

Post-Cahokia in the “Midwest”



John. N. Low, Ph.D (Pokagon Band Potawatomi)
Cheryl Cash, M.A., Ph.D. Candidate (Choctaw/Cherokee)

Indigenous Tribes of Ohio

- ♦ Ojibwe (Chippewa)
- ♦ Potawatomi
- ♦ Kickapoo
- ♦ Erie
- ♦ Wea
- ♦ Shawnee

Tribes that Migrated to Ohio after 1500 CE

- ♦ Delaware (Lenape)
- ♦ Miami
- ♦ Ottawa (Odawa)
- ♦ Seneca/Mingo
- ♦ Wyandot/Huron

Life Before Contact With Europeans - Transportation

- ◆ Early Natives used canoes dug out of tulip poplar or canoes covered in elm bark or they walked.
- ◆ Birch bark canoes were also used by Native peoples of what is now Ohio. The canoes were often made further north and found their way south through trade.
- ◆ The horse was later introduced as a method of transportation.



***Potawatomi with Horses* - 1837 (by George Winter). Indians of the Midwest, including Ohio, were always willing to adopt new ways and technologies and, with the arrival of Europeans, horses became as important as canoes for transportation.**



Life Before Contact With Europeans - Clothing

- ◆ Men wore animal skins, deerskin in the summer, buffalo was prized for its warmth in the winter. Breech clothes and moccasins were also made of deerskin.
- ◆ Women did the tanning of hides and wore dresses of skins. Clothing was decorated by dyeing different colors using roots and plants and embroidering designs onto the item of clothing with porcupine quills. Bird feathers were also frequently used.
- ◆ Hair was worn long and in braids by women and commonly in hair locks by men. Both sexes used paint from plants to decorate their faces and bodies and men also tattooed themselves.

Clothing Design and Motifs

The Indigenous Indians of Ohio were Algonquian in language family and lifeways. They are known for their appliqué and floral bead work styles. Noticeable in the bead work were flowers or medicines connected by a root or stem. Appliqué consists of common blocks of color, usually in simple geometric patterns or resembling a flower, tree, or animal. Many of the designs were passed down through our families from generation to generation.

Glass beads and trade cloth were acquired by the Ohio Indians through trading with the British and French beginning in the 1600's. After the arrival of Europeans, the many Indians would trade skins to the white trappers and traders that traveled through the area for beads, ribbon, and calico fabrics to add to their clothes.

**D'mouche-kee-kee-awh, wife of Potawatomi,
Abram Burnett – by George Winter (1837)**



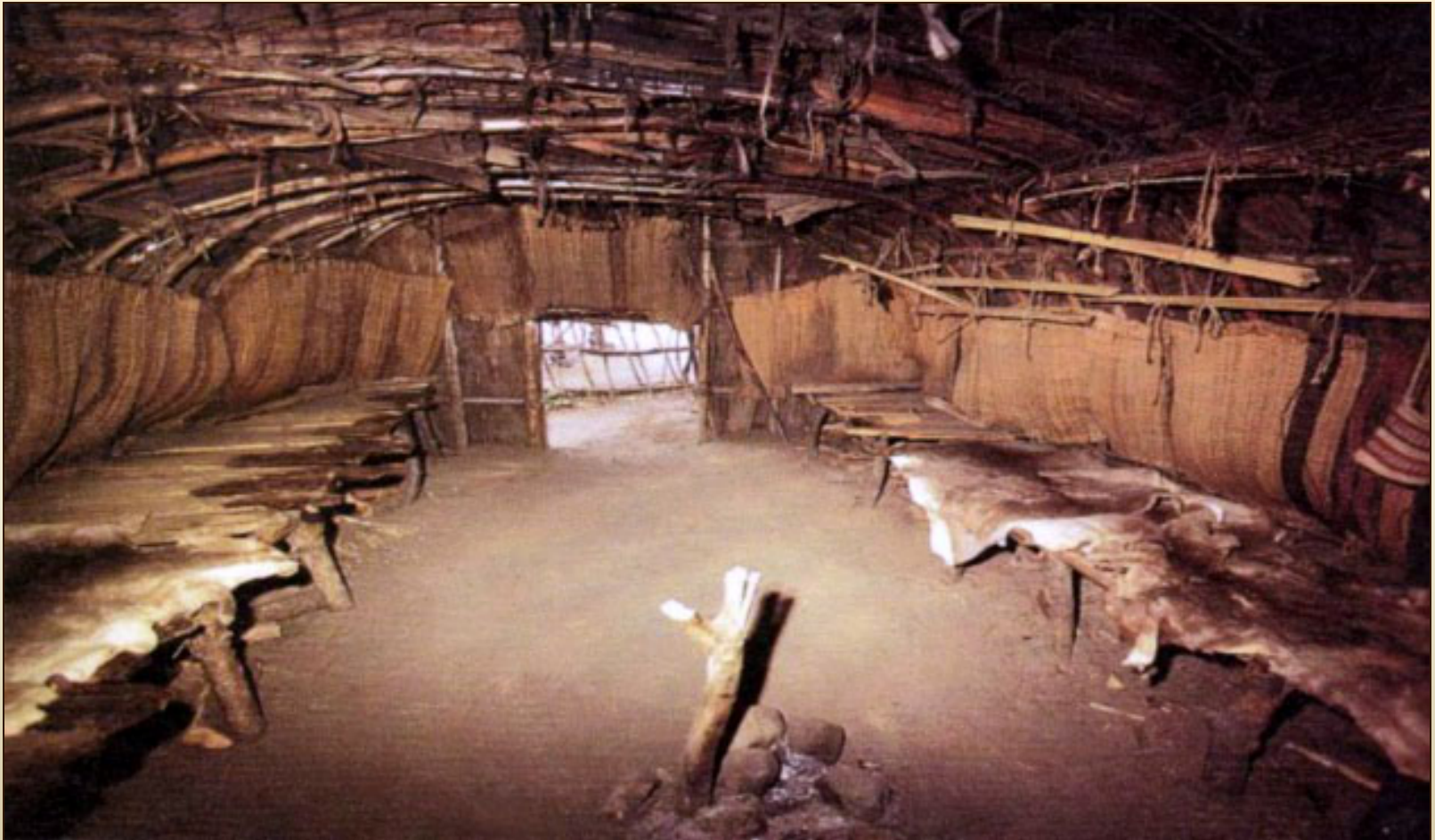
Life Before Contact With Europeans – Algonquian Homes

- ◆ Villages were usually located on the high ground near rivers and streams.
- ◆ Dome shaped birch bark single family dwellings were most common – *wigwam*.
- ◆ Larger rectangular multi-family lodges were popular during hot summer months.
- ◆ Homes were built to be durable, from easily obtained materials, and readily moveable when the need arose.

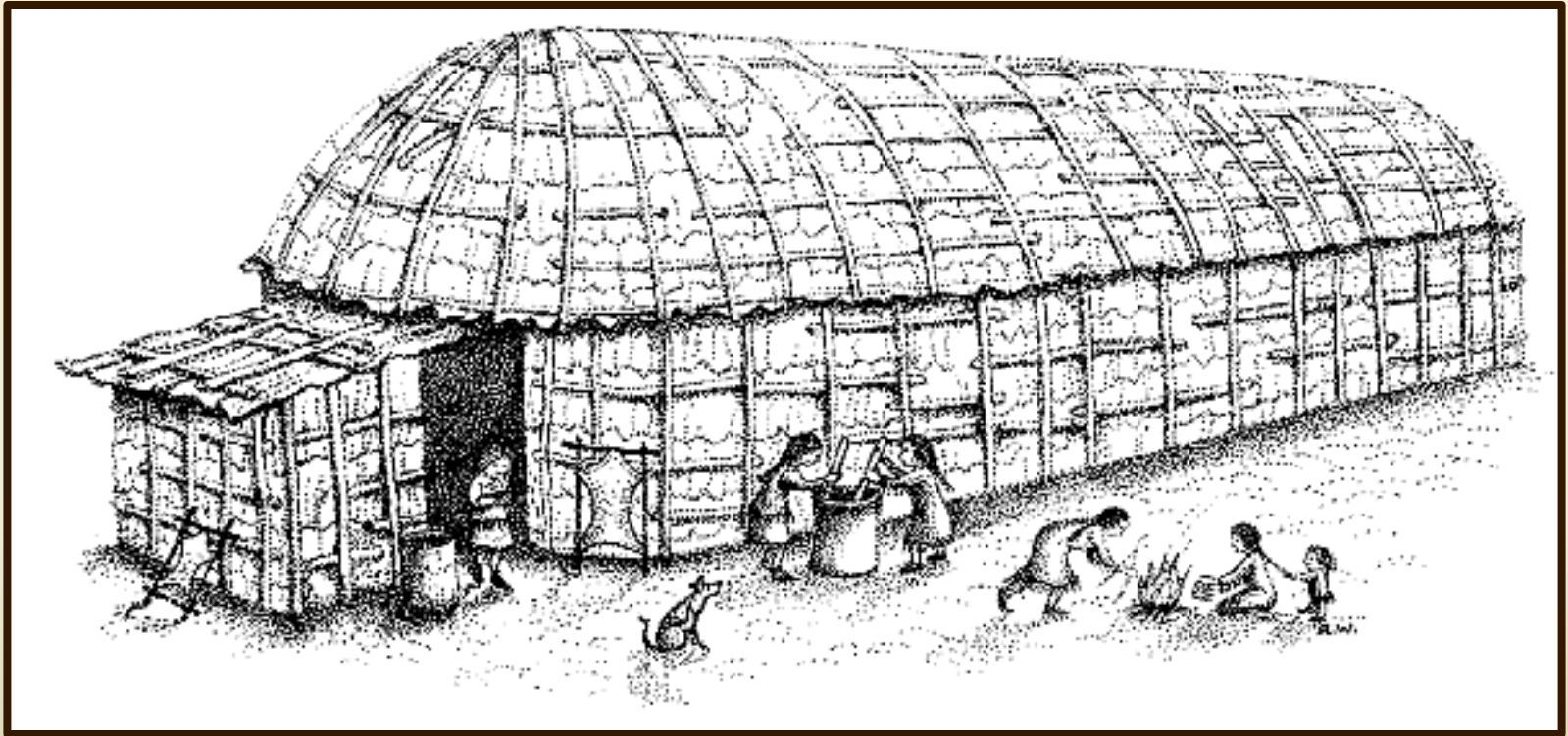
Traditional Algonquian Housing



Interior of an Algonquian Summer House



Later Housing of the Iroquoian Indians Migrating to Ohio



Longhouse of the Mingo and the Huron

Games

Native Americans had four reasons for playing games: to have fun, to keep fit, to learn, and for ceremonies.

Games like “toss the stick” or “spear the moose” taught eye-hand coordination. These are just two of the many games played by Natives.

Adults as well as children played games. Games of chance were played with “dice” made of wood, bone or antler. Bets were made that wagered on the skill of the participant.

Music and Dance

- ♦ Music was used to accompany dance, to teach lessons to the young, to make work easier, to engage in courtship and to have fun.
- ♦ Dance was used for ceremonial purposes, for social purposes, for young people to meet and be properly introduced, and for commemoration of special occasions in tribal history.
- ♦ Some of the Native American musical instruments are still in use today. They include drums, pan pipes, rattles, flutes, whistles and bells.
- ♦ The drum, still considered sacred, represents the earth and is said to be the heart beat of Mother Earth.
- ♦ The drum is played in a two-beat style, not the "Hollywood" version (DA-da-da-da, DA, da, da, da).
- ♦ The drum was never given to children as a toy.

Storytelling

- ◆ Some stories were told just for fun.
- ◆ Others recounted the history of the nation or explained their spiritual beliefs, laws and moral beliefs.
- ◆ Some stories explained where the Native person fit in Creation.
- ◆ Children were taught the rules of their society through stories.



“The Storyteller,” Howard Terpning (1988)

Life Before contact With Europeans - Political and Social Affairs

Most villages were inhabited by 100-200 people. Each village had a civil chief, who led by consensus. War chiefs were usually appointed by the community in times of threat to the village from outsiders.

The status of women as life givers and culture bearers was well established and honored as was the man's responsibility to provide for and protect his family and village.

Everyone had a strong sense of civic and social responsibility; shame and banishment were used to punish the wayward. No prisons were needed.

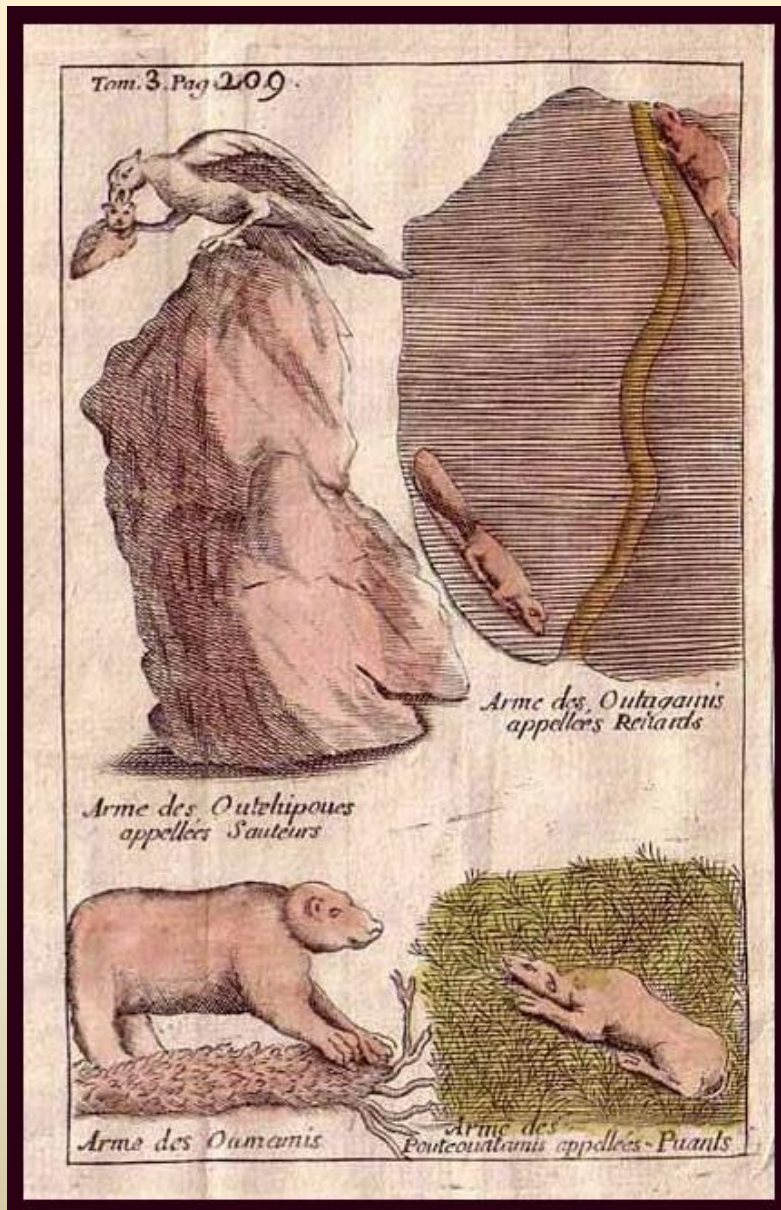
Life Before Contact With Europeans - Clan System

Communities were divided into clans. Clans or *dodems* were divisions within the village based upon descent from an original non-human ancestor, such as a bear, turtle, or sturgeon. Algonquian Indians practiced clan exogamy (one had to marry outside of one's own clan). Clan membership established the ancestors' relationships and responsibilities to each other.

Early Engraving Showing Clans of Great Lakes Indian Peoples

Baron Louis-Armand de Lom d'Arce, the third Baron La Hontan, published his *'Voyages du Baron de Lahontan dans 'L'Amérique Septentrionale'* in 1703.

This engraving depicts some animal totems of Great Lakes tribes: Outchipoues (Ojibwe) - an eagle eating an owl; Outagamis (Fox) - foxes; Oumanis (Miami) - a bear; and Pouteouatamis (Potawatomi) - a bear or a type of cat.



Life Before Contact With Europeans - Village Life

The ancestors lived in intertribal communities with neighboring tribal members mixing freely. Indians indigenous to Ohio mixed freely with relatively few conflicts over resources. Peace was promoted by intermarriage between tribes as well as the desire to maintain spiritual and economic connections.

Village activities were tied to the seasons. Farm fields were tended during the spring and summer, harvesting, hunting and gathering occupied the fall. Fishing was a year round activity. Communities gathered together during the warm months to socialize. During the winter much time was spent making and repairing belongings, as well as storytelling.

Life Before Contact with Europeans - Spirituality

Many of the ancestors believed in a Creator. The Historic tribes of Ohio understood the power of Medicine Bundles and Medicine Bags, Vision Quests, and Naming Ceremonies. Also understood were the importance of songs and dance, feasts, as well as, the use of sacred medicines provided by the Creator, such as tobacco, sage, cedar and sweetgrass.

Spirituality (continued)

The ancestors used the ceremonies of the longhouse and the sweat lodge to honor their Creator and all that surrounded them and also as a way to purify the mind and body..

Some Indians participated in a spiritual path called the *Midewiwin* which combines the knowledge of natural healing with a code of conduct for proper living.

Many Indians from the historic tribes of Ohio retain the belief of their ancestors that death is followed by a four day journey along the Milky Way to the place where the Spirits dwell.

Life Before Contact With Europeans - Material Culture

- ◆ **Beadwork** – particularly after contact with Europeans, beadwork became a way of decorating clothing, containers, etc.
- ◆ **Basket making** – black ash, sweetgrass, birch bark – after contact with non-Natives, much of it became a source of funds for families through sale to tourists. Also given as gifts and as exchange.
- ◆ **Pottery** – hand coiled and fired, it was replaced after contact with Europeans with iron kettles and other containers
- ◆ **Quill work** – dyed and used to make decorations on all sorts of decorative and utilitarian items.
- ◆ **Tools** - Indians made their tools from material found around their village. Bows, hoes and dishes were made from wood. Flint was chipped to make arrowheads and used to start fires for cooking and warmth. Needles and fish hooks were carved from animal bone. Stones were used for axes and to grind corn. Native Americans first made their tools and in later years, traded to get the tools that they needed. Tools could be made out of flint from central Ohio, wood, bone shell and plants.

Life After Contact With Europeans - Intertribal Conflicts

Competing for depleting furs and other resources, the result was warfare between the Algonquian Indians of the Ohio and the Iroquois and other eastern tribes (the Beaver Wars – 1641). Ultimately most of the Great Lakes tribes, were forced by the Iroquois to take refuge on the peninsula now known as Door County, Wisconsin.

The Algonquian Indians of the Great Lakes fought to retake their traditional homelands back from the Iroquois beginning in 1653. By 1701 the Iroquois had been driven back east.

Life After Contact With Europeans – Alliances with the French

The French were the first Europeans with whom the Indians of Ohio had contact. During the course of the fur trade, kinship relationships and intermarriage helped to foster cultural and political connections in which neither party dominated the other. The French learned their languages and traded according to their customs.

Unfortunately, the French and British conducted their warfare against each other in North America. Most Native peoples living east of the Mississippi at the time, became entangled in the “French and Indian Wars” (1754 – 1763). Many Indians here allied themselves with the French during the conflict or remained neutral. When the British ultimately won the war, the Indian allies of the French were abandoned at the Treaty of Paris (1763). Subsequently, the Indians would have to deal with the British on their own.

Life After Contact With Europeans - the British

After the French departed from the Great Lakes region, the British asserted themselves by terminating the previous kinship relationships established by the French and trading on European terms with an emphasis on maximizing profits. As a result, over-hunting and trapping continued to increase and the Indians of Ohio became increasingly dependent upon trade goods. The traditional social and cultural fabric of Indian communities was substantially altered as disease, death and impoverishment took their toll.



LOGAN

Birth: 1725 - Pennsylvania, USA -Death: 1780, USA

Logan, originally "A Friend to the White Man", was born a Cayuga Indian. Later he took his home with a small tribe of Mingo Indians near Steubenville, Ohio, becoming their chief. During the French-Indian War Logan would take no part against the whites; but, when several Mingo, including Logan's family, were murdered by whites at Yellow Creek, Chief Logan became an avenger. His subsequent attacks precipitated Lord Dunmore's War and the American Revolution.

Circa 1780 Chief Logan was murdered by another Indian, possibly his own nephew.

Though not attending himself, Chief Logan sent a famous speech to a peace conference in Ohio in 1774. This speech became known as "Logan's Lament", and a phrase of it appears on his grave monument: to wit, "Who Is There To Mourn For Logan".

“I appeal to any white man to say, if ever he entered Logan's cabin hungry, and he gave him not meat; if ever he came cold and naked, and he clothed him not. During the course of the last long and bloody war, Logan remained idle in his cabin, an advocate for peace. Such was my love for the whites, that my countrymen pointed as they passed, and said, Logan is the friend of the white men. I have even thought to live with you but for the injuries of one man. Col Cresap, the last spring, in cold blood, and unprovoked, murdered all the relations of Logan, not sparing even my women and children. There runs not a drop of my blood in the veins of any living creature. This has called on me for revenge. I have sought it: I have killed many: I have fully glutted my vengeance. For my country, I rejoice at the beams of peace. But do not harbor a thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one.”



Monument to Logan at the Logan Elm State Memorial in Pickaway County, Ohio.

Life After Contact With Europeans - Resistance to the British

Movements led by Native prophets, such as the Delaware Prophet Neolin, inspired Indians throughout the Great Lakes region, including Ohio, to resist the intrusions of the British and their American colonists. The Odawa leader Pontiac led an armed resistance in 1763 – 1764.

Although Pontiac and his resistance movement was nearly successful in driving the British from the Great Lakes, they could not match the overwhelming numbers of the British army. As relations with the British deteriorated, the British Crown issued a proclamation in 1763 that established a line along the Appalachian Mountains to separate Natives from non-Natives. For a short time, the tribes of what is now Ohio would continue to control their traditional homelands.

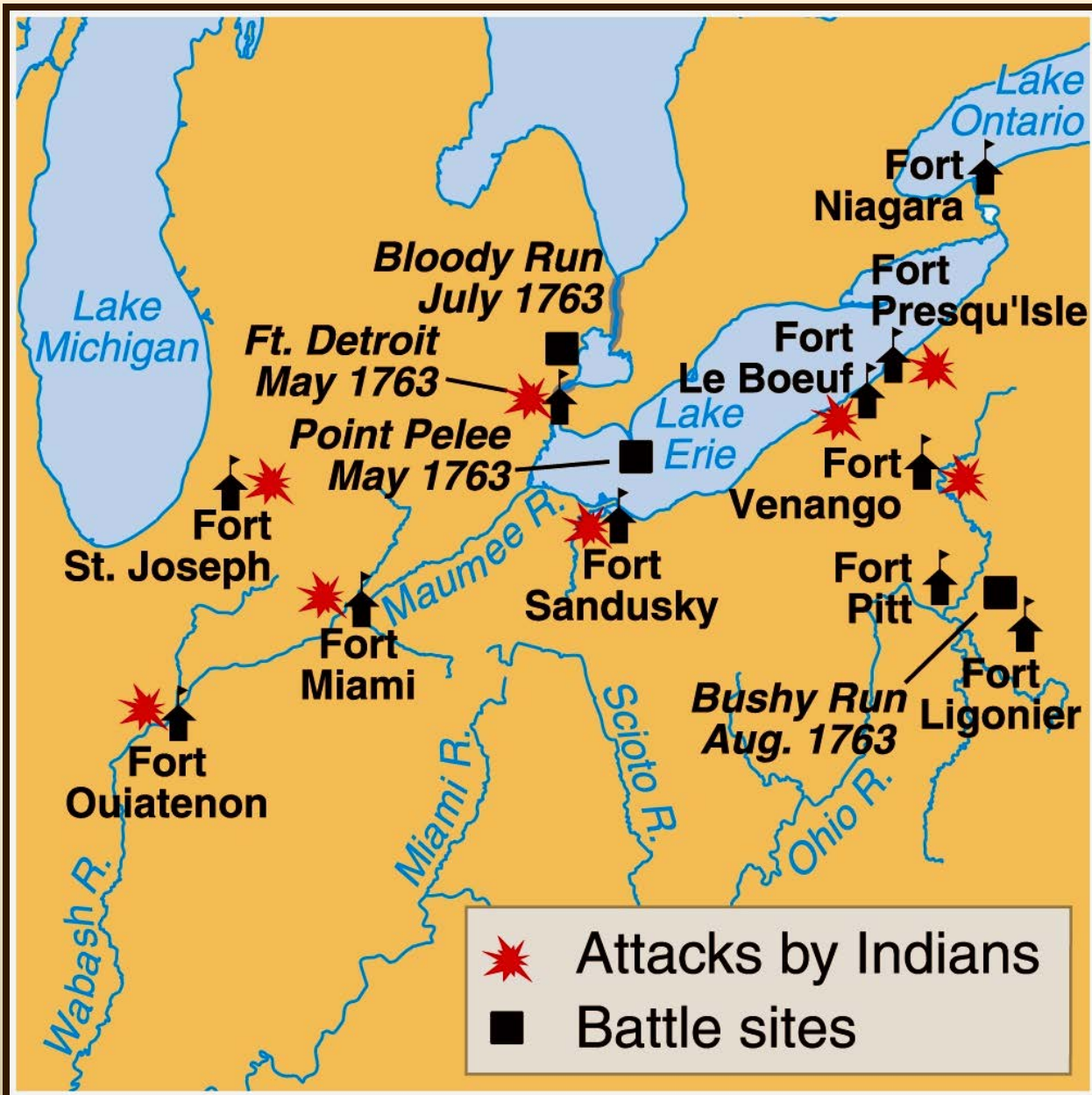
Troubled Relations with the Americans

During the Revolutionary War, most Indians in Ohio either sided with the British or remained neutral because of their suspicions of the colonists' desires for their land. Ever-increasing demands by settlers for land and resources conflicted with the Indian desires to retain their ancestral homelands.



PONTIAC'S REBELLION

- ◆ Chief Pontiac wanted to fight the settlers and united the tribes in the Ohio River Valley.
- ◆ In 1763, Pontiac and his united tribes began attacking British military forts.
- ◆ After several months the Native Americans were running low on supplies and signed a treaty with the British.
- ◆ These conflicts are called Pontiac's War or Pontiac's Rebellion.



Chief Pontiac: Address to Ottawa, Huron, and Pottawatomie Indians (May 5, 1763)

“It is important ... that we exterminate from our lands this nation which seeks only to destroy us. You see as well as I do that we can no longer supply our needs, as we have done from our brothers, the French. The English sells us goods twice as dear as the French do, and their goods do not last.

When I go to see the English commander and say to him that some of our comrades are dead, instead of bewailing their death, as our French brothers do, he laughs at me and at you. If I ask for anything for our sick, he refuses with the reply that he has no use for us. ...

Are we not men like them? ... What do we fear? It is time.”

As a result of Pontiac's War:

- ♦ **British still controlled the Ohio River Valley but feared more Native American attacks on British settlers.**
- ♦ **What would be needed to protect British settlers from Native American attacks?**



The PROCLAMATION LINE OF 1763



Treaty of Fort Stanwix

The Treaty of Fort Stanwix was a treaty finalized on October 22, 1784, between the United States and Native Americans from the six nations of the Iroquois League. It was signed at Fort Stanwix, in present-day Rome, New York, and the first of several treaties between Native Americans and the United States after the American victory in the Revolutionary War.

Since the status of Indian lands had been ignored in the Treaty of Paris, the treaty was intended to serve as a peace treaty between the Americans and the Iroquois, as well as for other Indian lands farther west, which the Iroquois had claimed “by conquest” during the Beaver Wars of a century earlier. In this treaty the Iroquois Confederacy ceded all claims to the Ohio territory.

Northwest Ordinance

Enacted by the Continental Congress in 1787, the law was said to guarantee peace and fair dealing with the Indian tribes in the Midwest. But the law also established a process for turning the Great Lakes region into six new states to join the Union. The intent to settle the Great Lakes and take it from its Native inhabitants was clear.

The law designated the land bounded by the Ohio River, Mississippi River, the Great Lakes, and Pennsylvania as the Northwest Territory. Eventually, the territory would be organized into six states: Ohio, Indiana, Illinois, Michigan, Minnesota and Wisconsin. The Northwest Ordinance established the basis for United States expansion into the region.

Northwest Ordinance: Promises Made – Promises Broken



This legislation enacted by Congress in 1787 stated:
“The utmost good faith shall always be observed towards the Indians; their land and property shall never be taken without their consent; and, in their property, rights, and liberty, they shall never be invaded or disturbed.”

Intertribal Alliances in Resistance to the Americans

The situation did not improve for Ohio Indians after the United States secured its independence from Great Britain. In fact, they worsened, as the Americans continued to expand their activities west of the Appalachians and sought the land of the native peoples rather than only furs or other resources. In 1787, Congress enacted the Northwest Ordinance that made clear the intent of the United States to take control of the Great Lakes region.

At the Battle of Fallen Timbers – 1794 – A confederacy of Indians, organized by the leaders Blue Jacket (Shawnee), and *Mishikinakwa* (Little Turtle - Miami) was defeated near Maumee, Ohio. The next year the tribes of the Great Lakes would try to insure peace with the United States by signing the Treaty of Greenville (1795).

The Treaty of Greenville - 1795



Signing of the Treaty of Greenville

The year after the Battle of Fallen Timbers, many of the Great Lakes tribes, gathered at the request of the United States for the negotiation of the Treaty of Greenville. In that Treaty, much of what is now Ohio was ceded to the United States and American forts were established throughout the region, including Chicago and Detroit.

The signing of the Treaty in 1795 established peace between the United States and the American Indian tribes that lived in the territory but encouraged non-Native emigration to the area. Once again, promises were made to the Native signers of the Treaty that they would be treated fairly in future land dealings

Treaty of Greenville

In exchange for goods to the value of \$20,000 (such as blankets, utensils, and domestic animals), the American Indian tribes ceded to the United States large parts of modern-day Ohio, the future site of downtown Chicago, the Fort Detroit area, Maumee, Ohio Area, and the Lower Sandusky Ohio Area.

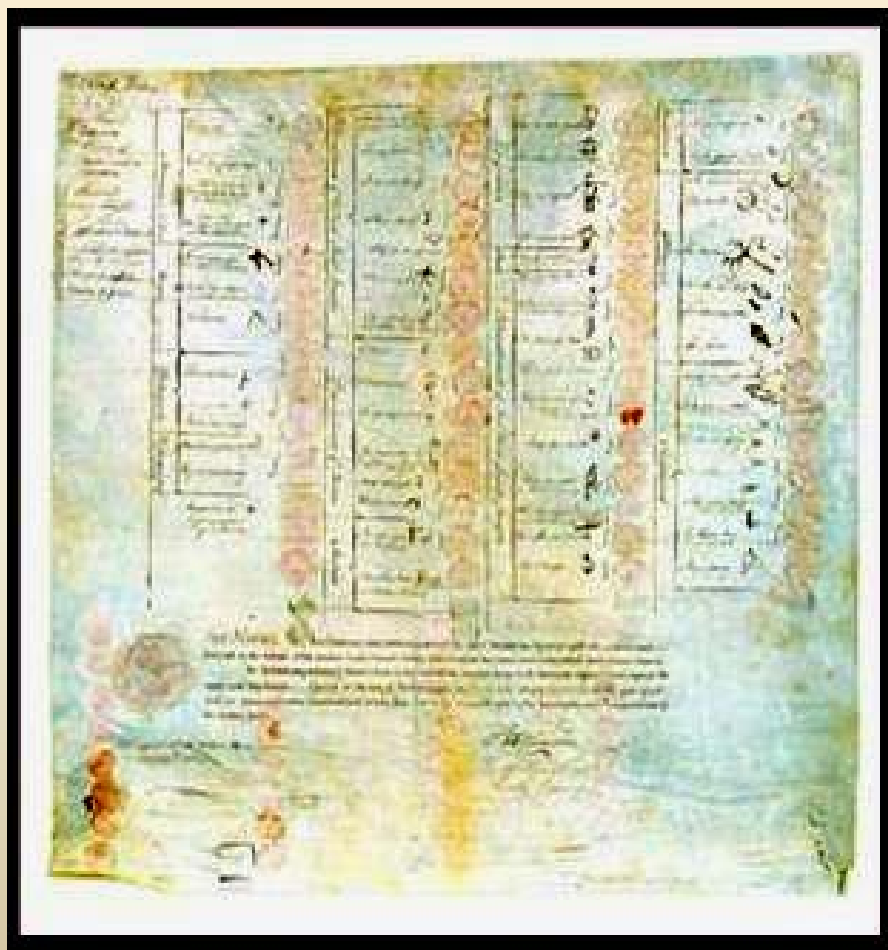
American Indian leaders who signed the treaty included leaders of these bands and tribes:

- ♦ Wyandot/Huron
- ♦ Delaware (Lenape; several bands)
- ♦ Shawnee
- ♦ Ottawa (several bands)
- ♦ Chippewa
- ♦ Potawatomi (several bands)
- ♦ Miami (several bands)
- ♦ Wea
- ♦ Kickapoo
- ♦ Kaskaskia



This depiction of the treaty negotiations may have been painted by one of General Anthony Wayne's officers, c. 1795.

Signature Page of the Treaty of Greenville - 1795



Article Five of the Treaty of Greenville provided that:

“The Indian tribes who have a right to those lands, are quietly to enjoy them, hunting, planting, and dwelling thereon so long as they please, without any molestation from the United States; but when those tribes, or any of them, shall be disposed to sell their lands, or any part of them, they are to be sold only to the United States; and until such sale, the United States will protect all the said Indian tribes in the quiet enjoyment of their lands against all citizens of the United States, and against all other white persons who intrude upon the same.”

Land Demands and Increasing Anger

Pressures to relinquish more lands to the United States continued and underhanded means were used to secure treaties when legal methods were unsuccessful. Indian anger over the constant demands for land mounted as the fur trade came to an end. Dependency on trade goods, the impact of disease, alcohol and non-Native technology, all contributed to Native frustrations and fears.



**The Shawnee Prophet,
Tenskwatawa, by the
painter Charles Bird
King and published in
McKenney & Hall's *The
History of the Indian
Tribes of North America.***

In 1798 a part of the Shawnee in Ohio settled on White River, Ind., by invitation of the Delaware. Shortly afterward a Shawnee medicine man named Tenskwátawa, known to the Whites as "the Shawnee prophet," began to preach a new doctrine which exhorted the Indians to return to the communal life of their ancestors, abandoning all customs derived from the Whites. His followers increased rapidly in numbers and established themselves in a village at the mouth of Tippecanoe River, Indiana



Ten-squíat-a-way, Painted in 1830 by George Catlin

American Indians and the War of 1812

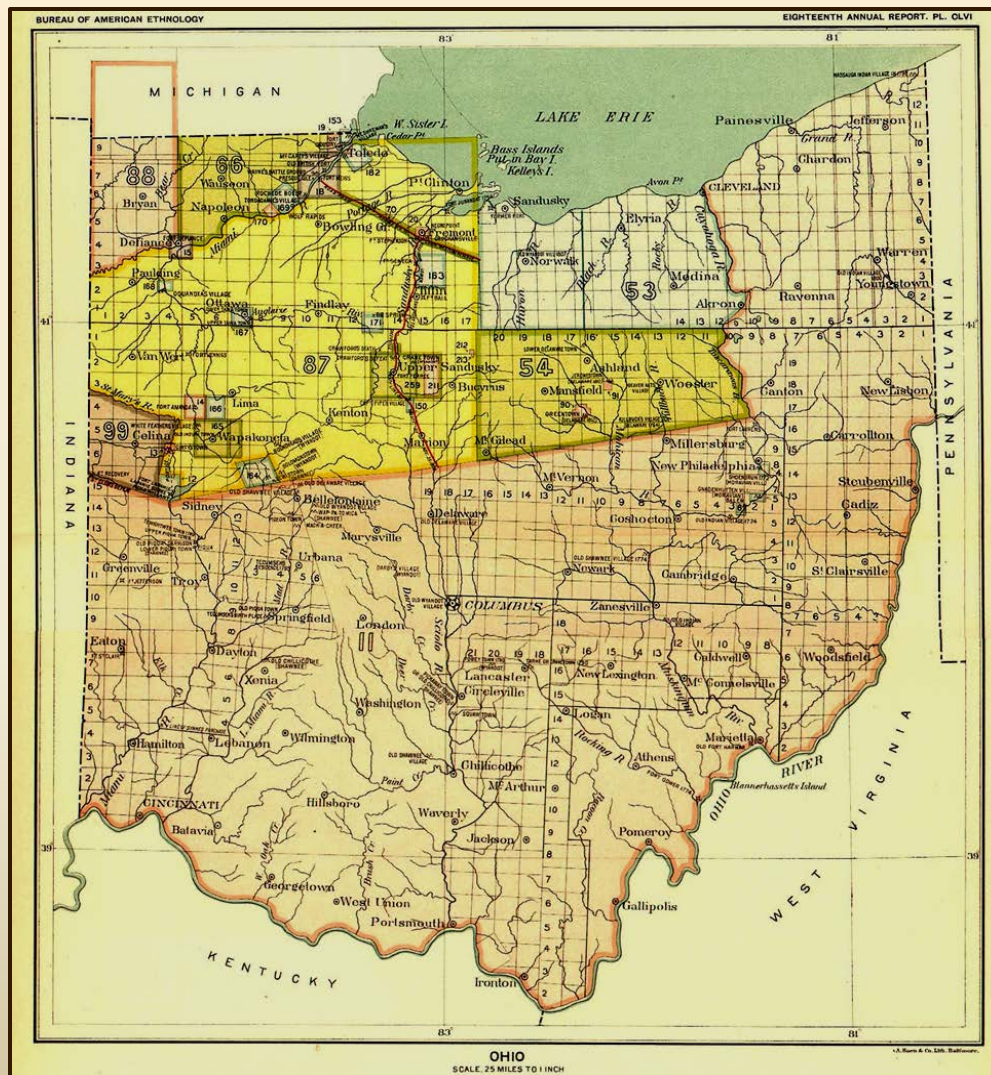
The Shawnee Prophet and Tecumseh's vision of a unified resistance was ended when the Americans, under the leadership of future President William Henry Harrison, attacked and destroyed Prophetstown at the Battle of Tippecanoe.

Shortly afterwards, war broke out between the United States and Britain. Many of the Great Lakes tribes, sided with the British during the War of 1812. In October of 1813, Tecumseh was killed in the Battle of the Thames, marking the end of armed resistance by the tribes of the region.

Land Cessions

Indian tribes of Ohio, signed many treaties which “sold” their lands to the United States – usually at a fraction of the lands’ true value. American negotiators frequently employed underhanded tactics to secure the signatures need. This map depicts the various land cessions that resulted from the treaties.

Native Land Cessions by Treaty



Chippewa (Algonquin)

Representatives of this tribe appear as parties to the Treaty of Greenville, 1795, and to treaties concluded in 1807 and 1817 by which lands in this State were relinquished to the Whites. Chippewa (popular adaptation of Ojibway, 'to roast till puckered up,' referring, to the puckered seam on their moccasins; from ojib 'to pucker up,' ub-way 'to roast'). One of the largest tribes North of Mexico, whose range was formerly along both shores of Lake Huron and Superior, extending across Minnesota Turtle Mountains, North Dakota

Delaware Indians (Algonquin)

The Delaware Indians were named after the Delaware River in New Jersey where they originated. They migrated to eastern Ohio and settled along the Muskingum River and the Auglaize River in northwestern Ohio when they fled from British colonists and Iroquois enemies. The Delaware were among the oldest groups in the Algonquin nation, who were revered as the "Grandfathers." They held a dominant presence in Ohio until the surrender of all their land by 1829 and were forced to move west of the Mississippi River.

The Delaware lived in Ohio for a considerable period in the course of their migration west under White pressures. About the year 1770 the Delaware received permission from the Miami and Piankishaw to occupy the country between the Ohio and White river south, in Indiana, where at one time they had 6 villages. In 1789, by permission of the Spanish government, a part of them removed to Missouri, and afterward to Arkansas, together with a band of Shawnee. By 1820 the two bands had found their way to Texas, where the Delaware numbered at that time probably at least 700. By the year 1835 most of the tribe had been gathered on a reservation in Kansas, from which they removed, in 1867, to Indian Territory and incorporated with the Cherokee Nation

Delaware Removal

In 1740 the Moravian missionaries began to convert the Delaware in Pennsylvania. The Delaware were leaving Pennsylvania to come to Ohio. The Six Nations ordered them back to the reservation. The Delaware people ignored this.

After much harassment, the Delaware fought back. Pennsylvania authorities signed the Treaty of Easton which paid for lands taken without compensation and established a reservation.

The Fort Pitt blankets and handkerchiefs of smallpox victims were given to the Natives and an epidemic broke out. The Delaware and Shawnee were forced to sign a treaty in 1763.

The last Pennsylvania Delaware left for Ohio in 1764.

In 1770 the Delaware moved with the Miami to the White River in Indiana.

The Delaware tried to be neutral in the many wars, but was forced into defending their territory.

In 1778, the Delaware signed the first treaty with the United States Continental Congress.

By 1782, the Moravian Delaware at Gnadenhutten were placed under arrest. Instead of bringing them back to Fort Pitt, the Pennsylvania militia voted to kill them. Twenty-nine men, 27 women and 34 children were beaten to death with wooden mallets.

In 1795 the Delaware moved to the northwest of Ohio, into Indiana and finally to Missouri.

After the Treaty of Greenville, the Delaware had no land and became refugees. Many moved to the White River in Indiana.

In 1829, the Delaware ceded their reserve and in 1832 joined the Delaware west of the Missouri River.

Erie (Iroquois)

Meaning in Iroquois, "long tail," and referring to the panther, from which circumstance they are often referred to as the Cat Nation. It is probable that in Iroquois the puma and the wild-cat originally had generically the same name and that the defining term has remained as the name of the puma or panther).

A populous sedentary Iroquoian tribe, inhabiting in the 17th century the territory extending south from Lake Erie probably to Ohio river, east to the lands of the Conestoga along the east watershed of Allegheny river and to those of the Seneca along the line of the west watershed of Genesee river, and north to those of the Neutral Nation, probably on a line running eastward from the head of Niagara river.

Illinois (Algonquin)

Representatives of the Illinois were parties to the Treaty of Greenville by which lands of the State of Ohio were relinquished to the Whites. A confederacy of Algonquian tribes, formerly occupying south Wisconsin, northern Illinois, and sections of Iowa and Missouri

Mingo/Seneca (Iroquois)

After the destruction or dispersal of the Erie and other native tribes of Ohio, many Iroquois settlements were made in the State, particularly by the westernmost tribe, the Seneca. Some of these so-called Iroquois villages were no doubt occupied by people of formerly independent nations. The so-called Seneca of Oklahoma are composed of the remnants of many tribes, among which may be mentioned the Conestoga and Hurons, and of emigrants from all the tribes of the Iroquoian confederation. It is very probable that the nucleus of these Seneca was the remnant of the ancient Erie.

Aftermath of Lord Dunmore's war was that land south and east of the Ohio River was turned over to the British for settlement. Mingo people moved into Northern and Western Ohio until their removal to the west around 1831-32.

Mingo of 200 years ago no longer exist under that name.

Kickapoo (Algonquin)

Representatives of this tribe were parties to the Treaty of Greenville by which Ohio lands were relinquished to the Whites. A tribe of the central Algonquian group, forming a division with the Sauk and Foxes, with whom they have close ethnic and linguistic connection.

Miami (Algonquin)

The Miami Indians migrated to the Ohio Maumee valley in 1700 following the European colonization in Indiana, Illinois, and southern Michigan, where they originally lived. The Miami became the most powerful tribe in Ohio and defeated two American armies in 1790 and 1791 under the leadership of their Miami chief, "Little Turtle." However, in 1818, they gave up their last reservation and moved to Indiana where some of the Miami remained and others were relocated to Kansas during the 1850s

After the original tribes of Ohio had been cleared away, some Miami worked their way into the State, particularly into the western and northern parts, and they gave their name to three Ohio rivers, the Miami, Little Miami, and Maumee. They took a prominent part in all the Indian wars in Ohio valley until the close of the war of 1812. Soon afterward they began to sell their lands, and by 1827 had disposed of most of their holdings in Indiana and had agreed to remove to Kansa whence they went later to Indian Territory, where the remnant still resides In all treaty negotiations they were considered as original owners of the Wabash country and all of west Ohio, while the other tribes in that region were regarded as tenants or intruders on their lands.

By 1813 the death of Tecumseh killed any hope of the Miami people remaining in the Ohio country. Many moved to Indiana, but in 1846, the Miami boarded canal boats to begin their journey to eastern Kansas. One group of Miami remained in Indiana, but in 1897, for no apparent reason, the U.S. government terminated the Indiana Miami as a tribal nation. Eventually the Kansas Miami moved to Oklahoma Indian Territory. By the 1930s both the Oklahoma and Indiana Miami had lost all of their land. Since then the Oklahoma Miami have acquired 160 acres. The Indian Miami continue to fight to be recognized as a Native people.

Miami Chief - Little Turtle

Became War Chief of the Western Alliance, an alliance ready to defend Native American rights in Ohio. His tactical skills were impressive and the early efforts to take Ohio were disastrous. An early morning assault by Little Turtle against General Arthur St. Clair was considered to be the worst defeat inflicted on the U.S. Army at the hands of Native Americans. General "Mad" Anthony Wayne moved to Ohio and established himself at Fort Greenville. Little Turtle was replaced by Blue Jacket as the War Chief of the Alliance. A week later the alliance met Wayne at the Battle of Fallen Timbers and was defeated. This defeat led to the Greenville Treaty. Little Turtle and the Miami were the last signatories on the treaty and symbolically the last to cede their rights. Little Turtle settled in Indiana and became the Miami Peace Chief. He brought the first smallpox vaccinations to his people. After the death of Little Turtle, most of the Miami joined Tecumseh.



Ottawa (Algonquin)

The Ottawa Indians migrated from the Ottawa River in eastern Ontario, western Quebec and were present in these regions when the Europeans arrived in the 1600s. They migrated to northern Ohio circa 1740. In 1763, the Ottawa were led by their powerful leader Pontiac who destroyed nine of the 11 British forts in the Great Lakes. His attempt to force the British out of the area failed when he could not defeat Fort Detroit (Detroit) and Fort Pitt (Pittsburgh). The Ottawa Indians gave up the last of their lands in 1833 and were relocated to a reservation in Kansas. In the eighteenth century, Ottawa worked into the northern part of Ohio and established settlements along the shore of Lake Erie. The Ottawa belonged to the Algonquian linguistic stock and were related most closely with the Chippewa and Potawatomi

In 1817, the Ottawa signed the Treaty of Fort Meigs which began the land cessions after the war. By 1831 two bands of Ottawa had moved to Kansas. In 1833 the remaining Ottawa were removed to the Indian Territory of Oklahoma.

Shawnee (Algonquin)

The Shawnee lived in Ohio during the 1600s. The Shawnee later returned from Georgia, Illinois, Maryland and Pennsylvania, when the Iroquois' power weakened, to settle in the Scioto River Valley. The Shawnee were fierce and respected warriors organized in clans with a principal leader from one clan. The principal chief's village was called Chillicothe, which was the name of Ohio's first capital. The Shawnee were sent to reservations in Oklahoma and Kansas when they were forced to give up their land between 1831 and 1833

It is probable that some Shawnee were in Ohio at very early periods. After they had been driven from the Cumberland Valley by the Chickasaw and Cherokee shortly after 1714, they worked their way north into this State and, as they were joined by the former eastern and southern bands, Ohio became the Shawnee center for a considerable period, until after the Treaty of Greenville. The Shawnee belonged to the Algonquian linguistic stock, their closest relatives being the Fox, Sauk, and Kickapoo.

Around 1813, the Shawnee of Ohio were given three reservations, Wapaughkonetta, Hog's Creek (near Ada) and a mixed reserve of Mingo and Shawnee at Lewistown. In 1826, 200 Shawnee followed the Prophet (Tecumseh's brother) to Kansas. The Removal Act of 1830 began to put more pressure on the Natives of Ohio. In 1831 the Lewistown Shawnee left for the Oklahoma Indian Territory. In 1831 the final 400 Shawnee at Wapaughkonetta and Hogs Creek left for Kansas.

Shawnee Chief — Cornstalk

Lord Dunmore's 1,000 troops met with 1,000 Shawnee sent by Chief Cornstalk at Point Pleasant in West Virginia. The Shawnee were driven north across the Ohio River. Cornstalk made a treaty with the Virginia Colonial officials. Cornstalk and his son traveled to Fort Randolph at Point Pleasant to warn the Virginians they would be fighting on the side of the British. They were both hung.

Shawnee Chief — Blue Jacket

Took the place of Little Turtle. Had a disastrous defeat at the Battle of Fallen Timbers.

Shawnee Chief — Tecumseh

Tecumseh was born at the village of Kispoko near Springfield, Ohio. His father was killed and his mother left him to be raised by his older sister, Tecumpease. (Children were often cared for by the whole community due to the loss of male family members.)

Tecumseh was trying to reform an alliance to stop the steadily encroaching settlers. In the War of 1812 Tecumseh went to Canada to support the British. Tecumseh continued the fight after several retreats, but was mortally wounded and died in 1813. With him died the hope of a united resistance to the westward movement of Euro-Americans

Potawatomi (Algonquin)

Meaning "people of the place of the fire," and hence sometimes known as the Fire Nation. Representatives of this tribe were parties to the Treaty of Greenville in 1795 and to treaties made in 1805, 1807, and 1817 by which lands in this State were relinquished to the Whites.

Huron/Wyandot (Iroquois)

The Wyandot Indians were originally from southern Ontario. Although they were related to the Iroquois, the Wyandot were forced from Ontario by the Iroquois Confederacy. Some of the Wyandot settled in Wyandot, Marion, Crawford Counties, northern Ohio and Ross County in the South. The Wyandot were sent to a reservation in Kansas in 1843 after they lost their reservation in Upper Sandusky in 1842 and were the last Indian tribe to leave Ohio.

Meaning perhaps "islanders," or "dwellers on a peninsula." Occasionally spelled Guyandot. At an earlier date usually known as Huron, a name given by the French from *huré*, "rough," and the depreciating suffix *-on*. The Wyandot tribe was anciently divided into twelve clans. Each of these had a local government, consisting of a clan council presided over by a clan chief. These clan councils were composed of at least five persons, one man and four women, and they might contain any number of women above four. Any business pertaining purely to the internal affairs of the clans was carried to the clan councils for settlement. An appeal was allowed from the clan council to the tribal council. The four women of the clan council regulated the clan affairs and selected the clan chief. The office of clan chief was in a measure hereditary, although not wholly so. The tribal council was composed of the clan chiefs, the hereditary sachem, and such other men of the tribe of renown as the sachem might with the consent of the tribal council call to the council fire. In determining a question the vote was by clans, and not by individuals. In matters of great importance it required a unanimous vote to carry a proposition.

After 1815 the Wyandotte/Huron signed treaties that gave them Reservation land in Ohio and Michigan. After 1820 many Wyandotte/Huron adopted the Methodist faith. By 1832 all of the Wyandotte/Huron of Ohio were at the Upper Sandusky reservation. In 1842 the Wyandotte/Huron signed a treaty that would begin their removal to the west. They actually moved in 1843.

There are no federally recognized Indian tribes in Ohio today.

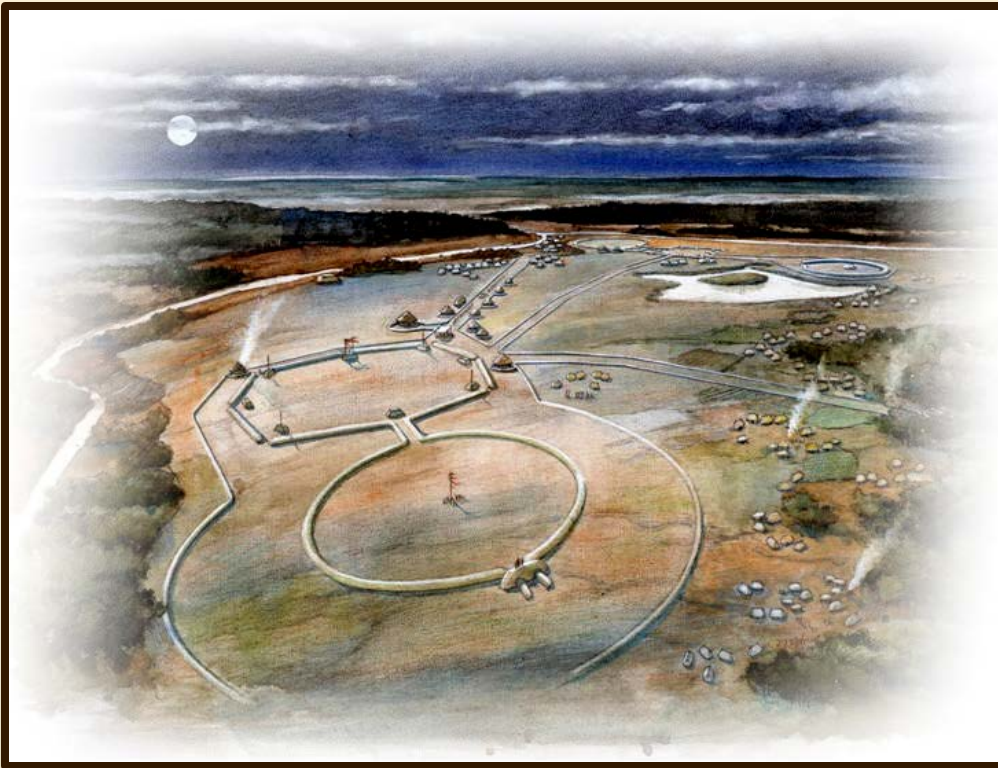
Most Native Americans were forced to leave Ohio during the Indian Removals of the 1800's. These tribes are not extinct, but except for the descendants of Ohio Indians who escaped from Removal, they do not live in Ohio anymore. After Congress passed the Indian Removal Act of 1830, the United States government tried to remove all Indians to west of the Mississippi and ethnically "cleanse" the east. The Indians left in Ohio were forcibly moved to Indian reservations in Oklahoma and elsewhere by 1843.

Non-recognized Indian tribes and communities in Ohio include:

Munsee Delaware Indian Nation of Ohio:
70463 Hopewell Rd
Cambridge, OH 43725

Shawnee Nation United Remnant Band:
PO Box 162
Dayton, OH 45401

The Newark Earthworks Center at The Ohio State University



Through public education projects, the Newark Earthworks Center (NEC) strives to protect and preserve Ohio's ancient earthworks, and recognize Native American Indian achievements, past and present. Members of the Eastern Band of Shawnee have also visited the Newark Earthworks and a diversity of American Indians – Dakota, Cherokee, Choctaw, Ho Chunk, and other tribal peoples also claim a relationship to the mounds.



Pokagon Potawatomi elders visit the Newark Earthworks in the Fall of 2014.

Ohio 2010 Census

American Indian & Alaska Native	Total	% of State Pop.
	25,292	0.2



Some Resources Used in This Presentation

American Indians in Ohio: <http://www.sos.state.oh.us/sos/profileohio/americanindiansinohio.aspx>

Dowd, Gregory Evans. *A Spirited Resistance: The North American Indian Struggle for Unity, 1745-1815.* Baltimore: Johns Hopkins University Press, 1992.

Indians of the Midwest Website (created by the Newberry Library, Chicago):
<http://publications.newberry.org/indiansofthemidwest/>

Mihtohseenionki Teacher Resource Guide - the Eiteljorg Museum:
http://www.eiteljorg.org/docs/learn-doc/mihtohseenionki_teacher_resource_guide_%28part1%29.pdf?sfvrsn=2

Moorehead, Warren King, *The Indian Tribes of Ohio*, originally published in Vol VII of the Ohio Archaeological and Historical Publications, 1899.

Native American Tribes of Ohio: <http://www.native-languages.org/ohio.htm>

One State-Many Nations: Native Americans of Ohio - Northeastern Educational Television of Ohio:
<http://westernreservepublicmedia.org/onestate/index.htm>

Tanner, Helen Hornbeck, ed. *Atlas of Great Lakes Indian History.* Norman: University of Oklahoma Press, 1987.

Teachers Page Native American Indian Tribes of Ohio: <http://www.ohiohistoryteachers.org/02/05/05tb.pdf>

White, Richard. *The Middle Ground: Indians, Empires, and Republics in the Great Lakes Region, 1650-1815.* Cambridge: University Press, 1991.

Turtle art on final slide by Kevin Daugherty, Pokagon Band Potawatomi.