which serve two-year terms. Aašitehkawaataawi 'let's meet' the MHF Board!

Morgan Lippert, Chair

Morgan is a non-Native cultural heritage professional who serves the Miami Tribe of Oklahoma as Curator of Exhibitions for the Myaamia Heritage Museum and Archive, coordinating exhibition research and development and consulting with organizations seeking to create exhibits and educational materials about the Myaamia community. She holds a B.A. in History from Beloit

College and is currently pursuing an M.A. in Museum Studies at the University of Oklahoma. Morgan joined the Myaamia Heritage Foundation when it was founded in 2024. As Chair, she focuses on supporting initiatives that strengthen Myaamia cultural preservation and education, working closely with Tribal departments, community members, and external partners to foster collaborative projects that promote broader understanding of Myaamia history and culture.

Amehkoonsihkwa 'Kelli Huth', Vice Chair

Kelli is a community engagement professional with over 18 years of experience in higher education. She currently serves as the Associate Vice President for Community Engagement at Ball State University, focusing on building authentic partnerships that advance both the university's and the community's priorities. Kelli received a Bachelor of Arts in philosophy from Anderson University and a Master of Arts in executive development for public service from Ball State. She has served as a director for many nonprofit boards focused on sustainability, community development, arts and culture, and public history. She is a citizen of the Miami Tribe of Oklahoma and is passionate about engaging in cultural revitalization and education initiatives.

Alaamhkihkwaw 'Doug Peconge', Secretary-Treasurer

Doug is a citizen of the Miami Tribe of Oklahoma and works for the Tribe in its Cultural Resource Office. For the last decade, his focus has been connecting myaamia (Miami) tribal citizens to their tribe and culture. Doug's position with the Tribe is the American Rescue Plan Act (ARPA) Project Manager and the Cultural Resource Extension Office Director (CREO) located in Fort Wayne, Indiana. Doug joined the Myaamia Heritage Foundation when it was founded in 2024. As an accomplished photographer and lacrosse stick maker, Doug un-



derstands the challenges of sharing his Myaamia work with the public. He sees the foundation as an opportunity for those within the Tribe to share their art, history, language, and cultural knowledge with the public.

Pikolakitisaata 'Dani Tippmann', Board Member

Dani is a citizen of the Miami Tribe of Oklahoma and has been an involved learner with her Myaamia relatives since she was young. She serves as the Tribe's Kiihkayonki ARPA Community Food Program Director, working with tribal citizens on gardening and the use of wild plants for food, health, and craft. As an artist and cultural knowledge bearer, Dani has been a multi-time mentor for Traditional Arts Indiana and a four-time Artist in Residence at the Eiteljorg Museum. She is also a recipient of the Indiana Heritage Fellowship Award, which honors traditional artists who have made outstanding contributions to their artistic tradition and community. In 2024, she was named a national Taproot Fellow by the Alliance for California Traditional Arts for her work with plants and community.

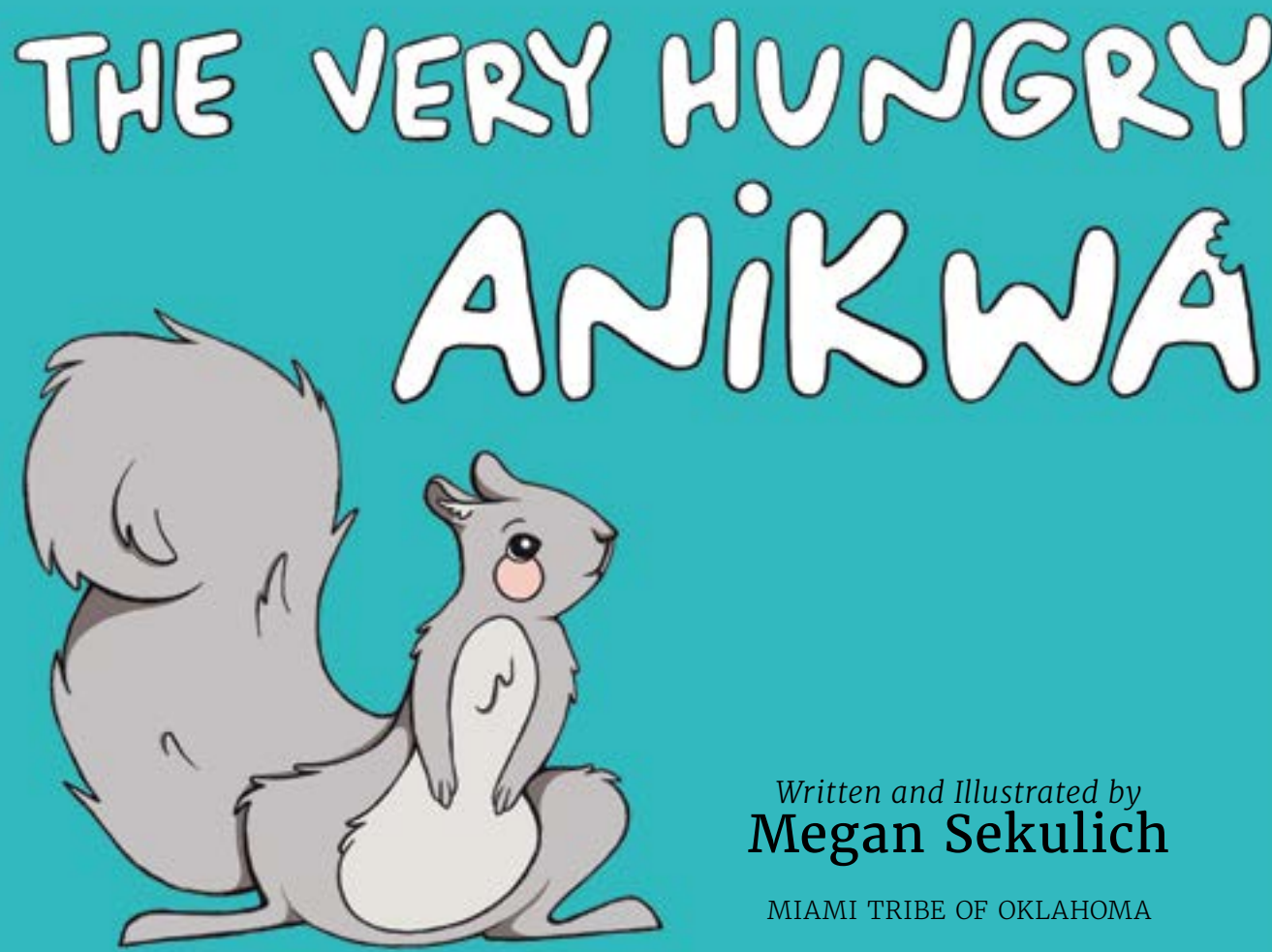
What's Next

2026 holds a lot in store for MHF! One of our goals for this year is to take steps towards increasing visibility of Myaamia language and culture in public spaces, particularly in the tribe's ancestral Lower Great Lakes homelands. Among the many impacts of the Tribe's forced removal is a lack of understanding among non-Myaamia communities about the continued presence and cultural vitality of the Miami Tribe of Oklahoma, and the Foundation hopes to support efforts that address these gaps through education and collaboration.

In the next few months, we will be meeting with non-tribal partners to discuss how they can support our mission and Myaamia cultural revitalization through initiatives such as:

- Incorporating Myaamiaataweenki 'the Miami language' into high-visibility areas throughout Myaamionki, such as park and trail signage and public interpretive spaces

Continued on pg 8A >>



The Very Hungry Anikwa, coming soon! Photo courtesy of Madalyn Richardson, Miami Tribe of Oklahoma.

<< Continued on pg 7A

- Hosting art workshops for Myaamia community members and the general public
- Collaborating on projects that highlight Myaamia history, culture, and art

The Foundation also plans on returning to the Taste of the Arts Festival this summer in Kiihkayonki 'Fort Wayne, Indiana.' Hosted by Arts United of Greater Fort Wayne, the Taste of the Arts festival aligns with our goals of outreach, helping non-Myaamia and non-Native neighbors learn about the Tribe's presence, culture, and history. MHF looks forward to sponsoring Myaamia artists there again in 2026!

The Miami Tribe's Cultural Resources Office—in collaboration with the Myaamia Center in Oxford, Ohio—is currently in the final stages of publishing a Myaamia language children's book by Myaamia artist Megan Sekulich. The Myaamia Heritage Foundation is partnering with the Miami Tribe of Oklahoma Child Care and Development Fund (CCDF) and Indian Child Welfare (ICW) programs to distribute the book free of charge to tribal members with young children. The Foundation believes that when we invest in our youth, we invest in the future of Myaamiaataweenki 'the Miami language,' and we are proud to support this work and look forward to seeing this book in the hands of Myaamia children and families! The Foundation hopes to fund additional language projects for our tribal youth in the years ahead.

Frequently Asked Questions

How can Myaamia community members get involved?

Myaamia community members can get involved in a variety of ways. One of the goals of

the MHF is to develop grant programs and other funding opportunities that tribal members will be able to apply for in support of specific arts and culture-related projects. Until these programs are established, the MHF invites tribal members who are interested in getting involved with the Foundation to contact MHF Chair Morgan Lippert at mlippert@miamination.com.

How can people support the Foundation?

There are many ways that both tribal members and non-Myaamia people and organizations can support our work:

- Follow us on social media. The Foundation has accounts on Instagram, Facebook, and LinkedIn. Stay connected and keep up to date with our current and future projects!
- Share our work with friends, family, and colleagues. Help spread awareness of the Foundation's mission and the work we do. We are actively looking for organizations to partner with that are interested in supporting Myaamia cultural revitalization efforts!
- Make a financial contribution. As MHF is a registered 501(c)(3), donations to the Foundation are tax-deductible. If you or someone you know is interested in giving monetary support, the Foundation has a Square account accepting online donations at their website myaamiaheritagefoundation.org and at the tribe's website at miamination.com/myaamia-heritage-foundation/

Is this related to the Myaamia Heritage Program at Miami University?

No. While both the Myaamia Heritage Foundation (MHF) and the Myaamia Heritage Program support the cultural revitalization efforts of the Tribe, they are separate initiatives with different missions, governance, and funding structures.

Shop with a Cop

Abel Stose

Miami Nation, Chief of Police

The Quapaw Nation Marshal Service's annual Shop with a Cop event on December 10th at Quapaw Schools and December 11th at Commerce Schools was a great success. They partnered with other law enforcement agencies to provide gifts for underprivileged youth. Miami Nation Police Officer Corey Miller and Officer Dustin Hoffer participated in the event.

This program provides local students with the opportunity to shop independently with the support and guidance of law enforcement officers. It's a meaningful way to strengthen relationships, build trust, and make a positive impact during the holiday season.

The program's directors seek annual assistance and participation from partner agencies to help support these events. Additional personnel help ensure each student has a great experience.



Officers help local kids with holiday shopping. Photo courtesy of Abel Stose.



Miami Nation police officers help local kids with holiday shopping. Photo courtesy of Abel Stose.



Miami Nation police officers help local kids with holiday shopping. Photo courtesy of Abel Stose.

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

www.miamination.com/employment



Miami Nation Enterprises
Donna Smith
Director of Human Resources
dsmith@mn-e.com
(918) 541-2100

www.mn-e.com/careers

Eddie the Eagle

Abel Stose

Miami Nation, Chief of Police

On Tuesday, December 16, 2025, Investigator Michael B. Mullin Jr. with the Miami Nation Police Department, Investigator Mark Byfield with the Quapaw Nation Marshal Service, and Lieutenant Trevor January with the Bureau of Indian Affairs - Office of Justice Services, instructed approximately ninety (90) children from kindergarten through fourth (4th) grade on the National Rifle Association (NRA) Eddie Eagle GunSafe program at the Quapaw Elementary School, Quapaw, Oklahoma.

The Eddie Eagle GunSafe program is a gun accident prevention program that seeks to help parents, law enforcement, community groups and educators navigate a topic paramount to our children's safety. The Eddie Eagle GunSafe program and its namesake character were developed in 1988 by the NRA for children who are generally considered too young to be allowed to handle firearms.

The Eddie Eagle program is intended for children in pre-school through fourth grade. Eddie and his Wing Team are on a mission to help you teach Pre-K through 4th graders what to do if they ever come across a gun. Eddie Eagle GunSafe, has taught over 32 million children how to stay safe if they ever find a gun. The team plans to deliver the program to all public schools and childcare facilities in the area in the coming year.



Area students participating in "Eddie the Eagle" program conducted by local law enforcement. Photo courtesy of Abel Stose, Miami Nation Police Department.



They Awaken and Preserve it for Each Other: a presentation at Newberry Library

Morgan Lippert

Curator of Exhibitions and Programming,
MHMA

On December 2, staff from the Miami Tribe of Oklahoma’s Cultural Resources Office traveled to the Newberry Library in ŝikaakonki ‘Chicago’ to present on Myaamia cultural revitalization and preservation. Titled eemamwiciki neehi kaakiihsitaatiiwaaci: *They Awaken and Preserve it for Each Other*, the presentation explored how archives like the Newberry are essential to tribes’ cultural revitalization efforts.

Presenting was Second Councilperson Nate Poyfair, Deputy Tribal Historical Preservation Officer Jared Nally, and MHMA Curator of Exhibitions Morgan Lippert. Each speaker shared their perspectives on various Myaamia cultural revitalization projects, including language, textiles, and the establishment of the Myaamia Heritage Museum and Archive (MHMA). Together, they demonstrated how community-driven research and institutional partnerships work hand-in-hand to revitalize and preserve Myaamia culture for future generations.

The presentation was part of the library’s McNickle Distinguished Conversation series, a lecture series that “celebrates Indigenous scholars, writers, and artists who consistently demonstrate excellence in their work concerning Indigenous peoples and histories and who



From left to right: Nate Poyfair, Morgan Lippert, and Jared Nally presenting at the Newberry Library. Photo courtesy of Morgan Lippert, Miami Tribe of Oklahoma.

actively address contemporary issues faced by American Indian and Indigenous communities.” The series is hosted by the library’s D’Arcy McNickle Center for American Indian and Indigenous Studies. Founded in 1972 and named after Native author and activist William D’Arcy McNickle (Cree-Métis, enrolled Salish Kootenai), the McNickle Center “brings together scholars, teachers, students, tribal historians, and Native community members to promote research and improve the representation of Native peoples and histories in education and writing.”

The McNickle Center is currently directed by Dr. Madison Bastress, who spent two years at the Myaamia Center as a visiting scholar conducting research for her dissertation, “Sustaining Lands: Enduring Myaamia Connections to Place, 1600-1702.” Her work focused on how Myaamia people made, maintained, and remade connections to land during what is often called the “Beaver Wars” or “Fur Trade Wars,” when warfare pushed Myaamia people away from the Wabash River Valley.

The Tribe’s Cultural Resources Office thanks Dr. Bastress and her colleagues at the



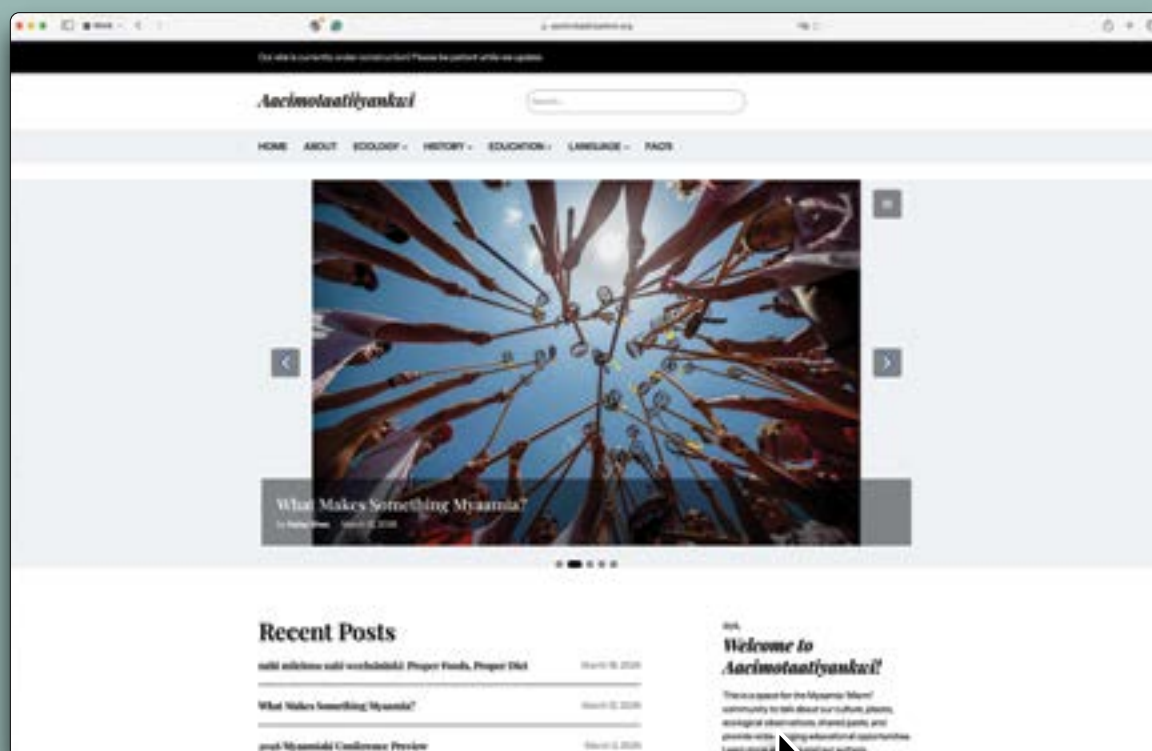
Dr. Madison Bastress presenting at the Newberry Library. Photo courtesy of Morgan Lippert, Miami Tribe of Oklahoma.

Newberry Library for the invitation to participate in this meaningful series and for its ongoing commitment to supporting Native scholarship, community collaboration, and cultural revitalization. We look forward to collaborating with the Newberry on projects in the future!



Nate Poyfair presenting at the Newberry Library. Photo courtesy of Morgan Lippert, Miami Tribe of Oklahoma.

Want to learn more about the Myaamia Culture?



Explore online at
aacimotaatiiyankwi.com



wiintanto wiintaakani 'You read a book!'

Our People Believe in Education Now Available for Purchase - Includes Coupon Code!

Myaamia Center Staff

Our People Believe in Education: The Unlikely Alliance of the Miami Tribe and Miami University is now for sale, and you can get it at a discount!

This powerful new book explores how two very different communities, the Miami Tribe of Oklahoma and Miami University in Oxford, Ohio, came together to support the revitalization of the Tribe's language and culture. What began as a chance meeting in the 1970s grew into a lasting, meaningful collaboration rooted in respect, education, and shared history.

The book provides a reflective examination of why this relationship developed and how it has evolved since the 1970s, when Chief Forest Olds first visited with President Phillip Shriver at Miami University.

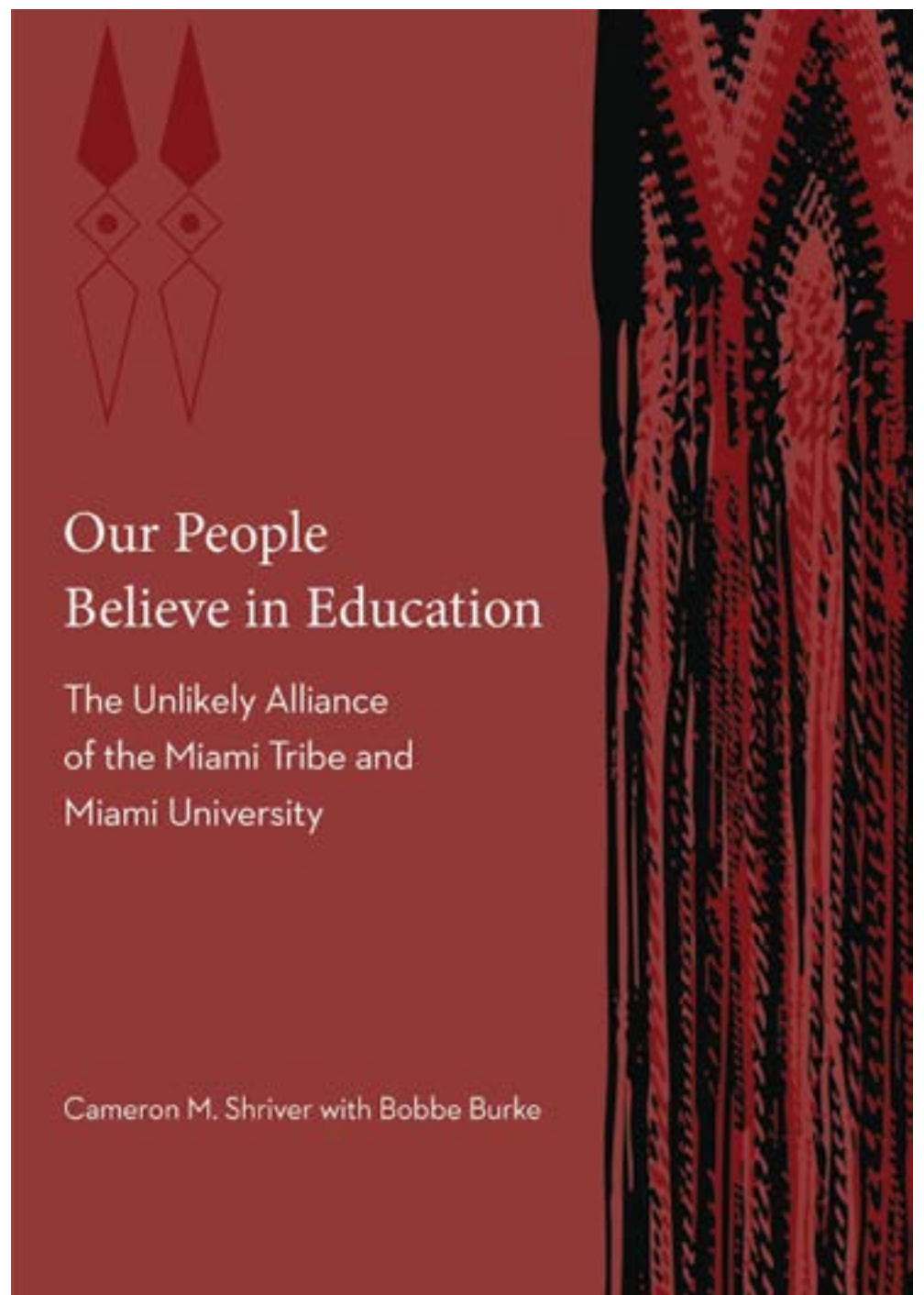
Author Dr. Cameron Shriver, a historian at the Myaamia Center and grandson of former Miami University President, tells this remarkable story with the help of Bobbe Burke, Miami Tribe Relations Coordinator Emerita. Together, they bring decades of experience, research, and personal insight to this moving and important narrative.

In addition to history, the book is also about relationships, resilience, and the power of education.

Our People Believe in Education is a must-read for anyone interested in the university-tribal partnership and exploring a Myaamia perspective of education.

The book is available now, and the Miami Tribe is invited to use the exclusive author's discount code: 6D40 for 40% off at checkout!

www.nebraskapress.unl.edu/nebraska/9781496237798/our-people-believe-in-education/



Q&A with an Author: Cam Shriver

Nate Poyfair
keetanka

aya!

In the past I have done book recommendations and book reviews as a resource for tribal citizens to take reading ideas from. Luckily, in the last few months, we have a book that has been released that is entirely focused on the Miami Tribe of Oklahoma and the Myaamia Center at Miami University. *Our People Believe in Education* by Cameron M. Shriver and Bobbe Burke goes in depth into the history of the Miami Tribe and Miami University creating an unlikely relationship that began in 1972. This relationship, which began with very few similarities, one being the name of a nation of people and an educational institution, has blossomed into a unique and groundbreaking educational agreement that benefits everyone involved.

In the past, I have largely written book reviews or recommendations without speaking to or even knowing most of the authors. This time, as we all have working relationships (and friendships for that matter), I wanted to give Cam an opportunity to speak about his own book. Below, I pose a few questions for him to answer about his book. Instead of writing a 300-word summary about a book of such importance to our own community, I reached out to Cam, and he was gracious enough to give us his own sort of review and summary of *Our People Believe in Education*. I posed multiple questions to Cam below, and here are his answers:

What's the book about?

In 1972, Chief Forest Olds visited Miami University in Oxford, Ohio. Today, a lot of Myaamia educational materials, Myaamia educators, and Myaamia students come through Miami University. So, what's the backstory? I think of the book as a braided narrative; a history of education grounded in the Miami Tribe and Miami University. When I put the tribe and college in the same frame, I have to think differently than if I just consider one or the other. Hopefully that braided narrative is thought-provoking.

Why did you write this book, and did that change through the process?

In 2020, the tribe and university were preparing to do some celebrations about the 50th anniversary of their relationship, which began

formally in 1972, and some folks asked if I would consider writing a book about that history for 2022. It sounded like a fun challenge, in part because Bobbe Burke's archive of correspondence was in the Myaamia Center on campus where I work, and during the pandemic precautions I knew I could still access those sources safely. Bobbe Burke is a co-author of this history not only as the archivist of so much of it, but because she had most of the main beats established, the characters, examples that illustrated the larger trends, and so on. Another reason to embark on this project was that some years ago I was part of a project edited by Chief Ben Barnes and Steve Warren, called *Replanting Cultures*. It was a collection of case studies of community-engaged scholarship. One of the reviewers noted that the core of the book were the chapters about Shawnee and Miami projects, and that maybe someday, someone would write a full-length book about Miami or Shawnee community-engaged scholarship. So there were two audiences that might be interested in the story—those who know something about this Miami-specific relationship already, and academics who are thinking about the larger relationship between Indian Country and higher education. It would be useful to examine this long-term collaboration in a way that wasn't too theoretical. I don't know if I was successful in writing to those audiences (I know I wasn't successful in getting the book published by 2022!) but that was in my mind throughout the process.

The book is a story of great success. Do you believe this is a distinctly unique relationship that can't be replicated?

First, I hope the book avoids being promotional about the relationship, or the university, or the tribe. I think historians have an obligation to be objective within their limits. But given that the relationship between the tribe and college is in a relatively strong position, I do expect some readers from other schools or tribal nations to ask: can (or should) I try to replicate this thing? I asked that question to many smart people who know the ins and the outs of it, and mostly got a shrug. Really late in my revisions, Jim Oris gave me the perfect word: serendipity. I'm not convinced that one could road-map this relationship. But, it demonstrates that new relations are possible. We can be open about some of the hurdles, trip-ups, or failures along the way, too. Andrew Strack told me a relationship

like this “can't start at step ten, you have to start at step one.” This is a book about those steps, who took them, and why. This Miami-Myaamia partnership isn't magical or pre-destined. It's an ongoing conversation.

What has been the overall reception of this book?

Jim Richardville bought two copies. My parents told me they liked the later chapters.

What stories got cut from the final draft of the book?

Plenty! The most that come to mind are narratives about individuals who attended boarding schools. That chapter was really long, and reviewers and editors rightly thought that it wasn't adding much to the scholarship about boarding schools in general. I wrote pages on Jesse White and Esther Miller Dagenett and some others that I ended up withdrawing because I could make my argument without their inclusion. But I still have to figure out what to do with those examples. I also pulled out detail from the early chapters, such as the leaseholding system that provided revenue to Miami University. It's hard to make land leasing interesting. And my drafts always mentioned so many individuals by name, I think it was overwhelming to the average reader. I tried to streamline the chapters even though it meant removing references to lots of folks who played a real part in the story.

What do you want readers to come away with?

There's a word in Myaamiaataweenki, kiinteelintaakani 'computer' which basically glosses as “a tool for thinking fast.” A book is long-form examination of a subject; it's a technology for thinking slowly. Both thought processes are good and necessary. I hope this book is a tool for thinking deliberately. Perhaps it can aid Myaamiaki considering the long-term changes in Myaamia education, but also the other topics that bear on education, like economics or athletics for instance. Myaamia folks have tried to do innovative things, even in a context where a lot of choices have been made for the tribe. I think the Myaamia-Miami University relationship is one of those innovative things.



Ganondagan – Indigenous Music & Arts Festival

George Ironstrack

Assistant Director, Myaamia Center

This summer, a team of Myaamiaki from the Miami Tribe of Oklahoma’s Cultural Resource Office and the Myaamia Center made a visit to the Indigenous Music & Arts Festival at Ganondagan State Historic Site in Victor, New York. At the festival, Myaamia artists shared knowledge about their artistic practice and the tribe’s story of revitalization with the general public. When not presenting to the general public, Myaamia artists also spent time creating art alongside Haudenosaunee artists. Overall, the festival was a wonderful example of public education and cultural exchange.

Myaamiaki ‘Miami people’ have deep connections to Ganondagan that extend backwards to a terribly dark time of warfare and disruption. In 1687, perhaps as many as 100 Myaamia men joined a French-led campaign against the Haudenosaunee in their homelands in what is today New York. During this campaign, these Myaamiaki participated in an attack that led to the destruction of the Seneca village of Ganondagan.

The Miami Tribe’s current-day connection to Ganondagan resulted from our friendship with Michael Galban (Washoe & Mono Lake Paiute and State Historic Site Manager for Ganondagan) and Jamie Jacobs (Tonawanda Seneca and Managing Curator of the Rock Foundation collections at the RMSC). Myaamiaki first met with Michael and Jamie through the Reclaiming Stories project, in which the Miami Tribe and Peoria Tribe are working together to reclaim the practice of hide painting through reconnecting with the minohsyaiki ‘painted hide robes’ cared for by the Musee du quai Branly in Paris, France. Michael and Jamie both attended a



Tasioaniio Galban (Mohawk) and Scott Shoemaker work together on ribbonwork under the “All Our Relations Tent” at the festival. Photo by Doug Peconge, Miami Tribe of Oklahoma.

workshop and helped our community learn about both iconography and the practice of painting hides. Our friendship with Michael and Jamie has deepened since that first visit, as they have since made many trips to Miami, Oklahoma, and we’ve made trips to visit them at Ganondagan.

In the summer of 2024, Michael asked if the Miami Tribe would be interested in participating in the Indigenous Music & Arts Festival, and our response was an enthusiastic “iihia!” Early that fall, we were put in touch with Jeanette Jemison, Program Director for the Friends of Ganondagan, who arranged our visit.

At the end of July (2025), our group arrived in Victor, New York. The Myaamia delegation included: Kara Strass (ribbonwork and storytelling), Claudia Hedeem (program support), Scott Shoemaker (ribbonwork and storytelling), Jared Nally (fingerweaving and storytelling), Nate Poyfair (historical and contemporary education), Logan York (hide painting and jewelry making), Megan Sekulich (graphic art), Doug Peconge (la-

crossed stick making and photography), and myself (stomp dance shaker making and storytelling).

The two days of the festival went by quickly as our delegation presented our arts to the general public under a tent that was set up near the beautiful reconstructed bark longhouse that sits on Ganondagan’s site. From 10am to 5pm each day, the public was able to visit the tent on their own and could stop and interact with each of our artists, chat about our art, and learn about who we are as a community today.

Each day, we also gave a public storytelling performance on the festival’s main stage.

The goal of our story was to talk about how our language and culture reclamation work impacts our artistic practices as Myaamiaki living in the 21st century. Each performance began with a bilingual recounting of the Coming Out Story. Kara then followed this story with a recounting of how our revitalization work made this storytelling possible. Next, Jared and Scott shared how the revitalization work made their work as artists possible. Our group closed out each performance by sharing a stomp dance. The dance was shared in the spirit of friendship, and members of the general audience were encour-

aged to join in and dance with us.



Jared Nally talks about finger weaving and the revitalization of Myaamia arts with the public as they pass through the “All Our Relations Tent” at the festival. Photo by Doug Peconge, Miami Tribe of Oklahoma.



The entire Myaamia delegation enjoyed our time visiting Haudenosaunee homelands, visiting with other Indigenous arts, and sharing our stories with the general public at the festival. We are hopeful that we made a positive impression on everyone and that a small part of our story sticks with each of them in some positive way, large or small.

Mihši neewe ‘a big thank you’ to Michael Galban and Jeanette Jemison for the invitation to attend the festival and for arranging our visit, and to the Friends of Ganondagan and the staff of Ganondagan State Historic Site for welcoming us into such a beautiful event. We’re already looking forward to the next time we can visit Ganondagan ‘Town of Peace.’

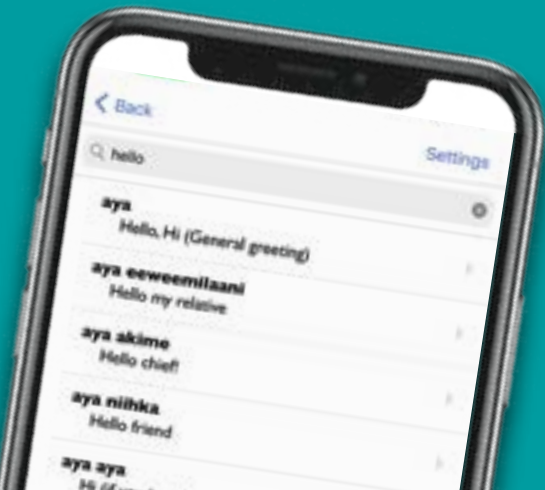


From L to R: Kara Strass, Jared Nally, and Scott Shoemaker on the main stage at the festival recounting the story of Myaamia revitalization. Photo by Doug Peconge, Miami Tribe of Oklahoma.


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meehtikoošionkiši aapooši iyaayaanki ‘Once Again We Travel to France:’ *Celebrating an Exhibition and Commemorating History*



George Ironstrack
Eemamwiciki Director,
Myaamia Center

Representatives from the Choctaw, Osage, Otoe-Missouria, Quapaw, Peoria, and Miami Nations are welcomed to Versailles by museum staff.
Photo by Nate Poyfair, Miami Tribe of Oklahoma.

In November of 2025, a team of Myaamiaki took another important trip to Paris, France for a

Original copy of the 1701 Peace Treaty of Montreal. Photo by Doug Peconge, Miami Tribe of Oklahoma.

series of historic events. This was the fourth trip that Myaamia teams have made to Meehtikoošionki since we launched the Reclaiming Stories Project with our Peewaalia ‘Peoria’ relatives. That project’s focus is the revitalization of hide painting for our communities and the earlier trips to Paris focused on connecting with the examples of Peewaalia ancestral hide painting art that are cared for in the collections of the Musée du Quai Branly Jacques Chirac in Paris.

The most recent trip to France was organized to celebrate the opening of an exhibition at the Palace of Versailles, which resulted from collaborative discussions and investigations that date back to 2021 when the Reclaiming Stories Project team linked up with our friends at the quai Branly who worked on their CROYAN project team. Additionally, this trip coincided with the 300th anniversary of the visit of a delegation of Native leaders to France. French institutions planned a gathering during this time to commemorate that historic visit.

Who Traveled to France?

The Myaamia team that traveled to France for this trip included: Nate Poyfair (Second Councilperson and Noošonke ARPA Project Manager), Logan York (Tribal Historic Preservation Officer for the Miami Tribe), Doug Peconge (Tribal photographer and Kiihkayonki ARPA Project Manager), and George Ironstrack (Assistant Director of the Myaamia Center). All four of us have been involved in various aspects of the Reclaiming Stories project. Logan and George collaborated directly with the team that curated the exhibit that opened at Versailles. Nate had the responsibility of representing our tribal government in France and Doug had the extremely important role of documenting the exhibit through photography.

The Myaamia team was just one amongst many tribal representatives in France for these events. As with our previous trips, our relatives

number of their elected officials. Other tribal nations that sent delegations included the Quapaw Nation, the Choctaw Nation, the Osage Nation, and the Otoe-Missouria Tribe.

What Sites Were Visited?

During the trip, the group visited three main locations in France. The first was the Musée du quai Branly - Jacques Chirac (MQB-JC) which hosted a symposium discussing museum collaboration and offered groups an opportunity to visit in private with many objects of ancestral art from North America. The MQB-JC is located in the heart of Paris about a 10 minute walk from the Eiffel Tower along the Seine (the river that runs through the center of Paris). The second was the Château de Versailles (Palace of Versailles) for the unveiling of the exhibition “1725. Native American Allies at the Court of Louis XV.” Today, Versailles is a western suburb of Paris about 30-40 minutes away via train. Our group participated in both the private and public openings of the Versailles exhibition. The third location was the Château de Fontainebleau (Palace of Fontainebleau) where the group commemorated the 1725 visit of Osage, Otoe-Missouria, and Peoria leaders. Fontainebleau is about an hour and a half south of Paris via train.

Symposium - November 19 & 21

The official visit began with a two-day symposium titled “Sharing collections, Co-Writing History: New Collaborative Practices within Indigenous North American Contexts.” The gathering was tightly focused on collaborations between museums and North American Indigenous scholars and knowledge bearers. Logan and George participated in a panel session together with our relative and colleague, Dr. Elizabeth Ellis from the Peoria Tribe. Our panel was titled: “Visiting with Ancestral Art: Minohsayaki (Painted Robes) at the Musée du quai Branly - Jacques Chirac.” During the session we

from the Peoria Tribe of Indians of Oklahoma made the journey. They were represented by staff from their cultural office and by a

talked about the work of the Reclaiming Stories project and the importance of reclaiming from the archives the knowledge and practice of hide painting.

Nine other panels covered an array of collaborative work. Of particular note were the sessions that included our good friends from Seneca country: Michael Galban (Washoe and Mono Lake Paiute and the Director of the Seneca Art & Culture Center at Ganondagan State Historic Site); Jamie Jacobs (Tonawanda Seneca Nation and the Curator of the Rock Foundation at the Rochester Museum & Science Center); and Peter Jemison (Seneca Nation and the former Director of the Seneca Art & Culture Center at Ganondagan State Historic Site).

The symposium was an amazing globe spanning summary of the wonderful work that can happen when museums collaborate with the descendant communities that have ties to the ancestral objects in their care. Each discussion highlighted how Indigenous communities, the museum, and the general public all benefit from this collaboration. Museums gain better cultural and communal context for their interpretations of their collections, which leads to new exhibitions that allow the museum going public to have a richer experience. Indigenous communities benefit from learning from objects of ancestral art through time spent visiting with the objects and by learning from the scientific investigations conducted by museum professionals.

Opening the Exhibition at Versailles - November 21 & 23

One of the highpoints of the journey for the entire Myaamia team was participating in the opening of the exhibition at the Château de Versailles (Palace of Versailles). The exhibit, 1725. Native American Allies at the Court of Louis XV, had at its centerpoint the story of the leaders of the Peoria, Osage, and Otoe-Missouria who visited France in November of 1725. Around this center curators wove the story of the context of the ambassadorial visit. This context included Indigenous and European concepts of place through the display of maps

Continued on pg 5B >>



<< Continued from pg 4B

from the period; ancestral objects of art, many of which were given as gifts to the French as a part of Indigenous diplomacy; early European representations of Indigenous peoples; and a history of the evolution of the relationship between Native Nations and the French empire.

On November 21, Logan and George attended a small private viewing of the exhibition for the community partners who collaborated on the exhibition. It was a chance for partners to spend a quiet moment in the exhibition space with momentous examples of ancestral art that were wrapped into the story of the 1725 delegation. It was a powerful moment to see years of the team's work take physical form in a world renowned museum.

Two days later, a much larger group of all the visiting Native delegations returned to Versailles for the public opening of the exhibition. The Native delegations were welcomed into the exhibition space about 45 minutes before it was opened to the broader public. It was exciting to share the experience of the exhibition with friends and family. We all pour so much of ourselves into this work. But it is rare to be able to share that work with our family, and George was particularly grateful to be able to spend time with his daughter and mother walking through the exhibition at Versailles.

After the first 45 minutes were up, the exhibition opened up to everyone else in attendance. The crowd was so large that there was barely any room to move within the exhibition space. It was amazing to watch the public enjoy the fruits of everyone's labor.

Eventually, the crowd moved to an event space within the palace for celebratory and commemorative speeches. The President of Château de Versailles Christophe Leribault and the President of the Musée du quai Branly - Jacques Chirac and Emmanuel Kasarhérou both gave speeches recognizing the importance of the exhibition and their institutions' roles in preserving this history and sharing the story. There were also speeches from tribal representatives. Akima Roseanna Dobbs of the Peoria Tribe of Indians of Oklahoma gave a beautiful heartfelt speech recognizing the importance of walking in the footsteps of Akima Šikaakwa, who traveled to France and visited Versailles in November 1725. Chairman John Shotton of the Otoe-Missouria and Marla Redcorn, Director of the Osage Nation Museum, each spoke about the importance of the exhibit and the visit from their nations' perspectives. The public celebration concluded with a toast and two beautiful songs from T.J. Redcorn (Osage, Ponca, Kiowa, & Caddo) Brent Greenwood (Chickasaw & Ponca), and Vann Bighorse (Osage). The songs were especially powerful to hear echoing through the room at Versailles. Many of us collectively wondered how long it had been since those walls had heard songs from North American peoples?

It was a cold and wet evening at Versailles, but the pictures of the outdoor spaces almost capture how beautiful the evening was.

Traveling to the King's Woods: Fontainebleau - November 25

Our last day together in France took us on our longest journey via train from Paris to the city of Fontainebleau, forty miles to the southeast. Our whole group was a big fan of all the trains in France, but this ride was especially comfortable and beautiful. The regional train we rode had lots of comfortable seating and great window views for following the journey. The journey began in urban Paris, which has its own kind of beauty, but for the last 20 minutes or so of the trip we passed through a large and naturally beautiful national forest.

On this trip we continued to follow in the footsteps of the Peoria, Osage, and Otoe-Missouria leaders who visited France in 1725. The forest of Fontainebleau, through which we passed, was a good part of the reason why these leaders traveled south in November of that year. They came to Fontainebleau because it was the palace that King Louis XV liked best when he wanted to enjoy the hunt. It was on November 25, 1725 that these leaders first met the French King at his Fontainebleau palace. A few days later, they went out into these same woods and hunted together in both the French style and using hunting practices indigenous to North America.

The staff of the Château de Fontainebleau gave our large group a wonderful tour of the palace with a focus on what Native leaders would have experienced in 1725. The palace was also a favorite of Napoleon Bonaparte, so it was also fun to learn about his use and modification of

the grounds even though this was decades after the 1725 ambassadorial visit.

After the tour, the group convened in a gathering hall within the palace to officially commemorate the 1725 visit. Chairman Shotton of the Otoe-Missouria Tribe, Chief Dobbs of the Peoria Tribe of Indians of Oklahoma, and T.J. Redcorn of the Osage Nation all spoke about the importance of commemorating the 1725 visit and continuing the connections between their nations and the French people.

eewaankiaanki neehi keetwi noonki 'Giving Thanks and What's Next?

The four of us want to take time to express our gratitude to all the people working at the Musée du Quai Branly - Jacques Chirac, the Château de Versailles, the Château de Fontainebleau, and the Louvre for all their work hosting us and organizing all the programming. We are grateful for the efforts of tribal representatives from the Osage Nation, Peoria Tribe of Indians of Oklahoma, Quapaw Nation, Choctaw Nation, and Otoe-Missouria Tribe. We are also grateful to Dr. Robert Morrissey, the staff of the history department, and the Mellon Foundation - Humanities Without Walls Initiative all at the University of Illinois for their support with the Reclaiming Stories project and for their support in helping our staff make this trip. A special neewe goes to all those involved in making the exhibition at Versailles such a resounding success. We also want to personally say mihši neewe to Paz Nuñez-Regueiro, Jonas Musco, Leandro Varison, and Éléonore Kissel. Your friendship and hard work over numerous years is deeply appreciated. We look forward to the next time we can sit down together over a coffee or a café and talk about subjects deep in time as well as the deeply meaningful present day.

We hope that at some point in the not-too-distant future that the Versailles exhibition will travel to North America, specifically Indian Country in Oklahoma. George, Logan, Nate, and Doug all recognize how lucky we were to be able to make this trip and visit with these awe inspiring objects of ancestral art. We hope that Myaamiaki, as well as the publics of all involved tribes, can get a chance to do the same. The best way to ensure that this happens is to have the exhibition travel to our homelands and we will do our part to bring this dream to life.



Indigenous guests of the Musée du quai Branly are given a private tour of the Louvre. Photo by Doug Peconge, Miami Tribe of Oklahoma.



Jamie Jacobs, Peter Jameson, and MTO THPO Logan York visiting with staff of Versailles. Photo by Doug Peconge, Miami Tribe of Oklahoma.

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Lacrosse game. Photo by Doug Peconge, Miami Tribe of Oklahoma.

What Makes Something Myaamia?

Haley Shea

Director of Assessment and Evaluation,
Myaamia Center

As many of us navigate our multifaceted identities, it is really common to ask this question – “What makes something Myaamia?” It is important to note here that when I say “thing” throughout this post, I am talking both about material goods and also about thoughts, ideas, beliefs, and more. This is an important question as differentiating helps us perceive and understand the boundaries both between and across the various components of our lives that make us who we are.

However, I don’t think there is necessarily a “right” answer to this question. As with any philosophical pondering, it is normal to have variation and diversity of thought within the community. I wanted to share my personal, current perspective on this after reflecting on it for some time throughout the creation of the nahi meehtohseeniwinki model. We needed to attempt to answer this question when considering the concept of “health” through solely a Myaamia lens. So my response comes from many discussions with Myaamia Center staff,



T-shirt given to Eemanwiciki Summer Program participants in 2019. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

tribal leadership, and tribal citizens.

It is challenging to define something as being Myaamia or as possessing Myaamia qualities. Many of us start this journey by assuming “anything I have/make is Myaamia because I am Myaamia.” I want to pose a few scenarios and ask you, “Are these things Myaamia?”

- A table that a Myaamia citizen buys from IKEA
- A song written by a Myaamia citizen
- A poster created by a non-citizen tribal spouse and hung in the home
- A t-shirt designed by a non-citizen Miami Tribe of Oklahoma employee for a community event
- A Polish garment owned and worn, passed down for generations within a Myaamia family
- A necklace made by an Anishinaabe artist and purchased by a Myaamia citizen

I imagine some of these were easy to answer, others were “well, it depends,” and others you might be torn on. This is inherently a question dealing with ownership, relationality, kinship, aesthetics, sovereignty, individual and collective identity, intellectual property, and more. It is complicated, and I imagine makes many of us feel sort of uncomfortable – that’s okay and to be expected.

Individual and Community Acceptance

One of the first things to consider is individual and community acceptance of Myaamia features. Let’s take the table example from above. A person might buy a table from IKEA and claim, “This is my table, and I’m Myaamia, so it is a Myaamia table.” This may or may not be true. But what happens when that table is used to share family and community meals? When it is passed down from one Myaamia generation to each subsequent? When they paint ribbon-work designs on it? When a little Myaamia kid writes their Myaamia name on the underside of it? At what point in this process does it become



Artwork made by Megan Sekulich for her Myaamia Heritage Program senior project, 2022. Photo by Jonathan Fox, Myaamia Center.

Myaamia? Again, no right or wrong answer.

I do think when an object is new/different or on the periphery, there is a point where something shifts from being identified as Myaamia by an individual to when the community as a whole recognizes and accepts it as Myaamia. When that happens is really based on conversation, relationships, time, and a general vibe.

Transgenerational Acceptance

There are particular features or qualities that are recognizably Myaamia across time. For

example, particular colors show up in clothing and artwork, sounds within Myaamia songs, and values within Myaamia stories. Many of the elements that have persisted through generations into the present are well-established thoughts, beliefs, and actions, which can then transform any contemporary object or event into something uniquely identifiable as possessing a Myaamia trait. In order for continuity to persist over time, knowledge has to be shared, promoted, reinforced, and encouraged among the community. It is the interaction and reinforcement of commonality that leads to expressive elements that can be said to be myaamiinaakwahki



Planting and caring for miincipi, a species of corn unique to the Myaamia community, is a generations-old summertime activity for Myaamiaki ‘Myaamia people.’ Photo by Karen Baldwin, Miami Tribe of Oklahoma.

‘it is Myaamia (expressively).’

Contextual Origin

Next is the question of the historical context of the particular thing. The context in which a thing was created (where, when, and by who) matters and connects that thing to a cultural story. At the same time, the identity of the individual(s) creating the thing is not the only factor that matters. Things can be made by Myaamia people, but not representative of the Myaamia community. Conversely, things can be made by non-Myaamia people and be representative of the Myaamia community. Therefore, we know that the features or elements of the thing itself are critical to our ability to define it as Myaamia (or not).

Though we likely have always approached the world around us with questions like these, identifying things as Myaamia was made both necessary and difficult because of the historical oppression our community faced. It is through revitalization efforts that we are more readily able to delineate these boundaries and use them to understand and promote our own Myaamia identities.

Originally published on March 12, 2026 at aacimotaatiiyankwi.org/2026/03/12/what-makes-something-miami/



Stars, Planets, and Heavenly Bodies in Myaamiaataweenki

Hunter Thompson Lockwood
Language Specialist

Myaamiaki ‘Myaamia people’ have always been stargazers. So how do we talk about stars, planets, constellations, and other celestial objects in Myaamiaataweenki ‘the Miami language’?

The Moon and the Sun

We’ve talked a lot about the Myaamia Kiilhswaakani ‘lunar calendar’ on the blog over the years. That word kiilhswaakani is built off of the word kiilhswa, which you may have noticed means both ‘sun’ AND ‘moon’.



The moon. Photo by Doug Peconge, Miami Tribe of Oklahoma.

Full moon

Since we’re focused on astronomy, let’s set aside the meanings of ‘month’ and ‘clock’. It’s usually pretty obvious from context whether someone is talking about the sun or the moon when they say kiilhswa. But we can be more specific!

We can use waahsee-kiilhswa for ‘the sun’ – compare that with the verb waahseeeki ‘it is daylight’ – and we have two slightly different words for ‘the moon’. In no particular order, there’s

pihkontee-kiilhswa, which has a corresponding verb peehkonteeki ‘it is dark, night’ and tipehki kiilhswa. And, you guessed it, there’s a verb teepihkiiki ‘it is night’ that’s related to that second word for ‘moon’!

But what about the rest of our neighborhood?

Planets

Over the last few decades, we have reviewed many thousands of pages of historical sources describing the language. So far, across all of those pages, we’ve only found the name of one planet: Venus, our brightest neighbor (and usually the closest, depending on the time of year).

Moon and Jupiter

Some sources use the word mihcalaankwa for Venus. That word literally means ‘big star’, but nowadays we also use it as the generic word for any planet. But Venus is special (and noticeable) enough that it gets a few different names! That turns out to be pretty common across the world’s languages. You may have heard Venus referred to in English as both the morning star and the evening star. The same thing happened Myaamiaataweenki – šayiiipaawe mihcalaankwa is ‘morning star’ and eelaakwiki mihcalaankwa is ‘evening star’.

However, over the years, we have also come up with names for the other planets. So if you search the dictionary, you’ll also find neehpika-laankwa ‘Mars’ (‘red star’) and kiihkaapiikhšinka mihcalaankwa ‘Saturn’ (kiihkaapiikhšinka describes Saturn’s rings)!

Constellations

There are so many other interesting bits of astronomical vocabulary in Myaamiaataweenki, but I’ll end here with two constellations of alaankwaki ‘stars’.

The North Star isn’t the brightest star in the sky, but it’s important because of the way it lines up with the north pole, making it appear to stand still while the other stars around it rotate constantly throughout the year. The word for this is aciika alaankwa ‘the fisher star’ – fisher the mammal, not the occupation. It gets that name because the constellation that we know in English as the Great Bear is called aciika ‘fisher’ in Myaamiaataweenki!

The Pleiades also have several different

names in the language. In the dictionary, you’ll find meenankweepiaki (literally ‘they are clustered together’), but they were also called kaakaathsolaankwaki ‘the six stars’, after the brightest six stars in the cluster.

That’s the word used in one of my favorite Myaamiaataweenki sentences of all time: kaakaathsolaankwaki waahsee peemawatooka ‘the Pleiades carry the daylight along’. The Pleiades aren’t visible all year round. Their reappearance in the pre-dawn morning sky signals the coming of summer; they “carry the daylight”!



Moon and Jupiter. By Wikiolo - Own work, CC BY-SA 3.0, commons.wikimedia.org/w/index.php?curid=31353116

The End?

Myaamiaki astronomers figured out long ago that watching the sky was important for understanding the natural world, which is why there are so many beautiful and interesting ways of talking about celestial objects in Myaamiaataweenki!

Originally published on February 13, 2026 at aacimotaatiiyankwi.org/2026/02/13/stars-and-planets/

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MYAAMIA COMMUNITY RESOURCES

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

MIAMI NATION WEBSITE

www.miamination.com

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

AATOTANKIKI MYAAMIKI

Miami Nation News

Miami Nation Events Where public events are posted

EEMAMWICIKI Facebook (our summer youth programs)

MYAAMIA CENTER Facebook

AATOTANTAAWI “Let’s

Talk About It” Myaamia

Community Discussion

Group for books, movies, shows, etc.

AACIMOTAATIIYANKWI

Myaamia Community Blog

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

Miami Nation Gift Shop

myaamiagifts.square.site

ILDA Myaamia Online

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

MYAAMIA CENTER YouTube

Channel

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Myaamia Portal

mc.miamioh.edu/eduportal/

MIAMI TRIBE OF OKLAHOMA 2026 EVENTS

IN NOOŠONKE SIIPIONKI ‘MIAMI, OK’ & KIIHKAYONKI ‘FORT WAYNE, IN’

WIIYAAKITEEHEELO
WEEHKI-KIHKATWE
HAPPY MYAAMIA NEW YEAR

February 21
noošonke siipionki ‘Miami, OK’

February 28
kiihkayonki ‘Fort Wayne, IN’

April 4
kiihkayonki
‘Fort Wayne, IN’

SPROUT ABOUT

April 11
noošonke siipionki
‘Miami, OK’

*pakitahantaawi neehi
wiihsinitaawi!*

‘Let’s play lacrosse & eat!’

LaCrosse
INTO
Spring

May 2
kiihkayonki
‘Fort Wayne, IN’

June 15-19
noošonke siipionki
‘Miami, OK’

a week of eemamwiciki
SUMMER PROGRAMS OKLA.

paaphsaahka niipinwiki
Mid-Summer Moon Dinner

June 19
noošonke siipionki
‘Miami, OK’

National Gathering Week
& ANNUAL MEETING

June 24-27
noošonke siipionki
‘Miami, OK’

July 13-17
kiihkayonki
‘Fort Wayne, IN’

a week of eemamwiciki
SUMMER PROGRAMS IND.

kiišiinkwia kiilhswa
Green Corn Moon Dinner

July 17
kiihkayonki ‘Fort Wayne, IN’

August 8
noošonke siipionki
‘Miami, OK’

SummerFest

Fall
GATHERING

September 12
kiihkayonki ‘Fort Wayne, IN’

SASQUASH SEED SWAP

October 17
kiihkayonki ‘Fort Wayne, IN’

Myaamia Winter Gathering

January 30-31
noošonke siipionki ‘Miami, OK’

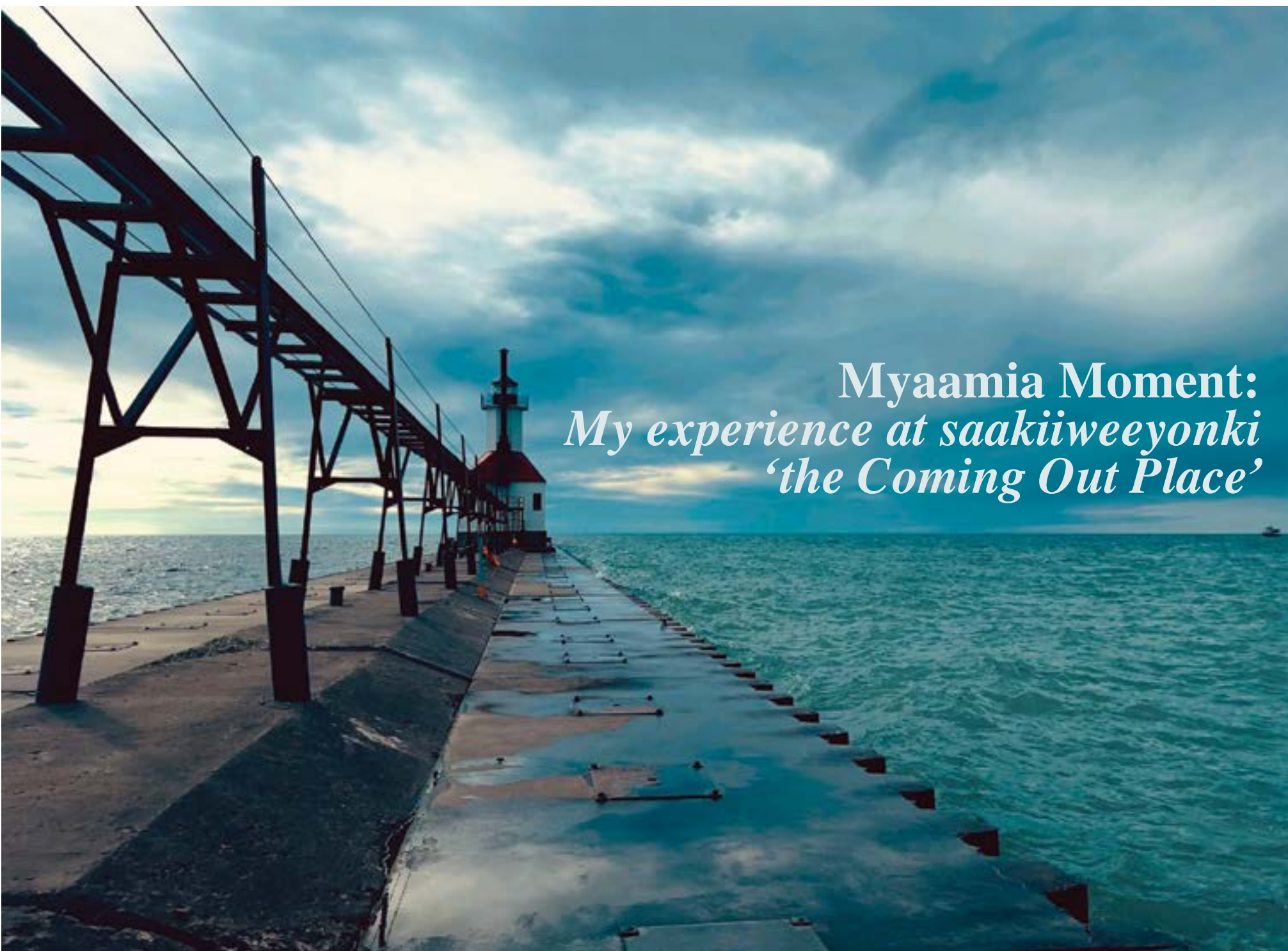
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ALL EVENTS ARE OPEN TO TRIBAL MEMBERS & THEIR FAMILIES.

Events are subject to change without notice. For the most up-to-date information please visit our website at miamination.com/events.

THE MIAMI TRIBE OF OKLAHOMA





Myaamia Moment: *My experience at saakiweeyonki 'the Coming Out Place'*

Joshua Sutterfield
Eemamwiciki Director

A pier at the confluence. Photo courtesy of Joshua Sutterfield, Miami Tribe of Oklahoma.

Back in September 2025, I visited one of the locations associated with our “Coming Out Story,” also known as “Where the Miamies First Came From,” and I wanted to share my experience with you. I hope you enjoy my little reflection piece.

This story begins with the feel and raspy sound of grit beneath my feet as I walk past a pair of sand-covered rope sandals lying next to some trash bins towards a St. Joseph’s City Park bathroom built into the side of a large sand dune leading to the beach. Had I not just seen visitors exit, I would have assumed the bathroom was closed. My anticipation builds—not from the well-deserved relief after a long road trip, but from the realization of what I was about to experience at this place. You see, I was at the confluence, the place many of us myaamiaki call saakiweeyonki, ‘Coming Out Place.’ It is where myaamiaki emerged or came into being. I was planning to tell our Coming Out Story,” the story of Where the Miamies First Came From.” There may have been just three of us there, but it could not have been a better group: my best friend, Michael, whom I met at our Miami University orientation over twenty years ago—the very place where my myaamia identity emerged. And another best friend, Nate, from the tribal community. Together, Nate and I work to help myaamia people understand and feel what it means to be myaamia. I was about to experience one of my most significant Myaamia Moments of my life, telling the ‘Coming Out Story’ at the Coming Out Place, one of those moments my mom would say is “when myaamia is all you feel.”

Michael and I walked down the pier that held two lighthouses, listening to the humorous ha-ha-ha-ha call of the local seagulls, dodging the large splashes of water cascading over the concrete as we watched the turquoise waves crash into the pier. As we reached the end, I lifted my head and stared into what felt like an ocean—Lake Michigan, or kihcikami in our language. Suddenly, the meaning of the

word became obvious. While our translation of kihcikami may be ‘Lake Michigan,’ the true meaning of the word reveals not only the descriptive nature of our language but also a window into how myaamia speakers interpret and discuss the world. Its literal meaning, as I understand it, is “an unfathomably large body of water.” From what I could see—nothing—it made total sense.

During my long stares into the void of kihcikami, I thought about the story I was about to tell. Like so many myaamia things, one interpretation—one truth—does not exist. There have always been and will always be variations in the myaamia experience, and differences are always present. Mostly, I hear and think about where the story takes place. One opinion places the story at the confluence of the St. Joseph’s River and Lake Michigan, where I was standing. The other places it at the south bend of the river in South Bend, IN. When someone asks me which one is correct, I typically answer with a sly ‘iihia,’ meaning ‘yes.’ I then explain what I see as the myaamia understanding of multiple truths, and add, “I’m a confluence man.”

As boat motors hummed around me, I watched boats go in and out of the waterway and pondered another question I often hear. It is one that, to me, is much more intriguing: “What does the story represent?” For me, it’s a time when the very idea of myaamia emerges. It is when a people came to a land, separated themselves from a larger group known as the Algonquians, and established a unique community. It’s a migration story. Large groups of people came from the north. A place our traditional stories allude to as a place where we once lived. They traveled in large vessels across kihcikami and took different rivers to find a home. As I thought of my relatives who made this trek, another phrase from the story came to mind: “matehkohkisenakana ‘old moccasins’.” The phrase might not mean what you think it does. It’s not about the time a pair of moccasins has been around. Instead, it references the worn-out state of one’s moc-

casins after a long, arduous journey—in this case, a journey to a new home. We used this word to describe other people we encountered at saakiweeyonki after establishing a town, leaving, and returning. For the myaamia and the ‘old moccasins,’ it was saakiweesiipiwi, ‘the coming out river,’ from where they found their new home. I was looking right at it. I was standing right there.

As we walked back down the pier away from the lighthouses, I looked at the coastline. Our conversation turned to imagining what it may have looked like back then, without the pier, lighthouses, docks, boats, businesses, and other features. My thoughts began to linger. “This was not the place of my ancestors, or was it? It’s a place I can envision them coming and floating down the water. Not under the bridges with the electric cars, but with families, sons and daughters, brothers and sisters, looking for a place to, as the story says, “grab hold of tree limbs and pull themselves out.” It is a place that would become myaamionki, ‘the place of myaamiaki.’ It was saakiweeyonki, a place I had talked about and told stories about but had never experienced until now—a place I now experienced with my relatives. Not Michael and Nate, but those who had been at saakiweeyonki before me, my ancestors.” In that moment, they felt present. Not as a disconnected past, but as real companions in a space where past and present were the same. It was a temporal space of known occurrences, encompassing events that have happened or are currently happening, all categorized in the same way, which we call awiki.

Returning from the pier to where it meets the beach, I gathered Michael and Nate to share the “Coming Out Story” with them. I went back and forth, deciding whether to video the moment. “It was an intimate moment—a story, but not a winter story. That means I could record it if I wanted, right? RIGHT?” I did. Others may never see it...



The 2026 Myaamia National Gathering Week events are scheduled for **June 23-27, 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. Text notifications/updates will go out to those who subscribe to the Text-Em-All service (see Tribal website to sign up.)

NOTICE: ONLY THE SOCIAL DANCE AND FIREWORKS ON FRIDAY EVENING, AND THE MIAMI NATION POW WOW ON SATURDAY EVENING ARE OPEN TO THE PUBLIC. ALL OTHER EVENTS LISTED ARE FOR MIAMI TRIBE CITIZENS AND THEIR FAMILIES.

Tuesday, JUNE 23 OPEN HOUSE AT MYAAMIA MAKERSPACE (Miami Tribe Community Event - not open to the Public)

9:00 a.m. - 5:00 p.m. Makerspace/Ethel Miller Moore Cultural Education Center - 5990 S. 520 Road, Miami, OK.

Tribal citizens and their family members are invited to visit the Makerspace to try new arts and crafts, or bring their own in-progress arts and crafts to continue while visiting with other community members. All ages, however children under 12 must have a chaperon. [RSVP](#) by email to Joshua Sutterfield at jsutterfield@miamination.com or by phone at 918-541-1300. Watch the Miami Tribe Facebook page and website for updates. *Lunch provided for attendees.*

Wednesday, JUNE 24 MYAAMIA COMMUNITY ARTS/CRAFTS WORKSHOP (Miami Tribe Community Event - not open to the Public)

9:00 a.m. - 4:00 p.m. Makerspace/Ethel Miller Moore Cultural Education Center - 5990 S. 520 Road, Miami, OK.

Beading workshop led by CRO Staff. All ages, however children under 12 must have a chaperon. [RSVP](#) by email to Joshua Sutterfield at jsutterfield@miamination.com or by phone at 918-541-1300. Watch the Miami Tribe Facebook page and website for updates. *Lunch provided for attendees.*

Thursday, JUNE 25 MYAAMIA FAMILY DAY (Games & Dancing) (Miami Tribe Community Events - not open to the Public)

Location: Myaamia Games Field - 54505 E. 65 Road, Miami, OK
Events: ARCHERY - LACROSSE - TOMAHAWK THROW

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.

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.

LUNCH PROVIDED

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).

Maamišaahkwaheetaawi - 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.

6:00 p.m. Myaamia Community Dinner
8:30 p.m. Myaamia Community Stomp Dance

Archery and Games Contact:
Scott Willard 417-317-3465 swillard@miamination.com
General Contact:
Joshua Sutterfield 918-325-0107 jsutterfield@miamination.com

Friday, JUNE 26 CULTURAL EDUCATION DAY

(Miami Tribe Community Events - not open to the Public)

Events: COMMUNITY BREAKFAST - LACROSSE GAME - LUNCH - PRESENTATIONS

Breakfast at the Myaamia Community Center/Title 6 Dining Hall 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.**)

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.

8:00 a.m. Breakfast at Myaamia Community Center/Dining Hall
54535 East 65 Road, Miami, OK.
1:00 a.m. Community Lacrosse Game on the Myaamia game field
54505 East 65 Road, Miami, OK.
12:00 p.m. Lunch at Prairie Sun Event Center
3411 P. Street NW, Miami, OK.
1:00 p.m. Presentation: Social Dances and Stomp
2:30 p.m. Break
5:00 p.m. Dinner - (Arena)

EVENING SOCIAL DANCES

(Public Event)

Location: Miami Nation Dance Grounds - 54505 E. 65 Road, Miami, OK

7:00 p.m. Arena
9:30 p.m. Fireworks - viewed from Arena

Contacts: Julie Olds 918-541-3131 jolds@miamination.com
Nate Poyfair 918-325-0295 npoyfair@miamination.com

Saturday, JUNE 27 ANNUAL MYAAMIA GENERAL COUNCIL MEETING

(Miami Tribe Community Event - not open to the Public)

Location: Myaamia Council House - 54515 E. 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 Myaamia General Council begins promptly at 9 a.m. in the Council House. Myaamia citizens enter through the doors on the east side of the building for registration.

Lunch: Prairie Sun Events Center at close of the meeting
3411 P. Street NW, Miami, OK.

*Annual Meeting Contacts:
Donya Williams 918-541-7274 dwilliams@miamination.com and
Tera Hatley 918-919-1444 thatley@miamination.com

25th ANNUAL MIAMI NATION POW WOW (See flier on Miami Nation Events Facebook page)

(Public Event)

6 p.m. Grand Entry Miami Nation Pow Wow (Arena)
Stomp Dance

***NOTE: PLEASE FOLLOW MIAMI NATION EVENTS (PUBLIC PAGE), AND MYAAMIAMI MIAMI TRIBE OF OKLAHOMA COMMUNITY (PRIVATE COMMUNITY GROUP) AND THE WEB HOMEPAGE OF MIAMINATION.COM FOR UPDATES OR CHANGES TO SCHEDULED 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

HOTEL INFORMATION FOR MIAMI, OK
BUFFALO RUN HOTEL - 8414 S. 580 Road, Miami, OK
Phone: 918-542-2900

Buffalo Run Hotel offers a discounted Tribal room rate. When you phone to book a room, tell them you are an enrolled citizen of the Miami Tribe of Oklahoma booking a room for our National Gathering Week in June. To get the discounted rate - one discounted room per person - you will need to present your Tribal enrollment card at check in.

Other Area Hotels:
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 Owen's 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 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.



Myaamia Autism Center Ribboncutting

Doug Peconge
Kiihkayonki ARPA Project Manager

The ribbon-cutting for the autism center took place on Saturday, January 31st, 2026. Celebrating the creation of this center were Chief Doug Lankford, Secretary-Treasurer Donya Williams, Second Council Person Nate Poyfair, Miami Nation Enterprise CEO Lance Theobald, Mika Leonard, Vice President of Operations for Miami Nation Enterprise, Jamie Emory, Director of the Maddox Hill Center, Janet Cummings, and Chelsy Laster, a behavior specialist. According to the Myaamia Autism Center's website, autism is a neurodevelopmental condition that affects communication, social interaction, and behavior. It is a lifelong neurological disorder that can affect one's ability to interact with others and how they view the world. Diagnosis can come as early as 2 years old into adulthood, though autism disorder is usually identified around the age of 5. There are three levels of the autism spectrum. Those levels can include social awkwardness, difficulty communicating verbally, challenges with change, and repetitive behaviors that interfere with daily functioning. Centers for Disease Control reports that 1 in 31 children and 1 in 45 adults are affected by autism. According to the state of Oklahoma, the autism rate in Ottawa County is at 1.4 percent as of October 2022, which makes it one of the highest in the state.

Kolby Lankford, a citizen of the Miami Tribe, and his wife, Stephennie, live just outside Miami, Oklahoma, with their two children. Kolby and Stephennie's daughter falls on the autism spectrum. Kolby's daughter is mostly nonverbal, which can make raising a six-year-old even more challenging. Like a lot of other families, they noticed developmental issues with their daughter and had her assessed for autism. They searched for services that could help their daughter with autism and develop ways for her to communicate and live a normal life. They quickly learned that there were limited options in Ottawa County, with long waiting lists. They found an autism center in Joplin; however, Oklahoma Medicare does not pay for out-of-state services. Kolby stated that the cost of the out-of-state center would be as much as buying a new car every month.

Kolby is quick to point out that the idea for the autism center came from his wife, Stephannie, who was the one who got the ball rolling. Kolby and Stephannie had insightful conversations with Jamie Emory, the Director of the Maddox Hill Center, which is part of Crowder College in Missouri. The Maddox Hill Center provides services to children with autism, behavior challenges, and developmental disabilities. Kolby and Stephannie developed a plan for an autism center and presented their idea to the Business Committee, the Cultural Resource Of-



Ribboncutting at the autism center now open in Miami, Oklahoma. Photo by Doug Peconge, Miami Tribe of Oklahoma

fici (CRO), and Miami Nation Enterprises. The Tribe provided the space for the center, which is a ranch house on trust land located about a mile from tribal headquarters. Their plan was well received, and MNE took the lead in bringing Kolby and Stephannie's vision to life. The house was updated with fresh paint and new appliances.

The interior of the house was designed as a space to teach the kids ways to communicate, cope, and complete everyday tasks at home. The backyard has a six-foot privacy fence to keep the children safe while they play outside. Inside the house, one of the bedrooms was transformed into a playroom, affectionately called the purple room by Kolby because of the walls' color. Another bedroom was converted into a conference room, and a third room will be used as an office. The main living room has books and colorful objects. Everything in that space is intended to teach the kids how to listen and complete tasks. Even in the kitchen, there are opportunities for the kids to learn. The garage was converted into another learning space, including a space for observing the kids. The center will accept autistic children, with a focus on early childhood interventions.

While the brick-and-mortar portion of the project is finishing up, the center is working on getting set up with Medicaid and private insurance. The hope is to have the paperwork and approval to bill Medicaid and private insurance within the next 30 to 60 days. At that time, the center will open its doors to the public, with priority going to Miami Tribal citizens. The center will be able to accept 20 children into the program, with priority given to Miami Tribal citizens. Kolby says they will use social media and local organizations to notify people of enrollment opportunities. Kolby wanted to express his heartfelt appreciation to the Tribe's Business Committee, Miami Nations Enterprises, the Miami Tribe's maintenance department, and the tribal IT department for their support and dedication in creating the Autism Center.



One of the classrooms in the new myaamia autism center in Miami, Oklahoma. Photo by Doug Peconge, Miami Tribe of Oklahoma



Another room inside the autism center. Photo by Doug Peconge, Miami Tribe of Oklahoma

INDIAN CHILD WELFARE PROGRAM




In Oklahoma, over half of native children in foster care are in non-compliant homes. The Miami Tribe ICW calls for kind-hearted individuals to establish loving, ICWA-compliant homes, ensuring safety and nurturing cultural heritage for every child, shaping brighter futures.

Make A Difference Today!

If you are a Miami Tribal Member and are interested in becoming a resource home, or if you know of anyone interested in becoming a Miami Tribe resource home or have questions, please call Corinna Evans at 918-325-9078 or Trina Grayson at 918-961-1395.

Community Survey



This survey by the Miami Tribe of Oklahoma is used to determine our local tribal communities' need to assess and assist children on the autism spectrum.

forms.gle/8p8TEAdS6QzH3dJP6



A Dream Come True: *Bear Hunting in the Ouachita's*

Kyle Lankford

Community Submission

In October 2020, my 12-year-old son, Hagen, and I packed our bows and ventured into Oklahoma's Ouachita Mountains. We pitched our Boy Scout-style tent near a creek, settling by an old rock fire pit. Over two nights, we hunted and scouted from mountaintops to creek bottoms, armed with little more than enthusiasm, some tips from Bear Hunting Magazine podcasts and some YouTube videos.

That first year, we found tracks, old scat, and claw marks—enough to call it a success. We didn't expect to see a bear, but we fell in love with the rugged beauty of the land.

The next year, my younger brother Kolby joined us, followed by our friend Chad the year after, completing our crew. We returned to that campsite often, sharing countless meals, trudging through poison ivy, filtering creek water, and savoring wild mushrooms and bluegill we caught on fly rods. One year, I even brought the whole family for a vacation. That spot by the creek holds a permanent place in my heart.

One evening, a local friend joined us for dinner and tipped us off to a new hunting area a few miles away. Eager to explore, we moved camp the next morning. That afternoon's scouting revealed promising sign, and we set out hoping to achieve our long time goal: spotting a bear.

That evening, as I sat in a white oak, Chad texted: "I just shot a bear." My heart raced—we'd not only seen a bear but had a shot opportunity. But excitement turned to heartache. The shot, taken at dusk over 30 yards, yielded only a tuft of black fur on Chad's broadhead and a fleeting memory. We searched for hours that night and the next day, finding no blood or sign of a wounded bear. Defeated, we left with just a story. Yet, over time, we realized the trip was a triumph. We'd seen a bear and found a new hunting ground ripe with potential.

In 2024, life got in the way. As a new School Resource Officer at my kids' school, I had little time off. Hagen, now a sophomore starting on varsity football, couldn't miss games. Kolby could only spare a day or two, and Chad, a Kansas resident, wasn't keen on an eight-hour drive and a \$500 bear tag for a short trip. We skipped the season, vowing to return.

By spring 2025, Chad, Kolby, and I planned a week-long hunt to maximize our time in the mountains. Hagen, now a junior and a starting slot receiver and strong safety on his 4-0 football team, opted to stay home and hunt deer.

On September 29, we headed south, cleared an old deer camp with weed whips and pruning shears, and set up tents and a kitchen awning. With the season opening October 1, we spent the first day and a half scouting oak flats known for acorns and bear sign. Fresh tracks and abundant acorns fueled our optimism.

On October 1, as I fried eggs and sipped coffee before dawn, I had no inkling of the day ahead. At sunrise, I reached a small white oak flat we'd never scouted before. A quick loop of the area revealed fresh scat and a padded-down trail. I climbed 12 feet up a tree, wind in my favor, and waited.

After four hours, I wasn't thrilled with my shot angle. With no safety harness and a sleepy midday mindset, I moved to a ground spot five yards away, downwind, with a clear 12-yard shot to the trail. I cleared branches, propped my bow, ate an oatmeal cream pie, then took advantage of a quick midday nap.

I woke up to the almost never-ending sound of white oak acorns falling to the ground. This specific acorn was a little closer and seemed to have hit several branches on the way down. I glanced at my phone; it was close to 2:20 p.m. The sun was shining through the thick canopy, and the wind seemed to have calmed a little. I gave my windicator a shake, and to my relief, all was still well.

I sat there for what seemed like a minute or two, staring at the small open area and listening to what sounded like a hailstorm of acorns falling on the hill to the south. While still deep in my thoughts, without hearing a sound, a shiny black object appeared through the brush. There was no questioning what it was. As quickly as I could process it, I saw a particularly brown face. It stood near some thick brush for a few seconds.

My heart sank as I watched the bear throw its nose in the air; I remembered I had walked through that area scouting the pond hours ago. As quickly as my fears arose, they vanished as the bear took two or three steps forward toward me. Without thinking, and as if I had rehearsed to the same script the bear had, I was at full draw and settling my top pin just behind the front shoulder of the bear. It was now at 12 yards.

As I squeezed off my release, I watched my arrow hit the very hair I had been aiming at. With the thump of the broadhead hitting the bear's side, it made a low woof as it leapt forward. Half a second later, the bear disappeared crashing down the mountain. Had it not been for a missing arrow, I could have convinced myself that it was a dream.

After a minute, I called my wife and told her I had just shot a bear; her exact words were, "No you didn't!" I called Chad and Kolby. I felt selfish to ask, but I didn't have to. They made it clear there was nothing I could do to keep them from coming to help me with tracking the bear, and they almost took offense that I would suggest they continue hunting. Both said they wouldn't miss it for the world.

As the minutes passed and the adrenaline started to wear off, the ever-so-common, gut wrenching feeling of doubt started to creep in. I went back to camp, ate a peanut butter and jelly sandwich, and tried to collect myself the best I could. Kolby and Chad made good time getting back to camp.

We grabbed the necessities, and off we went.

We started the search where I had last seen the bear. Eight inches of my arrow, with a still glowing lighted nock, was found broken off near a sassafras tree several yards down the trail. It appeared the bear had crashed straight south down the mountain. With little blood, the track was slow at first, but as the terrain got steeper and thicker, the trail of a crashing bear became more and more clear. Blood began to smear, and slide marks became longer and deeper, leading directly to a large black ball of fur.

It was a special moment for the three of us. I regretted that Hagen wasn't able to make it, as he and I had started this adventure years ago, but Kolby and Chad's excitement more than overshadowed the moment. We had done it!

The bear had gone about 200 yards from the shot down the mountain-side. She was about a 225 pound sow, and I had shot her through one lung before the arrow went directly through the liver and stomach, then lodged in the back quarter.

A quick field dress and some fancy rope work by my brother and Chad had us rigged like a team of mules in an attempt to drag the bear up the side of the mountain—a decision we quickly came to regret. At one point, Chad stumbled and fell face first on a log. We all stopped to catch our breath, and in the midst of Chad getting back to his feet, he realized the log he fell on had a split, and inches from his hand, where his face had just been, was a 30-inch copper-head coiled and ready to strike. Kolby shooed it down the mountain, and we

laughed at how close that could have been to a disaster.

An hour of torture later, and with sweaty, wet clothes, we were loading the bear into the bed of Chad's Polaris Ranger. We rushed back to camp and rearranged my truck to fit the bear and a large empty cooler. With a quick phone call to the biologist, we were headed to check the bear in. It was interesting to see the process: a tuft of hair, a small tooth, a couple of measurements, and more than a couple of laughs.

When we finished with the biologist, we headed to the gas station for ice with a handwritten bear tag hanging from my rearview mirror. Back on the mountain, we made quick work of the hide and carcass and getting it all on ice. Kolby was gentleman enough to skin and mask

out the bear, and with a little help from me and Chad, we were trimming fat and throwing meat into Ziploc bags within the hour. Layering the meat and fat through the cooler, we left the hide out to cool, then rolled it up and put it in a large, heavy-duty trash bag before putting it in the cooler, working ice in and around it, careful to keep the hair dry.

It was close to 1:30 a.m. when we crawled into our sleeping bags and set our alarms. With two tags left in camp, we had high hopes to repeat our success.

The next day, we found success again. It was day two, and Kolby had found good sign on a big white oak flat early in the day and set up on it. Around 5:00 p.m., Kolby had shot and missed a bear, only hitting some fur under the bear's brisket. He was upset but hopeful he could return to the area the next day to get another opportunity.

On the following day, Friday, October 3, at 11:00 a.m., I was sitting at camp when my phone rang. It was Kolby. He told me he had just shot a good bear. The rest of that afternoon was a rollercoaster of emotions as we searched the mountainside for the bear. With little to no blood, we finally found where the bear had crashed and slid for a while. Moments later, we found the bear half in and half out of the base of a large, hollowed-out gum tree.

We had done it. We had killed two black bears on public land in our home state of Oklahoma with our compound bows in three days' time, and we had been there to help recover and track the bear for each other. It was a dream come true. As I stood on the side of the mountain with my brother, a congratulatory handshake quickly turned into a hug. It was a moment I'll never forget.

However, the next few hours of skinning, quartering, and packing an approximately 300-pound bear up the mountain were nothing short of back-breaking, labor-intensive work. All the same, I'd do it again in a heartbeat.

And to add the icing on the cake, I got a call from my wife that Hagen's football team was now 5-0 and had defeated Little Kansas 35-0. It was another late night beginning with the biologist, an ice run, and a couple of hours of camp work getting it all iced down.

The next day was the last day we would have to hunt. Kolby had already stayed a day longer than he promised his wife, so he headed north before daylight with a cooler full of bear meat and a smile on his face. Chad and I poured a cup of coffee in the breaking light and set out to find some fresh sign. But 12 hours later, after another all-day sit with no luck and even less daylight, Chad came off the mountain with a grin, happy for the unbelievable week we had all had.

We cooked a good dinner at camp, laughed, and recalled the highlights of the week, and called it a night. The next day, we loaded up and headed off the mountain. It's always bittersweet to return to civilization after any trip, but this one was much more so.

I missed my wife, my kids, and my bird dogs and couldn't wait to see them. I was thankful for the opportunities we capitalized on, the time spent together, and for the safe week we had. Over the last few years, I've been blessed beyond reason. I used to think, "This season can never be topped," but each season seemed to have just gotten better and better—not in a sense of more or bigger critters, but more along the lines that the hunts are more meaningful and the company kept around my fire is of deeper connection.

The hide is now at the tannery being made into a rug, and I plan to display it in my office at the school where I work. The school, Wyandotte, Oklahoma, just happens to have a school mascot of the Wyandotte Bears.



Hagen Lankford setting up camp. Photo courtesy of Kolby Lankford.



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ON THE MOTHER ROAD
MIAMI NATION | OKLAHOMA



We are *your* tribally-owned, community-driven indoor market featuring Oklahoma-made products, local foods, fresh meats, and seasonal goods.

TRY OUR TRIBAL BEEF

SUNDAY
12PM - 6PM

MON - SAT
6AM - 7PM

Fattened on grass and grain, these animals are born, raised, and processed on tribal lands. No artificial growth hormones or antibiotics are used in the production of our beef.



Our goal is to be the source of beef for our families and provide a superior homegrown meat at a great price. Remember to bring in your tribal membership card to Prairie Sky Market and get your discount, which includes no sales tax.



toopeeliyani ‘You accomplished it!’ Myaamia Scholar Lilly Dow Earns Top Academic Honors at Miami University

Michael Dow
Community Submission

Tribal citizen Lilly Dow has achieved the highest academic distinction at Miami University, earning a place on the President’s List for the Fall 2025-2026 academic year. This honor is reserved for students who finish in the top three percent of their undergraduate division, a milestone Lilly achieved with a perfect 4.0 GPA.

Lilly is currently pursuing a degree in Pre-Medical Studies. Her journey at Miami University is supported by the Myaamia Heritage Award and the Casino Economic Development Education Award, which have been instrumental in her academic path.

Reflecting on her achievement, Lilly expressed deep gratitude for the leadership and staff who have championed her education:

“I want to deeply thank the Miami Tribe and Tribal Leadership for their forethought and their dedication to our Tribe. Their hard work with the university and the scholarships covering my tuition have been life-changing. I also want to thank the Myaamia Center and the tribal members on the university staff; they have been vital in helping me succeed both academically and personally. I am so thankful to the Tribe for the continued support.”

Lilly is proud to represent her heritage as she works toward her future career in medicine. Neewe to the Miami Tribe of Oklahoma!



Lilly Dow, citizen of the Miami Tribe of Oklahoma and recipient of top academic honor at Miami University. Photo courtesy of Michael Dow.

Local Student Shines in Tribal Health Experiential Internship Seminar (THESIS)

Jamison Short
THESIS Program Coordinator

Atalie Sherman, a citizen of the Miami Tribe of Oklahoma and a sophomore at Oklahoma State University majoring in Psychology and Pre-Med Biology, made a significant impact during the eight-week Tribal Health Experiential Internship Seminar (THESIS) program. THESIS is a virtual internship focused on promoting Tribal public health and is funded by the Centers for Disease Control and Prevention (CDC) Office of Minority Health and Health Equity through its Lewis Scholars Program.

As one of seven organizations in the Lewis Scholars Program, THESIS operates under the Southern Plains Tribal Health Board in Oklahoma City. Interns delve into Native American culture, resilience, and various aspects of public health, including epidemiology and research. Their intensive eight-week journey culminates in the creation of research posters, which they presented at the THESIS Showcase in Oklahoma City, Oklahoma.

Atalie’s research topic was Meeting the Need: How Native American Health Profession Pathways Address Primary Care Gaps in Rural Areas. Reflecting on her THESIS experience, she shared, “These past eight weeks with THESIS have been a defining chapter in my journey toward serving tribal communities through healthcare. I entered the program with a basic understanding of public health and a desire to explore how my future as a physician could contribute to tribal well-being. I leave with not only clarity, but conviction. I now understand how intentional, one-on-one decisions made in the clinic can ripple outward to impact entire communities. I’ve come to see health as a holistic integration of mind, body, and spirit—one that must be nurtured through culturally compe-



Atalie Sherman, citizen of the Miami Tribe of Oklahoma and participant in THESIS. Photo courtesy of Jamison Short.

tent care, the very kind I aspire to provide.

This experience has deepened my respect for research, especially the responsibility we hold in protecting and honoring sacred data that guides community health decisions. THESIS has been more than educational—it has been transformational. I am endlessly grateful to the Southern Plains Tribal Health Board staff, to the inspiring speakers and mentors, and to my fellow interns, whose stories reminded me that public health is not just professional—it’s deeply personal.”

For more information about THESIS and the Lewis Scholars Program, visit <https://thesis.spthb.org>.

peenaalinta ‘One who is born’

Sophia
Archangel Lapp
September 15,
2024

Josh and Gloria (Tippmann) Lapp welcomed their daughter Sophia Archangel Lapp on September 15th, 2024. She joins older sister, Josie. Sophia is descended from Takamwah, Archangel Godfrey, and Mary (Strack) Swenda.



waanantakhšinka ‘Lying quietly’

David L. Grant
Feb. 15, 1941 -
Aug. 13, 2025

David L. Grant, 84, of Chetopa, passed away on Wednesday, August 13, 2025, surrounded by loved ones at Galena Nursing Center.

David was born on February 15, 1941, in Miami, Oklahoma to Leo Grant and Mary Josephine (Trinkle) Grant.

In 1959, David graduated high school in Joplin, Missouri, where he enjoyed several hobbies with his favorite being football. In his early years, David worked in the inventory control field before transitioning to carpentry. He also worked at B&D Lumber inside the store for several years. David served in the US Army Reserves for seven years.

David was known for being a faithful Servant to the Lord, as well as for his love of woodworking. David was a Deacon to the church for over 27 years.



**SUBMIT
OBITUARIES,
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& OTHER HONORS**

SUBMIT



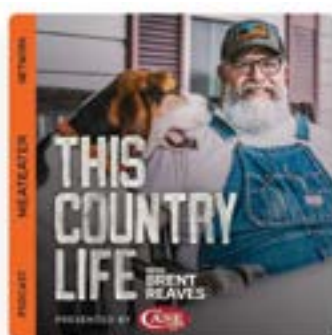
Photo resolution: 300 dpi
Minimum size: 3” x 3”
Formats: tif, jpg, pdf, psd

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

We would also like to congratulate Kyle Lankford for having this story published on a podcast and in a magazine. Learn more at:

podcasts.apple.com/us/podcast/ep-421-this-country-life-expectations-and-reality/

bear-hunting.myshopify.com/collections/back-issues/products/2026-issue-1-january-february



FEBRUARY 15, 19:50 AM
Ep. 421: This Country Life - Expectations and Reality
Bear Grease





waanantakhšinka

'Lying quietly' cont.

He was a proud member of the Miami Tribe of Oklahoma.

When he wasn't listening to his wife talk, David was an avid Western watcher with many hours spent in his recliner watching GRIT. He also enjoyed many afternoons on the farm playing "workup" with his children and grandchildren.

On July 9, 1960, David and Joyce Ann Brown were united in marriage in Chetopa, Kansas. She survives of the home.

Other survivors include: One son – David Grant, Jr., and his wife, Janet, of Chetopa, Kansas. One sister - Patricia Morgan, and her husband, Don, of Diamond, Missouri. Five grandchildren – Josh Grant; Jacob Grant; Jessica Smith and her husband, Charles; Parker Grant; and Colton Grant and his wife, Paige. Two great-grandchildren – Harper Smith and Paisley Grant. One niece - Michelle Johnson. One great-niece - Dani. One great-nephew - Tyler.

David was preceded in death by his mother, father, and his son, Mark Grant.

The funeral service was held at 10:00 a.m., Monday, August 18, 2025, at the Bath-Forbes-Hoffman Funeral Home, 605 Locust, Chetopa. Burial followed at Fairview Cemetery in rural Chetopa. Memorials are suggested to the Alzheimer's Association. These may be left at or mailed to Forbes-Hoffman Funeral Home, P.O. Box 374, Parsons, KS 67357.

Richard Milton Menefee

**Apr. 4, 1956 -
Aug. 28, 2025**

Richard Milton

"Coach" Menefee, Jr., age 69, passed away on August 28, 2025, in Jacksonville, Florida. Born on April 4, 1956, in Fort Wayne, Indiana, Richard lived a life marked by creativity, mentorship, and unwavering faith.

A graduate of Southside High School in Fort Wayne, Richard went on to attend Motlow State Community College in Tullahoma, Tennessee. In 1990, he further honed his craft by graduating from Scarborough Enterprises Rug Manufacturing School. His talent as a custom area rug maker was widely recognized and reflected his artistic spirit and dedication to craftsmanship.

Beyond his professional accomplishments, Richard was best known as "Coach" - a title he wore with pride and purpose. For 35 years, he devoted himself to coaching boys' baseball across numerous organizations including Briarwood Athletic Association, San Jose Athletic Association, Mandarin Sports Association, and at the middle school level with Southside Middle School, Darnell Cookman Middle School, and Fort Caroline Middle School. He also coached at Wolfson and Paxon High Schools.

Through these decades of service on the field, Richard became a mentor and role model to countless young athletes who affectionately called him "Coach."

In May 1993, Richard was honored with the Arlington Optimist Club Respect for Law Award - a testament to his integrity and commitment to community values.

Richard accepted Christ as his personal Lord and Savior and remained steadfast in his faith throughout life's challenges. Even during times of illness, he prayed for God's will to be done - a reflection of his deep spiritual conviction.

He is survived by his beloved wife Rhonda of 47 years; daughter Leah Menefee; son Jared Menefee (Patty); and grandchildren Kaylie, Kendra, Alana, Allison, Matthew, Evelyn and Eleanor. He is also remembered by his siblings: Brian Menefee (Barb) of Flower Mound, Texas; Dean Menefee (Conella); Glenn Menefee (Mindi); and Lugena Platt (Dave) of Fort Wayne, Indiana.

Richard was preceded in death by his parents Richard Menefee, Sr. and Marcella; brothers Wayne Menefee and Eric Menefee; and his father-and mother-in-law Dr. Stanford Kruse and Evelyn.

A talented artist whose work extended beyond the canvas into every aspect of his life - from the rugs he crafted to the players he coached - Richard leaves behind a legacy of love, leadership, and faith.

May his memory bring comfort to those who knew him.



Sister Edwina Pope

**May 18, 1945 –
Dec. 25, 2025**

On Christmas night, December 25, 2025, Sister Edwina Pope, ASC, died under hospice care at Via Christi St. Francis Hospital in Wichita. She had celebrated her 80th birthday in May and 45 years



of vows as an Adorer in September of this year.

Sister Edwina was born May 18, 1945, in Kansas City, Missouri, and she was baptized into Calvary Baptist Church at the age of seven. Two years later, she had her first experience with a Catholic Sister who was at her grandfather's bedside when he died. By the time she was a senior in high school, her thoughts were to be a Sister. As a college freshman, she took instructions in the faith and joined the Catholic Church on July 4, 1964.

Sister Edwina worked in the kitchen of the Catholic Hospital in Pratt, Kansas, where she got to know the Sisters of St Joseph. In 1973, after ten years of going to school part-time, she graduated with a degree in history from Sacred Heart College (now Newman University).

She joined a prayer group, where she was handed information about a vocation inquiry weekend at the Adorers of the Blood of Christ convent. After extended discernment, she entered the ASC community at the age of 33. She made first vows on September 14, 1980, and final vows on September 14, 1986.

Her apostolic experience took her to St. Mary's Hospital in Enid, OK., and 23 years of ministry at Ryan Library on the Newman University campus. In 2004, she became Community Life Assistant at the Columbia Center in Lancaster County. For five years and over 100,000 miles, she took Sisters to medical appointments, hospital visits and airports. She also enjoyed taking out-of-town and international sister-guests to Washington and other historic sites. Her last ministry was serving 12 years as U.S. Region Archivist. During this time, she oversaw the transfer of the archives from the former Columbia province to Wichita where they were integrated into the U.S. Regional Archives.

Sister Edwina enjoyed running, completing short SK races and participating in the Chicago Marathon. She also completed Bike Across Kansas, a 500-mile trek from the western to eastern border of the state.

In 2022, Sister Edwina completed her service as U.S. Region Archivist. Until health issues diminished her energy, she continued to be engaged with ASC community life.

Sister Edwina was preceded in death by her parents and her siblings. She is survived by nieces, nephews and cousins and the ASC community.

The Mass of Christian Burial was celebrated at the congregation's center in Wichita on December 30 with burial in the ASC cemetery in Wichita.

Mary Louise Gatton

**Dec. 6, 1952 -
Jan. 20, 2026**

Mary L. Gatton, 73, of Fort Wayne, IN, passed away peacefully on January 20, 2026, she was born in Whitley County, IN, to the late Augustus and Catherine Nagy.



Mary spent more than 30 years as an Insurance Underwriter with Lincoln Financial Corporation, and after retiring, she continued serving her community through her work with Fort Wayne Community Schools.

She was a faithful member of St. Patrick Catholic Church of Arcola and a proud member of the Miami Tribe of Oklahoma.

Mary embodied a true hippie spirit through her love of music, embracing peace, love, and acceptance with a free heart, a warm smile, and a fondness for a good dessert.

Mary is survived by her loving children, Sasha (Tim) Henry, Ian (Tamara Drew) Gatton, and Leah Gatton; seven grandchildren, Jacob, Wyatt, Max, Drew, Mathias, Dorian, and Penelope; siblings, Laura Nagy-Couch, Cathy Mowry, Julie Rhodes, and Matt Nagy; and sister-in-law, Sue Nagy.

She was also preceded in death by a son-in-law, Joe Bahr; and her brother, Chris Nagy.

Memorials may be made to PBS For Wayne

or to The Parkinson's Foundation.

Clayton A. Hale

**Nov. 10, 1959 -
Feb. 15, 2026**

It is with heavy hearts that we announce the passing of Clayton A. Hale, Jr., who went home to be with the Lord on February 15, 2026, surrounded by the love of his family.



Clayton was born on November 10, 1959, in South Bend, Indiana, to Clayton Hale Sr. and Sandra (Goodsell) Hale-Benjamin.

Clayton was an over-the-road truck driver and loved nothing more than traveling this country. The open road was not just his job — it was his passion. He took pride in his work and the life he built through dedication and perseverance.

He lived a life defined by strength, loyalty, humor, and an unwavering love for his family. He was the kind of man who showed up — whether you needed advice, a helping hand, or simply someone to sit beside you. His strong work ethic, quick wit, stubborn streak, and generous heart made him unforgettable to those who knew and loved him. He had a way of making people feel safe, supported, and deeply loved.

He was a devoted husband to Sherrie Hale; a proud father to Samantha Hale (Carlyle Brown), Austin Hale, and Aaron Hale; and a beloved grandfather to Shalynn and Landon Bell, and Bailey and Kaia Hale. His family was his greatest accomplishment and his deepest joy.

In his final days, he was surrounded by those who loved him most. It was both a blessing and an honor to walk beside him as he took his last breath. His legacy lives on in the lessons he taught, the love he gave, and the strength he instilled in his family.

He is survived by his loving wife, Sherrie Hale; his mother, Sandra (Goodsell) Hale-Benjamin; his daughter, Samantha Hale; and his sons, Austin Hale and Aaron Hale.

He was preceded in death by his father, Clayton Hale Sr., and his siblings, Irene Roof, Mary Wiedenkofer, Samuel (Lonnie) Hale Sr., and Michael Hale.

A celebration of life will be planned for a later date.

Though our hearts are broken, we find comfort knowing this is not goodbye — it is simply "see you later."

Justin Ryan Leonard

**May 9, 1998 - Jan. 7,
2026**

Justin Ryan Leonard, 27, Nevada, MO passed away on Wednesday, January 7, 2026, at Nevada Regional Medical Center. Justin was born in El Dorado Springs, MO on May 9, 1998, to Byron and Michelle (Reiff) Leonard.



Justin was raised in rural Milo and attended Nevada High School. He was an auto mechanic. Justin worked at David's Tire Service for 8 years and Ozark Automotive Clinic the past 2 years. He was a member of the Miami Tribe of Oklahoma. He loved fishing, hunting and racing at Nevada Speedway and Electric City Speedway in Butler.

Survivors include his father, Byron Leonard (Tammy), Nevada, MO; his mother, Michelle Zilliox (Damon), Moundville, MO; a son, Jimmy Eugene Leonard, Nevada, MO; two brothers, Cody Leonard (Savannah) and Matthew Leonard, both of Nevada, MO; grandparents, Cindy Leonard, Milo, MO, Cindy Sandoval, Nevada, MO, and J.R. Sandoval, Homer, AL; step-brother, David Bly, North Kansas City, MO; step-sister, Sebrina Haynes, Nevada, MO; and several aunts, uncles, and cousins. Justin was preceded in death by his grandfather, Cliff Leonard.

Visitation was held from 5:00-7:00 on Thursday, January 15, 2026, at Ferry Funeral Home in Nevada.



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

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

Back-to-School Funds

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

Eligible tribal members may apply for the following funds:

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

Fall Semester Applications must be **received** by

JUL 1 or postmarked by **JUN 17**.

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

We will not process late applications.

Applications must be filled out completely. Read instructions on the application carefully and make sure it is signed at the bottom before returning to the Myaamia Education office by the application deadline. If you do not receive an application, it can be downloaded from the miamination.com under Services, Myaamia Education Office, Back-to-School Funds or call for a new application to be mailed. Please ensure your address is up-to-date with the Member Services Department. If you have questions, contact the Education Office at **918-541-2176**.

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

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

Scholarships

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

Scholarship Applications

If you have any questions please contact the Myaamia Education Office.

Donya Williams: dwilliams@miamination.com, **918-541-2176**.

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

Fall Scholarship Application DEADLINE OCTOBER 1ST.

Spring Scholarship Application DEADLINE APRIL 1ST.

SCHOLARSHIP ON THE SPRING SCHOLARSHIP APPLICATION:

***CASINO/ECONOMIC DEVELOPMENT EDUCATION AWARD**

DUE APRIL 1 EACH YEAR.

Application Eligibility:

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

Award:

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

Renewal Requirements:

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

JOSEPHINE GOODBOO WATSON MEMORIAL BOOK SCHOLARSHIP

DUE APRIL 1 EACH YEAR.

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

Application Eligibility:

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

Award:

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

Renewal Requirements:

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

TAX COMMISSION CONTINUING EDUCATION SCHOLARSHIP

DUE APRIL 1 EACH YEAR.

Application Eligibility:

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

Award:

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

Renewal Requirements:

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

CRANE AWARD

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.

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.



Myaamia Center Celebrates 25th Anniversary This Year

Myaamia Center Staff

This year marks the 25th anniversary of the Myaamia Center, a milestone that allows our staff to reflect on our past while looking towards the future.

What began in 2001 as the “Myaamia Project” was a small, exploratory initiative designed to see how the unique relationship between the Miami Tribe of Oklahoma and Miami University could serve our people. With just one staff member, Daryl Baldwin, and three years of funding, the goal was to discover how the Miami Tribe could leverage academic research to support language and cultural revitalization.

In the years since, that small seed has blossomed into a thriving interdisciplinary team of 26 dedicated staff members. While Myaamia students have been attending Miami University since 1991 through a scholarship program, the development of the Center has provided a dedicated path of support and education for those students.

Within a year of starting at the University, Baldwin began developing a three-course series, which eventually became a core requirement of the Myaamia Heritage Award program. When George Ironstrack, a Myaamia citizen, joined the Myaamia Center team in 2008, he used his background in education to reorganize and build upon the curriculum.

The course series teaches Myaamia students about their language and culture while pursuing a degree at the University. In 2021, the 100th Myaamia student graduated from Miami University, proving that when youth are supported by a curriculum that honors their heritage, they thrive academically.

Early in the research process, the linguistic team recognized a need to organize the vast collection of language data being analyzed, leading to the creation of the Miami-Illinois Digital Archive (MIDA) in 2012. Supported by the National Endowment for the Humanities, this tool evolved into the Indigenous Languages Digital Archive (ILDA), a sophisticated platform that reached 100,000 entries by 2024. Connected to the online Myaamia dictionary, this data powers many of the community’s learning tools.

By 2013, the success of the research and the growing number of Myaamia students on campus made it clear that the “Myaamia Project” needed a permanent home, leading to the official establishment of the Myaamia Center.

Integral to student support and the establishment of the Myaamia Center was Bobbe Burke, who had been working with the Miami Tribe as Coordinator of Miami Tribe Relations since the early 1990s. Burke used her campus knowledge to help form long-standing relationships between the Myaamia Center and various campus departments, including Student Affairs and Athletics. Kara Strass replaced Burke when she retired in 2020, with the position title renamed “Director of Miami Tribe Relations.”

This marked a significant moment for the Myaamia Center as its entire executive team, Baldwin, Ironstrack, and Strass, was now made up entirely of Myaamia citizens. As of 2026, nearly half of the Center’s staff is made up of Myaamia people. All of which either attended the Eemamwiciki Summer Youth Programs, the Myaamia Heritage Award Program, or both.

Today, the Miami Tribe, through the Myaamia Center, shares the ILDA software with other tribal nations through the National Breath of Life Archival Institute. The work of the Myaamia Center has contributed significantly to the Miami Tribe’s Summer Youth Programs, the creation and distribution of the Myaamia Lunar Calendar, and Šaapohkayoni, a new educational portal that moves learning materials into digital spaces

accessible to any tribal citizen, anywhere. The Center has also expanded its research beyond just language and culture to evaluate health and wellness, helping understand the impacts of revitalization on the community.

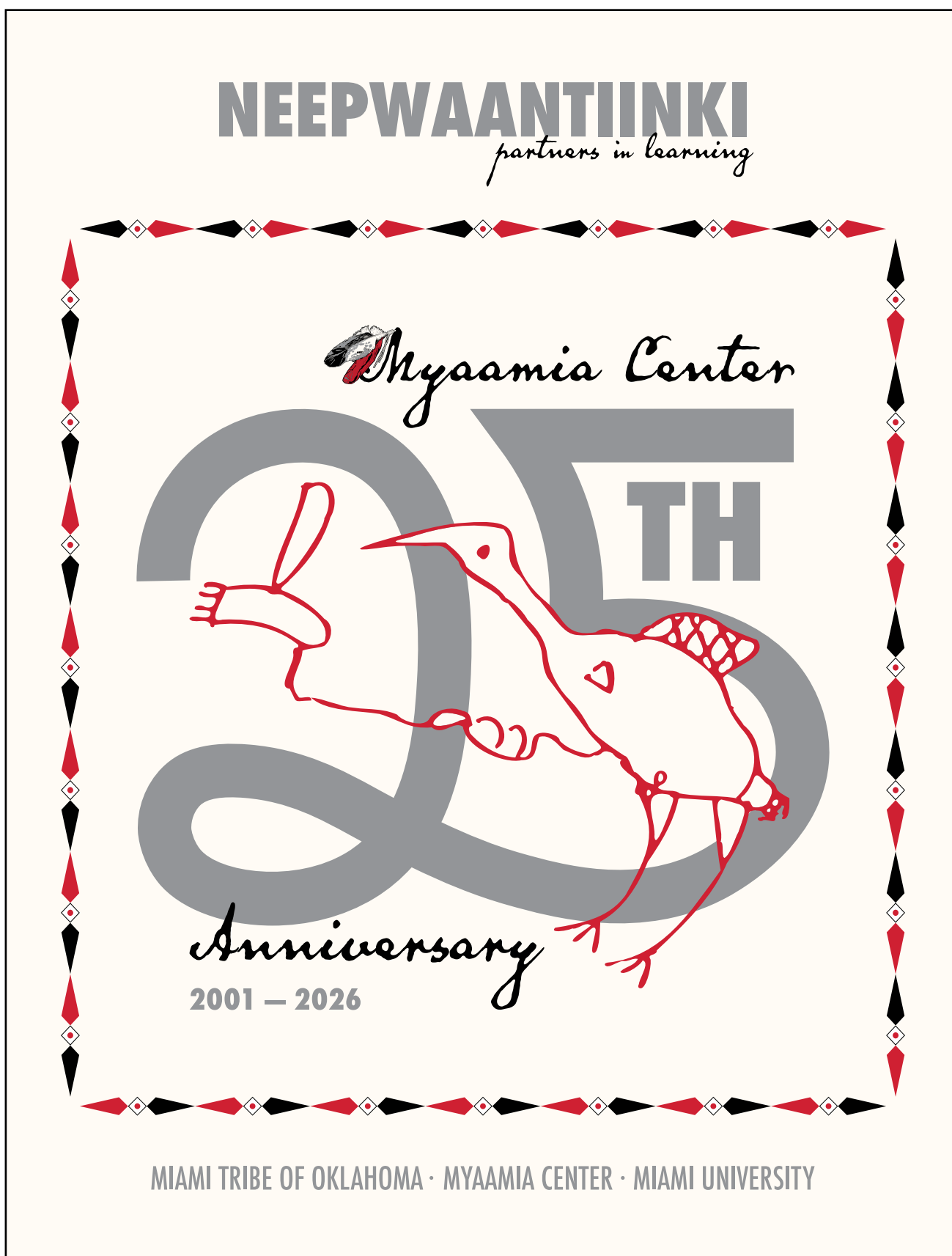
There were countless individuals, too many to list in this article, who made the Myaamia Center and its work possible since its inception. We are endlessly thankful to those individuals from both the Miami Tribe and Miami University who ensured Myaamia people could benefit fully from the ongoing relationship with the University.

The Myaamia Center is an outcome of the unique relationship between the Miami Tribe of Oklahoma and Miami University. One of the most notable things is that the work is directed by the Tribe, and not by the University, meaning the work of the Center strives to benefit the Tribal community first and foremost. Many people talk about the Myaamia Center as being the research and educational development arm of the Tribe, working hand in hand with the Cultural Resources Office.

As we look toward the next 25 years, the growth of the Myaamia Center’s work, programs, and increasing number of Myaamia students on campus has presented new challenges, most significantly with our campus workspace. The historic Bonham House has been a great home to us, but the growing staff is beyond capacity.

To ensure we continue this work for the next 25 years and beyond, the Myaamia Center, with the help of University

Advancement, is launching a major capital campaign to expand the Myaamia Center’s workspace. There are many ways to contribute, both small and large. If you are interested in supporting this growth, please visit our website (miamioh.edu/myaamia-center) and click “Support the Center” to view the campaign webpage.



Myaamia Center 25th Anniversary commemorative poster design. Design by Madalyn Richardson.

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myaamia
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News from the Myaamia Center

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

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

MIAMI UNIVERSITY MYAAMIA CENTER

Questions? Contact Stella Beerman at beermaej@miamioh.edu



From the Archives: *How We Revitalize the Myaamia Language*

Aacimotaatikyankwi Blog
November 5, 2025

When Daryl Baldwin and his family began learning Myaamiaataweenki ‘the Miami language’ after it had been silent for 30 years, they faced a major challenge. No learning materials existed. There was no “Myaamia dictionary” or publications about the language.

However, with the help of Dr. David Costa, Daryl would soon learn that a plethora of information about the language was stored in archives across North America.

Throughout the 1990s and 2000s, Daryl and David, with support from Julie Olds from the Miami Tribe’s Cultural Resource Office, uncovered large collections of documents on Myaamiaataweenki, spanning 250 years.

Today, using those historical records to create learning materials is at the heart of the Myaamia Center’s mission. But how does that actually happen?

The process involves careful research, linguistic analysis, and community collaboration, driven by a team of linguists, researchers, and educators from the Myaamia Center and the Miami Tribe’s Cultural Resource Office.



Daryl Baldwin visits the archive of the National Museum of the American Indian in Washington, D.C., 2015. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

From Document to Dictionary

1. Find

Since the 1600s, various people have recorded information about Myaamia language and culture. These records are kept in libraries and archives across the United States and Canada.

2. Copy

Once the team locates these documents, they make high-quality photos and scans. This allows the researchers to study the records without the original copies leaving the archives. The Myaamia Center has gathered thousands of pages of these digital copies so far!

3. Transcribe

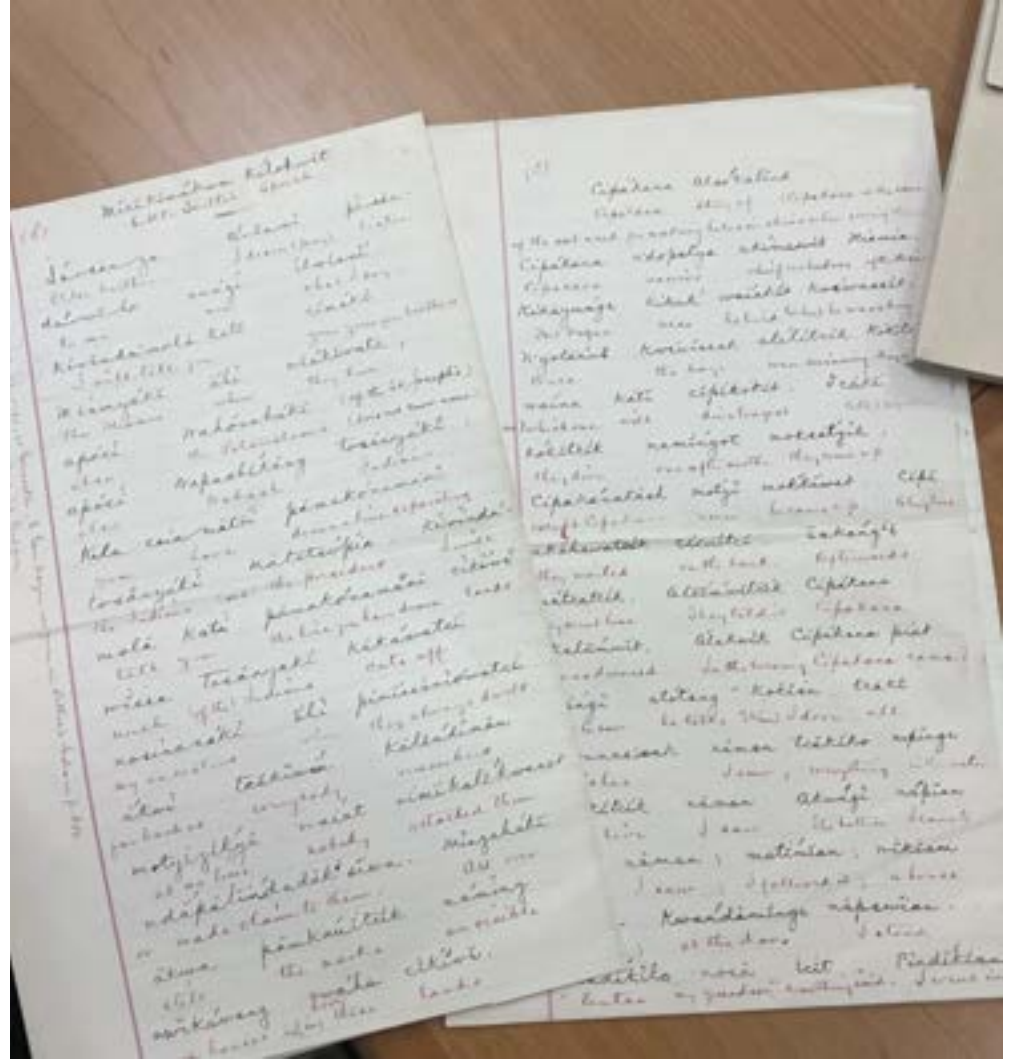
Old handwriting can be messy, faded, and very hard to read. In this step, team member Carole Katz carefully types every word exactly as it appears in the original record. This “transcription” turns the messy script into a clear, digital text that is ready to be analyzed.

4. Translate

Many of these historical records aren’t in English, but instead were written by French speakers hundreds of years ago. A crucial step is to translate these French documents into English so that today’s researchers and linguists can understand them.

5. Study

Once we have a clear, translated text, the linguistic experts get to work. They analyze the words and sentences to determine their meanings



An example of an archival document containing Myaamia cultural information from the archive of the National Museum of the American Indian in Washington, D.C., 2025. Photo by Stella Beerman, Myaamia Center.

and to understand the grammatical rules of the language. This is where the intricate building blocks of the language are rediscovered.

6. Interpretation

Linguists, language speakers, and community members work together to determine how these words and phrases can be best used in our current context. This step bridges the gap between the historical record and the living community.

7. Share

Language revitalization wouldn’t be possible without sharing this information with the community. The words and phrases are added to the online Myaamia dictionary, making them available to everyone in the community. Educators from the Miami Tribe also use the online dictionary to create new, engaging learning materials for all ages.

ILDA: Our Digital Homebase

Every step of this process is saved in the Indigenous Languages Digital Archive (ILDA).

The archive side of the database serves as a digital home base, preserving every scan and translation for community researchers. Meanwhile, the online Myaamia dictionary serves as the public-facing learner tool for everyone in the community.

As of October 2024, this effort represents over 30 years of work, and the ILDA database holds more than 100,000 Myaamia words and phrases. But the true measure of this work isn’t a number in a database, it’s the sounds of Myaamiaataweenki being spoken throughout our community. This “archive-to-dictionary” pipeline is how we reconnect with our language and bring it home.

The revitalization of Myaamiaataweenki would not be possible without the work of the Office of Language Research at the Myaamia Center. This is an intersectional team with two linguists, Dr. David J. Costa and Dr. Hunter Thompson Lockwood, and a transcriptionist, Carole Katz. They regularly collaborate with Michael McCafferty from Indiana University, who performs translation work, and the team is overseen by Daryl Baldwin, executive director of the Myaamia Center.



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



Art project created by Myaamia youth at the Eemamwiciki Summer Programs. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Preparing the next generation of Miami Tribe of Oklahoma leaders

Myaamia Heritage Award Program at Miami University plays key role

Margo Rutledge Kissell

University Communications and Marketing (UCM) at Miami University

Heritage Program alumni step into Miami Tribe of Oklahoma leadership positions

Several alumni of the Myaamia Heritage Award Program at Miami University are now in leadership positions with the Miami Tribe of Oklahoma.

These positions exemplify how the program contributes to the next generation of leaders within the Tribe. Created in 1991, the program provides a tuition waiver and a four-year undergraduate college experience for Miami Tribe students.

Nate Poyfair '19 was elected this summer as the Miami Tribe's second councilperson on the Miami Tribe of Oklahoma Business Committee. This means he holds one of five elected positions in the Tribe's leadership structure and is the first Heritage Award Program alumnus to be elected.

Lance Theobald '10 and Mika Leonard '06 serve as the chief executive officer and vice president of operations, respectively, of Miami Nation Enterprises, the Tribe's economic arm. Joshua Sutterfield '05 MA '09 is cultural education director.

"It was always our hope that one of the outcomes of our revitalization movement was that a new generation of tribal citizens would emerge connected and knowledgeable about their heritage," said Daryl Baldwin, executive director of the Myaamia Center, the research arm for the Tribe that has led groundbreaking work in language and cultural revitalization.

Baldwin said they hoped "this connection to heritage and strengthening of our kinship ties would motivate some to fully invest their skills and talents so that the Miami Nation would grow and prosper. I am honored to have participated in our reemergence and to witness what our ancestors always wanted — to survive as Myaamiaki 'Miami People.'"

Kara Strass, Van Zant director of Miami Tribe Relations at the Myaamia Center, said the Heritage Program is one part of the larger revitalization effort.

"In the early years, the community knew that revitalization was having a positive impact on our Tribe, but it has taken us a long time to fully understand the full scope of that impact," she said.

Strass said the Heritage Program, including the Heritage Course and other cultural programming by the Miami Tribe, has helped create this new generation of Myaamia leaders and intellectuals.

"This process is helping to heal our community and put it back together again after centuries of loss," Strass said. "These leaders are dedicated to making change in our community, and it is exciting to think not only about what they will accomplish, but what they will help build for the future."



Myaamia Heritage Students led by Daryl Baldwin in a class. Photo by Scott Kissell, Miami University.

elected," Poyfair said. "Now that I have been in office for a little over four months, I am at the stage of continuously reminding myself of my duty to my community."

Poyfair said, "To me, being a leader within our Nation is a responsibility to serve all members and to be conscientious of the potential impacts of each decision that I and the rest of the Business Committee make. I see this opportunity to lead our community as something that I will cherish for the rest of my life."

He called the Heritage Program "the best training course for this position that I could have ever asked for. Learning about language and culture, for one, but also creating the social networks that aided in my hiring and eventual election, were only possible through my attendance at Miami and the Heritage Program."

He said the program connected him to friends and relatives that he would not have met otherwise.

"My life trajectory before attending Miami University would not have resulted in myself having the happiness and success that I have today, and that is something that I will never forget nor take for granted."

Poyfair said he is a strong advocate for the Heritage Program, and "I believe that what the university and Tribe are accomplishing together in our community and cultural revitalization efforts is something that we can all be extremely proud to have a part in. Love and Honor!"



Nate Poyfair with other members of the Miami Tribe of Oklahoma Business Committee, including Donya Williams, Chief Douglas Lankford, Tera Hatley, and Dustin Olds. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Nate Poyfair stands with other Myaamia Heritage students before their 2020 graduation from Miami University. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Nate Poyfair speaks at the 2025 annual meeting of the General Council in Miami, Oklahoma. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

Nate Poyfair '19

Poyfair, who earned a bachelor's degree in History, was elected to a three-year term as second councilperson during the General Council meeting in June.

The Tribe's Business Committee does such things as approving new hires, conduct budget reviews, hold political meetings, "and anything else in between," he said, adding that the elected position is in addition to his full-time position in the Tribe's Mildred Walker Cultural Resources Office, where he is ARPA Nooŕonke Project manager/special project researcher.

"To say that I am honored is a bit of an understatement. Shock and happiness, along with relief, were the first feelings after becoming



Lance Theobald receives an "18 of the Last 9 Award" from Miami University President Gregory Crawford. Photo by Karen Baldwin, Miami University.

Lance Theobald '10

Theobald, who graduated with a bachelor's degree in Accounting, is the board director and CEO of Miami Nation Enterprises (MNE). He joined the board of directors in 2016 and became CEO on Jan. 1, 2024.

MNE — created in 2005 to provide economic independence to the Tribe — comprises more than a dozen operating companies employing 1,200-plus professionals across the United States.

"Serving as CEO of MNE is a unique and special privilege," Theobald said. "MNE's success translates directly into more opportunities for the Miami Tribe and its members; this is not a responsibility I carry lightly, and I'm honored to have been entrusted with this mission."



Lance Theobald with Bobbe Burke, Miami Tribe Relations coordinator emeritus, and George Ironstrack, Myaamia Center assistant director. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

Continued on pg 4D >>



<< Continued from pg 3D



Lance Theobald sands his lacrosse stick during a youth camp in Oklahoma. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Lance Theobald runs with his sister, Riley, and young friend Josh McCoy while playing a game of lacrosse in Oklahoma. All three would go on to complete the Heritage Program at Miami. Photo courtesy of the Miami Tribe of Oklahoma.

Theobald said that serving as CEO was not always a goal, but “supporting the Tribe was a priority given the impact of the Heritage Award on my life.” He called the education he received at Miami, enabled by the Heritage Program, foundational to his career.

“Twenty years ago, I attended Miami University solely due to the existence of the Myaamia Heritage Program. In an alternative universe where the program was not available, I wouldn’t have met my wife (with whom I share five children), my close friend and co-founder of the technology company I scaled and sold, and it’s likely I’d have very little connection to the Miami Tribe.”

Theobald added, “I’ve been fortunate in my life and career, and much of that good fortune goes back to the foundation laid during my years at Miami University. My sincere hope is my contributions to the Miami Tribe through my leadership of MNE will open similar doors for future generations of tribal members.”

Mika Leonard '06

Leonard, who graduated with a degree in Linguistics, has been vice president of operations for Miami Nation Enterprises since February 2024. She previously served on the MNE board of directors and held a position with one of MNE’s federal contracting entities from 2015-2017.

“Serving in a leadership role with MNE has been extremely rewarding,” she said, explaining that because MNE has such a direct impact on the Tribe. “The work is meaningful in a whole new way.”

Leonard said, “I felt a strong sense to serve which took me to Washington, D.C., and my job at the Bureau of Indian Affairs. Here I was exposed to much more of In-



Mika Leonard stands with family members, including her parents Joseph and Etsuko Leonard, daughter, spouse, and brother Wes, also a Miami graduate (photo courtesy of the Miami Tribe of Oklahoma).



Mika Leonard holds the Honoring Nations award beside Chief Douglas Lankford, Tera Hatley, and Donya Williams. The Tribe received the prestigious national award recognizing its cultural heritage and language revitalization. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Mika Leonard greets Miami University President David Hodge during his inauguration while she was a student at Miami (photo by Miami University).



Mika Leonard stands with her daughter, Olive, and Donya Williams, secretary/treasurer of the Tribe’s Business Committee. Photo courtesy of the Miami Tribe of Oklahoma.

dian Country and this directly took me on much of my career path, which led me back to the Tribe. It has been an honor.”

She said the Heritage Program “and my overall time at Miami University undoubtedly helped prepare me for this job as well as other jobs before. I attribute much of my self-confidence and self-assuredness, that helped me make leaps in my career, from many wonderful faculty and staff at Miami.”

Leonard is excited to see where MNE and the Miami Tribe go from here.

“I’ve had very close ties with the Miami Tribe and Tribal members since I was a young child, as my grandfather was Chief for many years,” she said. “The fact that this is now my career feels full circle.”

Joshua Sutterfield '05 MA '09

Sutterfield, who graduated with bachelor’s degrees in Anthropology and Comparative Religion and a master’s in Geography, has been cultural education director for eight years. He oversees cultural education projects and programs; creates, directs, and hosts community cultural education events such as SummerFest and the first lacrosse game



Joshua Sutterfield drills a hole in a maple for a maple sugaring exercise in 2007 (photo courtesy of the Miami Tribe of Oklahoma).

Continued on pg 5D >>

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<< Continued from pg 4D



Joshua Sutterfield gets ready to participate in the mahkisina ‘moccasin game.’ (Photo courtesy of the Miami Tribe of Oklahoma).



Joshua Sutterfield holds a ball of twine during a community web activity in Miami, Oklahoma. (Photo courtesy Miami Tribe of Oklahoma).

of the year; and also plans and oversees summer programs.

“Becoming a leader in the cultural department has been a long, rewarding journey, from a student beginning in 2001 to becoming a teacher and now administrator and creator of programs,” Sutterfield said. “Not to sound too cliché, but it truly gives meaning to my life. I get to share my experience with others and provide community members with tools that allow them to realize, express, and perform their identity as a Myaamia person.”

Being able to work side-by-side with others who have been through the Heritage Program has created a sense of community between them, he said.

“When I first began at Miami, I had no idea I would find my career and life work within the Tribe; in fact, quite the opposite. I knew I wanted to look into anthropology but imagined myself as an Indiana Jones character studying ancient hieroglyphs and swinging from trees,” he said. “At the time, I didn’t know there was such a thing as a Native American anthropologist (being native and an anthropologist) and certainly had no idea that I could become a Myaamia anthropologist.”

Sutterfield said his time at Miami University provided him with the knowledge and opportunity to share his knowledge with his family and change their identity.

“We always knew we were Myaamia but didn’t know what that meant. Mom had been involved with the Tulsa Indian club and Powwow, but we never did anything specifically ‘Myaamia’ and kind of thought all Indians were the same,” he said.

“Being able to share my experience with my family and the Tribe as a whole has become one of the most rewarding aspects of my life.”



Register for the 11th Biennial Myaamiaki Conference on April 18, 2026



Myaamia tribal members open the 2024 Myaamiaki Conference with a song. L to R: Jarrid Baldwin ‘ciinkwia,’ George Ironstrack, George Ironstrack, Kara Strass, Haley Shea, Kristina Fox. Photo by Jonathan Fox, Myaamia Center.

Myaamia Center Staff

The Myaamiaki Conference is a biennial conference for Myaamia Center staff and colleagues to present ongoing activities that support the revitalization of Myaamia language and culture at Miami University in Oxford, Ohio.

The conference is a great way to learn about a wide range of ongoing research projects and the educational initiatives that continue to be developed. Registration for the conference is now open, and a preview of the conference presentations can be found below.

Information about additional activities available to the Myaamia community will be posted on the Myaamiaki Conference webpage as they are finalized.

Register to attend in person or live-stream at miamioh.edu/myaamiaki-conference

Confirmed Myaamiaki Conference Speakers:

Dr. Cameron Shriver, Research Associate of History
Topic: What is the future of tribal-university relationships?

Dr. Madison Bastress, Director of the D’Arcy McNickle Center for American Indian and Indigenous Studies at Newberry Library.
Topic: How visiting scholarship changed my approach to research

Jerome Viles, National Breath of Life Archives Development Trainer
Topic: The National Breath of Life Apprenticeship Program, Apprentice Panel

Kayla Becker, Software Quality Assurance Analyst, and Kristina Fox, Myaamia Education Coordinator.
Topic: Šaapohkaayoni: A Myaamia Education Portal

Dr. Haley Shea, Director, Office of Assessment and Evaluation, and Gretchen Spenn, 2025 Aanchtaakia Graduate Fellow.
Topic: Introducing nahi miiciona nahi weehsininki: Proper Foods, Proper Diet

Stella Beerman, Communications Specialist.
Topic: Myaamia Heritage Award Program Student Experience Panel

šaapohkaayoni
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Questions? Reach out to:
Kristina Fox
Myaamia Education Coordinator
markskm@miamioh.edu



aašitehkawaataawi katakimaankohkwa 'Let's Meet Gretchen Spenn'

Haley Shea
January 16, 2026

Katakimaankohkwa 'Gretchen Spenn' is the 2025-2026 Aanchtaakia Graduate Fellow at the Myaamia Center. Gretchen is a Myaamia citizen pursuing her master's degree through Miami University's Dietetic Internship Program in the department of Kinesiology, Nutrition, and Health.

Aanchtaakia is the Myaamia word meaning 'change maker.' The fellowship is designed for tribal scholars motivated to make positive change in their communities and to share their research interests on Miami University's campus.

A graduate of the Heritage Award Program, Gretchen has returned to Miami University to pursue her interest in promoting the health of Myaamiaki 'Myaamia people' through diets, physical activity, and general wellness.

Gretchen is currently gearing up for dietetic internships, which involve participating in clinicals, community nutrition, and food service rotations. These will take place in settings like the Special Supplemental Nutrition Program for Women, Infants, and Children, local food pantries, the local school district, Miami University Dining and Sports Nutrition, and local medical facilities.

During her fellowship at the Myaamia Center, she is working with the Office of Assessment and Evaluation (OAE) to translate a model of Myaamia wellness to a practical, hands-on

tool that tribal citizens can use to promote their health.

Gretchen is offering her expertise in nutrition to help the OAE create an online repository of recipes that use traditional Myaamia ingredients (so be on the lookout for this in Spring 2026!). She plans to graduate in December 2026 with a Master's Degree in Dietetics and will then become certified as a registered dietitian.

Gretchen grew up participating in community events, including attending the Eewansaapita Youth Program in Kiihkayonki 'Fort Wayne, Indiana,' from 2010-2016. Eewansaapita fueled her interest in learning more about her Myaamia heritage, ultimately leading to her attendance in Miami University's Heritage Award Program, and she was able to return as a counselor for the youth programs during her undergraduate years.

Gretchen was an active undergraduate student, serving as President of the Native American Student Association (NASA) in 2022-2023 and coordinating intramural sports teams that Myaamia students participated in as a group. During her time at Miami, she recorded a podcast with Major Insights, where she discussed her experiences as a nutrition major and a student in the Heritage Award Program.

For her Senior Project for the Heritage Award Program, Gretchen created a draft of a Myaamia cookbook called Wiihsinitaawi 'Let's Eat', foreshadowing the project she would work



Katakimaankohkwa 'Gretchen Spenn,' the 2025-2026 Aanchtaakia Graduate Fellow at the Myaamia Center. Photo by Scott Kissell, Miami University.

on as a graduate student in just a few years. She also participated in maple sugaring with the Myaamia Center, and was involved with kitahkinaanani 'our garden' at Miami University, and the University farm.

In her free time, Gretchen enjoys making art, gardening, playing sports (especially lacrosse), running, and spending time with friends. So please, join us in welcoming Gretchen!

Originally published on aacimotaatiiyankwi.org/2026/01/16/meet-Gretchen-spenn/



Gretchen collaborates with Karen Baldwin and Haley Shea to develop and share recipes with the Miami Tribe community. Photo by Jonathan Fox, Myaamia Center.



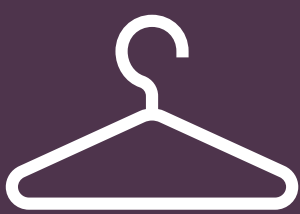
Gretchen collaborates with Karen Baldwin and Haley Shea to develop and share recipes with the Miami Tribe community. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Gretchen at the Eeamwiciki youth programs in 2014. Photo by Andrew Strack, Myaamia Center.



Gretchen (right) with her family, celebrating her graduation from Miami University. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



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wiiyaakiteeheelo weehki-kihkatwe

Happy Myaamia New Year!

wiiyaakiteeheetaawi weehki-kihkatwe ‘Let’s Celebrate the Lunar New Year!’

George Ironstrack

February 26, 2026

wiiyaakiteeheetaawi weehki-kihkatwe ‘Let’s Celebrate the Lunar New Year!’

As the thin crescent of tpehki kiilhsa sprouts in the night sky, we mark the beginning of Mahkoonsa Kiilhsa ‘Young Black Bear Moon’ and weehki-kihkatwe ‘Lunar New Year!’ This is a time of celebration across Myaamionki as the community gathers to celebrate.

Mahkoonsa Kiilhsa is the second of two lunar months named for the American black bear (*Ursus americanus*). During this lunar month, days start to get noticeably longer, and the weather begins to warm. This shift leads to many changes in plant and animal activity. It is during this period that Myaamiaki engage in maple sugaring as ahsenaamiša ‘sugar maples’ begin moving sap from their roots to their branches. When back in the woods, people usually notice increased bird activity as migratory birds begin returning to Myaamionki and many species begin mating and nesting activities.

Mahkooki ‘Black bears’ were once highly populated in Myaamion-



To the best of our knowledge, Mahkoonsa Kiilhsa is associated with the emergence of American black bear cubs from their dens around this time. Photo via Adobe Stock.



Myaamia community members play seenseewinki ‘bowl game’ at the Miami Tribe’s Lunar New Year celebration in Miami, Oklahoma. Photo by Doug Peconge, Miami Tribe of Oklahoma.

ki and a favorite food for Myaamiaki ‘Miami people.’ During this lunar month, our ancestors regularly observed that mahkoonsaki ‘bear cubs’ were mature enough to emerge from their mother’s den. This was a strong sign that the world around them was beginning to wake up from a long winter’s slumber.

Weehki-kihkatwe is celebrated across Myaamionki in a number of ways. This past Saturday (February 21, 2026), the staff of the Cultural Resources Office of the Miami Tribe hosted a Lunar New Year party at the Council House of the nation in Miami, Oklahoma. The celebration included live music, games of all types, and pizza! This coming Saturday (February 28, 2026), the staff of the Cultural Resource Extension Office in Fort Wayne, Indiana, will host a new year celebration that includes storytelling, food, and games. Families and individuals also have their own ways of marking the beginning of the lunar new year. For our Myaamia relatives, please share how you celebrate weehki-kihkatwe by commenting below.

The Myaamia Lunar New Year also signals the launch of a new Eemamwiciki education theme: eeweentiiyankwi ‘we are related to each other’ (we often use the shorthand translation “family”). In this program, participants explore what it means when we say “we are related to each other.” Over the course of the year, participants in Eemamwiciki programs will explore who they are as individuals, who their close and extended families are, and who their ancestors are.

Through conversations in shared spaces, participants learn to identify similarities and differences in experience with family within the broader Myaamia community. Citizens and their family members are encouraged to participate in Eemamwiciki summer programs in person or online (ages 6-elder). Applications for summer programs will be available beginning April 1st on the Eemamwiciki Summer Programs homepage.

Originally published at aacimotaatiiyankwi.org/2026/02/24/celebrate-the-lunar-new-year/



When a thin sliver of the moon is illuminated, it is called saakiwa kiilhsa ‘sprouting moon.’ This moon phase begins each lunar month.

Graphic by Megan Sekulich, Myaamia Center.



2026 Summer Program Poster. Art by Madalyn Richardson, Miami Tribe of Oklahoma.



Myaamia Metaphoric Expression: *Emotions Edition*

Haley Shea & Dr. Hunter Thompson
Lockwood
Myaamia Center

Hunter and I (Haley) teamed up to do some work examining emotions as they show up in the language records to try to better understand how Myaamiaki 'Myaamia people' historically thought about the emotional experience.

As a psychologist, I have so many thoughts on emotions and am excited by this project. As we explored the records, we noticed that more complicated emotions use metaphors to embody, express, and explain the feeling. This makes sense; as mentioned in this previous Myaamia metaphor blog post, metaphors are a tool that Myaamiaki can use to understand and describe complex concepts or ideas – like emotions.

My field (psychology) likes to differentiate between experiences that are “normal” and those that are “pathological.” I personally don't love this dichotomy because everyone is different, and many emotions are normal reactions to abnormal situations. What I find helpful instead is considering how these emotions or experiences can interfere with our life and trying to mitigate their impact on what's most important to us (like work or relationships).

As a therapist, I do believe that we have to be able to understand and express our emotions to live with them and make space for them in our lives. If we have an emotion that is so complicated and difficult to put into words that it impacts our ability to live properly, then perhaps metaphoric expression can help us get there.

This blog post will explore three emotions in particular, starting with the psychological side of the emotion, followed by an exploration of how they show up metaphorically within our language records, and ending with an interpretation of that metaphor.

Shock

Shock is an intense emotional response that we experience when something unexpected or overwhelming happens. It is often thought of as part of the fight or flight response, which is the body's automatic reaction to a perceived threat. Our body physically prepares to react – our heart rate goes up, our breathing quickens, blood is sent to the muscles, and nonessential functions (like digestion) slow down to conserve energy.



A Myaamia Heritage student is “shocked” by her opponent's move in seensewinki 'bowl game.' Photo by Jonathan Fox, Myaamia Center.

When we feel shock, all of these things happen, and we often “freeze” because we are struggling to understand or process what is happening. Mentally, people who experience shock feel confused, like time is slowing down. This theoretically signals that we need to try to comprehend this unexpected change. Again, it is an incredibly complicated emotion similar to grief because we can feel many other things at the same time; some people feel numbness, sadness, fear, or anger. This might also be a precursor to grief (the next emotion).

While exploring the records, we discovered one particularly interesting metaphor that myaamiaki people used to express shock: SHOCK IS BLOOD CLOTTING.

eetoowiteehiaani 'I am shocked' (literally 'I have a blood clot in my heart')

Much like shock is the body's response to a perceived threat, a blood clot is the body's response to a physical injury. When functioning normally, blood clots keep our bodies safe

from external threats and help us heal – but in the wrong place or time, clotted blood can cause harm or even death. Knowing this, we were amazed (if not totally shocked!) to find that Myaamiaki had made a metaphorical connection between shock and clotted blood, and encoded it in the language:

atoow- 'a blood clot' + **-iteehee** 'heart; think, feel' = **atoowiteehee-** 'be shocked'

Decades of research on Myaamiaataweenki 'Myaamia language' uncovered many metaphors, including the others we discuss in this post. However, this particular metaphor was something that nobody at the Myaamia Center had ever seen before.

Grief

Grief – talk about one of the more difficult, but also more common experiences humans have! The most commonly thought of situation that evokes grief is the death of someone in our lives. However, grief can also come from other “losses” we experience, even if death isn't involved.



Commemorating the 175th Anniversary of the forced removal of the Miami Tribe from our homelands at Miami University in 2021. Photo by Jonathan Fox, Myaamia Center.

For example, we might feel grief when we lose a job, move to a new home, or have a falling out with a friend or family member. It is often experienced as coming in waves or varying in intensity and is often triggered by random things in our environment. It's a pretty complicated emotion because it often exists alongside other emotions; we will feel grief alongside relief, sadness, regret, or even happiness. Grief tends to make it harder to focus, make decisions, or understand the world around us.

For Myaamiaki and many other Indigenous peoples, grief is familiar. On a collective level, histories of oppression and assimilation have led to numerous losses. More specifically, we experienced literal and metaphorical losses during removal, boarding schools, and other periods of significant assimilationist policies. We have experienced a loss of lives, language, culture, and place across hundreds of years. This is called collective grief; the experience of major losses as a collective group. This is often discussed in the context of historical trauma, but grief is a really helpful way to consider these historical events and the ripple effects that still touch us to this day.

Speakers of Myaamiaataweenki used many different metaphors to express this complex emotion. Some of those metaphors, like “GRIEF IS A HEART INJURY”, are familiar to speakers of English and many other languages.

šaakwiteehiaani 'I am grieving, heartbroken' (literally 'My heart is crushed')

This is a metaphor that our language and culture researchers have known about for a long time; in fact, it is already present in the dictionary:

šaakw- 'crush' + **-iteehee** 'heart; think, feel' = **šaakwiteehee-** 'be grieving, heartbroken'

Psychologists have known for a long time that people experience social rejection and grief using the same systems and circuits that the body uses when we experience physical pain. Unlike the SHOCK IS BLOOD CLOTTING metaphor, this might be a totally universal part of all human languages – metaphors comparing grief to an injured heart appear in Bible verses, Shakespeare's plays, and many other sources across time.

What's unique in Myaamiaataweenki is the

use of a smaller piece of a word that means 'crush' to express the kind of intense, destructive pressure associated with the grieving process.

Anger

The next emotion associated with metaphors in the myaamia language records is anger. Generally, anger is thought of as an emotion that is a result of something interfering – either physically or mentally – with some desired outcome.



Charlotte Shea (Haley's daughter) expresses anger. Photo courtesy of Haley Shea.

For example, when babies can't get to something they want (a toy, food, etc.), they get frustrated and/or angry (and cry). But to me, anger is such an interesting emotion for a few reasons.

First, theories of emotions suggest that positive emotions communicate that we approach the thing that caused that emotion, and negative emotions tell us to avoid the cause.

This works for most emotions, but anger typically violates this. It is considered a “negative” emotion (though I don't love that judgment label nor the dichotomy of emotions), but most often has us approach the cause with aggression and sometimes even violence.

Second, anger is almost always a secondary or reactive emotion. Typically, we experience anger as a response to another emotion, like fear or betrayal. There are situations in which anger is our primary emotion (when we are threatened, for example), but this is a less common expression of the emotion (Harmon-Jones et al., 2013).

Finally, anger is such an embodied emotion, meaning we have a distinct physical experience of the emotion. This is the case for a lot of emotions, but anger in particular can raise our body temperature, heart rate, and blood pressure, and turn our face red. Its complexity lends itself well to metaphoric expression as a means to understand and express anger.

Because of all of these factors, we were not surprised to find the ANGER IS HEAT metaphor.

kiišimiyani 'you make me angry with your words' Many languages around the world metaphorically connect anger with heat – think of familiar English expressions like hot-headed and fiery indignation. In Myaamiaataweenki and many other Algonquian languages, the same word parts that we use to talk about hot temperatures are also used when talking about anger:

kiš- 'angry, hot' + **-im** 'by speech' = **kišim-** 'make him angry by speech, words'

Again, this is something that makes total sense from a psychological perspective: the experience of anger is distinctly associated with the experience of temperature.

Conclusion

As we keep researching emotions, language, and metaphor, what other emotions would you want to know about? How can you see this work applying to your life? Let us know in the comments!

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Originally published on January 6, 2026 at aacimotaatiyankwi.org/2026/01/06/metaphoric-expression-emotions/



ceelawemahkiki' eewemakiki' iilaapiikosiini
eeweentiiyankwi

eeweentiiyankwi 'Family'

Eemamwiciki Education Staff

wiiaakiteeheelo 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 Kiilhsa '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, meeh-tohseeniwinki ašiihkionki 'Living on the Land,' to this year's theme: eeweentiiyankwi 'Family.'

Over this year, participants in our programs will join us in exploring what it means to be related to each other. We will explore personal identities, close and extended family groups, and ancestors. Exploring these relationships will help us see how they have shaped our understanding of the Myaamia community over time.

In-person Summer Program dates:

Miami, Oklahoma: June 15-19, 2026

Fort Wayne, Indiana: July 13-17, 2026

Applications available April 1 - May 1, 2026

For more information, visit miamination.com/summer-programs

Cultural Resources Office Represents the Miami Tribe at the First Americans Museum's TEK Fest

CRO Staff Article

On March 7, 2026, the Cultural Resources Offices (CRO) represented the Nation at the First Americans Museum (FAM) in Oklahoma City at the annual FAM TEK Fest. This event is a celebration of traditional ecological knowledge (TEK) that includes artists, educators and scientists sharing ideas, stories and unique experiences. CRO staff members Doug Peconge and Joshua Sutterfield shared information about and demonstrated some Myaamia games. They told guests of the museum about the two main types of Myaamia games, weekihkaanki 'ball games' and meehkintiinki 'games of chance.'

Doug showed passers-by what a Myaamia lacrosse stick looks like and discussed how he makes pakitahaakana 'lacrosse sticks'. As he showed them the sticks he had made out of hickory he explained that historically hickory, oak and ash were mostly used. He also explained the rules of the game and that when Myaamia play peekitahaminki 'lacrosse' there is no out bounds, there is no separation of

genders or age and the goals are not nets, rather small posts stuck in the ground that a player must strike with the ball from at least six feet. Visitors were able to handle a pakitahaakani 'lacrosse stick' while learning how to scoop the ball off the ground.

Joshua showed off seenseewinki 'plum stone/bowl game' while teaching about the different pieces myaamia people have used over the years, including the namesake seenseewinki 'plum stones', the pits found inside plums. He went on to say how supermarket plums do not work due to the size and brittleness. He also discussed the use of bone or antler to make pieces and had two sets with šoošookwalalaakanaki 'Kentucky Coffee Tree Beans', the most popular pieces made and used today. He explained how these types of pieces were used by his ancestors as evidence can be found in the historical records. As the day went by Doug and Joshua enjoyed visiting with the many interested FAM visitors and was even able to see a few Myaamia families. The event was a success, and the Cultural Resources Office was happy to participate and represent the Nation.



Joshua Sutterfield demonstrating seenseewinki 'bowl game' at the FAM TEK Fest. Photo by Doug Peconge, Miami Tribe of Oklahoma.

myaamiaki weeyaakiteeheewaaci weehki-kihkatwe nooŝonke siipionki *‘Myamia people celebrate the New Year in Miami, OK’*

Cultural Resources Office

The Cultural Resources Office (CRO) hosted two different New Year events this year in nooŝonke siipionki. Our first celebration was on February 13th, a week before the official New Year, which began on February 20th this year. This event took place at Leonard Learning Center (LLC) as part of our ongoing partnership with the LLC and was the first time we got to share our New Year with the kids at LLC. CRO staff explained why our New Year’s falls in February and discussed some differences between our lunar calendar system and the Gregorian calendar. We told winter stories and played mahkisina meehkintiinki, our moccasin game, as well as seenseewinki, our plum stone or bowl game for around fifty kids. Much fun was had, and we already look forward to next year’s celebration.



CRO team members sing the “aya, aya song” during visit to the Leonard Learning Center. Photo by Doug Peconge, Miami Tribe of Oklahoma.

The second event took place on February 21st at our aacimweekaana ‘council house’ as we hosted just under one hundred tribal members and family. Our friends with Chase Youngblood rocked the house with another great performance. And Magician Kevin Wade entertained us with walk-around magic



Magician Kevin dazzles young Miami tribal members during the New Year’s celebration in nooŝonke siipionki ‘Miami, OK.’ Photo by Doug Peconge, Miami Tribe of Oklahoma.

and a fun set that had everyone laughing in disbelief. The kids ran around with painted faces thanks to Color Me Crazy and enjoyed awesome balloon art by Balloon Art by Nate. Our traditional games were played, along with Skee Ball and mini-golf tournaments. Tickets were traded in at our prize table for completing tasks on our bingo card that led people around our building, finding clues, teaching them about the artwork and stories within the council house. The bingo card also led participants to our new information posters about our calendar system, teaching them about our moon names and their connection to ecology, and showing them what happens to their birthdays when we add waawiita kiilhsa, our Lost Moon. This results in many of our birthdays landing in a different moon cycle. For instance, my birthday is December 11th and most of the time that falls in ayaapia kiilhsa ‘Buck Moon’ (2022-2025), but this year it will be in ayaapeensa kiilhsa ‘Young Buck Moon’ as we reset the calendar during our “leap year” to ensure the ecological happenings occur within their namesake moon cycle.

Hometown History Event

Staff Article

On February 23, 2026, Cultural Education Director Joshua Sutterfield presented at the first-ever Homegrown History Conference held at the Miami Public Library. The conference was a week-long event featuring a series of lectures exploring the rich and diverse history of Ottawa County and Oklahoma.

Joshua opened the conference with his presentation Kiiloona Myaamiaki, which discusses Myamia early history in the historical homelands. He also had enough time to present on how the Myamia language informs Myamia’s ecological knowledge discussing how the language teaches about the relationship between humans, plants and animals.



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Myamia 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>

kihkeelintamani-nko *‘Did you know?’*

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

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

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



nahineeko 'You sing!'

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



Numbers Song

Sang to the tune of "This Old Man"

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

aya aya Song

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

aya aya!
tipeewe neeyolaani
peehki-kiišihkahki
teepahki
wiicinaakiitaawi!

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

natawaapantamooko 'You Look For It!'

Match the family vocabulary below.

iinka

niila

noohsa

ninkwihse

iihši

nintaane

noohkwa

iihseensa

minihse

nisekohse

nišihse

mehša

daughter

older brother

father

younger sibling

grandmother

aunt

older sister

son

mother

grandfather

me

uncle



paahpiko 'You Play!'

Mahkisina 'Moccasin Game'

TO BEGIN

1. A game consists of two teams (north and south) of at least 4 players each. Each team includes a Team Captain and Scorekeeper.

2. To decide which team hides first, a third party hides the black bullet in one hand. North picks which hand it is hidden in first, if successful they hide first, if not, South hides first.

3. The Team Captain of the successful team selects a "hider," and the other captain selects a "finder."

GAME-PLAY

1. To begin game play, the finder says kyaatoolo — "you hide it!" As each game is played the hiding team can sing a song until the selection is made as distractors or annoyances for the finder.

2. Following the kyaatoolo command, the hider hides all 4 bullets beneath the moccasins in a deceptive manner to obscure where the black bullet is hidden. When satisfied with their trickiness they say mihkanto — "you find it!" The singing continues until a selection is made.

3. Finders can touch the ground in front of the moccasins with a flipping stick and watch the facial expressions of their opponent for a clue. A selection is made when they touch and/or flip a moccasin over with a flipping stick.

Players should be careful and take their time but not to engage in stalling. The finding team may discuss their choice as a group, if they choose.



SCORING

1 big stick = full (1) point
2 smaller sticks = half (1/2) point
4 smaller sticks = full (1) point; trade in for 1 big stick

Once all scoring sticks are distributed, teams will take sticks from their opponent's pile.

The finding team is successful if they find the black bullet on the second (2nd) or third (3rd) moccasin flipped.

If the finding team finds the black bullet under the second (2nd) moccasin flip they score a half (1/2) point. The finding team can score a full point by scoring two half (1/2) points in two (2) separate rounds.

If the finding team finds the black bullet under the third (3rd) moccasin flip the finding team scores a full (1) point and wins the round.

The finding team is unsuccessful if they find the black bullet under the first (1st) or fourth (4th) moccasin flipped.

The hiding team scores a half (1/2) point for each unsuccessful round of the finding team.

The round ends and the hiding team continues to hide until the finding team wins the right to hide.

THE RIGHT TO HIDE

To capture the right to hide, a team must win a full point by collecting a big stick with a ribbon or two (2) half-points in two separate rounds.

TO WIN

A team wins a round when they have scored a full (1) point. To win the game, a team must have scored all 4 big ribbon sticks (4 points).

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

What you'll need:

- 4 hot pads
- 3 nickels, dimes, or quarters
- 1 penny
- 4 pencils (big sticks)
- 6 crayons (little sticks)

Myaamia Words:

- kyaatoolo "you hide it!"
- mihkanto "you find it!"
- nkoti "one"
- niišwi "two"
- nihswi "three"
- niwi "four"
- eenihwiiaani "I win"
- anehiwihsiivaani "I didn't win"
- eenihweeyani "You win"
- eenihweeyankwi "We win"

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

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kihkeelintamani-nko 'did you know' this year's theme for eemamwiciki is eweentiiyankwi 'family'!



Do you know how to address family members in myaamiaataweenki? Learn more on the eduportal šaapohkaayoni!

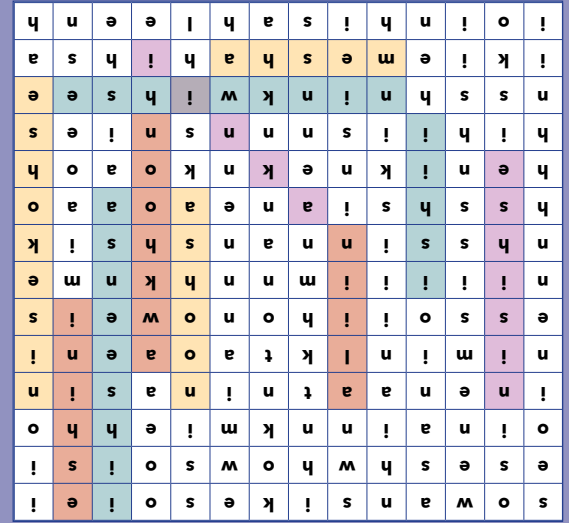


mihkanto *'You Find It!'* Can be forward, backward, up, down, and diagonal.

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

Find the words:

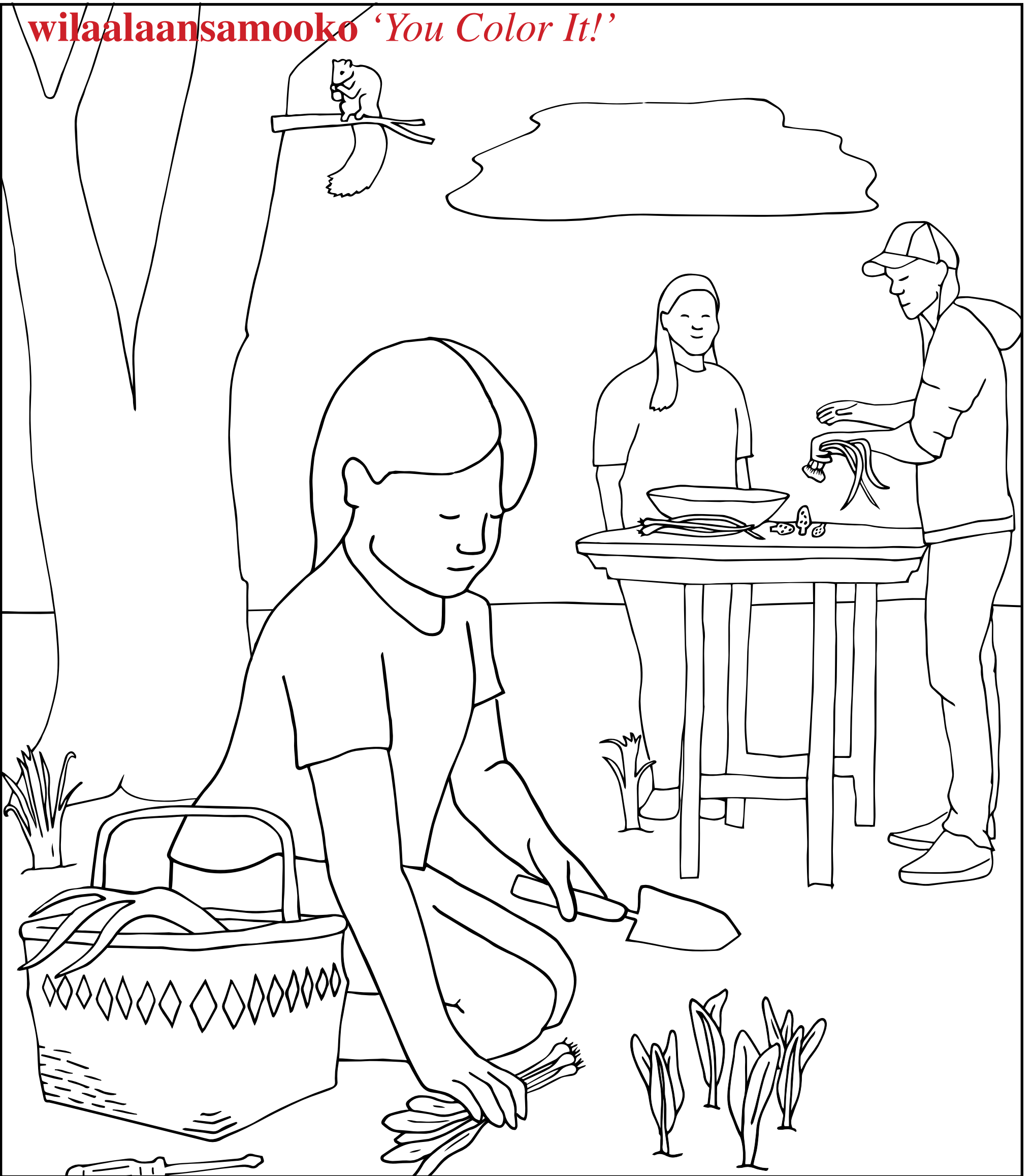
- noohsa
- iinka
- iihseensa
- nintaane
- iihši
- nišihse
- mešha
- ninkwihse
- nisekohse
- noohkwa
- minihse
- niila



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



wilaalaansamooko *'You Color It!'*





myaamia kiilhswaakani 'Myaamia calendar'



mahkwa kiilhswa – December 23rd, 2025 - January 20th, 2026

This is a month named for mahkwa 'American black bear.'

Mature females give birth during this month.

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



waawiita kiilhswa – January 21st - February 19th, 2026

Waawiita kiilhswa 'Lost Moon' is a 13th moon or month, added once roughly every three years between the bear moons.

This moon acts like a "leap" month allowing the calendar to "reset."

Waawiita kiilhswa keeps the lunar months aligned with their ecological changes.



maahkoonsa kiilhswa – February 20th - March 20th, 2026

This month is also named after the American black bear.

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

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



aanteekwa kiilhswa – March 21st - April 18th, 2026

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.

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."



EEMAMWICIKI 2026 EVENTS

Jan

30-31: Myaamia Winter Gathering - nooŝonke siipionki

Feb

21: Myaamia New Year - nooŝonke siipionki
28: Myaamia Storytelling- kiihkayonki

Mar

Apr

4: Sprout About - kiihkayonki
11: Picnic and Play! - nooŝonke siipionki
18: Myaamiaki Conference

May

2: Lacrosse into Spring - kiihkayonki

Jun

15-19: Eemamwiciki Summer Programs - nooŝonke siipionki
25-27: National Gathering & Annual Meeting - nooŝonke siipionki

Jul

13-17: Eemamwiciki Summer Programs - kiihkayonki
17: kiiŝiinkwia kiilhsua - kiihkayonki

Aug

8: SummerFest - nooŝonke siipionki
15: Washington Workshop - Kennewick, WA

Sep

12: Fall Gathering - kiihkayonki

Oct

17: Sasquash Seed Swap - kiihkayonki

Nov

14: Beaver Week - kiihkayonki

Dec

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

For kiihkayonki 'Indiana' events, RSVP to Claudia Hedeem at (918) 325-8810 or chedeem@miamination.com.



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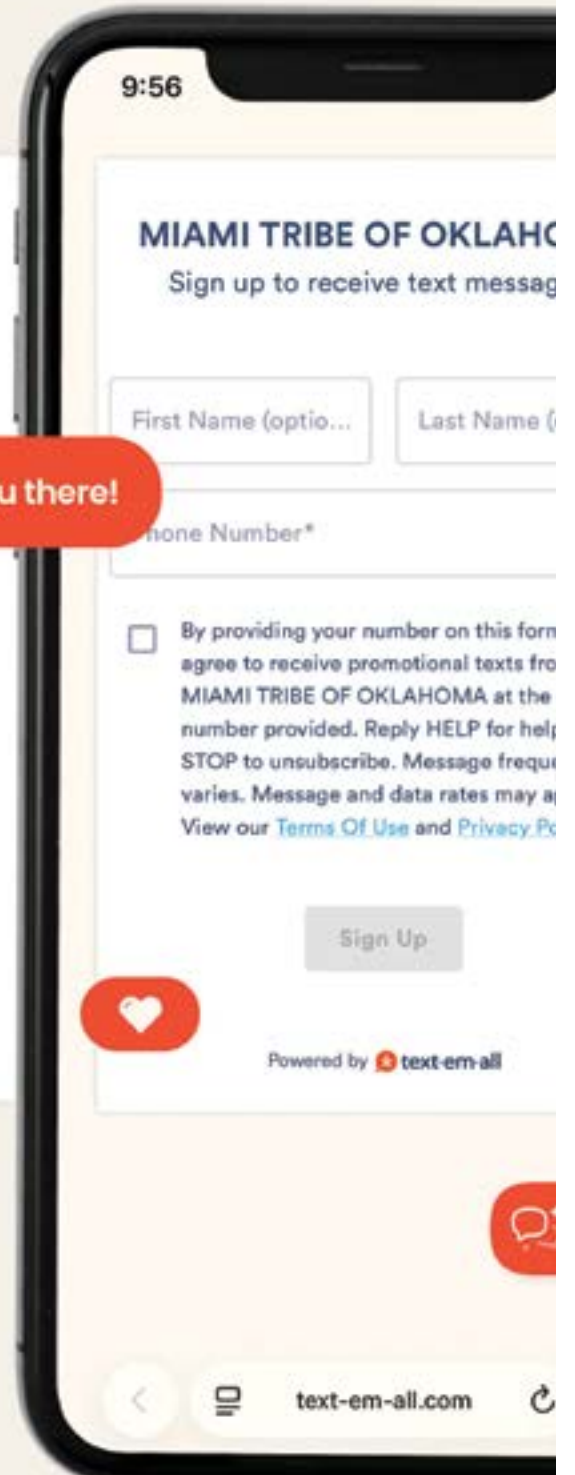
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*Events are subject to change without notice.