## Miami Leaders

**Grade 8**
Living in Balance with Others

### Gallery Connections

There are many examples of Miami leaders past and present throughout the gallery. Students can explore the historical timeline in the *Mihtohseenionki* exhibit and highlight the decisions the Miami made in providing for their people.

### Teacher Background

Miami leaders of today carry many of the same responsibilities they did in the past. Below are some qualities of Miami leaders.

- They consider the overall welfare of the Miami People now and for generations to come.
- They serve the Miami People, but do not control them.
- They lead by example, showing respect and kindness to the Miami People.
- They often have great oratory skills.

There are many different types of leaders within a tribal community. Some are elected officials and some are recognized for their knowledge or abilities that distinguish them as community leaders. Many elders in the Miami community have great influence because of their knowledge and kindness. They are considered leaders because people look to them for guidance. Other kinds of leaders, including young people who have obtained degrees in law, economics, business, linguistics, anthropology, and education are emerging, as well. All help our elected officials make important decisions, so they, too, are leaders.

Changes brought on by the Europeans and the dominant American society have altered the leadership structure and responsibilities of the Miami. Many tribal leaders must have both traditional and contemporar qualities to be successful. Leaders must be able to work in a traditional fashion within their own community, but also be effective at working with other nations or governments who might have different values and beliefs.

# Miami Leaders

Indiana Academic Standards: **Grade 8**

Social Studies: **Standard 2 – Civics and Government (8.2.1, 8.2.2, 8.2.4)**

Language Arts: **Standard 4 – Writing Process (8.4.2, 8.4.4, 8.4.7, 8.4.8); Standard 5 – Writing Applications (8.5.3, 8.5.6, 8.5.7)**

## Objectives

Students will be able to:
1. better understand how Miami tribal decisions are made;
2. appreciate the process by which the decisions are made;
3. identify the essential ideas relating to leadership and government in Miami life;
4. compare the roles of leaders in Miami government with those of leaders and in state and national government;
5. compare the responsibilities of individuals and groups in Miami government with those in state and national government; and
6. write a descriptive essay or report comparing the Miami form of representative democracy with the form of representative government described by the U. S. Constitution.

## Time Needed

One 45-minute class period. Students will need additional time to complete their essay.

## Materials Needed

None

## Procedure

The purpose of this activity is for students to experience the tribal decision-making process. The class will become the decision-making body of the tribe, the leaders.
1. Divide the class into groups of 3. Each group will represent a major family of the tribe. Within that family, they are to choose a family representative to sit on the tribal council. They can even choose a family name if they like.
2. Next, a chief and second chief will be elected (often referred to as president and vice president in some tribes) from the general class population. All tribal members vote on this position, not just council members. With the election, it is a majority-rules decision.
3. The chief (called *akima* in Miami) introduces an issue to be discussed and the council members proceed to talk about it until consensus is reached. Have each council member consult with their family members to decide their position on the issue. Make sure there are some families that are culturally focused (community health and longevity) and others who are economically focused (money minded).
4. Have council discuss the issue below. Be sure to provide the pros and cons throughout the discussion as well as to encourage students to come up with more. Before the council votes, allow council members to consult with their other family members. The council then votes after much discussion. A decision cannot be made unless a consensus is reached. (A consensus means that everyone has to come to agreement and be willing to support a specific decision. This is a traditional Miami way of making decisions.)

## Contemporary Issue

The tribe needs to decide whether or not to open and operate their own tribal school for tribal members.

### Pros
The Tribe will be able to:
• teach language and culture;
• teach traditional values and beliefs;
• incorporate the traditional role of elders as teachers' aids;
• implement programs that incorporate families and siblings to help instill a community atmosphere; and
• abolish the grading system and use a more traditional means of measuring progress.

### Cons:
• Financial obligations would be extensive.
• Are there members who are educated and skilled to teach and operate the school? If not, then the tribe will need to train people for the positions, which will be another expense.
• The tribe would have to develop measures of accountability to insure children are learning to a required standard.

## Discussion

Help students focus on the fundamental ideas behind the decision-making process they have just experienced by discussing questions like these.

- How were leaders elected? Did everyone have an opportunity to participate? Does this seem to be a fair way of selecting leaders? How does this compare with the way leaders are selected in state and national elections?
- What is it like to be a chief and a second chief? Are chiefs rulers with absolute power over their subjects, or do tribal members/ citizens take an active role in selecting leaders and making decisions? What kinds of skills do tribal leaders need to be effective?
- What kinds of roles and responsibilities do individuals and groups, such as families, have in Miami government? How does this compare with the civic responsibility of individuals in state and national government?
- What was it like to make decisions the Miami way, by consensus? How is this different from making decisions by majority vote?
- What does the word "democracy" mean? Based on their experience with the decision-making process, would students describe Miami governmental traditions as democratic? Why or why not?

## Essay

Place students in groups of 3 to research and then write descriptive essays or reports comparing the Miami form of representative democracy with the form of representative government described in the U. S. Constitution.

## Extending the Lesson

If taught prior to or following the Miami history lesson, have students explore the decisions those Miami leaders had to make.

## Teaching to Other Grade Levels

**Grades 4 and 5:** Students will enjoy taking part in the simulation of electing leaders and holding a tribal council. They should be able to discuss the issue of whether or not to create a tribal school and reach a consensus.

Students at this level will be able to understand that Miami leaders are elected, that they serve the Miami people and that the Miami people themselves have a great deal of the decision-making power.

**High School:** Students in high school civics and U. S. government classes will also benefit from this activity, which provides a "hands-on" way of dealing with fundamental concepts such as popular sovereignty, direct and indirect democracy, consensus, majority rule, representative government and civic responsibility. The research essay and report are excellent ways for older students to continue developing their research and writing skills.

## Assessment

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

- describe the basic concept of tribal leadership and how a tribal council functions;
- explain the roles and responsibilities of leaders, individuals and groups in the Miami decision-making process; and
- participate in group research and the writing of an essay demonstrating a command of language, research, organizational and drafting strategies. Students will proofread, evaluate and revise their own writing before turning it in.

## Resources

- Kickingbird, Kirke and Lynn Shelby. *Youth for Tribal Government*.

# Miami Leaders

## Miami leaders

▶ consider the overall welfare of the Miami People now and for generations to come;

▶ serve the Miami People, but do not control them;

▶ lead by example, showing respect and kindness to the Miami People; and

▶ often have great oratory skills.

" My friend, the clouds appear to be rising in a different quarter, which threatens to turn our light into darkness. To prevent this, it may require the united efforts of us all. We hope that none of us will be found to shrink from the storm that threatens to burst upon our nations. "

—*Mihšihkinaahkwa, Chief Little Turtle (Miami) to Governor William Henry Harrison, 1812*
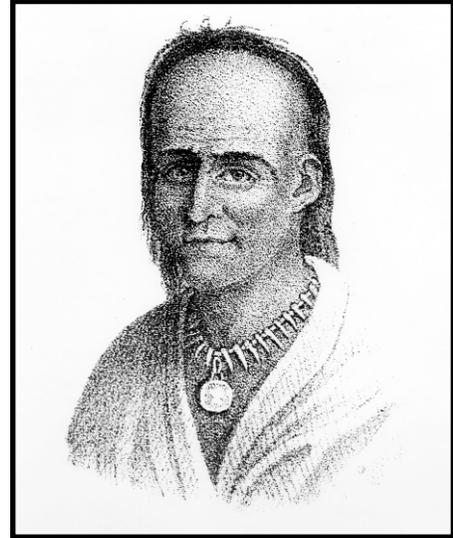
" We're Miami and we're proud of it. We just want everybody to know that we're here; we've never left. "

—*Miami Chief Frances Dunnagan (Miami Nation of Indiana), 1996*

" I believe our children are our future. This is why our language and cultural efforts are so important— we have to prepare our children to be leaders of their Nation someday. They need to know about our government and our traditions—so that the Miami Nation of Oklahoma will always be here! "

—*Miami Chief Floyd Leonard (Miami Tribe of Oklahoma)*

# Games of the Miami

## Grades 3-5
### Living in Balance with Others

## Teacher Background

The Miami played two basic types of traditional games. The first are games of chance, which are primarily guessing games. Other games are more physical and are usually played with an object of some kind. Games are important social activities that can be played within a community or between communities or tribes. It was not uncommon for games to go on for several days and to have many participants of all ages (Culin 231).

Games serve many purposes. Sometimes they are for pleasure and entertainment, developing skills for hunting and surviving, demonstrating athletic ability, and also for settling disputes. In the case of guessing games, it was not uncommon for betting to occur and so goods were often distributed throughout the community as a result. The distribution of goods included food, tools, weapons, blankets, furs, clothing, moccasins and other things. Traditionally, all community members were provided for. Sharing and giving are important communal concepts that still exist today. Children played guessing games, but did not have the goods adults had and so large quantities of goods were not necessarily part of their games. Children played more to learn the skill of the game. In modern times, our traditional games of chance are played for entertainment only. Large amounts of goods are no longer wagered.

## Guessing Games

Games of chance are a guessing game:

*They also told me that there is as much skill as chance in this game, and that… [they] are extremely clever at it, as at all other games; that they give themselves up to it and spend whole days and nights at it; …that sometimes they do not stop playing until they… have nothing more to lose (Culin 231).*

The Moccasin Game is the most common guessing game and is still played at community gatherings. It can be played with anywhere from 2 to 20 players on two teams. As the number of players increase, so does the number of sticks played with. There can be as few as 4 sticks or as many as 201 sticks. Hence, the game can take an hour or many days to complete (Trowbridge 61, Culin 231). It was not uncommon to spend whole days and nights at it (Culin 231). The Moccasin Game was traditionally taken seriously since there was much betting that occurred at the game. But, the Moccasin Game is also a light-hearted game always played in good humor and any loss is taken a good natured way.

## Ball Games

There were many different types of ball games. Most of the Miami games resemble modern sports like bowling, wrestling, swimming, archery, lacrosse and hockey. But traditionally, these games varied from the modern version that we know today. There might have been a wooden ball used, or a different number of people on the team, and the playing field was most definitely different as were the rules. The reasons for the game have not changed much over time. Ball games were a form of entertainment, a demonstration of superior athletic ability and a means of distributing goods throughout the Miami community, as well as to other neighboring tribes. This helped maintain a material balance within the community.

Today, the Miami People participate in lacrosse for entertainment. It is played at many gatherings throughout the year. Tribal members of all ages participate as well as anyone else interested in the game. It is generally a lot of fun and everyone looks forward to it.

# The Moccasin Game

Indiana Academic Standards: **Grades 3, 4, & 5**
Social Studies: **Standard 1 – History (3.1.1, 4.1.2, 5.1.3)**
Language Arts: **Standard 5 – Writing Applications (3.5.5, 4.5.6, 5.5.6)**

## Objectives

Students will be able to:

1. play and enjoy the Miami Moccasin game;
2. explain several purposes of games in the Miami Nation; and
3. develop their own set of written instructions for the game that include the purpose of the game, rules for behavior and procedures for playing.

## Time Needed

One 45-minute class period

## Materials Needed

- Beans, marbles, or small stones for hiding
- Sticks or straws about 2 inches long, enough for 4 each team
- Four moccasins, furs or decorated cloth coverings (or shoes)
- Long sticks for pointing
- Blanket(s) to play on

  (In order to involve everyone, you may want to have more than one game going on at a time. This will require additional sets of the materials above.)

## Game Procedure

### Object of the game

For a player on one team to hide a bean or stone under a moccasin so that the other side will be unable to guess which one it's hidden under. The objective is to deceive the person who attempts to guess which moccasin the object is hidden under.

### Rules of the game

No talking, arguing, yelling or fighting. Just have fun!

1. Arrange a blanket on the ground for each game.

2. Arrange four moccasins in one row in the middle of the blanket. Divide the teams into two parties, each sitting on opposite sides of the blanket. Teams can be made up of 2 to 10 players for classroom environments. The larger the team the longer the game.

3. Have someone put all the sticks together and divide them up into piles of 4. Each team takes a pile of sticks. Each team, regardless of size, has 4 sticks.

4. Choose a person to go first and begin to hide the stone. In order to hide the stone, the one hiding will move his hand very sneakily under each moccasin several times in order to trick the guessers. Meanwhile, the team hiding the stone sings and drums (claps and makes noises) to distract the guessers as the stone is hidden. To add distraction, the person hiding the stone can wiggle around and move his arms with the music (Culin 344). There is generally no talking but much laughter.

5. When the stone is hidden, the other team begins their plan of attack. One player uses a long stick to point to the moccasin he believes has the stone hidden under it. He can just point with the stick or flip the moccasin over.

6. If he guesses correctly, he takes one stick from the team that hid the stone. If he guesses incorrectly, the opposite team takes one of his sticks.

7. Repeat, alternating teams and taking turns hiding the stone and choosing where it's hidden.

8. When either team gets all 8 sticks, the game is over.

9. After the game is over, have students discuss their experience. Help students to consider the purposes of the game for the Miami People.

10. Divide the class into teams of three people to develop a set of written procedures for the game. Students should describe the purpose of the game for the Miami, rules of behavior, and steps in playing the game. They may want to draw illustrations that help to explain the game.

## Extending the Lesson

Read *Children of the Longhouse* by Joseph Bruchac as a class or research other types of Native American games and Native American sports figures.

## Teaching to Other Grade Levels

**Grade 3 and below:** Students will enjoy playing the Moccasin Game but may need more time and help to learn the procedures. They should be reminded that this was a game played by Miami People both long ago and today. Younger students may focus more on creating pictures, along with brief sentences or labels, to help explain the game.

**Grade 5 and above:** Students should be able to research and compare other types of games and consider the types of historical sources that are used to learn about customs and traditions of other times.

## Assessment

Students should be evaluated on their basic understanding of the purpose of games in the Miami community, on their own work, and on their participation and cooperation in group work.

• Group work—written description of the purpose, rules, and procedures for playing the Moccasin Game.

## Resources

• Carufel. *The Moccasin Game*.
• Culin. *Games of the North American Indians*.
• Trowbridge. *Meearmeear Traditions*.

## Recommended Literature

• Bruchac. *Children of the Longhouse*.
• World Eskimo-Indian Olympics. Web site address: www.weio.org

# History of the Miami

## Grade 8
Living in Balance with Others

## Teacher Background

If we do not understand our history, we are doomed to repeat our mistakes. Studying history gives us the opportunity to make conscious decisions about current events based on what we have learned through past experience. In this way, we can try to make sure that what worked works again, and what didn't work is abandoned. Like many other tribes, the Miami Nation has had to deal with a desecrated past and grapple with the effects of 300 years of European contact. The intentional destruction of tribal sovereignty, culture and life ways has left the Miami Nation in need of much social, economic, political and cultural repair. Students should realize that many tribes are in a phase of national reform today and will be likely recovering for some time.

The activities in this lesson are designed to give students a very brief insight into the events that led to the destruction of what was once a very influential Native nation of the lower Great Lakes. This lesson is not designed to have students memorize important dates or to observe certain leaders as historical icons, but to experience some flavor of historical events. Nations around the world still make treaties and American Indian tribes still have to protect their sovereign and political well being from continual erosion by the U.S. government. Tribal motivations and legal pursuits that occur in the 21st century are rooted in the historical relationships and events that have evolved since the first missionaries introduced themselves to the *Myaamiaki* (the Miami People).

Another important factor is that the Miami People were split in 1846. In October of 1846, the Miami Tribe was relocated to a reservation in Kansas. Five extended familes (about 300 people) were exempt from this removal, and remained in Indiana and were later recognized as the Indiana Miami tribe (also as Eastern Miami). Their descendents make up the Miami Nation of Indiana, which has offices in Peru, Indiana. The descendents of those removed make up the Miami Tribe of Oklahoma headquartered in Miami, Okla. The two groups recognize a distinctly separate history after 1846.

## Gallery Connections

The *Mihtohseenionki* gallery features the art, history and culture of the Miami, Potawatomi and Delaware nations. Students can explore the history of the Miami and other nations through many primary and secondary sources: objects, videos, quotes, timelines, interactives and graphics. Along the perimeter of the gallery is a historical timeline loaded with quotes, images and objects that provides visitors a broader picture of the history of Native Americans of the Indiana region, focusing on the 1700s to the present. In addition, our interactive map in the gallery allows groups of 5-6 students to explore the results of treaties and land loss on the Native American populations in Indaina.

# History of the Miami

Indiana Academic Standards: **Grade 8**

Social Studies: **Standard 1 – History (8.1.1, 8.1.15, 8.1.27, 8.1.30)**

Language Arts: **Standard 4 – Writing Process (8.4.2, 8.4.7); Standard 5 (8.5.5, 8.5.7)**

## Objectives

Students will be able to:

1. give examples of the significant changes the Miami have experienced through their history;
2. identify specific transitional times in Miami history and describe influences that were occurring at that time;
3. prepare individual reports on one of four transitional periods in Miami history;
4. use primary resources and role playing to gain understanding of the complexity of treaty negotiations;
5. construct a brief outline of Miami history.

## Time Needed

Seven 45-minute class periods

## Materials Needed

• Copies of handouts provided for students
• Copies of Treaty map on p. 15
• Copies of Treaty Negotiations, Treaty Report, Mississinewa Treaty and Miami Nation Timeline from the Education portion of the Eiteljorg Museum website, www.eiteljorg.org

## Procedure

### Day 1, 2, & 3
*Experience the treaty of Mississinewa of October 23, 1826*

The purpose of this activity is for students to experience treaty negotiations through role playing. This activity is designed to allow students a more realistic experience in forced negotiations for the release of traditional homelands that one's ancestors lived on for hundreds, maybe thousands of years. Students should rely on knowledge gained in previous activities and lessons to negotiate in a culturally appropriate manner.

*Opening Activity*

Place the curator's notebook page of Marty Gradolf's weaving related to treaties. Have students talk about their views about treaty negotiations and think about what artist Marty Gradolf (Winnebago of Nebraska) is trying to communicate with her weaving. Tell students they are going to play parts in a re-enactment of the Treaty of Mississinewa. *(Note: Please note that this artwork is not from the Miami Nation, but relates to the notion of Native Americans and treaties.)*

*Treaty Negotiations*

1. Assign the students to one of three groups: U.S. Government, Miami Nation, and traders.

2. Separate the three groups of students so they cannot overhear each other's discussions. Tell students that their individual group discussions are a matter of national security (or business interest for traders) and the other groups should not be aware of their discussions.

3. Teacher should visit each group separately to give background information and assist in identifying group interests.

4. Pass out group profiles and have students identify what their interests are (see profile handouts) and how they plan to protect those interests during treaty negotiations.

5. Allow time for groups to practice for re-enactment.

6. Have students begin treaty negotiations. Students should understand their assigned group's national or business interests. (Students should not be informed of the interests of the other groups.) These negotiations should be difficult as each party stands to lose something important to them.

7. After negotiations, have students compare their profile sheets and discuss.

8. As a homework assignment (after negotiations are completed), have students read the treaty negotiations as recorded by Tipton, Cass, and Ray. This will prepare them for the class discussion.

9. Have students read the Mississinewa Treaty and the treaty Commissioners Report as a class and discuss how the actual treaty compares to the outcome of the class re-enactment. Be sure to explain any uncertain terminology.

### Day 4 & 5
*Timeline of Miami History*

The purpose of this activity is to familiarize students with the Miami Nation history by examining a timeline.

1. Divide the class into four groups. Pass out a guide sheet to each group on each of the different transitional periods in the Miami History (see below). This will help students identify key events that have had great impact on the Miami.

2. Show students the Land Cessions map to get a better idea of the treaty lands relin-quished and when.

3. Have each student group prepare a summary of the issues and events. Students can discuss economic, social and cultural hard-ships experienced by the Miami People.

4. Have students prepare a class presentation on their particular "time in history" of the Miami People.

### Day 6
*Presentations*

The purpose of this activity is to share find-ings with other students in the class or group. Have students give presentations, allowing time for questions and discussion after each. A summary paper will be required of each student about his or her research at the end of the lesson. The teacher can help lead dis-cussion and questions after presentations. Be sure to include discussions about the social and political environments of the time and how this affected the Miami People.

### Day 7
*Review*

Place the curator's notebook page on Marty Gradolf's weaving back on the overhead. Ask students if they have different views of this weaving and what the artist is trying to communicate. What does it say to them now?

## Extending the Lesson

Students can rewrite appropriate sections in their history text on Native Americans to specifically include the Miami Nations (Harvey 37).

## Assessment

Students will be evaluated on the basis of individual work, participation and cooperation in group work and discussion.
- Each student will be able to provide a brief outline of the history of the Miami Nations.
- Each student will be required to write a paper on their "time in history" presentation.
- Have students explain 5 ways in which the government tried to change the Miami People or 5 examples of how the government treated them like a conquered people (Harvey 51).

## Related Lesson

For more lessons related to history and treaties, see "Primary Documents: The Treaty of Greenville" on p. 106.

## Resources
- Harvey, Harjo and Jackson. *Teaching About Native Americans*.
- Rafert. *The Miami Indians of Indiana*.
- Anson. *The Miami Indians*.
- Blackburn, Robertson and Riker. *The John Tipton Papers*.
- Kappler. *Laws and Treaties*.
- Esarey. *Messages and Letters of William Henry Harrison*.
- Font. *Old Fort News*.

# Government Agents

## Background for the Treaty of Mississinewa:

"Manifest Destiny" drove the U.S. government's efforts to acquire Indian lands. Manifest destiny is the 19th century belief that the United States had the God-given right to expand into and possess the whole North American continent. Consider a letter written by General John Tipton, Indian Agent to Lewis Cass, dated November 13, 1824:

*The people [Euro-Americans] of this state are anxious for the extinguishments of Indian title to the Tract of Country through which the line of the proposed Canal will pass and some reservations which are surrounded by our settlement. If it could be spared two or three hundred dollars could in my opinion be well laid out in Preparing the Indians for a Treaty which will most probable take place next year. (Blackburn, 1:407-8)*

Like previous Indian Agents, General John Tipton played an integral role in treaty negotiations and seeing to the welfare of the Miami People. He was appointed Indian Agent on March 28, 1823 and served until December 31, 1831. He worked directly with the Miami on a personal and business level. As Indian Agent, he was to distribute all annuities due to the Miami and regulate trade businesses with the tribe, and to acquire more land for expansion of white settlement (Rafert 89).

Tipton's daily obligations were for the most part to distribute annuities to the Miami. He made sure that all the treaty obligations were met. If there was something missed, it was his job to fulfill the request. If a mill needed to be repaired, it was his duty to see that it was put in working condition.

To accurately role play the Mississinewa Treaty negotiations, it is important to know that the Miami Nation, as well as other tribes, were manipulated by U.S. government officials. These individuals were looking to personally and professionally benefit from Miami Nation resources. In other words, what was said at the treaty negotiations by U.S. government representatives was not necessarily a truthful representation of what was going on away from the treaty table.

Key players at this time who had much to gain from treaties were the traders, who were operating under the auspices of the U.S. government. In an effort to regulate the trade business, the U.S. gov-

ernment set up a licensing procedure. This gave the U.S. government more control over who was trading, where trading posts were to be set up, and how many traders could work with the tribe. Thomas McKenney, who worked in the War Department Office of Indian Affairs, wrote of the government's desire to regulate traders in a letter to Lewis Cass dated June 5, 1824:

*…to require all traders to trade at the place thus designated and at no other place or places…a greater number of places [trading posts] than one for each tribe will be avoided…(Blackburn, 1:363)*

## People Profiles:

### United States Government Representatives

These individuals are employees of the United States federal government and are responsible for carrying out the goals and objectives of the new and growing nation. These goals include acquiring more lands for expansion and improvements by whatever means necessary. Another goal of this group is to continue taking Miami lands in hopes of forcing the Miami to remove to a reservation west of the Mississippi.

### General John Tipton

As Indian agent, he knew the Miami better than anyone else at the negotiating table. He was clever and perceptive and his presence ensured fairer treatment than otherwise might have occurred for the Miami (Blackburn 13). He agreed that Indiana was to be a place of white settlement and worked toward removal of the Miami (Blackburn13). He was United States Senator twice, had acquired 5,320 acres of land, and owned mills and city property (Blackburn I:xvi, 49).

### Governor Lewis Cass

He was a supporter of large trading companies and generally an advocate for traders, speculators, agents and settlers against the Miami. (Blackburn I:13)

### Governor James B. Ray

Governor of Indiana from 1825 to 1831. He was a supporter of internal improvements, a lawyer, and a popular leader among the whites. He was also quick tempered, which the Miami did not appreciate. (Blackburn I:13)

# Traders

## SUMMARY OF 1820s

### Background for the Treaty of Mississinewa:

Traders wanted to make the Miami dependent on them for goods, to ensure their businesses would remain strong and that they would have a measure of control over their Miami clients. The dependency allowed traders to get their Miami clients indebted to them. By allowing the debt to build for several years, the traders could then pressure Miami leaders to negotiate another treaty in order to relieve the debt. Of course, treaties also provided another opportunity to acquire more lands which would be worth far more than the debt. The U.S. government supported and encouraged this process of "debt for land," as a letter written by President Thomas Jefferson to Indiana territorial Governor William Henry Harrison, on February 27, 1803, shows:

*But this letter being unofficial, and private, I may with safety give you a more extensive view of our policy respecting the Indians, …To promote this disposition to exchange lands which they have to spare and we want for necessaries,… we shall push our trading houses, and be glad to see the good and influential individuals among them run in debt, because we observe that when these debts get beyond what the individuals can pay, they become willing to lop them off by a cession of lands (Esarey I:70-71).*

Traders also used liquor to manipulate the Miami.  This practice was prohibited by law and enforced by Indian agents, but records show that the traders regularly pushed liquor onto the Miami, even during treaty negotiations. Alcohol was a weakness of the Miami People and the traders knew this, and used it to their advantage.

*…traders were instructed to attend with attractive selections of goods;  barrels of whiskey were imported; and every precaution was taken to satisfy the appetites and desires of the Indians"  (Blackburn I:14).*

*…just as the use of whiskey was condoned by Indian agents in treaty negotiations. Both were equally harmful to the Indians,… and both seemed to be essential to treaty making (Blackburn I:19).*

*According to [J.F.] Schermerhorn, the Ewings did all in their power through their agents to keep the Indians drunk & prevent them from acceding [carrying out the duties] to the propositions of the commissioners. (Blackburn I:42).*

### Trader Representatives

Traders are private business owners who are using both the U.S. government treaty process and Native Americans to profit. Traders are well aware of the intentions of the U.S. federal government and want to facilitate them for their own personal wealth. The traders don't really want to see the tribes removed far to the west, since the Miami People support their trade business.

### George W. Ewing, of the firm of W.G. and G.W. Ewing: Trader.

These well established entrepreneurs and businessmen were very knowledgeable about Indians and knew what could be gained by associating with tribes and the treaty process (Rafert 90). The Ewing family worked along-side Tipton, and their influence allowed them to secure multiple contracts for services to the Miami. The Ewings, along with other traders, played important roles in securing the cessions of 1836 by following "a liberal course…[in] making large advances of goods, to induce the Indians to sell their lands in anticipation of the proceeds of those sales."  (Blackburn I:44-45)

# Miami People

## SUMMARY OF 1820s

### Background for the Treaty of Mississinewa:

The Miami People stand to lose homelands and a way of life they have enjoyed for thousands of years. The people are torn between compromising with the Americans and selling out the most important resource they have—their ancestral lands. They struggle with issues of resistance or cooperation. To resist will mean more conflict, but to cooperate will likely mean the loss of their national homelands. The future looks bleak to the Miami People and clouded by uncertainty.

### Miami Nation Representatives

### LeGros *(meehcikilita)*, a Miami Chief

He was a Miami leader who was instrumental in the negotiations of treaties, but spoke little or no English.

### Jean Baptist Richardville *(pinšiwa)*, the principal Miami chief

He was well educated and knowledgeable in the ways of four cultures. (Font 17) He received a trader's license from Tipton and it is said that he worked with other traders on various schemes. (Blackburn I:15) He was a well trained and skillful trader, (Font 1) and an able businessman and diplomat, versatile and useful at the negotiating table. He had a way of stalling and prolonging treaty negotiations. (Font 16) It is also said that Richardville held the key and nothing could be done without his assent. (Blackburn I:547) He was chief of the Miami People from 1785 to his death in 1841. The length of his leadership signifies that he had much support from his people.

# "According to Webster..."
## by Marty Gradolf (Winnebago of Nebraska)

"According to Webster..."
Marty Gradolf
(Winnebago of Nebraska), 2001
Eiteljorg Museum:
Signature Image
Purchase Fund, 2002.3
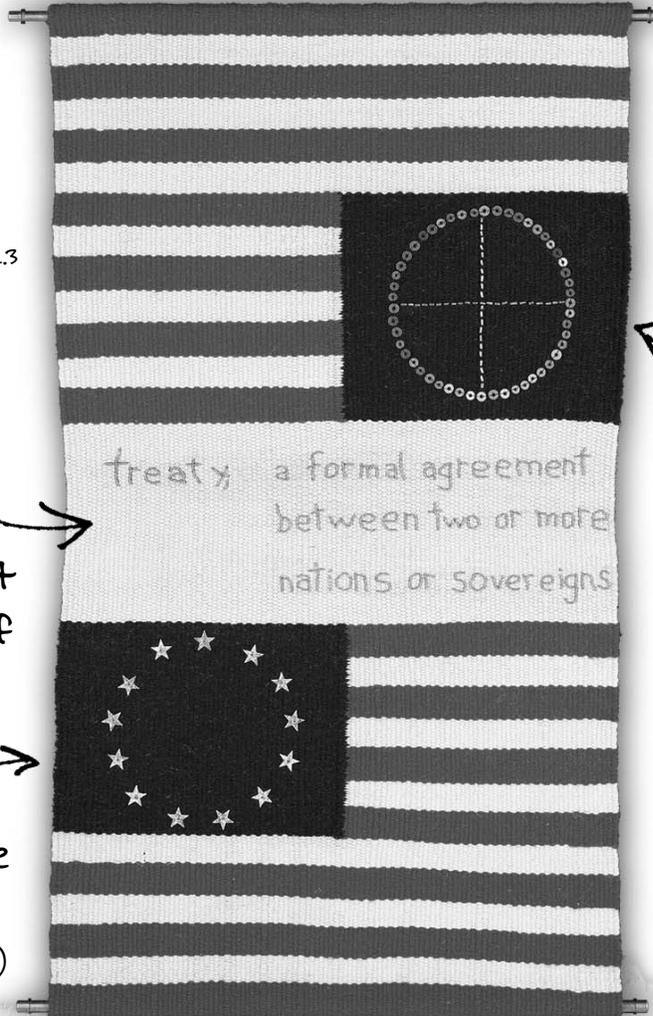
Medicine Wheel representing the four directions

Webster's definition

U.S. flag at the time of treaties between the U.S. and Native Peoples (1780s-1790s)

treaty: a formal agreement between two or more nations or sovereigns

Many American Indian artists have been inspired to use the American flag in art.

I created this because I've always been intrigued by flags; what they say, who they represent and how they look. ...I wanted to combine the U.S. flag with a Native American flag.

On my piece, the U.S. flag represents the flag at the time of the start of the treaties between the U.S. and Native Peoples.

The Native American flag portion is not really an "official" Native American flag. The Medicine Wheel is recognized as a Native American image representing the four directions.

I used Webster's definition of "treaty" as a thought-provoking bridge between the two flags.

— Marty Gradolf

## Sovereignty and Native American Nations

### Grade 8
Living in Balance with Others

### Teacher Background

"Sovereignty" is a term used today to describe a self-governing nation. By definition, sovereignty is the freedom from outside interference and the right to self-government. The Miami People have been governing themselves for hundreds of years. They have met their own political, cultural, social and economic needs in historic times and continue to meet those needs today. Self-governance is necessary to their future existence as a nation and is an inherent right.

Indian nations are sovereign because:

1. Indian nations feel they are sovereign;
2. Indian governments exercise sovereign powers; and
3. other nations have recognized their sovereignty (Kickingbird 16).

Europeans and others came to the American continent intending to build their own countries and govern their own people. They needed land to do this. This quest for land for a newly founded nation was the cause of conflict with the Miami, who were here long before any non-Natives. This conflict eventually led to bloodshed and treaties, which forced the Miami to give up millions of acres of precious homelands.

Initially, the U.S. acknowledged the political equality and sovereignty of Indian governments by asking tribes to negotiate treaties. However, over the years the U.S. government has been chipping away at the sovereign rights of tribes. Through several later treaties and agreements, tribes have delegated some authority to the U.S. government, so tribes are often referred to as "sovereign dependent" nations today.

Another method of eroding native sovereignty was forced assimilation—indoctrinating Native people into mainstream culture to the point that they didn't recognize themselves as part of a distinct ethnic group. This was attempted by forcing Native children into boarding schools and by continuously pressuring Native people to conform to the dominant society.

Starting with the passage of the Indian Reorganization Act in 1934, Indian lands were to be protected and tribes were permitted to set up legal structures to aid them in self-governance. This effort was enhanced by the 1975 Indian Self-Determination Act, which permitted tribes to assume responsibility over federal Indian programs. This was an important step for tribes because it gave them more influence over tribal affairs. Self-governance has allowed the Miami to decide how and where to spend money and to manage and operate their own community services, thus giving them more control over their own destiny.*

A nation may choose not to exercise all of its sovereign powers and still retain its sovereignty. By U.S. law, Indian nations can exercise all the sovereign powers that:

- have not been given up in treaties.
- have not been taken away by Acts of Congress.
- are not inconsistent with their dependent status (Kickingbird 19).

The sovereign powers Indian Nations most commonly exercise are:

- to determine the form of government;
- to define conditions for citizenship of their nation;
- to administer justice and enforce laws;
- to regulate domestic relations of members;
- to regulate property use;
- to regulate business in their territory; and/or
- to tax and appropriate monies.
  (Decide what monies will be used for.)
  (Kickingbird 19)

Sovereignty is an inherent right of tribes to govern themselves. Because of this, tribes should be thought of as nations with all of the economic, political, linguistic, social, territorial boundaries, and cultural features that

other nations have. Banning Native languages and confiscating ceremonial objects were common practices by government institutions and Indian agents. By and large, these efforts to completely assimilate Native people failed. Many tribal communities are attempting to reclaim and preserve traditional ways, including the Miami.

## Gallery Connections

Throughout the historical timeline in *Mihtohseenionki* are brief explanations relating to sovereignty of Native American tribes and how that sovereign status was treated by European and United States governments.

*Note: While trying to settle a local tax case, the Department of Justice declared the Indiana Miami U.S. citizens, thus subject to tax laws. As a result, the Department of the Interior erroneously withdrew federal recognition of the Indiana Miami. In the eyes of the U.S. government, this ended their sovereign status even though only Congress has that authority according to the U.S. Constitution.

Since that time, the Miami Nation of Indiana has worked to have their tribal status recognized by the federal government. To date they have been unsuccessful.

The Miami Tribe of Oklahoma, on the other hand, has retained their tribal status with the U.S. government and receives federal funds and special status as a tribal nation.
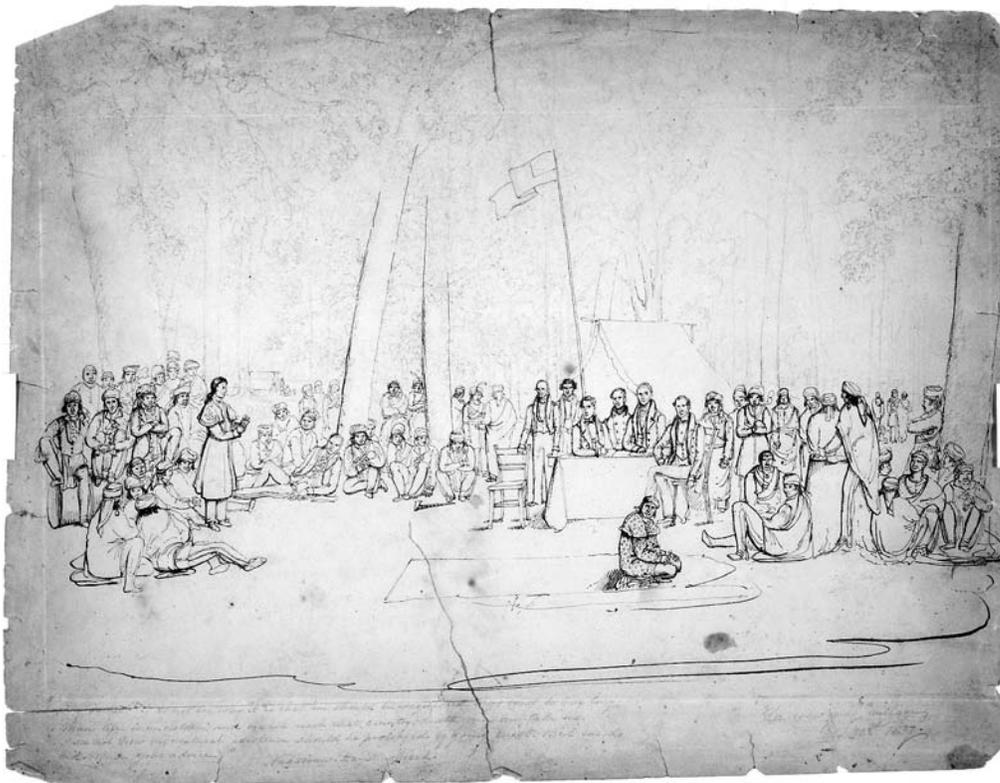


**Kee-waw-nay Village, July 21st, 1837**
George Winter, ink and graphite on paper, 1837.
Image courtesy of Tippecanoe County Historical Association

Artist George Winter was present during some of the negotiations surrounding the removal of the Potawatomi Indians to Kansas. This sketch shows members of the U.S. government and leaders and members of the Potawatomi Nation.

# Sovereignty and Native American Nations

Indiana Academic Standards: **Grade 8**

Social Studies: **Standard 2 – Civics and Government (8.2.1, 8.2.9)**

Language Arts: **Standard 4 – Writing Process (8.4.2, 8.4.3, 8.4.6, 8.4.7, 8.4.8, 8.4.9)**
**Standard 5 – Writing Applications (8.5.4. 8.5.6, 8.5.7)**

## Objectives

Students will be able to:

1. define sovereignty as it pertains to Indian tribes;.
2. explain the characteristics of a sovereign nation;
3. describe how Indian tribes may use their sovereignty;
4. identify Indian Nations in the Great Lakes Region;
5. define the difference between unitary and federal forms of government and explain how the concept of sovereignty relates to the idea of federalism;
6. describe how tribal economics directly relates to sovereignty; and
7. write a persuasive letter on the topic of the sovereignty of Native American nations.

## Time Needed

One or two 45-minute class periods. Students will need additional time to research and write papers.

## Materials Needed

See handouts and map on p. 14.

## Procedure

1. To engage student interest, ask them to discuss what they look forward to the most about growing up and becoming an adult. Students will probably mention things that they think adulthood will allow them to do, such as owning a car, holding a job, determining their own schedule, and dressing as they please.

2. Through discussion, help students understand that most of what they want relates to being in charge of their own lives and making their own decisions. It does not mean "doing whatever they want." It means taking responsibility for yourself and having the power to govern yourself. This is a basic human desire, for groups of people as well as for individuals.

3. Place the word "sovereignty" on the chalkboard or overhead and help students understand the current understanding of this term.

4. Explain that the United States is founded on the idea of popular sovereignty, meaning that the power of government comes from the people. Even before the United States was formed, the sovereignty of Native American nations was recognized.

5. Have students search on the web for information about tribes living in the Great Lakes area today. What characteristics make these tribes sovereign nations?

6. Read and discuss the readings pertaining to sovereignty as a class. (Hirschfelder 14) Discuss these questions with students:
   • How is the sovereignty of Indian Nations the same or different than other countries in the world?
   • Can a nation be only partly sovereign? Can it practice self-governance in some areas but not others?
   • What is the difference in a unitary and federal form of government? How does the concept of sovereign Native American nations fit with the idea of federalism and limited government?

7. Assign students to research and write a persuasive letter taking a position for or against an idea related to sovereignty, such as "The sovereignty of Native American nations should be recognized by adding an amendment to the United States Constitution." Students should include a well-defined thesis, present evidence and examples to support their argument and anticipate reader concerns and counter-arguments.

8. Have students brainstorm about the economic needs of nations, and how this idea relates to the notion of sovereignty. What are the needs of a nation? Consider the needs of the U.S. What are the needs of your community? What kinds of public goods and services does government usually provide? Where does government get the funds to provide these things? How do economics affect sovereignty? (This could lead to a discussion on how tribes can raise funds to maintain economic health and sovereign status.)

## Extending the Lesson

Discuss the relationships of states to the federal government. Compare and contrast this relationship with the relationship that Native American nations have with the federal government (Hirschfelder 14). Students might research the relationship that First Nations of Canada have with the Canadian government and compare it to the status of Native American nations in the United States. They could also use the Internet to research recent news media reports on issues relating to Native American sovereignty.

## Teaching to Other Grade Levels

**Grades 4 and 5:** Students can understand that Native American nations have certain rights and that the most important of these is the right to self government. They should be able to use the map to find the locations of 5 to 10 Native American nations in the Great Lakes region.

**High School:** This activity could also be used in high school Civics and U. S. Government classes to reinforce concepts such as popular sovereignty, limited government, federalism and the differences in unitary, federal and confederate forms of government. Students at these levels will benefit from the persuasive letter writing assignment as a way of building their research and composition skills.

## Assessment

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

- explain the concept of sovereignty and how this idea relates to Native American nations;
- complete a worksheet reviewing key concepts, such as popular sovereignty, federalism, limited government and unitary, federal, and confederate government; and
- research and write a persuasive letter taking a position on an issue related to the sovereignty of Native American nations. Students will use a variety of information sources to carry out their research and support their theses with examples, quotations, expert opinion and other strategies. They will proofread, evaluate and revise their own writing before turning it in.

## Resources

- Beamer and Hirschfelder. *Native Americans Today*.
- Kickingbird and Kickingbird. *Youth for Tribal Government.*
- McCue and Associates. *The Learning Circle*.

# Sovereignty

*From Robert J. Lyttle (Cheyenne/Arapaho), Attorney, Norman, Oklahoma, 1999.*

Sovereignty in its simplest form means governmental power over people and land. Governments possess sovereignty. The United States has sovereignty, each state has sovereignty, and Indian tribes have sovereignty. The sovereignty of the United States comes from each state. The original 13 colonies each had their own sovereignty over their land and people after the American Revolution. When the 13 colonies decided to form the United States, they gave a portion of their sovereignty to the central government of the United States therefore, the source of U.S. sovereignty is each state.

The United States is a limited sovereign. Its power is limited because the powers that states did not give to the federal government remain with the states. Similarly, Indian tribes are the source of their sovereignty. For thousands of years Indian tribes had the absolute power to govern their territory and the people within their territory. The United States did not "give" Indian tribes any governmental powers or sovereignty. Indian tribes existed for thousands of years before the United States was formed. For example, when the U.S. government encountered Indian tribes, they negotiated treaties as one sovereign government to another sovereign government. At the treaty negotiations, both the tribe and the United States would bring their sovereign rights to the table. In this way, each side made promises to the other to forge the agreement. Any powers that the tribe did not relinquish remain with the tribe to this day. Over the years, however, the U.S. government has unilaterally taken pieces of tribes' sovereignty away. Nevertheless, tribes still retain broad governmental powers over their territories and the people within their territories. As sovereign governments, tribes have power to pass laws addressing such matters as land use, criminal conduct, civil conduct, and business regulation.

Since the formation of the U.S. government, there has been tension between the powers of the states versus the powers of the federal government. Some people argue for a strong central government while others argue for "states rights" or more power to the states. Similarly, the distribution of powers between Indian tribes and the federal government is also constantly in dispute. Tribes, like states, argue that they are the source of their sovereign powers, that is, they have inherent sovereignty, and that the federal government only has limited powers over them. Overall, the extent to which the U.S. government will respect the sovereign rights of Indian tribes remains to be seen.

# Sovereignty in Indian Country

…The fact is that we regularly use the word "sovereignty" today and we use it in a way markedly different from the classical definition. Of course, Native governments do not possess absolute power. Neither does the city of Honolulu or the city of New York, the state of Hawaii or the state of New York, the nation of Luxembourg or the Republic of Mexico, or, for that matter, the United States of America or the Union of Soviet Socialist Republics. None of them possesses complete power—world politics and internal national politics are far too complicated for that—yet we refer to all of them as sovereigns… Today, we intuitively understand that sovereignty simply refers to an entity that possesses governmental powers. The working dictionary definition of sovereign is "an independent government."

A sovereign is a national, state, city, county, or Native government that can make laws and enforce them. Some sovereigns—such as Russia—have enormous power. They have nearly all of the possible aspects of sovereignty. Other sovereigns—such as the city of Lahaina or a rural county in Iowa—possess relatively few of the total sticks in the bundle that a sovereign could possess. Others—one might give examples that city of Honolulu or the Navajo Nation—are somewhere in between. But all of them share important things in common. They are not merely corporations of some kind of voluntary organization, such as a social club. They can make laws and enforce them.

Sovereignty, therefore, is easy to define in the real world. When one parses sovereignty out in this manner, there is nothing mystical or extraordinary about it. The reason is that sovereignty means power and when a people bands together to exercise its sovereignty that people is empowered…

Far and away the greatest achievement, however, has been the attainment of political power. The overriding point of constitutional law and political science made by the U.S. Supreme Court in modern times is that there are three—not two, as we all were taught from grade school on—there are three sovereigns in our federal constitution system: the federal government, the states, and Native governments. American Indian tribes not only own their reservations, they rule them. Tribal laws govern land use, hunting, fishing, religious exercise, environmental protection, economic development, marriage, divorce, and adoption and custody of children. Indian tribes can tax in order to raise revenue. They have administrative agencies to regulate natural resource use, zoning, and numerous other activities. They have police and courts to enforce the laws… In Indian country, the dominant laws are tribal laws, not state laws, and they are enforced by tribal officials, not by state officials.

## Place Names of Indiana

### Grades 3-5
Living in Balance with the Land

–*Karen Baldwin, with involvement of the
Miami Tribe of Oklahoma and the Miami
Nation of Indiana*
–*Kimberly Kritzer*
–*Teresa Gottbrath*

### Teacher Background

The Miami People have been in what is now Indiana and surrounding states for hundreds and probably thousands of years. The Miami People were and still are closely tied to their homelands, which provided their sustenance, medicines, homes and sacred places. For this reason, Miami beliefs, values and knowledge are a reflection of their homelands. Miami culture also is reflected in the landscape through the many place names scattered across present-day Indiana. Many of the rivers, old trails (some of which are now major roads) and towns have names derived either from Miami words or English translations of Miami words. Sometimes these names are still found on modern maps.

Because the Miami language is very descriptive in nature, place names can sometimes describe geographic features or the location of certain plants. Village sites are sometimes named after village leaders and some locations are named for events that occurred there. This descriptive aspect of the language is apparent when one learns the literal translations of Miami place names.

### Gallery Connections

Have students work in groups of 5 or less to explore the interactive CD-ROM map available in the *Mihtohseenionki* gallery.  This map includes names of physical features from other tribes as well as the Miami. Have them explore how the English translations of the Native names compare.

# Place Names of Indiana

Indiana Academic Standards: **Grades 3, 4 & 5**
Social Studies: **Standard 1 – History (3.1.1, 4.1.2, 5.1.3);
Standard 3 – Geography (3.3.3, 4.3.4, 4.3.9, 5.3.3)**

## Description

Using a contemporary map, students work in small groups to speculate about which place names in Indiana might have been derived or translated from Miami names. They confirm their hunches by comparing the names they have selected with the handout of Miami place names. Students then develop individual Indiana maps using Miami place names and compare their maps with historic and contemporary maps.

## Objectives

Students will:

1. indicate the state capital, major cities and rivers in Indiana and place them on a blank map;
2. identify Miami place names in Indiana and realize the reason for their presence;
3. label their own map using Miami place names;
4. compare their map with historic and contemporary maps.

## Time Needed

One to two 45-minute class periods

## Materials Needed

- Contemporary map of Indiana
- Blank map of Indiana with rivers on it (provided)
- Miami Place Names Handout (provided)
- Student access to *True Indian Stories* by Dunn
- Student access to *Atlas of Great Lakes Indian History* by Tanner

## Procedure

1. Hang several contemporary Indiana maps in central locations in the classroom. Explain to students that for the next days, they will be researching the influence of the Miami Nation (and other Native American nations if you choose) in Indiana. Pass out a blank Indiana map with rivers included. Have students locate their hometown, state capital and as many major cities and rivers as they can. Allow students to gather around the contemporary maps to check their work.

2. Ask students if they are aware that many of the names on the map came from the Miami language (as well as other Native American languages). Ask them to suggest why this is so.

3. Divide the students into multi-ability groups. While looking at their maps, have them theorize about names of rivers, streams, lakes and cities that are derived from or translated from the Miami language. Give them 3 to 5 minutes to highlight all the names they believe came from the Miami people. Have students keep this copy of their theories for later in the project.

4. Give each group another blank map of Indiana, access to a contemporary map of Indiana and a copy of the Miami Names handout provided. Have students appoint two secretaries responsible for writing down the information about the group's findings. Have students assign a navigator to find the location of researched sites and mark them on the blank Indiana map for later transfer to the big classroom map. Have students also assign a "looker-upper" responsible for finding information on the specific location areas.

5. Using resource books in the classroom, have students locate on the map rivers, streams, lakes and place names that have Miami origins. Have them also mark the flow of each river and stream using a highlighter.

6. Then, have students locate place names that have Miami origins and study the cities near that place to determine influence.

7. Using the *Atlas of Great Lakes Indian History,* have students locate 18th and 19th century locations of Miami settlements in Indiana. They will record each settlement location by using a symbol to indicate settlement. *(Note: It may be best to divide the tasks among groups, having one group research rivers, lakes and streams, another researching place names*

*and another researching settlements. Then groups could report their findings to the class.)*

8. Using *True Indian Stories,* have students locate stories about Miami names and present these to the class.

9. After research is completed, have groups record their findings on the larger classroom map.

10. Have students discuss how the Miami place names are both similar to and different from the names of places and rivers today. What differences to they see? What similarities? What influence have the Miami had on the state of Indiana?

11. Talk about where the Miami live today (see introduction on p. 21).

## Extending the Lesson

▶ While traveling on a field trip, use the contemporary place names map by McCafferty and point out various locations and their meanings. Students can search for Miami place names in their hometown. Be sure to look at street names, business names, rivers, towns, etc. Discuss the descriptive nature of Miami place names. Students might enjoy making a list or a map of places in the local community and giving them new, descriptive names. (For example: The park might be "the place where the grass is green and trees grow tall." The shopping mall might be "the place where kids talk together and sometimes buy things.")

▶ There were many other Native Americans who lived in the Indiana region, and thus there are many names that have Native origins. For the most accurate listing of Native American place names and their meanings, contact Michael McCafferty, mmccaffe@indiana.edu, 7737 N. Shiloh Road, Unionville, IN 47468.

## Teaching to Other Grade Levels

**Grade 3 and Below:** Students can be expected to identify the state of Indiana on a U. S. map, locate their own community, and identify some of the physical and cultural features of the community. They should be able to find features, such as rivers and towns, and to speculate about whether their names come from Miami place names. They will probably enjoy playing the map game and should be encouraged to think about why so many names come from the Miami people. They will also be interested in the sound of the language and will enjoy repeating Miami words.

**Grade 5 and Above:** Students should be able to extend their study to the United States as a whole. They can speculate about what states and physical and cultural features derive their names from Native American place names and carry out research to determine if their guesses are accurate.

## Assessment

Students should be assessed on their basic understanding of the reason for Miami place names in Indiana, on the accuracy of their individual map work, and on their participation in group activities and discussion. Each student will:

• develop an individual contemporary map of Indiana showing the state capital, major cities and rivers; and

• create an individual historic map of Indiana using Miami place names.

## Resources

• Beamer and Hirschfelder. *Native Americans Today*.

• Weatherford. "The Naming of North America."

• McCafferty. *Native Names of Indiana*.

# Mihtohseenionki
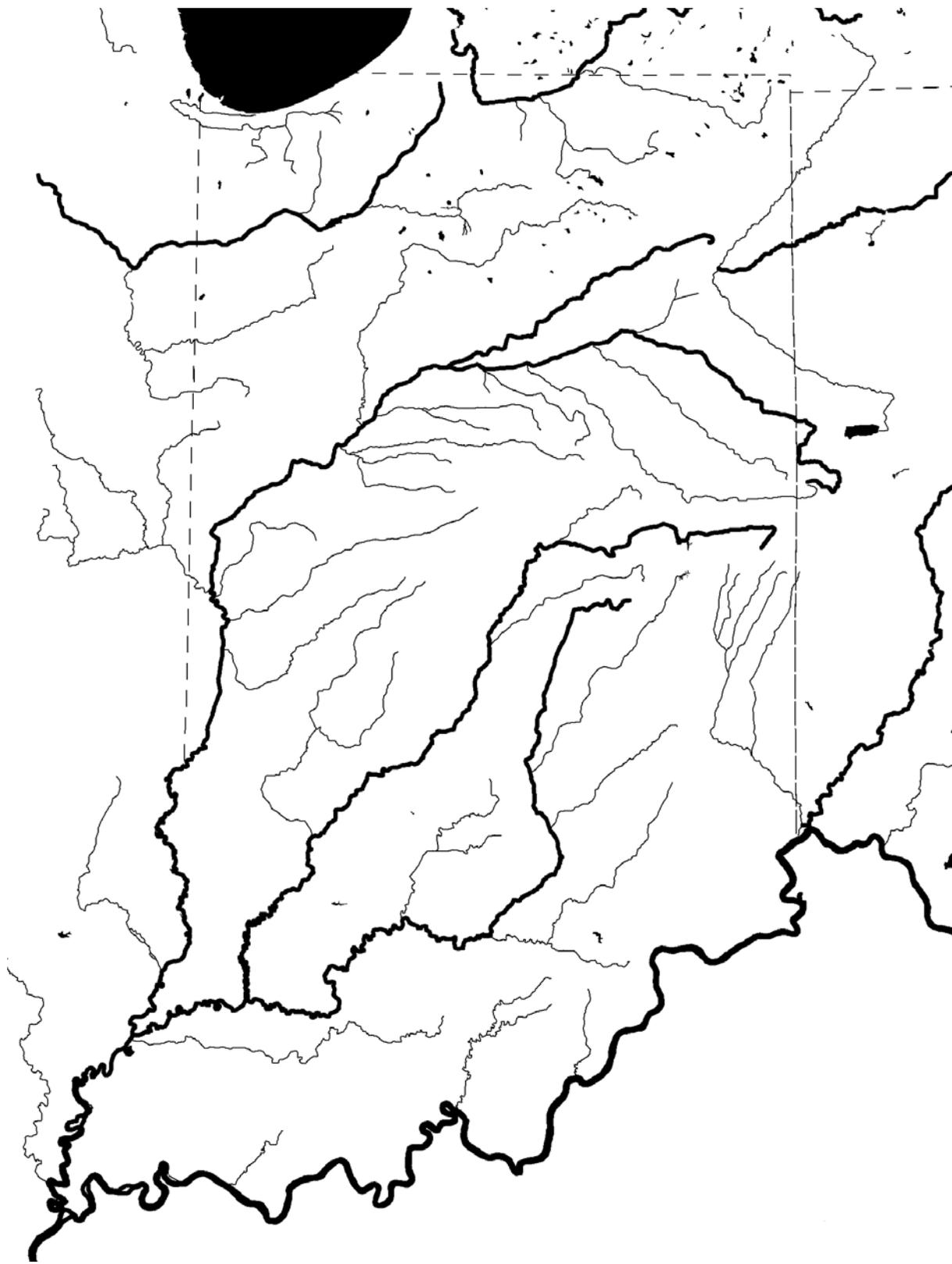
## Place Names and Their Meanings

| Name | Miami Name | English equivalent |
|---|---|---|
| Lake Michigan | *kihcikami* | |
| Grand Calumet River | *kinwikami* | Long Water |
| Deep River | *kiinoonki siipiiwi* | It is deep river |
| St. Joseph River | *saakiiweesiipiiwi* | Outlet river |
| Elkhart River | *mihšiiweeteehi siipiiwi* | Elk heart river |
| East fork of the Elkhart River | *mankwahkionki* | At the loon land |
| Kankakee | *mahweewaahkiki* | It is wolf land |
| Large lake in the Kankakee located historically below the Yellow River confluence | *kiteepihkwanonki* | At the buffalo fish |
| Iroquois River | *piikaminki* | At muddy water |
| Yellow River | *oonsaalamoonakamiiki* *oonsaasiipi* | It is bloodroot water Yellow river |
| Maxinkuckee | *meenkahsenahkiki* | It is big stone country |
| Potato Creek | *mahkohpena siipiiwi* | Bear potato river |
| Maumee River | *taawaawa siipiiwi* | Ottawa river |
| General Anthony Wayne's fort at the headwaters of the Maumee (erected 1794) | *kiiihkayonki* | Fort Wayne |
| Miami village at headwaters of Maumee | *cecaahkonki* | at sandhill crane |
| French fort at the headwaters of the Maumee | *meetihkoosionki* | The French place |
| Saint Mary's River | *nameewa siipiiwi* | Sturgeon river |
| St. Joseph River (tributary of the Maumee) | *kociihsasiipi* | Bean river |
| Wabash River | *waapaahsiiki siipiiwi* | It shines white river |
| Aboite River | *neekawikami* *neekawisiipi* | Sandwater Sand river |
| Little Wabash River | *paawikamisiipi* | Ground water river Rapids river? Shallow river? |
| The Forks of the Wabash | *wiipicahkionki* | In flint land |
| Salamonie River | *oonsaalamooni siipiiwi* | Bloodroot river or Yellow paint river |

## Place Names and Their Meanings

| Name | Miami Name | English equivalent |
|---|---|---|
| Butternut Creek | eecipaankwaawasiipi | Snapping turtle eggs river |
| The site of modern Wabash, Indiana | tahkinkamionki | At cold water |
| Mississinewa River | nimacihsinwi siipiiwi | It slope flows river |
| The two-mile-long straight stretch of the Wabash River in Washington township, Miami County | iihkipihsinonki | At straight lie |
| Pipe Creek | (ah)pwaakana siipiiwi | Pipe creek |
| Little Deer Creek | apeehsia siipiiwi | Fawn river |
| Eel River | kineepikomeekwa siipiiwi | Eel river |
| Confluence of the Eel and Wabash Rivers | saakiiweeki | It outlets |
| Rock Creek | aašipehkwa (a)hseninki | At cliff stone |
| Deer Creek (northeast of Lafayette) | apeehsionki | At fawn |
| Tippecanoe River | kiteepihkwana siipiiwi | Buffalofish river |
| Confluence of the Tippecanoe and Wabash Rivers | kiteepihkwanonki∿kiteepihkwaninki | At buffalofish |
| Wildcat Creek | pinšiwamootayi siipiiwi | Bobcat his-stomach river |
| Quiatanon (i.e., Wea village downstream from Lafayette) | waayaahtanonki | At whirlpool place (personal name) |
| Vermillion River | peeyankihšia siipiiwi | Piankashaw river |
| Piankashaw town at mouth of the Vermillion River "Mercata" | peeyankihšionki | At Piankashaw |
| Sugar Creek | ahsenaamišI siipiiwi | Sugar maple tree river |
| Thorntown | kaawiaahkionki | At thorn land |
| Raccoon Creek | eehsipana siipiiwi | Raccoon river |
| The site of modern Terre Haute | kaawinšaahkionki | At honey locust tree land |
| Lower Wea town (at the Terre Haute) | waawiaahtanonki | At whirlpool person |
| Vincennes | ciipihkaahkionki | At root land |
| White River-West Fork | waapikamiki | It is white water |

## The Miami Calendar

### Grade 4
Living in Balance with the Land

### Teacher Background

The Miami People are keenly aware of the environment in which they live. This is because their ceremonial and subsistence patterns follow the natural cycles through the seasons and moons (months). Their environmental awareness is expressed through the moon (month) names in the traditional Miami calendar. The calendar or "New Year" begins in March, when the animals and birds begin to appear after winter. This marks the beginning of a new yearly cycle.

The Miami People followed the lunar cycles as their guide, or calendar, as we know it today. Below is a list of the Miami Moons and a brief description of each. Generally speaking, there are 12 moons in a regular calendar year, but approximately every 2.7 years there can be two full moons in the same calendar month (Dennis 237). This second moon is called *"kiilhsoonsa"* in Miami, meaning "little moon." Therefore, there are 13 moons in the Miami Lunar calendar.

### *Miloohkamiiki* – **It is spring.**

*Mahkoonsa Kiilhswa*/Young Bear Moon – March
   Young female bears, two years old, can give birth to their cubs in this moon. (Trowbridge 50)
*Aanteekwa Kiilhswa*/Crow Moon – April
   Crows nest during this time.
*Cecaahkwa Kiilhswa*/Sandhill Crane Moon – May
   During this time, cranes are seen flying over on their way to breeding ground in the Great Lakes. (Grooms 78)

### *Niipinwiki* – **It is summer.**

*Wiihkoowia Kiilhswa*/Whippoorwill Moon – June
   Whippoorwills are heard calling during this time.

*Paaphsaahka Niipinwiki*/Mid-Summer Moon – July
   This is the time of the summer solstice, when the sun reaches its highest point in the north before beginning its journey to the south.
*Kišiinkwia Kiilhswa*/Green Corn Moon – August
   This is when the Miami corn is in its milk stage and is used in some dishes.

### *Teekwaakiiki* – **It is fall.**

*Mihšiiwia Kiilhswa*/Elk Moon – September
   This is the month the elk bugle. Elk used to be found around the Great Lakes, but they were hunted to extinction in the area.
*šaašakaayolia Kiilhswa*/Grass Burning Moon – October
   The moon of the narrow fire. Some leaves are still green and when fire is put to them, it does not spread, but runs in a narrow and limited space. (Trowbridge 50)
*Kiiyolia Kiilhswa*/Smokey Burning Moon – November
   Also called the Running Moon for deer. (Trowbridge 50)

### *Pipoonwi* – **It is winter.**

*Ayaapeensa Kiilhswa*/Young Buck Moon – December
   Bucks, two years old, run in this moon.
*Ayaapia Kiilhswa*/Buck Moon – January
   Bucks drop their antlers during this time.
*Mahkwa Kiilhswa*/Bear Moon – February
   In this moon, bears have their young. (Trowbridge 50)
*Kiilhsoonsa Kiilhswa*/Little Moon
   This moon appears every 2.7 years.

### Gallery Connections

Throughout our Native American galleries, students can explore ties to the land and the environment by studying the materials used to create objects and clothing, past to present. In older objects, students can explore how the majority of objects were made of natural materials found in the local environment. As their land base diminished and they began using more and more man-made materials, this is reflected in the objects and clothing. In discussion, have students theorize about how the changes in materials used relates to the changes in the environment.

# The Miami Calendar

Indiana Academic Standards: **Grade 4**
Language Arts: **Standard 4 – Writing Process (4.4.5, 4.4.6, 4.4.7, 4.4.8, 4.4.9)**
Social Studies: **Standard 3 – Geography (4.3.3, 4.3.5)**

## Description

Students in small groups choose a moon and research environmental conditions in Indiana during that time. Students write a brief report summarizing their research as part of a book-making project.

## Objectives

Students will:

1. give examples of how the Miami People learned to live with their environment;
2. explain that the Miami calendar, based on lunar cycles, is different from the calendar we use everyday, which is based on earth/sun relationships;
3. research specific environmental changes that occur in Indiana throughout the year;
4. give examples of how land use has changed the environment since the times when the Miami calendar was created; and
5. summarize their research and contribute to a book-making project on the Miami calendar.

## Time Needed

Two to three 45-minute class periods

## Materials Needed

- Research materials, such as encyclopedias, almanacs, climate maps, and electronic data bases.
- Scrap paper for drawings.
- Art supplies: colored pencils, drawing pencils, scissors, construction paper, markers, glue, etc.
- Heavy paper for the final illustrations for the book

## Procedure

*Day 1* – *Research Day*

1. Present overhead of the Miami Moons handout. Review each moon briefly. Remember not to give students too much information during this review, but help them to understand that the Miami named their moons according to what was happening in the environment at that time, particularly as it related to animals. Why were careful observations of the environment important to the Miami? Why were the animals especially important?
2. Help students understand the differences in the Miami calendar, based on the phases of the moon, and the calendar we use every day, which is based on earth/sun relationships.
3. Use a map of Indiana to help students identify the home area of the Miami People and the major physical features and resources of the region.
4. Divide the class into 12 small groups or teams and have each choose a moon and prepare to research environmental changes in this region during that time. Tell the class they will be compiling a book for their school library on the Miami Moons. Individual students should be responsible for researching specific aspects such as climate and weather conditions, plant life, and animal life. For example, have students explore what important event occurred during the animal's life cycle at that time.
5. Allow class time for students to research their assigned or chosen topic and share the information with their team. Each student should summarize his or her research in a few sentences and list the sources that were used.

*Day 2* – *Writing Day:*

1. When research is complete, have students work in teams to combine their findings and write a brief report of one or more paragraphs on the environment of their moon.
2. Encourage students to use the word processor and to revise their writing for clarity. Their best draft will be used in the final product, a book on the Miami Moons.

3. Have students prepare for the next step by thinking about how they could illustrate their Moon.

***Day 3** – Illustration Day:*

1. Pass out scrap paper, colored pencils, markers, scissors, construction paper, etc., for students to begin designing their moon illustration.

2. Pass out the paper needed for final illustration. Allow students class time to finish their illustration and turn in the final product to teacher.

3. If time allows, students can complete the project by compiling their work into a book. If not, the book can be completed on another day. Heavy paper can be used for the cover. Students' writings and illustrations can be three-hole punched and the cover and pages can be laced together with yarn.

4. Class can then present the book to the school library, classroom library, or put the book on display for a special event.

5. Ask students to consider these questions: How have conditions changed since the Miami developed their calendar? What happened as land was developed for new homes and new settlers moved in? How did this change the ways animals lived in the environment? How did it change life for the Miami? How is today's environment different and how is this reflected in Miami lifestyles today?

## Extending the Lesson

The book-making project can become part of a series of books that allows students to compile and display their work on the Miami People. The class could develop a lending library of their own Miami books that they lend to other classrooms.

Students also might be encouraged to start a year-long observation of the environment in their area, documenting weather conditions, changes of seasons, and plant and animal life. They may want to develop their own calendars, giving new names to the months or moons, based on their observations. Students also might research how other cultures developed their calendars and named the months.

## Teaching to Other Grade Levels

It will be important for students at all levels to understand that the Miami calendar is different from the calendar they use on a daily basis because it is based on changes in the environment as the seasons pass.

**Grades 2 and 3:** Students will enjoy learning about the calendar because of the emphasis on animals. With direction from the teacher, they should be able to do simple research on animal life at different times of year in their local region. There can be less emphasis on a written report and students can be encouraged to document their research with drawings as they put together their Miami Moons book project.

**Grade 5 and Above:** Students should be able to carry out more extensive research with less teacher input. They should be able to compare the Miami calendar to the calendars of other cultures. For older students, the calendar project can enrich the historical studies of how people in different cultures and in different places have recorded the passage of time.

## Assessment

Students should be evaluated on the basis of their individual work and participation in group activities and projects. Each student will:

- carry out individual research and write a brief summary of a few sentences or a brief paragraph, including the sources cited; and

- contribute his or her findings to the group report, take part in the group writing activity and the development of illustrations for their moon.

## Resources

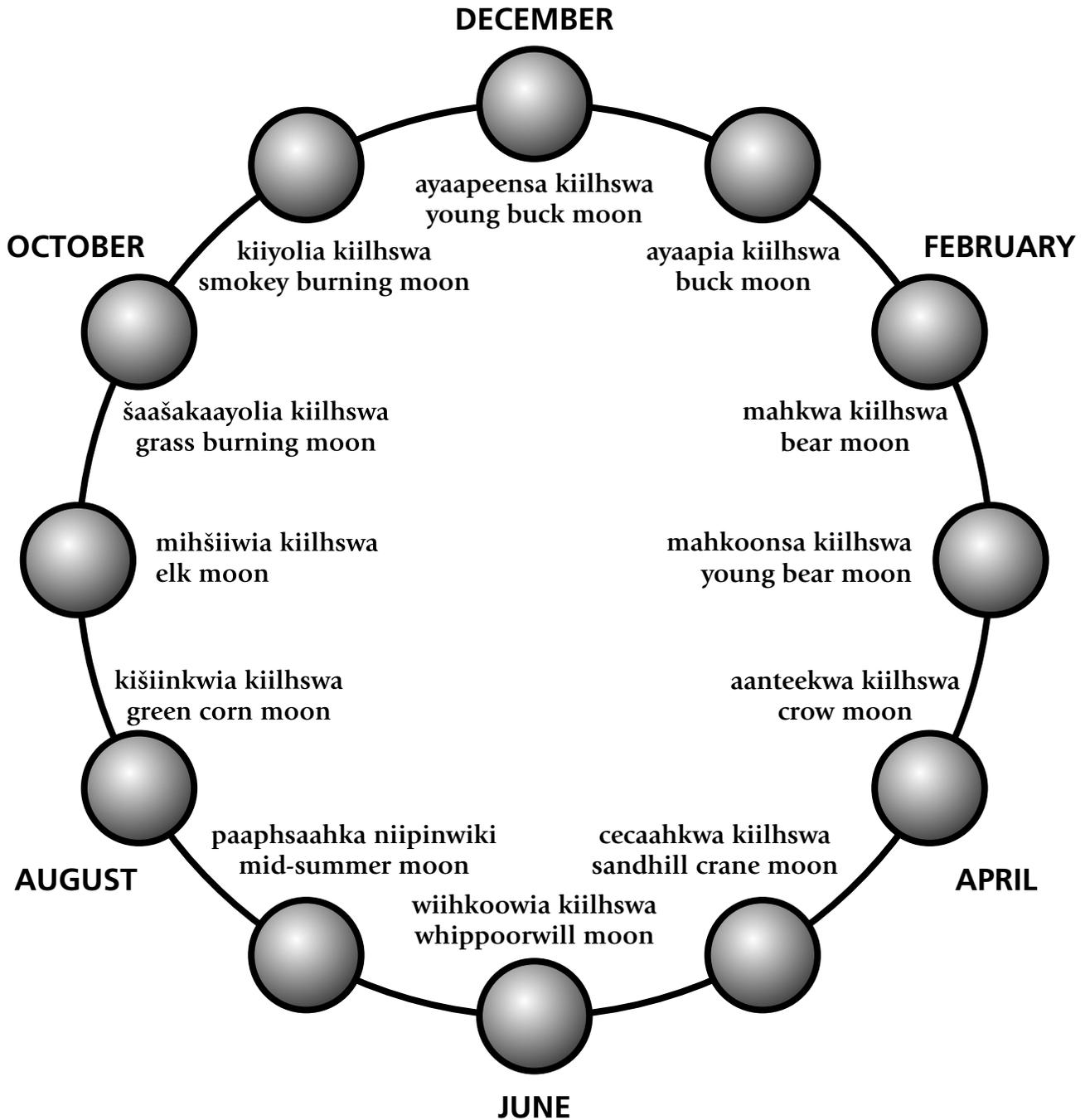- Grooms. *The Cry of the Sandhill Crane*.
- Dennis and Wolff. *It's Raining Frogs and Fishes*.
- Trowbridge. *Meearmeear Traditions*.

## Recommended Literature

- Bruchac and London. *Thirteen Moons on a Turtle's Back*.

# Miami Moons

## myaamia kiilhsooki

**DECEMBER**

**OCTOBER**

**FEBRUARY**

**AUGUST**

**APRIL**

**JUNE**

ayaapeensa kiilhswa
young buck moon

kiiyolia kiilhswa
smokey burning moon

ayaapia kiilhswa
buck moon

šaašakaayolia kiilhswa
grass burning moon

mahkwa kiilhswa
bear moon

mihšiiwia kiilhswa
elk moon

mahkoonsa kiilhswa
young bear moon

kišiinkwia kiilhswa
green corn moon

aanteekwa kiilhswa
crow moon

paaphsaahka niipinwiki
mid-summer moon

cecaahkwa kiilhswa
sandhill crane moon

wiihkoowia kiilhswa
whippoorwill moon

# Laws of Relationship

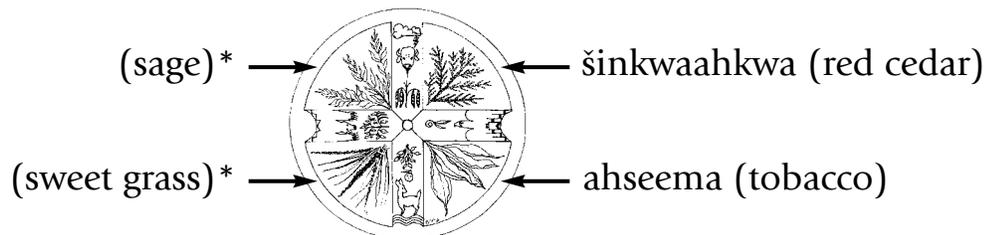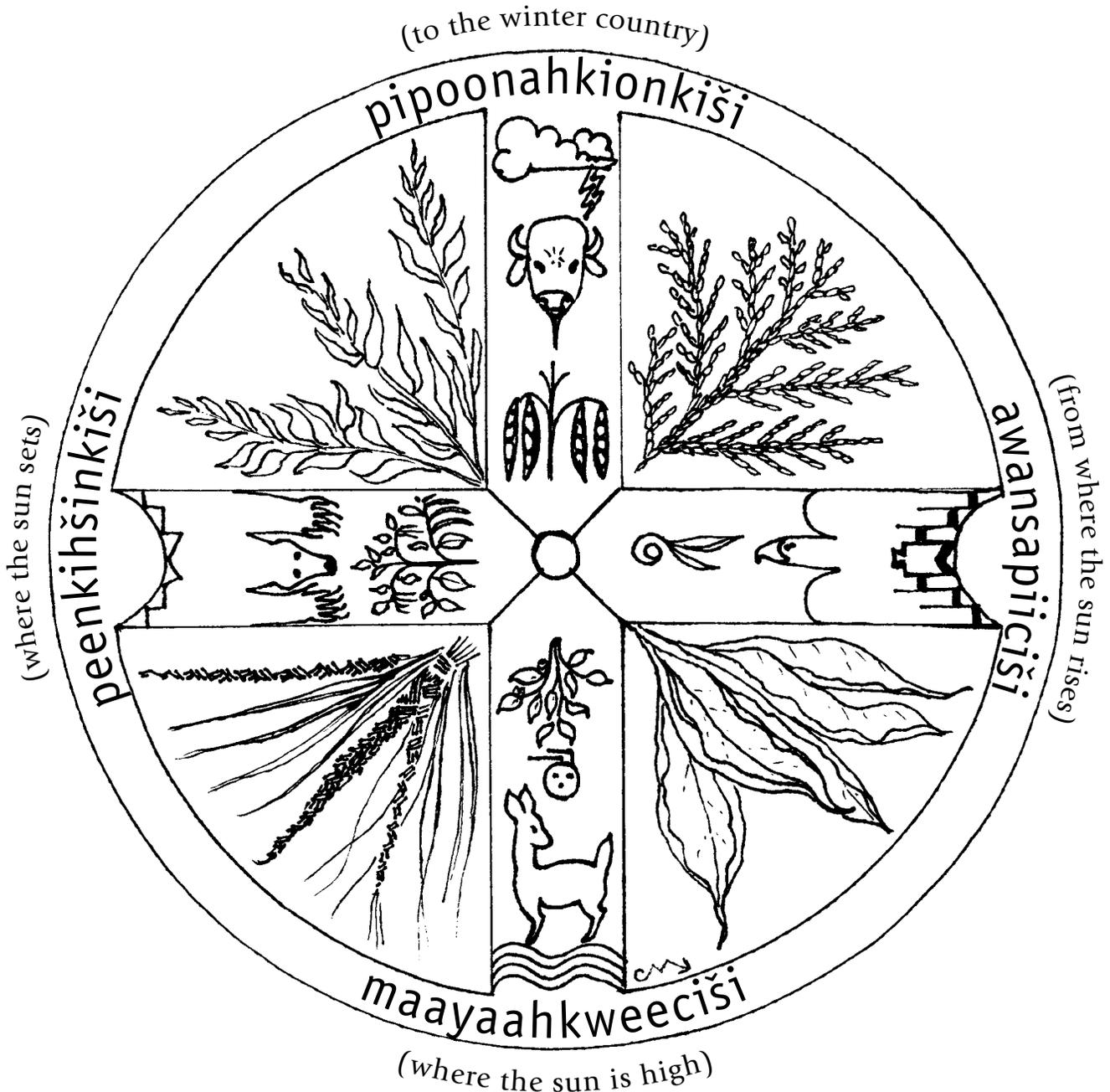**Many traditional Miami people in the past and today live by the laws of relationship described below.**

**Laws of Relationship**

I. **Laws of Sacred Life:** Each person is born sacred and complete.

A. Each person is given the gift of body with the choice to care for it and use it

B. Each person is given the capacity and the choice to learn to live in respectful relationships.

C. Each person is given strengths or talents to be discovered, nurtured and shared for the benefit of all.

II. **Laws of Nature:** The natural world provides the gifts of life and place.

A. A people's sense of place and identity is tied to the land/sea which has given the people life.

B. The natural world provides people with the necessities of life.

C. People must live in harmony with the laws of nature in order to be sustained by it.

III. **Laws of Mutual Support:** People in groups of mutual support are strong. Alone, a person will not survive.

A. Identity comes from belonging in respectful relationships with others.

B. Agreement on rules enables cooperation and group strength.

# Four Directions Circle

This drawing by artist Cathy Nagy-Mowry (Miami Nation of Indiana) highlights the four directions and the sacred plants she associates with each direction



(to the winter country)

pipoonahkionkiši

(from where the sun rises)

awansapiiciši

(where the sun sets)

peenkihšinkiši

maayaahkweeciši

(where the sun is high)

(sage)* ⟶     ⟵ šinkwaahkwa (red cedar)

(sweet grass)* ⟶     ⟵ ahseema (tobacco)

*There is no historic record of Miami names for these plants.
If they were sacred plants in the past, the names have not survived to today.