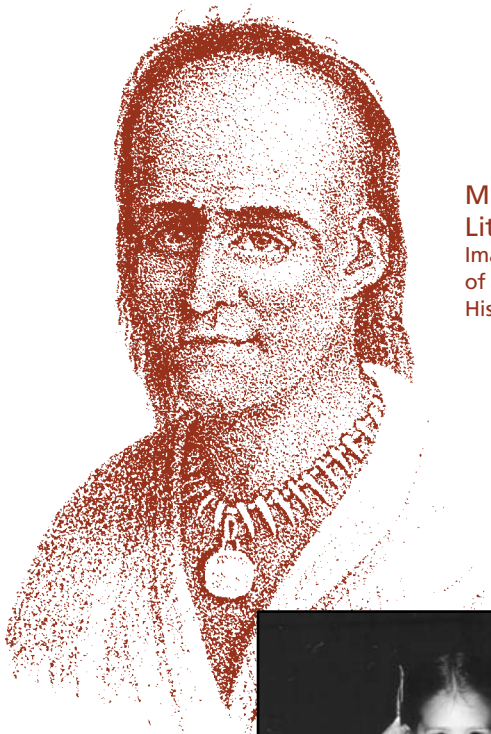

Miami Curriculum



**Miami Chief
Little Turtle.**
Image courtesy
of Indiana
Historical Society



Jessie Baldwin (Miami Tribe of
Oklahoma), 1994.
Photo: Karen Baldwin

Miami Curriculum

*–Karen Baldwin, with involvement of the Miami Tribe
of Oklahoma and the Miami Nation of Indiana*

23 Self – Living in Balance with One’s Self

1. Miami Language (Grades 3-5)
2. Living in Two Worlds (Grades 3-5)

33 Others – Living in Balance with Others

1. Respecting Your Elders (Grades 3-4)
2. Family Ties (Grade 4)
3. Miami Leaders (Grade 8)
4. Games of the Miami (Grades 3-5)
5. History of the Miami (Grade 8)
6. Government: Sovereignty (Grade 8)

75 Landscape – Living in Balance with the Land

1. Place Names of Indiana (Grades 3-5)
2. Miami Calendar (Grade 4)

79 Creator – Living in Balance with the Creator

1. Handout: Laws of Relationship
2. Handout: Four Directions Circle

Introduction

The Miami Nation

The Miami Nation is an indigenous group of people of the lower Great Lakes region. Their traditional homelands include what are now Indiana, Western Ohio, Eastern Illinois and the lower portions of Wisconsin and Michigan. The Miami's closest relatives are the Illinois. Both the Miami and the Illinois languages are different dialects of the same language, and their customs and cultures are very similar. Several smaller bands associated with the Miami, including the Wea, Piankashaw and Eel River Miami, maintained a certain degree of political autonomy.

From 1795 to 1854, the Miami were forced to relinquish most of their homelands through several treaties. It didn't take long before their entire land base in Indiana consisted of individual tracts of land set aside for families. In 1846, the "Miami tribe of Indians" (as quoted in 1840 treaty) was forcibly removed from Indiana to a reservation in Kansas, although several extended families totaling about 300 people were exempt from the removal. Those remaining in Indiana, whose descendants form the basis of the Miami Nation of Indiana today, found themselves without federal recognition by 1897. This historic separation is the basis of the distinction between the Western Miami, who were removed to Kansas and then Oklahoma, and the Eastern Miami, who remained in Indiana.

Western Miami tribal members forced onto a reservation in Kansas did not remain there long. The 1867 Treaty forced less than 80 Kansas Miami to allotment lands in Oklahoma, where the Miami Tribe of Oklahoma, a federally recognized tribe, maintains offices today. Several families stayed in Kansas and accepted American citizenship, which by treaty abolished their tribal rights. By 1900, the Miami Nation consisted of fragmented communities stretching from Indiana to Oklahoma. None was able to hold enough land to support the social organization needed to maintain traditional Miami language and culture.

Sometime during the 1960s, the Miami Nation had no speakers of their Native language, no

land base, and little traditional culture. Despite their losses, the Miami retained a strong sense of kinship and maintain a degree of communal status today.

Gallery Connections

The Miami Nations were directly involved in the development and creation of *Mihtohseenionki*. Throughout the gallery are specific references to Miami art, history and culture past and present. A special section of the gallery focuses specifically on the Miami people and includes rare historical Miami objects and contemporary objects and clothing on loan to the Eiteljorg Museum for limited amounts of time. Constant to the gallery are the voices and pictures of the Miami people, including videos on the Miami language reclamation project and artist Scott Shoemaker (Miami Nation of Indiana) as he makes a pair of moccasins that are on view in the gallery. The interactive map provides an opportunity for students to see and hear about the Miami influence on the Indiana region.

Lesson Plans

The following lessons were created for Eiteljorg Museum as part of its Indiana Woodlands exhibition entitled *Mihtohseenionki (The People's Place)*. This curriculum is relevant to the Miami Nations and should not be used to universally depict other tribes. It was designed to accomplish several goals:

1. to present history, government, language and culture of the Miami People in a balanced, accurate and comprehensive manner;
2. to counter the many stereotypes young children have about Native Americans;
3. to encourage students to think of Miami Indians as real people who live, work and play in similar ways to those of other Americans; and
4. to recognize that the Miami People belong to a nation that, like other nations, has governmental, economic, social and cultural needs.

This curriculum is designed to represent the Miami Nation as a true Native Nation. We did not focus on battles, stone tools, and wigwams. The Miami People are a living people with a

history, not solely a people from history. To comprehensively educate others about the Miami Nation, it is necessary to describe those attributes that make the Miami a nation. Thus we have included in this curriculum the following subjects:

- ▶ ties to land;
- ▶ economy;
- ▶ politics and government;
- ▶ language and culture;
- ▶ social structure and roles.

This curriculum is intended to challenge students' knowledge about the Miami People, since it is through the examination and study of other cultures that we learn about ourselves. We hope that students will learn about their American identities and relationships to other nations by learning about the experiences of the Miami People.

Educators should be aware that Miami People had a sophisticated social organization, extensive form of politics, economy, and a fully developed language capable of expressing their philosophy and beliefs.

The information used to develop this curriculum comes from many sources. We tried diligently to use primary resources and utilize appropriate Miami Tribal representation. Primary resources are first-person accounts of historical events, without contemporary interpretation by historians. All tribal representatives who helped with the lessons are members of the Miami communities in Indiana and Oklahoma and are knowledgeable about Miami history, language, culture, and politics.

Educators will notice there is not a specific lesson on Miami culture, because culture is behavior, the physical enactment of a people's beliefs, values, and knowledge. Culture is essentially the way people live and think and is expressed through the products they create. All of these lessons contain cultural elements that should be easily identified as those behaviors or beliefs that might differ from mainstream America.

We hope we have done justice to the Miami People and portrayed their historical and contemporary lives in a positive and balanced manner. We hope this learning experience creates awareness and understanding so that the Miami People can emerge from the dusty history books as modern-day neighbors, friends and fellow Americans.

ilaataweenki (Miami Language)

Grades 3-5
Living in Balance with One's Self

Teacher Background

The Miami language, like other Native languages, has long been viewed as simplistic and primitive, with little value in the modern world. This inaccurate view is expressed by author McClurg in Chief Clarence Godfroy's *Miami Indian Stories*:

.....
The vocabulary of the Miamis was not very great, probably containing not over six hundred or eight hundred words, but it was all they needed in their savage life. (McClurg 159)

Now linguists, as well as speakers of the Miami language, know the Miami language was extensive. In fact, many Miami language manuscripts from the late 1800s have literally thousands of entries and vocabulary items.

Students should realize that any language has the potential to grow and change. As new items (like computers) appear, we must create

words for them; any language has this capability. The chart at the bottom of this page gives just a few examples of some terms and phrases from the Miami language along with their literal translation.

The Miami language is part of the larger Algonquian language family, which includes about 25 different languages. The Miami call their language *myaamia ilaataweenki*. You may have noticed by now that the word "Miami" is derived from the word *myaamia* in the Miami language.

Because language is the verbal expression of a people's beliefs, values, and knowledge, it stands to reason that the Miami language reflects Miami culture. This is especially visible in the animate v. inanimate noun classification in Miami, a characteristic that is common to other Algonquian-based languages as well. Miami nouns are either marked as animate or inanimate. This distinction can be seen in the final vowel: a final "i" means the noun is inanimate (like *kookani*, "spoon") and final vowel "a" means the noun is animate (like *eehsipana*, "raccoon").

The English definition tied to the terms animate and inanimate doesn't always apply to the Miami language but they are the best English words to describe this concept. Many ceremonial items like feathers (*piiwia*) and pipes (*ahpwaakana*) are animate to Miami People. Some plants like tobacco (*ahseema*) and cedar (*šiinkwaahkwa*), stellar objects like the sun (*kiilhsua*) and stars (*alaankwa*), and even some body parts (*nihciwa*, *arm*) are considered animate to Miami. This is a good

Miami	English equivalent	Literal translation
<i>aahkoleeki šoohkwaakani</i>	train	smoking sled
<i>oocia pakantaakani</i>	flyswatter	thing you hit flies with
<i>aacimwaakani</i>	phone	thing you talk with
<i>masaanikaani</i>	tent	house of threads
<i>waapinkolookia</i>	elephant	gray skin
<i>kaayociiki</i>	cucumber	it has a thorny body
<i>waapaahšiiki</i>	nickel	bright, shiny, white
<i>šoowiteehiaani</i>	I am sorry	My heart is sore

example of the disparity between languages. This is why we should not imply that some languages are inferior to others—they are just different, that's all.

Another important feature of Miami is the synthetic nature of its words. You might have noticed that Miami words look long. This is partly due to the long vowel spelling system currently in use by the Miami Nations, but also because Miami words tend to be made up of tiny parts called "morphemes." Morphemes are segments of words that contain meaning. Note the following example:

Ninkihkeelimaahsoo
Nin-kihk-eelim-aa-hsoo
I-know-think-him-not
I do not know him.

What takes an English speaker five words to say ("I do not know him"), a Miami speaker can say in one word (*ninkihkeelimaahsoo*) and it means the same thing. This is a unique feature of Miami.

We must also distinguish between a "free translation" and a "literal translation." In our examples, we listed some new terms in the language for items like train, flyswatter, tent, and phone. Notice how the literal translations differ from the English equivalents, which are free translations. Discuss with the class how translations might affect things like treaty negotiations and how some difficulties might arise from a language barrier.

Conversational Miami became dormant around the 1960s. All that remained were a few songs, some prayers, personal Miami names, and elders who remembered hearing the language when they were children. This was partly due to boarding schools because Miami children were punished for speaking Miami. Social pressures also caused Miami People to feel ashamed for speaking around Euro-Americans. It is not totally uncommon even today for Miami People to hear comments like, "You are in America. Speak English!" Miami has been the original language of Indiana for hundreds, and probably thousands of years!

Miami communities are trying to reclaim their language. Some Miami children are learning to speak their ancestral language alongside of English. Language is an important part of maintaining traditional culture, values and beliefs.

Gallery Connections

In the Miami section of the gallery, students can watch a 3-minute video focusing on the efforts of the Miami Nation to reclaim a language that was almost lost. In addition, *Mihtohseenionki* features an interactive large-screen map focusing on Native American influence in the Indiana region. Groups of 5-6 visitors can gather around the map and see and hear Native names of rivers, lakes, places and also hear their English translation. They can also locate various Native American settlements and trails in the region from the 1600s to the late 1800s and overlay that information with a contemporary map of Indiana.

lilaataweenki (Miami Language)

Indiana Academic Standards: **Grades 3-5**

Social Studies: **Standard 1 – History (3.1.1, 4.1.2, 5.1.3)**

Objectives

Students will be able to:

1. give examples that demonstrate the complexity of the Miami language;
2. explain the difference between animate and inanimate Miami words;
3. understand how Miami words are actually several words all rolled into one; and
4. use Miami words to label everyday objects and animals.

Time Needed

One to two 45-minute class periods

Materials Needed

- Index cards
- Art supplies: markers, crayons, colored pencils, scissors, and glue
- 12 x 18 inch construction paper for placemat

Procedure

1. Ask students if they want to learn a few words in Indiana's native language, Miami. Place the culture areas map (from p. 13) on an overhead projector and explain that the Miami called this land *myaamionki* (mee-am-mee-on-gee), which means "land of the Miami" or "the Miami's place." This area, Indiana, was the traditional territory of the Miami.
2. On the overhead projector, place the map .ca 1795 (from p. 14) showing all the different nations who were here at that time. Explain that there were lots of people here in this region, so today the Miami also call this area *mihtohseenionki* (mid-toh-say-nee-ön-gee), meaning "land of the people" or "the people's place."
3. Place the sample Miami words and their translations on the overhead projector, and talk about the Miami language. Explain to students how all of the treaty negotiations were made using translators. Discuss how difficulties might arise from translation problems.

4. Provide students with the handout of the Miami greeting conversation. Practice with them as a class first and then have students practice on their own.*
 5. Learn how to incorporate Miami language learning centers into your classroom by visiting the Eiteljorg Museum website.*
- * Audio pronunciations and directions for learning centers are found in the Education portion of the Eiteljorg Museum website, www.eiteljorg.org.

Teaching to Other Grade Levels

Grade 3 and younger: Students should enjoy learning some Miami words and would also enjoy participating in the language learning center activities provided on the Museum's website.

Grades 4 and 5: Students can carry the activities further by using the guide sheets to create a dictionary of Miami words. Words should be in alphabetical order, include the English translation, and indicate whether the word is animate or inanimate. (Look on the Eiteljorg website for more words.)

Assessment

Students should be evaluated on the basis of individual work, participation, and cooperation in group activities and discussion. Each student should be able to:

- explain that the Miami People have their own language;
- give one example of how the Miami language is similar to English (Both are complex languages, both have thousands of words, both languages can create new words as needed.);
- give one example of how the Miami language is different from English (Miami has the concept of animate and inanimate objects; Miami words can be constructed from smaller parts.);
- participate in a Miami greeting conversation.

Resources

- Costa. "Miami-Illinois Animal Names."

Miami	English equivalent	Literal translation
<i>aahkoleeki šoohkuwaakani</i>	train	smoking sled
<i>oocia pakantakani</i>	flyswatter	thing you hit flies with
<i>aacimwaakani</i>	phone	thing you talk with
<i>masanikani</i>	tent	house of threads
<i>waapinkolookia</i>	elephant	gray skin
<i>kaayociiki</i>	cucumber	it has a thorny body
<i>waapahšiiiki</i>	nickel	bright, shiny, white
<i>šowiteehiami</i>	I am sorry	My heart is sore

Miami	English equivalent
<i>aya aya nihka</i>	Hello, my friend!
<i>tepahki neyolaani</i>	It is good to see you.
<i>napiši nihka</i>	Likewise, friend!
<i>neehahki-nko kiiyawii</i>	How are you?
<i>neehahki niyawii</i>	I am good.
<i>neehahki-nko eeweemaciki</i>	How is your family?
<i>ceeki neehahki eeweemakiki</i>	All my family is well

Living Within Two Cultures

Grades 3-5

Living in Balance with One's Self

Teacher Background

When studying other cultures, generally we think in terms of differences between people and tend to look at other cultures ethnocentrically. Miami People are living all around you. They have adapted and accepted the mainstream culture while maintaining aspects of their traditional ways, and so, Miami People today live within two cultures.

A small child asked a Miami person at a recent gathering, "Do you live in a tipi?" While visiting schools, Miami People are asked, "Where are your feathers?" Miami People live in houses and apartments, work at professional jobs and dress like most other Americans. We'd like to dispel a few stereotypes in this lesson and present you with some Miami youth and a glimpse into their everyday lives. Students will see many similarities to their own lives. What won't be easily noticeable are the differences. Although cultures are different, they are also alike in many more obvious ways.

Below is a list of examples of similarities and somewhat undetectable differences.

- When there is a Miami community activity, the children participate, which means they often miss a day or two of school.
- Four times a year, participating tribal members are involved in a 1 to 3 day fast. So, one day we'll be eating at McDonalds and the next 3 nothing at all!
- The Miami language is used in many Miami homes and it's not unusual when the kids' friends are over for them to use English with their friends and turn right around and use Miami with a parent.
- While attending a dinner of any kind, it is respectful to allow the elders to be served

first, and to assist them if necessary or serve their drinks. Children are expected to assist elders and allow them first choice of the meal or seating.

- In Miami families, older siblings have some responsibility for their younger siblings. They usually watch over them and tend to their needs.
- The young people will listen to popular groups like Back Street Boys or Christina Aguilera, but also enjoy listening to drum music by the Twigh Twee Singers or a popular Native artist like Joanne Shenandoah.
- Along with the typical foods like macaroni and cheese and hot dogs are the traditional foods of corn soup, parched corn, squash, beans, and wild game, which are served at community events.
- Most kids play Monopoly and soccer these days, but Miami kids also play the Moccasin Game and lacrosse at community gatherings.
- Those Miami people who garden will probably grow the traditional 8 row white Miami corn in addition to the usual vegetables.
- The harvesting of wild plants is also an activity of some Miami. For example, some will harvest sweetgrass for baskets and ceremonial use, dogbane for cordage, and/or sassafras for tea.
- Miami People often have two names. One name may be in English while the other name will be in the traditional Miami language.
- Ceremonial use of tobacco is also a part of the Miami culture, regardless of age. Children are taught to use tobacco properly for ceremonial purposes only.

Gallery Connections

The *Mihtohseenionki* gallery brings the Miami into the present for visitors through the use of objects, video, photographs and quotes. Since the mid-1800s, the Miami have had to live in two worlds to survive as a people, maintaining their traditions and ties to the past but adapting to live in the larger society around them. Students will have an opportunity to witness this aspect of living within two cultures throughout the gallery.

Living Within Two Cultures

Indiana Academic Standards: **Grades 3-5**

Language Arts: **Standard 5 – Writing Applications**
(3.5.2, 3.5.4, 3.5.6, 4.5.1, 4.5.5, 4.5.6, 5.5.3, 5.5.5, 5.5.6)

Social Studies: **Standard 5 – Individuals, Society, and Culture** (3.5.4, 4.5.3, 4.5.6, 5.5.5)

Objectives

Students will be able to:

1. understand that Miami People, like all people, are diverse;
2. respect cultural differences;
3. identify how Miami People are different;
4. write their own journal entries for five days;
5. research and write a report on a cultural group in Indiana, including the group's history in the state. (Grade 5)

Time Needed

One 45-minute class periods

Materials Needed

See handouts below.

Procedure

1. To catch students' attention, read a selection by a Native American author that describes everyday events. (Selections might be found in books like *This Land is My Land* by George Littlechild, *Cloudwalker: Contemporary Native American Stories* by Joel Monture, or *Growing Up Native American: An Anthology* by Patricia Riley.)
2. Ask students to consider what daily life is like for a Native American in Indiana. Do they think a Miami child's life is very similar or very different from their own?
3. Give students an introduction to cultural differences using information from the Teacher Background section. Are there any differences that surprise them?
4. Place Rosetta's or Kolby's journal on the overhead projector and guide students as they read the journal entries.

5. After reading the journal, students may think that Rosetta's life or Kolby's life is very similar to their own. Discuss similarities and differences.
 - a. Make two lists on the board (Similarities—Differences).
 - b. Have students complete lists.
6. Place Mary's or Greg's answers to the cultural questions on the overhead projector. Lead a discussion of cultural differences and similarities. Ask students to consider these questions: Are the lives of these Miami youth entirely like yours? What parts of their lives might be different? Do they live in two worlds? Are cultural differences always easy to see? Why or why not? Are both similarities and differences among people important? Why? Are cultural differences important for the entire community?
7. Have the students explore their own cultures or ancestry.
 - a. What kinds of cultural activities do they participate in?
 - b. If you could describe your life to kids from other countries, what would you like to tell them about being American?
 - c. Do you feel like you live within two cultures?
8. Have students keep their own diary or journal for five days recording daily events, experiences, and other things that are important to them each day.

Extending the Lesson

Students could explore their own cultural background and complete a report on similarities and differences to the life of Rosetta, Kolby, Mary and/or Greg. Ideally, their research should come from a first person account, interviewing the elders or grandparents in their family who may be familiar with the culture and language of their ancestors. Students might also interview and write a story about a family member growing up in the past, describe what it is like fitting in to a new school, or write an essay about being different.

Teaching to Other Grade Levels

Grade Three: Students will be interested in learning about the daily lives and cultural information about the Miami youth. They can keep a daily journal with teacher guidance. They may have difficulty in distinguishing cultural similarities and differences. For younger, as well as older students, it may be helpful to consider that culture is often more than the things you can see easily. Culture also involves the way people think and feel.

Grade Four: Students should be able to keep a journal over a period of a few days. Like younger students, they need a number of real-life examples to help them understand the idea of cultural differences and similarities.

Grade Five: Students should be able to carry the lesson a step further by researching and writing about the history of a cultural group in Indiana.

Assessment

Students should be evaluated on the basis of individual work, participation and cooperation in group work and discussion. Students should be able to:

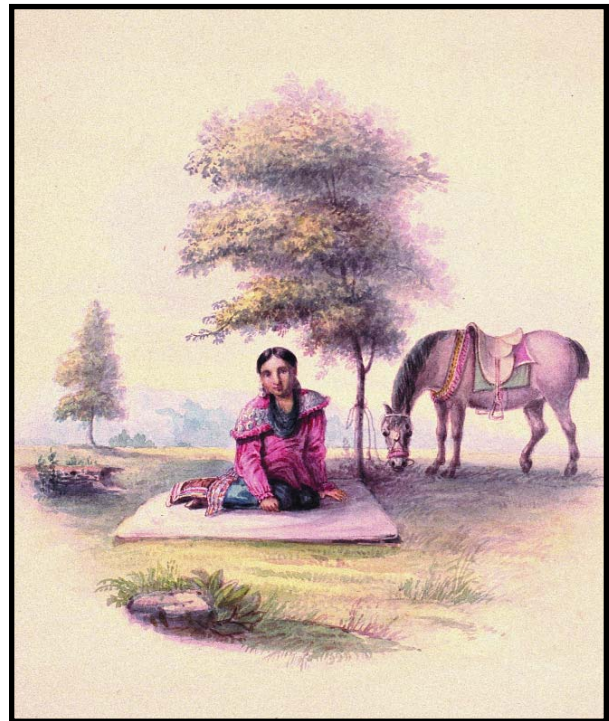
- explain the basic concept that people may think, feel, and behave differently because of cultural differences;
- give examples of how people also share many similarities;
- keep a journal of over a period of five days recording the events that are important to them;
- research and write a brief report about the history of a cultural group. (Grade 5)

Resources

- Harvey, Harjo and Jackson. *Teaching About Native Americans*.
- *People Who Came Before: The Hopewell Culture*.

Recommended Literature

- Littlechild. *This Land is My Land*.
- Monture. *Cloudwalker: Contemporary Native American Stories*.
- Riley. *Growing Up Native American*.
- Sanderson. *Two Pairs of Shoes*.



Miami Indian girl

George Winter, watercolor on paper, observed 1838, executed 1863-71

Image courtesy of Tippecanoe County Historical Association

A Day in the Life...

ROSETTA'S JOURNAL

HELLO! My name is Rosetta. I am 11 years old and in the 6th grade. I like to ski, go sledding, make snowmen, roller blade, ride my bike, go for walks, do crafts, color, collect beanie babies, talk on the phone, hang out with my friends, go to the mall, go to the movies, watch TV, listen to CDs, play on the computer, visit my cousins and see my grandma. I have two older brothers, Patrick and Jason. Patrick is in 7th grade and Jason is a sophomore. We like to give each other a hard time a lot.

Thursday

I had physical therapy right after school. (I broke my leg and dislocated my knee 6 weeks ago while skiing in Wisconsin. I could not bend my knee and the doctor ordered me physical therapy right away.) Everyday I can bend my leg a little more. When we got home my mom made dinner. Afterward she helped me clean my room. It hasn't been cleaned since I broke my leg. Boy did it need it!!! I'm planning on having a few friends over tomorrow. My brothers are taking turns being sick this week. Now my dad is starting to catch it. I hope I don't! It was bed time and I started feeling lousy. Not sick, just miserable. My mom made me get a shower anyway. It didn't really help any. Then she laid next to me and had me read to her. It was a good book and I didn't even really notice I felt a lot better and went to sleep.

Friday

I finished my room and had dinner. Brittany came over and helped me straighten my room a little more before a couple more friends of ours showed up. My friends and I listened to music and played a game. My mom left us snacks. We hung out goofing around. Later the other girls left. Brittany stayed the night. We didn't stay up too late; I had to be at physical therapy early the next morning.

KOLBY'S JOURNAL



Kolby
(Miami Tribe of
Oklahoma)

Friday

I got up at 7am and started my school day with weight lifting class at 7:20. After school today I am going to my friend Donny's house and his parents are taking us to Joplin to go bowling. I think this will be fun. I've only been bowling once before so maybe I'll be better this time.

Saturday

Bowling was a blast last night. This morning I got up and went to my friend Derek's house where we worked on an English assignment for school. We took his video camera and went fishing at his lake. We made propaganda commercial about fishing lures. When we finished that, we went to a car show and then to MoCar Dragway to watch car races. I want to go there again because it was totally awesome!

Sunday

My family and I attended church this morning in Miami, OK. After church services, we went to my grandma's house for a weekly Sunday lunch. My mom and aunts prepared the meal of roast beef and vegetables, salads and several desserts. I enjoy seeing my family and sharing this meal together on a regular basis. Sunday evening I came home and chatted with friends on the internet for several hours. I spend lots of time on the internet looking at hot rods and dune buggies. I went on a bike ride right before dark and then started getting ready for school tomorrow.

Miami Culture in My Life

My name is Sayii Paawe Moohsa which means “Morning Deer” in Miami. I am 15 years old and go to Bishop Dwenger High School (Fort Wayne, Ind.).

What kinds of cultural activities do you participate in?

Powwows are a gathering of Native people, who come together to share friendship and traditions through dancing and story telling. Language camp is a weekend or a week where we get together to learn and practice our Miami language. Council meetings are when the council members come and decide on things that affect our tribe. General meetings are held twice a year and all Miamis gather together to learn about current events that are affecting our people and plan future events. The Annual Miami reunion is when Miami families come together just to have a good time and celebrate our Miami heritage.

Tell us more about pow wows.

In preparation for a powwow, I have to make sure that my regalia is ready to go. I make sure all my beads are in place and my fringe on my shawl is not all tangled up. Then it's time to get dressed. I wait until the last minute because it gets pretty hot at most powwows.

Before entering the arena, all powwow participants are smudged with sage or sweet grass. The smoke flows over us and cleanses our body and mind, which helps us to be ready for the day full of fun and dancing. Before we begin to dance we spread tobacco on the ground to honor the earth that we are about to dance on.



Mary (Miami Nation of Indiana)

There are many different kinds of dances. The men's dances are straight dance, fancy dance, traditional dance, and grass dance. The women's dances are buckskin, cloth, jingle dress dance, and fancy shawl dance. There are also intertribal dances which let all the dancers and observers—Native and non-Native—dance.

I participate in the buckskin, cloth and fancy shawl dances. My favorite is the fancy shawl dance—it is the most athletic women's dance. The moves of each dancer are choreographed by the dancer. In the fancy shawl dance, there is a lot of spinning and hopping—there is hardly a time when both feet are on the ground. If you watch the dancers' feet you will see that they are kept in rhythm with the beat of the drum, which is not always easy to do.

When the weekend is over, so is the dancing. It is time to say goodbye to all your friends. That is the only part of the powwow that I do not like—the saying goodbye and leaving. I go home put my regalia away so that I know where it is for the next powwow.

Miami Culture in My Life

My Miami name is Gander's Path. I'm 13 years old and am an 8th grader at Indian Springs Middle School (Columbia City, Indiana).

What would you like to tell other kids about being Miami?

Sometimes it's great to be a Miami, because all of my friends are amazed that I'm actually the great-great-great-great-great-great-great-grandnephew of the person who our Boy Scout summer camp was named after. Since my Mom knows many of the Miami herbal medicinals, as well as other medicinals, it sometimes comes in handy when I'm at camp and I have a sting, or a rash of some sort. Plus, when there is a special event, such as the powwow, I don't have to pay to get in and I get a share of the money that we make when I help Mom in Miami/Herbal presentations at schools, and many other places.

What kinds of cultural activities do you participate in?

I participate in many different cultural activities, including dancing in the powwow dances, helping out at the different booths, helping in my Mom's presentation booth, and my cousin's bracelet making booth at the Johnny Appleseed festival, and finally going to language camp with some of my friends to learn Miami traditions, games, and participate in traditional festivals, such as men's longhouse.



Greg (Miami Nation of Indiana)

Respecting Your Elders

Grades 3-4

Living in Balance with Others

–Karen Baldwin, with involvement of the Miami Tribe of Oklahoma and the Miami Nation of Indiana

Teacher Background

Many Miami elders fill important roles in the tribal community. Wisdom is derived from accumulated knowledge, life experience, patience, and living from traditional values and beliefs. When an elder possesses these qualities, he or she is highly respected by the community. They are respected because they know things, have experienced things, and the Creator has blessed them with long life. It is not uncommon for elders to play major roles in decision-making. Many elders are chosen to name children and still others serve as teachers, sharing their life's experiences and offering guidance to the young.

When asking elders for help or guidance, it is respectful to offer gifts. Sometimes these gifts come in the form of tobacco (considered a sacred plant)*, or maybe a favorite food, or even doing some work around the house or yard for an elder. Children learn from an early age that if they care for their elders, then their elders will help guide them through life's many hardships. It is a fundamental belief among the Miami that you cannot get something for nothing. Getting help from elders is not free and elders should not be taken advantage of.

It is a quality of the traditional Miami community to strengthen the relationship between the elder generation and the younger generation. This bonding assures that valuable traditional knowledge will be passed on. Often, parents are busy supporting and providing for their families and it is difficult for them to spend quality time with young children. It is not uncommon for elders to spend lots of time with the young children, nurturing and shaping the next generation.

Being an elder does not have an age requirement. Becoming an elder is a natural process observed by the community. Each Miami community or family knows whom their elders are, based on observations over many years. But generally speaking, almost all elder community members are shown manners. For instance, during community events or dinners, elders are fed and seated first and children are asked to wait until all the elders are provided for.

Gallery Connections

Much of the Miami culture and language that has survived today has been through the work of elders passing along information to the younger generations.

* For more information on sacred plants, see the Four Directions Circle handout on p.80.

Respecting Your Elders

Indiana Academic Standards: **Grades 3-5**

Language Arts: **Standard 4 – Writing Process (3.4.1, 3.4.3, 3.4.6, 4.4.1, 4.4.2, 4.4.3, 4.4.10, 5.4.1, 5.4.3, 5.4.8)**

Social Studies: **Standard 1 – History (3.1.1, 4.1.2, 5.1.3); Standard 5 – Individuals, Society, and Culture (3.5.1, 4.5.1, 4.5.6, 5.1.3)**

Description

Students learn the significance of elders in Miami culture and use their writing and interviewing skills to explain the importance of elders in their own lives.

Objectives

Students will:

1. identify an older person or elder who is significant to them;
2. write at least three paragraphs, including a main idea and supporting details, about their elders;
3. conduct interviews with elders using appropriate questions and documentation; and
4. discuss the importance of elders in Miami culture and in their own lives and communities.

Time Needed

Three 45-minute class periods, plus a fourth 45-minute period after students have conducted interviews

Materials Needed

- Each student will be responsible for bringing in a photo of an elder in their life (grandparent, neighbor, friend, etc.)
- A bulletin board or other wall for display of photos
- 9 x 12 inch construction paper
- 12 x 18 inch construction paper, cut in half lengthwise
- Markers, crayons, colored pencils
- Scissors
- Tape

Procedure

Day 1:

1. To catch students' attention, read a story (see recommended literature) relating to the relationship of a child to an older person. Discuss the story with students: How did the young person in the story feel about the older person? What wisdom did the older person share? Why was the older person important to the young person? Ask students if there is an older person who is important in their lives.
2. Introduce the word "elder." Using the information in the Teacher Background section above, discuss the importance of elders in Miami life. Share the story of "How Young Thunder Lived" about his life in the late 1800s in Indiana.
3. Have students bring in a photo of an elder in their life. (A week before starting the lesson, it would be helpful to send a note to each student's family informing them of the purpose of the lesson and requesting their cooperation.) The photos can be of the elder as a child, young adult or an older person. If this isn't possible, collect magazines with older adult photos in them to use instead.

Day 2:

1. Help students create a photo wall from the photos brought into school. Give each student a 9 x 12 inch piece of construction paper. This will be their "space" for posting their elder's photo. Along with the photo, they can include words that symbolize that person. For example, if the student and the elder play games together, the student could write words or draw pictures from the game on the paper. If the elder is a grandparent, they can list additional family members or other pertinent information.
2. Have the students write a composition of at least three paragraphs about the elder they have chosen and post it with photo. The composition should develop a main idea with supporting details. Students should be allowed to choose their own topic. If they need suggestions, they can consider

these ideas: “Why I Admire My Elder,” “How My Elder Helps Me,” etc. Have students proofread, review, evaluate and revise their writing before they put it on display. Allow students to visit the display wall in small groups to look over everyone’s contribution.

Day 3:

1. Introduce students to the idea of an interview. Ask students if they have ever read an interview. Have them find examples of interviews in classroom magazines. What do these interviews have in common? What kinds of questions are asked?
2. Prepare students to interview an elder of their choice (not necessarily the one they have chosen for the classroom display.)
3. Discuss possible interview questions and write them on the board. Pass out handout on additional questions and have students add what is on the board.
4. Discuss proper manners in carrying out an interview and strategies for documenting responses to interview questions. Students will need several days to plan and carry out the interview. (Parental cooperation in planning the interview will probably be needed. Letters explaining the purpose of the interview and interview procedures would be helpful.)

Day 4:

1. Interviews are due and need to be accessible for the students to refer to.
2. At this point students should be aware that the elders are often responsible for teaching children. The wisdom of elders is very valuable. Ask students to look over interview notes and choose something that the elder said which they believed was good advice. Discuss this advice with the class.
3. Ask the students to write out this saying or teaching on 12 x 18 inch light colored construction paper strips and include an illustration of the teaching if time and space allows.
4. Post the collected elders’ teachings all around the classroom in prominent spots.

5. Summarize the lesson by discussing with students appropriate ways that they can demonstrate their respect to someone they would consider an elder.

Extending the Lesson

Invite older members of the community to visit your classroom to read or tell stories or to participate in a small celebration recognizing the contributions of elders. This may be an opportunity for students to share the photo display and the paragraphs that they have written. The visit might be documented with snapshots or pictures drawn by the students that can be added to the wall display. Students can write letters of invitation and thank-you letters after the event and prepare a brief article about the visit for the school or classroom newsletter.

Teaching to Other Grade Levels

Grade 3: Students can be expected to carry out the activities in this lesson but at a lower level of language proficiency. They will need more help in organizing complex tasks, such as developing interview questions and carrying out the interview.

Below Grade 3: Omit the interview process and have students focus on developing the display photo or picture of their elder by writing descriptive words and discussing the importance of the elder in their lives. They might be asked to write a few words, a sentence, or a short paragraph about their elder.

Grade 5 and above: Students should be able to provide a written composition consisting of several paragraphs about their elder. They should be able to provide written documentation or a written summary of their interview process and give an oral presentation, along with selected teachings from their elder. They could also study feature articles from newspapers and develop a lead sentence for their composition that grabs the reader’s attention.

Assessment

Each student will:

- write at least three paragraphs that clearly develop the main idea and support that idea with details;
- participate in developing questions for the interview form;
- plan and carry out an interview with appropriate questions and documentation; and
- contribute at least one teaching from an elder for the classroom display based upon the interview that he or she has conducted.

Resources

- McCue, et. al. *The Learning Circle*

Recommended Literature

- Crow. *The Crying Christmas Tree*.
- Plain. *Grandfather Drum*.
- Plain. *Little White Cabin*.
- Plain. *Eagle Feather – An Honour*.
- Winslow. *Dance on a Seal skin*.

My Elders

Sample Interview Questions:

1. When and where were you born?

2. Where have you lived?

3. What type of jobs or lifestyle did you have?



Chief Frances Dunnagun (Miami Nation of Indiana) with participants at the 1997 Miami language camp held at Seven Pillars near Peru, Ind.

4. What are the biggest changes you have ever witnessed?

5. Do you have any family?

6. What advice would you give to a young person growing up today?

Chief Gabriel Godfroy (Miami Nation of Indiana), right, and Durand Godfroy, ca. 1910.

Image courtesy of Pat Hrybyk (Miami Nation of Indiana).



Young Thunder

ciinkweensa iışimihtohseeniwici

iıřipiici meehtohseeniwiiaani. aatotamolaani kati.

eepiři meehtohseeniwiiaani meeloohkamiki mataathswi palaanaahsi ntaahswaahkwe niiwi mateni niiwaahsi pipoonwe. paaphsaahka Indiana nimehřooma ařihkiwi iihkonanka. kiihkeelintaminki ‘mihřiinkomiřia’ noonki Grant County iitaminki. niiyaaha neepwaaminki eehkami kaahkiihkwe niři iyaayaani. niila nkoti neepwaankia. nihswi kiilhsooki neepwaaminki niři iyaayaani eehkami nkoti pipoonwe. mitemhsa neepwaankia neepwaamita eekincikonki, ewikinki, mahsinaakani kiilikhwatamenki, neehinenki, kiikaapiikahikonki. pooninipwaaminki niřiwi mateni peepoonwiiaani. maawi meehciwele neepwaaminki. pilwiři iyaayaani neepwaaminkonci.

noonki ařihkiwi meemaani, niiyaanci moonahamaani. ooneela atahkima nkotwaahkwe kaakaathswi mateni kweetaahkonaminki. aalinta mihtehki, ařitawaani, tawaana meeneehki moonahamaani. ařihkiwi neekawahkiki niiyaanci ceeki kiikoo peehkinikinki. nihswi pipoonwi noonki eehkwi caaciiliteeki.

nintařihkiomi ceeki neemihkikanteeki, niimihkikantaakana eeyoonki. niřiwi wiikiaama nintařihkiominki. niřiwi neekatikařikaana niila eehawaani; miincipikaani, noohkiminikaani, ewihakiki eehi awikiwaaci, moonahikonki eeyoonkia teehsikaani, noonaakanaapowi wiikiaami. iřiiteehiaani niiwi mateni yaalaanwaahsi nkoti acre iilakinteeki. nkoti kiihkiřaakani noohkimini neepaale řooli iilakinteeki noonki niipinwi.

How Young Thunder Lived

(Translated from Miami)

This is pretty much the way I lived as I will tell it to you.

I was born in the spring of 1844. In the middle of Indiana my grandfather set aside a reservation. It is known as “Burr Oak” in what is now called Grant County. There I received my schooling and went there every day. I had one teacher. I went there and received my schooling three months out of every year. A woman teacher taught me arithmetic, writing, reading, singing, and drawing. I quit school when I was 20 years old. That was the end of my schooling. I went far away from the school.

Then I got some land and from there I farmed. This farm was 160 acres. Part of it was timber; I farmed the rest of it, where the trees were gone. The land was sandy there and everything grew well. For three years now there has been a drought.

My land is all fenced off with fence rails. There are two houses on my land. I have two stables, a corn house, a wheat house, a place where the tenants live, a shed for the farm tools, and a milk house. I think it comes to 45 acres. A bushel of wheat sells for half a dollar this summer.

Family Ties of the Miami

Grade 4

Living in Balance with Others

Teacher Background

Kinship System:

The traditional Miami family structure (kinship system) differs from most European and Euro-American kinship systems. Often within the Miami community, one will hear the term “extended family.” The term “family” to Miami People can mean more than parents, children, and grandparents and involves a larger network of kin including additional mothers, fathers, siblings, and numerous grandparents. Extended family includes aunts, uncles, and cousins who are often addressed as “mother,” “father,” and “brother” or “sister.” This system makes the core family unit very large.

Family ties are defined by the roles that family members play. Grandparents often offer knowledge and educate the children. If children know their family history, then they will know who they are and what their responsibilities to the family are. Aunts and uncles can sometimes play disciplinarian roles, while parents maintain a positive loving relationship with their children. In other words, the entire family, including grandparents, uncles, and aunts are all involved in raising the children.

Because the Miami kinship system encompasses many people within the community, the community is also highly valued. The community is the family! Each family member has a role. And family needs came first, over and above individual wants and needs. This type of kinship system allows for all ages to fulfill roles to directly benefit the community. It also allows extended family members to remain close and care for each other. Everyone in the community has a place and a purpose.

Additional Kinship Uses:

Kinship terms are not just reserved for human beings. Kinship relationships exist between animals as well as between humans and the spiritual world. Animals take on a form of kinship in traditional narratives and stories. In the following story, Fox (“*paapaankamwa*”) is considered a younger brother to Wolf (“*mahweewa*”). Throughout this traditional narrative, which was recorded in the early 1900s, there are repeated examples of the kinship relationship between Fox and Wolf. The Fox represents the Trickster in Miami stories, so the Fox is trying to trick his elder brother Wolf into doing things for Fox’s amusement. In the following cartoon, Fox tries his tricks again, this time on younger brother Bear.

There are also examples of kinship terms being used for other tribes. For example, the Delaware People are considered grandfathers (“*nimehšooma*”) to the Miami. The Shawnee, Kickapoo, Ojibwa, Potawatomi, and Ottawa are all referred to as elder brothers (“*nihseena*”).



Naming:

Another important element that ties children to the family and historic family lines is naming. Typically, children are named by elder family members, often by grandparents. Sometimes the Miami People reuse traditional names. Such names can be tied to ancestors, traditional stories and events, or they can be descriptive of the name recipient. For example, General Anthony Wayne was called “the wind” (“*alaamhsenwa*”) because of the way his army overcame the tribes during the Battle of Fallen Timbers (Dunn 38).

Although it is rare, names can be changed if it is felt a child has been misnamed. Illness, accidents, and misfortune can sometimes be associated with having the wrong name. At that point, a decision is made to change the name.

As important as names are, individuals are rarely addressed by their Miami names. Personal Miami names are most often used when speaking about or of an individual that is not present. The standard form for addressing a person is to use a kinship term ("mother," "father," "older sister," "younger brother"). If not related, the general term "my relative" ("eeweemilaani") is used. It should be noticed that even when someone is not a blood relative,

it is traditional to address them as "my relative," thus reinforcing the fact that, as humans, we are all related. The Miami don't distinguish between relatives and blood relatives. In the Miami language, there are only relatives ("eeweemakiki") and those we live with ("weecikimakiki").

The only exception in personal name usage is in regard to children's names. A child's Miami name is generally used for the first several years in order for everyone to learn it. Miami names are very important. Many Miami have two names, one for use in American society and another for use within the Miami community. Names are taken very seriously.



Image courtesy of Pat Hrybyk (Miami Nation of Indiana)

Family Ties of the Miami

Indiana Academic Standards: **Grade 4:**

Language Arts: **Standard 5 – Writing Applications**
(4.5.1, 4.5.5, 4.5.6)

Social Studies: **Standard 5 – Individuals, Society, and Culture** (4.5.1, 4.5.2)

Description

Students learn about the importance of family relationships to the Miami People and compare a Miami family tree with their own. After reading the story of the Fox and the Wolf, they use their writing skills to tell a story of their own.

Objectives

Students will:

1. understand how the Miami family system differs from the European system;
2. explore individual roles that family members play in the kinship unit;
3. examine examples of kinship ties in the animal world and between other related tribal nations; and
4. write a story of the relationship between two animals after reading the story of the Fox and Wolf.

Time Needed

Two 45-minute class periods

Materials Needed

Overhead projector and handouts (below)

Procedure

Day 1: Family Tree

1. A day or two before this lesson, assign the “My Family Tree” handout as homework. Students should have a number of options for completing the handout:
 - Students can complete their own family tree with the help of family members. In this case, a note to the family describing the purpose of this activity will be helpful.

- Students can partner with another student to develop a family tree.
- Students can complete the family tree for an historical figure or for a character in a story they have read.
- Students can develop a family tree based on data about the teacher’s family.

2. Now, have students examine what they would call their relatives in the Miami kinship system by exploring the words in bold. For example, “My Aunt Sue is also my mother” in Miami culture. What would have more than one mother mean to the child and the family as a whole?
3. Follow with an explanation of the kinship system and then discussion. What are the advantages and disadvantages of the Miami system? How are the two systems similar and different?
4. Discuss the kinship relationships among the Miami and other tribal nations.

Day 2:

1. Place the Fox story on the overhead projector and have students take turns reading. *(Note: Review this traditional story before providing to students. The cartoon about fox and bear may be more appropriate for your class.)*
2. Introduce the kinship system in the animal kingdom in Miami traditional stories.
3. Discuss Fox’s role as trickster. Did the “brotherly” relationship of the Fox and the Wolf prevent conflict in this story? Why not?
4. Have students write a story of the relationship between two different animals. The story should have a basic plot and use concrete sensory details and descriptive words to make it interesting to the reader.

Extending the Lesson

Discuss the importance of naming in the Miami culture. Students can briefly interview their parents or other family members and ask who named them, and where their given and last names came from (Hirschfelder 34). Students can then write a brief narrative about their name and its significance to their family.

Teaching to Other Grade Levels

Grade 3: Students can be expected to carry out the activities in this lesson at a lower level of language proficiency. They may need assistance in choosing the type of family tree they want to develop and may need to have data provided for them so that they can organize it on the handout. Their story should have a simple plot with details that support the plot. They should be able to make use of varied word choices.

Below Grade 3: A simplified family tree might be used. The teacher will need to model the development of a family tree before students attempt to develop one independently or in groups. They will probably need the help of an adult in spelling the names of family members. The focus of the activity should be on how people contribute to their families and community. Stories might consist of pictures enhanced by a few words or sentences.

Grade 5 and above: Students should be able to construct a family tree with less teacher assistance. Their stories should establish a plot, point of view, and setting and might include a conflict or concern to be resolved through the course of the story.

Assessment

Students should be evaluated on the basis their effort in individual work, participation, and cooperation. Students should:

- participate in the development of a family tree and a Miami family tree;
- each be able to explain the importance of family to Miami People; and
- each write a brief story about the relationship between two animals using a basic plot, concrete sensory details, and descriptive words.

Resources

- Beamer and Hirschfelder. *Native Americans Today*.
- Dunn. *True Indian Stories with Glossary of Indiana Indian Names*.

Recommended Literature:

- Winslow. *Dance on a Sealskin*.

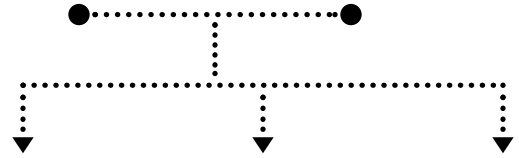
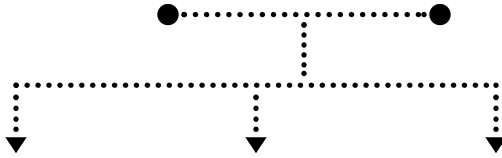
My Family Tree

Grandmother
GRANDMOTHER

Grandfather
GRANDFATHER

Grandmother
GRANDMOTHER

Grandfather
GRANDFATHER



Mother
MOTHER

Father
FATHER



Uncles
(Mother's brothers)
UNCLES

Aunts
(Mother's sisters)
MOTHERS

Uncles
(Father's brothers)
FATHERS

Aunts
(Father's sisters)
AUNTS



MYSELF

Sisters
SISTERS

Brothers
BROTHER

Cousins
(Aunt's children)
**BROTHERS
& SISTERS**

Cousins
(Uncle's children)
**BROTHERS
& SISTERS**

What you would call your relatives in a
Miami family tree are noted in
BOLD

Cousins
(Uncle's children)



Cousins
(Aunt's children)



*The Miami term for these relations is too complex to describe here.

Family Ties

paapankamwa aalhsoohkaakanaki

Paapankamwa peempaalita kiimootēeta pimi.

Meehci kiimootēeta miihsitonaakani
meehkaayonaata.

Neehi-*hsa* mahweewa aašitehkawaata.

“Keetwi iih[˘]si meeciyanī meehkhawitonani?”

Neehi-*hsa*: “Alikonci eekootēenki, kiila iihpisiyani
teepi teephsaayani”.

“Pimi nyaašilo iihšī”.

“Oniini eekootēenki pimi oowaaha”, iilaata
ahseensali mahweewa.

Neehi mahweewa eemphsaata, poohkantank
ašihšayi waawaapiihkiciaki.

Neehi šeehšahaakota misahaki antepikaninki.

Neehi paapankamwa keeweešinawaata ahseensali.

Neehi maacaamwita ciilakhkionkišī.

Meehci aamaawia waawaapiihkiciaki
šeehšahaakota mahweewa ceešikiteeta.

“Noonki iihšī kitankihele kati!”, iilaata.

Paapankamwa maacaamwita. Noonki mahweewa
kiileešīwaata.

Paapankamwa eekwamaahkwita tawaani šīšwici
siipiiwi.

Mahweewa neewaata nipinki. “Noonki kinepe
iihšī!”

Noonki eemphsaata mahweewa nipinki,
seehsihsantank nipi.

Saakaciweeta, eehkwa neewaata ahšīimali
nipinki keeweešinaakota.

Aayoolhka ceešikiteeta. “Noonki kisakiinile”,
iilaata.

Noonki tawaani peehšaaahkinank lakiikhwi,
ahkweekanenki ahseni kiihpitooki.

Noonki nipinki eemphsaata, eehkalaamwita.

Eehinki eehkwaapiikasita.

Fox Stories

Once Fox was walking along when he stole
some grease.

After he stole it, he greased his moustache.

Then he ran into Wolf.

“What have you been eating, brother, there’s
grease on your mouth.”

Then he replied: “It’s hanging over there,
you’re tall enough, you can reach it.”

“Take me to this grease, younger brother.”

“There’s the grease hanging right there,” he
said to his older brother Wolf.

Then Wolf jumped up and bit a hole in the
hornets’ nest.

And he was stung all over his head.

And Fox laughed at his older brother.

And he ran away into the brush.

After the hornets stung him all over, Wolf
became angry.

“Now I’m going to kill you, brother!” he
said to him.

Fox ran off. Now Wolf went after him.

Then Fox climbed up a tree on the bank of
the river.

Wolf saw him in the water. “Now you will
die, brother!”

Then Wolf jumped into the water, he bit at
the water over and over again.

He got out and he still saw his younger
brother in the water laughing at him.

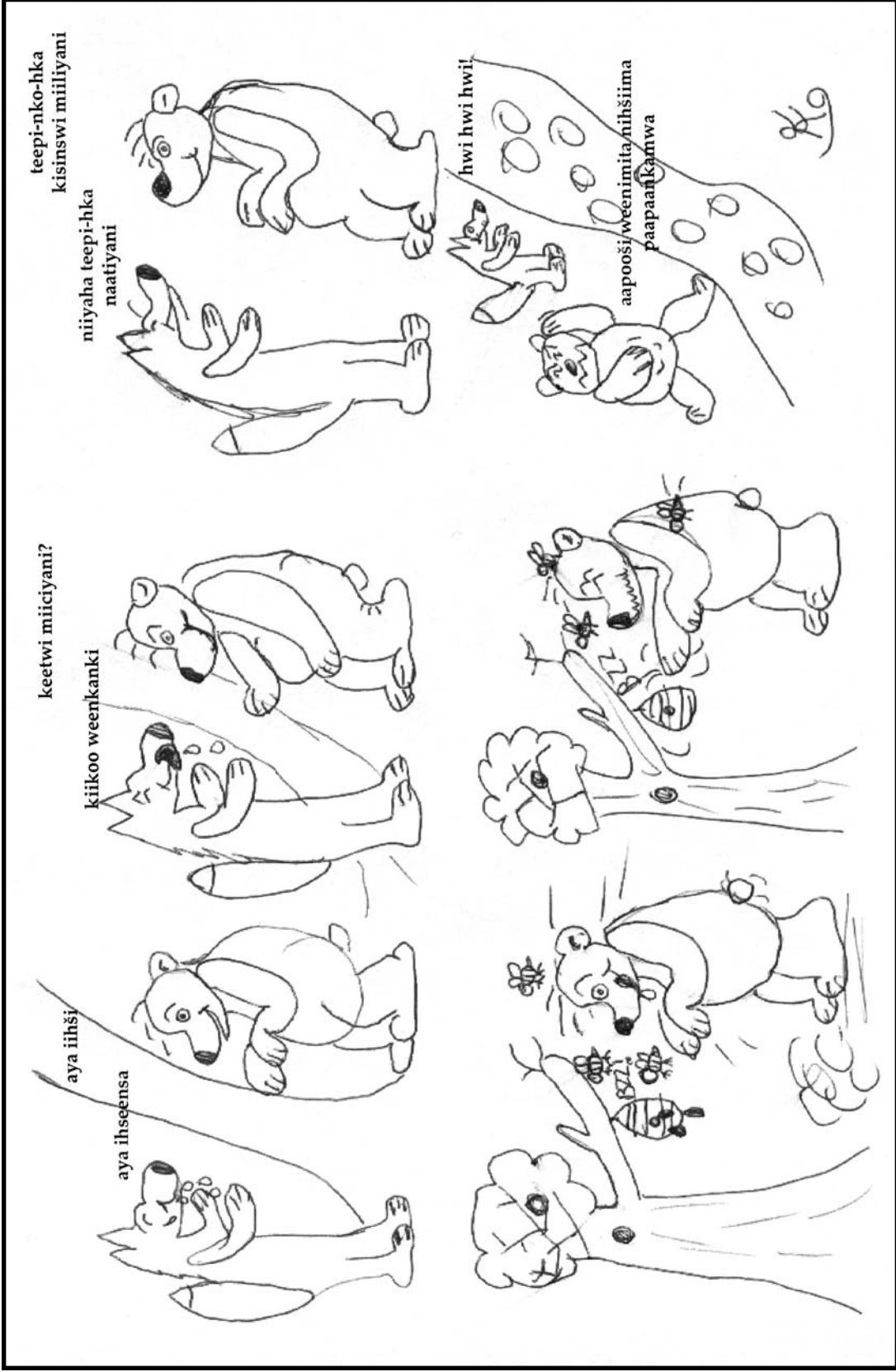
He got even angrier. “Now I’ll get you!”, he
said.

He then peeled some bark off a tree, and
tied a stone to his neck.

He then jumped into the water and
drowned.

That’s as far as it goes.

This story was originally taken down by Gatschet from E. Vallier; re-elicited by J. Dunn from Gabriel Godfroy in the early 1900s.



Jessie Baldwin (Miami Tribe of Oklahoma)

Translation:

Bear: Hello, elder brother.

Fox: Hello, younger brother.

Bear: What are you eating?

Fox: Something good.

Bear: Can you give me a little bit?

Fox: You can get some over there.

Bear: My younger brother fox fooled me again.

Fox: Ha, ha, ha.

