Mihtohseenionki
(The People’s Place)

Teacher Resource Guide

Eiteljorg Museum
of American Indians and Western Art
Front cover images (clockwise from top left):
- Whitney and Hannah Ketchum (Delaware) at the 1993 Delaware Pow Wow, image courtesy of Annette Ketchum (Delaware)
- Child (Pokagon Band of Potawatomi), image courtesy of Rae Daugherty (Pokagon Band of Potawatomi)
- A Miami Indian called Kentuck, George Winter, watercolor and ink on paper, ca 1838, image courtesy of Tippecanoe County Historical Association
- Edward Leonard Thompson (Delaware), ca 1945, image courtesy of Jim Rementer (Delaware)
- Mildred Walker (Miami Tribe of Oklahoma), 2000, photo: Julie Olds (Miami Tribe of Oklahoma)
- Maria and Guy Beardslee (Ojibwa/Lacandon), ca 2000, image courtesy of Lois Beardslee (Ojibwa/Lacandon)
- Don Secondine (Delaware), 2001
- D’mouche-kee-kee-awh, George Winter, watercolor on paper, ca. 1863-1871, image courtesy of Tippecanoe County Historical Association.
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ABOUT THIS GUIDE

This guide was designed to complement and add depth to our permanent gallery focused on Native Peoples of the Indiana region, past to present. The lessons offered here were written specifically to meet the Indiana Academic Standards (adopted 2000-2001) in grades 3 through 5 and grade 8 in social studies, visual arts and language arts. The lessons were written by educators, assessed for standards competency, and reviewed by educators and Native American cultural experts for content and cultural appropriateness. A special section on the Miami Nation of Indiana and the Miami Tribe of Oklahoma includes lessons and handouts written under the direct supervision of members of the Miami Nation. Although the lessons are targeted at specific grade levels, there are suggestions with each lesson on teaching to other grade levels.

A Note on Sources
At the end of each lesson, you will find abbreviated references to the sources from which the information was taken. A complete citation for each source appears in the bibliography at the end of the Teacher’s Resource Guide.

Gallery Connections

Mihtohseenionki (The People’s Place)* invites visitors to explore the rich and complex art, history and cultures of Native Americans from the Indiana region from a Native American point of view. Through beautiful rare objects, dramatic history, dynamic video and engaging interactive components, students can learn about the Miami Nation, the Potawatomi, the Delaware and other Native cultures in the Indiana region, from the 1700s to the present.

Primary resource video
In a series of videos, students can see and hear Native American artists, linguists and others talk about their culture and their art. Artwork seen completed on video is displayed in the gallery alongside similar objects created long ago.

Interactive map of Indiana
This hands-on tool provides an opportunity for seeing and hearing about Native American influence on the Indiana region, from Native river and place names, to village locations, to Native trails, to land loss through treaties.

Primary resource timeline
The Mihtohseenionki timeline tells the story of Native peoples in the Indiana region with quotations, photographs, art and artifacts.

Hands-on stations
Students can try their hand at an aspect of a traditional Native art form. (Depending on our schedule, students may have an opportunity to watch and talk to contemporary Native Woodlands artists and cultural experts.)

Woodlands hands-on cart
The same artists whose work you’ll see in the gallery have helped us create a mediated hands-on experience led by a knowledgeable volunteer.

Students will walk away from the exhibition with the knowledge that Native American peoples from this part of the country are alive today and have maintained ties to the past while adapting to live in the present.

From its conception, the gallery has been designed with visitors in mind, especially 3rd, 4th, 5th and 8th grade students looking for credible information about the Native peoples of Indiana. Our presentation dovetails with interdisciplinary IDOE standards. All of this has been prepared with thorough research and the expertise and support of the museum’s Native American National and Regional Advisory Councils, as well as other Native and non-Native experts. This permanent gallery will feature temporary loans of significant objects from this region.

*Mihtohseenionki is a Miami word meaning “The People’s Place.” The Indiana region was once the land of the Miami, Wea, Piankashaw, Potawatomi, Shawnee, Kickapoo, Wyandot, Ottawa, Delaware and many other nations.
VISITING THE MUSEUM

Open since June 1989, the Eiteljorg Museum of American Indians and Western Art inspires an understanding and appreciation of the art, cultures and history of the American West and the indigenous cultures of North America. We do this through temporary and traveling exhibitions, artists in residence, outreach into the community, an award-winning museum store, and educational and entertaining programs aimed at visitors of all ages. We serve more than 20,000 school-age children annually with tours, hands-on activities and programs designed especially for school groups. The Eiteljorg is the only museum of its kind in the Midwest.

Field Trip Tours

The Eiteljorg Museum is a great field-trip destination, especially since the Indiana Historical Society and the Indiana State Museum are within easy walking distance.

One-hour Eiteljorg Museum tours are led by trained volunteer guides for 3rd-grade through adults. The 3rd-5th-grade tours are planned around the IDOE standards. Choose from:

► Self-guided tour
We’re here to help if you want to plan your own experience. Please do call for a scheduled time to take advantage of group rates.

► Mihtohseenionki tour
In the gallery Mihtohseenionki (The People’s Place), this IDOE standards-based interdisciplinary tour focuses on the Native American art, history and culture of the Indiana region for 3rd-, 4th- and 5th-grade classes.

► We Are The People tour
This IDOE Standards-based tour for students in grades 3 through 5 emphasizes art and cultures. Older students welcomed.

► Discovery tour
Give students a well-rounded orientation to the Eiteljorg’s holdings.

► Special Exhibition tour
Throughout the year, the Eiteljorg Museum hosts special exhibitions with tours designed for students. Go online at www.eiteljorg.org or call us at (317) 636-9378, ext. 150, for more information.

► Special Request/Custom tour
Give us some notice, and we can customize a tour for your students that complements your curriculum.

Please schedule as soon as possible for guided tours at (317) 636-9378, ext. 150. Group reservations must be made at least three weeks in advance.
TEACHING ABOUT NATIVE AMERICANS

Native Americans have long been a subject for educators, particularly at Thanksgiving. Unfortunately, the study of Native Americans often has been stereotypical, which has contributed to children not understanding about diverse cultures.

This handout describes ways that Native Americans are stereotyped. It also provides some ideas on how to teach more effectively about Native Americans. Many children hear the words “Indian” or “Native American” and picture a stereotypical image:

▶ someone wearing feathers;
▶ someone living in a tipi;
▶ someone who makes a “whooping” sound;
▶ someone associated with Thanksgiving and the pilgrims.

These images do not present children with an accurate portrayal of Native peoples. Their diversity would take years to study. For this reason, it is important that teachers help children learn about Native Americans in ways that allow them to see the diversity and uniqueness of the individual tribes.

When teaching about Native Americans, it might be helpful to keep some things in mind:

▶ Indians are often considered to be “things.” Some alphabet cards say, “A is for apple, B is for ball… I is for Indian.” Pick a different word so Indian people are not depicted as things.

▶ Native Americans are often spoken of in past tense. There are about 2 million Native people in the U.S. today, yet many books and educational materials still have titles like How The Indians Lived.

▶ Native Americans are often referred to as “them,” and non-Indians, as “us.” Native people are the original Americans and thus could consider themselves more “American” than anyone else.

▶ Native Americans are often depicted in subservient roles, while Europeans and/or Euro-Americans are portrayed as leaders. One’s ethnicity does not determine one’s ability to lead.

▶ Similarly, Native Americans often are only depicted as heroes if they are non-threatening to non-Natives. Native Americans should be able to choose their own heroes according to their own cultural standards.

▶ The lifestyles of Native Americans are often contrasted unfavorably with that of the American white middle class. In reality, no lifestyle is inherently superior to any other—each is simply different, not better or worse.
INTRODUCTION

- The message of many books, television shows and movies is that succeeding in the dominant society is the only ideal. Teachers need to point out that the individual must determine what he or she considers success to be, as well as how to pursue it.

- When studying Native Americans, focus on specific tribes — "Miami, Potawatomi or the Delaware." Lumping all Native Americans together does not allow children to see the diversity. Each tribe is a separate nation with different names, languages, and cultures.

- Many school children think Native Americans look like movie Indians. Native Americans frequently inter-marries with other ethnic groups. Therefore, they often do not fit into the stereotype of appearance for a Native American.

- Challenge television stereotypes of Native Americans. Discuss with children the meaning of stereotypes and help them understand that Native Americans were no more savage than others who fought to defend their land.

- Watch out for portraits of Native groups using only a few words ("ugh," "how"). Be sensitive to statements such as "You act like a bunch of wild Indians," or "Sit like Indians."

- Also watch for loaded words, which have insulting overtones when they are used to describe people. Examples might include "savage," "primitive," "conniving," "lazy," or "superstitious."

- Many students think that a few Europeans or Euro-Americans defeated thousands of Indians in battle. Historians say the number Native Americans killed in battle was small; what really defeated them were diseases that colonists brought with them from Europe, for which Native Americans had no immunity.

- Recognize that Native Americans are unique from other ethnic groups in the United States in that they were dispossessed of their lands through treaties. Native Americans have legal rights through these treaties to the land they retain to this day.

- Not all Native American children are acquainted with their Native American heritage. Because of past U.S. government policy, many Native Americans were not allowed to acknowledge their own cultures, so much information was lost. Therefore, younger generations may not be experts on Native American history and culture.

- It is important for students to know that Native ways of life have meaning today. Native arts have long been the subject of interest and respect.

Related Lesson

The "Tough Decisions" lesson on page 106 provides some activities to help students understand stereotypes, along with propaganda techniques. Written for grade 8, it can be adapted for other grades. This lesson also lists several resources on the subject.

Resources

This was their place

Ray W. Gonyea (Onondaga)
Curator of Native American Art and Culture
Eiteljorg Museum of American Indians and Western Art, Indianapolis

We call this land Myaamionki, the place of the Miami. But there were, and are, many other people here—so, we also call it Mihtohseenionki (The People’s Place).

– Daryl Baldwin (Miami Tribe of Oklahoma)

Today, it is called “Indiana.” The first settlers, Native Americans, called it by many names, including myaamionki and mihtohseenionki, which mean roughly the same thing: “Land of the Indians.” This was their place, long before it was Indiana. They lived here in harmony with themselves, with the ways of Mother Earth and with the unseen spiritual powers of the Creator. They relied on their families, and they relied on the land. Many believed they had sprang from the earth, because it, she, was the source of everything. Traditional Native Americans today, in Indiana and elsewhere, maintain these relationships, even though they live in a modern world.

Specifically, this land we call Indiana was The Miami’s Place, The Wea’s Place, and The Piankashaw’s Place. The southeastern tip was The Shawnee’s Place, and the parts farthest north were The Potawatomi’s Place.

No doubt when visitors come to “Indian”-a and its capitol, “Indian”-apolis, they expect to find lots of Native Americans. And they are here, but not in the numbers that once existed. When the waapikilookiahi (a Miami term meaning “those with white skin,” pronounced wah-pay-kay-LOO-kee-AH-kee) appeared on the eastern coast of the continent, the country was already full—in Native terms. But the Native Americans welcomed the newcomers and made a place for them to sit on their buffalo robe, because there was plenty of room.

Soon, though, there were more white people. And more. And more. The newcomers needed more and more space, pushing the tribes onto a small corner of their buffalo robe.

And as more kept coming from across the waters, there was no room left.

The white people demanded that the Native Americans move, and move, and move. Like a dark, roiling storm, they had overcome the tribes in the east, and were looking westward over the mountains that they called the Appalachians. In this region, the newcomers pushed out the Native Americans who called the Ohio land home and those who had made a new home there after being pushed out of the east. The Miami here made space for them.

But the space ran out. The newcomers took Miami land first from the south, so the Indians moved north; everyone there made room for them. Eventually, the newcomers wanted more land, and many of them said they didn’t want to even be near Indians. So the newcomers told—and often forced—the Indians to keep moving.

And many did, taking with them handfuls of the soil so dear to them, that held the centuries past and their ancestors before them and, they had thought, the promise of their futures. From 1805 to 1846, the majority of the Miami Nation, the Potawatomi Nation and the Delaware Nation made their way to foreign lands in present-day Kansas and Missouri. And once again they were forced to move, with many settling in Oklahoma.

Through special acts of Congress or the President, a handful of extended families, totaling about 300 people, were allowed to stay in the Indiana region.

*The Indiana Miami have questioned the accuracy of the historical record concerning the number of Miami relocated in 1846.
But all these tribes still call the Indiana region home. Many stayed in the Indiana region, and many returned. They formed the core of the Miami Indians of Indiana and the Pokagon Band of Potawatomi. And many others, whose ancestors moved into this region during the upheaval, live here, too—the Shawnee, the Winnebago, the Ojibwa. Even other Native Americans, who come from much farther away, live in Indiana now. They still maintain ties to their rich tribal heritage. But they live and work in the modern world, just like everyone else.

First People, First Pioneers

Native Americans were the first pioneers, exploring and occupying every corner of this continent for thousands of years before the Europeans came. Almost everyone came to Indiana from somewhere else, even most of the Native Americans who lived here. All Indian nations living in the Midwest are part of the Woodlands Culture Area, comprised of tribes whose cultures were based on the resources of the vast forests in the eastern United States. Aboriginal Indiana was unique because it had both forests and prairie grasslands.

Woodlands tribes lived in framed houses covered with large sheets of bark that they peeled from trees. The Potawatomi and the Miami preferred dome-shaped houses, called a wiikiaami by the Miami; these were seasonally covered with bark or cattail mats. Other nations, such as the Delaware, lived in long houses with domed or peaked roofs.

Most Woodland household utensils, like bowls and spoons, were made from wood or bark. Baskets were woven from thin wood splints. Soft bags, woven of inner bark, were all-purpose storage containers. Their mode of water transportation was the dugout canoe, hollowed from a tree.

The foods they ate included corn, beans and squash. Women tended gardens, and also gathered wild fruits, nuts and other edible plants. Men supplemented this diet by hunting and fishing. Buffalo, fairly common in Indiana, were a source of food, materials and clothing; buffalo skins were tanned and made into clothing, sewn with animal sinew and decorated with porcupine quill embroidery or paintings. Beads for necklaces and bracelets were made from shell, bone or stone.

Making a Living at Kekionga

Native Americans have always been practical, selecting and adapting new materials and ideas to create something uniquely their own. This model of cultural survival continues today.

For centuries, extensive trade routes connected the farthest corners of the continent, bringing foodstuffs and raw materials from the eastern seaboard to the Rocky Mountains. The tribes of the Indiana region, with territories astride three of the primary waterways in the Midwest (the Ohio river, Wabash River and Great Lakes region), had major centers of trade such as Kekionga (now Fort Wayne, Indiana) on the Maumee River, and Cahokia in Illinois. These functioned as free trade zones, where friends and enemy tribes mingled to exchange goods.

For centuries, Kekionga, a Miami trade center, was a key point. Located at the portage between the Maumee and Wabash rivers, it connected trade routes extending east to the Atlantic Ocean and south to the Gulf of Mexico. As at other key business crossroads throughout the world, community members probably had to be able to speak several languages, to have keen negotiating skills and a great ability to work with people from different backgrounds.

The Miami produced a trade item that was in very high demand—Miami corn. Dried corn had to be pounded to turn it into flour—normally a difficult task—but Miami corn is easily turned into fine flour. Consequently, it was in high demand and traded widely at Kekionga.
Fur Trade Wars and Treaties

Native Americans from the Midwest region, like Native people throughout the United States, have struggled to survive a very long period of sanctioned effort to relieve them of their land and their cultures. The founding of the United States of America in 1776 is often heralded as the coming of freedom and the rights of the common man. In reality, it was achieved at the expense of the indigenous peoples who formerly lived in and owned the land along the eastern seaboard of North America.

The fur trade, established in the 17th and 18th centuries by Europeans and Euro-Americans, relied on the trade routes that indigenous peoples had established long ago. This exchange of animal pelts for manufactured goods brought many new and beneficial products to Native Americans, including textiles, firearms and metal implements and containers. As eastern forests became over-hunted and fur supplies dwindled, trade moved westward. Tribes fought for control of the market for furs and trade goods. During the 1600s, conflicts with the Iroquois caused many tribes in the Indiana region to move west of Lake Michigan, near present-day Wisconsin.

After peace was established in the early 1700s, the Miami, Wea and Piankashaw gradually returned to their traditional homelands on the Wabash and St. Joseph rivers along the current Indiana/Michigan border. The Potawatomi, Illinios, Kickapoo, Mascouten and others followed.

Prior to the American Revolution, official business with Native Americans, like everything else in colonial America, was handled by the King of England’s bureaucracy from the other side of the Atlantic. The land claim rights of Native peoples were largely considered a nuisance and were dispensed of as quickly, conveniently, and cheaply as possible. A little more than a decade before the revolution, the British established “The Proclamation Line of 1763,” a boundary along the peaks of the Appalachian Mountains, to prevent conflict between the tribes and invading colonists. It was against the law for white settlers to pass beyond that line.

The Americans had learned to deal with indigenous nations a little better than the English, probably because they were nearer to and dependent upon Native knowledge for survival in the New World. Americans clearly recognized Native tribes as independent nations. After 1776, the U.S. Government had first right of purchase should Native Americans decide to sell their lands. But once the British were defeated, hordes of settlers moved westward over the mountains, crossing the proclamation line. This pattern of expansionism would repeat itself throughout the history of the frontier.

Indiana tribes recognized and responded to this threat by forming alliances with other tribes, even with former enemies. Tribes opposing American expansion included the Shawnee, Canadian Iroquois, Wyandot, Mingo, Ottawa, Miami, Kickapoo, Delaware, Ottawa, Ojibwe, Potawatomi, Fox and Sauk. In 1790, after efforts at a peaceful settlement failed, Miami war chief Little Turtle and an estimated 800 warriors defeated the invading army of Colonel Josiah Harmar near present-day Fort Wayne. A year later, General Arthur St. Clair’s battalion was also soundly defeated in western Ohio, suffering the most losses of any U.S. Army in battles with Native peoples.

In 1794, General Anthony Wayne recruited and rigorously trained a new legion; he defeated the tribal alliance at the Battle of Fallen Timbers, on Miami land. The resulting Greenville Treaty of 1795 required the Miami and other tribes to surrender most of the present state of Ohio and western Pennsylvania.
After the Treaty of Greenville, the main groups of Delaware and Shawnee moved into the present state of Indiana with the consent of the Miami, whose traditional territory included all of what is now Indiana and western Ohio. With this action, the Miami both helped their allies and astutely established a buffer between themselves and the ever-expanding colonies. The loss of Native territories helped lead to the War of 1812. Shawnee chief Tecumseh and his brother, the Prophet, tried to organize a new alliance of tribes who occupied lands extending from the Great Lakes to the Gulf of Mexico. Aware that war was coming, General William Henry Harrison delivered a preemptive strike in 1811 on the Prophet at Prophetstown, and the intertribal alliance was broken. Tecumseh was later killed at the Battle of the Thames in Canada, which ended the war.

According to oral tradition, nearly every treaty the U.S. government made with Native Americans was delivered with these words: “As long as the grass will grow and the waters flow, the remaining lands will be yours.” This promise was made so often that it is ingrained in the hearts of Native Americans. But it was broken over and over again, throughout a long period as Indians were removed westward. (See the maps on pages 16 and 17 for more information.) Some tribes moved of their own accord. Then, in 1830, Congress passed the Indian Removal Act, mandating the relocation of tribes to lands west of the Mississippi.

On Being a Native American

For Native Americans, identity is a complex issue. Sometimes, it seems that the general public forces us to prove our identity or to “measure up” to their expectations of what a Native American is supposed to be. “Indian reservations” are also misunderstood. Many people envision all manner of poverty and suffering when they hear the word “reservation.” While there is some truth to that perception, the strength and resilience of our communities have allowed unique tribal cultures to survive. For many Native Americans, the reservation always has been and will always be our home.

Having a space, or land base, where a group can perpetuate its cultural heritage is critical for its survival as a distinct population. Think of Chinatown or Little Russia in New York City, or the Polish community in Chicago. Reservations provide that same connectedness for tribal Native Americans. Importantly, many reservations are located within the original lands the tribes held before the European invasion.

Tribal cultures, languages, and religious beliefs have also survived in reservation communities across this country. Unfortunately, this knowledge has had to be maintained by a dwindling number of elders. It’s important to remember that Native Americans today are recovering from a long period of aggressive official attempts to eliminate our traditional knowledge and to make us part of the American mainstream. We have experienced tremendous cultural loss. Since the 1960s, however, a healthy sense of individual and tribal identity and interest in indigenous cultural traditions has been rekindled among Indian people nationwide.

Land of My Blood

Native Americans have much to teach their fellow Americans. In many traditional Woodlands cultures, for example, women play significant roles in tribal government, besides caring for their families and other tribal members. Elders help pass along knowledge about cultural ways, and look after and educate the younger generation about the responsibilities they will assume. Art, which is based on the environment and its natural resources, is everywhere in Native American cultures. A common everyday object might be carved or painted with an image intended as a silent prayer, for protection or guidance when the object is used. Traditional Native American art was not realistic, but symbolic of the internal essence of an object, because only the Creator could create life.

And traditional Native Americans have always been tolerant of one another’s beliefs. They respect that everyone is free to find his or her own sense of place and balance in life. Historically, every Native person had a right to speak during council meetings—men, women, the elderly, children, crying babies. Everybody got up and spoke their minds on an issue!
Decisions were and still are generally made by group consensus. Wherever they live, Woodland tribes still select their own leaders, but it is through a “democratic” American process mandated by the federal government, complete with Americanized symbols of office. Today, however, Americans, and even some Native Americans, seem to think that America invented democracy, forgetting how our ancestors lived when Europeans first met these free men and women.

But perhaps the greatest “gift” of Native Americans to this nation has been their land. Most Native American cultures refer to the earth as Mother Earth because she gives birth to living things, to plants and vegetation. She feeds all living things with the many fruits of her body, just as a mother feeds her children. Our cultures were formed from the resources she provides to us.

For many Native people, Earth was the Mother, the Sun, the Father, and Morning Star, their son. Many indigenous nations have origin stories describing how they originally came from the sky, so they see the stars and constellations as their relatives. One can never feel alone because relatives are literally everywhere. Death is the return of our physical body to the womb of the mother, the Earth, from which we all came, providing her the ingredients to make new life. So when Native Americans in the Indiana Woodlands were pressured to give up their lands and move, it must have been difficult, because, truly, the land was of their flesh and blood.

The influence of Native Americans is visible throughout this state. Probably the majority of the names of Indiana’s rivers and streams are of Native origin, or associated in some way with the history and culture of Native Americans. Usually, a Native name is associated with a prominent natural feature; the name for the “Wabash” River, for example, was “Waapaahˇsiiki,” which refers to a riverbed of white limestone found on the upper part of the river.

So it is ironic that the United States government continues to chip away at the sovereignty of the Indian tribes that had shown such respect for the ways that white people conducted their affairs. Even after all the land was taken away from Native Americans, the newcomers weren’t satisfied. They began to take back even their recognition of the tribes. An 1854 treaty formally recognized the Miami Tribe of Indians of Indiana, but in 1897, a department of the government rescinded that recognition—even though only Congress has the right to do so. The Miami were only the first of many tribes the federal government said no longer existed. In the Midwest, the Pokagon Band of Potawatomi of northern Indiana and southern Michigan, formally recognized in several treaties, saw their recognition withdrawn in 1939.

These tribes weren’t considered Indian because they no longer had any land to call their own.

The Pokagon Band of Potawatomi’s federal recognition was restored in 1994 by President Bill Clinton. The Indiana Miami haven’t been so lucky. The government didn’t set guidelines for acknowledging Indian tribes until 1978. In 1984, the Miami submitted a petition to the U.S. Interior Department to restore federal recognition of their tribe, but the Bureau of Indian Affairs denied it in 1992. And on February 19, 2002, the U.S. Supreme Court let stand a ruling by the Seventh U.S. Circuit Court of Appeals that the Indiana Miami were no longer a tribe as defined by the U.S. government.

It is critical that Native Americans be awarded the respect they deserve as members of sovereign nations; it is critical that we all understand that we are inextricably connected to one another. If the earth is the mother of all living things, then we are all related!
### Peoples of the Indiana Region

**Myaamiaki (The Miami People): Miami**
Once known as *tweethwee* (the People of the Crane), the Miami are a central Algonquian tribe who originally lived in present-day Indiana and western Ohio region. Today, the Miami Nation of Indians of Indiana has offices in Peru, Indiana. The Miami Tribe of Oklahoma, federally-recognized, has offices in Miami, Okla.

**Bodewadni (Keepers of the Fire): Potawatomi**
Also known as *nishnabe’k* (True Humans), the Potawatomi lived throughout the Great Lakes regions. Today, there are several bands of Potawatomi living in Indiana, Michigan, Kansas and Oklahoma.

**Lenape (The Original People): Delaware**
The Delaware originally lived in the east along the Delaware River and were among the first tribes to encounter the newcomers. They moved farther west several times. Today, there are five main tribes of Delaware, two in Oklahoma and three in Canada.

**Sawanwa (People of the South): Shawnee**
The original homelands of the Shawnee were probably in southern Ohio, but during the Fur Trade, they moved east to live with the Delaware. By 1760, they had returned to Ohio. Today, there are two federally-recognized tribes of Shawnee—one in Oklahoma, one in Missouri. Many Shawnee also live in Indiana and Ohio.

**Waayaatnwa (Place of the Curved Channel): Wea**
The Wea, along with the Piankashaw, were originally one tribe with the Miami. After separating (before contact with Europeans), they still maintained common language, kinship, culture and territory. During the Removal period, the Wea and Piankashaw moved West several times, eventually joining with Peoria Tribe in Oklahoma. Some Wea still live in the Indiana region.

**Peeyankiśia (Those Who Separate): Piankashaw**
The Piankashaw, along with the Wea, were originally one tribe with the Miami. After separating (before contact with Europeans), they still maintained common language, kinship, culture and territory. During the Removal period, the Piankashaw and the Wea moved farther West several times, eventually joining with the Peoria in Oklahoma.

**Kiwigapaw (He Stands About): Kickapoo**
After the fur trade wars, the Kickapoo moved into western Illinois and Indiana region. They moved West several times, with tribes located today in Kansas, Oklahoma, Texas and Mexico.

**Muskuta (Little Prairie People): Mascouten**
After the Fur Trade wars, some Mascouten returned to their homeland in southern Michigan and some moved to the Illinois/Indiana region. A decline in population in the late 1700s forced them to join the Kickapoo. They do not survive today as a tribal entity.

**Inoca (Uncertain): Illinois Confederacy**
Illinois refers to several related tribes including the Illini, Kaskaskia and Cahokia, who were united by a common language. After 1830, they were pushed out of Illinois. In the 1850s, they merged with the Peoria in Kansas and relocated with them to Oklahoma.

**Hocagra or Ho-Chunk (Big Fish/Great Voice): Winnebago**
Their original homelands are west of Lake Michigan in present-day Wisconsin. After they sold their homelands for lands in Minnesota, South Dakota and Nebraska, some moved there and some were able to use the 1862 Homestead Act to purchase back some of their land in Wisconsin.

**Odawa (Traders): Ottawa**
The Ottawa are a member of the Anishnabe, which includes the Potawatomi and Chippewa. Their original homelands were in northern Michigan. Today they have several tribal communities in western Michigan.

**Asakiwaki (Yellow Earths): Sauk Meskwahkihaki (Red Earths): Fox**
Originally two independent tribes, the Sauk & Fox lived west of Lake Michigan. In 1733, the Fox (defeated by the French) sought shelter with the Sauk. Both were eventually removed to Kansas. In the 1840s, the Fox went to Iowa and took their name for themselves, Mesquakie. The others were removed to Oklahoma and became known as the Sac & Fox.

**Wendat (One Language): Wyandot**
The Wyandot are comprised of survivors of the Huron and Petun tribes destroyed by the Iroquois around 1650 during the Fur Trade wars. Coalescing in northwest Ohio as the Wyandot, they were relocated to Kansas in 1832, then to northeast Oklahoma in 1856. They presently reside in Wyandotte, Okla.
This map shows several cultures that lived here before the Europeans arrived in the 1600-1700s. Archaeologists can’t definitely tie these cultures to the Miami, Kickapoo, Shawnee and others. But the tribes can. They say they’ve always been here.

Locations of Native American Peoples Before 1600

*Note: The map provides the names given to these cultures by archaeologists, not the names of the people for themselves.*
Tribal locations ca. 1795
Native Land Cessions

1. G.R. Clark’s Grant, 1783
2. Greenville, 1795
3. Fort Wayne, 1803
4. Vincennes, 1804
5. Grouseland, 1805
6. Fort Wayne, 1809
7. Fort Wayne, 1809
8. Maumee, 1817
9. New Purchase, 1818
10. Chicago, 1783
11. Mississinewa, 1826
12. Mississinewa, 1826
13. Carey Mission, 1828
14. Tippecanoe, 1832
15. Tippecanoe, 1832
16. Wabash, 1834
17. Wabash, 1840
Removal Map B

*This map shows only one route of Kickapoo travels during the removal period.