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Insert: Pow Wow Program

6th Biennial Myaamia Conference Held at Miami University
By George Ironstrack, Asst. Director, Myaamia Center

Every two years the staff of the Myamia Center stop and take time to celebrate the work of the center with our colleagues. Invited speakers from around the country come and for a full Saturday share their research and projects with the campus and Myamia community.

Every year this event has grown in both scope and depth and you can see the presentations beginning in May 2014 from the Myamia Center website.

This year’s theme captured the growth that comes from change in our community:

maamawi aancihtakiiyankwi nee biiteetaakiiyankwi: Together We Grow and Change

Both growth and change were evident in the quality of the presentations and we had the largest number of registered attendees to date - 190. Presenters spoke on a wide range of presentation topics listed below:

keešiniihankwiki kati aancihtakiiyankwi – We Will Raise Change-makers. - George M. Ironstrack, Myamia Center.

illaataweentiiyankwi – We speak a common language to one another: The language and landscape of Myamia ribbonwork.  Scott Shoemaker, Department of Ethnology, Science Museum of Minnesota.

Dr. Leann Hinton was honored by Miami Tribe Leadership during the 2014 Myaamia Conference at Miami University for her immeasurable contributions in the field of language reclamation. Pictured, left to right, are: Dr. David Hughes, President of Miami University, Chief Douglas Lankford, Second Chief Dustin Olds, Dr. Hinton, Secretary-Treasurer Sarah Lawson, First Councilperson Donya Williams, Second Councilperson Scott Willard, and Daryl Baldwin, Director of the Myamia Center. Photo by Andrew Strack.

Continued on page 3A.

Chief’s Report 2A.

Ribbonwork Project 3A.

Veterans Archive, pg 5B.

Banner Image Credit:
The banner images in this edition were created from a photograph by professional photographer Lloyd Spitalnik.
www.lloydspitalnikphotos.com
We honor wiihkoowia kiilhswa - Whippoorwill Moon.

OFFICIAL NOTICE:
The 2014 Meeting of the Miami Nation General Council will be held on Saturday, June 7, 2014 at 9 a.m. in the Nation’s Council House in Miami, Oklahoma.

The 2014 National Gathering Week event itinerary is enclosed in this edition. The pull-out publication includes maps, directions, and contact phone numbers.
Aay' Aay!  Myaamiaki neebe neelyakokakiki kuti kinistini. It is hard to believe almost a year of service has passed since becoming Chief of our Nation’s Government.  Many have asked, “How do you keep up with so many demands?” and, thankfully, very few lows and although it seems to have flown by in many ways, the reality is it has been a year of very rewarding hard work.  When I stop to think about the many hours of time committed by those in Tribal Administration, and personal and family time spent away from them, I am highly proud to be Chief and a member of this extensive team of servants.

Spring always marks a busy time for both culturally and governmentally. While it seems our Winter Gathering and story telling was just a few days ago, the song of the spring peepers brought an end to myaamia story telling, which I love. Now our energies have turned to plant- ing myaamia mimici, getting language class- es started at the longhouse, preparing our new dance grounds for our annual pow wow in June, and preparing the annual report for the General Council meeting.

I tried to identify one project that stands out as the one that has brought the most communication with our members and employees and diversified our businesses. One project is not achievable alone; rather, many hours of time committed by those in Tribal Administration, and personal and family time spent away from them, I have contributed to what I believe has been a very productive year for our tribe.

Among the things that I’m most proud of is the progress we’ve made on the business side of our tribe. Our elders reach us to be aware that our leadership decisions today will affect fu- ture generations in ways we cannot now mea- sure. It is a commitment to our children, grand- children, and great grandchildren. While my personal mission is to develop the myaamiaki community of tomorrow. I am grateful for the pride and commitment of MNE’s leadership to building opportunities for a very bright future for our tribe. I encourage you to attend Annual Meeting so you can hear firsthand from MNE Chief Executive Officer Douglas Lankford and meeloohkamiki Meeloohkamiki neehi neeyolakakoki kati 2014: The Chief Reports

The exhibit floor was created with a theme on atract of over 2,200 acres) drew people into the exhibit hall. MNE had a booth in the exhibit hall that was completely filled with displays representing Native enterprises, large corporations and fed- eral government agencies. Hundreds of people passed through the exhibit hall every day. Staff from our own Miami Business Services, Miami Technology Solutions, TSI Global, White Loom, Carnahan White Fencing, Senator White, and many other businesses shared marketing materials for our MNE compa- nies, answer questions and explain the full range of services and products.

The variety of skill and knowledge that MNH holds brought a great opportunity to net- work with many businesses, organizations, and individuals. We are following up on possible opportunities in construction, fencing, govern- ment services, and many other areas. We had the pleasure to connect with large corporations like Ingersoll Rand and Home Depot, as well as IT and telecommuni- cations services and consulting to tribes.

Miami Nation Enterprises Attends RES 2014

The Miami Nation Enterprises (MNE) family of tribally owned business attended the Res 2014 convention March 17 – 20 in Las Vegas, Nevada. The annual “RES” (sponsored by the National Center for American Indian Enterprise Development) is the most prominent meeting for Tribal economic development in the United States, and is attended by many Tribes and busi- nesses. An example of how well regarded and national this event was for MNE is shown by the attendance of U.S. Representative Bennie G. Thompson, Congressman (D-MS 2nd District), Dr. John Porter, Senate Chief of Staff, and Congressman (R-AK), who were both given Congressional Achievement Awards for their advocacy of the frozen foods industry.

The exhibit floor was created with a theme on a historical center at the open and famous Cahokia Mounds State Historic Site, and the benefits of In- dian economic opportunity. A replica gateway and murs of part of the Cahokia structures in Illinois (a city of as many as 20,000 in AD 1250 on atract of over 2,200 acres) drew people into the exhibit hall. MNE had a booth in the exhibit hall that was completely filled with displays representing Native enterprises, large corporations and fed- eral government agencies. Hundreds of people passed through the exhibit hall every day. Staff from our own Miami Business Services, Miami Technology Solutions, TSI Global, White Loom, Carnahan White Fencing, Senator White, and many other businesses shared marketing materials for our MNE compa- nies, answer questions and explain the full range of services and products.

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Our employees, our customers and our partners. We met with our department directors and officers to get their input on what was working well in their departments and identify opportunities for improvement. We also met face to face with many of our members. The resounding theme in those early conversations with both members and employees was the need for more communication.

To that end, we began a new event that I hope will continue for years to come. We recognize it is expected for members to hear about new oppor- tunities from our homeland, so we decided we would visit them! Last fall, we held a “Fall Gathering” in both Ft. Wayne and Paola. The tribe provided food and gifts similar to those we give at Annual Meeting. We also offered a “tour” of our present-day Homelands through photographs and narration in a PowerPoint pre- sentation. This gave members a glimpse of our vast tribal operations, businesses and employ- ees. I am pleased to report that through these two gatherings, we reached more than 200 tribal members and their families. We’re already plan- ning for the Fall of 2014 event which will be announcing the dates and locations soon.

In another step towards improving communi- cation with our members and employees, the Communication Office has been established a Communications Office. This office was charged with revamping our entire website so our services and activities can be more easily understood. The office will be launched at Annual Meeting so we hope you are here to learn how it will benefit you.

We also implemented another feature on our new website that is published monthly. This enables us to share departmental news and events and basi- cally, helps ensure the left hand and right hand are working together for you!

One of our most worthwhile investments over the past year has been the New Pharmacy Benefi- cies. We began communicating with members six months ago about the new benefit for those enrolled who are not receiving this benefit. We’ve mailed letters and post cards and we’ve been available to enroll members at tribal events, but we still have over 100 elders who are not receiving this benefit. If you know of an elder who is not receiving this benefit, please tell them Tera Hatley in the Enrollment Office, or contact us at Annual Meeting. It only takes a few minutes to register for this impor- tant benefit.

Another highlight of the year was attend- ing the myaamia Conference at the University of Chicago. It’s always an enlightening experience to hear so many scholars speak of our ances- tors and our ways. Video of the speakers will be available on our new website so each of you can share departmental news and events and basi- cally, helps ensure the left hand and right hand are working together for you!

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The Myaamia Center has received a grant from the National Endowment for the Arts to work on the revitalization of traditional ribbonwork practices. This two-year grant has two phases. In the first phase, examples of ribbonwork in museum and personal collections will be identified and documented. Using these examples, a booklet examining the history of Miami ribbonwork and instructions for making your own will be produced. Videos will be produced alongside the booklet to result in a thorough set of instructions. In the second phase, community workshops with master ribbonwork artist Scott Shoemaker will be held in Miami, Oklahoma and Fort Wayne, Indiana.

Ribbonwork is a craft that emerged in the late 1700s when Miami people traded with Americans for silk ribbon. Using the silk, Miami women were able to create intricate geometric patterns. Although the materials and methods of making the patterns were new, elements of the patterns pre-dated ribbonwork and can be found on older painted hides, tattoos, quiltwork, and weaving, among other examples. Myaamia patterns used the ribbonwork to adorn clothing for special occasions for both men and women, especially leggings, skirts and moccasins.

“Our goal is to revive the skill among tribal members and encourage the aesthetic side of the art to be used in a variety of traditional and contemporary forms today,” comments Daryl Baldwin. “You can see examples of these geometric ribbonwork patterns as part of the woodwork inlay patterns and display cases located in the Wiikiaami Room of the new Armstrong Student Center located at Miami University. We are all very proud of his hard work & dedication to reawaken this part of our culture. It’s possible some examples exist in private collections has already been documented, but it’s possible some examples exist in private collections. Even a small scrap of ribbonwork may yield useful information about patterns, colors and construction for this project. We know it is more likely that some Miami families may have photographs of ancestors wearing regalia trimmed in ribbonwork. This was especially common during the pageant era. Adding copies of these images to our growing ribbonwork database will help to improve the project and our understanding of Myaamia ribbonwork aesthetic. If you have objects or images relating to ribbonwork, please contact Andrew Strack at strackaj@miamioh.edu. They could be very valuable to this project!”

Does anyone remember their parents, grandparents or great-grandparents talking about ribbonwork or diamond patterns? “We’d love to hear about that as well. With your help, we can work to reawaken this part of our culture.”

As center staff begin work on this important aspect of cultural revitalization, we want to be sure to include historical examples of ribbonwork from as many Miami families as possible. Much of the Miami ribbonwork in U.S. museum collections has already been documented, but it’s possible some examples exist in private collections. Even a small scrap of ribbonwork may yield useful information about patterns, colors and construction for this project. We know it is more likely that some Miami families may have photographs of ancestors wearing regalia trimmed in ribbonwork. This was especially common during the pageant era. Adding copies of these images to our growing ribbonwork database will help to improve the project and our understanding of Myaamia ribbonwork aesthetics. If you have objects or images relating to ribbonwork, please contact Andrew Strack at strackaj@miamioh.edu. They could be very valuable to this project!”

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6th Biennial Myaamiaki Conference

By George Ironstrack, Asst. Director, Myaamia Center - Continued from page 1A.

This year’s event had some musical surprises beginning with Saturday’s conference opening which was a song written and performed by tribal member Haley Strass (2013 MU Alumnus). Haley wrote and produced a song in the Miami Language that captures her experience as a lifelong learner of her heritage language and culture. The lyrics of her song, with translations, are included below (visit the Myaamia Center Youtube channel for a video):

Siipionkonci – From the River

Verse 1
saakiiweeyonkonci saakaciweeyankwi aliikhiionki, neehi myaamionki waamantamankwi. eenswikiyankwi, neenkatiyankwi, eeniwikiyankwi. naahka peehkikhii siipiwiwa sakaciiweeyankwi.

Verse 2
siipiwiwa waakihsenki, kakapaaci iitihihtanki, aandhatanki, aaniyankwi, weehkanawaneyankwi, neehi weekepi-siipiwiwa meehkamankwi. eeensiwašikoyankwi, eenswiikiyankwi, neenhkiiyankwi, weekihkaayankwi, neehi maawi-pyaayankwi.

Refrain
saakiiweeyonkonci saakaciweeyankwi.

Verse 3
When the land is dry the river becomes weak.

Refrain
But then new people came and caused the rivers.

Verse 4
We emerged as a people along the beautiful land, and we called it Myaamionki.

Refrain
From the confluence, we emerge.

Verse 5
Now we hear our language, tell our stories, play our games, and are together again.

Refrain
But the rains have come and the rivers are flowing. Now we hear our language, tell our stories, play our games, and are together again. From the confluence we emerge.

Refrain

The conference wrapped up with a community dinner on Saturday evening. Approximately 70 tribal members and their families attended and do what we all do best — eat and visit. The conference is a biennial highlight of the productive and meaningful relationship we have with Miami University. The growth and demonstrated research is clear evidence of the impact this relationship is having on the Myaamia community. We would like to say mihti-neewe to all the Miami Center staff and tribe students at Miami University who helped plan, organize and make the conference a huge success. Also a mihti-neewe to all our presenters who did a fantastic job of presenting a wide array of topics.

neekineeta - Tribal member Haley Strass is scheduled to perform the song she wrote in the myaamia language during the annual General Council Meeting in Miami, OK on June 7, 2014.
Dr. Leanne Hinton recognized for her contributions

By Daryl Baldwin, Director, Myaamia Center

Special recognition was given to Dr. Leanne Hinton for her impact on the Miami Tribe community during a dinner event prior to the Myaamia Conference. Dr. Hinton, a Professor Emerita of Linguistics at the University of California at Berkeley, specializes in American Indian languages, sociolinguistics, and language revitalization. She has been described as an authority on how and why languages fall dormant, the significance of language diversity, and the ways in which indigenous tongues can be revitalized. In 2006, Hinton won the Lannan Foundation’s Cultural Freedom Award for her work in language revitalization. In 2012 she was awarded the Language, Linguistics and the Public Award by the Linguistic Society of America. This recognition of her many achievements is well deserved for she is an individual who has spent her life working to preserve and revitalize indigenous languages. She is a scholar recognized both internationally and nationally.

A little known fact about Leanne is the direct contribution that she has had on the Miami Tribe community and its scholars. Leanne was one of David Costas’s professors and also served on his graduate committee at the University of California during the late 1980s. It was during this period that David uncovered the vast collection of documentation that would produce the first grammatical study of what we now know as the Miami-Illinois language. In the early years of her career, Leanne was also associated with the Miami Tribe community and its scholars. Leanne received a cedar box made by the tribe and continues to make that influence Myaamia scholars. Leanne was awarded the Language, Linguistics and the Public Award by the Linguistic Society of America. This recognition of her many achievements is well deserved for she is an individual who has spent her life working to preserve and revitalize indigenous languages. She is a scholar recognized both internationally and nationally.

Dr. Leanne Hinton is pictured with her parents Kenny and Robin Smith. Braden is the son of Kenny & Rob- in Smith. Braden is a descendant of Chief Thom- as Richardville.

Tribal Member, Musician, Adam Strack to Perform at Community Social Gathering

Staff Article

Tribal member Adam Strack from Ft. Wayne, IN is scheduled to perform during a community social at the Drake House, located in the Miami reserve area in Miami, OK, on June 5, 2014. The free outdoor concert will follow a 6 p.m. BBQ dinner. The event is scheduled as part of the National Gathering Week Events leading up to the Annual General Council Meeting on Saturday, June 7.

Braden is currently pursuing a degree in Criminal Justice. His goal after graduation is to apply and be accepted into the Oklahoma Highway Patrol Academy for required training in support of becoming an Oklahoma Highway Patrolman.


Spotlight on Braden Smith Submitted

Braden Smith is a 2012 graduate of Commerce, Oklahoma. He played multiple sports during high school and he was honored by receiving multiple awards, such as, All District and All Conference in Football and Baseball. His re- lay team set school records that had stood for thirty years. At the class 2A State Track Meet he was a Silver medalist in the 4x400 meter relay and a Bronze medalist in the 4x100 meter relay. Braden’s senior year, he was honored by receiving Quarterback of the year award for 2A District 8 and received All-Star by class in Football from the State of Oklahoma Coaches Association. Braden signed a letter of intent to play football for Northeastern State University in Tahlequah, OK during the spring of 2012.

Braden is currently working his way through NSU’s football system. During the 2013 sea- son, he landed a spot on the traveling team as left defensive end. He played in seven of the ten regular season games and recorded seven tackles while maintaining a minimum 3.0 GPA. On February 19, Braden, along with other NSU student athletes was honored during the NSU’s women’s basketball game for achieving Aca- demic Excellence (GPA of 3.0 or better) for a student athlete.

Braden is currently pursuing a degree in Criminal Justice. His goal after graduation is to pursue and be accepted into the Oklahoma Highway Patrol Academy for required training in support of becoming an Oklahoma Highway Patrolman.

Submissions of births, deaths, marriages, and oth- er member news may be sub- mitted to this publication. Contact Julie Olds at jolds@ miamination.com

The Natural Resources Office gardeners have a good stand of new myaamia mnicipi at the Drake Heritage Farm. A gar- den blogspot is being created for members to keep tabs on the crops, educational activities at the farm and harvest plans.
Education Office Student Services

By Donya Williams, Student Services Coordinator

Aya, from the office of Student Services located in the Myaamia Education Department. This has been a busy spring, we have started work on a class at the Leonard Learning center and teach- ing a few Myaamia words. It is such a joy to spend time with the little ones. We have also been busy fielding questions about our Miami Tribe of Oklahoma scholarships. Hopefully our answers have been helpful to our tribal mem- bers. Speaking of the Tribal scholarships, this year brought on a new application deadline. In the past the applications were due into our off- ice by May 1st. This year the date was changed to April 1, and will remain the yearly spring application deadline. We will now be able to receive applications through the early May which we hope will help if schools are having awards assemblies.

Back-to-School fund applications for the Fall 2014 semester will be mailed out in early June. A link to a downloadable application will be provided on the miamination.com web site and the Miami Tribe of Oklahoma Facebook page. Applications will also be available at the An- nual Gathering. The application deadline for application submission: Late applications will not be accepted. If you or members of your fam- ily that are Miami Tribe of Oklahoma Members/ Citizens do not receive an application, please contact the Miami Tribe of Oklahoma enroll- ment office to make sure we have your correct address.

Sisters Compete in Missouri Cheerleader Competition

Grace Lankford, 12, and Bella Lankford, 5, competed in the Missouri’s Perfect Cheerleader Competition on February 15, 2014 during Elite Championship in Joplin, Missouri. The event required participants to model ‘fun fashion’ attire, for a panel of judg-
ses. Grace was awarded the title of Missouri’s Perfect Cheerleader Junior 2014 and Bella was awarded the title of Missouri’s Perfect Cheer- leader Tiny 2014. Grace has the opportunity to compete for the America’s Perfect Cheerleader title this July in Florida. Both sisters cheer competitively for Miami Elite Cheer & Dance in Miami, OK.

Social Services Department Acknowledges Community Member

Jim Fields, Miami, OK, receives a Certificate of Appreciation from Callie Lankford, Social Ser- vices Manager, for his support of Miami Tribe children and families. Mr. Fields volunteers his time at many local Harry L. Smith Centers, as well as a local elemen- tary school where he visits the children in atten-dance and reads to them. He reports noticing the need for educational materials about safety and helps the children to explore their close and extended family groups as well as tracing their cultural heritage, while strengthening their knowledge of the Myaamia language.

We are pleased that our tribal youth will also be able to sign up to participate in the annual paakis- tahanmiik (lacrosse game) with the tribal youth from the Seneca-Cayuga cultural camp students. This will be the third year tribal youth from the two tribes have come together to enjoy this age old game. We will travel to Grove this year for the game and look forward to this historic activ- ity that brings our two tribes together.

Spor ting Events Planned for Nation- al Gathering Week

By Scott Willard

As part of the Miami Tribe’s National Gather- ing Week events, the Cultural Resources Office will host several sporting opportunities at the historic Drake House property for members to participate in for a fun and competitive experi- ence on Thursday, June 5, 2014.

Archery, in its third year, is the main event for the day. Registrations for archery and a youth shoot will commence before lunch at 10am. Follow- ing lunch, competitions for open, recurve and longbow classes will commence with winners taking home trophies and bragging rights. All archers will receive a prize for participating.

New events for this year include tomahawk throwing and a lacrosse goal shoot. The toma- hawk event is non-competitive and members will have the opportunity to learn the skills nec- essary to successfully stick a tomahawk in the target. The lacrosse goal shoot is competitive with the winner taking home a new lacrosse stick. Neither activity is as easy as it looks, and will provide a fun challenge to our sports-minded members. The tomahawk and lacrosse goal shoot will follow the completion of the longbow competition. In the event of inclement weather interfering with the scheduled Thursday events, indoor games including seemweewinikwi (plumb- stone/bowl game) will be offered at the Coun- cil House. Please contact Scott Willard at swill- ard@miamination.com if you have questions or want more information.

Miami Tribe SORNA Program

By Rhonda Gower

The Miami Tribe is in its second year of our SORNA grant program. SORNA stands for “Sex Offender Registration and Notification Act.” This grant is funded by the US Depart- ment of Justice, SMART office, Office of Sex Offender Sentencing, Monitoring, Apprehend- ing, Registering and Tracking. This grant sup- ports the US Department of Justice SMART office in helping center federally recognized tribes with implementation and ongoing main- tenance of the requirements under the Adam Walsh Child Protection and Safety Act of 2006. As of September 2013, our Substantial Imple- mentation has been approved and we are now SORNA compliant. You can access our Sex Of- fender registry to include specified re- quired information, duration of registration, and in person verification of sex offender iden- tity as well as participation in the Dru Sjodin National Sex Offender Public Website, and the utilization of the SORNA Exchange Portal. The Miami Tribe has partnered with the Myaamia Tribe in setting up our SORNA program regis- tries, this helps cover a wider area of our sur- rounding communities.

By Gloria Steed, Myaamia Education Officer

As summer is fast approaching, the Myaamia Education Office has begun planning for our eewansaapita Summer Educational Expe- riences to be held in June and July. This will be the ninth year for eewansaapita in Oklahoma and it is planned for June 23-27. We are excited about the second year of eewansa- pita in Fort Wayne, Indiana that is planned for July 14-18. Information letters have been sent out to families with tribal youth ages 10-16 re- garding the application process for eewansaapita. The application deadline for both camps is May 16, 2014.

The theme for eewansaapita this year is Ele- weeniyankwi (Myaamia Family). Our tribal youth will have the opportunity to learn about kinship and explore their close and extended family groups as well as tracing their cultural heritage, while strengthening their knowledge of the Myaamia language.

We are pleased that our tribal youth will also be able to sign up to participate in the annual paakis- tahanmiik (lacrosse game) with the tribal youth from the Seneca-Cayuga cultural camp students. This will be the third year tribal youth from the two tribes have come together to enjoy this age old game. We will travel to Grove this year for the game and look forward to this historic activ- ity that brings our two tribes together.

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Summer Program

Plans Eewansaapita Steam Program

By Gloria Steed, Myaamia Education Officer

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After a long, cold winter, the Myaamia Activity Center (MAC) is ready to help you shake the winter blues and get ready for spring. We have new staff and new services to help you look and feel great, just in time for Annual Meeting!

The MAC Opens has been named MAC Coordinator and Britton Jones has been selected to be the stylist in our Pretty Place Salon. Both ladies are full of energy and new ideas to serve our community.

Cindy is one of our tribal members and has served the tribe at MNE since 2012. She has been working with the MAC since last summer, so already has a good rapport with the community there, as well as insight on their needs. She says her goal is to create a comfortable atmosphere where people simply enjoy spending time, whether they’re having coffee, exercising, surfing the web or pruning in the salon.

In addition to the ongoing quilting class, there are plans to offer workshops for beadings, sawing and crocheting. Cindy says she is most frequently asked for help with genealogy research so she would like to offer more instruction on ancestry and other resources available through the tribal archive. She also plans to bring back the popular “Coffee Club.”

The MAC is open from 9 a.m. to 4 p.m., Monday through Thursday and 9 a.m. to 3 p.m. on Friday. It has exercise equipment, a massage table, computers with Internet access and a library. The space is free and open to the public.

Pretty Place Salon, which is owned by the tribe, is also conveniently located in the MAC. Britton said she looks forward to getting to know our tribal members and wants the men to know they are welcome too.

The full-service salon offers perms, foil highlights, color, manic/pedis, waxing, gel nails and of course, weekly roller sets and children’s cuts. (See prices in the ad on page 8.) Tribal members from any federally recognized tribe who show their tribal enrollment card at the time of service will receive a 20% discount. The salon will receive a 20% discount. The salon will receive a 20% discount.

The MAC is located at 2415 Newman Road, on the far west end of the tribal complex area. Be sure to check the website and Facebook page for information about activities, classes and salon specials.

Lucy Rose Long was born March 13th, 2014 to Jake and Kristin Long. She weighed 3 lbs 8 oz, and measured 16 3/4 in long. Lucy was born premature, but has nearly doubled in size, and is now living at home. Jake, Kristin, and Lucy live in Charlotte, NC. Lucy’s fraternal grandparents are Phil and Pam Long, and great-grandparents Phyllis Long. Her maternal grandparents are Denny and Sheila Gunter, and great-grandparents Ron and Beverly Gunter. Lucy’s myaamia ancestors include Silver Dollar and Takawana.

For Myaamia people the War of 1812 was a complicated conflict with disastrous outcomes for our Tribe. Teaching and talking about this history with adults is a challenge and many times we are not sure how to talk about these dark historical moments with our youth. A new book by Helen Frost - Salt: A Story of Friendship in a Time of War - allows readers of all ages to experience this chaotic time from the perspective of two young boys: a Myaamia youth living in Kulhiyayoomki named Aniwka and an American youth living in Fort Wayne called James. The War of 1812 is a difficult conflict to simplify or condense down to a few key themes, and while Salt is a work of fiction, it quite successfully demonstrates this complexity along with providing the reader a sense of understanding and feeling for all its characters. In his praise for the book, Myaamia center director Daryl Baldwin says that Salt “dives below the simple narrative of natives versus settlers to give us a refreshing look at the human side of events in the War of 1812. As the larger conflict trickles down, it reaches the lives of Aniwka and James, who must learn how to trust and respect each other during a time they don’t fully understand and in circumstances they can’t control.”

In researching and writing this book, Helen Frost was assisted by Myaamia people living in the Fort Wayne area, the Fort Wayne Historical Society, and the staff of the Myaamia Center. Specifically, Myaamia Center staff provided the author with Myaamia language and advice regarding historical and cultural accuracy. We heartily recommend this book to Myaamia families. The author, Helen Frost, is scheduled to visit with the community for a book signing during the National Gathering Week. Look for more information on this event on the Community Bulletin Board, and Facebook.

Salt: A Story of Friendship in a Time of War (2013) is published by Farrar Straus Giroux and can be found on Amazon.com as well as a host of other book sites.

Lucy Rose Long
Myaamia Education Office

COLLEGE FINANCIAL AID AND SCHOLARSHIP APPLICATIONS:

To download scholarship applications offered for Miami Tribe of Oklahoma enrolled members/citizens, Go to the Tribal website at http://www.miamination.com under “Education”.

The following scholarship application is due into the Myaamia Education Office by October 1, each year. (FALL SCHOLARSHIP APPLICATION includes the Spring Single Semester scholarship and the Vocational or Trade School scholarship.)

The following scholarship application is due into the Myaamia Education office by April 1, each year. Please note the due date has changed on the Spring Application (SPRING SCHOLARSHIP APPLICATION includes the Myaamia, Casino Education, Josephine Goodboo Watson Memorial Book, MBRC Continuing Education, Crane Award, Non Traditional and Fresh Start Scholarships.)

Links to other scholarships and the Collegiate Loan Program are also listed. Late applications will not be accepted. Also, check out the Community Bulletin Board for new scholarship opportunities that have been sent from outside sources.

BACK-TO-SCHOOL FUND APPLICATIONS

Miami Nation Back-to-School fund applications for the Fall 2014 semester will be mailed out in June. A link to the application will be available on the Community Bulletin Board and the Miami Tribe of Oklahoma Facebook page. The applications will be due back into the Myaamia Education Office by July 27, 2014. As it states on the applications, LATE APPLICATIONS WILL NOT BE ACCEPTED. Checks will be mailed 3 weeks after the July 27th deadline. Back-To-School funds are for eligible member/citizens of the Miami Tribe of Oklahoma. If you have family members that are not receiving their applications, please have them contact the Tribal enrollment office at 918-542-1445. Please contact the Myaamia Education Office if you have any questions. 918-541-2176.

Social Gatherings are being planned by Tribal leadership to take place in Indiana and Kansas in the Fall of 2014. Watch for information on dates and locations for these events in the summer edition (August 2014) of this publication.

ATTENTION EEWANSAAPITA PARTICIPANTS

THE DATES FOR THE 2014 EEWANSAAPITA SUMMER YOUTH EDUCATION EXPERIENCE EVENTS (LANGUAGE CAMPS) ARE:

- JUNE 23-27 IN MIAMI, OK
- JULY 14-18 IN FT. WAYNE, IN

For additional information contact Gloria Steed at 918-541-1322.

Videos of the presentations and performances given at the Myaamiaki Conference, held in March of this year, are now available for view on the Myaamia Center’s You Tube channel at: www.youtube.com/user/MyaamiaProject
This article is the first in a new series of articles touching on Myaamia kinship and genealogy. It is intended to provide Myaamia community members will be interested to learn more about how our Myaamia families are interconnected. Additionally, we hope that curious community members will request future articles covering the genealogy of different branches of our big Miami family.

In the winter of 1790-91, a British man by the name of Henry Hay came to stay at Kihkayonki. He spent the winter visiting with the Miami and with nearly all the key Myaamia leaders of the era: Mihšihkinaahkwa (Little Turtle), Le Gris, Tahkamwa (Marie Louise Richardville). Hay kept a very detailed journal and this record provides rare first-hand insights into Tahkamwa, a very influential akimaahkwia (female civil chief).

Euro-American men rarely focused their attention on Myaamia women. Every village had female civil leaders, female war leaders, and women’s councils, but they rarely interacted with Euro-American men. In Myaamia villages, face-to-face diplomacy was the responsibility of male leaders. However, Tahkamwa provides us with a rare example of an akimaahkwia who interacted with Euro-American men and actively participated in her village’s public council sessions. Her unique role was partly a result of her personal stature, knowledge, experience, and influence within her community. Her role was also supported by the respect she earned from both her brother Pakaana, the acknowledged akima (male civil leader) of Kihkayonki. Pakaana was in the same family as Tahkamwa, her younger sister. Tahkamwa’s connection to Pakaana is established several times within the written record. The clearest evidence comes from a transcript of a court case that occurred in Detroit between Tahkamwa and her ex-husband, Joseph Richardville. After Tahkamwa left Richardville, she kept possession of the household and children, as any Myaamia woman would do at the time. However, that kind of assertion of rights by women was not acceptable by Euro-American standards of the time. The main object of the suit was a portage that was controlled by Tahkamwa and her other family members. Richardville, nevertheless, claimed that because they had been married, the rights to the portage transferred to him and he could sell it to anyone he wished. Pakaana joined his sister in Detroit to testify on her behalf. Additional evidence of her connection to Pakaana surfaces through references related to her son, Pišwa. As he grew in age and respect, Euro-Americans began to take more notice of her. She had a large impact on our community through her influence as a leader and the matriarch of a large family that was committed to serving their people. Tahkamwa helped to train her son, Pišwa, to become a leader. She was a key source of knowledge and example of wisdom for him. Tahkamwa’s connection to Mihšihkinaahkwa, much of this knowledge was passed on to later generations of Myaamia leaders. Many of these leaders descended from Tahkamwa and others were related to a family by marriage.

Unfortunately, not much more is known about her early life or ceevawanaawasci (the close relatives who raised her). We are fairly certain of two of her siblings: her elder brother Pakaana and her younger sibling Mihšihkinaahkwa. Her relationship to Pakaana is established several times within the written record. The clearest evidence comes from a transcript of a court case that occurred in Detroit between Tahkamwa and her ex-husband, Joseph Richardville. After Tahkamwa left Richardville, she kept possession of the household and children, as any Myaamia woman would do at the time. However, that kind of assertion of rights by women was not acceptable by Euro-American standards of the time. The main object of the suit was a portage that was controlled by Tahkamwa and her other family members. Richardville, nevertheless, claimed that because they had been married, the rights to the portage transferred to him and he could sell it to anyone he wished. Pakaana joined his sister in Detroit to testify on her behalf. Additional evidence of her connection to Pakaana surfaces through references related to her son, Pišwa. As he grew in age and respect, Euro-Americans began to take more notice of him. In many of these early references, Pišwa is described as the nephew and successor to Pakaana in Kihkayonki.

Tahkamwa’s connection to Mihšihkinaahkwa, is established in the historical record, however, it is weaker than her connection to Pakaana. In fact Mihšihkinaahkwa and Pakaana are never mentioned as siblings. It is only through their connection to Tahkamwa that this relationship surfaces. Again, this connection is primarily demonstrated through Pišwa. As Mihšihkinaahkwa became well known through his military exploits and his later work to achieve peace with the Mihših-maahs, Pišwa was identified as his nephew. However, it should be noted that this does not appear to be a claim that Pišwa himself made, but some thing Euro-Americans said about him. We must also remember that the Myaamia word that is usually translated as “uncle” means something different than the English term. In Myaamia, “nišihsa” (my uncle) was used to refer to all of my mother’s brothers and their male children and grandchildren. My father’s brothers were all called “noohsa,” the same term that I use to refer to my birth father. This leads one to wonder at the exact nature of the relationship between Pišwa and Mihšihkinaahkwa.

Within the 20th century a story began to circulate around Myaamia people concerning Tahkamwa’s ancestry. This story focuses on a potential connection between Tahkamwa and another Myaamia woman named Waapankihkwa and her husband, Pierre Roy, Waapankihkwa was born in the late 17th century or early 18th century into an unknown family. We know that she married a man named Pierre Roy and they had several children together. Marguerite, Pierre, Marie Louise, Magdalene, Francois, and possibly Andre, Andre, also known as Pakaana, and Francois appear later as interpreters and traders for the village of Kihkayonki during the life of an akima named Le Pird Froid (Cold Feet). Because Andre Roy’s Myaamia name is the same as the later akima, Pakaana, it is often assumed that they must be related or even father and son. However, this does not fit into a traditional Myaamia way of naming people. In Euro-

Story continued on page 4B.
meekaaliityanki miši-maalhsa - mikaalitioni kiihkayonki
The Miši-maalhsa Wars - Part III:
The Battle of the Wabash
by George Ironstrack, Assistant Director, Myaamia Center

This article is the third of a five-part series on the history of our wars with the Miši-maalhsa (Americans), which occurred from 1778-1794 and result in the war with the fortified villages of the Battle of the Wabash, also known as St. Clair’s Defeat. If you want to hear the pronunciation of the Myaamia terms in this article, please visit our website www.myaamiadictionary.org

In Part II of this series we looked at the General Josiah Harmar’s invasion of our homelands and his assault on the Myaamia, Shawnee, and Delaware villages along the Taawaawa Siipiiwi (Mississippi River). The villagers forced Harmar to retreat from the Taawaawa Siipiwi, but only after his forces burned five villages and destroyed over 20,000 bushels of corn. In the harsh winter of 1790-91, the loss of homes and food had a horrific impact on our ancestors and their relatives in the Shawnee and Delaware villages.

Over the spring of 1791, the villages along the Taawaawa Siipiwi began to slowly recover. Some Shawnee and Delawares people chose to rebuild their villages farther to the east on the Au- hleeziipe (Ohio River). Additionally, some Delawares relocated to the south on the Waapikamiiki (White River, Indiana). Food remained a problem for the Taawaawa Siipiwi villagers throughout the spring and into the early summer. The situation worsened as men from all over the Great Lakes gathered along the Taawaawa Siipiwi to rumors that another army of Miši-maalhsa would march north from Fort Washington (Cincinnati).

Early in the summer of 1791, approximately 2,000 adult men gathered along the Taawaawa Siipiwi and waited for the Taawaawa Siipiwi villages were “humbled to the dust.” Some of the Waayaahtanwa went to Fort Washington as demanded. They were required to go to Fort Washington by the beginning of July, “bury the hatchet,” and agree to peace. Then, and only then, their families would be returned, and their communities would be allowed to live in peace under the protection of the United States.

Map 1: This map shows the approximate routes of the three major invasions of Myaamia in 1791. Scott’s raid in May-June; Wilkinson’s raid in July-August; and St. Clair’s invasion in September-November. The red X marks the approximate location of the Battle of Wabash, also known as St. Clair’s Defeat.

The situation worsened as men from all over the Great Lakes gathered along the Taawaawa Siipiwi and waited for the Taawaawa Siipiwi villages to seek a peace settlement with the United States. Some of the allied villagers wanted to engage in friendly negotiations, but other members of the alliance believed that the Myaamia could not be trusted. Joseph Brant, a Mohawk leader, reported to the British that the Mihši-maalhsa and the Shawnee were the most resistant to any kind of settlement. They believed that there could be no reasonable terms for peace from an enemy perceived as “so wicked.” In early August, the Shawnee, Waapai, and Noski peoples likely felt justified in their resistance when they received word of another force of mounted Miši-maalhsa moving north from the Kaanseenseepiiwi villages. The men of Taawawa Siipiwi and their allies likely felt justified in their resistance when they received word of another force of mounted Miši-maalhsa moving north from the Kaanseenseepiiwi. See Map 1.

The overall commander of the Miši-maalhsa forces, Major General Arthur St. Clair, ordered the attack on the Kinekipumeekwa village to keep the Taawaawa Siipiwi villagers off balance while the U.S. Army prepared a much larger invasion. This larger invasion was running months behind schedule, and St. Clair was under pressure from his superiors and the public to do something. St. Clair was under extreme difficulties gathering together the required manpower and the supplies vital to an army’s operation: food, arms, horses, uniforms, etc. This logistical nightmare forced St. Clair to order James Wilkinson to take an extreme route to Kinekipumeekwa. Wilkinson’s attack was successful in achieving the short-term goals of destroying another village and killing or capturing as many enemy villagers as possible.

The attack was less successful at distracting or off-balancing the Taawaawa Siipiwi alliance. Instead, the attack strengthened the belief that the only practical choice was to militarily resist the Miši-maalhsa invasion of their homelands. Wilkinson’s invasion made it clear to everyone that the Taawaawa Siipiwi area towns and areas were “humbled to the dust.” At some point in early September, scouts reported to Wilkinson that this force of Miši-maalhsa had marched from Fort Washington and had encamped along the Wabash River. Shortly after, the soldiers began to construct a fort. Scours from the Taawaawa Siipiwi villages kept a constant watch on this invading army. Scott and Wilkinson’s attacks had taught the valuable lesson that on-the-ground intelligence would help them defend their villages better than...
assumption and anticipation. The council’s plan was to advance on the Mihši-maalhsa camp shortly after leaving Kiikhayonki. Several council members were left behind in Kiikhayonki, the army of the Taawaawa Siipiwi divided into three parts on the opposite side of the river. The crowded encampment on the western bank was then forced to fight their way back into their own camp or withdraw to the south. The Mihši-maalhsa set up camp on the southeast bank of the river on a small flat rise overlooking the bottomland. Once within a day’s march of Kiikhayonki. It remains a mystery whether this was the result of their captive guides leading them astray or a misunderstanding. On November 3, the Mihši-maalhsa moved mostly unobstructed to the east and began a few similar units among other communities. These groups were tasked with following the breakout through wooded swampland. The remains of the Mihši-maalhsa were then forced to fight their way back into their own camp or withdraw to the south. The Mihši-maalhsa set up camp on the southeast bank of the river on a small flat rise overlooking the bottomland. Once within a day’s march of Kiikhayonki. It remains a mystery whether this was the result of their captive guides leading them astray or a misunderstanding. On November 3, the Mihši-maalhsa moved mostly unobstructed to the east and began moving northward. The army followed an established objective and at that point in the battle was not even possible. Every time the men of the Taawaawa Siipiwi entered the camp, the Mihši-maalhsa eventually organized a charge and pushed them out. But these breaks in the line took a heavy toll. By the end of the third hour of fighting, the men of the Taawaawa Siipiwi could see that the Mihši-maalhsa were near the point of total collapse.

Ammunition was running low on both sides, and some of the men from the Taawaawa Siipiwi began to fire arrows into the center of the Mihši-maalhsa camp, where most of their enemy was massed. The Wyandot, Ottawa, Ojibwa, and Potawatomi, who had occupied the center, and the Ottowa Ojibwa, and Potawatomi would occupy the left center, and the Ottawa, Ojibwa, and Potawatomi would occupy the left.
The Many Branches of Tahkwamnii’s Family Tree

By John Bickers, continued from page 1B

pean cultures it is traditionally to identify some- one by their father’s name, hence many men are given their father’s first name and most chil- dren carry their father’s last name, like John- given their father’s first name and most chil- dren and many more great-grandchildren. As

The army of Taawaawa Siipiwi was ecstatic over what they believed was a crushing victo-
ry. Whenever Pinšiwa is mentioned by Euro-
true of Tahkamwa’s son, who had a French fa-
siblings having French ancestry. This detail is
historical record of Tahkamwa or any of her

The army of Taawaawa Siipiwi celebrated as the early afternoon sun shone down on the
wreckage of St. Clair’s camp and the bodies of the
Mihši-maalhsa. Some of these bodies had their
defense, but they had stopped the invading army in a dramatic manner. They accomplished this without sacrificing their vil-
ages or their farm fields along the Taawaawa Siipiwi. They did lose twenty-one men and had another forty wounded. These losses would be
mourned in their home villages and to no feelings of victory would fill the holes left behind in the families of these men. But the families of the
Mihši-maalhsa and their allies were fighting against this enemy for over thirteen years and their victories and their endeavors
Mihši-maalhsa cannot be understated.

Among the peoples of the Taawaawa Siipiwi and their allies there were established cultural
practices around warfare that can be difficult to
comprehend from our vantage point today. The
defilement of the dead was a practice that was
used by all sides of this conflict to vent rage,
stoke fear, send messages, and damage an en-
emy’s existence in the afterlife. Over the decade
and a half of warfare along the Kaanseenseepiiwi,
attitudes of vengeance and outrage evolved into
defies of this kind of displays to levels not seen
since the Fur Trade Wars of the 1600s. We must
understand the widespread practice of executing wounded prisoners and prisoners unsuitable for adoption.

The practice was that our countrymen would
standings of the informal and formal codes that
many nations follow in warfare. But we must
always remember that today’s rules were not in
force two hundred years ago. At that time, it
was understood that the life of a captive taken in battle was forfeit. Only a small handful of
captives were taken back to a captor’s village, and even then one’s life was not guaranteed. Some captives were adopted, some put to work as forced labor, and some the community ritual-
antly executed to vent collective grief and appeal the spirits of relatives who died in battle.

It is difficult to fill their dream of our ances-
tors’ actions in the context of their times, but
it is important that we make the attempt. It is
our ancestors’ actions that we must judge as
“massacre” and “savagery.” The Mihši-
maalhsa used these terms as ammunition in a
war of words to convince their people to
continue a war that many were beginning to
question. They used these words without ac-
knowledging that Americans were also allow-
ing vengeance and hatred to shape the violence they perpetrated during this war.

This battle – mikaalitioni waapaahšiki siipi-
biwi believed that they had turned Scott’s own words against him and “humbled” their enemy
to their village with the hope that the costs of the
Mihši-maalhsa could afford to lose nearly seven hundred men in one day, or deal with three hundred
incapacitated by injury. In fact, losses of captives were taken back to a captor’s village, and
this is why they believed that this victory could mean that the Mihši-maalhsa had had the last
word in the battle.

This battle – mikaalitioni waapaahšiki sipi-
onki (the Battle of the Wabash) – remains one of the great turning points in our history, even for those living along the Kaanseenseepiwi,
and I hope we can use this blog as one place to
gather, learn, and discuss our history. If you
would like to comment on this story, ask general historical questions, or request a fu-
ture article on a different topic, then please visit our Myaamia History and Ecology Blog at:

This blog is a place for our community to gather
together to read, learn, and discuss our history.

If you would like to comment on this story,
ask general historical questions, or request a fu-
ture article on a different topic, then please visit
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ture article on a different topic, then please visit
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MHMA Building Veterans Collection
By Meghan Dorey, MHMA Archivist

In conjunction to the Veterans Group being organized by George Strack (who writes elsewhere in this edition), the MHMA is working toward the creation of a collection of photos, documents, and information regarding the service of myaamia veterans. Eventually, collected information and items will be used in an exhibit honoring these esteemed men and women. If you are a tribal member and have served in any branch of the military or have ancestors you know served, we would like to include you! If you have photographs of veterans that you would like to keep, but would be willing to have scanned, we are happy to do that for you. Even if you don’t have photos or other related items, we want to make sure to include everybody we can on a Veteran’s Register. For this, we need name, rank, detachment, dates of service, and other notes of interest (i.e. if service included overseas deployment, commendations, etc.). Please send such information to Tribal Archivist Meghan Dorey at mdorey@miamination.com or call the MHMA at 918-541-1305. Look for an informational table set up at Family Day as well!

Allotment Project
News Staff Article

The NHPF allotment research project has yielded the addition of a number of photographs of myaamia allottees in Oklahoma. The following image and information was supplied to the MHMA from Donna Littleton, Tribal Member and great-granddaughter of Lizzie Mahiner Gokey.

Lizzie Mahiner Gokey - ahšihiwia
Lizzie Mahiner Gokey
Born: 15 Apr 1877  Died: 11 Dec 1951
Lizzie was a teenager when she was allotted her land about a mile east of the Drake House. However, it wasn’t long after that (1896) when she married Leo Gokey, a Sac & Fox, and left her mother Rose Ann for the Sac & Fox reservation area in Lincoln County. Lizzie’s myaamia lineage comes through her maternal grandfather, neeepihšinka, an akima during the 1860’s while the myaamia were in Kansas. Not much is known of her father David Mahiner, except that he was likely Pottawatomie. Though she was born in Indian Territory, Lizzie attended school at Wabash, Indiana for three years and Chilocco Indian School for four years. Lizzie and Leo had eight children who were all carried on the Sac & Fox rolls. The two youngest, Adam and John, are pictured in the photo, followed by Amelia, Emice, James, Rosetta, Elmer, and Minnie. Lizzie continued to live in the Stroud area for the rest of her life until she passed in 1951.

Benny Paul Olds, son of Paul and Freda Olds, father of Second Chief Dustin Olds and nephew of Chief Forest Olds served in the United States Army from 1963-67.

Lucille Gamble Covault and her brother Thomas Gamble, among five of the nine adult children of Ethel Goodboo Gamble who served in the United States Military during World War II.

Be sure to attend the FAMILY DAY GATHERING set for Friday, June 6, 2014. Family Day t-shirts are handed out ONLY to those in attendance.
Representatives from the Miami Nation met with regional and national officials from the US Forest Service at French Lick, Indiana on March 17th and 18th to continue discussions from a summer meeting in Miami about the role and responsibility of the Forest Service to consult with tribes on historic preservation and resource allocation issues. Miami Nation Tribal Historic Preservation Officer George Strack, First Councilperson Donya Williams and Second Council Person and Assistant Cultural Resources Officer Scott Willard attended the meeting along with representatives from the Delaware Nation and Shawnee Tribe.

Staff from the Hoosier National Forest in Southern Indiana hosted the meeting along with representatives from the Eastern Region National Forest Service Office and staff from the Mark Twain National Forest in Missouri, the Shawnee National Forest in Illinois, the Wayne National Forest in Ohio and the Grey Towers National Forest in Pennsylvania. As part of its mandate to consult with federally recognized tribes the Eastern Region Forest Service office has made an effort to reach out to the tribes having historic standing in Indiana, Ohio, Illinois and Missouri. These states incorporate large land areas that are part of our historic homelands. Included within the boundaries of the above-mentioned Parks are numerous historic sites, natural and archaeological resources under the care and protection of Forest Service personal. Discussions centered around the development of a Memorandum of Understanding to include access for harvesting of Native Plants, allocation of wood products, camping permits for tribal members and the reburial and repatriation of ancestral human remains and burial objects. Rights to all of the above are allowed to treaty tribes under the Farm Bill recently passed by the US Congress. Future discussions are in the planning phase for now.

The Tribal Historic Preservation Office program is funded under an annual continuing grant from the National Park Service Tribal Preservation Office. The Tribal Historic Preservation Office program is funded under an annual continuing grant from the National Park Service Tribal Preservation Office.

The Cultural Resources Office is pleased to announce that sound files are now available for the Phrase Book “kaloolitiitaawi - a Myaamia phrase book - Greetings.” Compiled by Karen Baldwin, wife of Daryl Baldwin, Director of the Myaamia Center at Miami University, the booklet offers examples of the most common “daily use” words in our language with example sentences. The recordings were created through the Myaamia Center at Miami University in Oxford, OH. The familiar voices of Daryl Baldwin and son Jarrod will be heard in the many individual sound files listed.

The recordings are intended to help language students of all ages become more familiar with the sound of myaamia and to encourage students in pronouncing words with more confidence. Tribal families are encouraged to access the files at myaamialexicon.org. The link to the Phrase Book is located on the left side of the page under the heading “Language Resources.”

Sound Files Available for Language in Phrase Book

The Tribal Historic Preservation Office program is funded under an annual continuing grant from the National Park Service Tribal Preservation Office.

Sound files for the “Greetings” phrase book are now available at myaamialexicon.org.
Native American Graves Protection and Repatriation Act (NAGPRA)

By George Strack, THPO

The Native American Graves Protection and Repatriation Act was passed into law in 1990 to assist tribal nations in the process of repatriating and reburying tribal ancestors and their associated grave goods under the control of Federal Agencies and museums. The Miami Nation, and its NAGPRA committee, have worked diligently in our historic homelands to assist institutions and museums in this process. Recent changes in the Act now allow us to consult on behalf of Native American ancestors categorized as Culturally Unidentifiable Individuals.

During the last two calendar years the Miami Nation’s NAGPRA committee has consulted on behalf of our tribe with multiple institutions in the State of Indiana, including the Indiana Department of Natural Resources. Progress has been made in establishing Memoranda of Understanding with several of these institutions and the state. A working group of tribes with historic ties to Indiana has also been established and continues to meet regularly to discuss how we can jointly work to help put our ancestors to rest. To date we have met with Indiana Purdue University Fort Wayne, the University of Indiana-apollo, Hamilton County Indian Parks and Recreation Department and the Indiana Department of Natural Resources as part of our NAGPRA consultations. Thousands of ancestors still reside on the shelves of institutions throughout the State of Indiana. It is our hope that working jointly with our tribal relatives that we will eventually be able to put all of these individuals back to rest as respectfully as we can.

The Miami Tribe NAGPRA committee consists of Julie Olds, Cultural Resource Officer, George Strack, Tribal Historic Preservation Officer and Daryl Baldwin, Director of Myaamia Center at Miami University, Second Councilperson and Assistant Cultural Resources Officer Scott Willard and our in-house Tribal Councilor Robin Lash have also served as invaluable members of our team. We have been assisted in this effort by archaeologist Rebecca Hawkins from Algonquin Consultants, Inc. and Attorney Joe Halloran from the Jacobson Law Group.

Tribal Employees Receive “Master Gardener” Certifications

The University of Missouri recently awarded tribal employees Aubrey Lankford and Mark Woods “Master Gardener” certifications after the two completed an in depth 14-week program. The University’s Master Gardener program provides horticultural training through a 14-week curriculum. To become certified as a Master Gardener, an individual must attend a 30-hour classroom Core Course training. Then the Master Gardener trainee is required to give 30 hours of volunteer service back to their community in approved University of Missouri Extension activities.

Lankford, the tribe’s environmental services manager, said the course was intense but they learned a lot of useful information that will benefit tribal members. “The Natural Resources Office oversees the Drake Heritage Farm garden project. We have been working to establish our raised beds and some early planting is in place. The myaamia miincipi (corn) is growing very well, as are the oonsaapeehkateeik (sun chokes). We hope to provide fresh fruit and vegetables to our members at no cost to them. This will help them make healthier choices while also saving money. Our training will help make that program a success,” he said.

Safe Archery Competitions

The Miami Tribe hosts archery events, including the annual archery competition event held during the National Gathering Week events in June, the certified instructors are on site and all shoots are strictly controlled to help ensure shooter, and audience, safety.

Tribal members interested in participating in the June 5, 2014 archery competitions should read the event information posted in the Events Guide inserted in this publication. Questions may be directed to Scott Willard at swillard@miamination.com or by phone at 918-542-1445.
**EDITOR’S NOTES:**
Aatotankiki Myaamiaki is printed in Stigler, Oklahoma by Stigler Printing. Publication design and layout is done in-house by the Cultural Resources Office staff. Requests for special articles or publication of family information including births, deaths, marriages, anniversaries, etc., are welcomed and encouraged.

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**WEATHER BLOG FEATURE**
A new “how’s the weather” feature has been added to the History Blog at http://myaamiahistory.wordpress.com/ . The goal is to eventually get a discussion about ecological cycles going within the community in both a virtual format and ideally in person face-to-face as well. One of the communal decisions that a blog like this could serve would be to make a communal recommendation for when storytelling begins and ends. We hope you all can follow along and participate in English or Myaamia as you feel like it. You can choose to “follow the blog” at the bottom of the page.

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**Aatotankiki Myaamiaki**
A quarterly newspaper published by the
**Sovereign Miami Tribe of Oklahoma**
Printed by Stigler Printing Company, Stigler, OK.
Ph: 918.542.1445 – Email: jsks@miamination.com – P.O. Box 1326, Miami, OK 74355 – www.miamination.com

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**Mynaamia Women’s Council Gathering**
Saturday, June 7, 2014
3:5 pm at the Longhouse
Bring your favorite family recipes and stories to go with them! Food and storytelling go hand in hand. Whether it be a gathering with our large, loud and loving family or lunch with friends, every time we share a meal with people, we talk – sharing stories about hardships, successes, current events or family.

We pass down family recipes, an act that connects us to generations passed and those to come. With every recipe is a story. How often do we tell our children and grandchildren about the relatives who came before us: their names, where they lived, what they were like and what we learned from them through that special family recipe?

Come share those special recipes and stories with us at Women’s Council!

Recipes of all kinds are welcome, recipes using traditional foods are especially encouraged. Bring your children or grandchildren, your mother or grandmother to help you tell your story!

For more information, please contact Nichole Prescott, nsprescott@gmail.com; 917.783.6251.

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**RECOMMENDED READING:**
A new “how’s the weather” feature has been added to the History Blog at http://myaamiahistory.wordpress.com/ . The goal is to eventually get a discussion about ecological cycles going within the community in both a virtual format and ideally in person face-to-face as well. One of the communal decisions that a blog like this could serve would be to make a communal recommendation for when storytelling begins and ends. We hope you all can follow along and participate in English or Myaamia as you feel like it. You can choose to “follow the blog” at the bottom of the page.

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**SUMMER MYAAMIA LANGUAGE WORKSHOPS**
2014 SUMMER MYAAMIA LANGUAGE WORKSHOPS will be held in the following locations: Paola, KS; Dallas Metropolitan area; Washington State, city yet to be determined.

If families in these areas have suggestions on a location for these events or if anyone has questions please contact Jarrid Baldwin at jlbaldwin@miamination.com”.

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**SUMMER FOODS:**
- waapinkopakaahki/lambs quarter
- leninši/milkweed
- wiinhsihsia/wild onions and garlic
- kahkiteemini/mayapple fruit
- minosakayi/morel mushroom
- aašoošiwia/stinging nettle
- eeyoonsaawikiša/redbud flower

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A new “how’s the weather” feature has been added to the History Blog at http://myaamiahistory.wordpress.com/ . The goal is to eventually get a discussion about ecological cycles going within the community in both a virtual format and ideally in person face-to-face as well. One of the communal decisions that a blog like this could serve would be to make a communal recommendation for when storytelling begins and ends. We hope you all can follow along and participate in English or Myaamia as you feel like it. You can choose to “follow the blog” at the bottom of the page.

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**Aatotankiki Myaamiaki, meelookhamaki 2014**
Three Outstanding Murals from Eewansaapita 2013

By George Ironstrack, Program Director, Education and Outreach Office, Myaamia Center at Miami University

Last year at the Eewansaapita Summer Youth Camps in Noošonke (Miami, Oklahoma) and Kiihkayonki (Ft. Wayne, Indiana) the group chose three outstanding murals that best conveyed the theme for last year. Eewansaapita participants are asked to use their murals after the camp to remember what they learned each year and to share what they’ve learned with their families back home. The camp theme for 2013 was Mihtohseeniwinki Ašiihkionki which means Living on the Land. Over the week, we looked at how Myaamia interact with the land and the importance the surrounding environment has on our everyday lives. The selection was not based solely on artistic ability, although that did play a part. The focus was on whether the mural taught and explained the different aspects of living on the land to someone who did not attend Eewansaapita.

We are excited to announce the selections for outstanding murals from Eewansaapita 2013! From Eewansaapita Noošonke, we had two great selections by Tabitha Watson and Daniel Madill. From Eewansaapita Kiihkayonki, we had an outstanding mural by Lela Troyer. Mayaawi teepi ceeki, good job to everyone who participated and took a mural home to share with their family.

We look forward to Eewansaapita 2014 with the theme eeweentiiyankwi (we are related to each other). The dates for the 2014 programs are June 23-27 in Noošonke (Miami, Oklahoma) and July 14-18 in Kiihkayonki (Ft. Wayne, Indiana).

Tabitha Watson’s mural depicts the noošonke siipiiwi (Neosho River) and the many plants and animals she learned about over the week. Much of this was learned while hiking the trails connected to Kitasaakana Awiiki (the Geboe House), which Tabitha placed on the left of her mural. Tabitha is pictured with her tipehki kiilhswa block, which is used to follow the phases of the moon.

Daniel Madill’s mural centers on the noošonke siipiiwi (Neosho River) and groups of Myaamia people interacting with the plants and animals with whom we share our homeland. Daniel included Aapacilaatawia (Northern Mockingbird) singing in the tree near the center of his mural. During one of our visits to Kitasaakana Awiiki (the Geboe House) the entire group was entertained by the singing and dancing of a rather hyperactive Aapacilaatawia. Daniel Madill watches closely as Greta Sirois (Eewansaapita Art Coordinator) instructs the group on cordage making.

Lela Troyer’s mural with the Waapaahšiki Siipiiwi running through the middle included references to the plants and animals the group encountered on hikes as well as what she finds in her own yard and garden, “nimahi.” At top in the center, Lela included a reference to Sinkiwaahkwka (Eastern Red Cedar) one of the trees that has a male and female tree, each of which has different uses for Myaamia people. Lela is pictured with her tipehki kiilhswa block, which was wood burned on all six sides with the phases of the moon and their names in our language. Did you Know?

- Did you know in the Myaamia language you can call more than one person noohsa (father)?
- Did you know in the Myaamia language you can call more than one person iinka (mother)?
- Did you know in the Myaamia language there is no word like the English term cousin?
- Did you know that in the Myaamia language you use different terms for brothers and sisters if they are older or younger than you.
- Did you know in the Myaamia language you talk to your mother you use one term, when you talk about her to someone else, you use another term?

Kinship Word Search

Find these traditional Myaamia kinship words.

ihseensa      iihši     iinka     mehša     nilla
nimihse     noohkwa     noohsa

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myaamionki

meeloohkamiki 2014
It’s time to plan for the 2014 Eewansaapita Summer Educational Experience!

Due date for applications is May 16!

eewansaapita noošonke
(Miami, Oklahoma)
June 23-27

eewansaapita kiihkayonki
(Fort Wayne, Indiana)
July 14-18

Eewansaapita Website
Learn more about the Eewansaapita Summer Educational Experience at www.eewansaapita.org.
Thursday, June 5
Annual Fish Fry: 11 a.m. at the Myaamia Community Center
Archery & Skill Games: Scheduled at the Drake House
10 a.m.  Beginner Archery Training:  Conducted by certified instructors. Open to beginners and novice shooters.
10 a.m.  Youth Fun Shoot: Open to children. Non-competitive shoot for fun and to instill proper form and safety skills. Awards given to all participants.
NOON LUNCH PROVIDED TO ALL IN ATTENDANCE
1:30 p.m.  Recurve Challenge: Experienced archers challenge each other's skills with personally owned recurve bows from a greater distance. ONLY RECURVE BOWS welcome for this event. Awards will be given. One practice round followed by a scoring round with shoot offs for ties.
2 p.m.  15th ANNUAL MIAMI NATION POWWOW, JUNE 6th & 7th:  Weather permitting we will dance at the new Miami Nation Dance Arena located behind the Myaamia Council House. See flier enclosed in this publication.
3:30 p.m.  Long Bow Challenge: Open to all shooters. Test your skills on a handmade historically accurate longbow. One practice round followed by one scoring round with shoot off for ties. Awards will be given.

SPECIAL COMPETITIONS
3:00 p.m.  Tomahawk Throwing: Non-competition - test your throwing skills. Instruction will be provided. Open to 18 and over for safety reasons. Throwing open all afternoon but only when supervising personnel are present.
3:30 p.m.  maamišaahkwaheetaawii - Lacrosse Shootout Competition: Test your skills on a goal in peekitahaminki. In this skills competition, players get five shots on a target mounted in a goal. In each elimination round, the highest scorers advance until only two remain. The winner goes home with a brand new pakitahaakani (lacrosse stick).

Equipment will be provided for the competition, but participants can use their own sticks. Awards will be given.

Community Social: Scheduled at the Drake House
6 p.m.  Dinner followed by live music by Adam Strack.

Friday, June 6
Annual Family Day Gathering: Scheduled at Myaamia Community Center
9 a.m.  Language Workshop
11 a.m.  Presentation: "Myaamia Kinship (Genealogy)" By MHMA Archivist Meghan Dorey and John Bickers.
NOON LUNCH PROVIDED
1:30 p.m.  Presentation: Pow Wow Etiquette - get ready to participate!
2:00 p.m.  Presentation: "Stomp Dance 101" - come learn the "abouts" and "how tos!"
15th ANNUAL MIAMI NATION POWWOW, JUNE 6th & 7th:  Weather permitting we will dance at the new Miami Nation Dance Arena located behind the Myaamia Council House. See flier enclosed in this publication.

Saturday, June 7
Community Breakfast - 7:00 a.m. to 8:00 a.m. at the Myaamia Community Center
ANNUAL GENERAL COUNCIL MEETING begins at 9 a.m. at the Myaamia Council House.
Member Registration tables open at 8:00 a.m. Lunch provided after meeting.
15th ANNUAL MIAMI NATION POWWOW, JUNE 6th & 7th - See flier enclosed in this publication.

DIRECTIONS TO EVENTS
MYAAMIA COMMUNITY CENTER (Title VI Dining Hall):
FISH FRY, FAMILY DAY EVENTS, BREAKFAST AND LUNCH ON SATURDAY
*Alternate Location for Community Social
2307 W. Newman Road, Miami, OK 74354
Located 1.25 miles west of North Miami on Newman Road (also known as 65 Road).
To locate Newman Road - heading north on Main Street, pass GAR Cemetery - Newman Road is a west/left only turn 6 blocks north of the north side of the cemetery. If coming south through Commerce, Newman will be a west/right only turn just south of the big Newell Coach Facility. Watch for the large “PMI Transmissions” sign sitting at the northwest corner of Newman Road.
*Fish Fry Contact: Laurie Shade 918-961-1457, lshade@miamination.com
*Family Day Contact: Julie Olds 918-541-3131, jolds@miamination.com

MYAAMIA COMMUNITY CENTER: ANNUAL GENERAL COUNCIL MEETING
*Alternate Location for archery and games is the Myaamia Council House
3700 S. 505 Road, Miami, OK 74354
See map on facing page. Direction markers will be visible at all turns west of Commerce.

*Archery and Games Contacts: Scott Willard 417-317-3465, swillard@miamination.com
*Community Social Contacts: Gloria Steed, 918-919-2039, gsteed@miamination.com

DRAKE HOUSE: ARCHERY/GAMES, COMMUNITY SOCIAL
*Alternate Location for the archery and games is the Myaamia Council House
2319 W. Newman Road, Miami, OK 74354 (Located in the same complex as the Myaamia Community Center. See map on reverse)
*Annual Meeting Day Contacts
Gloria Steed 918-919-2039, gsteed@miamination.com
Emilee Truelove 918-919-2034, etruelove@miamination.com
Julie Olds, 918-541-3131, jolds@miamination.com
Sarah Lawson, 918-533-3313, swillson@miamination.com
Barbara Mullin, 918-961-1446, bamullin@miamination.com
Scott Willard, 417-317-3465, swillard@miamination.com
Donya Williams, 918-541-7274, dwilliams@miamination.com

MYAAMIA DANCE GROUNDS: POWWOW
Located behind the Myaamia Council House (2319 W. Newman Road).
*Contacts: Julie Olds 918-541-3131, jolds@miamination.com, Barbara Mullin 918-961-1446, bamullin@miamination.com
*Alternate Location for Powwow - OTTAWA TRIBE DANCE GROUNDS:
From the intersection of Hwy 10 and Highway 137 (Shawnee Grocery will be on the southwest corner of the intersection) - go 1 mile south and turn left (east) at the blue water tower - follow to the first right turn - turn right (south) - the grounds will be located ahead on your left just past the cemetery and little Church.
*Contacts: Julie Olds 918-541-3131, jolds@miamination.com, Barbara Mullin 918-961-1446, bamullin@miamination.com

SEE REVERSE SIDE FOR MAPS, HOTEL INFORMATION AND EMERGENCY CONTACT INFO.
Thursday, June 5, 2014

Events begin at 10 a.m. and last all day and into the evening.

3700 S. 505 Road, Miami, OK 74354 (See map below.) Direction markers will be visible at all turns west of Commerce.

Alternate location for these games is the Myaamia Council House.

DIRECTIONS TO EVENTS SCHEDULED AT THE MYAAMIA COUNCIL HOUSE, COMMUNITY CENTER AND DANCE GROUNDS

IN THE EVENT OF INCLEMENT/THREATENING WEATHER THE CONTACTS FOR THOSE IN TRIBAL EMERGENCY MANAGEMENT ARE:

- SCOTT WILLARD, 417-317-3465, swillard@miamination.com
- EMILEE TRUELOVE, 918-919-2034, etruelove@miamination.com
- JIM BATTESE, 918-533-6341, jbattese@miamination.com

HOTEL INFORMATION FOR MIAMI, OK

*BUFFALO RUN HOTEL:  GPS Address: 8414 S. 580 Road, Miami, OK - Phone: 918-542-2900 - Located next door to Buffalo Run Casino.

*HOLIDAY INN EXPRESS:  509 Hendley Avenue, Miami, OK - Phone: 877-786-9480 - Located next to I44 Exit 313 Toll Booth - just off of Steve Owen’s Blvd.

*MICRO-TEL:  2015 E. Steve Owen’s Blvd., Miami, OK - Phone: 918-540-3333 - 1/4 mile west of Miami Tribe headquarters.

*HAMPTON INN:  115 S. Deacon Turner Road, Miami, OK - Phone: 918-541-1500 - 1/4 mile west of Miami Tribe headquarters.

*DRAKE HOUSE: Contact Pam Scheig for reservations - Phone: 918-961-0920

CONTACTS FOR ANY EVENTS LISTED:

Gloria Steed 918-919-2039, gsteed@miamination.com
Julie Olde, 918-541-3131, jolde@miamination.com
Barbara Mullin, 918-961-1446, bmullin@miamination.com
Donya Williams, 918-541-7274, dwilliams@miamination.com

Emilee Truelove 918-919-2034, etruelove@miamination.com
Sarah Lawson, 918-533-3313, slawson@miamination.com
Scott Willard, 417-317-3465, swillard@miamination.com
15th ANNUAL
MIAMI NATION
POW WOW
JUNE 6 & 7, 2014

MIAMI NATION DANCE GROUNDS - 2319 W. NEWMAN ROAD, MIAMI, OK
Alternate location: Ottawa Tribe Dance Grounds

Head Staff
Head Singer: Garland Kent, Jr. (Jr. Kent) - Pawnee, Ponca, Otoe, Iowa
Head Man Dancer: George Alexander - Otoe Missouria & Iowa
Head Woman Dancer: Renee Alexander - Otoe Missouria, Sac & Fox, Pawnee
Pow Wow Princess: Nadia Lynn Kent - Navajo, Pawnee, Ponca, Otoe, Iowa
Emcee: Steve Kinder - Peoria, Wea
Arena Director: Dude Blalock - Peoria, Shawnee
Host Gourd Society: Wandumte Gourd Dancers
Color Guard: Wyandotte Nation Color Guard

FRIDAY, JUNE 6:
GOURD DANCING - 6 - 8 PM
GRAND ENTRY - 8:30 PM
CONTEST REGISTRATIONS
EXHIBITIONS
STOMP LEADERS & SHELL SHAKER CONTESTS

SATURDAY, JUNE 7:
GRAND ENTRY - 2 PM
ALL WOMEN'S CONTESTS
SPECIALS
DINNER BREAK
GOURD DANCING - 6-8 PM
GRAND ENTRY - 8:30 PM
ALL MEN'S CONTESTS
ALL GOLDEN AGE CONTESTS
TWO WINNER-TAKE-ALL CONTESTS

**CONTESTANTS MUST MAKE GRAND ENTRY ON FRIDAY NIGHT AND ONE
GRAND ENTRY ON SATURDAY.

ADULT DIVISIONS PRIZE MONEY - 1st, 2nd, 3rd, 4th places - Sr. Divisions only

Pow Wow Committee: Steve Lankford, Julie Olds, Barbara Mullin, Rhonda Gower, Emilee Truelove
*For vendor information contact Rhonda Gower, 918-542-1445
**Committee Contact Info: Steve Lankford - 918-961-1498
Julie Olds - 918-541-3131
Barbara Mullin - 918-961-1446