

“What the Miami
are talking about”



MIAMI NATION NEWS aatotankiki myaamiaki

Myaamia Publications – Vol. 20, No. 1, Summer 2026 – Section A – News – Nooŝonke Siipionki Myaamionki

wiiyaakiteeheelo 'CELEBRATING'

VOLUMES 1970s - 2026

The Miami Tribe has worked to inform myaamiaki of valuable news and information for the past 45+ years. These efforts have evolved over time from an elder newsletter produced by the Title VI program to a robust broadsheet prepared by the Cultural Resources Office.

The story begins...

Read more on **7B**

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aatotankiki myaamiaki

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

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Second Chief: Dustin Olds
Secretary Treasurer: Donya Williams
1st Councilperson: Tera Hatley
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Public Page, listed as “Miami Nation News & Events”

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

TRIBAL CITIZEN IDENTIFICATION AND ENROLLMENT CARDS

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

TRIBAL MEMBER ADDRESS UPDATES:

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aacimwita akima ‘The Chief’s report’

Aya ceeki eeweemakiki - Greetings to all my Myaamia relatives from myaamionki nooŝonke siipionki. It is currently kiiŝiinkwia kiilhsa, the green corn moon, and the Oklahoma mid-summer heat is hitting triple digits and keeping us off the lacrosse field. Our summer community events have come to an end, and, as we approach the beginning of a new school year, we are already looking ahead to our Winter Gathering. This year’s gathering will be held January 29 & 30 in Miami, OK. Be sure to watch our community Facebook page for community-specific event updates, our public-facing Miami Nation News & Events page, which will have news and event info for the Gathering that is open to the public, and, if you haven’t already, sign up for our new text alert system to stay up to-date on all event, notification, and program reminders.

The January 2027 event will be our 30th Winter Gathering. Since the beginning of our cultural revitalization efforts in 1997, this dance has grown significantly through the years. It has become a community favorite, with citizens from all over the country traveling home to participate. I highly encourage all Myaamia citizens to attend a Winter Gathering whenever travel is possible. Come and bring your little ones to hear our winter stories, enjoy cultural education programs, and dance together. You will carry home priceless memories and knowledge to share with your family.

Our week-long Eewansaapita Summer Youth Programs were held in June in Oklahoma and July in Indiana. There are four learning groups providing education for all ages with a curriculum based on an annual subject theme. The Eewansaapita Program was established in 2005 and has become the cornerstone of our cultural education effort, providing participants a week-long opportunity to begin learning our language, dance, games, and history. If you have not participated, or have not brought your children to participate, I highly encourage you to check out the information provided on our websites for this tremendous community resource.

Our National Gathering Week, held in the last week of June, was, as ever, a tremendous gathering for our community. Though rain deprived us of our annual community lacrosse game, our Cultural Resources Offices succeeded in providing indoor presentations and games for all ages. I especially enjoyed the presentations on stomp and social dances, and my heart was full watching our community dance on Friday evening, June 26. The laughter shared as community members learned some new dances was truly infectious, and the fun of the evening followed us home. On Saturday morning, June 27, we gathered in our Nation’s Council Building for the duty of our annual Myaamia General Council meeting.

During the open forum session of the meeting, many Tribal citizens stood to offer their praise for our Prairie Sky Market located on Route 66 in North Miami, OK. The market has been open for one year, and Tribal citizens are discovering the best quality beef raised on our Tribal farms, locally grown produce, craft sodas, and the best sandwich menu in town. If you haven’t visited the market, you are missing out. Especially this summer while they have the sweetest watermelon and cantaloupe, peaches, and sweet corn! When you do shop, be sure to show your Tribal ID card at check-out to get a discount.

Intertribal Wildlife Compact

For the hunters and anglers in our community, I have some exciting news. Along with seven other Tribal Nations in northeast Oklahoma, we have signed a new Intertribal Wildlife Management and Reciprocity Compact that creates a unified framework for wildlife conservation while preserving each Tribe’s sovereign authority. To minimize confusion, the compact closely mirrors Oklahoma’s wildlife regulations while establishing reciprocal recognition of participating Tribes’ hunting and fishing licenses, adopting consistent wildlife regulations, and creating a shared harvest reporting system, among many other benefits. Most importantly, each participating Tribe retains its sovereign authority by maintaining its own reservation-specific regulations and licensing requirements. Eligible Myaamia citizens may hunt and fish by carrying only a valid Tribal identification card, at no expense; however, they must register on the Inter-

tribal Wildlife Consortium E-Check System to become eligible before hunting or fishing. For more information, please read the “Eight Northeast Oklahoma Tribal Nations Sign Landmark Intertribal Wildlife Management and Reciprocity Compact” article in this newsletter or visit the Tribal website for more details.

In addition to these tribal resources, Kolby Lankford, the Miami Nation’s Intertribal Wildlife Council Representative, recently hosted an episode of the Slick Tree Podcast about the new Intertribal Reciprocity Agreement. He was joined by fellow tribal representatives Kyle Lankford with the Wyandotte Nation and Clint Kisse with the Eastern Shawnee Tribe.

During the hour-long podcast, they break down the agreement and explain the who, what, where, when, and why. They do an excellent job of making the information easy to understand and providing a thorough overview of what the agreement means and why it is important.

I highly recommend tuning in to Slick Tree Podcast, Episode 75, available on all podcast streaming platforms. It will also be available on [itwc.net](https://www.itwc.net).

Illinois Legislation

We hope for another important event soon: a United States House of Representatives vote in support of the Tribe’s important Illinois land claim legislation in House bill H.R. 2827.

In March, I traveled to Washington, D.C. to give testimony in the House Subcommittee on Indian and Insular Affairs. Since then, the bill was voted out of the Subcommittee to the House floor on the Unanimous Consent calendar.

This legislation, A Bill to provide for the Equitable Settlement of Certain Indian Land Disputes Regarding Land in Illinois, and for other Purposes, was passed by the Senate by Unanimous Consent on December 15, 2025. If Congress authorizes this bill, it goes to President Trump for signature.

This historic legislation will grant jurisdiction to the Court of Federal Claims to consider and decide the Tribe’s Illinois land claim. We are thankful to our Oklahoma representatives, including current Homeland Security head Markwayne Mullin (Cherokee), who served as first author of this legislation nine years ago in his role as Oklahoma Congressman. His support for this important legislation continued while he served as a U.S. Senator for the state of Oklahoma. Current House bill author Tom Cole (Chickasaw) has been by our side these nine years as well and has battled hard for the Tribe to see this bill pass the House through Unanimous Consent as well. The Business Committee and I are committed to working to see this historic legislation pass.

Miami Peoria Reservation Historic Date

An historic record regarding the Miami Peoria Reservation occurred in June of this year. On June 30th, 1877, 149 years ago, the Quapaw Agency official abstract of disbursement record notes, in flowery formal script by U.S. Indian Agent H. W. Jones, the Miami Tribe payment of \$24,952.03 for its undivided interest in the Miami Peoria Reservation. We celebrate our reservation lands here in Oklahoma while we maintain strong ties to our historic lands in Kansas and our historic homelands in Indiana.

Miami Tribe District Court

The Tribe continues to celebrate the re-recognition of the Miami Peoria Reservation post McGirt. As you will recall, in the 2020 Supreme Court decision in McGirt vs. Oklahoma, the Supreme Court held that reservation lands of the Five Civilized Tribes were never disestablished by Congress, leaving jurisdiction to prosecute major crimes committed by a Native American on the reservation to the federal government and/or the Tribe – not the state of Oklahoma. As a result of this landmark decision, the Miami Tribe assumed jurisdiction for crimes by Native Americans on its reservation and the Tribe’s criminal court docket increased by 2,000%.

The Tribe celebrates 2026 as the 20th year the Tribe has operated its own District and Appellate Courts. Making this year for the court extra special is the near completion of the District Court remodel project funded through a Department of Justice Coordinated Tribal Assistance Solicitation (CTAS) grant. The new courtroom, jury deliberation room, waiting areas, and Judge’s Chamber sport beautiful



Akima Eecipoonkwia
Chief Douglas Lankford

woodwork and furnishings hand-manufactured by Tribal Member Jody Gamble. The beautiful light wood on the courtroom walls and comprising the courtroom furniture is enhanced with inlay ribbonwork design. The light earth-tone color palette in the court space exudes calm and harmony in this important space where the Tribe ensures due process and fairness in its exercise of jurisdiction and sovereignty.

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 in a timely manner. The Tribe looks forward to using this beautiful new space in its work to exercise the Tribe’s inherent authority on its reservation lands.

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 our 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 Tribes’ 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 Tribal 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. This important position helps ensure that crime on the Miami Tribe Reservation is responded to fairly, making the community a safer place for all living and working in Ottawa County.

Miami Tribe Trust Land

A goal of the Miami Tribe has long been to restore as much of its original reservation to ownership by the Tribe. To date, the Tribe owns 2,607.7 acres of land within its Miami Peoria Reservation. 1,788 acres of this land are held in fee simple, which is property ownership giving the owner full rights to use, sell, lease, and pass the property to heirs indefinitely, subject only to laws, zoning, taxes, and any recorded encumbrances.

The Tribe has worked hard with its legal team to transfer sections of land into Trust status where the land is held in Trust by the U.S. federal government for the benefit of the Tribe. Holding land in Trust removes the land from state jurisdiction and taxation and protects and promotes tribal sovereignty and self-determination. Since 2017, the Tribe has successfully moved 16 parcels of land into Trust status. Currently, the Tribe holds 819.07 acres in Trust status, with a new fee-to-trust application in Indian pending for an additional 22.02 acres.

Indiana

The Tribe continues its important work in Indiana at its Cultural Resources Extension Office (CREO), which provides programs and educational opportunities for Miami citizens under its Cultural Department headed by past

Continued on page 4A >>



<< *Continued from page 3A*

Tribal Leader Julie Olds.

The Tribe constructed a beautiful 8,000 square foot Cultural Center at the Fritz Road property in Fort Wayne, which the Tribe calls Peehkahkionki, the beautiful place. A fee-to-trust application was prepared for this 45-acre parcel, and it was accepted into Trust by the United States on June 7, 2024, marking the historical return of Miami Tribe land within the historic homelands to Miami Tribe jurisdiction - for the first time in 178 years.

Another tribal property in Fort Wayne has recently been submitted to the Bureau of Indian Affairs for fee-to-trust approval. This 22.02-acre parcel, consisting of two parcels of land along the west bank of the St. Mary's River, was donated to the Tribe in 2019 by Fort Wayne resident and philanthropist Brian Johnson. This land, once owned by Miami Chief John B. Richardville, was received by Chief Richardville as a land grant from the federal government in 1818. The parcels, once part of lands known as the Richardville Reserve, were revoked from Chief Richardville's ownership when the Tribe was forcibly removed from Indiana in 1846.

Learning of the historic connection between the land and the Tribe, Mr. Johnson graciously offered to donate the land to the Tribe with the stipulation that it not be commercially developed but remain in a natural state, with the only brick and mortar approved for construction to be a tribal community center. The non-gaming fee-to-trust application for this parcel is pending.

The Miami Tribe's friend, Indiana Attorney General Todd Rokita, has been a great community partner with the Miami Tribe in all its activities in the state of Indiana.

FERC

The Grand River Dam Authority (GRDA) application for relicensing for the Pensacola Hydroelectric Project before the Federal Energy Regulatory Commission (FERC) remains ongoing. FERC has found GRDA responsible for flooding in Northeast Oklahoma, and these impacts are a major focus of the relicensing studies. 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 want FERC to take into consideration the negative impact to tribal lands which are flooded by GRDA activities related to dam operations. 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. That contamination gets into the plants and animals that tribal members harvest - some of which are essential to tribal

cultural practices.

The Tribe provided its formal comments about the negative impacts to the Reservation to include 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.

The GRDA was to submit a Contaminated Sediment Transport Desktop Study about impacts to the project area and recently requested an extension of time after an already generous 180-day extension. The Miami Tribe was joined by the Ottawa Tribe, the Seneca-Cayuga Nation, and the Eastern Shawnee Tribe, submitting their response opposing any further extension and reiterating objections to deficiencies in GRDA's purported consultation. The Tribes asserted GRDA's request should be denied. The Tribe joins the City of Miami in efforts to hold GRDA accountable for impacts to the community.

Aatotankiki Myaamiaki

This publication of our newspaper celebrates 20 editions of news shared with our community. On behalf of our Tribal Leaders, I send thanks and congratulations to the Cultural Resources Office for the staff's excellent work in generating the newspaper these many years. And, in respect to our friends at Miami University, and in memory of a special journalism professor, I must call to our memories the story of how our newspaper took on a new look and greatly expanded content after a journalism field school, taught by the late Dr. Hugh Morgan, visited the Tribe in the late 90s. Dr. Morgan, with the students in that field school, gifted us new software from the University for the layout of a greatly improved paper, and instilled valuable journalism knowledge to our small staff, allowing the Miami Tribe to create and publish Aatotankiki Myaamiaki ("What the Miamis are talking about") - Miami Nation News. The newspaper has provided the conduit for sharing news and cultural education to our dispersed community. We are truly grateful for this gift and must always remember the story that made our newspaper what it is today.

To all our students returning to school, and the parents who are both giddy and sad to see them walk out that door, remember who you are. Remember your family and all that has been done to make your way possible. Remember they are proud of you and want the best for you. Show your respect to them and do well. And from your big Myaamia family, remember Kiiloona myaamiaki - we are Myaamia, and we wish you well, now and always.

*Nipwaahkaako - wishing you well,
Akima Eecipoonkwia - Chief Lankford*

Former dirt road paved thanks to the Miami Tribe of OK

Staff Article

The 530 Road project, a mile-long stretch connecting Tribal Headquarters to the Drake House, took nearly four years to complete from start to finish. After facing one obstacle after another, Jim Battese never gave up. He continued pushing forward until the project was finally completed in July.

Today, tribal members can enjoy a newly paved blacktop road. The Nation thanks Jim Battese for his dedication, hard work, and perseverance in seeing this project through to completion.



Aerial view of the new 530 Rd. Photo courtesy of Kolby Lankford.

Bringing our lands back into trust

Staff Article

For the Miami Tribe, restoring its original reservation lands to Tribal ownership is more than a goal, it is a commitment to preserving our future, strengthening our sovereignty, and ensuring our lands remain part of the Myaamia Nation for generations to come.

Today, the Miami Tribe owns 2,607.7 acres within the Miami Peoria Reservation, including 1,788 acres held in fee simple and 819.07 acres held in federal trust. The Tribe continues to pursue additional trust land, with a fee-to-trust application pending for another 22.02 acres.

Since 2017, the Tribe has successfully moved 16 parcels into trust status. Trust status provides important protections for Tribal sovereignty and self-determination while removing the land from state taxation and, in many circumstances, state jurisdiction.

A Major Milestone

One of the most significant accomplishments in this effort has recently been reached: the final pieces of the Tribal Complex are now officially in trust.

The approximately 33-acre property is home to the Council House, Powwow Grounds, Cultural Office, Exercise Facility, and Title VI Cafeteria. This land is at the heart of Tribal government, culture, and community, a place where citizens gather, traditions are celebrated, and important decisions are made.

Reaching this milestone took several years of work. A Bureau of Land Management (BLM) Reservation Boundary Survey had to be completed and approved, particularly because the northern boundary follows the reservation boundary between the Miami-Peoria and Quapaw reservations.

After years of coordination, legal work, and patience, the process is complete.

The heart of our Tribal Complex is officially in trust, another important step in bringing our reservation lands home.



L to R: Samantha Sharp with the Bureau of Indian Affairs, Chief Douglas Lankford, Second Chief Dustin Olds. Photo by Doug Peconge, Miami Tribe of Oklahoma.

CONTACT FOR PUBLIC HEALTH

Public Health Mission:

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

Rachel Ramsey, RN

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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.

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OF OKLAHOMA

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www.miamination.com/chr-program/



Akima ‘Chief’ Douglas Lankford opens the 2026 General Council Meeting. Photo by Jonathan Fox, Myaamia Center.

2026 General Council Meeting and Annual Gathering

Stella Beerman
Communications Specialist, Myaamia Center

The Miami Tribe of Oklahoma held its Annual General Council Meeting on Saturday, June 27, in nooŝonke siipionki ‘Miami, OK’ to hold elections and share important updates with Tribal citizens. This year, one seat on the Business Committee and one seat on the Grievance Committee were up for election.

Election Results and General Council Meeting Recap:

Elections began at 9:26 a.m., with 171 voting citizens present. Aacimwa ‘Secretary-Treasurer’ Donya Williams was re-elected to her position as Secretary-Treasurer, a 3-year term, uncontested. Additionally, Doug Peconge, who also serves as the Kihkayonki Projects Manager, was elected to serve on the Grievance Committee.

Elections were also held for the Tribal Ambassador and Jr. Tribal Ambassador, positions for young female leaders to represent the community at public events. Abigail Pollock was elected as the Tribal Ambassador, and Aaliyah Ramsey was elected as the Jr. Tribal Ambassador. Both Abigail and Aaliyah are long-time participants in the Eemamwiciki Summer Youth Programs: Saakaciweeta and Eewansaapita.

Before elections began, the meeting opened with a prayer, the Myaamia community song, and a round dance, followed by honoring Myaamia Elders, veterans, and the youngest Myaamia person at the meeting. This year, five people received their elder blankets, and at only five weeks of age, Tyler Olds was the youngest Myaamia child present.

Several community leaders also shared important updates during the meeting, including Akima ‘Chief’ Douglas Lankford’s State of the Nation Address and Aacimwa ‘Secretary-Treasurer’ Donya Williams’s presentation of the financial report. Daryl Baldwin shared updates on the Myaamia Center at Miami University, and Lance Theobald, Myaamia citizen and CEO of Miami Nation Enterprises, shared updates on the Tribe’s businesses.

Throughout the meeting, members of the Business Committee raffled off door prizes to the crowd. Lucky winners left the meeting with Myaamia lacrosse sticks, wool blankets, gift cards to the Prairie Sky market, and other exciting prizes.

Following the meeting, community members gathered at the Myaamia National Archives building



The Miami Tribe closed its Annual Gathering activities with Stomp and Social Dances on Saturday night. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

to view historical artifacts related to Mihšihkinaahkwa ‘Chief Little Turtle.’ Highlights on display included the 1795 Peace Medal, which the Tribe acquired last year.

The day concluded with the Miami Nation’s Annual Pow Wow and a new addition this year: community stomp and social dances.

Annual Gathering Week Recap: Tuesday, June 23 - Friday, June 26

While the General Council Meeting takes place on Saturday, events are hosted throughout the week for citizens and their relatives to spend time with one another, celebrating Myaamia culture.

Starting on Tuesday, June 23, Myaamia community members gathered at the Myaamia Makerspace in the Ethel Miller Moore Cultural Education Center (EMCEC), formerly the Longhouse, for an afternoon of crafting together. Supplies were provided to work on ribbon skirts, bone-bead necklaces, beading, wampum, and more! On Wednesday, about 25 people gathered to learn beadworking and craft a small project with Meghan Dorey, Director of Heritage & Arts Preservation.

While many events had to be moved indoors due to weather, Family Day was still hosted on Thursday, June 25, in the Prairie Sun Event Center. Myaamia-ki ‘Myaamia people’ were invited to spend the rainy

afternoon playing arcade games, Myaamia games like mahkisina meehkintiinki ‘moccasin game’ and seenseewinki ‘bowl game’, and enjoying a meal together.

While the community lacrosse game was cancelled on Friday due to the rainy conditions, Myaamia people instead gathered for a spirited Myaamia trivia competition before lunch and cultural education presentations. Sophie Olds and Scott Shoemaker presented on Pow Wow etiquette before breaking into groups to practice stomp dancing.

Friday evening, community members gathered back at the Prairie Sun Event Center for dinner and stomp dancing before everyone went home to rest for Saturday’s events.

While voting for leadership is a crucial part of exercising tribal sovereignty, participating in Myaamia cultural activities and deepening knowledge continues to strengthen bonds within the community. This annual week of events would not be possible without the support of the Miami Tribe of Oklahoma’s leadership, the hard work of employees and staff, and the support of tribal members, the local community, and guests.

Looking forward, tribal members should keep an eye on miamination.com/all-events for more opportunities to gather, learn, and create together, like the Winter Gathering in January 2027.



eenihiweewaaci! ‘They win!’ The winning Myaamia trivia team. Photo by Jonathan Fox, Myaamia Center.



Myaamia community members playing mahkisina meehkintiinki ‘moccasin game’ together. Photo by Jonathan Fox, Myaamia Center.



Newly elected members of Tribal leadership are sworn into their roles by Akima 'Chief' Douglas Lankford. (Left to right) Donya Williams, Doug Peconge, Abigail Pollock, and Aaliyah Ramsey. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Myamia elders are honored with a wool blanket after turning 75 years old. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Miami Tribe youth are recognized during the General Council Meeting. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Tribal Leaders (Seated, left to right): Chief Robert Burkybile (Modoc Nation), Chief Rosanna Dobbs (Peoria Tribe of Indians of Oklahoma), Second Chief Roy Baldridge (Shawnee Tribe), Chief Glenna Wallace (Eastern Shawnee Tribe of Oklahoma), Chief Douglas Lankford (Miami Tribe of Oklahoma), Chief Billy Friend (Wyandotte Nation), Chief Charles Diebold (Seneca-Cayuga Nation; not present), and Chief Cody Hollenbeck (Ottawa Tribe of Oklahoma). Tribal Representatives (standing left to right): Troy Littleaxe Jr., Kyle Foster, Lawrence Mason, Clint Kisse, Kolby Lankford, and Kyle Lankford. Photo by Doug Peconge, Miami Tribe of Oklahoma.

Eight northeast Oklahoma tribal nations sign landmark Intertribal Wildlife Management and Reciprocity Compact

Callie Bowden
Media Director, Miami Tribe of Oklahoma

Leaders from eight Northeast Oklahoma Tribal Nations, including the Miami Tribe of Oklahoma, signed the landmark Intertribal Wildlife Management and Reciprocity Compact on Tuesday, Aug. 4, establishing a unified framework for wildlife conservation, hunting, fishing, gathering, and trapping while preserving the sovereign authority of each participating Tribe.

The participating Tribal Nations are the Wyandotte Nation, Miami Tribe of Oklahoma, Eastern Shawnee Tribe of Oklahoma, Ottawa Tribe of Oklahoma, Peoria Tribe of Indians of Oklahoma, Modoc Nation, Seneca-Cayuga Nation, and Shawnee Tribe.

The signing marks a significant milestone in intertribal cooperation and reflects a shared commitment to protecting wildlife resources through Tribal leadership. Drawing inspiration from the longstanding collaboration among the Five Civilized Tribes, the Compact establishes a comprehensive framework for wildlife conservation among participating Tribal Nations while respecting each Nation’s inherent sovereignty.

Before the U.S. Supreme Court’s McGirt decision, Native Americans in Oklahoma generally had to purchase an Oklahoma hunting and fishing license to hunt or fish in the state. After the decision, tribes were able to exercise their authority to manage hunting and fishing within their own reservation boundaries.

These eight tribal nations have chosen to work together by adopting the same hunting and fishing Wildlife Codes. These codes are nearly identical to Oklahoma’s regulations, including the same hunting seasons, bag limits, and other wildlife conservation requirements. These codes only apply to the participating tribal jurisdictions.

Instead of purchasing a state hunting and fishing license, enrolled members of participating tribes can now receive a tribal hunting and fishing license from their own tribe. Each participating tribe agrees to recognize the licenses and tribal identification cards issued by the other participating tribes. Eligible Myaamia citizens may hunt and fish by carrying only a valid Tribal identification card, at no expense; however, they must register on the Intertribal Wildlife Consortium E-Check System to become eligible before hunting or fishing. Most of the other participating Tribal Nations recognize their Tribal membership cards as the required hunting and fishing credential as well; each Nation will also determine its own licensing and identification requirements.

All participating tribes have also agreed to count harvested game toward the same seasonal bag limits. This means a hunter cannot exceed the allowed limit by hunting in different jurisdictions. The bag limit follows the hunter, no matter where they hunt within the participating tribal reservations or the State. Again, it is important to restate that before hunting or fishing, all tribal citizen participants must register with the



Akima ‘Chief’ Douglas Lankford signing compact. Photo by Doug Peconge, Miami Tribe of Oklahoma.

Intertribal Wildlife Consortium E-Check System. The Intertribal Wildlife Consortium E-Check System (www.itwc.net) serves as the central resource for the Compact, providing the complete Intertribal Wildlife Code, harvest reporting, and other information for participating hunters and fishermen. While the website includes the full Code, each participating Tribal Nation maintains and publishes its own Chapter 4 reservation-specific regulations, which govern hunting, fishing, trapping, and other wildlife activities within that Tribe’s jurisdiction. The complete Intertribal Wildlife Code, including the Miami Tribe of Oklahoma’s Chapter 4 reservation-specific regulations, is available on the Miami Tribe of Oklahoma’s website at <https://miamination.com/intertribal-wildlife-consortium/>.

- Among its key provisions, the Compact:
- Establishes reciprocal recognition of hunting, fishing, trapping, outdoor recreation, and related permits issued by participating Tribal Nations, subject to federal law and reservation-specific regulations.
 - Creates the Intertribal Wildlife Council, with each tribe appointing a representative, to coordinate biological management, conservation initiatives, annual season recommendations, and future wildlife policy development.
 - Implements the Intertribal Wildlife Consortium E-Check System (www.itwc.net), providing a unified harvest reporting system for big game species for licensed participants.
 - Promotes consistent wildlife conservation regulations while allowing each Tribe to adopt reservation-specific rules tailored to local wildlife populations and management needs.
 - Strengthens cooperation among commissioned law enforcement officers of participating Tribal Nations and other individuals authorized to enforce Tribal wildlife, natural resources, or criminal laws.
 - Preserves the sovereignty of every participating Tribe by ensuring that no provision of the Compact supersedes Tribal law or diminishes each Nation’s inherent authority to govern its own lands and natural resources.

“This agreement demonstrates what Tribal sovereignty looks like in action,” said Akima Douglas Lankford. “By standing together, we are reclaiming responsibility for managing our wildlife resources, strengthening conservation across our lands, and protecting the rights of our citizens to hunt, fish, and harvest in a way that supports both our traditions and our future. This is about self-governance, stewardship, and ensuring food security for generations to come.”

The Intertribal Wildlife Management and Reciprocity Compact represents a historic step toward strengthening Tribal sovereignty, enhancing wildlife conservation, and fostering greater cooperation among Tribal Nations committed to protecting natural resources for future generations.



Tribal Members (left to right): Kyle Lankford, Wyandotte Nation Intertribal Wildlife Council Representative; Chief Douglas Lankford, Chief of the Miami Tribe of Oklahoma and Chair of the Intertribal Council; and Kolby Lankford, Miami Tribe of Oklahoma Intertribal Wildlife Council Representative. Photo by Doug Peconge, Miami Tribe of Oklahoma.



Former Richardville Reserve Lands donated to the Miami Tribe, now becoming a conserved riverside park in Fort Wayne

Staff Article

Historic land near Fort Wayne, Indiana, is once again owned by the Miami Tribe of Oklahoma after a generous donation by a local resident. The Tribe has now submitted a fee-to-trust application to the federal government, effectively reclaiming about 22 acres along the west bank of the St. Mary’s River after philanthropist and Fort Wayne resident Brian Johnson donated the property in 2019.

“This land is important to our Tribe’s history, and we’re happy it can continue to be a meaningful part of our story,” said Chief Doug Lankford. “We’re also excited about sharing its beauty by welcoming visitors.”

Miami Chief John B. Richardville received a land grant from the federal government in 1818 that included two tracts of land—once known as the Richardville Reserve—but whose ownership was revoked when the Tribe was later forcibly removed in 1846.

Following the initial conveyance, the land was subdivided for Archangel Godfrey. In 1894, the land was recorded as owned by John Godfrey and Mary Ella Hanna. At some point thereafter, the land left the possession of this Miami family. Historic aerial photographs of the land indicate it was forested beginning in the 1930s.

After World War II, commercial development began in this area, but parcels of land in the floodplain were excluded from commercial use and instead used for grazing livestock.

Brian Johnson purchased the two tracts of land, located in the floodplain on the West Bank of the Saint Mary’s River, at a tax sale in 2014. Mr. Johnson, a philanthropist and environmentalist, aspired to maintain the lands in a natural state through a conservation plan with the United States Department of Agriculture.

After learning of the historic connection between the land and the Tribe, he graciously offered to donate the land to the Tribe with the stipulation that it not be commercially developed but remain in a natural state, authorizing construction of a tribal cultural center only should the Tribe so wish.



Fort Wayne as seen on a map. Photo from Apple Maps.

“Once I learned more about the Miami Nation and its history, I realized that’s who the land should belong to,” said Johnson. “This was really about giving back land to the rightful owners.”

On October 17, 2019, historic Richardville Reserve lands located in Fort Wayne, Indiana, came into the possession of the Miami Tribe of Oklahoma through the generous and thoughtful donation by Johnson.

Johnson says he’s benefited too, since the gift has led him to develop a special relationship with the Tribe. Johnson was invited and recognized as an honored guest of the Tribe during the Miami Tribe Winter Gathering in January 2020 in Miami, Oklahoma, and met with Miami Leadership and tribal members during this social gathering.

“I’ve learned so much in this process and have so much more to learn,” said Johnson, who was born and raised in the area. “I hope this donation is one of many future steps to bringing the local community and Miami Nation closer together.”

“We’re inspired by Brian’s generosity and very grateful for his gift,” Chief Lank-

ford said. “His kindness will enhance both the Tribe and the local community for many generations to come.”

The land donated by Johnson is one of two properties currently in tribal ownership within historic Miami homelands. In 2021, the Tribe purchased 45 acres of land on Fritz Road in Fort Wayne to operate its Cultural Resources Extension Office, which facilitates cultural activities and education for Miami tribal members in Indiana. On June 7, 2024, the United States of America accepted the 45-acre parcel into trust for the Miami Tribe as a non-gaming location. The Tribe constructed a beautiful, state-of-the-art Community Center for its tribal citizens on this land the Tribe refers to as Peehkahkionki ‘the beautiful land.’

The 22 acres along the river will remain undeveloped, will be maintained in its natural state, and will remain wild as a conservation area. A fee-to-trust non-gaming application has been submitted for the land as well. The Miami Tribe plans to clear invasive overgrowth and develop walking trails and a public park for tribal citizens in Indiana and the community to enjoy the area.

Chief Little Turtle Pollinator Park to be constructed near tribal headquarters



Staff Article

Miami Tribal leadership has recently approved the construction of a Pollinator Park behind the Miami Tribe of Oklahoma’s Headquarters and National Archive.

On behalf of its citizens, and as sovereign stewards of Miami Tribe of Oklahoma reservation lands, including its wild flora and fauna, they recognize in our agrarian society the importance of pollinators - insects or birds that convey pollen to a plant to provide fertilization. Over 35% of the world’s food crops depend on pollination, and in the United States of America, more than 150 crops rely on pollinators. Due to habitat loss from urban sprawl, pesticide use that harms or kills pollinators, climate change disrupting plant-pollinator timing, disease, and monoculture farming, pollinator populations are declining.

The Business Committee has determined that creating a pollinator park on the Miami Nation Reservation will protect and restore habitats and breeding grounds for bees, butterflies, hummingbirds, and other essential pollinators, which are vital to both natural ecosystems and human food security. This pollinator park, with native grasses, flowers, and pollinators, will provide an aesthetically beautiful recreation location and educational opportunities for Miami Nation Citizens of all ages and the community. The Business Committee has determined the Tribe will begin construction of a pollinator park on the east side of the Tribe’s state-of-the-art Myaamia National Archives located at 1408 34th Avenue NW in Miami, Oklahoma. The pollinator park will be named “Chief Little Turtle Pollinator Park,” in honor of its sixteenth- and seventeenth-century famous Miami Chief, Mihšihkinaahkwa ‘Little Turtle.’



Two Myaamia documentaries nominated for Emmy Awards

Logan York & Stella Beerman
Tribal Historic Preservation Officer, CRO & Communications Specialsit, MC

“Neepwaantiinki: Learning from Each Other”

“Neepwaantiinki: Learning from Each Other – Part 1: Tending the Fire,” the first episode of the Myaamia Center’s docuseries, was nominated for a regional Emmy. “Neepwaantiinki: Learning from Each Other” will be an eight-part docuseries that tells the history of the Miami Tribe of Oklahoma while focusing on the community as a contemporary, vibrant Tribal Nation.

The episode recently earned three awards at the 47th Annual Telly Awards, the world’s largest honor for video and television content across all screens.

The idea for the series came from Miami University Online, which received an internal grant to support the production. The project was a collaborative effort, with Miami Online bringing technical skills and the Myaamia Center providing the story and knowledge represented throughout the series.

“We are so proud of the work that we have done on the docuseries, so it is wonderful to have it recognized in such a powerful way,” said Kara Strass, Van



Neepwaantinki, Part 1: Tending the Fire cover. Photo courtesy of Logan York, Miami Tribe of Oklahoma.

Zant Director of Miami Tribe Relations at the Myaamia Center, who serves as the docuseries cultural adviser and executive producer. Despite not winning the award, the Myaamia Center hopes the nomination means more people will have the opportunity to see the docuseries and learn about the Myaamia people, our work in cultural revitalization, and the relationship between the Miami Tribe and Miami University.

Hopewell Earthworks: “Stories Written on the Land”

Logan York, serving as our Tribal Historic Preservation Officer, was recently tasked with hosting a documentary titled “Stories Written on the Land.” This series investigates the history and cultural significance of the Hopewell Earthworks, a remarkable series of ancient structures located in Ohio.

Notably, the documentary highlights the eight earthworks that were inscribed on the World Heritage List in 2023. This achievement marked a significant milestone, and Logan had the honor of representing our community as a delegate to advocate for the protection and recognition of these historic sites during the presentation and deliberation process.

The journey to securing a place on the World Heritage List was nothing short of monumental. The trip not only celebrated the recognition of these ancient structures but also served as a platform to educate the public about their historical significance.

“Stories Written on the Land” has made a massive impact, reaching tens of thousands of viewers and fostering a deeper appreciation for the Hopewell Earthworks. The documentary has sparked conversations about preserving indigenous history and the importance of honoring the stories embedded in the landscape.

This documentary uses not only archaeologists and the knowledge they have gained but also Native people themselves, using their own body of knowledge to help interpret and assess these sites; even down to what questions should we ask of these amazing places. It is truly a step in the right direction when interpreting these sites to bring the descendants of those that built them into the conversation.

Its success has not gone unnoticed; it garnered enough attention to earn a nomination for an EMMY award at this year’s ceremony held in Louisville, Kentucky. The awards night was filled with outstanding nominations and deserving winners across various categories. Being Nominated for an EMMY and being able to bring a Myaamia Voice to this conversation will only help open more doors for us as a people.

Being part of these celebrations was truly an honor for Logan and everyone involved, as it highlighted the vital work being done to safeguard our history and is helping steer the field of archaeology in a new direction. The documentary not only educates but also inspires future generations to protect and celebrate our cultural heritage.



Logan York and his wife get their photo taken at the 2026 Emmy Awards ceremony in Louisville, Kentucky. Photo courtesy of Logan York, Miami Tribe of Oklahoma.

Ohio History Connection announcement

Staff Article

The Miami Tribe of Oklahoma is proud to announce the appointment of Second Councilperson Nate Poyfair as a newly elected member of the Ohio History Connection Board of Trustees. Councilperson Poyfair is the third tribal member to have served on the OHC Board of Trustees, following Joe Leonard and George Ironstrack as past trustees.

The Ohio History Connection works to preserve Ohio history, educates the public through events, museums, and historic sites, and works towards connecting people to the past.

The OHC Promise reads: “Through preserving and sharing stories, we provide a way for people to connect meaningfully with Ohio’s past—the places and people who came

before us—through historic sites and museums, preservation, interactive exhibits and events, and dynamic resources and research. This experience develops a deep sense of both individual and community identity, connecting us to one another then, now, and forever.”

Councilperson Poyfair will work alongside other trustees in preserving history, but more importantly, providing a Native American and Myaamia perspective to potential projects, events, and repatriations. Second Chief Chris Samples of the Eastern Shawnee Tribe of Oklahoma joins Mr. Poyfair as the other representative of a federally recognized tribe.

For more information about the Ohio History Connection, please visit www.ohiohistory.org.





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Myaamia recipe collection now available online

Haley Shea
Myaamia Center

The Office of Assessment and Evaluation (OAE) at the Myaamia Center has been working on a project that aims to connect Myaamia citizens with knowledge about Myaamia foods in a way that can support their family's nutritional needs.

Our team has officially launched the project for the community, so head over to šaapohkaayoni (myaamiportal.com) and check it out! See more below on how to access it.

Project Description

nahi miiciona nahi weehsininki: Proper Foods, Proper Diet is a collection of recipes that include foods or ingredients that Myaamiaki 'Myaamia people' have eaten since time immemorial. This includes things like persimmons, corn and hominy, rabbit, and more. While these featured ingredients may be unique, the recipes themselves are recognizable to the general American palate today, like chili, for example.

To access the recipe collection, create an account on Šaapohkaayoni, the Myaamia education portal, and add the collection titled "nahi miiciona nahi weehsininki: Proper Foods, Proper Diet."

In this Šaapohkaayoni collection, you will see multiple topics that serve as recipe categories. These categories include course descriptions (main dish, side dish, etc.) as well as nutritionally focused categories (gluten-free, low cholesterol, etc.).



Ripe harvested persimmons. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

Our intention with these categories was to make it easy for each community member to find specific types of food. Whether you are looking for a delicious Myaamia appetizer or an entrée that's low in sodium, we wanted to provide labeling that made navigating recipe preferences and dietary needs (ideally determined in collaboration with doctors and/or dietitians) simple.

With this goal in mind, it's important to explain why we included nutrition descriptions for the recipes in this portal. We are not proponents of any particular type of diet; we have tested and eaten all of the foods in this collection and are excited to share them all with the community. The nutritionally focused categories are designed for folks to easily feed their families

Continued on page 3B >>



Haley Shea and Gretchen Spenn cooking recipes to be included in the nahi miiciona nahi weehsininki: Proper Foods, Proper Diet project at the Cultural Resources Extension Office in Fort Wayne, Indiana, in January 2026. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

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](http://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

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<< *Continued from page 2B*

while simultaneously meeting their own health and nutrition needs, and supporting everyone in the community in living well. (For more specific nutrition information, an explanatory video can be found in the collection!)

Once you select your desired category, you will see various recipes that fall within that description. If you want to see all of the recipes featured in the portal, click “learning resources” in the menu.

It was important to us to prioritize recipes that are accessible and easy to make for the average person. We have included recipes commonly found at community gatherings, as well as other recipes that maybe folks have never had before. This collection was so fun to create, and it certainly will not stop at our launch. We hope for this project to continue to grow and meet the needs of the community over time.

Background

This project stems from several factors that fell into place at the right time. First, the OAE had some remaining funds in the grant that funded the nahi meehtohseeniwinki model research. With these funds, we decided to use what we learned from the theory-driven side of our research to develop practical resources that community members can use to promote their own journey of living well. I (Haley) have wanted to engage on a deeper level with Myaamia foods for a long time, and this felt like the right opportunity.

At the same time, Gretchen Spenn became

the 2025-2026 Aanchtaakia Graduate Fellow at the Myaamia Center while pursuing her master’s degree in Miami University’s Dietetic Internship Program. Her expertise in using food to promote nutrition and health aligned perfectly with this goal, and she has been key to getting this resource up and running.

This project has been attempted on a few occasions in the past, as community members seem to really want Myaamia recipes and information about traditional Myaamia foods. However, because a project of this nature is time and resource-intensive, it never made it to a stage that was able to be shared with the Tribal Nation. Thankfully, that has now changed.

Future Directions

The most exciting thing about this project is that it can take many directions; the opportunities truly are endless. We therefore welcome the feedback of community members to make it a resource that is helpful for everyone. In the future, we are already planning on expanding some of the technological features of the collection (like the ability to save/like recipes, for example), connecting with Myaamia food systems (like gardens in Miami and Fort Wayne), publishing a physical cookbook, and even including ecological information about growing, harvesting, and hunting to support folks’ access to certain ingredients.

If you have questions, feedback, or ideas about this recipe collection, feel free to reach out to Haley Shea (strassha@miamioh.edu)!



Myaamia Heritage Award Program students harvesting paw paws on Miami University’s campus in 2020. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Hominy soup, a recipe featured in the collection. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

Cultural Resources Office to present at the
Miami County Historical Museum

November 21st at 1:00 pm

Joshua Sutterfield will talk about the early history of the Miami Nation. He will discuss where the Miami Tribe originated and highlight early village life for the myaamiaki ‘Miami people’ in the Lower Great Lakes. He will highlight the types of structures found in and around village sites, as well as the importance of the Miami people’s connection to the landscape. You will get to learn about the different types of niikinaana ‘homes’ Miami people lived in, about the Miami lunar calendar, and much more.

Miami County Historical Museum
12 E Peoria St, Paola, KS 66071

Corn planting at Prophetstown

Nate Poyfair
ARPA Nooŝonke Siipionki Project Manager

In June of 2026, the Miami Tribe Cultural Resources Office (CRO) was invited by Shawnee Tribe citizen Ryan Conway to participate in a corn planting event at the previous site and current state park of Prophetstown near Lafayette, IN. In June, I (CRO employee and Second Councilperson Nate Poyfair) travelled to Lafayette to take part in the corn planting event alongside our Shawnee siblings.

This event, led by Ryan Conway, was directed towards the re-introduction and replanting of native corn that was planted at Prophetstown in the early 19th century. This specific corn, a ten-row, multicolored corn, was preserved by Ho-Chunk people for many years, and later returned to Shawnee people.

During this event, Ryan, an inter-tribal group, and indigenous allies that included park staff cooked, prepared soil, planted, talked, learned, and danced together in celebration of the planting. Beginning the day with soil preparation and planting of seeds, Ryan spoke to the group about the importance of preserving native corn, the history of Prophetstown, and how we will all move forward in our slow and intentional efforts in reclaiming our traditional spaces and practices within the Southern Great Lakes, especially the Wabash River Valley. Later, we ate dinner and, as a group, introduced ourselves and shared ideas and thoughts on inter-tribal efforts in cultural revitalization. As the evening grew dark, the group moved outside next to the newly planted corn field and had a social and stomp dance. Surrounded by thousands of fireflies and with lightning in the sky, we sang loudly for our ancestors and all to hear us. It was a magnificent couple of hours.

From a Myaamia (and my) perspective, this place was not far from the Wea town of Ouiatenon and just north of where my family was forcibly removed, so I had a lot on my mind throughout the day. To the southwest, I continuously looked through the break in the trees and tried to place myself in this area in a past world and wondered if perhaps Myaamiaki had stood in the spots we were standing. Also, working and engaging with people who were our traditional neighbors, relatives, and friends, such as Shawnee, Potawatomi, Delaware, and others, was something that felt important to experience in that space.

Historically, Myaamia people did not play an active role in Tecumseh and Tenskwatawa’s coalition of resistance against the Americans, centered at Prophetstown. Although Myaamiaki were not significantly involved in the resistance and later the Battle of Tippecanoe that oc-



Cooking for the workers at Prophetstown. Photo by Nate Poyfair, Miami Tribe of Oklahoma.

curred in 1811, those that were involved, especially the Shawnee, Kickapoo, Wyandots, and Ottawas, were traditional neighbors and allies. In the case of the Shawnee, they had lived alongside or within our Wabash River Valley Villages for many decades at the time of the founding of Prophetstown.

Prophetstown State Park, which sits just northeast of Lafayette, IN, and Fort Ouiatenon, where the Tippecanoe and Wabash Rivers meet, is a 2,000-acre state park. It consists of an open-air museum with a Shawnee village, hiking and bike trails, an aquatic center, a non-profit farm, and a visitors’ center. Nearby, the Tippecanoe Battlefield and Museum, a National Historic Landmark, marks the site of the 1811 battle that rendered Prophetstown destroyed and Tecumseh’s alliance scattered.

In the future, the Miami Tribe Cultural Resources Office and Myaamia Center Staff plan to continue to support Ryan Conway and our Shawnee relatives in their efforts to continue planting corn and growing the indigenous presence in Indiana. For more information, please contact me, Nate Poyfair, at NPoyfair@miamination.com, or follow our publications for future announcements and stories related to Miami Tribe of Oklahoma activity at Prophetstown. Mihši neewe ‘big thanks’ to Ryan Conway and the Shawnee Tribe for continuing to be strong allies in reclamation and revitalization, and specifically Ryan’s efforts in the inclusion of Myaamiaki in indigenous-led work in our traditional homelands.



Presentation to the Rotary Club on Little Turtle Peace Medal

Nate Poyfair

ARPA Nooŋonke Siipionki Project Manager

In May of 2026, tribal citizen and Miami Nation Enterprises (MNE) board member Brett Hayes asked me to present on the return of the 1795 Little Turtle Peace Medal to the Rotary Club in Miami, OK. Brett is an ex-president and active member of the Rotary Club in Miami, and he wanted the tribe to share our exciting return of the Peace Medal.

On July 21st, 2026, I presented to a group of around twenty Rotary Club members on the history, loss, and return of the Little Turtle Peace Medal. We met at the Montana Mike's Steakhouse, and I presented a short powerpoint and answered questions right after lunch. Brett and I were excited to share our tribal history and achievement with the Rotary Club, and I was excited to share my small part in bringing the medal home from California in June of 2025.

The Rotary Club plays an active and positive role in the local community here in Miami, OK, and we are excited as a staff to have a blooming relationship with its members. Both the Miami Tribe and the Rotary Club work to uplift and support the local community, and teaching them about our achievements helps strengthen our understanding and bonds with our local neighbors.

The Miami Rotary Foundation can be visited at www.rotary-clubofmiamiok.com. For further information on the Little Turtle Peace Medal, search for Cam Shriver's article on the Miami Tribe blog at aacimotaatiiyankwi.org, or reach out to the Miami Tribe of Oklahoma's Cultural Resources Office.

The Miami Tribe of Oklahoma Cultural Resources Office continuously looks for opportunities to support and educate local organizations and other tribes about our history and culture. We hope that future opportunities to present and work with the Rotary Club and others continue. On behalf of myself and the Cultural Resources Office of the Miami Tribe, mihši neewe 'big thanks' to Brett Hayes for working to strengthen the relationship and understanding between the Miami Rotary Foundation and the Miami Tribe of Oklahoma.



Nate Poyfair and Brett Hayes with Miami, OK Rotary Club member. Photo courtesy of Nate Poyfair, Miami Tribe of Oklahoma.

Announcement for dances at Eiteljorg Museum, Indiana University Bloomington, and CCDF dances

Staff Article

This fall, there will be multiple opportunities for tribal members to participate in stomp and social dances in Oklahoma and Indiana.

On Monday, October 12th, the Eiteljorg Museum in Indianapolis will be hosting a day of presentations during Indigenous Peoples' Day celebrations, which will end with a stomp and social dance. CRO employee has been asked by the Eiteljorg to organize the dance, which will have CRO staff, Myaamia Center Staff, and local Indigenous friends such as Shawnee and Delaware citizens in attendance. The Dance will tentatively start at 2 pm, and for further information, please reach out to either the Eiteljorg Museum or Nate Poyfair at NPoyfair@miamination.com.

On Saturday, November 7th, Indiana University Bloomington First Nation's Educational and Cultural Center will be hosting a Stomp dance alongside the Miami Tribe of Oklahoma. Miami Tribe of Oklahoma, Myaamia Center, The Shawnee Tribe, and other federally recognized tribes will be in attendance for this dance. Further information about this event will be made available closer to the date, but if you are available and can make it to Bloomington, pyaalo 'you come'! Reach out to Nate Poyfair at NPoyfair@miamination.com for information about the dance if you plan to attend.

On Thursday, November 12th, the Miami Tribe of Oklahoma CCDF program, in conjunction with the Northeast Tribes CCDFs, will be hosting an intertribal stomp dance at the Miami Nation Council House for all local tribal daycares. This will be the third dance of its kind and will again be organized, and the emcee will be Nate Poyfair of the Miami Tribe Cultural Resources Office. This dance, due to the presence of many children, will require entry approved by Nate or CCDF staff. Local attendance is limited, so if you are interested in attending the stomp dance to help the children learn, please contact NPoyfair@miamination.com.

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

OKLAHOMA NATIVE PECANS



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Owned And Operated By The Miami Tribe of Oklahoma
801 Pine Street, North Miami, OK
918-541-1440

The CREO inherits museum display cases from local historical society



New display cases at the CREO. Photo by Claudia Hedeem, Miami Tribe of Oklahoma.

Claudia Hedeem

ARPA Cultural Education & Wellness Coordinator, CREO

A pair of display cases has been gifted to the Miami Tribe Cultural Resources Office from Howard County Historical Society in Kokomo, Indiana. While touring their museum last spring, Morgan Lippert, Curator of Exhibitions and Programming at MHMA (Myaamia Heritage Museum & Archives), was offered the cases when the historical society noted they had no room for them.



Morgan Lippert paints display cases. Photo by Claudia Hedeem, Miami Tribe of Oklahoma.

Lippert arranged transport to the Cultural Resources Extension Office in Fort Wayne, IN. She personally worked to give them a myaamia makeover with a little restoration and fresh paint. They currently showcase a few indigenous cultural items housed at the CREO, including a beaver pelt and several bark baskets of ash and birch.

These cases will be part of rotating displays of cultural items such as myaamia artwork and pieces following annual cultural education themes.



From ribbonwork to leadership: What’s next at the Myaamia Heritage Museum & Archive



MHMA Curator of Exhibitions Morgan Lippert presenting on the ribbonwork exhibit with staff from the National Museum of the American Indian at the annual ATALM conference. Photo by Jonathan Fox, Myaamia Center.

Morgan Lippert
Curator of Exhibitions and Programming, MHMA

After almost two years, *neehaapiikasiciki: The Healing Threads of Myaamia Ribbonwork* will be coming to an end this November at the Myaamia Heritage Museum & Archive (MHMA). This exhibit explored the history and production of Myaamia ribbonwork, the processes that led to the art form’s dormancy within the Myaamia community, and the decades-long effort to reclaim and revitalize this practice. More than an exhibition about an art form, *neehaapiikasiciki* sought to tell a story of loss, resilience, reclamation, and healing.

The exhibition marked several important milestones for MHMA. It was the first time that historic Myaamia ribbonwork had been brought back to Miami, Oklahoma, for tribal citizens to experience since many of these pieces were collected and removed from the community more than a century ago. It was also MHMA’s first exhibition to feature Myaamia objects on loan from other museums; the exhibit featured four pieces from the Cranbrook Institute of Science and six pieces from the National Museum of the American Indian.

The response from visitors demonstrated the profound impact of seeing these pieces returned to a Myaamia community space. One Myaamia visitor reflected, “Crediting Myaamia women brings them closer to us—remembering this work is their voice has brought healing and inspiration to me as a Myaamia woman.” Another shared, “Seeing these pieces in our own space is an affirmation



Visitors during the ribbonwork exhibit. Photo by Jonathan Fox, Myaamia Center.

of our tribal sovereignty and identity.” A third visitor described the experience as a reminder that, although “parts of this story are sad,” the Myaamia community is “back on a good path.”

As its title suggests, *neehaapiikasiciki: The Healing Threads of Myaamia Ribbonwork* demonstrated how cultural revitalization can serve as a source of healing and connection. When asked about this, tribal citizen Dr. Nichole Prescott said this:

“Culture is inherently a healing force. It is a medicine as much as being in community is. Each of us is searching for a way to connect with who we are as Myaamia people—to manifest and embody Myaamianess. One way to do that is to interact with our history, our ancestors, our stories as communicated through texts and by things.”

The significance of *neehaapiikasiciki* has extended beyond the museum itself. The exhibition provided opportunities for MHMA staff to share the process of developing the exhibition with other tribal museums, including through a presentation at the annual Association of Tribal Archives, Libraries, and Museums (ATALM) conference last September. These conversations have allowed us to reflect on the exhibition’s successes, challenges, and lessons learned, while also considering how these experiences can inform future exhibitions at MHMA.

New exhibit will explore Myaamia leadership

Following *neehaapiikasiciki*, the MHMA is preparing to open a new exhibit in late November that examines leadership within the Miami Tribe. Rather than focusing solely on the individuals who held leadership roles, the exhibit will explore the Myaamia community values that have shaped and guided leadership across generations. The exhibit will be divided into five of the eight Myaamia community values:

- neepwaahkaayankwi ‘we are wise, conscious, aware.’
- eeyaakwaamisiyankwi ‘we strive for (something).’
- peehkinaakosiyankwi ‘we are generous, kind.’
- aahkoheelintiiyankwi ‘we care for each other.’
- neehweeyankwi ‘we speak well.’

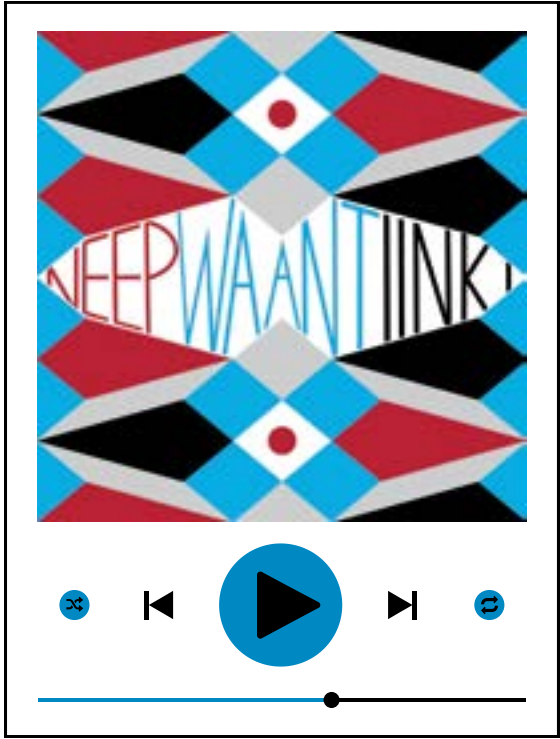
These values will serve as interpretive themes to examine the lives and legacies of Myaamia leaders. Through these values, visitors will discover how Myaamia leadership through generations has been expressed not only through decision-making and diplomacy, but also through service, generosity, wisdom, and responsibility to the community.

The exhibit will feature significant recent acquisitions, including the 1795 Treaty of Greenville Peace Medal, a bag attributed to Akima Mihšihkinaahkwa ‘Chief Little Turtle,’ and a head-dress worn by Akima Katakimaankwa ‘Chief Harley Palmer.’ The exhibit will also include a series of video interviews with Miami Tribe’s current leadership, each reflecting on one of the community values and how it informs their approach to leadership, decision-making, and service to the Myaamia community today. By placing the experiences of past leaders in conversation with the voices of current tribal leadership, the exhibit will highlight the continuity of these values across generations and their continued relevance to the Myaamia community today.

We hope this new exhibit will demonstrate that Myaamia leadership is not simply a story of individuals, but one rooted in relationships, responsibilities, and commitment to one’s community. Ultimately, the exhibition will invite visitors to understand Myaamia leadership through a Myaamia perspective and to recognize how wisdom, communication, perseverance, care, and generosity, have helped sustain and strengthen the Miami Tribe of Oklahoma through time.



1795 Treaty of Greenville Peace Medal. Photo by Morgan Lippert, Miami Tribe of Oklahoma.



Neepwaantiinki: Stories from Myaamia Revitalization Podcast

Scan with your phone camera to learn more.





wiintanto wiintaakani 'You read a book!'

Stephen Warren

Red Codes and Removals: Myaamia Survivance in Nineteenth Century America (Norman: University of Oklahoma Press, 2027)

Waapanaakikaapwa's life history can tell us something of what it was like for Native Americans to live in the Midwest, a region bent on their people's dispossession. At the time of his birth, he and several hundred of his relatives lived on an archipelago of family reserves established by treaty and Congressional legislation. Most of these family reserves were taken from their people, compelling those who remained to consolidate on ever-smaller pieces of their homeland. Waapanaakikaapwa and his family moved from the Salamonie River, in Blackford County, to the confluence of the Mississinewa and Wabash rivers below Peru, when he "could just crawl." Then, in October 1846, the Myaamia were split in half by US policy-makers. Exempted kin such as Godfroy were now physically separated from their exiled relatives, a rupture that divided the Myaamia between Indiana and Indian Territory, the "Coming Out Place" and the western edge of the Midwest. After the 1846 removal the US government insisted that the nation remove again. So, between 1869 and 1885, the Miami Nation rebuilt their lives in what is now Miami, Oklahoma, in the North-eastern corner of the state. They are the sole federally recognized Miami Nation. The aftershocks of these deportations are ongoing. Yet despite these policies, more than 7,000 citizens enjoy the fruits of a cultural fluorescence that is the ultimate rebuke to the ideology of removal and the tragic policies that flowed from it.

What separates Myaamia histories of the nineteenth century from more familiar histories, such as Cherokee removal, is the intimacy of

dispossession, deportation, and appropriation. Myaamia landowners contended with innumerable people who alternated between Jekyll and Hyde, simultaneous manifestations of survival and dispossession. To be sure, treaties and government agents asserted federal power over the Miami Nation. But the historical biographies that open the chapters of Red Codes and Removals demonstrate that local businessmen, county clerks, and circuit court judges did the actual work of dispossession. They sometimes helped Myaamia people. But more often, the Myaamia defended their property from people who knew them intimately.

In Red Codes and Removals, I use life histories in all three homelands to describe how generations of Myaamia people survived successive waves of predatory laws, policies, and people. They made the

best of their circumstances in each of their homelands. The Myaamia endured what I call "Red Codes": state and local laws and policies that made it difficult for Native peoples to prosper. The enactment and enforcement of "Red Codes" enabled white men to assume control of Native American families, their children, and their assets. Similar in scope to the more well-known Black Codes, statutory and judicial discrimination targeting Native peoples proliferated in Indiana and spread beyond its borders. The people who wrote these laws and administered these policies were usually known to them; they were husbands, friends, and close business associates. Everyday resistance from little known Myaamia people saved the Miami Nation from oblivion. When Myaamia women confronted the unantic-

ipated consequences of marrying non-Native men and when Myaamia children survived court-appointed guardians, they made it possible for future generations of their people to make a place for themselves in the contemporary United States.



Waapanakikaapwa, far left, with his third wife, Martha Jane Logan, and nine of his eleven surviving children at their home in Peru, Indiana, c. 1905. Photo courtesy of Miami County Photo Archives.

Logan York now serves on the Advisory Council on Historic Preservation

Advisory Council on Historic Preservation

www.achp.gov/loganyork

The Advisory Council on Historic Preservation (ACHP) is an independent federal agency that promotes the preservation, enhancement, and sustainable use of our nation's diverse historic resources and advises the President and Congress on national historic preservation policy. It also provides a forum for influencing federal activities, programs, and policies that affect historic properties. The ACHP promotes historic preservation to foster the understanding of the nation's heritage and the contribution that historic preservation can make to contemporary communities and their economic and social well-being.

The ACHP is composed of 24 statutorily designated and Presidentially appointed members from federal agencies, preservation organizations, Native American Tribes, and expert private citizens. They recently interviewed Logan York, a Miami Nation citizen and Tribal Historic Preservation Director for the Miami Tribe of Oklahoma. Logan's story is a great read and offers a personal look at how his passion for history, archaeology, and the Miami people led him to where he is today.

The Miami Nation says mihši neewe, Logan, for your dedication to protecting, preserving, and revitalizing our culture and heritage. We are proud of the work you do for our people and future generations. Logan's journey into historic preservation is described in the following interview.

Logan York is the Tribal Historic Preservation Officer for the Miami Tribe of Oklahoma and a cit-

izen of the Tribe. Growing up in Kansas and Missouri, Mr. York regularly attended Tribal events, stomp dances, and language camps. He has a bachelor's degree from Miami University (of Ohio) in Anthropology with minors in History and Archaeology. He went to work for the Tribe in April 2022 after previously working for Rebecca Hawkins, the consulting archaeologist for the Miami Tribe.



Logan York during the UNESECO meeting.

Photo courtesy Logan York, Miami Tribe of Oklahoma.

What led you to your field?

I have always been interested in history; it has always fascinated me. When taught correctly, it should fascinate everyone. It is the cumulation of all of humanity's most remarkable stories; that's all history is, right? It is the story of us. Stories have always come naturally to me; connecting with people with stories is easy. But I had not planned my whole life to be THPO. I went to college starting in 2016, and until the end of the second semester of my first year, I had not declared my major. I could not decide what to do, planning out your whole life at 18 is a daunting task. I tried out different courses from different majors, but I still couldn't decide. One day I was called into Daryl Baldwin's office to discuss my options. I have known Daryl, and he has been a mentor since I was 9 years old, so it was always easy to talk to him. I told him I was always interested in history but loved being outside and using my hands. He asked if I had ever considered archaeology, which I had not. At that point in my life, I only knew that Indiana Jones did archaeology. (He does not do real archaeology!) Daryl recommended trying out a class, which I did. The only one I could get into was "The Archaeology of Power," a senior-level class on the archaeology of power dynamics. That was the most challenging class I ever took at Miami University, and it was my fa-

vorite class I ended up taking. It is why I declared my major, got into a field school, and worked for an archaeological firm out of Oklahoma for a few years. I loved it, the study of us in the past, our best stories, and our relationships with others. One day, towards my junior year, my firm asked me to monitor an archaeological site, and I happened to meet the previous THPO, Diane Hunter, there. We talked, and I told her of my interests and my degree. She asked if I would be interested in THPO work, to which I said yes. I had always wanted to work for the Tribe, but I never knew an avenue to pursue it. We talked the rest of that very hot summer day and parted ways. I did not see her again for three or so years.

Eventually, I graduated, moved back home, and then back to Ohio with my now-wife. I worked in construction, delivery, and even the medical field for a while before landing a job at a nonprofit archaeology firm out of Indiana. I worked there for about two years, overcoming my fear of public speaking and getting experience dealing with the



Logan York giving a presentation about myaamionki.

Photo courtesy Logan York, Miami Tribe of Oklahoma. day is different now.

Continued on page 7B>>

<< Continued from page 6B

Sometimes, I do archaeology, digging in the Illinois sun or studying painted hides in France. Still, I mostly work on my computer to help protect our archaeological sites from destruction and to educate the public in any way I can. I wouldn’t trade how I got here for the world.

How does what you do relate to historic preservation?

That is all that I do, whether I am preserving physical archaeological sites through Section 106 consultation or educating the public, both Tribal citizens and the broader public, on Miami history, culture, language, and ecology. We preserve the past for our future here.

Why do you think historic preservation matters?

I think it matters for us because it helps preserve who we are. For Miami, there was a long period of cultural loss, starting with the diseases that swept through our homelands, through our wars with Europeans or their Native Allies in little proxy wars, to forced removal and boarding schools. Many of our cultural practices were forcibly taken, beaten, and killed out of us. It is through historic preservation that we have relearned what we can. From our language programs that have successfully gotten our language off the extinct languages list to lacrosse to hide painting, we are returning to preserve what we can of our past. It is not just our cultural past but our physical past. Preserving archaeology preserves my ancestors’ physical past, which to us is often sacred and deserving of respect that has usually not been given. Through Section 106 of the National Historic Preservation Act, we can consult on projects that might have otherwise destroyed our archaeology, from mounds to cemeteries to houses, all of which I have managed to save through this consultation work. Physical manifestations of the past are powerful, not just for Miami people, but for every person. There’s a reason that people feel such a pull to places like Stonehenge, the Great Wall of China, or the Hopewell Mound Groups. They are the physical places people connect to, which is really powerful. It connects you to the past that many people are finding increasingly further away with the new digital age. Still, culture and community are good for mental and physical health. These places are not meaningless piles of stone or earth but robust connectors to our past, and that is something that many people can feel the pull of, even if they don’t quite know what they are feeling.

What courses do you recommend for students interested in this field?

I would recommend leaning into what interests you and you are good at. Me? I am good at stories, people, and history. I took mostly archaeology and anthropology classes, but someone who’s better at the business side of things or numbers should take math and business classes with the goal of aiming those learned skills to the benefit of historic preservation. We need everyone’s help in this: we need people who can run business to make preservation viable; we need ecologists who know what plants to plant that won’t destroy historic buildings or archaeology; we need geologists, writers, architects, and chemists. We need people. What classes you take is less important than your goals with them. Yes, take anthropology classes, and history and archaeology, but don’t be afraid to take that chemistry class or that business class. Those are things the field needs too.

Do you have a favorite preservation project? What about it made it special?

My favorite project so far is our Minohsayaki Project, or our “Painted Hides” Project. It is a revitalization project for the Miami and Peoria communities to study four original Painted Hide robes and hopefully bring the art form back from dormancy. For us, historic preservation encompasses more than just protecting places and things; it also means learning from them and using that past, physical or otherwise, as scaffolding for our future.

Can you tell us what you are working on right now?

I work on thousands of projects. If we are talking Section 106, we are reviewing roughly 4,000 projects

a year, though I recently learned that number will be going up quite a bit. For non-Section 106 projects, I work with hundreds of organizations, from Indigenous Cultural Trails at Indiana Dunes to new museum exhibits to school curriculum. If it has to do with Miami people, history, or culture, I probably have a hand in it somehow.

How do you think national historic preservation programs help your community?

Historic preservation is vital to community preservation; it protects our physical past with Section 106 work. Through this national program I can help preserve the archaeological or sacred sites in our traditional homelands, so that people can better connect with themselves and their people. That connection to place and connection to the past is missing in many people’s lives, and historic preservation allows me to alleviate that as best I can for my people. Besides the physical preservation of our past, I am also in a position to better educate my people and the general public about Miami history and culture including material culture, whether that is directing weaving workshops or helping better direct hide painting we can help continue the revitalization of our art forms, which once again help better connect with one’s past and present. This is only possible for our office because of the national programs that help fund the personnel to get this done and get it done well.

Do you have any advice for novice preservationists?

Keep at it; it will get frustrating and challenging, and sometimes you will think to yourself “Why bother?” but you can’t let setbacks get to you. You might be the person who preserves a 2,000-year-old earthwork into its 3rd millennium or a historic building into its 300th year, rather than being torn down at 200. What we do is essential, but good to remember, historic preservation is not about the past but the future. It is not about preserving any archaeological site, building, or artifact. It’s about being there to protect something that our future will enjoy, to provide future generations the same or better opportunities that we have here and now. Preserving what we can for the benefit of future generations who cannot protect it themselves.

The ACHP’s mission is “preserving America’s heritage;” can you give us an example of how your community is preserving its heritage?

The Miami Tribe of Oklahoma founded an entire department within itself to protect, preserve, and revitalize culture and heritage. That is what our Cultural Resource Office does every single day of the year. To protect, preserve, and revitalize our culture for our future generations, to give them the same or better as we have now and hopefully much better.

What are some of the unique challenges that come with your work as a THPO?

The most unique challenge that I have faced beyond the standard resistance to preserving historic resources rather than just destroying them for ease of future development is two-fold. One that we are here—most people don’t think of Native Americans or their governments as really still here. To a lot, we are almost fictional, these mysterious people of the past that aren’t still here if they ever were, but we are still here and were never a people of the past, just people with a past. They don’t even think of trying to work with us because we aren’t quite real in many people’s heads. Even when people recognize that we are still here, they are terrified to try to work with us. I do mean that people are scared, generally for two reasons. Because they are worried about doing the wrong thing, they don’t know how to reach out to Tribes, so it is better safe than sorry, and they don’t reach out. Some I have found are scared to reach out because they are worried we will come in screaming and pointing fingers. That we are tough to work with because of all the bad things that’ve happened to us. However, I generally pride myself on being very friendly and understanding. Most partners will agree that we are

very easy to work with, always looking at the long term and never trying to force changes too fast because we want all partnerships to be reciprocal and sustainable. The Miami Tribe will never come in yelling and screaming especially if you are trying to do right by us now. Yes, bad things have happened, but what matters now? It is what happens next. We don’t want one significant gesture, which is the end of it; we want small, sustainable gestures over time that might build into something greater. One-and-done events accomplish little and cost a lot. We want to work with different groups all over our homelands and beyond and do that as easily and steadily as possible.

Can you tell us about your experience advocating for the Hopewell Ceremonial Earthworks’ UNESCO designation?

My experience accumulated in the trip to Riyadh and studying as much as possible about these earthworks themselves to better defend them if need be. Being selected to be the Miami Delegate to Riyadh was surprising and humbling but much appreciated. It placed a lot of weight on my shoulders, because I was not just representing Miami people to a local library audience but to leaders from the entire world. Many were foreign ambassadors of different countries, and even a couple of the royal family of Saudi Arabia. It was a once-in-a-lifetime trip and quite a bit of studying to ensure I was ready. However, after 20 years of work, the presentation went so well that there was no deliberation. They presented, and the eight earthworks were added to the World Heritage List through a unanimous decision and a standing ovation. We got a standing ovation and a long line of handshakes from many of the ambassadors and delegates during the standing ovation. It was truly a humbling experience and exciting, and every one of us had tears in our eyes. Glenna Wallace said it was almost anti-climactic, all of the delegates there ready, all of that work after nearly 20 years to defend these amazing locations... and in less than five minutes it was done. All that studying further enhanced my interest in the earthworks and beyond. Not quite what I would call a waste! Overall, my experience advocating for the Hopewell Ceremonial Earthworks was an amazing once-in-a-lifetime opportunity that I would not trade for anything.



Logan York at an archeological site. Photo courtesy Logan York, Miami Tribe of Oklahoma.



Logan York during the minohsayaki project. Photo courtesy Logan York, Miami Tribe of Oklahoma.

AT PRAIRIE SKY MARKET

TRY OUR SELECT COFFEES

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COFFEE ROASTERS

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COFFEE ROASTERS



Indiana Dunes wins tourism award for Best Advocacy Initiative for their work on the indigenous cultural trail

Jared Nally
Deputy THPO

After over a decade of partnering with the Miami Tribe of Oklahoma and the Pokagon Band of Potawatomi Indians, Indiana Dunes Tourism has been recognized with the 2026 Indiana Tourism Award for Best Advocacy Initiative for marketing budgets under \$500,000 a year for their collaborative work on the Indiana Dunes Indigenous Cultural Trail.

In a post announcing the award, Indiana Dunes Tourism said, “This project was never about promotion. It has always been about creating space for Indigenous voices, building meaningful relationships, and working together to better reflect the full story of the Indiana Dunes.” Indiana Dunes Tourism began working with both tribes in 2015, eventually leading to the discussion and planning of the Indigenous Cultural Trail.

Indiana Dunes Tourism hosted the Miami Tribe of Oklahoma staff, back in August 2025, to visit the new Indigenous Cultural Trail. The trail features Miami and Potawatomi language, educational signage, and designs created by and with tribal artists as well as two large limestone turtles carved to reflect both the Miami and Potawatomi lunar calendars.

“By collaborating with the Pokagon Band of the Potawatomi and the Miami Tribe of Oklahoma, the project presents Indigenous knowledge as a contemporary, living part of the Indiana Dunes experience rather than a distant history confined to textbooks. The trail surrounds the Indiana Dunes Visitor Center, which welcomes more than 225,000 people each year. This placement ensures that Indigenous perspectives are not peripheral, but central to how people first encounter the Dunes,” said the Indiana Tourism Awards application.

In addition to the outdoor visitor experience, the Indiana Dunes Tourism giftshop sells Indiana Dunes Indigenous Cultural Trail merchandise. The proceeds of ICT merchandise go directly toward the ongoing maintenance of the trail.



Group of myaamiaki at Indiana Dunes. Photo courtesy of Indian Dunes Tourism.



Logan York presenting. Photo courtesy of Indiana Dunes Tourism.



Group photo of those presnt for the Indiana Dunes Tourism award ceremony. Photo courtesy of Indiana Dunes Tourism.

Celebrating our 20th volume of *aatotankiki myaamiaki*

Staff Article

The Miami Tribe has worked to inform myaamiaki of valuable news and information for roughly the past 50 years. These efforts have evolved over time from an elder newsletter produced by the Title VI program to a robust broadsheet prepared by the Cultural Resources Office.

In the Myaamia National Archive, we have our earliest recorded newsletter beginning in the 1980s, with written evidence for earlier editions beginning in the 1970s. The oldest newsletter in the archive is titled “Omaumeg News,” published and distributed by the Miami Tribe of Oklahoma under the Title VI program.

This program, designed to assist tribal elders by providing hot lunches each weekday, also took the initiative to inform elders and the community by mailing them relevant tribal news and information.

Early newsletters included tribal nation news, songs and poems, and program information but were relatively short by design. This continued for nearly 2 decades, changing the name a few times before being standardized as Aatotankiki Myaamiaki in late 1998.

Students from the Miami University Field School visited that year under the leadership of Hugh Morgan and worked with then secretary-treasurer, Julie Olds. Journalism students taught a few Miami Tribe of Oklahoma staff how to use a desktop design program. They created a template and began filling it with a variety of articles.

That first edition states, “The title is derived from the Miami language and is representative of the advancements in the language recovery efforts; it replaces the former title Oumamik, which is a Chippewa and Ojibway word meaning people of the peninsula. There is no word for “news” in the Miami language, but Aato-

tankiki Myaamiaki, meaning ‘what the Miamis talk about’ presented itself as a fitting title to the newsletter.”

Today, we know that “Oumamik” actually translated to “the miami people” and the word for “news” is “aacimwioni.” The original newspaper update, and our present day knowledge, both display the incredible results of revitalization efforts and the growing relationship with Miami University over the past 25+ years.

“Along with the new title comes a new, wide-range plan for distribution. Formerly available only through subscription, the newsletter will now be sent to those 18 years and older who are heads of Miami households throughout the United States... The newsletter will be sent either twice or four times a year and will look much different when it’s delivered.”

This standard has served as a foundation for the newspaper over the past 28 years under the leadership of Julie Olds, now serving as the Cultural Resources Officer. During this time, the Cultural Resources Office has collectively worked to gather news, refine the design, and create a reliable resource for the community.

Stories are not limited to the various departments of the Miami Tribe or projects; they also invite articles from community members living across the United States and beyond. Heartwarming stories of those overcoming great personal challenges, the notable accomplishments of tribal members in their own careers and communities, graduations, births, obituaries – all find a place in Aatotankiki Myaamiaki.

Recent surveys indicate it remains one of the most reliable sources for news and updates.



Vol 1. No. 1. from

1998. Photo coutesy of the Myaamia National Archive, Miami Tribe of Oklahoma.

Today, the newspaper is available online, with two larger printed editions in the summer and winter and two smaller e-editions in the spring and fall.

What began as a small tribal newsletter has grown into a large newspaper and adapted to technology, making it more accessible than ever.

While it continues to evolve, the Miami Tribe and Cultural Resources Office are dedicated to continuing this publication for the benefit of the Myaamia community, near and far. We believe, as that first edition of Aatotankiki Myaamiaki stated, “These changes all have a goal: to bring the members of the Miami tribe together despite being separated by the miles.”

Tribal member Molly McGuire represents native women running at the 2026 Boston Marathon

Community Submission
Molly McGuire

When more than 24,000 runners gathered in Hopkinton for the 130th Boston Marathon, one Miami Tribe of Oklahoma member stood at the starting line carrying both personal determination and the stories of Indigenous women nationwide.

Molly McGuire was selected to represent Native Women Running (NWR) at the 2026 race, bringing cultural visibility to one of the most recognized marathons in the world. The Boston Marathon, held April 20, is the oldest annual marathon and part of the World Marathon Majors. This year, NWR was allotted two bibs and received 42 applications from Native women across the United States and Canada.

“Since 2022, NWR has been building intentional space for Native women at Boston, especially first-time marathoners,” said NWR founder Verna Volker (Navajo). “Watching them step into this historic race was powerful and affirming of why this work matters.”

Throughout the weekend, NWR continued to strengthen partnerships with running organizations and sponsors, including Teva, and Tracksmith, which provided gear and hosted the team at a film screening. NWR representatives also attended the Running USA Annual Conference, connecting with leaders who support the growth of Indigenous representation in the sport.

Running With Purpose

Native Women Running is dedicated to uplifting Indigenous women through running, community, and storytelling. Its presence at Boston helps ensure Native runners—who have long been part of distance-running history—are seen and supported on the national stage.

McGuire joined a team of Indigenous women recognized during race weekend, each bringing her own reasons for running and her own connection to culture and community.

Continuing a Legacy

Indigenous athletes have shaped the histo-

ry of the Boston Marathon for nearly a century. Ellison “Tarzan” Brown, a member of the Narragansett Tribe, won the race twice in the 1930s and remains a celebrated figure. Today’s Native runners, including McGuire, carry that spirit forward while creating visibility for future generations.

The Race and the Journey

While elite athletes competed at the front of the pack, thousands of runners—including McGuire—embodied the endurance, commitment, and community that define the marathon.

Reaching the start line represented years of training, personal sacrifice, and the support of family and community.

McGuire has completed the three U.S. races of the Abbott World Marathon Majors: Chicago, New York City, and Boston. She has also finished a full or half marathon in 47 states and expects to complete her 50th state in June 2026 at the Anchorage Mayor’s Marathon in Alaska. She is on track to complete her 100th half marathon by the end of 2027.

Culture on the Course

McGuire honored her heritage on race day by wearing a custom running ribbon skirt made by fellow tribal member Tabitha Watson. Ribbon skirts hold deep meaning for many Indigenous women, symbolizing strength, resilience, and cultural identity. Wearing one at Boston brought visibility to Native culture with every mile.

Community and Ceremony

Native runners gathered in Hopkinton the day before the race to share stories, offer a land acknowledgment, and take part in a blessing at the start line. These moments grounded the marathon in community and tradition.

Partnerships and Support

NWR’s presence in Boston was supported by partnerships with Teva and Tracksmith. The team also participated in the third annual Native



Molly McGuire displaying her medal after completing the Boston Marathon. Photo courtesy of Molly McGuire.

runners’ gathering hosted by the 26.2 Foundation and the Ohketeau Cultural Center, creating space for connection and community during marathon weekend.

Representation Matters

For organizations like Native Women Running, participation in the Boston Marathon is more than a race—it is a step toward greater visibility and inclusion for Indigenous women in endurance sports.

By representing NWR, McGuire and teammate Missy Hendricks (Mescalero Apache) demonstrated that Native women belong on every starting line, including one of the most historic in the world.

As McGuire crossed the finish line on Boylston Street, her achievement reflected not only personal strength but also the resilience and pride of her community. She returns home grateful for the chance to run on behalf of Native women and for everyone who helped create space for Indigenous representation at this historic event.



Molly McGuire and teammate at the Boston marathon. Photo courtesy of Molly McGuire.



Molly McGuire and teammates at the Boston Marathon. Photo courtesy of Molly McGuire.

Feeling inspired by our community story?

Share your story with us at MTONewspaper@miamination.com

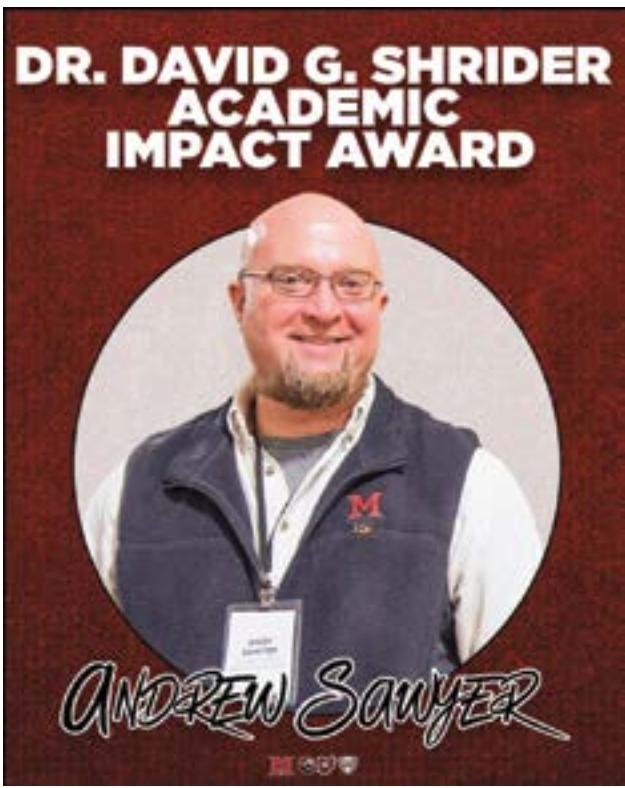
toopeeliyani ‘You accomplished it!’

Myaamia Center staff recognized for student-athlete education

Staff Article

The Miami University Athletics Department recently announced the recipients of its annual awards for the 2025-26 academic year. The honorees will be recognized on the field at the home football game on Saturday, Sept. 12.

Andrew Sawyer, Education Outreach Specialist at the Myaamia Center, won the Dr. David G. Shrider Academic Impact Award. This award honors influential administrators, instructors, faculty or staff members who demonstrate exceptional commitment to the student-athlete experience in pursuit of Graduating Champions. Sawyer was recognized for his work educating Miami University student-athletes about the Miami Tribe’s history, culture, and relationship with Miami University.



Andrew Sawyer, recipient of the Dr. David G. Shrider Academic Impact Award. Photo courtesy of Myaamia Center.

Myaamia graduates from Miami University

Staff Article

On Saturday, May 16th, 2026, the Myaamia Center celebrated ten Myaamia students as they graduated from Miami University.

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



(Left to right) Back: Trey Lewis, Kellen Boyle, Brayden Shoemaker, Pimyotamah Hartleroad Front: Mia Bowles, Caroline Scribner, Sydney Angelo, Madison Angelo, Makenzi Morter, Dahra Sirois. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

Spring Myaamia graduate Sam Leonard Johnston

Community Submission

Sam Leonard Johnston ‘Pacana’

Sam is a 2026 Sunnyside High School graduate, and a proud Miami member. He is named after his Great-Great Uncle Sam Leonard, and is related to Floyd Leonard.

Sam loves baseball, hunting, and fishing. He will be attending Washington State University in the fall, majoring in Elementary Education.



Sam Leonard Johnston, Spring 2026 graduate. Photo courtesy of Seth Johnston.



Johnston shows off myaamia design on graduation cap. Photo courtesy of Seth Johnston.

Myaamia student selected for Udall Foundation Award

Community Submission

Originally published at home.dartmouth.edu/news/2026/05/four-students-selected-udall-foundation-awards

Lewis McCammon, is one of four undergraduates from Dartmouth that has been awarded scholarships or internships by the Morris K. Udall and Stewart L. Udall Foundation to study Native American environmental, health, and tribal policy.

The foundation, which dates from 1992, established the internship and scholarship programs in 1996. It is named for the late U.S. Rep. Morris Udall, D-Arizona, who served in Congress from 1961 to 1991; and for his brother Stewart Udall, who was also a member of Congress and served as secretary of the interior from 1961 to 1969.

Lewis McCammon ’27 is one of 65 students from 49 colleges and universities who will receive Udall scholarships. The students, who come from 31 states and 12 tribes, each receive \$7,500 toward their studies.

“The Udall Scholarship and Congressional Internship recognize students whose work continues the Udalls’ public service legacy in the critical fields of environmental studies, tribal public policy, and Indigenous healthcare. Our recipients span all three of these disciplines, and it is impressive to see the immense impact that they are already having on and off campus,” says Christie Harner, associate dean of undergraduate education for fellowships and scholars programs.

Lewis McCammon ’27

Udall Scholarship Tribal Healthcare
Biological sciences and Native American and Indigenous studies
Ann Arbor, Michigan | Miami Tribe of Oklahoma



Lewis McCammon. Photo courtesy of Dartmouth University.

“My professors have spurred my interest in biology fundamentals and in applying the scientific method to identifying and solving the challenges that diseases present,” McCammon says.

“Outside of the classroom, I seek ways to combine my interests in my tribal heritage and biomedical research. Through the Pathways Scholars Program at Dartmouth I explore the social determinants of health, work to understand issues arising from cultural differences, and foster community. As an undergraduate, I will also continue to learn about health disparities present in marginalized communities across the world. I plan to obtain an MD-PhD, preparing for a career that achieves my goal of helping Native people live longer, healthier lives through both research and direct patient care.”

“I will address this by becoming a physician working with the Indian Health Service, providing healthcare for not just my tribe, but Native Americans all across the country. As a physician scientist working with the IHS, I will treat patients and research health conditions prevalent within Native American communities, such as diabetes and chronic respiratory conditions. In addition to providing clinical care to tribal members, I will advocate for IHS policies and federal legislation that aims to improve access to care in underserved tribal communities.”

waanantakhšinka

‘Lying quietly’

Sarah Frances Battese
Feb. 9, 1938 – Aug. 22, 2026

Sarah Frances Battese, 88, a resident of Miami, Oklahoma, passed away at Chapters Living of Tulsa, on Saturday August 22, 2026. Sarah was born in Collins, Mississippi, on February 9, 1938, to John and Marjorie (Carter) Drennan. Sarah worked as a dialysis technician for over twenty years at St. Johns Hospital in Tulsa. When she was not working, she enjoyed fishing, gardening, and tending to her flowers. Sarah was happiest when she was spending time with her family. She is preceded in passing by her parents, John and Marjorie Drennan.



Those left to share the beautiful memories of Mrs. Battese include her husband, Jim Battese, children, Terri Kuykendall and husband John, Dinah Brabander and husband Jerry, McRae Goudelock, and Beverly McCauley and husband Allen. Stepchildren include Yancey Battese, Brandi Battese, and Kelly Battese. She was dearly loved by her children, numerous grandchildren, and great grandchildren, and will be greatly missed.

Sarah’s wishes were for cremation. There will be a private burial for Mrs. Battese at the Miami Nation Tribal Cemetery at a later date.

Services have been placed in the care of Brown-Winters Funeral Home and Cremation Service in Miami, Oklahoma. Friends and family may send the family notes of encouragement by viewing Mrs. Battese’s Tribute Page at <https://www.brown-winters.com>

Iona Drake Learned
Dec. 5, 1932 – Jun. 15, 2026

Iona Drake Learned, age 93, passed away peacefully on June 15, 2026, at Homestead Assisted Living in Manhattan, KS.



Born on December 5, 1932, in Kansas City, MO, Iona was the daughter of Thomas Sumner Drake and Beatrice June (Leach) Drake and the youngest of nine children. As a young girl, her family moved to a farm near Tonganoxie, KS, where she developed a deep love for country life. She often shared fond memories of riding her beloved horse, Pal, to grade school. During her school years, she was active in cheerleading and graduated from Basehor High School with the Class of 1950.

On January 30, 1953, Iona married the love of her life, Robert E. Learned Jr., in Basehor, KS at the Basehor Baptist Church. Iona was a retired bookkeeper, homemaker and a dedicated volunteer. Bob, a retired, area pharmacist.

Together they built a life centered on faith, family, and love, raising four children: Rebecca (Jeff) Cowley, Mindy (Pat) Milligan

, Rob Learned, and Joan (Phil) Hoover. Iona was preceded in death by her parents; her husband, Bob; her siblings, Vern, Jayne, Nadene, Bonnie, Maurice, Jean, Betty, and Tom; and her son-in-law, Pat. She is survived by her four children, nine grandchildren, eleven great-grandchildren, and one great-great-grandchild, all of which brought her joy and happiness - “aww”!

Bob and Iona (Drake) Learned celebrated their 65th anniversary on Jan. 30, 2018.

A proud member of the Miami Tribe of Oklahoma, Iona was deeply devoted to her faith and church community. She faithfully volunteered with St. Paul’s Episcopal Church through the Altar Guild, the Encore Shop, and as a member of the Daughters of the King. Her servant’s heart and steadfast faith touched countless lives.

Many cherished memories were made at Grandma and Grandpa’s house, where summers were spent swimming in the pool, sharing meals, and playing games late into the night. Her home was a place of comfort, conversation, laughter, and treasured family recipes that continue to bring loved ones together today.

To her family, Iona was more than a mother and grandmother, she was the heart of the family. She had a remarkable gift for making everyone feel welcome, loved, and accepted. Her faith guided her life, her kindness touched everyone she met, and her love for her family knew no bounds.

A visitation was held on Sunday, June 21, 2026, from 4:00 until 5:00p.m. at the Yorgensen-Meloan-Londeen Funeral Home in Manhattan.

Funeral services were held on Monday, June 22, 2026 at 10:00 a.m. at St. Paul’s Episcopal Church with an interment at the Oak Hill Cemetery at 2:00 p.m. in Lawrence, KS.

In lieu of flowers, memorial contributions may be made to St. Paul’s Episcopal Church or Good Shepherd Homecare & Hospice. Contributions may be sent in care of the Yorgensen-Meloan-Londeen Funeral Home, 1616 Poyntz Avenue, Manhattan, Kansas 66502.

Online condolences may be left for the family through the funeral home website at www.ymlfuneralhome.com

Connie Owens Motz
Sep. 2, 1936 – Jun. 12, 2026

Connie Owens Motz, 89, passed away on June 12, 2026, in Terre Haute, Indiana. She was born on September 2nd, 1936, in Huntington, Indiana, the daughter of Lawrence & Audrey Rankin Owens, a great granddaughter of Archangel Lafontaine Engleman and a member of the Miami Tribe of Oklahoma.

Connie attended Wabash High School where she played the oboe and was drum major, and graduated from Huntington Catholic High School in 1954.

Connie leaves her husband, Richard Motz, with whom she celebrated her 70th wedding anniversary on November 24, 2025, and 4 children, Rick Motz (Karolyn), Robin Head (Terry), Randy Motz (Jeanne) and David Motz



(Neal). She dearly loved her 8 grandchildren, 16 great-grandchildren and 1 great-great-grandchild. She was preceded in death by her parents, her stepmother Marty Winne Owens, stepfather Dwayne Eckert, and daughter-in-law Kelly McCombs Motz.

Connie was an active member of Oregon Baptist Church for 69 years and served as a Sunday school teacher, church secretary and sang in the choir. She was an expert seamstress and enjoyed crochet and handicrafts, and camping and fishing with her family. Connie was in three Crest toothpaste TV commercials with her family in the 1960s and was a Girl Scout troop leader. She worked in appliance sales at Montgomery Wards and was a teacher’s aide at Sarah Scott Junior High School. In retirement she volunteered at the Dobbs Park Native American Museum and at the hospital. She also loved 40s music and crossword puzzles.

Visitation for Connie were held on Tuesday, June 16, 2026 at DeBaun Funeral Home from 12:00 pm to 2:00 pm. Services were at 2:00 pm with burial followed at Prairie Creek Westlawn Cemetery. In lieu of flowers, donations may be made in Connie’s name to Oregon Baptist Church. Online condolences may be made at www.debaunfuneralhomes.com.

Everett William Porter
Aug. 18, 2026 – Aug. 20, 2026

Everett William Porter, newborn son of Lynne Moeller and Hunter Porter, was born into this world on August 18, 2026. Though his time on earth was brief, Everett was surrounded by the love of his family during each of his precious days. He passed away on August 20, 2026, at Mercy Medical Center in Des Moines, Iowa.



Everett is survived by his loving parents, Lynne Moeller and Hunter Porter, both of Des Moines; grandparents Tiffany Tucker Moeller, formerly of Johnson, and her husband, Michael Moeller, and Kelly Porter and Daniel Greenwalt, of Des Moines; uncles Tyler Hook, of Big Bow, and Brayden Moeller, of Urbandale, Iowa; aunts Kayla Jones and her husband, Taylor, of Big Bow, and Kaitlin Porter, of Pekin, Illinois; and great-grandparents Rhonda Westeman, of Liberal, Kansas, and Tom and Dawn Tucker, of Holcomb, Kansas, And Lloyd Jones and wife Irene of Des Moines, Iowa.

He is also survived by many great-uncles, great-aunts and cousins who will carry his memory with them. Through his family, Everett was a descendant of the Miami people, carrying forward a heritage that has been passed through generations of his family. Everett was preceded in death by his great-grandparents, Paul and Jeanne Moeller, of Salem, Iowa.

In only a few short days, Everett touched the lives of those around him and knew a lifetime’s worth of love from the family who welcomed and cherished him. His life, however brief, will forever remain a part of their family and their hearts.

Private services were to be in Des Moines, Iowa. Arrangements were handled by Hamilton Funeral Home.

Myaamia citizen recieves ‘26 Step Ahead Award

Mayaawi teepi to tribal citizen Rachel Dougherty, Procter & Gamble Vice President of Hair Care Product Supply North America, for being recognized as a 2026 STEP Ahead Award Honoree by The Manufacturing Institute! This prestigious award recognizes Rachel’s significant and sustained impact throughout her remarkable career, during which she has consistently delivered best-in-class results. Beyond this, Rachel deeply embodies P&G’s commitment to Equality & Inclusion – a critical growth driver. She actively champions diversity, mentoring countless employees within P&G and fostering empowered teams across their manufacturing network and beyond.

Rachel is the daughter of Carolyn (Lankford) Niles, and descends from the Richardville, Roubidoux, and Goodboo Myaamia family lines. She and her husband Ryan live and work in Cincinnati. Their daughter Caroline attends Miami University, and their son, Max, is a junior in high school.

Nipwaahkaalo – wishing Rachel the very best in her career and life.



peenaalinta
‘One who is born’

James Louis Voltz Bickers
May 25, 2026

Tribal member John Bickers and his wife Noel Voltz are proud to announce the birth of their son James Louis Voltz Bickers. James (or J) was born in Cleveland, Ohio. His older brothers are Cairo and Gabe Bickers. His paternal grandparents are tribal member Diane Hunter and Patrick Bickers. His maternal grandparents are David L. Miller II, Carol Miller, and Margo Voltz. His great-grandparents are David L. Miller I and Theresa Miller.





mihkaweelimaataawi ‘let’s honor them’

Joe Halloran named the Miami Tribe’s twentieth honorary tribal member

Staff Article

A Historic Honor

During this year’s 2026 Annual Meeting, the General Council unanimously voted to recognize longtime legal counsel Joe Halloran as the Miami Tribe’s twentieth honorary tribal member, an honor reserved for individuals whose dedication and service have made a lasting impact on the Nation.

Finding a Calling

Joe Halloran’s path to practicing Indian law was not a conventional one. As the son of a Minnesota country lawyer, he was interested in attending law school but wasn’t particularly interested in the modern practice of law. Around that time, however, the Native American Graves Protection and Repatriation Act (NAGPRA) had just been enacted, initiating a new chapter in federal Indian law.

Halloran’s older sister, an archaeologist, introduced him to that world by taking him to conferences focused on NAGPRA compliance. There, he met tribal employees and leaders working to implement the new law. Those conversations and experiences sparked an interest that would ultimately shape his career.

Determined to pursue this emerging field, Halloran reached out to John Jacobson, a solo practitioner who represented tribes. The two stayed in contact throughout Halloran’s years in law school. After graduating, he patiently waited for an opportunity to work with Jacobson. Eventually, Jacobson hired him. At the time, he had no experience working with tribes, and over the past decades in practice he has become an expert in the field.

Developing a Partnership with the Miami Tribe

Halloran first began working with the Tribe in May 2012, when the Tribe faced an urgent need to address the gaming eligibility of its Prairie Moon property. To support that effort, Robin Lash, General Counsel for the Tribe and who then also served as Gaming Commissioner, was authorized by Chief Gamble and the Business Committee to work with Halloran in developing and presenting the Tribe’s case. Around the same time, Julie Olds was developing a strategy to change the State of Indiana’s approach to compliance with the NAGPRA and sought legal counsel to assist in those efforts. Halloran has often described helping the Tribe bring Indiana into compliance with NAGPRA as one of the accomplishments he is most proud of. A few years later, in 2015, Halloran was fully engaged to provide legal support to the Tribe and its General Counsel on matters assigned by Robin Lash and/or the Business Committee. Since then, he has worked side by side with the Tribe on countless legal matters.

Throughout his time with the Miami Tribe, Halloran has contributed to many of the Nation’s most significant legal initiatives. Working alongside Tribal leadership and the Tribe’s legal team, he has provided counsel on a wide range of complex matters, including gaming, Native American Graves Protection and Repatriation Act (NAGPRA), the Indigenous Language Digital Archive (ILDA) user agreement, the Illinois Land Claim, Federal Energy Regulatory Commission (FERC) matters, fee-to-trust applications, and the successful effort to reacquire Chief Little Turtle’s Peace Medal. Halloran also played an important role in advancing two pieces of federal legislation that were ultimately passed by Congress and signed into law by President Barack Obama: legislation removing the Tribe’s federal corporate charter and legislation exempting the Miami Tribe from the Indian Non-Intercourse Act.

More Than Legal Counsel

Whether preparing for meetings in Washington, D.C., or developing legal strategies to protect the Tribe’s interests, Halloran is known for his thoughtful approach. Tribal leaders and representatives often spend hours with him planning and preparing before important meetings or negotiations. His ability to anticipate challenges, develop strategies, and solve complex issues has helped the Nation successfully navigate issues affecting its inherent sovereign authority.



Joe Halloran receives honorary tribal membership. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

“Joe has never allowed me to go into a meeting unprepared, and for that, I am thankful,” said Akima Lankford. “The Miami Tribe would not be enjoying the financial, legal, and cultural prosperity we have today without the help of Joe Halloran.”

“The most unique thing about Joe is his approach to solving a problem,” Lash said. “His experience, strategizing, and preparation have made him an extraordinary asset to the Nation.”

“Long before our removal from our homelands, we were faced with the fight to protect our sovereignty, our rights, and our place as a People. In this never-ending responsibility to care for and protect our Nation, both politically and culturally, we are blessed to have Joe as special counsel. He is truly superlative in the field of Indian law,” stated Julie Olds.

For the past 14 years, Halloran has served as outside legal counsel for the Miami Tribe, becoming a trusted advisor and advocate, consistently going above and beyond to ensure the Tribe is prepared for any challenges that may arise.

The Tribe’s Mission Became His Own

One of Halloran’s favorite stories comes from 2012, when he first met Julie Olds and the people of the Miami Tribe. At the time, he was considering stepping away from the practice of law, feeling burned out after years in the profession. Instead, working with the Miami Tribe renewed both his interest and excitement for the practice.

Halloran often reflects on a phrase Julie Olds shared years ago that the Tribe’s approach to its culture and community is “reclaim, restore, revitalize.” He says, “I have experienced that mission statement, in different ways and many contexts, in every project I have been engaged in with the Tribe. In the end, working with the Miami Tribe restored and revitalized me, and I am forever grateful to this Tribe for that incredible gift.”

An Honor That Reflects a Lasting Legacy

Following the Annual Meeting, Halloran shared a sincere handwritten letter expressing his gratitude for the honor. He wrote, “My friends, I was overwhelmed and stunned by the honor you bestowed on me at the Annual Meeting. It has been the honor of my career to work for the Tribe, and being accepted for honorary membership is a pinnacle for me!”

The unanimous yes vote by the General Council reflects Halloran’s valued legal expertise, respect, trust, and lasting relationships he has built with the Miami people over nearly two decades of his service.

As the Tribe’s twentieth honorary tribal member, Joe Halloran joins a distinguished group of individuals whose contributions have strengthened the Nation. His commitment to protecting the Tribe’s sovereignty and advocating for its interests has left an impact on the Tribe’s current standing, one the Miami Tribe proudly recognizes with this well-deserved honor.



at
the



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Community only dance event and response



Community members enjoying a “Duck Dance,” which is becoing a favorite social dance at events. Photo by Doug Peconge, .



Akima ‘Chief’ Douglas Lankford leading the community in stomp dance. Photo by Doug Peconge, Miami Tribe of Oklahoma.

Nate Poyfair
ARPA Nooŋonke Siipionki Project Manager

At our 2026 annual meeting, we tried something new. On Friday, June 26th, our community participated in a community-only dance aimed at exposing and teaching stomp and social dances to our tribal citizens. Earlier in the day, Nate Poyfair, George Ironstrack, and Sophie Olds presented, taught, and discussed with tribal members the various dances, as well as their histories and how we learned them. After presenting information to tribal members, we took a break and then had dinner.

In the evening, we danced for around an hour and a half, both stomp and social dances. The dance turned out to be a wonderful opportunity for tribal members to participate in a Myaamia-Only space where learning, interaction, and dancing occurred without judgement and with lots of laughter and growth.

As we continue to expand our stomp and social dances, exposure of tribal citizens to the ways that we dance, how to lead, and how to shake cans are important to preserving such practices for our future generations. The dance had Myaamiaki of all ages, and most attendees participated. We hope to continue events like this where community members can feel safe and comfortable in learning new dances and potentially leading stomp and social dances.

Mihši neewe ‘big thanks’ to our Shawnee, Seneca-Cayuga, and Wyandotte relatives and friends who have spent years mentoring our cultural leaders on stomp and social dances. When we dance and participate in other communities’ dances, we should be mindful of the critical role they played in teaching us how to bring back these historically important ways of song and dance. Their patience and commitment to the growth of our community cannot be overstated.

From one room to a place of hope

Jamie Emery
Director of Maddox Hill Autism Center,
Myaamia Autism Center Board Member

Just one year ago, the Myaamia Autism Center (MAC) opened its doors in a single room at the Sun Event Center with a vision: to provide children with autism and their families access to life-changing, evidence-based services close to home. While our space was small, our dreams for the children we serve were anything but.

As we prepare to welcome students back this August, it is remarkable to reflect on how much has changed. What began in one small room has grown into a dedicated clinic with the capacity to serve up to 20 students. This expansion means more than a larger building – it means more children receiving individualized support, more families finding hope, and more opportunities for students to develop the skills they need to thrive.

But the true measure of our growth isn’t found in our walls – it’s found in the lives of the children and families we serve.

One parent recently shared a story that beautifully captures why the Myaamia Autism Center exists. They described a simple trip to the store where their six-year-old daughter proudly pushed her own child-sized shopping cart, thoughtfully compared toys, chose one for herself, and confidently handed it to the cashier with “a proud little twinkle in her eye.”

For many families, that might sound like an ordinary afternoon. For this family, it was extraordinary. Just a year earlier, the same outing would likely have ended in frustration and a dif-

ficult tantrum. Today, thanks to the progress she has made in communication, emotional regulation, and daily living skills, her parents say her joyful personality is shining through once again.

As her parents shared: “We cannot overstate our thankfulness for the creation of the MAC. The improvements that our daughter has made in her communication, emotional regulation and control, general life skills and many other areas since she has been going, is truly life altering. These changes haven’t just improved her quality of life – but our entire family’s dramatically.”

Stories like this remind us that every milestone matters. Whether it is using words to express a need, making an independent choice, building friendships, or experiencing the simple joy of a successful trip to the store, these moments create lasting change for children and the people who love them.

As we begin another school year, we are filled with gratitude for the families who have entrusted us with their children, the dedicated staff who make this work possible every day, and the community whose support has helped the Myaamia Autism Center grow from one small room into a thriving clinic serving families across our area.

We are proud of how far we have come in just one year. Every step has been driven by one purpose: helping children discover their potential and giving families hope for the future. We are excited for all that lies ahead.

Visit or website at Myaamiaac.com or email us at help@myaamiaac.com.



Room in the Myaamia Autism Center. Photo by Doug Peconge, Miami Tribe of Oklahoma.

SIGN UP TO LEARN THROUGH THE
MYAAMIA EDUPORTAL AT ŠAAPOHKAAYONI
at mc.miamioh.edu/eduportal



Growing more: Myaamia produce finds its way to the community

Dustin Olds

Natural Resources Officer, Second Chief

This summer, the Myaamia Nation's produce tent on Route 66, which is located across the road and south of the Prairie Sky Market, has been bringing fresh, locally grown produce directly to the community. They are open Tuesday – Friday, 9 a.m. to 2 p.m. and remain open until the end of the growing season. The tent features a variety of fruits and vegetables grown by the Tribe, including watermelons, tomatoes, cantaloupes, peppers, okra, squash, sweet corn, cucumbers, and zucchini.

The stand also offers high-quality regional products when demand for the Tribe's home-grown produce exceeds the available supply. The Nation supplements its offerings with watermelons, cantaloupes, and corn from Missouri, along with peaches from Porter, Oklahoma and southern Missouri.

And for Myaamia citizens, there is an added benefit. Citizens receive the same 10% discount at the produce tent that they receive at Prairie Sky Market.

Growing Beyond the Produce Stand

The long-term goal is not only to produce more great fruits and vegetables on Tribal lands, but also to encourage and facilitate more food production among Myaamia households.

As more Tribal households grow gardens and produce additional food, that extra production could eventually create opportunities to start small value-added food businesses or to market products through Prairie Sky Market.

More local growers mean more local food. More local food creates opportunities for entrepreneurship, strengthens food sovereignty, and keeps more of those dollars within the community.

This is more than a produce stand. It is a step toward growing our own food, supporting our own growers, and building a stronger Myaamia food system, one harvest at a time.



Sign for the Prairie Sky produce stand as seen from the road. Photo by Doug Peconge, Miami Tribe of Oklahoma.



Produce available at the Prairie Sky produce stand in North Miami, OK. Photo by Doug Peconge, Miami Tribe of Oklahoma.



Local community member buys produce at the Prairie Sky produce stand. Photo by Doug Peconge, Miami Tribe of Oklahoma.

The IACP Indian Country Law Enforcement Section (ICLES) honors Officer CJ Weaver of the Miami Nation Police Department as the 2026 Indian Country Officer of the Year

Community Submission



L to R: Tribal Affairs Specialist Angel Benally, FirstNet Built w/ AT&T; Chief Shawn Butler, Catawba Indian Nation/ ICLES Vice Chair; Officer CJ Weaver, Miami Nation Police Department; Chief Abel Stose, Miami Nation Police Department; Assistant Vice President Carrie Johnson, FirstNet Built w/ AT&T. Photo courtesy of Abel Stose, MNPD.

The IACP/FirstNet Indian Country Officer of the Year award provides international recognition to law enforcement officers who have demonstrated exceptional valor in service to the people of Indian Country, thereby exhibiting the highest traditions of law enforcement.

On May 31, 2025, Officer CJ Weaver of the Miami Nation, Oklahoma, Police Department responded to a report of shots fired on North Main Street. Upon arrival, Officer Weaver encountered an active and rapidly escalating threat involving an armed suspect firing a weapon in a residential area. As multiple officers approached the scene, the suspect refused repeated commands to drop his firearm and continued to move unpredictably around the property.

Officer Weaver took up a position on the southeast corner of a residence while officers attempted to contain the suspect. During this time, the suspect suddenly turned toward Officer Weaver, raised his firearm, and fired directly at him. Despite being placed under immediate threat, Officer Weaver maintained his position and continued to assist in coordinating the response as officers sought to stop the danger to bystanders and law enforcement personnel.

After the initial exchange, officers again ordered the suspect to drop his weapon. Instead, the suspect picked up his firearm a second time and pointed it toward the officers, forcing them to return fire to prevent further harm. Their prompt and decisive action brought the incident under control, and the suspect was taken into custody without injury to officers or civilians.

Throughout the encounter, Officer Weaver demonstrated calmness under pressure, sound judgment, and an unwavering commitment to protecting the community. His conduct during the confrontation, particularly while under direct fire, was instrumental in preventing additional violence and ensuring the safety of both the public and fellow officers.

Thanks to Officer Weaver's bravery, discipline, and selfless actions, a dangerous situation was brought to a safe resolution. His response exemplifies the highest standards of the Miami Nation Police Department and reflects great credit upon himself and his profession.

MON - FRI
7AM - 3PM


PRAIRIE SKY
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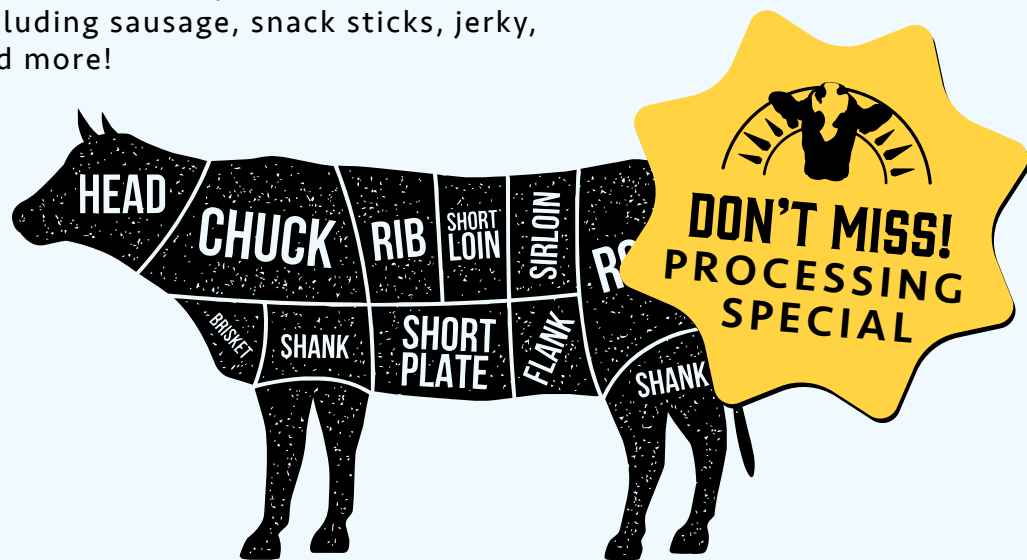
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PRAIRIE SKY PROCESSING IS PROUDLY OWNED AND OPERATED BY THE MIAMI TRIBE OF OKLAHOMA.



This year’s events will begin Thursday evening and run through Saturday evening.

Thursday evening: Opening reception at MHMA

Friday morning:

- Guest reception at 9 a.m. at Prairie Sun Event Center (PSEC)
- Mahkisina Meehkiintinki Challenge at PSEC

Friday Noon: Lunch at PSE

Friday afternoon: Presentations

- Meghan Dorey on New MHMA Exhibit
- Steve Warren new book announcement

- George Ironstrack on Stomp/Social Dance Etiquette

Friday evening:

- Special presentation for Tribal Citizens and families - Myaamia Storytelling
- Dinner at Council House
- Storytelling

Saturday: Lunch at PSEC

Saturday evening:

- WG Dance - Gourd Dancing begins at 3
- Dinner break at 5:30
- Stomp and socials from 7pm on



1st Annual mahkisina meehkintiinki exhibition match

Join us at the Prairie Sun Event Center for an exciting mahkisina meehkintiinki ‘moccasin game’ exhibition match brought to you by the Cultural Resources Office on Friday, January 29th at 10:30 am.

Through a best of three competition, we will highlight how the game is played, how songs are used to bring excitement, and to distract the other team, and how gambling was and continues to be a part of our Myaamia culture.

Spectators will be able to take part by picking a team to cheer for and “placing bets” by purchasing team-specific raffle tickets. There will be big prizes for the winning team and their fans and smaller prizes for their competitors.

Come cheer us on and maybe win a prize!

From tribal lands to your table: Discover what’s waiting at Prairie Sky Market

Staff Article

From fresh produce and locally raised beef to specialty drinks, made-to-order sandwiches and everyday necessities, Prairie Sky Market is bringing a little bit of everything together under one roof, and some of what you’ll find there comes straight from the Miami Nation.

Fresh fruits and vegetables, pecans and beef are grown or raised by the Miami Nation on tribally owned lands, giving customers the opportunity to take products from farm to home and straight to the table. For Tribal Members, there’s an added benefit: a Tribal Member discount and tax savings can make every trip to the market even more worthwhile.

Whether you’re stopping in for groceries, picking up lunch or simply looking for something a little different, Prairie Sky Market offers a convenient one-stop shopping experience with a strong connection to home.

Stop In for Lunch

If you’re in town around lunchtime, Prairie Sky Market has you covered Monday through Friday with daily specials.

The market is also known for its cold-cut sandwiches and made-to-order favorites. Choose from options such as a BLT, Club, Pulled Pork, Pub Burger, Philly Cheesesteak or Smoked Chicken with Bacon Jam.

And if you like to build your sandwich your way, you can customize your meat, cheese and bread to create exactly what you’re craving.

From a quick lunch to groceries for the family, Prairie Sky Market is making it easy to stop in, grab what you need and get back to your day.

More Than Just a Market

What makes Prairie Sky Market special is more than what’s on the shelves. It’s the connection between the land, the products and the people who call this community home.

Fresh food grown and raised on Myaamia Nation lands. Products that support a tribally owned business. A place to grab lunch, pick up groceries, enjoy a cold craft soda or create your own specialty coffee.

Next time you’re looking for a convenient place to shop, eat or grab a drink, stop by Prairie Sky Market and see what’s waiting for you.

And be sure to follow Prairie Sky Market on social media for daily specials, new products, announcements and everything happening at the market.





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 ad-

dress is up-to-date with the Member Services Department. If you have questions, contact the Education Office at 918-541-2176.

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

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

Scholarships

The Miami Tribe of Oklahoma is committed to supporting the education of Myaamia people of all ages through the funding of scholarships and continuing education programs. The Myaamia Scholarship Selection Committee is made up of 3 tribal members appointed by the Business Committee and given the responsibility of awarding scholarships through a blind application process on behalf of the General Council.

All scholarship applications must be fully completed upon submission or the application will not be considered. *Note: All scholarships offered by The Miami Tribe of Oklahoma are for enrolled members/citizens of the tribe only. Scholarships are available only for Spring and Fall semesters.*

Scholarship Applications

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

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

Fall Scholarship Application DEADLINE OCTOBER 1ST.
Spring Scholarship Application DEADLINE APRIL 1ST.

SCHOLARSHIP ON THE SPRING SCHOLARSHIP APPLICATION:
***CASINO/ECONOMIC DEVELOPMENT EDUCATION AWARD**
DUE APRIL 1 EACH YEAR.

Application Eligibility:

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

Award:

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

Renewal Requirements:

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

JOSEPHINE GOODBOO WATSON MEMORIAL BOOK SCHOLARSHIP

DUE APRIL 1 EACH YEAR.

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

Application Eligibility:

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

Award:

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

Renewal Requirements:

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

TAX COMMISSION CONTINUING EDUCATION SCHOLARSHIP
DUE APRIL 1 EACH YEAR.

Application Eligibility:

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

Award:

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

Renewal Requirements:

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

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

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

CRANE AWARD

DUE APRIL 1 EACH YEAR.

Application Eligibility:

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

Award:

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

NON-TRADITIONAL SCHOLARSHIP

DUE APRIL 1 EACH YEAR.

Application Eligibility:

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

Award:

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

FRESH START SCHOLARSHIP

DUE APRIL 1 EACH YEAR.

Application Eligibility:

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

Award:

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

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

DUE OCTOBER 1 EACH YEAR.

Application Eligibility:

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

Award:

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

Renewal Requirements:

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

Myaamia Center docuseries wins three Telly Awards



Stella Beerman
Communications Specialist, MC

In May, *Neepwaantiinki: Learning from Each Other*, “Part 1: Tending the Fire,” the first episode of the Myaamia Center’s docuseries, earned three awards at the 47th Annual Telly Awards, the world’s largest honor for video and television content across all screens.

The collaborative project took home: Silver in the Non-Broadcast: General - Diversity, Equity, Inclusion category; Bronze in the Non-Broadcast: General - Documentary: Short Form (Under 40 minutes) category; and Silver in the Non-Broadcast: Craft - Editing category.

Neepwaantiinki: Learning from Each Other will be an eight-part docuseries that tells the history of the Miami Tribe of Oklahoma while focusing on them as a contemporary, vibrant Tribal Nation. The docuseries will be shared widely with the Miami Tribe community and the broader Miami University community. It has already been featured in several on-campus courses to help students learn more about the Myaamia people.

“Part 1: Tending the Fire” is an introduction to the series and explores the deep, 54-year partnership between the Miami Tribe of Oklahoma and Miami University. It touches on the Tribe’s history, their language and cultural revitalization efforts, and the concept of neepwaantiinki ‘learning from each other’ that has driven the relationship and evolved into a national model for tribally-led, university-supported collaboration.

Kara Strass, Van Zant Director of Miami Tribe Relations at the Myaamia Center, serves as the cultural adviser, and Rachel Sachs Valerio, Media Manager for Miami Online, is the director and producer of the series.

“This project is the result of hard work from an exceptional team and a close partnership with the Myaamia Center,” Sachs Valerio said. “It sheds light on a part of history that is often overlooked and helps combat the ongoing invisibility Native people face. I’ve personally learned so much throughout the production, and I’m proud to help tell this story. Our goal is to honor the Tribe’s history, highlight their ongoing cultural revitalization, and celebrate their enduring bond with the university.”

The idea for the series came from Miami Online, which received an internal grant to support the production. The project was a collaborative effort, with Miami Online bringing technical skills and the Myaamia Center providing the story and knowledge represented throughout the series. Interviews with cultural leaders, Miami University administrators, Tribal leaders, and historians helped to outline the narrative, and footage of contemporary cultural practices grounds the story in the life of the community today.

“It has been an exciting project to work on,” Strass said. “Telling the story of the Myaamia people can be difficult to do. There are so many aspects of the story that need to be included — our deep history as a people, colonization and loss, revitalization of language and culture, as well as the relationship with Miami University. Miami Online helped us to create an engaging way to share this story.”

The first two episodes of the 8-part series are available to watch now. To learn more about the Miami Tribe of Oklahoma and its relationship with Miami University, view the series on the Miami Tribe Relations webpage.

- Production Team:**
Rachel Sachs Valerio – Director, Producer, Writer, and Videography
Brynn DeLange – Pre-production Producer
Tony Strader – Editor
Kara Strass – Executive Producer
George Ironstrack – Executive Producer
Ben Hartman – Videography
Phil McDaniel – Videography
Sam Speck – Videography
- Interviews:**
Miami Tribe Leadership:
Donya Williams, Secretary/Treasurer, Miami Tribe of Oklahoma
Dustin Olds, Second Chief, Miami Tribe of Oklahoma
Douglas Lankford, Chief, Miami Tribe of Oklahoma
- Miami University Administration:**
Gregory Crawford, President, Miami University
- Myaamia Center:**
Cameron Shriver, Research Associate
Jarrod Baldwin, Myaamia Language Coordinator
Daryl Baldwin, Executive Director
- Myaamia Heritage Program Alumni:
Logan Patrick
Megan Sekulich
Stella Beerman
- Additional Photography and Media:**
Miami University Communications and Marketing
Karen Baldwin, Miami Tribe of Oklahoma
Jonathan Fox, Myaamia Center
Doug Peconge, Miami Tribe of Oklahoma

Celebrating 25 Years: The 11th biennial Myaamiaki Conference

Stella Beerman
Communications Specialist, MC

On April 18, 2026, the Myaamia Center hosted its 11th biennial Myaamiaki Conference at Miami University’s Shriver Center. The event celebrated 25 years of language revitalization and cultural research, bringing together Tribal members, students, and the general public to celebrate the ongoing work by the Myaamia community.

For those who weren’t able to attend, all of the conference presentations were recorded and are available on the Myaamia Center’s YouTube page (@myaamiacenter).

Conference Kickoff

The festivities kicked off with several pre-conference events throughout the week. The campus community was invited to a lunch at Western Dining Commons featuring Myaamia ingredients and recipes. This event encouraged Miami University students and staff to participate in Myaamia culture and learn more about the Miami Tribe of Oklahoma.

šaapohkaayoni

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



<< *Continued from page 1D*

On Friday, Miami University President Gregory Crawford hosted a celebratory reception where he welcomed leadership from various tribal nations to campus and presented a gift to the Myaamia Center in honor of the 25th anniversary.

To support the ongoing fundraising efforts to renovate and expand the Myaamia Center's building, the President's office gifted the Myaamia Center funding and designs for a gathering space within the future building.

After the reception, Myaamiaki, their guests, and partners from across the university were invited to a stomp dance on the university's practice football field.

Myaamiaki Conference Presentations

The conference day was filled with presentations that showcased how technology, history, education, and community engagement are shaping the Miami Tribe of Oklahoma's programming through the Myaamia Center.

The morning began with introductory remarks from Daryl Baldwin, Executive Director of the Myaamia Center, and an opening song performed by several Myaamiaki 'Myaamia people.'

Tribal-University Relationships

Dr. Cameron Shriver led a thought-provoking session on the future of tribal-university relationships. Using the Myaamia Center as a case study, he explored the complexities of collaborative work. Rather than viewing research as an academic endpoint, Shriver emphasized how higher education can work with Native American communities to create mutually beneficial outcomes.

Community Engaged Scholarship at the Myaamia Center

The theme of academic collaboration was expanded upon by Dr. Madison Bastress, who shared how participating in visiting scholarship at the Myaamia Center shifted her approach to her Ph.D. research, highlighting the importance of community-connected knowledge.

National Breath of Life: The Apprentice Experience

A major highlight of the morning was the National Breath of Life (NBOL) Apprentice Panel, moderated by Daryl Baldwin. Since the Myaamia Center became the institutional home for NBOL in 2014, it has become a national leader in archive-based language revitalization.

The panel featured apprentices from Indigenous communities across the United States, including the Shawnee, Karuk/Tututni, ReNaPeWiHSoWakan, Gabriellino/Tongva, and Wandat, who shared how they are using the Indigenous Languages Digital Archive (ILDA) to breathe life into their own community records. Their stories underscored that while every tribe's journey is unique, the tools and mentorship provided by NBOL are empowering communities to



Madison Bastress interacts with conference attendees after presenting. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Myaamiaki 'Myaamia people' open the conference with a song. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Daryl Baldwin, executive director of the Myaamia Center, Gregory Crawford, Miami University president, and Chief Douglas Lankford of the Miami Tribe of Oklahoma, stand with a rendering of the gift. Photo by Jeff Sabo, Miami University.

use their languages.

Digital Innovation: Šaapohkaayoni

An exciting reveal at the conference was the update to Šaapohkaayoni, the Myaamia Education Portal. Kayla Becker and Kristina Fox introduced the portal's new look, which features a custom ribbonwork-inspired design and draws on Myaamia aesthetics.

The presentation explained how to access the various resources on the portal, like Myaamia crafting instructions, language lessons, and the interactive Myaamia lunar calendar. They also previewed the progressive web app that is currently in development to bring these resources to mobile devices.



Kayla Becker and Tina Fox answer questions about Šaapohkaayoni during the conference. Photo by Jonathan Fox, Myaamia Center.

Living Well: Proper Foods, Proper Diet

In the afternoon, Dr. Haley Shea and Gretchen Spenn introduced an exciting resource recently added to Šaapohkaayoni called: nahi miiciona nahi weehsininki 'Proper Foods, Proper Diet.'

Informed by the nahi meehtohseeniwinki 'living well' framework, this is a new online recipe collection featuring Myaamia ingredients like hominy and persimmons, designed to support the health of tribal citizens and connect them to Myaamia culture.

Myaamia Heritage Program Experience

The conference concluded with the Myaamia Heritage Award Program Student Experience Panel. Current Myaamia students attending Miami University shared stories and insights about how the program helps them connect with their Myaamia identity. For many Myaamiaki, attending Miami University is part of their journey toward understanding their heritage and place

within the Tribal community.

Looking Ahead

The 2026 Myaamiaki Conference was a celebration and testament to 25 years of persistence and growth. As Daryl Baldwin noted in his closing comments, the work of the Myaamia Center continues to serve as a bridge between the university and the Tribe, ensuring that Myaamia language and culture remain a living, breathing part of the future.



Stomp Dance at Miami University. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



Myaamia Heritage Program student panelists: Savannah Strack, Mia Bowles, Sydney Angelo, and Kai Ironstrack. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

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

Myaamia Center announces 2027 leadership transition

Stella Beerman
Communications Specialist, Myaamia Center

The Myaamia Center at Miami University is pleased to announce a significant leadership transition, effective January 2027. Kara Strass, a citizen of the Miami Tribe of Oklahoma, will become the next Executive Director of the Myaamia Center.

Strass, who has worked at the Myaamia Center since 2016, will also continue in her current capacity as the Van Zant Director of Miami Tribe Relations. In this dual role, she will serve as the primary liaison between Miami University and the Miami Tribe of Oklahoma, ensuring the continued strength of the 50+ year partnership between the sovereign nation and public university.

A Legacy of Leadership

Daryl Baldwin, who has served as director since the Center’s inception in 2001, will step into a temporary role as a mentor and advisor. In this capacity, he will provide strategic guidance and support to Strass and the Myaamia Center team until his formal retirement in the fall of 2027.

This transition is designed to ensure stability and the continued growth of the Center’s research and educational initiatives. Baldwin’s mentorship will focus on preserving the institutional knowledge and organizational processes that have led to the Myaamia Center’s success in language and cultural revitalization.



Daryl Baldwin and Kara Strass. Photo by Miami University Communications and Marketing.

“Kara’s leadership skills, knowledge of our effort, and relationship to the tribal community and across campus make her ideal to serve as the next director,” Baldwin said. “I feel very confident that the center is in great hands. We have an incredibly talented team of dedicated staff committed to strengthening this relationship and supporting the ongoing efforts to preserve and pass on Myaamia knowledge, language, and culture to the next generation. I look forward to watching this effort continue to grow and to continue supporting it as an elder in my community.”

@MyaamiaCenter



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Myaamia Heritage Program
at Miami University?

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

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

Yes! Are you interested?

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

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

Expanding Capacity for National Breath of Life

As part of this organizational growth, the Myaamia Center plans to hire a new director for the National Breath of Life (BoL) program. As National BoL continues to expand its reach and collaborate with additional Indigenous communities across the country, this new leadership position will ensure the program has the capacity to fully support its revitalization work. The new National BoL director will be officially announced at the end of this year.

Myaamia Heritage Program Support

In addition to the leadership transition, the Myaamia Center is excited to welcome Caleb Collins, a Miami Tribe citizen and alumnus of the Myaamia Heritage Award Program, to fill Strass’s role as an advisor for Myaamia students attending Miami University.

Collins will provide personalized guidance, helping students navigate the undergraduate experience while strengthening their connections to Myaamia culture and community. This role is a key component of the Center’s ongoing efforts to support the Myaamia Heritage Program.

“Caleb will bring his own experience as a graduate of the Myaamia Heritage Program to the role,” said Strass. “As someone who understands what the students are experiencing, he will be able to help students navigate their time at Miami. We are very excited to add Caleb to our team.”

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 **101**

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MYAAMIA CENTER

Questions? Contact Stella Beerman at beermaj@miamioh.edu



Myaamia Center celebrates 25 years of groundbreaking work at Miami University *The Miami Tribe of Oklahoma's research arm focuses on language and cultural revitalization*

Margo Rutledge Kissell
Published 4/09/26

It all began in a small room on the third floor of King Library.

Back in 2001, leaders from the Miami Tribe of Oklahoma and Miami University created the Myaamia Project. The collaborative research initiative aimed to revitalize the Myaamia language, culture, and Indigenous knowledge system that had all but vanished after the Myaamia people were forced from their homelands, including what is now Ohio.

By 2001, Miami already had a relationship with the Miami Tribe. For the previous decade, Tribe students had been attending the university's Oxford campus through the Myaamia Heritage Award Program, which provides a tuition waiver and a four-year undergraduate college experience.

When linguist Daryl Baldwin came to Oxford as founding director of the Myaamia Project, he wasn't sure where it would lead. University officials didn't know either, but they gave him that small space in King Library and funding for three years, after which time they would evaluate whether to continue.

That was 25 years ago.

Today, the world renowned Myaamia Center, the Myaamia Project's successor, continues the groundbreaking work in language and cultural revitalization that has led to the first generation in about 100 years learning to speak the Myaamia language and reconnecting with their cultural heritage.

"It has really been a process of healing — healing from the last 200 years of oppression and loss," said Baldwin, executive director of the Myaamia Center, located in Bonham House.

If the tribal nation was going to survive into a modern era, Baldwin said, it "had to reclaim those important pieces of its identity with a heavy investment in tribal youth."

He credits the unique relationship between the two Miamis — the sovereign tribal nation and the public educational institution — with playing a key role in supporting the Miami Tribe with its cultural awakening.

Baldwin, who received a MacArthur "genius grant" for his work in 2016, recently received the Research and Innovation Outreach Award at Mami's faculty awards ceremony.

Kara Strass, Van Zant Director of Miami Tribe Relations for the Myaamia Center, said Baldwin's recognition is well deserved, especially as the National Breath of Life Archival Institute for Indigenous Languages based in the Myaamia Center continues to assist other tribes in experiencing their own cultural awakening.

"Under his leadership, the work of National Breath of Life has continued to grow and evolve — now working with more than 20 Tribal Nations," Strass said of Baldwin, who serves as co-director for the institute.

"This work will have lasting impact in the field of archives-based revitalization and continues to strengthen the Myaamia Center's connection within Indian Country."

Impact on identity

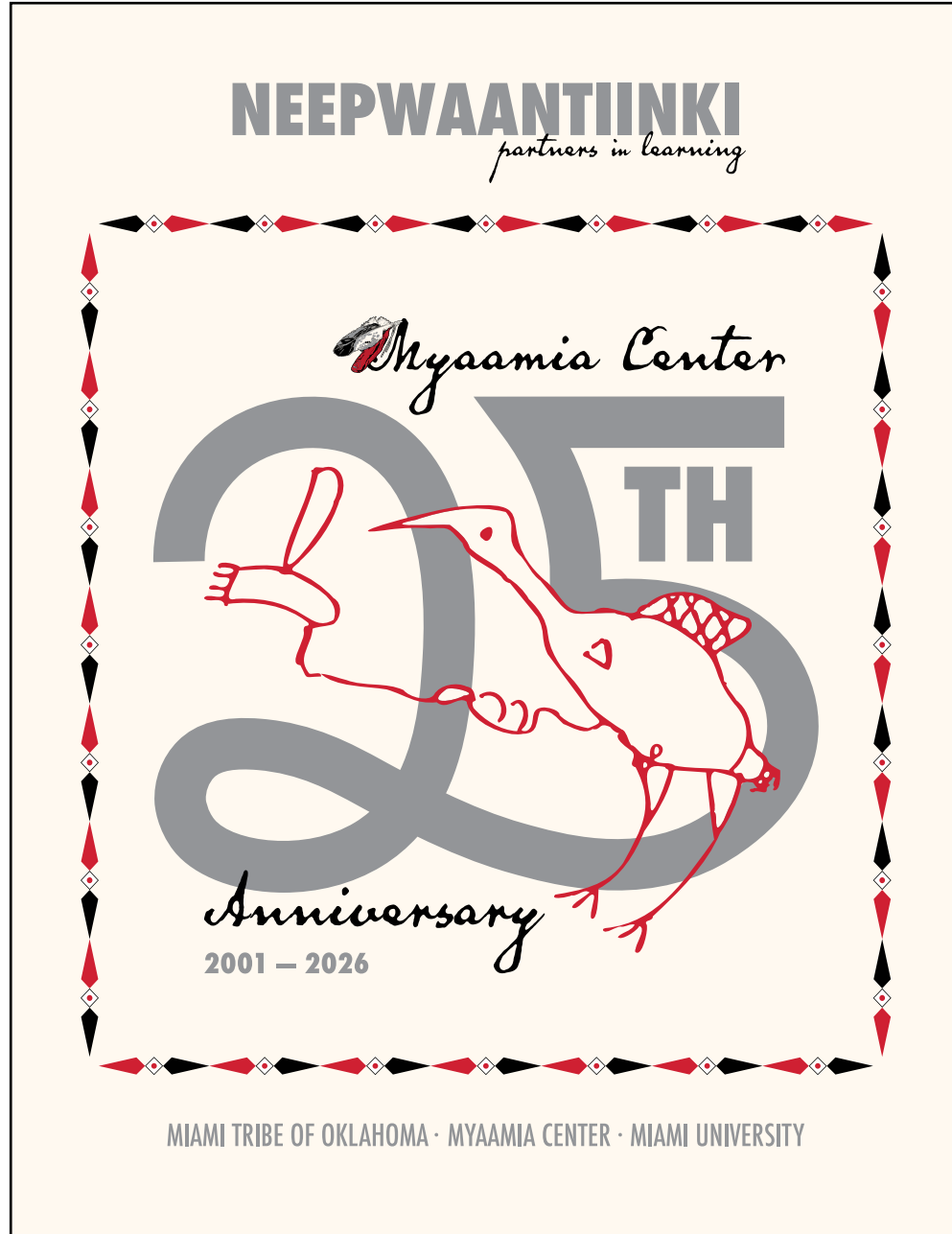
For more than eight years, Joshua Sutterfield '05, MA '09 has been cultural education director for the Tribe in Miami, Oklahoma. He is among several alumni of the Myaamia Heritage Award Program who are now in leadership positions with the Miami Tribe of Oklahoma. These positions exemplify how the program contributes to the next generation of leaders within the Tribe.

"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



Joshua Sutterfield holds a ball of twine during a community web activity in Miami, Oklahoma

Photo by Andrew Strack, Miami Tribe of Oklahoma.



with others and provide community members with tools that allow them to realize, express, and perform their identity as a Myaamia person."

Sutterfield's first year at Miami was also the first year of the Myaamia Project.

"I began doing my class projects focusing on the Tribe and quickly realized that I could do schoolwork and learn about my culture — a culture I knew little about. This led to an awakening of my identity as a Myaamia person," Sutterfield said. "As my scholarship continued and my knowledge of Myaamia culture grew, I knew this was something I could do for the rest of my life, I just didn't know to what extent."

The Heritage Program as a class didn't exist when Sutterfield first arrived but began to develop as he ended his undergraduate studies and began his master's work.

Sutterfield said he "quickly realized that being in a room with other Myaamia people talking about Myaamia culture was exactly what I was looking for, not just as an academic endeavor or career path but as a focus as my identity."

His time at Miami University provided him with the knowledge and opportunity to share what he learned with his family, he said.

"We always knew we were Myaamia but didn't know what that meant," 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."

These 2025 Miami University graduates participated in the Myaamia Heritage Award Program, which provides a tuition waiver and a four-year undergraduate college experience. As the Myaamia Heritage Program turns 35 this year, it will reach a new milestone: 145 graduates of the program to date, including those who will graduate this spring.



Daryl Baldwin and Kara Strass of the Myaamia Center. Photo by Scott Kissell, Miami University.

Tribe community," she said.

Strass noted that Baldwin started this work because of an interest and passion for language, "but his legacy extends far beyond that within the Myaamia community, the Miami University community, and the world of community-based revitalization.

"He has grown and adapted as the needs of the community changed, and his tireless leadership has allowed the work of the Myaamia Center to grow exponentially," she said, calling Baldwin a wonderful leader who empowers his employees to do their best individual work "while staying committed to community engagement."

As the Myaamia Heritage Program turns 35 this year, it will reach a new milestone: 145 graduates of the program, including those who will be at this spring's commencement.

Strass said 46 students are enrolled in the program this year.

"The growth of this program is tremendous as it reflects the fact that so many Myaamia students want an opportunity to learn about their Myaamia identity," she said.

Strass said community building is central to everything they do with the students, "and our growing student numbers mean that we have an even larger cohort of students who have connected with each other and their Indigenous knowledge system. We are contributing to the next gen-

Continued on page 5D >>

FOLLOW MYAAMIA CULTURAL EDUCATION ON FACEBOOK
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<< Continued from page 4D

eration of Myaamia leaders, and it is very exciting to be a part of that work.”

As for the future? Strass wants to see the Myaamia Center continue to grow and evolve to meet the needs of the Myaamia community.

“We never know what that might look like, but by creating a foundation of professionals who can engage with the Myaamia knowledge system, we are well positioned to continue the work that we have already started and take advantage of any future opportunities,” she said.

“This work is helping to heal our community after a few hundred years of loss, and I hope that we will find that our ongoing work is contributing to both individual and community health.”

Growth after decline

Baldwin feels fortunate that he can now see the growth of the Tribe after several generations before him witnessed decline and the inability to maintain language and cultural



The 2025 Miami University graduates participated in the Myaamia Heritage Award Program. As the program turns 35 this year, it will reach a new milestone: 145 graduates, including this year’s graduates. Photo by Jonathan Fox, Myaamia Center.

practices because of outside pressure to change their ways.

“But in the end, as I reflect back, I always wanted to give my kids more than I had in terms of their heritage, and I think I’ve done that,” he said. “Their knowledge of Myaamia, of ways of knowing and being, are much more advanced than mine was at their age.”

Today, the Myaamia community is vibrant and has reclaimed and strengthened itself, Baldwin said.

“The notion of health has become more central to our work because we’re realizing that the work of revitalization, of breathing life back into one’s identity, is actually an act of health,” he said.

“It brings stability for a younger generation who’s coming up, who has this entire community they’re connected to, and all the resources that a community brings to helping a young person through life.”

Watch the video by scanning the QR code or at: youtu.be/LyaKELTC1fw?si=3P9ce0VgNGeIyLAN



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.

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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.

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ILDA Dictionary





National Breath of Life

Archival Institute for Indigenous Languages

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

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



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Prescott family gift honors elder, supports revitalization efforts

The generous gift provided by the Prescott family will support the Myaamia Center's Language Research Office.

Miami University

miamioh.edu/centers-institutes/myaamia-center/news-media/2026/04/prescott-family-generous-gift.html

A generous \$25,000 contribution from Miami Tribe of Oklahoma citizen Dr. Nichole Prescott and her spouse, Sarah Looper Prescott, marks an exciting milestone in the renovation of the historic Bonham House, home to the Myaamia Center. The gift will fund the construction and naming of a Language Research Office, a dedicated workspace for the Myaamia Center's linguistic team.

The renovation project aims to transform Bonham House into a cultural research hub, integrating functional staff spaces with architectural designs that celebrate the partnership between the Miami Tribe and Miami University.

Honoring Piitilaanoohkwa 'Sharon Elliott Prescott'

Nichole, a Miami University alumna, and Sarah have chosen to name the new office in honor of Nichole's late mother, Sharon Elliott Prescott, a respected Miami Tribe Elder.

Sharon was an immense supporter of Myaamia cultural initiatives, especially in the early days of language revitalization work within the Miami Tribe, and was instrumental in establishing the Miami Women's Council. She was very knowledgeable in Myaamia history and genealogy, and worked diligently to share cultural knowledge with all Myaamia people.

"My mother was our family's matriarch and our north star," said Nichole Prescott. "The one who kept us rooted in our Myaamia identity, who encouraged us to learn our language, and to know our people. Fiercely proud of being Myaamia, she made sure her children and grandchildren knew who they were and where they came from. In her later years, she gave that same fierce love to the whole tribal community, in part, by teaching Myaamia children our language. Naming this Language Research Office in her honor feels like the most natural expression of who she was: a connector, a culture keeper, and a Myaamia woman who believed that language is the heart of a people. She is gone, and this naming is our way of saying: her legacy and her work continue."

Advancing the \$12 Million Vision

The Myaamia Center, in collaboration with University Advancement, is currently working toward a \$12 million fundraising goal to complete the Bonham House renovations. Once finished, the facility will feature:

- A large multi-purpose space serving as an in-demand classroom for workshops and events
- Accessibility improvements to ensure that everyone can access all parts of the building and participate in community programming.
- Technology spaces, including those for digital archival activities and disseminating virtual educational programming
- A student lounge supporting informal interactions among Myaamia students and with Myaamia Center staff
- A living room welcoming visitors into the Myaamia Center space and displaying cultural artwork and artifacts

"In the early days of our efforts to breathe life into our language, it was elders such as Sharon Prescott who encouraged us to continue when the work seemed so daunting," said Daryl Baldwin, executive director of the Myaamia Center.

"Like many of us during that time, our efforts were not paid in dollars but in a belief that our identity was essential to our survival and that our ancestors had left this legacy record of language archives in hopes that a future generation would use it to nurture themselves. Sharon understood



Sharon Elliott Prescott served as the Miami Tribe's Elder Princess, a cultural ambassador position. Photo courtesy of the Miami Tribe of Oklahoma.

this, and having her name embedded within the very effort she dreamed of will serve as an important reminder of how resilient and vital our elders were during a very difficult time. We have what we have because previous generations left us something to work with. It's now our time to honor them and invest ourselves in new resources for the next generation."

The Myaamia Center staff extend their deepest gratitude to the Prescott family for their continued support of cultural education and linguistic preservation.

To learn more about getting involved in the fundraising efforts, please visit the campaign webpage.

For more information and media inquiries, please contact Stella Beerman, beermaej@miamioh.edu

About the Myaamia Center at Miami University

The Myaamia Center is a Miami Tribe of Oklahoma initiative located at Miami University that serves the needs of Myaamia people through in-depth research and educational development that assists tribal educational initiatives aimed at the preservation of language and culture.

Want to learn more
about Myaamia
History & Culture?



Explore online at
aacimotaatiiyankwi.com





DID
YOU
MOVE?

NOW IT'S TIME TO
UPDATE YOUR ADDRESS

Contact Tera Hatley at
thatley@miamination.com
or 918-541-1324

Celebrating
MIAMI WEEK

October 30- November 4

Each year, the Myaamia Center partners with various departments across Miami University to honor and educate about the unique relationship between the Miami Tribe of Oklahoma and the University during athletic events throughout the week.

Additional details .are coming soon to the Myaamia Center’s website: miamioh.edu/myaamiacenter



The 2025/26 Myaamia Heritage Student cohort. Photo by Karen Baldwin, Miami Tribe of Oklahoma.

Myaamia Heritage Program: 2025/2026 school year wrap-up

Stella Beerman
Communications Specialist, Myaamia Center

It’s hard to believe another school year has come to an end for the Myaamia Heritage students at Miami University, and we’re already gearing up for another to begin!

On Saturday, May 16th, we gathered with our 10 Myaamia Heritage Program graduates and their families in the miloniteeheekaani ‘Myaamia classroom’ to celebrate our students’ completion of the Myaamia Heritage Program and graduation from Miami University.

Each graduate received a special t-shirt designed by Julie Olds, a wooden lacrosse stick made by Doug Peconge, and a Myaamia stole with hand-sewn ribbonwork created by Karen Baldwin, Kara Strass, and Megan Sekulich to wear during graduation ceremonies.

During their senior year, the Myaamia students work on a senior project combining what they have learned in the Myaamia Heritage course and their area of study at Miami University. The goal of the project is to give back to the Myaamia community, in whatever way the students want to define it.

In April, we held a senior night event where students presented their projects to their peers, Myaamia Center staff, and the Miami Tribe of Oklahoma’s elected leadership. This year’s projects covered a range of topics, including computer science support, jewelry-making, health and wellbeing, stompdancing, and more. If you see one of our recent graduates, be sure to ask them about their projects.

In the Myaamia Heritage course, students spent the year learning Myaamiaataweenki ‘Miami language.’ Students not only learned to speak about themselves, their families, and their daily lives, but also explored how Myaamia culture influences the language.

In addition to the required coursework, the Myaamia Center hosted several workshops and cultural discussions. Myaamia students had the opportunity to learn fingerweaving, collect and process maple sap into syrup, and learn to sew ribbon skirts.

Haley Shea and Gretchen Spenn led two cooking workshops, teaching a group of students how to cook with Myaamia ingredients, like bison, rabbit, persimmon, and root vegetables.

Throughout the summer, several of our students served as counselors for the Eemamwiciki Summer Youth Programs in Miami, Oklahoma, and Fort Wayne, Indiana. Additionally, we got to visit with many of our students at community events throughout the summer. As we look towards the fall, we are excited to welcome everyone back, along with 22 incoming Myaamia Heritage first-year students! (Our largest class ever!)



Myaamia Heritage Program senior class with the Miami Tribe of Oklahoma’s elected leadership at senior night. Photo by Jonathan Fox, Myaamia Center.

Myaamia Heritage Program: Fall 2026

Stella Beerman
Communications Specialist, Myaamia Center

The Myaamia Center at Miami University is excited to welcome 22 incoming Myaamia students, our largest cohort ever, to the Myaamia Heritage Program this fall! This will bring our student cohort to a total of 56 students.

The topic of this year’s Myaamia Heritage Course is: iiši-mihtoseeniwi-yankwi myaaamiaki noonki kaahkiihkwe ‘How the Myaamia Live Today.’

Over the course of the year, Myaamia students will explore sovereignty, self-determination, governance, leadership, and education, as well as how these topics may manifest in unexpected locations or activities like art, storytelling, music, and foods.

The collective goal is to continue developing awareness of the multiple contexts of Myaamia peoplehood, sovereignty, and nationhood, and to help students develop a personal understanding of Myaamia aesthetics: the sense of what makes “things” identifiably Myaamia in character.



Megan Sekulich teaches Marshall Meyer, a second-year student, to make a ribbonskirt. Photo by Karen Baldwin, Miami Tribe of Oklahoma.



MYAAMIA COMMUNITY RESOURCES

Myaamia citizens and families have many language and cultural education resources available online.

The following sites regularly post videos, photos, and current news bites from the Miami Tribe of Oklahoma and the Myaamia Center at Miami University.



Scan this code for digital links.

MIAMI NATION WEBSITE

www.miamination.com

AATOTANKIKI MYAAMIAKI

Miami Nation News - Print & Digital

Miami Nation Gift Shop

myaamiagifts.square.site

SOCIAL MEDIA

MYAAMIAKI

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

Miami Nation News & Events

Where public news & events are posted

EEMAMWICIKI

Facebook & Instagram

MYAAMIA CENTER

Facebook & Instagram

AATOTANTAAWI “Let’s

Talk About It” Myaamia Community Discussion (closed Facebook group) for books, movies, shows, etc.

EDUCATIONAL

AACIMOTAATIIYANKWI

Myaamia Community Blog

KAAKISITOONKIA the

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

ILDA Myaamia Online

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

ŠAAPOHKAAYONI the

Myaamia Education Portal
mc.miamioh.edu/eduportal/



Intimate Partner Violence Relief Program

You are not alone.
It is **NOT** your fault.

The Miami Tribe of Oklahoma Intimate Partner Violence Prevention Program (IPVPP) provides trauma-informed, culturally responsive, victim-centered services to adult and youth victims of intimate partner violence, sexual violence, dating violence, stalking and sex trafficking. The program prioritizes survivor safety, offender accountability, and the confidentiality of all victims seeking services.

This program provides, but is not limited to, these services:

- Advocacy Services (systems, legal, medical)
- Referrals to appropriate community partners
- Emergency Shelter Assistance
- Rental Assistance & Deposits
- Grocery Assistance
- Transportation Support
- Emergency Closet (change of clothing/basic needs for emergent situations)
- Legal Assistance

Abuse is never the victim’s fault.

CONTACT US FOR INFORMATION

The Miami Tribe of Oklahoma
Intimate Partner Violence Prevention Program (IPVPP)

(918) 541-2175

INDIGENOUS PEOPLES DAY
Monday, Oct. 12, 2026 | 10 AM - 4 PM

FREE!

Join us for a free celebration of Indigenous Peoples Day! This year’s theme, *Sovereignty in Motion*, comes to life through humor, movement, creativity, and community across the museum campus.

Featuring:

- Lightning talks
- Live music, performances, and social dancing
- Indigenous sports, games, and activities
- Chalk mural contest
- Community information booths
- Food trucks

Discounted Museum Admission | 10 am-5 pm
All visitors enjoy \$10 admission to the South Wing exhibitions and FAMILY Discovery Center. Members are always FREE!

Quiet(er) Hour | 10-11 am
Come early for a calmer museum experience for guests who prefer reduced crowds and sensory stimulation. Sensory supports and a second-floor sensory space are available throughout the day.

GET INVOLVED
Are you a performer, food vendor, or community group? Want to register for the chalk mural contest? Looking to pitch in or volunteer? Scan below to learn how you can make the event possible.

famok.org/IPD

famok.org/getinvolved

659 First Americans Blvd., Oklahoma City, OK 73129 | Programs@FAMok.org | FAMok.org

Twenty-one years of Eemamwiciki summer programs

Joshua Sutterfield
Cultural Education Director, CRO

The eemamwiciki Summer programs had another great year. The programs started twenty-one years ago with the first Eewansaapita Summer Educational Experience in nooŝonke siipionki ‘Miami, Oklahoma’ and it was the sixteenth year in kiihkayonki ‘Fort Wayne, Indiana.’

This year there was over 130 participants from thirteen different states including nine new families and thirty-four new participants. This year twenty-two tribal members graduated across all six programs from both locations.

This year’s theme was *eeweentiiyankwi* ‘Family.’ The programs explored personal identities, close and extended family groups, and ancestors. The week was dedicated to building an understanding of what defines the Myaamia community over time while playing games, creating art projects, using the myaamiaataweenki ‘the Myaamia language,’ and having fun!

Saakaciweeta participants made construction paper trees showing the connections and the importance of the relationships myaamia have with ancestors, extended family and those that live with us. As a secondary theme saakaciweeta also explored the theme, *Our Homes* and created a bedroom diorama. The kids learned and used myaamiaataweenki while making their projects and playing games, singing songs and having fun.

Eewansaapita attendees made murals exploring the different levels of myaamia family while learning kinship terms and how they relate to each other. They also made a family tree using embroidery hoops, different colors of yarn and felt. They played lots of myaamia games and even had a water day with an inflatable water slide.

Maayaahkweeta students emersed themselves in our language, learning daily words and peekitahaminki ‘lacrosse’ terms. They learned about lacrosse sticks and decorated and finished stringing their own sticks to take home. They also took a fieldtrip to our museum and learned about myaamia peepankiŝaapiikahkia eehkwaatamenki ‘myaamia ribbonwork.’

In the neehsaapita program participants also learned about myaamia relationships while discussing the complex nature of the kinship system. They learned about wampum and even got to make some themselves using a loom. Throughout the week they made many different beadwork projects, took a field trip and participated in a group discussion.

Guest speakers taught about a new foodways program, services provided by the Tribe’s Indian Child Welfare department, how to research family lineage and ways to properly store and archive family heirlooms.

One of the highlights in Miami, for me and others was a fieldtrip visiting family allotments and other locations on the reservation. While standing in front of the location where the trading post, Pumpkin Center, was once located Sue Sanderson spoke about growing up in the area and pointed to the place where her one room schoolhouse Solid South once sat. She spoke about her friends and relatives that went to school with her and lived nearby.

In Fort Wayne the neehsapita group was able to visit the largest collection of public genealogy resources at the Allen County Public Library.

One unfortunate thing that happened during the week was that the annual lacrosse game with the Seneca Cayuga was rained out, but the programs pivoted and both communities came together for Stomp and Social dancing.

In both nooŝonke siipionki and kiihkayonki dinner were held on the Friday at the end of the week, and many Tribal members came to celebrate the end of yet another succsesful and fun week of eemamwiciki programming. Mihŝi neewe ‘big thanks’ to all the participants, staff, and Tribal members that keep making these programs possible.



Saakaciweeta participants showing off their tree project. Photo by Doug Peconge, Miami Tribe of Oklahoma.



Saakaciweeta participant making a bedroom diorama. Photo by Doug Peconge, Miami Tribe of Oklahoma.



Eewansaapita participants making kinship murals. Photo by Doug Peconge, Miami Tribe of Oklahoma.



Eewansaapita participant making a family tree. Photo by Doug Peconge, Miami Tribe of Oklahoma.



Maayaahkweeta participants learning about pakitaahkana ‘lacrosse sticks.’ Photo by Doug Peconge, Miami Tribe of Oklahoma.



Maayaahkweeta participant viewing myaamia ribbonwork. Photo by Doug Peconge, Miami Tribe of Oklahoma.



Neehsaapita participants creating beadwork pieces. Photo by Doug Peconge, Miami Tribe of Oklahoma.



Neehsaapita participants visiting Pumpkin Center and Solid South school locations near Miami, OK. Photo by Doug Peconge, Miami Tribe of Oklahoma.



Beadwork pattern and piece. Photo by Doug Peconge, Miami Tribe of Oklahoma.



Neehsaapita participants visiting the Allen County Public Library in Fort Wayne, IN. Photo by Doug Peconge, Miami Tribe of Oklahoma.



Join us next summer to learn more about aŝiihkiwi neehi kiiŝikwi ‘earth and sky’





Lacrosse into Spring event at the CREO 2026



Myaamia youth practice their skills at peekitahaminki ‘lacrosse’. Photo by Jonathan Fox, Myaamia Center.



Community member Irene Strack spreads native wildflower seeds. Photo by Jonathan Fox, Myaamia Center.



Adult division winning myaamia design from the turtle painting contest. Photo by Jonathan Fox, Myaamia Center.

Staff Article

On May 2nd, the myaamia community had a blast sharing summer fun at Peehkahkionki. Despite the lacrosse field being too wet for the big community game, a few athletes were determined to enjoy some casual play. Fishing, foraging hikes, and seeding native wildflowers were also enjoyed outdoors. And of course, great food and visiting were shared in the potluck lunch.

Dani Tippmann, ARPA Food Program Director, presented several plants to gather for food and medicine in early summer. Afterwards, she led

the community in reseeding an area of the property which is serving as a starting point in reviving more native plants for community and wildlife use. Species such as dogbane and milkweed are both used for textiles, the milkweed also being a delicious summer food. Both plants support pollinators and beautify the landscape. The intent is to encourage these and other native plant to flourish and to diminish other less welcome introduced plants. This ground and surrounding area is overrun with teasel, a very robust semi-perennial invasive which carpets the ground but also grows tall enough to block light for other plants.

Ceramic turtle painting was so popular in both Oklahoma and Indiana events, that it was revived as a painting contest. Talented community members competed for prizes. Although any style of the imagination was welcome, participants were encouraged to incorporate myaamia designs into their creations. Awarding the winning artists was finale to a beautiful day in community.

Summer fun at SummerFest in nooŝonke siipionki 2026

Staff Article

On August 1st, the Miami Tribe of Oklahoma Cultural Resources Office hosted our annual SummerFest end of summer celebration. This event, aimed at providing a fun and culturally stimulating environment for Myaamia Youth, was held from 11am to 3pm, and consisted of giveaways, games, and a guest performer.

Attendance peaked around 180 -- including guests and staff -- once again topping numbers from last year. The weather cooled off significantly from prior years, allowing everyone to enjoy being outside without melting in the heat. Carnival rides were brought in, as is tradition, to provide a true carnival feel. Carlos David, a local magician, wowed attendees with his fancy tricks. Balloon animals came to life with a balloon animal artist and temporary airbrush tattoos made sure everyone could go home with a reminder of the fun day.

Traditional tribal games and language practice were a great way for kids to earn tickets while learning Myaamiaataweenki ‘the Miami Language’ and traditional games. Lacrosse ball throwing games, seenseewinki ‘bowl game’ and mahkisina meehkintiinki ‘the moccasin game’ were played and language, beading, and information tables all provided for cultural learning.

The Child Care Development Fund (CCDF) and Indian Child Welfare (ICW) departments assisted once again this year, handing out a record number of backpacks, school supplies, and extra goodies to ensure kids start this school year out on a positive note! The CCDF and ICW departments provide a tremendous amount of resources and opportunities for Myaamia youth. For more information about these programs, please see miamination.com/ccdf-childcare/ and miamination.com/indian-child-welfare-icw/.

Mihši-neewe ‘big thanks’ to all our staff and all the Tribal members that helped make this event a success, as well as the Miami Tribe of Oklahoma Business Committee for enhancing cultural programming with financial support. We hope everyone who came had a great time and we hope everyone has a great school year!

Be sure to mark your calendars for next year, we hope to see you!
Šaaye aawiki neepwaamikonki! ‘Its time to go to school!’



Siblings ride a carnival ride at the annual SummerFest event. Photo by Doug Peconge, Miami Tribe of Oklahoma.



A game of lacrosse toss setup in the SummerFest midway. Photo by Doug Peconge, Miami Tribe of Oklahoma.

Washington Workshop a success!

Staff Article

The Cultural Resources Office’s annual week-end trek to Washington State was another success. The numbers are continuing to grow, and we expect this trend to continue. Continuing this year’s theme, eeweentiiyankwi ‘Family’ Tribal members from Washington and neighboring states came together to learn and express myaamia culture by learning about Miami kinship patterns and addressing relatives in myaamiaataweenki ‘the Myaamia language’. They also learned about

wampum and even got the opportunity to try their hand at making wampum belts themselves.

Saturday morning began with a presentation on peekitahaminki ‘lacrosse’ followed by a short game. After running up and down the field, the group came together for a Taco Bar and fun conversation. The kids had fun playing games, coloring in the Myaamia coloring book, and making single-bead bracelets and necklaces. Mihši neewe ‘big thanks’ to all the participants, staff, and Tribal members who keep making this program a success.



Myaamiaki playing lacrosse. Photo by Doug Peconge, Miami Tribe of Oklahoma.



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

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

CULTURAL CORNER

aalimiihtooko ‘You Cook It!’

eewihkwaani

‘Baked Squash’

Serves 4-6

Ingredients

1 large or several small Butternut or Acorn Squash

Leaving peels on, soften them in a bowl in the microwave.

½ cup margarine or butter

Maple sugar, brown sugar or maple syrup to taste.

1-2 diced, precooked apples

Directions

Preheat oven to 400 degrees.

Cut squash in half. Remove seeds.

Place cut side down on baking sheet sprayed with vegetable oil.

Bake squash for 50-60 min or until tender.

Remove from oven and scoop out cooked squash into an oven proof casserole dish.

Mash with margarine and maple sugar.

When mixed well, add chopped apple, raisins or wild grapes. Mix.

waapankiiko

‘You observe!’

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

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

You’ll need:

Magnifying glass

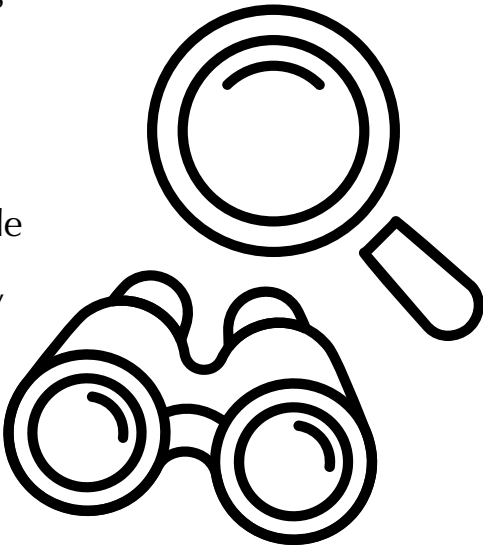
Binoculars

Pencil

Journal

Field Guide

Dictionary



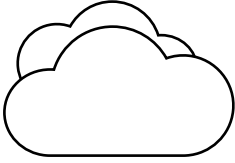
taaniši kiišikahki ‘What is the weather?’

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

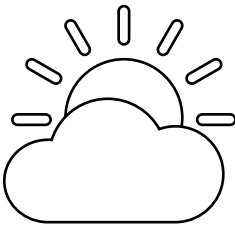
taaniši kiišikahki
What’s the weather?



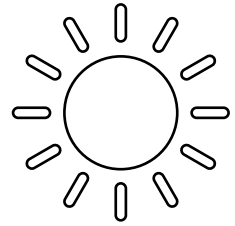
piitilaanwi



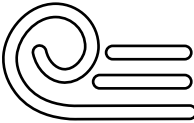
aalahkwatwi



tikawi
aalahkwahki



aahsanteewi



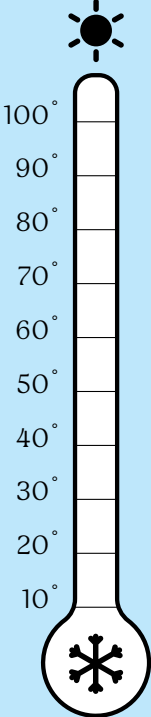
eelaamhsenki

it is cloudy ‘aalahkwahki’
it is windy ‘eelaamhsenki’
it is sunny ‘aahsanteeki’
it is partly cloudy ‘tikawi aalahkwahki’
it rains ‘peetilaanki’
it rains for a long time ‘šeepilaanki’

it is hot weather ‘ceeliteeki’
it is foggy ‘eewanki’
it is cold weather ‘neepanki’
it is good weather, it’s a nice day ‘peehki kiišikahki’
it is humid/it is damp ‘toopalanki’
it rained this morning ‘noonki šayiipaawe peetilaanki’

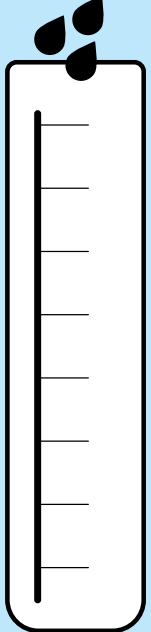
Using myaamiaataweenki from the word bank above, describe the weather today.

ciiliteewi-nko
Is it hot weather?



nipanwi-nko
Is it cold weather?

šiiipilaanwi-nko
did it rain for a long time?





nahineeko ‘*You sing!*’

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



Numbers Song

Sang to the tune of “This Old Man”

*nkoti, niišwi,
nihswi, niiwi, yaalanwi,
kaakaathswi, swaachteethswi, palaani
nkotimeneehki
mataathswi*

*One, Two,
Three, Four, Five
Six, Seven, Eight,
Nine,
Ten*

aya aya Song

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

*aya aya!
tipeewe neeyolaani, tipeewe neeyolaani
peecki-kiišihkahki, peecki-kiišihkahki
teepahki, teepahki*

wiicinaakiitaawi!

Hello! Hello!
It’s good to see you, it’s good to see you
It’s a good day, it’s a good day
It is good, it is good

Let’s sing together!

natawaapantamooko ‘*You Look For It!*’

Match the words to their location on the “family tree.”

piloohsaki

ceelaweemakiki

eeweemakiki

roots or
ancestors

iilaapiikasiaani

branches or
parents

trunk or
grandparents

leaves or
children



paahpiko ‘You Play!’

Seenseewinki ‘Bowl Game’

TO BEGIN

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

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

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

GAME-PLAY

1. The object of the game is to score 10 points. It is possible to go over that amount, but you’ll need at least 10 to win.
2. The bowl will be passed around the circle of players as each person takes their turn.
3. When it’s your turn, you will need to hold the bowl and use it to toss the seenseeminiiki into the air. They don’t need to go very high, just enough to no longer be touching the bowl’s surface. This can be a rather tricky move when players are first learning, so don’t be discouraged if your pieces go flying! It’s all part of the fun, and will get easier as you keep playing.
- 4.If the pieces land outside of the bowl, you’ll likely get another try if you are new to the game, but otherwise you will forfeit your turn with no score.
5. When you get your pieces to land in the bowl then you can

- check how many points you have scored by looking at the game pieces (which we’ll cover in a moment).
6. When your turn is over you pass the bowl to the next player and say aašite kiila, ‘it is your turn.’ Other players can ask you taaninhswi eehtooyani, ‘How many do you have?’, so they know your current score.
 7. Once a player has scored 10 points they can shout eenihiwiaani, ‘I win.’

SCORING

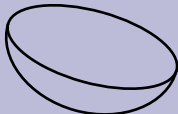
When scoring, you can either use scoring sticks to keep track of your points or just remember it in your head.

- 1 point: Two pieces will have the opposite color compared to the rest of pieces. The pieces can be either a combination of two regular pieces, or one regular piece and one special piece, but not two special pieces (that comes later).
- 2 points: One regular piece will be the opposite color to the rest of the pieces.
- 4 points: All pieces will show the same color.
- 5 points: One special piece will be the opposite color compared to the rest of the pieces.
- 10 points: Both special pieces will be the opposite color compared to the rest of the pieces.

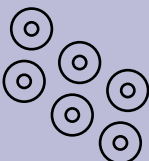
The scoring can be a little difficult to remember at first, but the only remedy is to keep playing and soon it will be second nature.

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

What you’ll need:



bowl — *alaakani*



6 regular game pieces — *seenseeminiiki*



2 special game pieces — *seenseeminiiki*

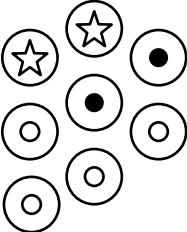
You can also use two types of coins, like pennies and dimes!

Myaamia Words:

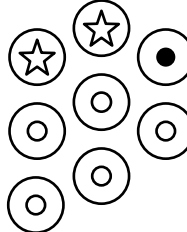
eenihiwiaani “I win”

eenihiweeyani “You win”

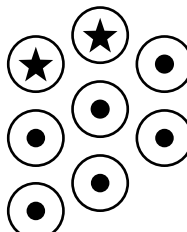
Seenseewitaawi ‘Let’s play plum stone game!’



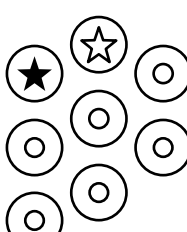
nkoti
1 point



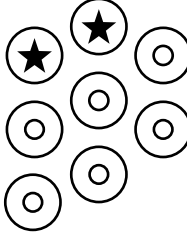
niišwi
2 points



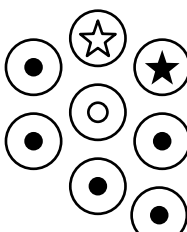
niiwi
4 points



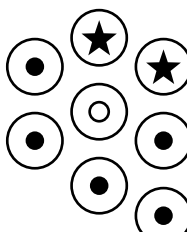
yaalanwi
5 points



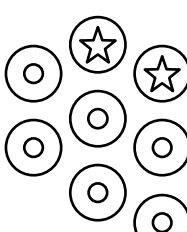
mataathswi
10 points



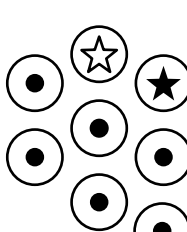
nkoti
1 point



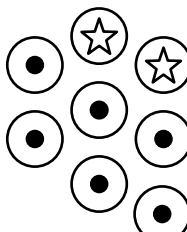
niišwi
2 points



niiwi
4 points



yaalanwi
5 points



mataathswi
10 points

kihkeelintamani-nko ‘did you know’ this year’s theme for eemamwiciki is Family?

Do you know how to talk about your family tree in myaamiaataweenki?

Learn more on the eduportal šaapohkayoni!





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

o	e	h	s	i	k	i	r	i	s	i	e	a	i
e	n	e	r	d	l	i	h	c	k	i	p	i	e
c	e	a	h	l	b	l	r	s	n	a	i	a	e
n	s	e	i	d	r	a	e	s	u	i	h	m	a
l	r	s	k	n	a	p	w	t	r	c	p	e	w
n	o	h	a	i	n	i	v	o	t	p	n	o	i
a	t	d	s	i	c	k	r	o	h	o	r	o	k
p	s	c	h	n	h	a	e	r	e	i	o	i	n
a	e	e	o	k	e	s	l	e	a	v	e	s	s
r	c	d	o	s	s	i	a	t	n	p	v	e	h
e	n	e	l	i	i	a	l	v	k	i	p	c	k
n	a	k	i	n	e	n	e	s	k	e	i	i	u
t	i	s	p	r	l	i	k	s	o	u	i	l	l
s	i	k	i	k	a	m	e	e	w	e	e	l	a

- Find the words:
- niila

children

piloohsaki

parents

eeweemakiki

ancestors
- iilapikasianki

leaves

ceelaweemakiki

branches

roots

trunk



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



wilaalaansamooko *‘You Color It!’*



myaamia kiilhswaakani ‘myaamia lunar calendar’



mihšiiwia kiilhsa – August 16th - September 13th, 2026

This month is named for the eastern elk.

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

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



šaašaaakayolia kiilhsa – September 14th - October 10th, 2026

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

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

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



kiiyolia kiilhsa – October 10th - November 11th, 2026

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

These fires helped the larger trees in the forest.

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



ayaapeensa kiilhsa – November 11th - December 11th, 2026

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

The younger males often lose their antlers during this month.

The breeding cycle for moohswa starts at this time.

myaamiaataweelo ‘You Speak Miami!’

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

Person 1: wiihsinitaawi!
“Let’s eat!”

Person 2: keetwi meeciyani?
“What are you eating?”

P1: mihšiiiminiiki neehi pileewa. weekanki.
“Apples and turkey. It is good to eat.”

P2: peehki weenkimyaakwanki.
“It smells good.”

P1: iihia, aalinta-nko miiciyani?
“Yes, do you want to eat some?”

P2: kiihtile! aalinta miililo! neewe kweecimiaanki.
“Sure! Give me some! Thanks for asking me.”



EEMAMWICIKI 2026 EVENTS

KIIHKAYONKI

OCTOBER 19, 2024

SASQUASH SEED SWAP

& CHILI COOKOFF

KIIHKAYONKI • MIAMI TRIBE OF OKLAHOMA

Aatotantaawi:

Myaamia Culture Hour

Aatotantaawi means ‘Let’s talk about it!’

Aatotantaawi: Myaamia Culture Hour is a monthly virtual gathering for Myaamiaki ‘Myaamia people’ to learn language, discuss cultural topics, and connect with the community, hosted by the Eemamwiciki Education Committee.

All community members ages 17+ are encouraged to join!

Scan the QR code to access the Zoom link and sign up for our email list.

Questions? Contact us at eemamwiciki@gmail.com

2026 Discussion Topics

All sessions will be at 7:30 p.m. ET/6:30 p.m. CT unless otherwise noted

September 10: National Gathering Recap and Community Catch-up

October 8: Pickawillany in 1750: The History of a Miami Boomtown

November 12: Earth & Sky: 2027 Educational Theme Preview

December 10: Leadership and Travel

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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Help

QR Code

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*Events are subject to change without notice.