

Pokégnek Bodéwadmik

The Pokagon Band
of Potawatomi Indians



Keeper's of the Fire:

A history and introduction to the community
through text & images

John N. Low, JD, Ph.D. , (*Pokagon Band Potawatomi*). Assistant Professor,
Department of Comparative Studies, Ohio State University – Newark

Bozho Nikanek!

Hello Friends and Welcome!

We are the *Pokégnek Bodéwadmik* (Pokagon Band of Potawatomi), the *Neshnabek* (the Original People). Through this tribal history I invite you to learn about who we are, where we have been, what we are about and the future before us.

There are many teachings and many ways – our traditions tell us no one path is better than another. I have tried to present the information about our community in a good and humble way. If I have not succeeded, I ask for your patience and forgiveness.

I thank the Creator, my ancestors and my elders for the opportunity to share this with you. I dedicate this to our children, who represent our greatest hope and resource for the future. *Igwein!* (I am not deserving but am very grateful)! *Wé wé na* (Thank you)!

Who Are the Potawatomi?

The identity of the Potawatomi, as with most every Native peoples in North America, is often stereotyped by outsiders. Through time, we have remained a proud and productive tribal community, and continue to hold a unique place in society. We are the descendants of the allied Potawatomi villages located along the St. Joseph, Paw Paw, and Kalamazoo Rivers in what is now southwest Michigan and northwest Indiana.

Many of the cities and streets in the Michiana area have Potawatomi names attached to them. Our people and culture is alive and strong. The images assembled in this presentation represent thousands of years of life in our homeland and though outsiders have had both positive and negative influences upon us, we maintain our identity as the Pokagon Band of Potawatomi Indians.

In the following pages you will see images and information about the historical, functional, ceremonial and social aspects of our community. Assembled together, I hope they enlighten you about the history and journey of *the original people*.

Origins

Our teachings tell us that we have been here since the beginning of time and that we emerged spontaneously from the breath of the Creator. In some of our teachings, this occurs after a Great Flood has covered and cleansed the Earth.

Other teachings say that we originated as a People along the Atlantic coastline at the mouth of the St. Lawrence River. Along with the Ojibwe and Odawa Peoples, we migrated west to the Great Lakes region some 500-800 years ago in a “Great Migration.” I have also been taught that we originated along the St. Joseph River near what is now Mishawaka, Indiana or at the mouth of the Grand River as it empties into Lake Michigan, near what is now Grand Rapids, Michigan.

The Book of Genesis in the Old Testament also has a creation story for our People in which many of our members believe.

Some anthropologists theorize that we originated somewhere in western Asia and migrated to the Great Lakes, traveling by land across the Bering Straits to what is now Alaska or by water along the coast of what is now California, Oregon, and Washington. They say we migrated south from Canada about 800 years ago. We believe each person has the right to their own beliefs, including those about our origins.

Indigenous to the Land and Water – from the Breath of Our Creator



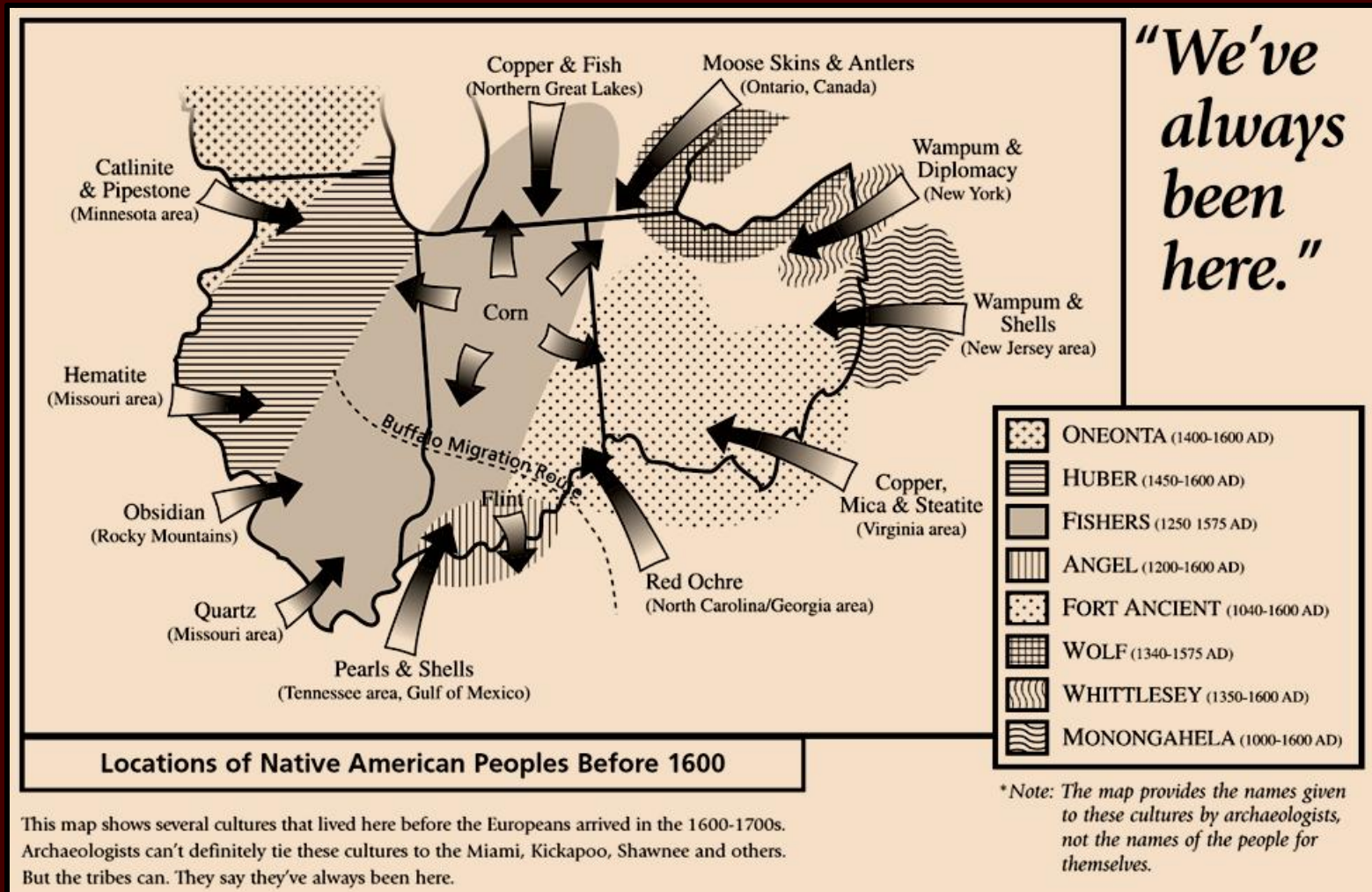
Creation Stories and the Great Flood

Like many American Indians across North America, we have stories that a great flood cleansed the world and made it possible for the human beings to thrive. *Nibi*, (Water) continues to nourish our bodies and spirits



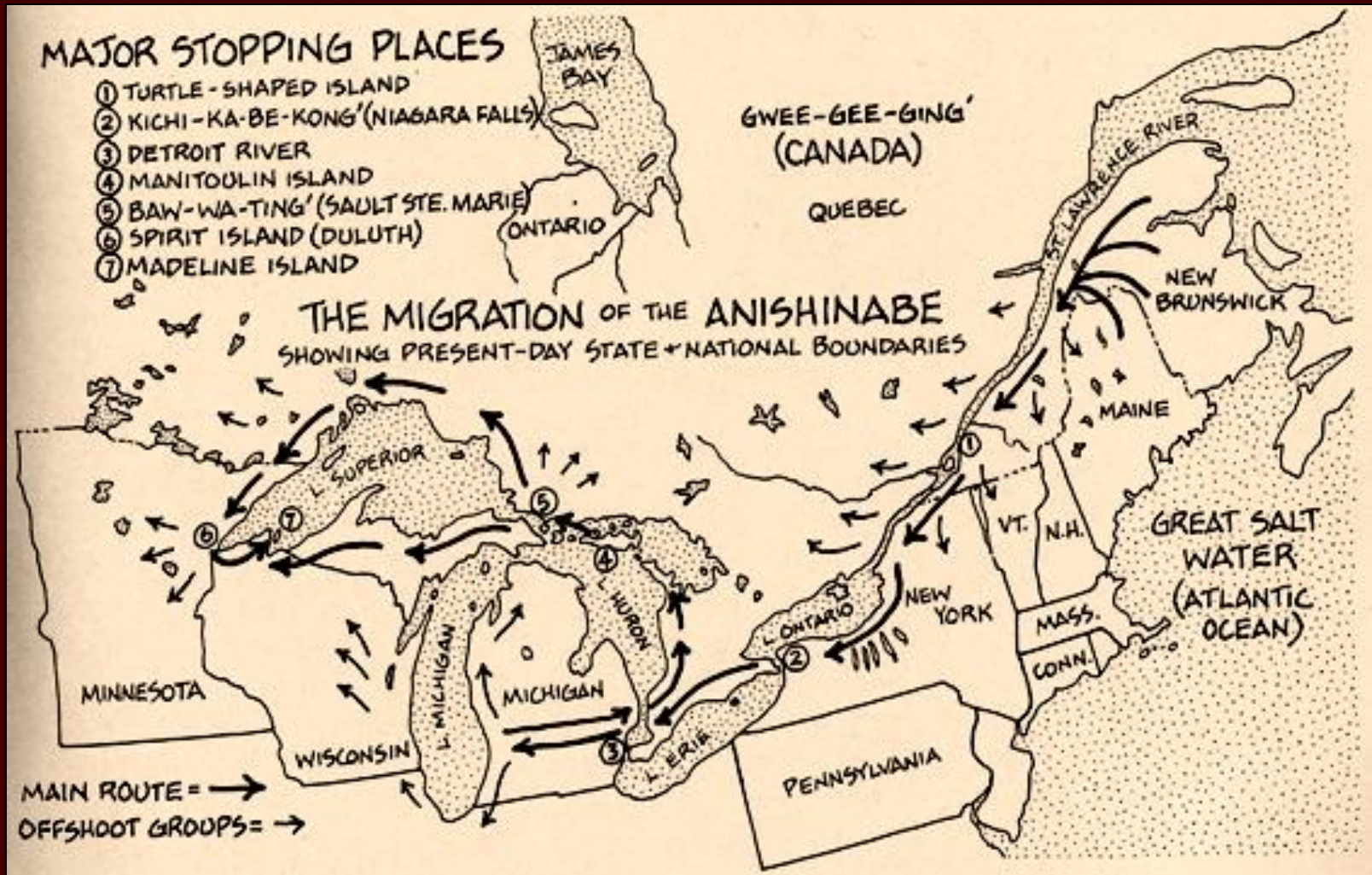
Map Depicting Our Ancestors

Our ancestors came from throughout North America and engaged in substantial trade networks.



Map of the “Great Migration”

Those who believe we originated at the mouth of the St. Lawrence River at the Atlantic tell us that we made seven stops before coming to our ancestral lands in the region of the Great Lakes.



Frank Bush (1922 - 1997)

Naswa Wua Quet - Eagle Weather, Eagle Clan Potawatomi



A Pipe Carrier and Head Veteran Dancer, of the Pokagon Band of Potawatomi. He lived near Shelbyville, Michigan. Known to many as Uncle Frank, he was a veteran of the United States Marine Corp in World War II and was a respected spiritual leader throughout the Great Lakes. He was Pokagon Band, Gun Lake Band, & Huron Band Potawatomi. A Pow Wow in his honor is held each year in September.

Our Ancestors

While discussing the construction of a ceremonial longhouse and the four rings surrounding the fire inside, Spiritual elder Frank Bush said in 1993:

There are four rings; four rings that encircle that...the saplings there into the ground. When they put the saplings into the ground they apologize to Mother Earth for disturbing that place there. They make an offering, an offering of tobacco to each one of those poles.

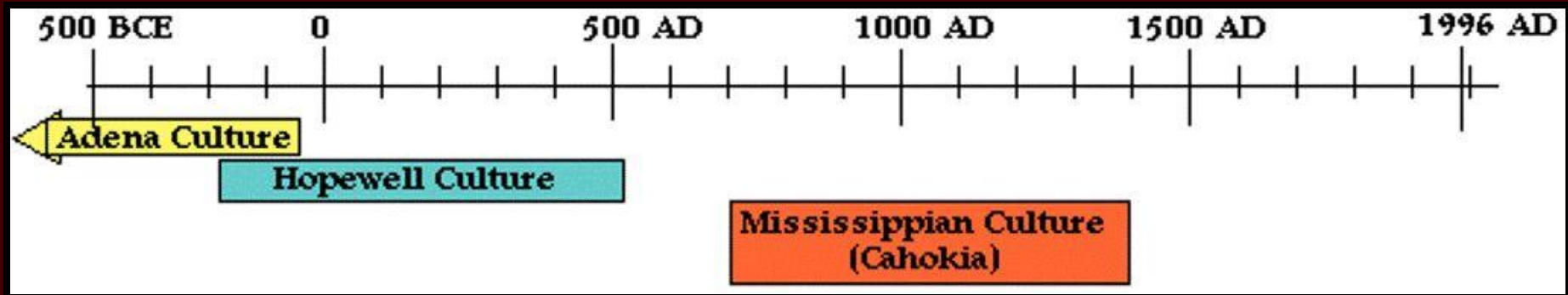
Our Ancestors (continued)

And as they go ahead with the rings, they start with the Mammoth People, they go as far back as that. That is in honor of those Mammoth People.

The second one is in honor of the Adena People...that was the next culture. Then the third culture was the Hopewell People. And the last ring on there (surrounding the fire) is the present, the present ring, to honor those that attend those meetings.

Frank Bush from the film *Keepers of the Fire*, WNIT Public Television, Elkhart, Indiana (1993)

Pre-Contact Timeline



Our ancestors moved through several stages of lifeways and cultural styles depending upon the resources available to them and their needs. Archaeologists categorize these distinct patterns of living that our ancestors utilized into several groupings including Adena, Hopewell, Mississippian, and Fort Ancient.

Our Ancestors' Changing Ways

- ❖ **Paleo-Indians: c. 40,000 – 5,000 BC – large game hunters – *the Mammoth People.***
- ❖ **Archaic Indians: c. 5,000 – 1,000 BC – small game hunters; they developed the atlatl for hunting and flint hoes for their gardens.**
- ❖ **Woodlands Cultures:**
 - ◆ **Adena Peoples: 1,000 BC – 100 AD – first mound builders; they developed fired clay pottery and began to grow corn.**
 - ◆ **Hopewell Peoples: 100 BC – 500 AD – more dense population and elaborate community life with many arts and craftspeople.**
 - ◆ **Mississippian Peoples: 800 – 1300 AD – large ceremonial mounds such as at Cahokia Mounds near St. Louis and Norton Mound near Grand Rapids. They had complex trade networks throughout North America.**
 - ◆ **Fort Ancient Peoples: 1000 – 1750 AD – people who predominantly inhabited land along the Ohio River. They were a maize-based agricultural society who lived in sedentary villages and built ceremonial platform mounds.**
- ❖ **Contemporary Potawatomi Peoples: 1300 AD to present.**

Paleo-Indians: c. 40,000 – 5000 BC



Archaic Indians: c. 5000 – 1000 BC

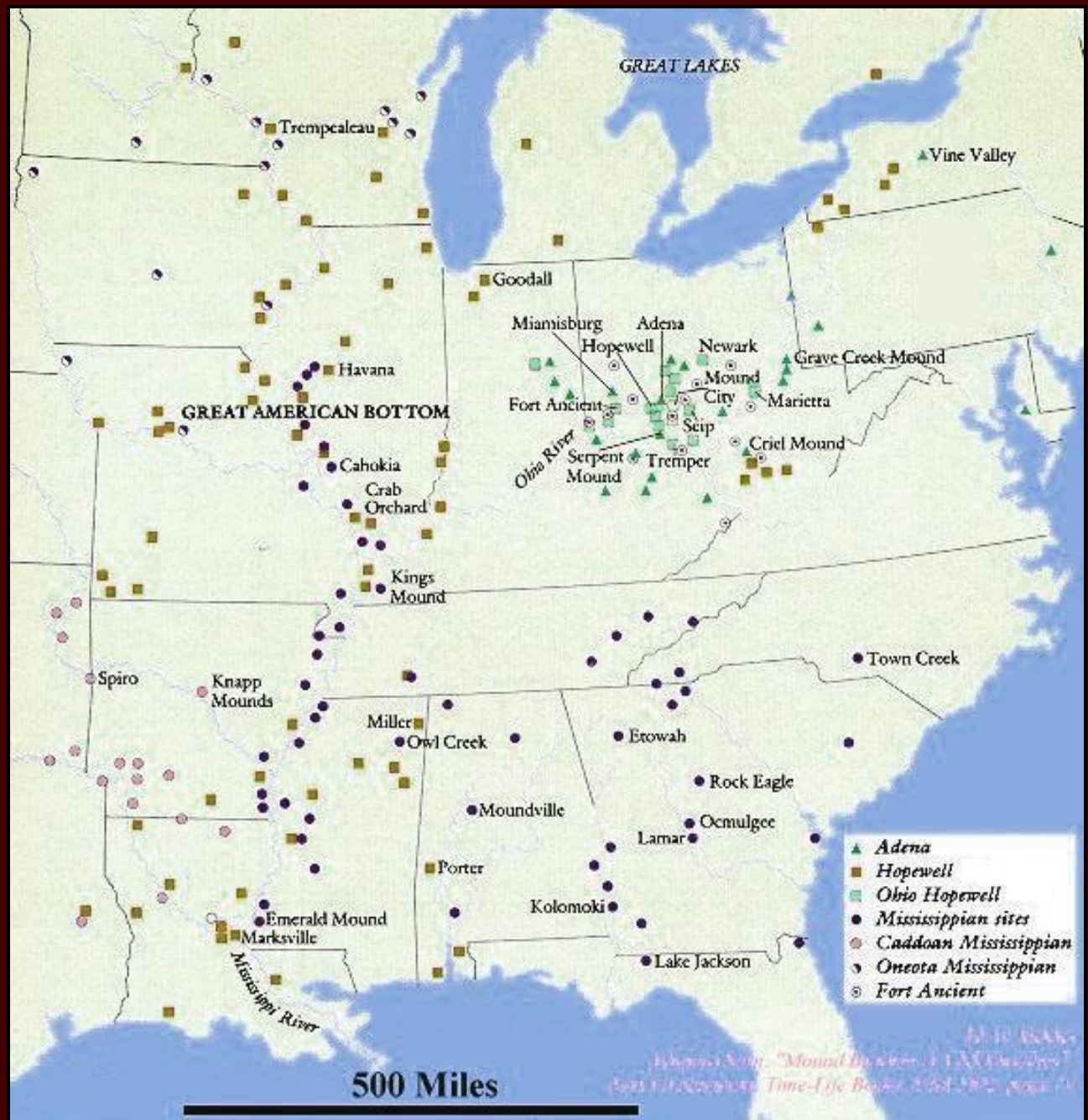


Woodlands Cultures: Adena - 1000 BC - 100 AD

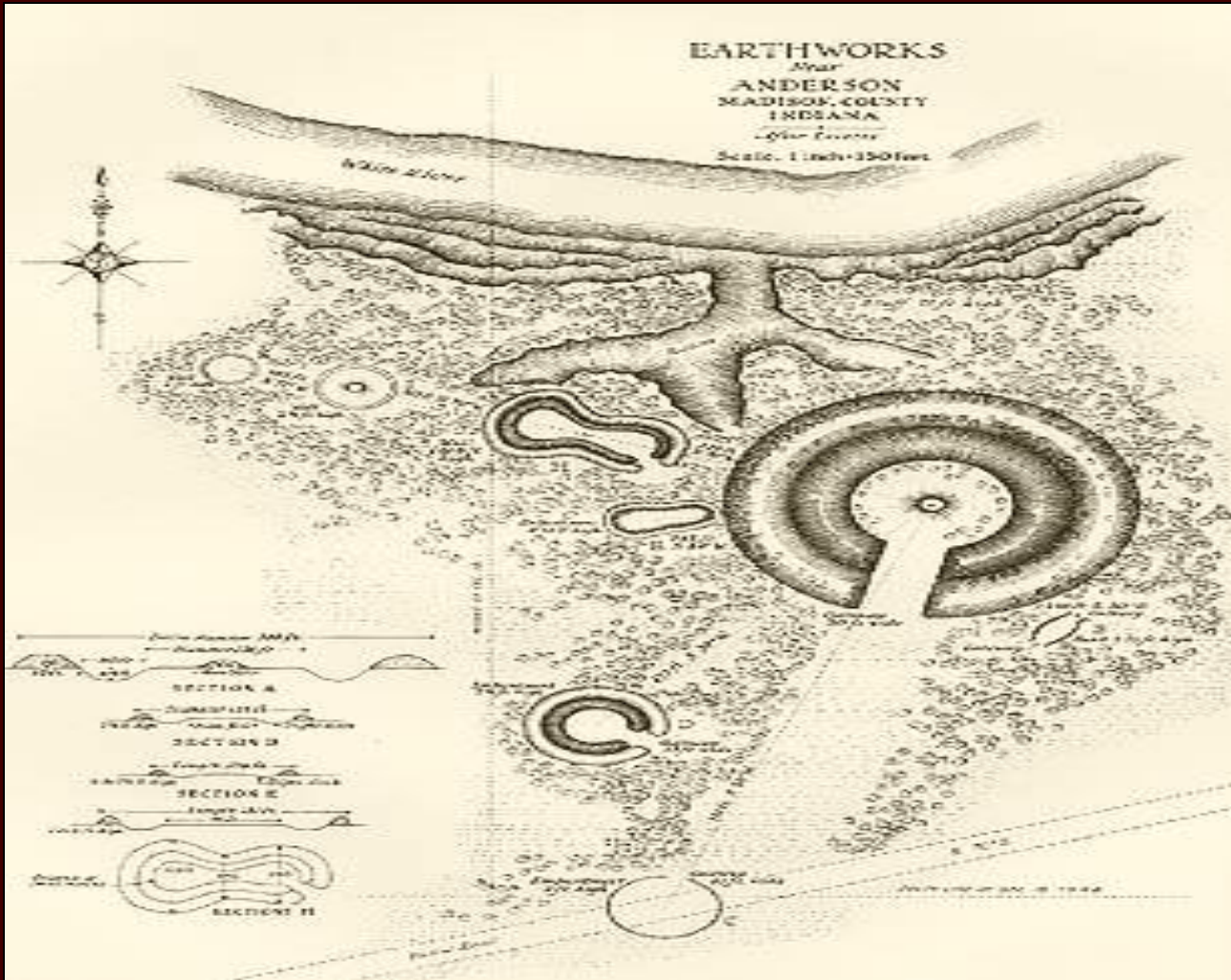


The Adena Pipe is the most famous pipe made by the Indians of the Adena era. Instead of an animal's head represented on the pipe, an entire human figure was carved around the smoking tube. This pipe was most likely smoked as part of a special ceremony and was used to smoke plants. The plants were placed in the bowl between the feet of the pipe and the smoke was drawn through the mouth piece at the top of the head.

Locations of Adena, Hopewell, Mississippian, and Fort Ancient Peoples



Mounds and Ceremonial Earthworks Made by Our Ancestors



Hopewell Village Scene



Norton Mounds (Hopewell) near Grand Rapids, Michigan



The Norton Mound Group is one of the best preserved and most important archaeological sites in Michigan.

Mississippian Ancestors



Mississippian Peoples - Cahokia Mounds: 800 - 1300 AD



Fort Ancient Peoples

The Fort Ancient people built the largest effigy mound in what is now the United States, known now as Serpent Mound. It was built around 1070 AD, according to radio carbon dating.



Sumnerville Mounds near Dowagiac, Michigan

Between the 1st and 4th centuries A.D. Hopewell peoples built nine burial mounds near Dowagiac, at Sumnerville Michigan. The six remaining earthen mounds reflect the Hopewell culture which flourished in the Eastern Woodlands of North America, primarily in Illinois and Ohio.

Sumnerville is one of the few places in Michigan where Hopewellian mounds have survived into the 20th Century. Most mounds have been destroyed by plowing or construction but the Sumnerville mounds have been preserved by local landowners.



Life Before Contact With Europeans

Our ancestors lived for thousands of years utilizing the resources around them and securing a balance in their use of the environment. Our traditional teachings emphasize that we are but one part of the Universe and that to live in balance with the other beings of the world we must live in a way that minimizes waste and honors the sacrifices that plants and animals make for our continued existence.

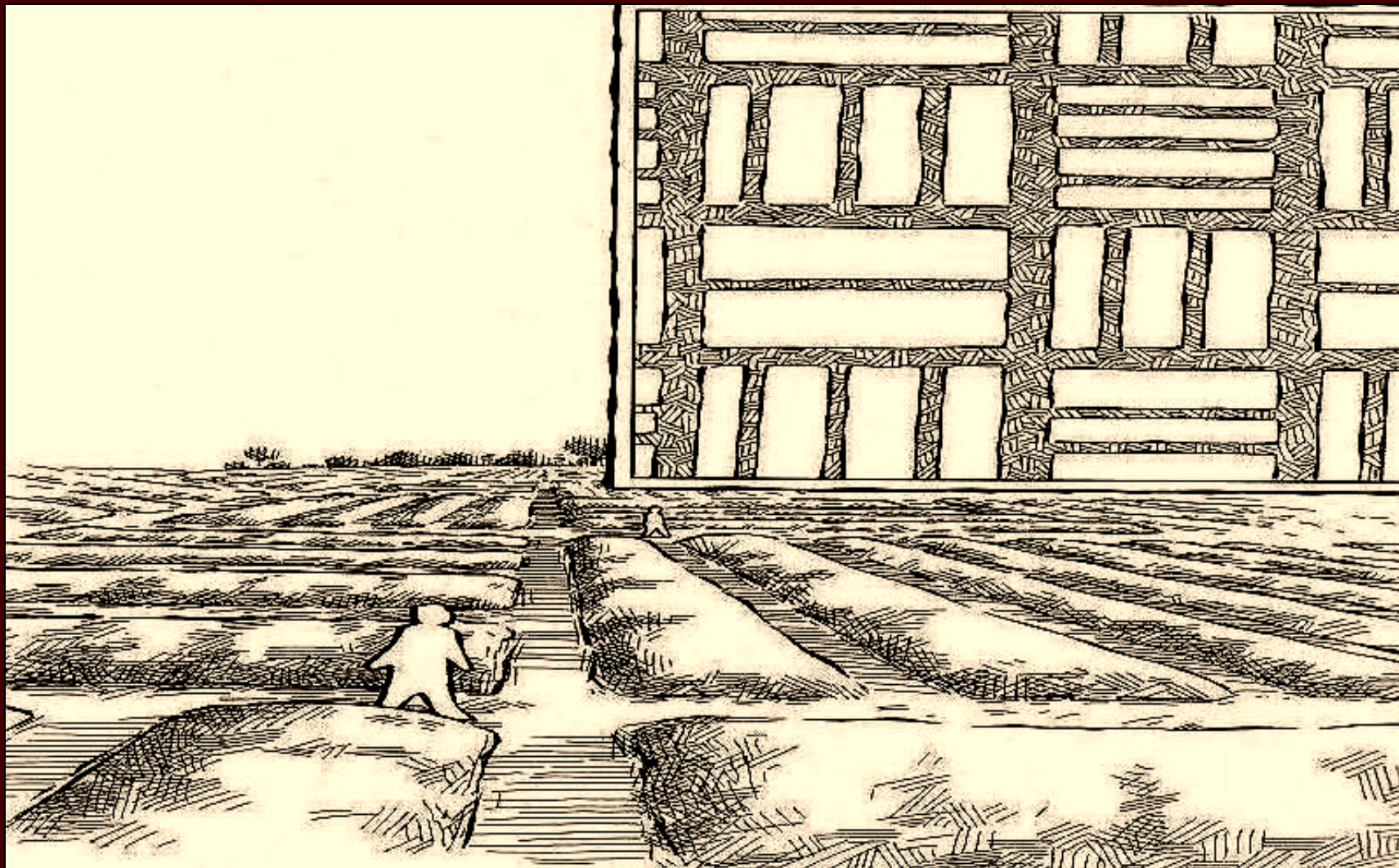
Our songs, stories and spirituality all teach the ways for us to live in harmony with each other and the world around us.

Life Before Contact With Europeans - Food

The Potawatomi exchanged their knowledge in canoe building with neighboring tribes for the knowledge to grow corn, beans and squash. They also grew peas, melons and tobacco. Our ancestors developed elaborate agricultural techniques. Food was dried and stored over winter, often in birch bark containers.

Women and men supplemented their diets with berries and nuts (the latter were pounded into flour for bread). The making of maple syrup and gathering of wild rice was also an important activity for the community. The world around the Potawatomi provided all the essentials for life; the changing seasons determined the village activities.

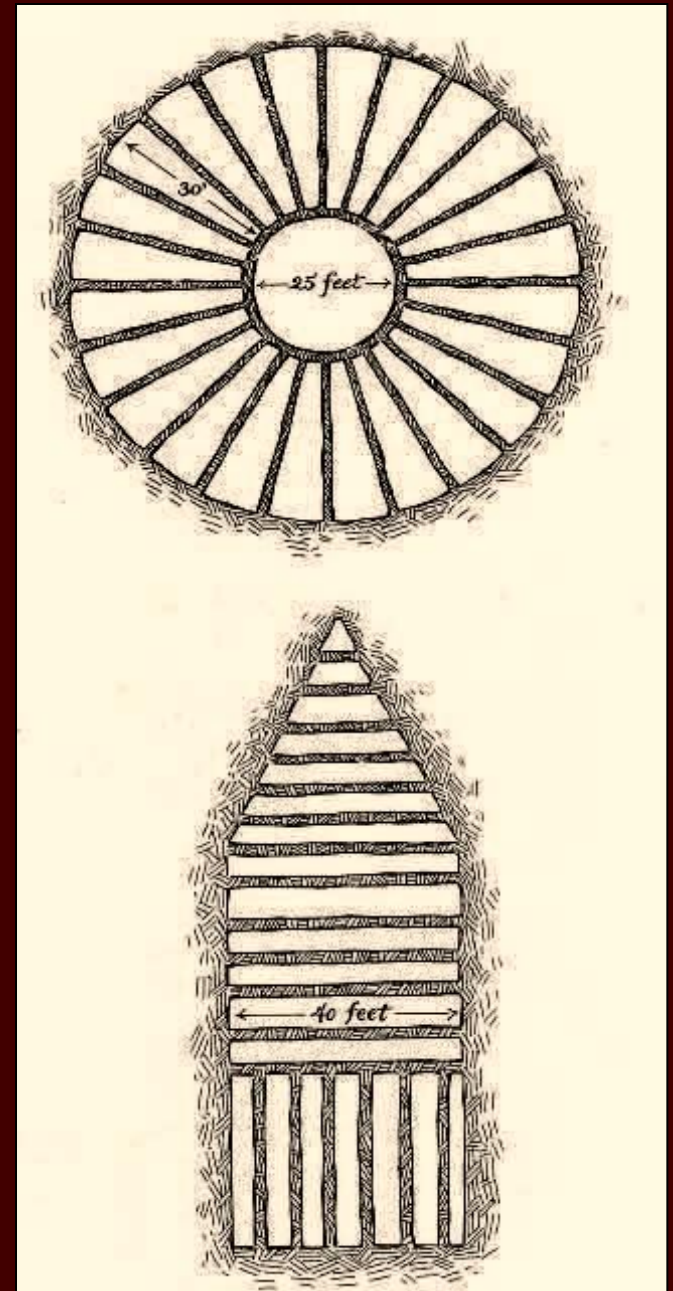
Ancient Potawatomi Garden Beds - St. Joseph River Valley
Bela Hubbard - *Ancient Garden Beds of Michigan* - 1878



Pre-contact Potawatomi Gardens:

The circular and arrowhead designs were based upon the topography of the fields.

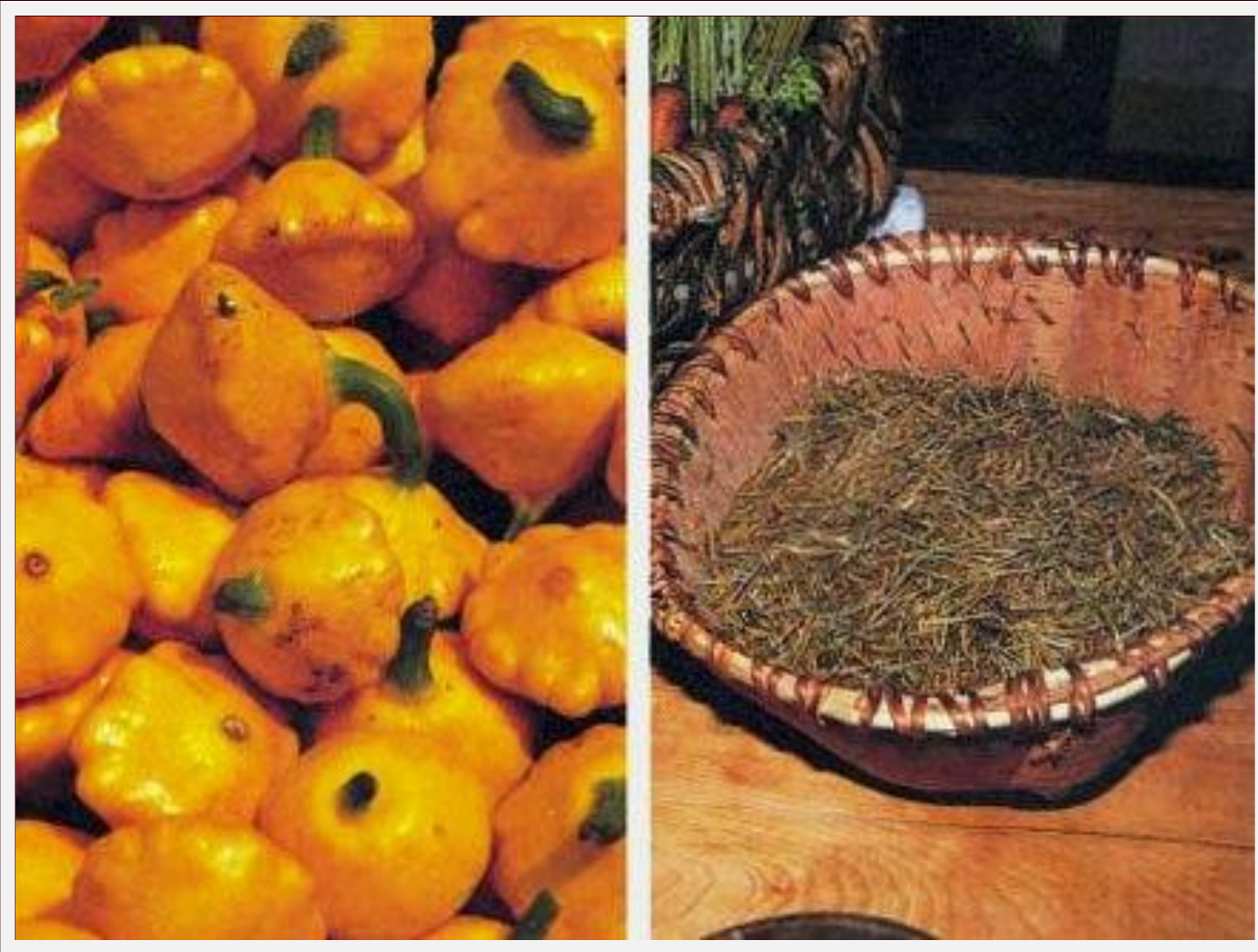
The sophistication of Potawatomi farming was unparalleled in the Great Lakes.



The Potawatomi used clay pottery similar to these for everyday use



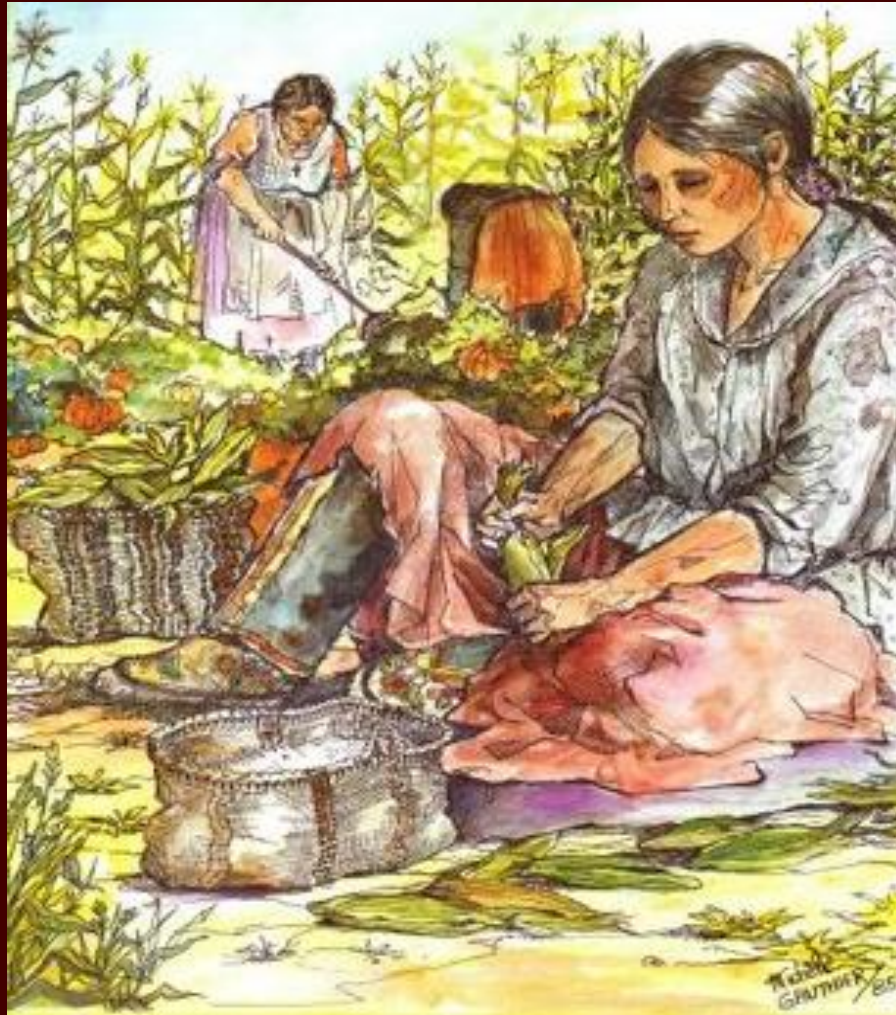
Traditional Foods include Squash and Wild Rice



Nuts Ground Into Flour For Baking



Traditionally, Women Tended and Harvested the Gardens While Men Hunted and Fished



Berries are also an Important Food for Our People

Minen (blueberries) and *Demen* (strawberries) have always been gifts to us from the Creator



Our wigwams were a dome-shaped framework of poles, covered in elm or birch bark or mats made of cattails laced together with fibers. Here, corn is drying below its bark canopy and a hunter drags behind him *sesksi*, (deer) he has killed. Around his neck hangs a deer call and he has unstrung his bow to conserve resiliency. Meat fed the village, hides provided clothing and the bones became tools. In the background, a woman stretches the hide of a previous kill while a young man repairs a canoe with pine pitch.



Life Before Contact With Europeans - Transportation

The Potawatomi had the special advantage of having access to birch trees and the knowledge of how to build canoes from birch bark while also living in a relative mild climate that allowed for extensive farming. This combination of transportation technology and opportunity for horticulture provided us with the ideal transportation and food reserves.

Farming, and the ability to travel and trade long distances in birch bark canoes, *wigwas jimanen*, distinguished the Potawatomi from many of our Native neighbors and accounted for the vitality and well being of our communities throughout the Great Lakes area.

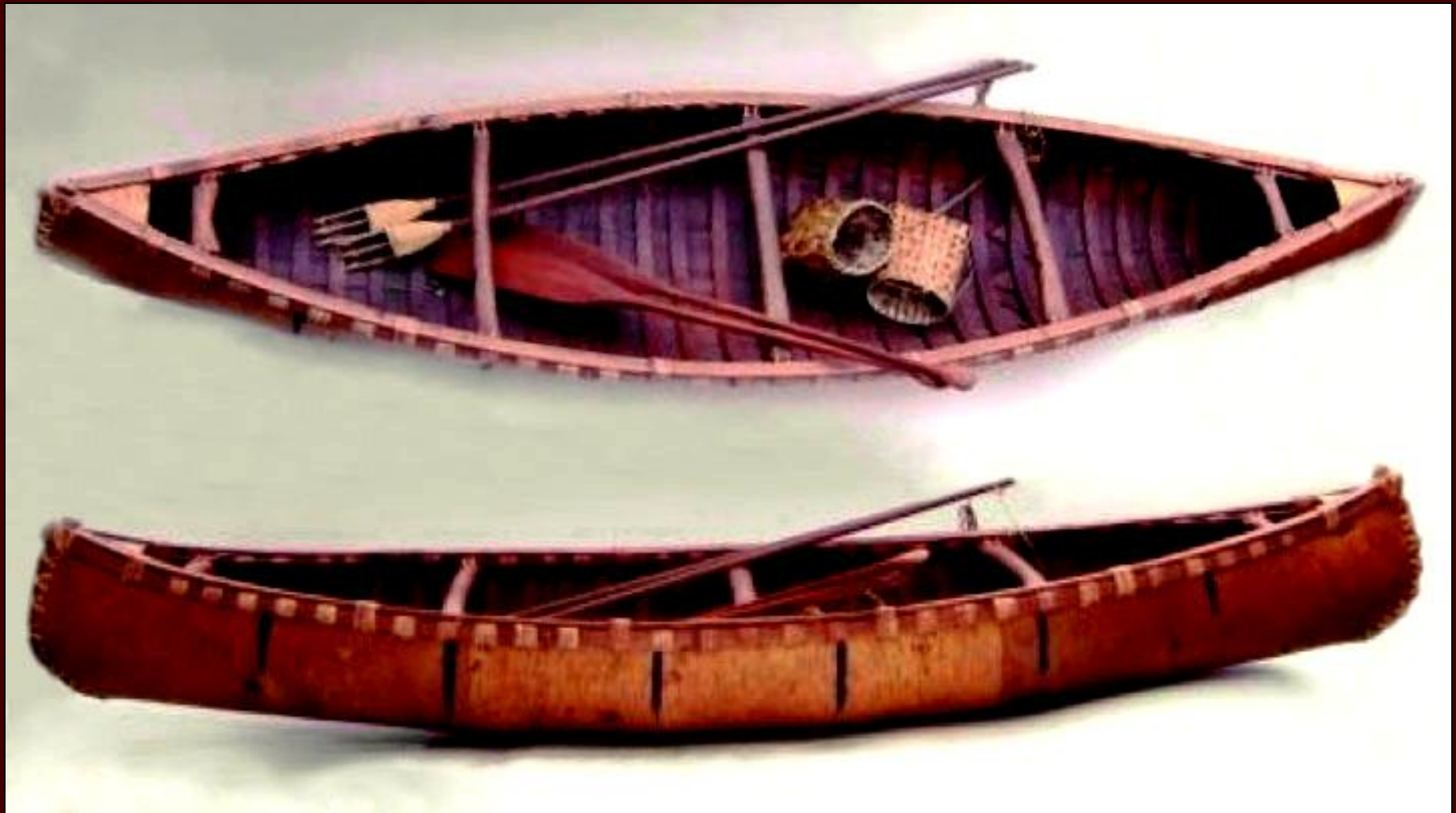
Wigwas Jimanen – Birch Bark Canoes



Potawatomi Canoes at Chicago - 1820



Potawatomi used spears to fish at night with torches of cedar soaked in pine pitch and splint baskets for holding fish.



Potawatomi with Horses - 1837 (by George Winter). The Potawatomi 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 Potawatomi are known for our appliqué and floral bead work styles. Noticeable in the bead work are 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 are passed down through our families from generation to generation.

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



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

Composite of
Potawatomi Chiefs
1830's – by George
Winter



Life Before Contact With Europeans -Homes

Villages were usually located on the high ground near rivers and streams. Dome shaped birch bark single family dwellings were most common – the *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 Potawatomi Housing



Interior of a Summer House



Life Before contact With Europeans -Political and Social Affairs

Most villages were inhabited by 100-200 people. Each village had a civil chief, a *Wkema*, who led by consensus. *Ogema*, our 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

Our 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. The Potawatomi practiced clan exogamy (one had to marry outside of one's own clan). Clan membership established our 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’Amerique 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

Our ancestors lived in intertribal communities with neighboring tribal members mixing freely. The Potawatomi have always had particularly close connections or our relatives to the north, the Odawa and the Ojibwe, and to our south, the Miami.

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 - Trade

Like many other Native communities in North America, the Potawatomi were engaged in long-range trade for decorative and utilitarian items. Trade networks stretched from Hudson Bay in what is now Canada south to the interior of what is now Mexico.



Potawatomi Summer Camp - 1837

by George Winter



Life Before Contact with Europeans - Spirituality

Our ancestors believed in a Creator, *Kishaminado*. Much of our spirituality has been passed down to us generation by generation and remains private and personal. The Potawatomi retain the legacy of understanding the power of Medicine Bundles and Medicine Bags, Vision Quests, and Naming Ceremonies. Also understood are 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)

Our ancestors used the ceremonies of the longhouse and the sweatlodge to honor the Creator and all that surrounded them and also as a way to purify the mind and body. Those traditions continue today. Prayers have always had an important role in Potawatomi spiritual life.

Some Potawatomi participated in a spiritual path called the *Midewiwin* which combines the knowledge of natural healing with a code of conduct for proper living. That tradition continues as well.

Many Potawatomi 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.

Basketmaking – 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 - Potawatomi 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.

First Contact with Europeans

First contact between Europeans and the Potawatomi occurred in 1634 when a French trader named Jean Nicolet arrived at a place that is now called Red Bank, on the Door Peninsula of Wisconsin, along the western shore of Lake Michigan. The Potawatomi would soon become entangled in the fur trade which would result in over-hunting and trapping, armed conflict - over territory and trading rights - with other Indian peoples and Europeans, and an unending assault upon traditional Potawatomi culture and lifeways.



Depiction of First Contact with French – Jean Nicolet landing near Green Bay
Painted by Franz Rohrbek in 1910, it is located in the Brown County Courthouse, Green Bay, WI

Life After Contact With Europeans - Alliances with the French

The French were the first Europeans with whom the Potawatomi 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 our language and traded according to our customs.

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

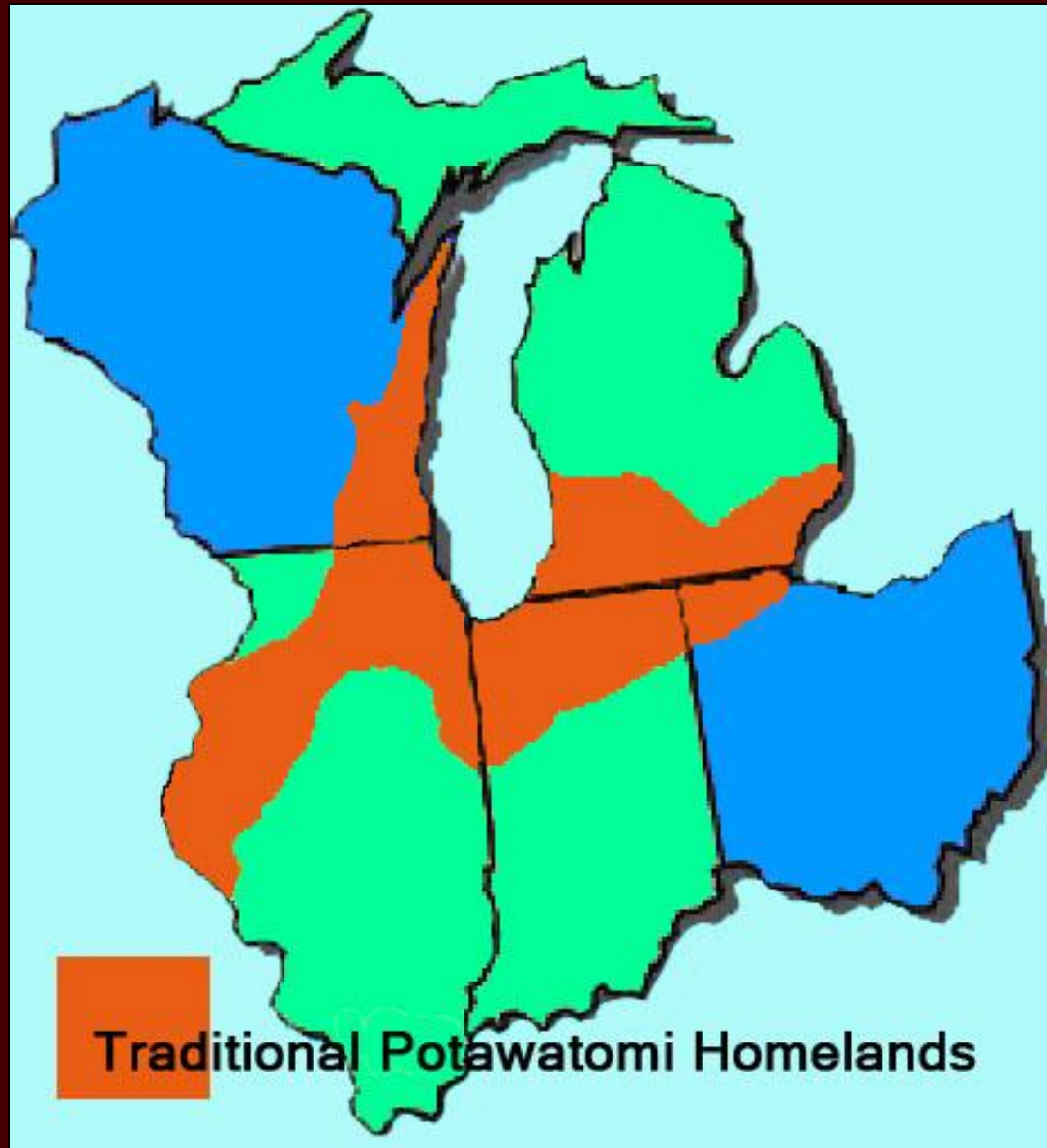
Life After Contact With Europeans – Intertribal Conflicts

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

The Potawatomi fought to retake our traditional homelands back from the Iroquois beginning in 1653.

By 1679, the Potawatomi had expanded throughout the Great Lakes region from what is now Green Bay to Detroit and on to the Maumee River in what is now Ohio. They retained these lands until land cession treaties with the United States during the 19th Century.

Potawatomi Territory - 1680 to 1820



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 the Great Lakes became increasingly dependent upon trade goods. The traditional social and cultural fabric of Potawatomi communities was substantially altered as disease, death, and impoverishment took their toll.

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 to resist the intrusions of the British and their American colonists. The Odawa leader Pontiac led an armed resistance, in which many Potawatomi joined, 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 Potawatomi and other tribes of the Great Lakes would continue to control their traditional homelands.

Fort St. Joseph (Niles)

Fort Saint Joseph was located near present-day Niles, Michigan. Built by the French in 1691 on the Saint Joseph River, the fort was located along the Old Sauk Trail, a major east-west trade route between what is now Chicago and Detroit. The fort was the main stronghold and trading post at the southern end of Lake Michigan.



The Ruins of Fort St. Joseph (c. 1820)

After the British victory in the French and Indian War, France turned the fort over to the British, who occupied it in October 1761. On May 25, 1763, during Pontiac's Rebellion, the fort was captured by the Potawatomi. After Pontiac's Rebellion, the fort no longer served as a military outpost, but it continued to be an important trading post until it was finally abandoned by the British in 1795.

Troubled Relations with the Americans

During the Revolutionary War, most Potawatomi 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 Potawatomi desires to retain their ancestral homelands.



Intertribal Alliances in Resistance to the Americans

The situation did not improve for the Potawatomi 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, including some Potawatomi, organized by the leaders Blue Jacket (Shawnee), and *Mishikinakwa* (Little Turtle - Miami) was defeated near Maumee, Ohio. The next year the Potawatomi and the other tribes of the Great Lakes would try to insure peace with the United States by signing the Treaty of Greenville (1795).

Northwest Ordinance

Enacted by the Continental Congress in 1787, this 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 region 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. In short, the Northwest Ordinance established the basis for United States expansion into the region.

Northwest Ordinance: Promises Made – Promises Broken

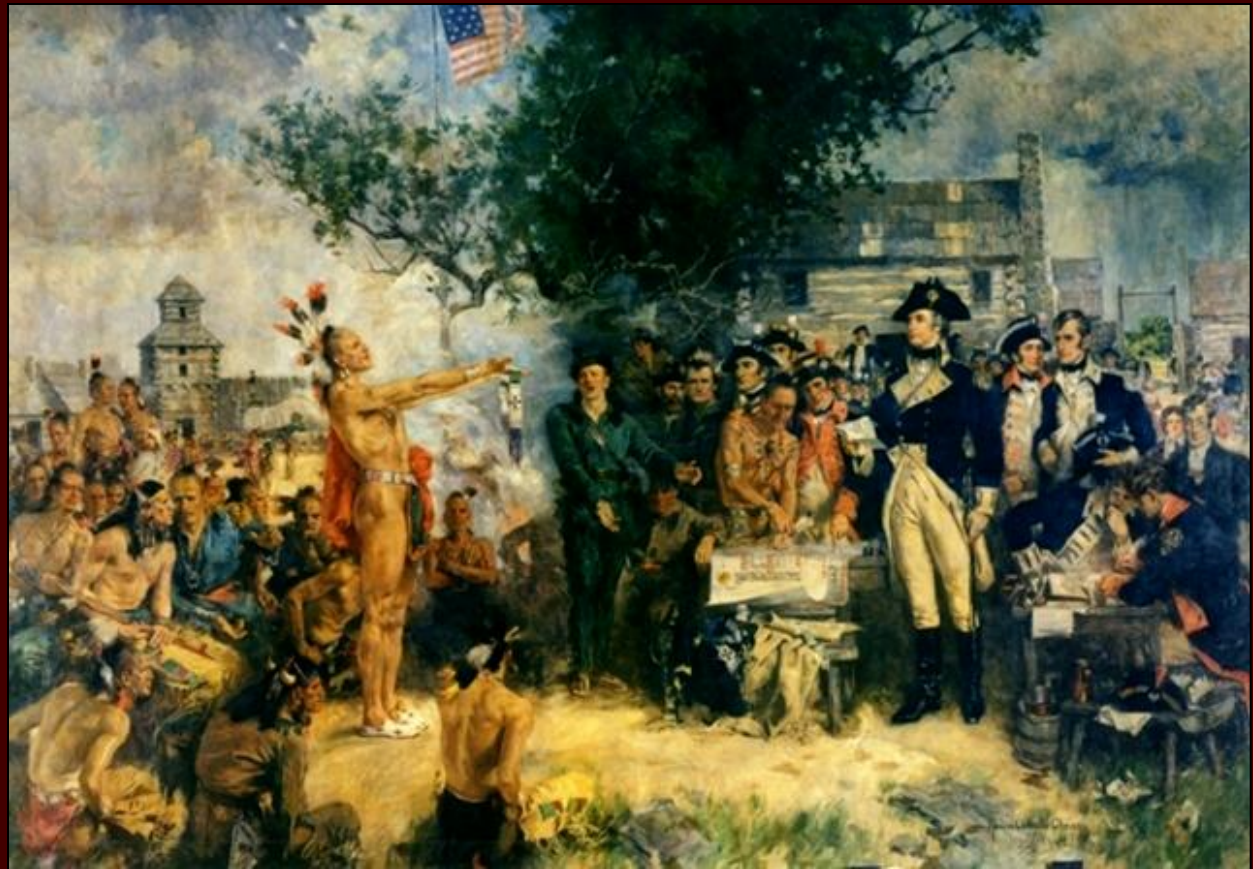


This legislation enacted by Congress in 1787 stated:

“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.”

The Treaty of Greenville - 1795

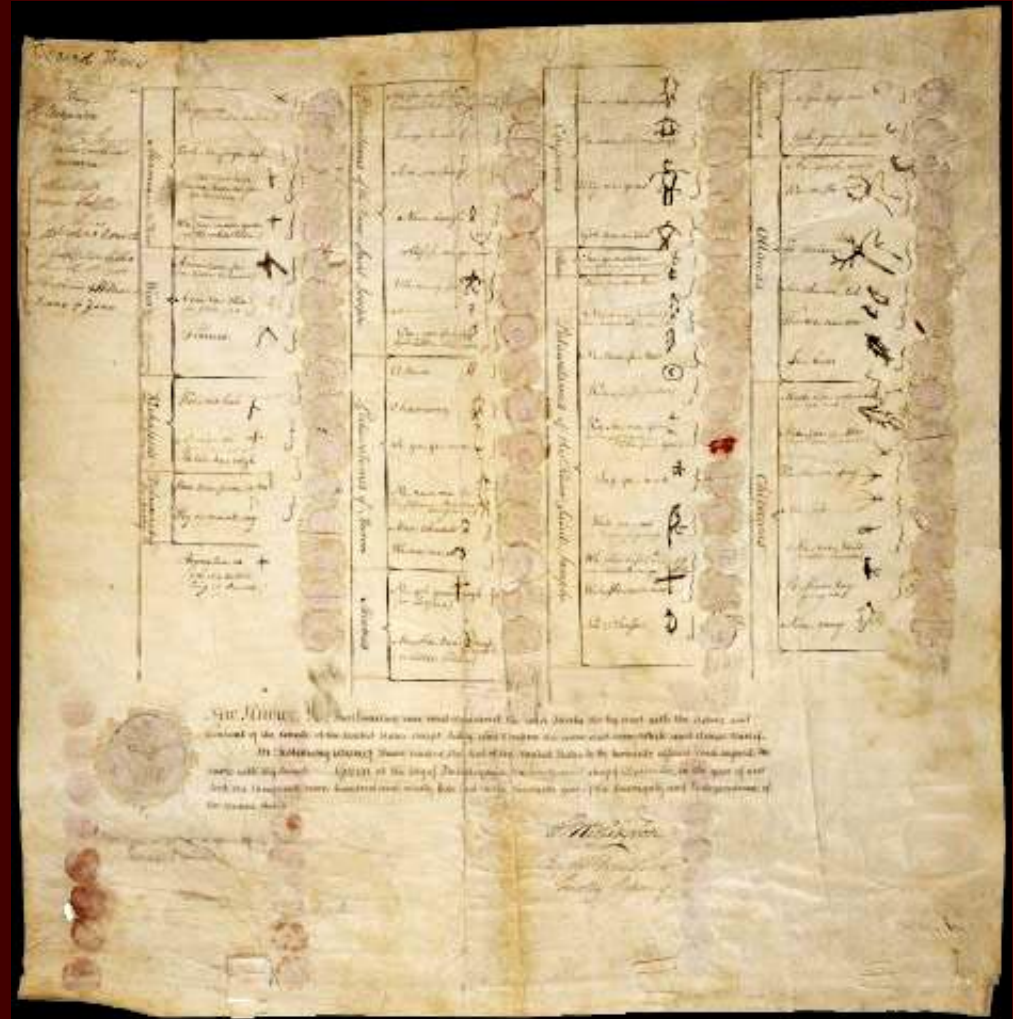
The year after the Battle of Fallen Timbers, many of the tribes of the Great Lakes region, including the Potawatomi, gathered at the request of the United States for the negotiation of the Treaty of Greenville. In that Treaty, much of what is now Ohio was ceded to the United States and American forts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



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. Native 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 Potawatomi and *the Prophet*

After 1810, another prophetic movement of resistance swept through the Great Lakes. The Shawnee Prophet, Tenskwatawa, and his half-brother, Tecumseh, promoted a vision of a unified Indian resistance to colonization and conquest by the Americans.

The Shawnee Prophet established the intertribal village of Prophetstown, near what is now Battle Ground, Indiana. Tecumseh traveled from Canada to the Gulf Coast attempting to secure an Indian confederacy strong enough to resist the United States. Some Potawatomi, including those from the St. Joseph River Valley, joined in the movement.

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*.



Potawatomi 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, including many Potawatomi, 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 Potawatomi and the other tribes of the region.

The Potawatomi Continued to Fight to Save Their Way of Life

During the War of 1812, General William Hull ordered the evacuation of Fort Dearborn at present day Chicago, in August of 1812. Captain Nathan Heald oversaw the evacuation; but on August 15, the evacuees and about 500 Potawatomi warriors engaged in the Battle of Fort Dearborn. The Potawatomi burned the fort to the ground the next day.



1856 Currier & Ives Lithograph of Fort Dearborn

In 1897, Simon Pokagon, the son of Chief Leopold Pokagon, was interviewed by a newspaper reporter about Fort Dearborn. Pokagon made clear his feelings about whether the conflict was a battle or a massacre:

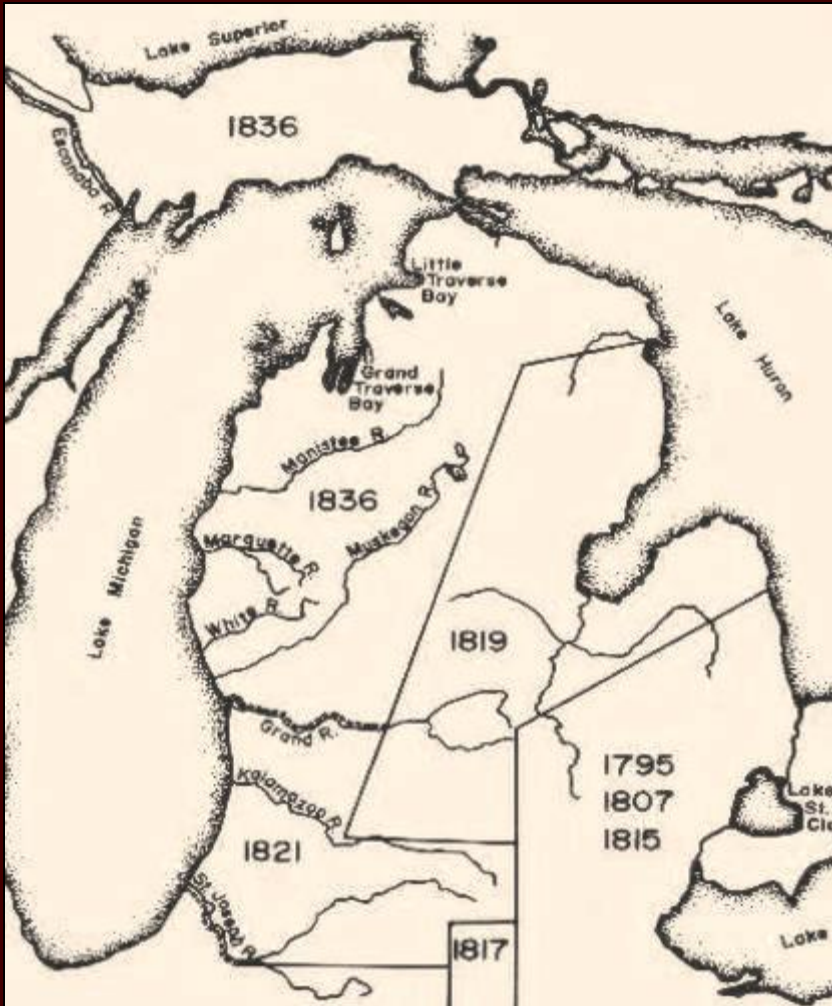
“When whites are killed, it is a massacre, but when Indians are killed, it is a fight.”

Simon Pokagon in “Fort Dearborn Massacre from an Indian's Point of View,” *Chicago Daily Tribune*, Feb 7, 1897, p 9. 37.

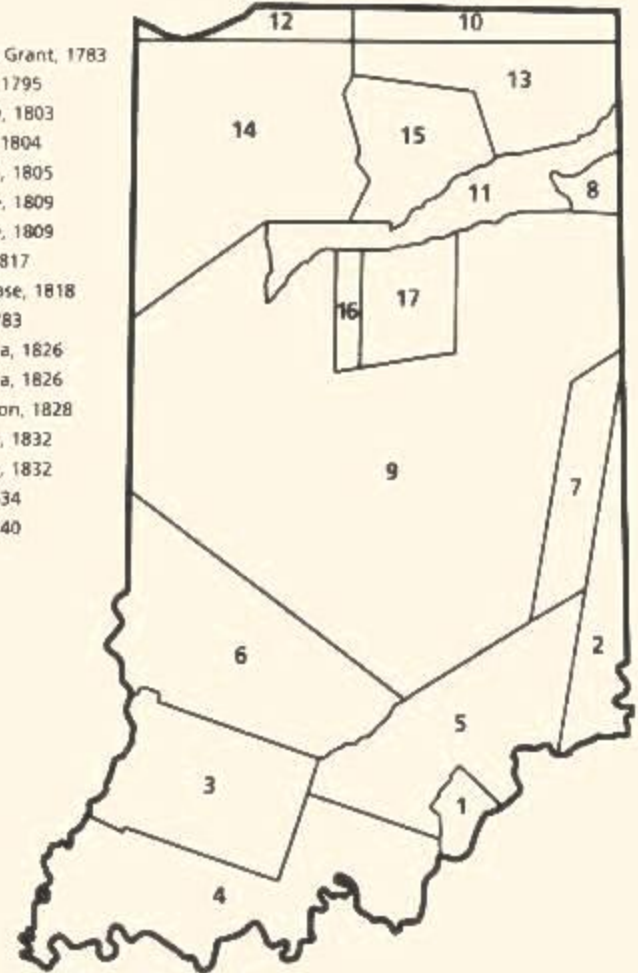
Land Cessions

The Potawatomi, like other Great Lakes tribes, 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. The following maps depict the various land cessions that resulted from the treaties. The Potawatomi signed more treaties with the American government than any other tribe.

Native Land Cessions by Treaty



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



The Emergence of Pokagon's Band of Potawatomi Indians

In 1825, the Erie Canal was completed, encouraging a flood of non-Native emigration into the Great Lakes region. Tribal leaders sought to balance the United States' desire for land with their followers' needs for trade items and good relations with the settlers. Between 1816 and 1833, the Potawatomi in Michigan were parties to over thirty land cession treaties. In 1830, Congress passed the Indian Removal Act, a law intended to force all the Indian tribes living east of the Mississippi River to reservations west of the Mississippi. In 1833, the United States government called together all of the Potawatomi tribes of the area to a final treaty negotiation at Chicago. Potawatomi community leaders from villages throughout the Midwest, including Leopold Pokagon, attended with trepidation.

The Life and Times of Leopold Pokagon

Leopold Pokagon was a Potawatomi Wkema/Ogima (Chief). Taking over for Topinabee, his father-in-law, who died in 1826, Pokagon became the head of the Potawatomi of the Saint Joseph River Valley, a band that would come to take his name.

His early life is surrounded by legend and many details are known only in the oral histories of the tribe. Stories suggest that he was born an Odawa or Ojibwe, but raised from a young age by the Potawatomi. His name, Pokagon, means "The Rib" in the Potawatomi language, an appellation he earned, some say, because he was wearing a human rib in his scalp lock when first taken into the tribe.

Leopold emerged as a very successful tribal leader after 1825. In 1833, Leopold Pokagon was able to negotiate an amendment to the Treaty of Chicago that allowed Pokagon's Band to remain on the land of their ancestors while almost all the rest of the Potawatomi were slated for removal west of the Mississippi River by the federal government - as a part of the Indian Removal Act of 1830.

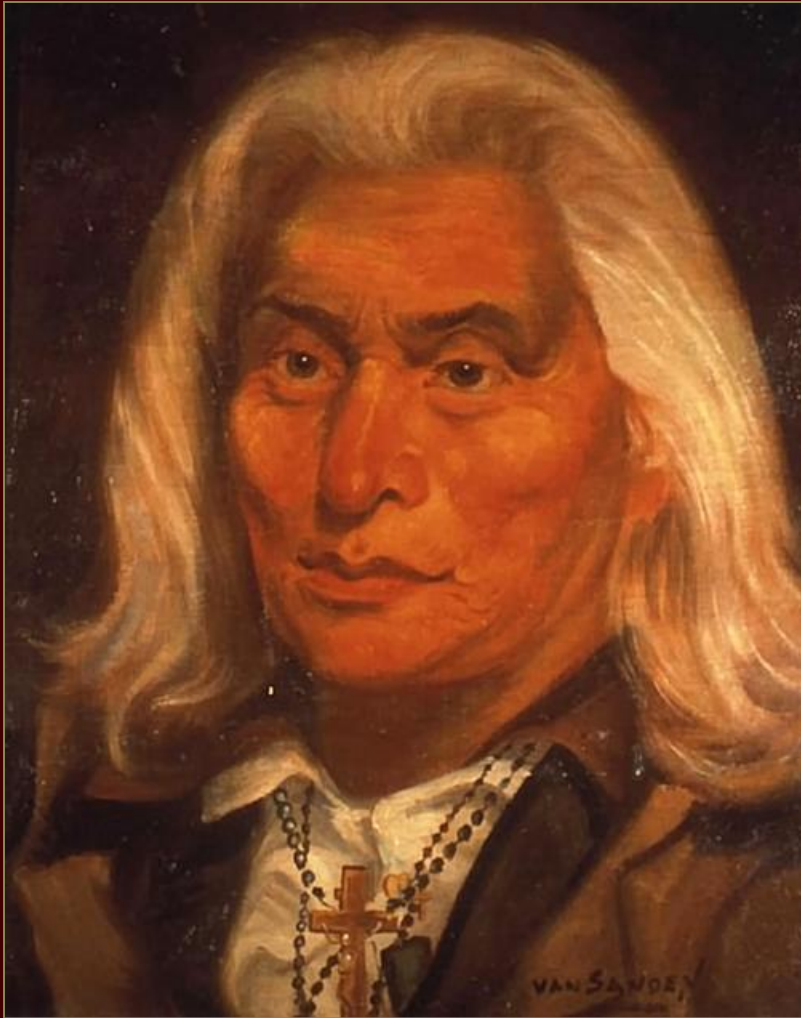
Leopold Pokagon Biography - continued

In the last decade of his life, Leopold Pokagon sought to protect and promote the unique position of the Potawatomi communities living in the St. Joseph River Valley. He traveled to Detroit in July, 1830 where he visited Father Gabriel Richard to request the services of a priest. Affiliation with the Catholic Church was not only for religious reasons but also represented an important political alliance in the struggle to avoid removal. That same year, Pokagon was baptized by the Vicar general of the Detroit Diocese, Father Frederick Rese. In August of 1830, Father Stephen Badin arrived to establish a mission to serve the Pokagon Potawatomi. By establishing this affiliation with the Catholic Church, the Potawatomi of the St. Joseph River Valley affirmed a new identity as the Pokagon Band of Potawatomi Indians.

In 1841, Leopold Pokagon had to obtain the assistance of Associate Michigan Supreme Court Justice Epaphroditus Ransom to halt military attempts to remove the Catholic Potawatomi, in violation of the 1833 Treaty of Chicago. After Pokagon's death on July 8, 1841, disputes between his heirs, the community and the Catholic Church over ownership of the Silver Creek lands resulted in legal battles that painfully disrupted the community. A majority of the residents living at Silver Creek moved to Brush Creek, Rush Lake and elsewhere in southwest Michigan and northwest Indiana. The community turned its focus to securing the annuities and other promises owed them under the terms of the many treaties they had signed with the United States.

Today the tribe that bears Leopold Pokagon's name continues as the Pokagon Band of Potawatomi Indians, a federally recognized Tribal Nation, with more than 5000 citizens and a ten county service area in northwest Indiana and southwest Michigan. Tribal headquarters are located in Dowagiac, Michigan with a satellite office in South Bend, Indiana. The tribe maintains a website at www.pokagon.com.

The 1833 Treaty of Chicago

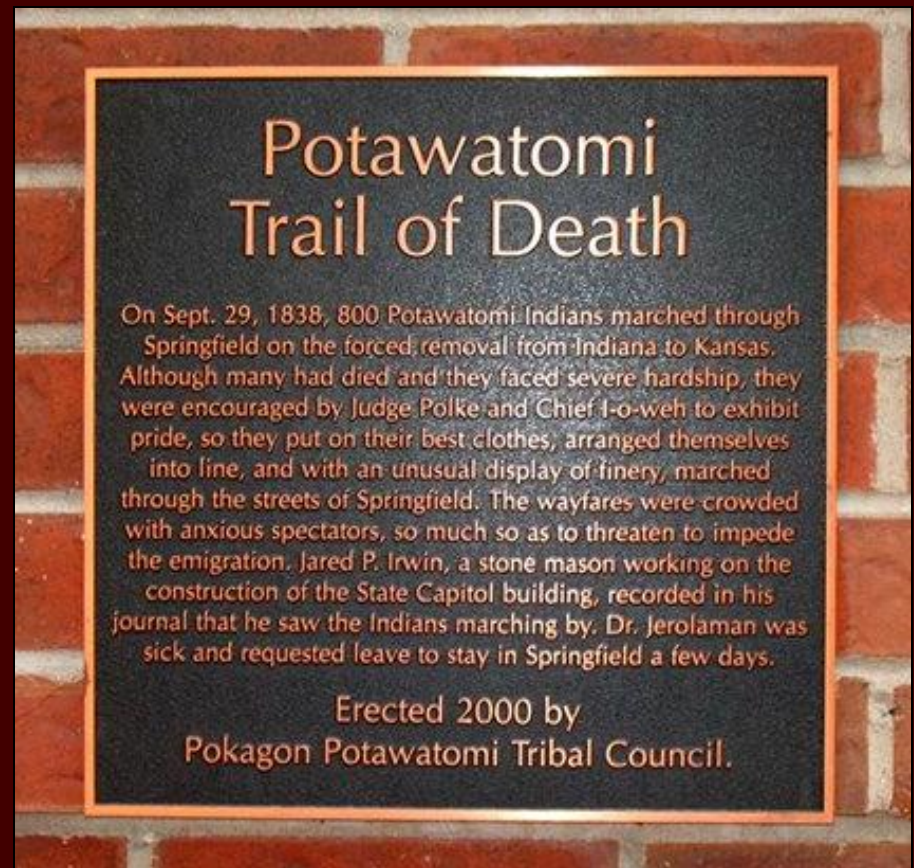


Leopold Pokagon 1775 - 1841

By abstaining from alcohol and emphasizing the conversion of himself and his followers to Catholicism, Leopold Pokagon secured a special provision in the 1833 Treaty of Chicago that allowed the Pokagon Band to remain in Michigan. Pokagon took the monies paid pursuant to that treaty and others to purchase lands for his people in Silver Creek Township, near Dowagiac, Michigan. Catholic Potawatomi throughout southwest Michigan and northwest Indiana acknowledged Leopold Pokagon as the leader of the “Catholic Potawatomi.” Ever since, villages from Hartford, Rush Lake, Dowagiac, Niles, Buchanan, South Bend, and elsewhere have been united in a common identity, the *Pokegnek Bodewadmik*.

Potawatomi Removals and the Trail of Death

After the 1833 Treaty negotiations in Chicago, other Potawatomi returned to their homes in Wisconsin, Indiana, Illinois and Michigan or fled to Canada. Those who remained in Indiana and Illinois were moved west in a series of removals, ending in 1838, in what has come to be called the “Trail of Death.”



An order written by William W. Marshall in June 1834 to a military supplier telling him to “let these Potawatimes (sic) have six loaves of bread.” Marshall was Indian Agent at Logansport, Indiana at the time and this may have been an order entered as a prelude to one of the first removals that occurred in 1834.

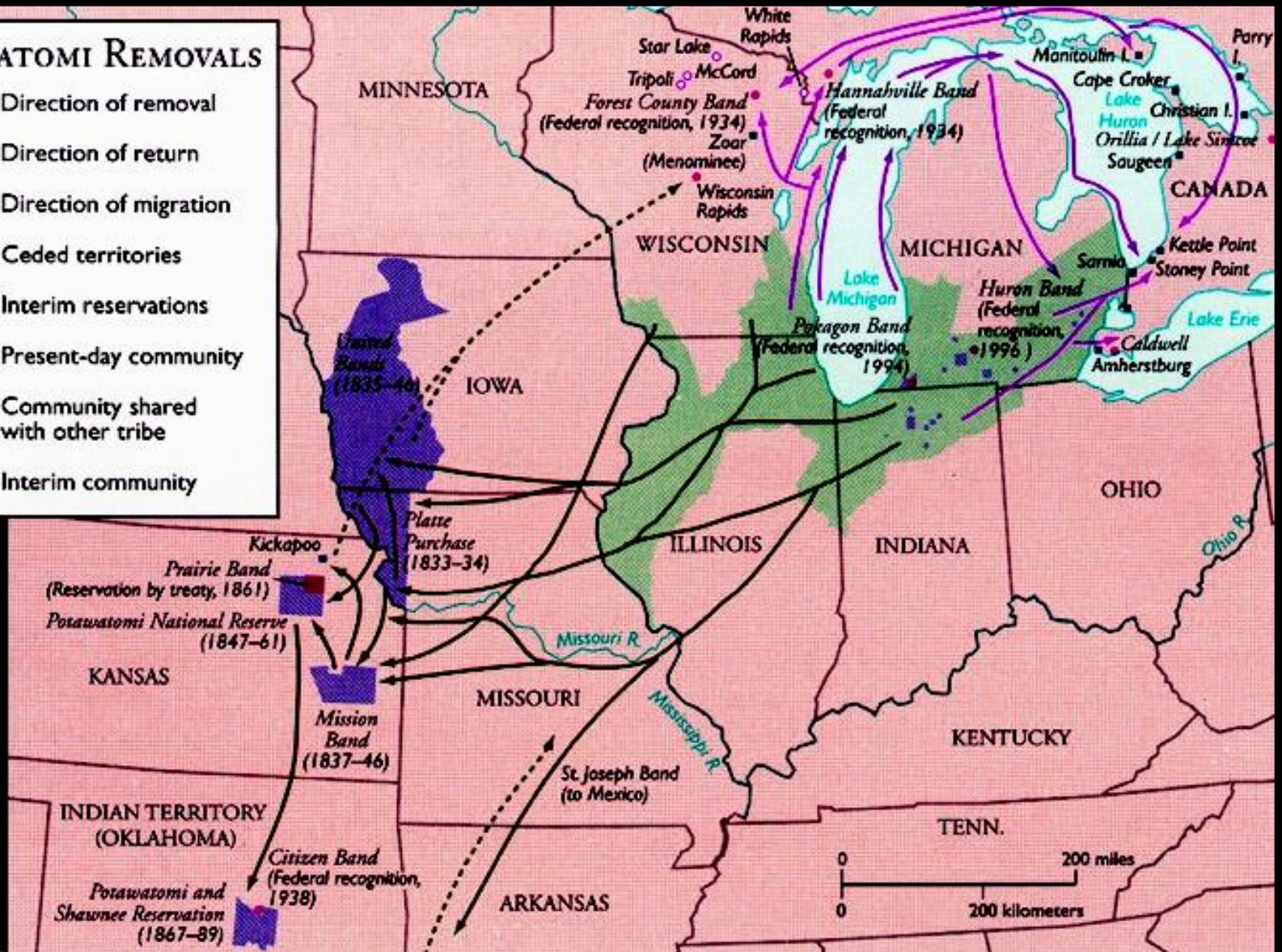


#27 John "U" C
let these Potawatimes have
six loaves of bread
W. Marshall
24 June 1834
1834

On February 25, 1833, Marshall wrote to the Commissioner of Indian Affairs: “Some time in the month of December last, two Pottawatamie (sic) Chiefs came...in a very distressed situation...They say, as soon as the grass is sufficiently high for their horses to subsist on, they wish to remove west of the Mississippi...They are very industrious, and haven’t a great deal. I have been compelled to furnish them with a little bread: it is all they ask of me.” Source – Congressional Serial Set, Doc 512, *Correspondence on the Subject of the Emigration of Indians between 30th November 1831 and 27th December 1833*, pp 136-137.

POTAWATOMI REMOVALS

- ← Direction of removal
- ← - - - Direction of return
- ← (pink arrow) Direction of migration
- (green) Ceded territories
- (purple) Interim reservations
- Present-day community
- Community shared with other tribe
- Interim community



The removal of the *Potawatomi of the Woods* from Michigan and Indiana did not proceed smoothly. Rather than agree to immediate removal, they signed two treaties in October, 1832 ceding most of their remaining land in Indiana in exchange for reserves and annual annuities. This temporary solution continued while American agent A.C. Pepper negotiated a series of treaties with individual bands. But not all the Potawatomi were willing to move west. Menominee and his band at Twin Lakes, Indiana refused to sign any of the treaties. Confronted at a meeting in July, 1838, he still refused to sign or leave Indiana.

Indiana governor David Wallace sent General John Tipton to force removal. Tipton arrived at Menominee's village on August 30th and ordered the arrest of every Potawatomi person there. Menominee was put into a caged wagon. The soldiers burned the village, and on September 4th, 859 Potawatomi set out at bayonet point. Not as famous as the Cherokee *Trail of Tears*, it was every bit as deadly. The second day out, the first child died, and 51 Potawatomi became too sick to continue. By the time they reached Logansport, Indiana, four more children were dead. The 300 who were sick required a halt so a hospital could be erected. The march continued across northern Illinois until it reached the ferry crossing the Mississippi at Quincy, Illinois. The Potawatomi camped outside the town for a few days while the ferry carried their baggage across. When Sunday came, more than 300 of the Indians attended mass at the local Catholic church.

Less than 700 Potawatomi arrived at Osawatomie, Kansas, in November. Half of the graves marking their route were filled with their children. So many died along the forced march west that it became known as the *Trail of Death*. The Catholic Priest and ally of the Potawatomi, Father Benjamin Petit, said Mass every day and baptized the babies who died, in his own words, "who with their first step passed from earthly exit to the heavenly sojourn." (*The Trail of Death Letters of Benjamin Marie Petit*, Indiana Historical Society, 1941, reprinted 2003 in *Potawatomi Trail of Death*, Shirley Willard & Susan Campbell, ed..) Father Petit had volunteered to accompany his congregation on their journey to Kansas, but he became ill when they reached the Illinois River and died at St. Louis in Feb. 1839.

Potawatomi "Trail of Death" march: Sept. - Nov. 1838



Designates 1838 Potawatomi "Trail of Death" route starting in Indiana, crossing Illinois and Missouri, and ending at present day Osawatomie, Kansas.

In September 1838, over 850 Potawatomi Indian people were rounded up and marched at gunpoint from their Indiana homeland. Many walked the 660-mile distance, which took two months. More than 40 died, mostly children, of typhoid fever and the stress of the forced removal.

○ Dots on trail are some of the 46 places where the Potawatomi people camped one night or more on the forced removal, and certain other locations mentioned in the official journal kept by a government agent.



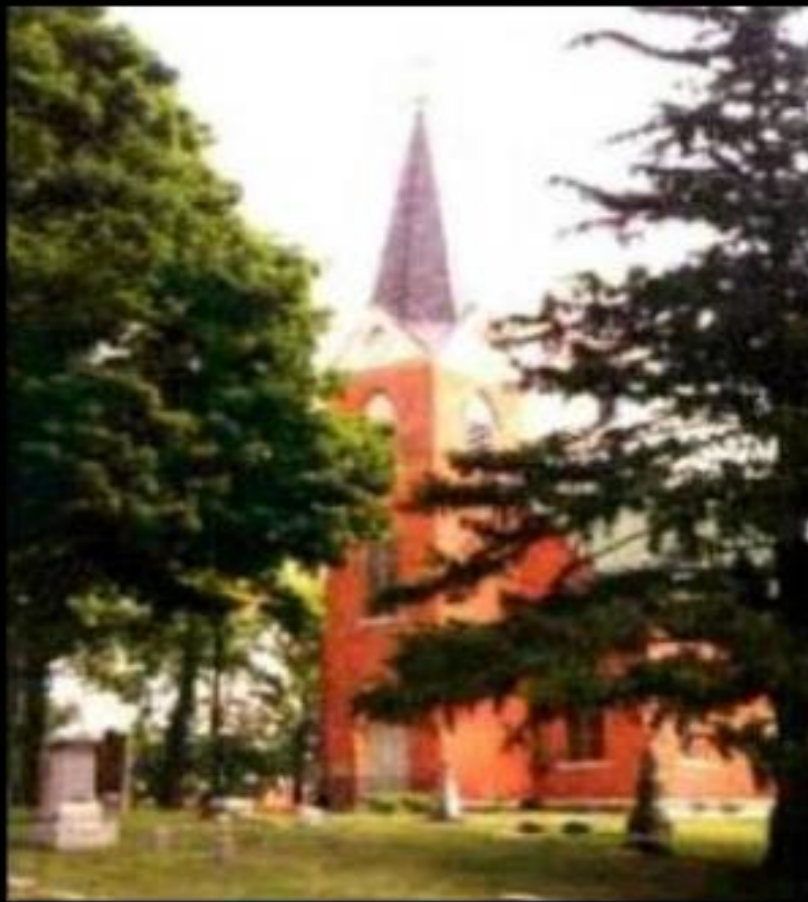
People shown here were all Potawatomi painted by artist Geo. Winter in 1837. All went to Kansas in either 1837 or 1838. Reproduced with permission of Tippecanoe County Historical Association, Lafayette, Indiana.

Sacred Heart of Mary Catholic Church

Sacred Heart of Mary Catholic Church is a simple, Gothic, brick church with a single, centrally located tower. It is on the site of a log church built by the Pokagon Potawatomi in 1838. When a second white frame church built in 1861 burned in 1886, the present church was erected.

Chief Leopold Pokagon and the Potawatomi built the first church and deeded the forty acres of land on which it stood to the Catholic Bishop of Detroit. Pokagon, who came to Silver Creek Township from his village at Bertrand, Michigan, was buried on this site in 1841. During the early 1840s the Holy Cross Fathers of Notre Dame in Indiana ministered to the Tribe.

Sacred Heart of Mary Catholic Church: Silver Creek Township, then and now



Early Bible Translated Into Potawatomi

27. Kokkinná kago menik n'wándumag ketowwaggáng, anegök tebatotumók ogittegummig.

28. Kago gosá kago natojig weowwemá kádush otánesásewán ochichágomá, gosittowik natót weowwemá giya nasát ochichágomá, mutche ishkotang.

29. Ká nuh neezh kitchekitchegánasheug átándissenug bazhek shománeka? káween bazhek tuhpongeshinze ákeeng, kosewá bwá totunk.

30. Kagesisewán késtegwánewáng, kokkinná uhginjegátawun.

31. Kago kotaje kago, owushema ketuhpetandágooz nebena kitchekitchegánasheug.

32. Owwagwan ga agutchetowwissegwan anosummeskezhik aninnewun; ká neenguh águtchetowwisse anosummeskezhik nös gezhigönk ayát.

33. Owwagwandush ga águtchetowwegwan anosummeskezhik aninnewug, neenguh águtchetowá anosummeskezhik nös gezhigönk ayát.

34. Kago enandunkago, neembeizzenázhuhan innuhwandewin ákeeng; káween innuhwandewin neembetoseen, meatuh uzshoweshk.

35. Neembetowwá aninne chekekámát ösun giya odánisemá che kekámát ogeen, náangunequadush chekekámát oziggozissun.

36. Aninne shánganemigoojindush, tebinowa otínotawizze-win tuháwewun.

37. Ween nowutch siágeát ösun gamá ogeen, owushema azhe sígeit, neendoskenegamun káween áwisse, weendush nowutch siágeát oguissun, gamá odánisun apetanemit, neendoskenegamun káween áwisse.

38. Ween kagwadebanindizzosig chenopenuzzhit, neendoskenegamun káween áwisse.

39. Ween makunk obemátizzewin, oguhwunnetön, weendush gawunnetöt obemátizzewin neen önje, oguh mikkán.

40. Manototók, nemennototág, manototowwit, omennototowán biezhenázhuhanit.

41. Ween manototowát manitowázonidjin manitowázöt otónozowinnink, tuhtebáummágowizze manitowázöt otónozowinnink, weendush manototowát quiuk azhewabizidjin quiuk bemátizzit otónozowinnink tuhtebáummágowizze quiuk bamátizzit otónozowinnink.

42. Owwagwan ga mená-ágwan tuhkegumme minnequáche-gunnink, bazhek uhgoo babewizzheidjig neendoskenegamug, otónozowinnink, kagat ketenenim, tuhtebáummágowizze.

CHAPTER XI.

JESUSDUSH gá-eshquá guggekemát ussheneeshinnit anön-ájin, mácháwug, papáguggequawát kokkinná otanowun.

2. John magwouh owwákánewit, nöndum Jesus enunnokcet, neezhdush otoskenegamun otuhnonán che kuhquajemáwát Jesusun, ekettowugdush.

3. Keen innuh buhegoyumbun che tuhkoshinnun, neenguh beánán innuh bakánizzit?

4. Jesudush otinnán máchág owweweendummoówik John menik kago wiábundumag menik giya n'wándumag.

5. Kagebeengwajig wábewug, nanepinizzidjig bamosawug, wamegidjig benizzewug, kagebisshajig nöndumog, naboijig onishkáwug, katemákizzidjig meenwájemowin guggekimmáwug.

6. Tuhmennowánegoozedush ween ganiskátizzetowwasegwan neen önje.

7. Gámácháwátdush, Jesus guhguhnonát anishanában ogetuzzhemán Johnun; wagonan buhgwuttuhkummigáng ge ezháyag gáwewábundumag, áságunushk innuh kooshquásin?

8. Wagonan ge ezháyag gáwewábundumag? Aninne nuh saságákoniat? binná uhgew saságákonijig ogemá wegewámink táwug.

9. Owwagwan koshá ge-ezháyag gáwewábumag? manitowázöt innuh? kagat ketenenim owushema apetandágooze, manitowázöt apetandágoozit.

10. Me wuhow azhebe-egázöt, binná neendizzhenázhowá nemezhinnowam che mikkunnákowwit negán.

11. Kagat ketenenim, uhgew equawun banenekánegoojig, ká oweuh owushema apetandágoozisse apetandágoozit John Baptist, weendush ápitche nondás apetandágoozit ogemawewinnink gezhigönk, owushema apetandágooze, apetandágoozit John Baptist.

12. John Baptist ogezhiguttomun önje, nánazh nöngum, ketwan guhgánjish peendegawug ogemáwewinnink gezhigönk.

13. Oanje, kokkinná manitowázójig giya tebákonegawin nánazh John ogezhiguttomun gemanitowázowug.

14. Kishpindush wetabwa-andumog, me wuhow Elias wátuhkoshingebun.

15. Owwagwan watowwuggágwan chenöndmuk, máno tánöndum.

16. Alneen uhgew azhenágoozewát anishanábag? uhbenochenik ezhenágoosewug nammattábidjig átwawinnink, guhnonáwát uhnew anint, ekettönk:

17. Neengenöndágomutche gamin kádush kegenemisseem, neengemowwinotonemín kádush kegekushkanduhzeem.

18. John tuhkoshink, ká wesenesé ká giya minnequase ekettowugdush Mutche Manitön otiáwán.

19. Aninne oguissun tuhkoshink, wesinne giya minequa, ekettowugdush binná, nebatizzid, manequashkid otinowamágunnewán tebáummatewin mowönjichegajig, giya miázheninnewuggizzidjig: nebwákáwin koshá okekanemán otuhbenochemun.

Early Celebrity

The son of the Tribe's patriarch, Simon Pokagon was a talented writer, advocate for the community, and tireless self-promoter. Dubbed the "Red Man's Longfellow" by literary fans, he was often called the "Hereditary and Last Chief" of the tribe by the Press, a title he did not shy away from.

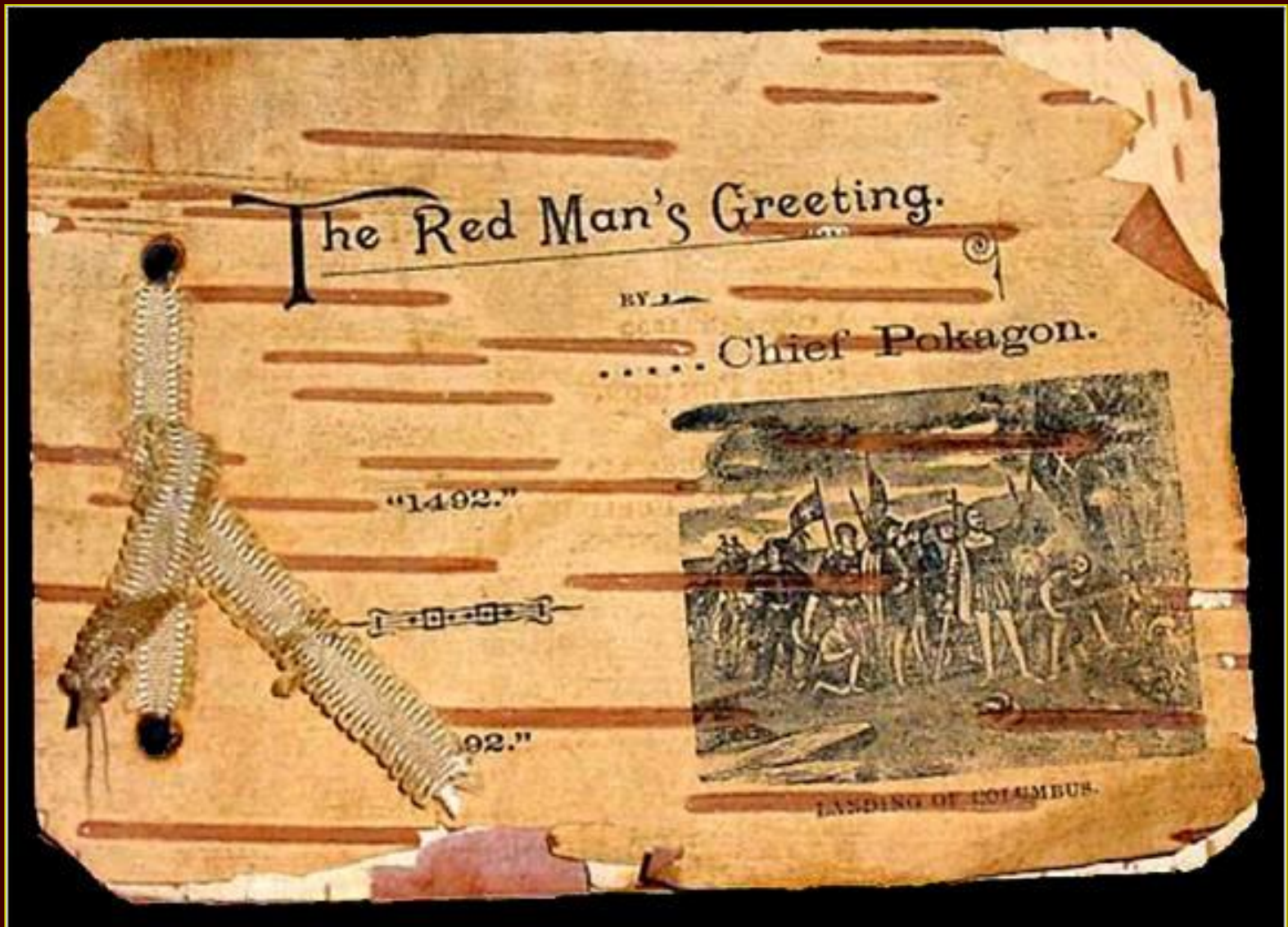
He was the author of several books, *The Red Man's Rebuke* (1893), *The Red Man's Greeting* (1893), *O-gî-māw-kwě Mit-i-gwā-kî, (Queen of the Woods)*. Also *Brief Sketch Of The Algaic language by Chief Pokagon*. (1899) and numerous articles including *An Indian on the Problems of His Race* (1895), *The Future of the Red Man* (1897) *Simon Pokagon on Naming the Indians* (1897), *Indian Superstitions and Legends* (1898), *A Grateful Friend* (1898), *An Indian's Plea for Prohibition* (1898), *Massacre at Fort Dearborn at Chicago* (1899), *Algonquin Legends of South Haven* (1900), *Algonquin Legends of Paw Paw*, (1900), *The Pottawattomie Book of Genesis: Legend of the Creation of Man; Dibangomowin Pottawattamie Ejitodwin Aunishnawbebe* (1901), *The Pottawatomies in the War of 1812* (1901), *An Indian Idyll of Love, Sorrow and Death*, (1907) and *How the Terrible Slaughter by White Men Caused Extermination of the 'Me-Me-Og,' or Wild Pigeon* (posthumously - 1914).

He was also a featured speaker at the 1893 Columbian Exposition in Chicago. While his popularity with some fellow tribal members waned, he was always welcomed among the Gold Coast "High Society" of Chicago and the Chautauqua literary groups from the East Coast. He was an early activist for the payment of monies owed pursuant to treaties and the fair treatment of Indian peoples.

On the far right is Simon Pokagon on “Chicago Day” at the World’s Columbian Exposition – Chicago, October 9, 1893, where he spoke before an audience of 70,000.



1893 - *The Red Man's Greeting* on Birch Bark



A Vanishing Race?

In the 1890's, Simon Pokagon began asserting a claim to the Chicago lakefront. A complicated individual who often seemed to possess contradictory motivations, he sold “interests” in that Chicago land claim to real estate speculators, angering some in the Pokagon community.

In much of writings, Simon wrote nostalgically of the past and lamented the passing of a “vanishing” race of Indians. But we weren't vanishing. In fact, the Pokagon Potawatomi had organized a Business Committee, a traditional, democratically elected tribal council who governed by consensus and advocated for the rights of tribal members. Meanwhile, most tribal members worked as laborers at local factories and farms and retained close ties to the Catholic Church.

Simon Pokagon, born in 1830, died on Jan. 28, 1899.

An Advertisement For Simon Pokagon's *The Red Man's Greeting*



Simon Pokagon,

POTTAWATTAMIE CHIEF.

AUTHOR OF THE
RED MAN'S COLUMBIAN GREETING.

Printed in a Booklet made of
the bark of the White
Birch Tree.

(OVER)

CHIEF POKAGON.

Simon Pokagon is the last Pottawattamie Chief of the Pokagon Band. He is the author of the "Red Man's Greeting," published in a booklet made of White Birch Bark, entitled by Prof. Swing the Red Man's Book of Lamentations. He has been called by the press, the Redskin Poet, Bard and Longfellow of his race.

He was honored at the World's Columbian Fair by first ringing the new bell of liberty, on Chicago Day, and speaking in behalf of his people in presence of the greatest crowd ever assembled at one place on the face of the earth. He is nearly 70 years old. His father was chief of the tribe 42 years. In 1833 he sold the land where Chicago now lies for three cents an acre—a large portion of which is still unpaid.

The Red Man's Greeting is published by C. H. Engle, of Hartford, Mich.

Shantauqua - N.Y.
- 1895 -

From *The Red Man's Greeting*:

On behalf of my people, the American Indians, I hereby declare to you, the pale-faced race that has usurped our lands and homes, that we have no spirit to celebrate with you the great Columbian Fair now being held in this Chicago city, the wonder of the world. No; sooner would we hold the high joy day over the graves of our departed than to celebrate our own funeral, the discovery of America. And while...your hearts in admiration rejoice over the beauty and grandeur of this young republic and you say, 'behold the wonders wrought by our children in this foreign land,' do not forget that this success has been at the sacrifice of *our* homes and a once happy race.

Simon Pokagon

"O-GI-MAW-KWE
MIT-I-GWA-KI"

Queen of the Woods



The cover of
Simon Pokagon's
novel,
published after his
death, in 1899

From his book



Chief Simon Pokagon

The photograph of the above portrait was taken at the request of the publisher of this book on the eighth anniversary of the founding of the city of Hartford, Mich. The guests of honor were the Honorable members of Congress and many prominent citizens of Michigan; the majority of the day were temporary visitors, Hon. Andrew Smith, and Chief Pokagon. The latter which appears in the picture was the judge of the day, and was granted to by the general

O-GĪ-MĀW-KWĒ MIT-I-GWĀ-KĪ

(Queen of the Woods).

ALSO

BRIEF SKETCH OF THE ALGAIC LANGUAGE

BY CHIEF POKAGON

*Author of "Red Man's Greeting," Printed in a
"Book-back Booklet"*

The past era never be undone,
The new day brings the rising sun
To light the way of duty here
To children with the dusky brow.

BIOGRAPHY OF THE CHIEF, BY THE PUBLISHER

HARTFORD, MICH.
C. H. ENGLE, PUBLISHER
1899

Cadman-Shelby Roll

Two Censuses of tribal members were taken by U.S. government officials in 1895-96 to determine eligibility for treaty annuity payments, it has since been used by the tribe for establishing enrollment and citizenship in the Pokagon Potawatomi nation.



Plymouth, Indiana - Chief Menominee statue. GPS N-4117714 W-8621714

Unveiling and dedication of Chief Menominee monument by his granddaughter, Julia Po-ka-gon Sept. 4, 1909, Twin Lakes, Plymouth, Indiana. This is the granddaughter of Chief Simon Pokagon, not Chief Menominee. (This photo and the unveiling program below are from Marshall County Public Library, Plymouth, Indiana.)

Julia Pokagon, daughter of Simon and granddaughter of Leopold, was a celebrity in her own right. She was a featured speaker at the dedication of the Chief Menominee Statue near Plymouth, IN in 1909 and the installation of her father's tipi on the campus of what is now Eastern Michigan University in 1914.



Julia Q. Pokagon, granddaughter of Chief Simon Pokagon, Pottawattomie Indian girl, who dedicated wigwam, built by her grandfather, at Ypsilanti Normal school today.

In 1914, Julia Pokagon spoke at the unveiling of her grandfather's *wigwam/tipi* when it was installed in Ypsilanti in 1914.

“I am glad that I am here; indeed that you have granted to a child of the forest an opportunity to address the teachers and students of the greatest institution of Michigan; am glad this college has honored my race by placing on these grounds the wigwam of my fathers. There is nothing more sacred to our people than ‘wigwam.’ It is as dear to our hearts as ‘home’ to the white race. It brings to us all the kindred ties of father, mother, sister, brother, son and daughter. We too can sing with overflowing hearts ‘Wigwam, Sweet Wigwam: there is no place like Wigwam.’”



Installation of the Simon Pokagon birch bark tipi at Ypsilanti, Michigan. In native dress to the left is Julia Pokagon, with her daughter and husband.

A copy of the original typed speech is available from the Special Collections, Eastern Michigan University Library, Simon Pokagon folder, Ypsilanti: Michigan.

The Sandbar Claim

After years of public proclamations by tribal officials asserting a claim to the Chicago Lakefront, the Pokagon Potawatomi Business Committee filed a lawsuit in Federal Court in 1914 seeking most of the Chicago waterfront east of Michigan Avenue.

The lawsuit presented a legitimate claim for lands never ceded by the Tribe. At issue was the Lake Michigan lakebed. Every treaty between the Potawatomi and the United States had used the shoreline as the eastern boundary. After the Great Fire of 1871, the Chicago lakefront was filled in and extended east. New lands, never addressed by treaty were being built upon without the consent of the Potawatomi or compensation.

While the Potawatomi had ceded, by treaties, the territory surrounding Lake Michigan, they had never given away the Lake itself, nor its lakebed, nor its water.

The Tribe made news across the nation with their land claims to Chicago and the adjoining lakefront. Newspaper coverage of Pokagon Potawatomi claims to the lakefront generally reflected the negative attitudes of the day towards Indians.

POTTAWATTOMIES TO SQUAT.

Redskins Choose Daring Young Leader and Decide to Invest the Lake Front at Chicago.

(BY THE NEW ASSOCIATED PRESS—A.M.)
ST. JOSEPH (Mich.) June 8.—The tribe of Pottawattomie Indians living in Van Buren county, held a secret powwow at Hartford to listen to a report of scouts sent to Chicago. By a unanimous vote, the tribe decided to sail for Chicago June 22, under the leadership of Chief Isaac Quigno, the youngest and most daring full-blooded Indian of the tribe. Chief Charles Pokagon, son of the late Simon Pokagon, was deposed, together with his council of seven advisers, because of their lukewarm attitude.

The Pottawattomie purpose is to invest the lake front of Chicago, and then proceed to prove their claims to the land, which they believe will be sustained. If the Chicago claim is established, they will squat on all the lake front from the Indiana line to Grand Haven, Mich., which they say is their land by virtue of the same treaty upon which they base their Chicago claim.

TO MOVE ON CHICAGO.

Entire Tribe of Indians Announce that They Will Invest the Lake Front.

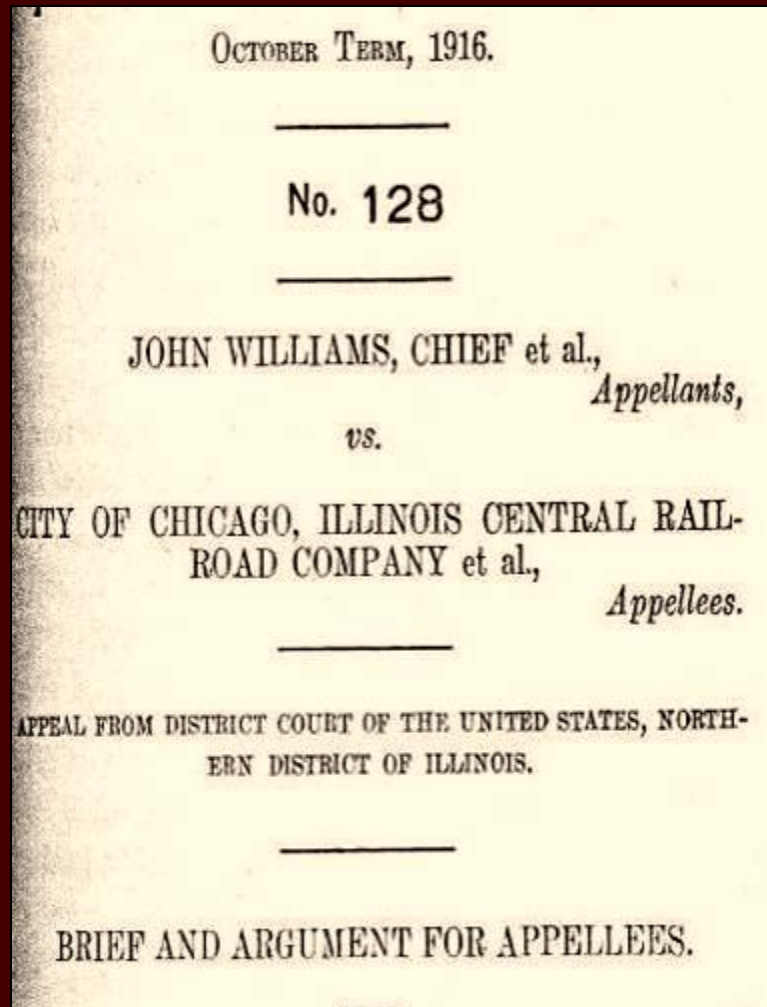
DETROIT, Mich., June 7.—A special to The Tribune from St. Joseph, Mich., says:

" tribe of Pottawattomie Indians, living in Van Buren County, held a secret pow-wow at Hartford to-day to listen to a report of scouts sent to Chicago. By a unanimous vote the tribe decided to sail for Chicago June 22 under the leadership of Chief Isaac Quigno, the youngest and most daring full-blooded Indian of the tribe. Chief Charles Pokagon, son of the late Simon Pokagon, was deposed together with his council of seven advisers, because of their lukewarm attitude, and Frank Williams, Frank Sawalk, J. H. Cushway, Stephen Topash, Joseph Motay, Charles Motay, and Andrew Rupp were elected members of the new Council.

"The Pottawattomies propose to invest the lake front of Chicago, and then proceed to prove their claims to their land, which they believe will be sustained.

"If the Chicago claim is established, they will squat on all the lake front from the Indiana line to Grand Haven, Mich., which they say is their land by virtue of the same treaty upon which they base their Chicago claim."

A Law Suit is filed by the Pokagon Potawatomi for the Chicago Lakefront



The defendants in the lawsuit (including the City of Chicago, several steel companies, and the Illinois Central Railroad) proved too powerful for the Pokagon Potawatomi and their lawyers. The U.S. Supreme Court decided against the Tribe in 1917. *Chief Williams v. the City of Chicago, et. al.*, 242 US 434 (1917). Yet a claim by the Potawatomi for the manmade Northerly Island (the old Meigs Field), the remaining lakebed of Lake Michigan, and the water of Lake Michigan itself remains viable to this day.

The Lawsuit Legacy

“A decision in favor of the (Potawatomi) Indians would have put them in possession of Lincoln Park, Streeterville, Grant Park, South Park, the Inland Steel Company mills, and the Illinois Central right of way. The Court proceeded to do the politically expedient thing and weaseled out by asserting that the Indians had ‘abandoned’ the land by not using it...the law was with me but the Court was against me.”

~ Jacob Grossberg, Attorney for the Tribe after the Supreme Court’s decision in 1917 (from Edmund Jess Grossberg, *J.G.’s Legacy*, self-published, Glencoe, IL, 1994, 32).

Pressures to Assimilate

Like many other Indian peoples in the United States, Pokagon Potawatomi tribal members faced prejudice and discrimination in housing, employment, social services, education, health care, access to the courts, etc.

Most tribal members during this time, whether educated locally, or at residential Indian boarding schools, were denied the right to speak the Potawatomi language, behave in traditional manners or practice traditional life ways. As a result, much of our traditional culture, language, cosmology and worldview was driven underground, and it has been only in the last several decades of increased plurality that it has been open to public expression again.

Uniforms and Regimentation at the Mt. Pleasant Indian Boarding School



Bodéwadmí Mwen – Potawatomi Language

Language is sacred. In any culture, the language ties us to our past, our traditions and our future. The loss of language means a loss of identity, a broken connection to the ancestors and knowledge of the past.

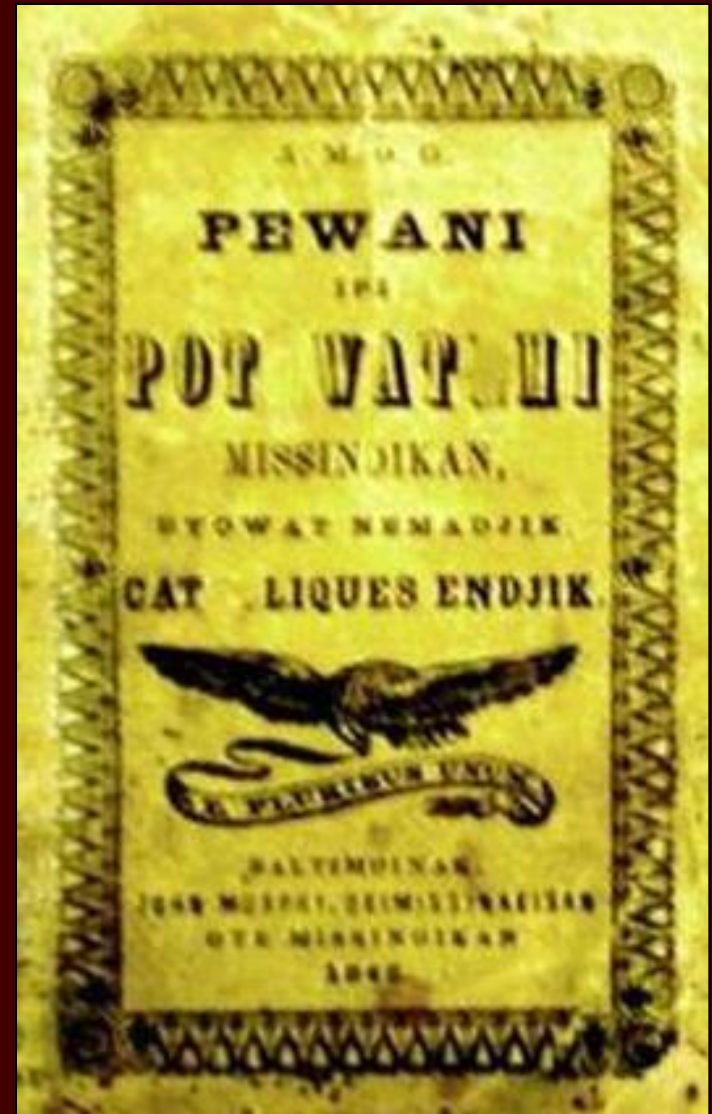
Our language is of the Algonquin language group. Potawatomi people taught their children of the deep connection and dependence on *Nokmeskignan*, Grand Mother Earth, in a language with a vocabulary of over 20,000 words. The gradual loss of our language has plagued us ever since first contact with the Europeans. In later generations, it was made illegal to speak our language. A child would be punished in school, and rampant discrimination against adults was the penalty for speaking our language in public.

The Potawatomi language is based on describing what is happening, and when translated into English, one finds that Potawatomi is based on verbs rather than nouns or adjectives. The earliest written texts in Potawatomi come from missionaries. In order to communicate and spread their religion, missionaries translated their sacred texts into the Potawatomi language, and at the same time taught our people English.

As a way of weakening our connection to the old ways, many children were forced into missionary schools where it was forbidden to speak or act Potawatomi. After a few generations of this many of our people stopped using our language in their homes; and it ceased being passed on.

Language Initiative

The Match-e-be-nash-she-wish, Nottawaseppi Huron, and Pokagon Bands of Potawatomi are working on a collaborative language project entitled “200 Words to a Community.” This program is funded both tribally and by the Administration for Native Americans (ANA). It has given us the ability to learn our language and create materials together, and along with fluent speakers from other Potawatomi communities, we are experiencing the most language activities our tribal nations have seen in many generations.

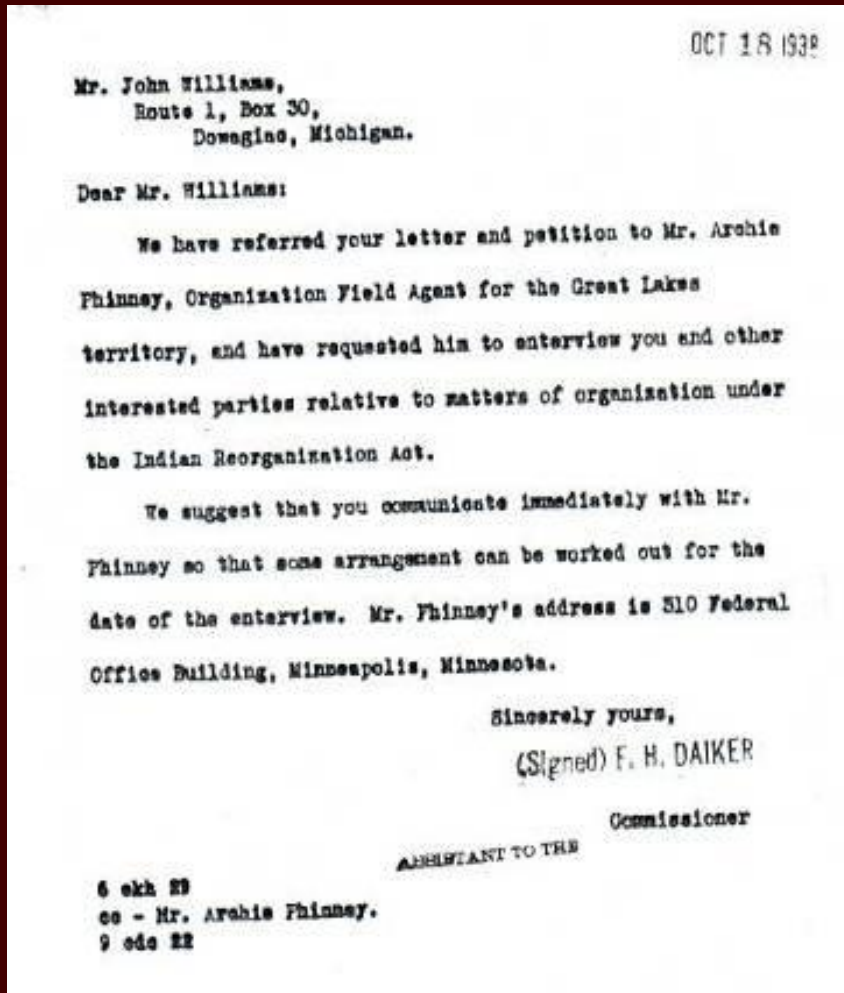


Missionary Pamphlet (1846) translated into the Potawatomi language.

Potawatomi Language Today

Today, we are fortunate to live in a time of rebirth of many of the old ways. As modern-day Potawatomi, we enjoy a level of freedom and acceptance some of our ancestors never had. Because of this, we carry the obligation to learn our traditions, our culture and our language. Some of the early missionary pamphlets, notebooks, and Bibles are now being used to help document and revitalize our language.

Indian Reorganization Act of 1934 (IRA)



This 1934 law was part of Franklin D. Roosevelt's "New Deal." John Collier, Director of the Bureau of Indian Affairs (BIA) traveled the country to encourage tribes to reorganize their governments under the Act.

The Pokagon Business Committee petitioned the government for the right to participate in the IRA. Yet, permission was denied based upon a unilateral decision of the BIA to save money. The result was that the Pokagon Band of Potawatomi was labeled an unrecognized tribe by the federal government.

Letter to the Business Committee responding to their request to participate in the IRA

Citizenship, Service and Resistance

After 1924, all American Indians, not already citizens of the United States, were granted U.S. citizenship. The Pokagon Potawatomi, like many other Indian peoples, served willingly in the military in defense of the Nation. After their return home from service during WWII, many of the veterans organized and commenced a 50 year fight for re-acknowledgment of our sovereignty and tribal federal recognition.

Rush Lake Mission - 1906



A Potawatomi Camp Gathering - 1910





The Topash's, circa 1900

Michael B. Williams is standing to the far left, next to him is Andrew Rapp and next to Andrew is Law-Man-In. Julia Winchester is seated to the far right - taken in Niles around 1929. The other two are unidentified as of now.



John R. “Dick” Winchester (1920-1973)

An important leader of the Pokagon Potawatomi during the second half of the 20th century, Dick Winchester (Thunderhawk) served as coordinator in the North American Indian Affairs Office, Center for Urban Affairs, at Michigan State University where he not only headed the office but also was advisor, tutor and friend to students. He also holds the distinction of attending the 1st Convocation of American Indian Scholars held at Princeton University in 1970. The John R. Winchester Memorial Scholarship Fund at MSU is named in his honor as is a Pow Wow held every year at MSU. Pictured are, to the right, Dick Winchester and beside him his brother Joe, who also served as Pokagon Tribal Chairperson in the 1990's.



Tribal member Ron Mix, and his attorney Jeffrey Robbins, celebrate the dismissal of charges brought against Mix for asserting his treaty rights by fishing without a state fishing license. (1970's)



1983 - Tribal Leaders Meeting

from *The Pokagons, 1683-1983, Catholic Potawatomi Indians of the St. Joseph River Valley*

by James A. Clifton

L-R, Philip V. Alexis,
Howard E. Clark, Richard
E. "Mike" Daugherty, and
Mark Alexis. (Person with
back to camera unknown).





For many years during our struggle for reaffirmation of our sovereignty, the community was organized as the Potawatomi Indian Nation, Inc. (PINI).

Pokagon Potawatomi in the 20th Century

Our people continued to ride the wave of change throughout the 1900's. While leading a rural lifestyle that depended heavily upon hunting and farming, certain aspects of our lives were beginning to mirror that of the dominant culture. Many of our families quit working the fields and moved to places like Benton Harbor, Grand Rapids, and South Bend, where factory jobs were available. The crafts that were at one time made with functional intent were now being sold to tourists. The Catholic and Methodist religions maintained a powerful draw over the people. Because of the influence of modern American culture, our traditional language and ceremonies became less predominant in many Pokagon Band tribal households.

Always A People

Despite struggling to find our place in society, the Band maintained a centralized community. The fight for land claims and treaty annuity payments, formal tribal recognition, and other treaty rights continued. In the latter half of the 20th Century, our people continued to gather and celebrate our culture and traditions with a renewed sense of pride and strength. Events such as the annual *Kee-Boon-Mein-Kaa* Pow Wow, the Potawatomi Basket Co-Op, and regular tribal gatherings at PINI Hall kept the tribe close knit. Behind the scenes, a huge effort was taking place that culminated on Sept. 21, 1994 with the reaffirmation of our federal recognition.



President Bill Clinton Signs a Law Restoring Federal Recognition to the Pokagon Band of Potawatomi – September 21, 1994. U. S. Rep. Fred Upton, R-St. Joseph, and U.S. Rep. Tim Roemer, D-South Bend assisted tribal leaders in this effort.

Kee-Boon-Mein-Kaa

It literally means “I have quit picking huckleberries.” Every Labor Day weekend, we gather and celebrated the good harvest, our families and friends, and our Potawatomi way of life. We do this through song, dance, food and prayers. Though the Pow Wow began in 1985, our people have gathered to celebrate these things since the beginning of time. For 20 years, the *Kee-Boon-Mein-Kaa* Pow Wow was held in South Bend. Today, we hold our pow wows most often at the grounds at Rodgers Lake.



KEE-BOON-MEIN-KAA 30TH ANNUAL POW WOW

HEAD STAFF

COMMUNITY HOST DRUM
Ribbon Town

HEAD VETERAN
George Martin

MASTER OF CEREMONIES
Shannon Martin

ARENA DIRECTOR
Wayne Cleland

HEAD MALE JUDGE
Joe Syrette

HEAD FEMALE JUDGE
Heather Syrette

HEAD MALE DANCER
Donald Sumners

HEAD FEMALE DANCER
Lucinda Graverette-Smith

HEAD JR MALE DANCER
Zach Jackson

HEAD JR FEMALE DANCER
Kat Lowell

SINGING CONTEST

community host drum will
fulfill drum judge duties

1st \$6000 | 2nd \$5000 | 3rd \$4000 | 4th \$3000
Minimum of 6 singers. Absolutely no drum hopping.
Drum split for non placing drums.

DANCE CONTEST

GOLDEN AGE CATEGORIES (55+)
1st \$1000 | 2nd \$800 | 3rd \$600 | 4th \$400

Men's Combined, Women's Combined

JR (18-34) + ADULT (35-54) CATEGORIES

1st \$1000 | 2nd \$800 | 3rd \$600 | 4th \$400

Men's Traditional, Grass, Fancy
Women's Traditional, Jingle, Fancy Shawl

TEEN CATEGORIES (13-17)

1st \$400 | 2nd \$300 | 3rd \$200 | 4th \$100
Boys' Traditional, Grass, Fancy
Girls' Traditional, Jingle, Fancy Shawl

JR CATEGORIES (6-12)

1st \$250 | 2nd \$200 | 3rd \$150 | 4th \$100
Boys' Traditional, Grass, Fancy
Girls' Traditional, Jingle, Fancy Shawl

TINY TOTS (5 AND UNDER)

Paid Daily

COMMITTEE SPECIALS

MEN'S GREAT LAKES STYLE (18+)
1st \$1000 | 2nd \$800 | 3rd \$600 | 4th \$400

WOMEN'S GREAT LAKES STYLE (18+)
1st \$1000 | 2nd \$800 | 3rd \$600 | 4th \$400

**HAND DRUM CONTEST
(MINIMUM OF 4 SINGERS)**
1st \$1000 | 2nd \$800 | 3rd \$600 | 4th \$400

**DANCER + SINGER REGISTRATION
closes at 1:00 p.m. Saturday**

Campgrounds open Thursday,
September 3 at noon for participants.
Camping is on a first-come, first-
served basis.

VENDOR INFORMATION
Marchell Wesaw (269) 462-4204

GENERAL INFORMATION
Beth Edelberg (269) 782-1763

CONTEST INFORMATION
Marcus Winchester (269) 462-4224

**SATURDAY, SEPTEMBER 5 +
SUNDAY, SEPTEMBER 6 2015**

Grand Entry

Saturday 1:00 pm + 7:00 pm

Sunday 12:00 pm

FREE ADMISSION

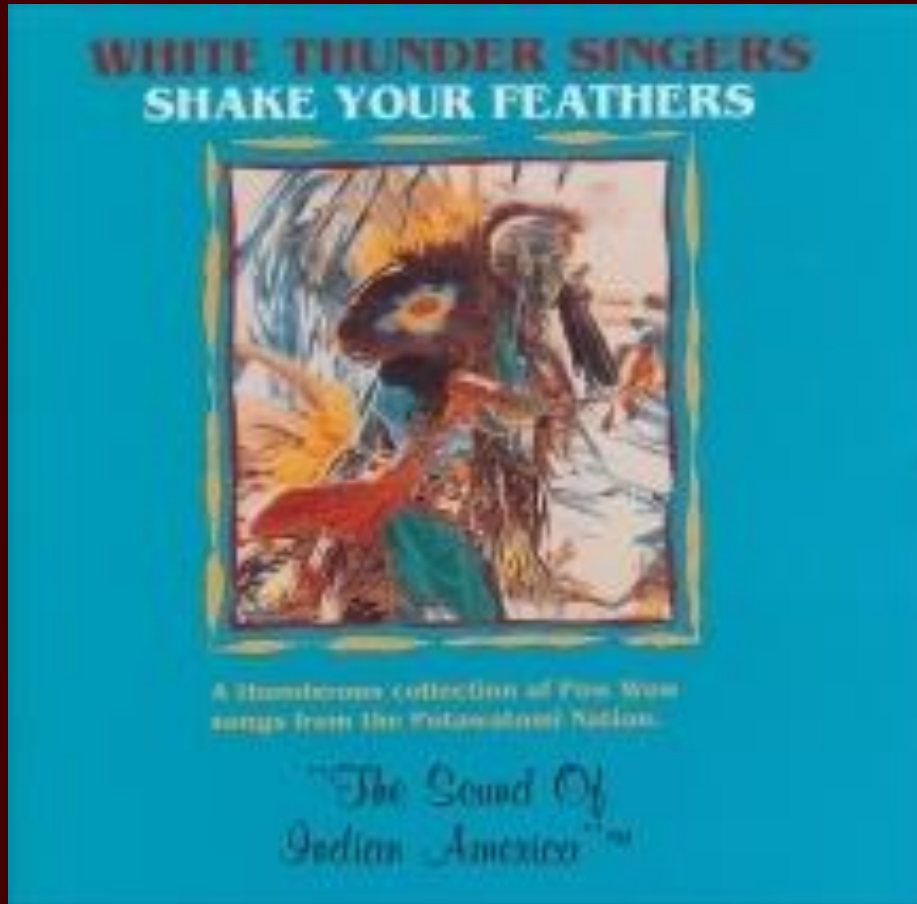


Pokagon Band of Potawatomi | 58620 Sink Road | Dowagiac, MI 49047 | pokagonpowwow.com

Absolutely no drugs, alcohol, drama or politics.

Poster for the 2015 Kee-Boon-Mein-Kaa Pow Wow at Rodgers Lake

The Drum, *Déwégen*, is Important to the Life of the Pokagon Potawatomi Community



The *White Thunder Singers* released 3 cassettes. *Pow Wow Songs Vol. 1 and 2* which included singers John P. Warren (lead singer), John Topash Warren, Jeff Ballew, Jesse Ballew, David Martin, and Clarence White - who started the drum in 1973. In 2003 they released *Shake Your Feathers*. The drum currently is not active.

Zen-ba Odanek/Ribbon Town Singers



The *Ribbon Town Singers* is a Northern Style drum group. In an effort to keep the teachings of the drum ongoing, Ribbon Town is made up both veteran and young singers. According to their Facebook page the members of the Drum are: Lead Singer: John T. Warren (Pokagon Band Potawatomi) Singers: John Warren (Pokagon Band Potawatomi) Gage Warren (Pokagon Band Potawatomi) Aaron Martin (Pokagon Band Potawatomi) Chinodin Atkinson (ojibwe) Armando Lucio (Apache) Craig Hosier (Miami Oklahoma) Andy Norman (Heinz 57 Indian) Richard Shingwauk (Ojibwe)

Nationhood and Tribal Citizenship

Nationhood and citizenship has meant increased pride, economic development opportunities, development of a tribal infrastructure, resource development, land acquisition, improved healthcare, housing, education, and elder services.

It has also meant access to government grant and loan programs, as well as the protections and opportunities afforded to American Indians generally, such as those provided by the Indian Child Welfare Act (ICWA), the Native American Graves Protection and Repatriation Act (NAGPRA), and the Indian Gaming Regulatory Act. (IGRA).

Entrance to the Tribal Complex at Rodgers Lake



Overlooking the Pond from the Rodgers Lake Pavillion



Gage Street property purchased by the Tribe now used for recreational and ceremonial purposes



Today and Tomorrow

The Pokagon Band of Potawatomi distribute services to its approximately 5000 citizens. The tribe has a ten county service area, four are in southwestern Michigan and six in northwestern Indiana.

In 2006, the Tribe enacted its first Tribal Constitution and the infrastructure of a revitalized Pokagon Potawatomi Nation continues to grow.

Gatherings with the other Bands of Potawatomi from the United States and Canada are held each summer.

Kekyajek Odanek – Elder's Village – the first housing project of the Band, it has won awards for its unique, earth-friendly designs





Tribal Housing - *Pokagonek E'dawat* - “Where Pokagons Live”

Tribal Services – More Than Casinos

Head Start, language and traditions classes, elders services and luncheons, housing, healthcare, commodity distribution, employment training and placement, college scholarships, and youth summer camps are just a few of the services the Band has provided as a result of our status as a sovereign Native American Indian nation recognized by the federal government.

As a sovereign Indian nation within the boundaries of the United States, the Pokagon Band exercises legal jurisdiction over its members on tribal lands, maintains a tribal court and police department, and regulates the natural resources within its control. Tribal attorneys work with state and federal agencies and other tribes on the legal affairs of the community, including representation of the tribe in legal proceedings under the Indian Child Welfare Act (ICWA).



Tribal Administration Center



Community Center



Tribal Health Center and Wellness Clinic



Elders Hall – the former headquarters of the Tribe



Pokagon Housing Department

Pow Wow Dance Arena



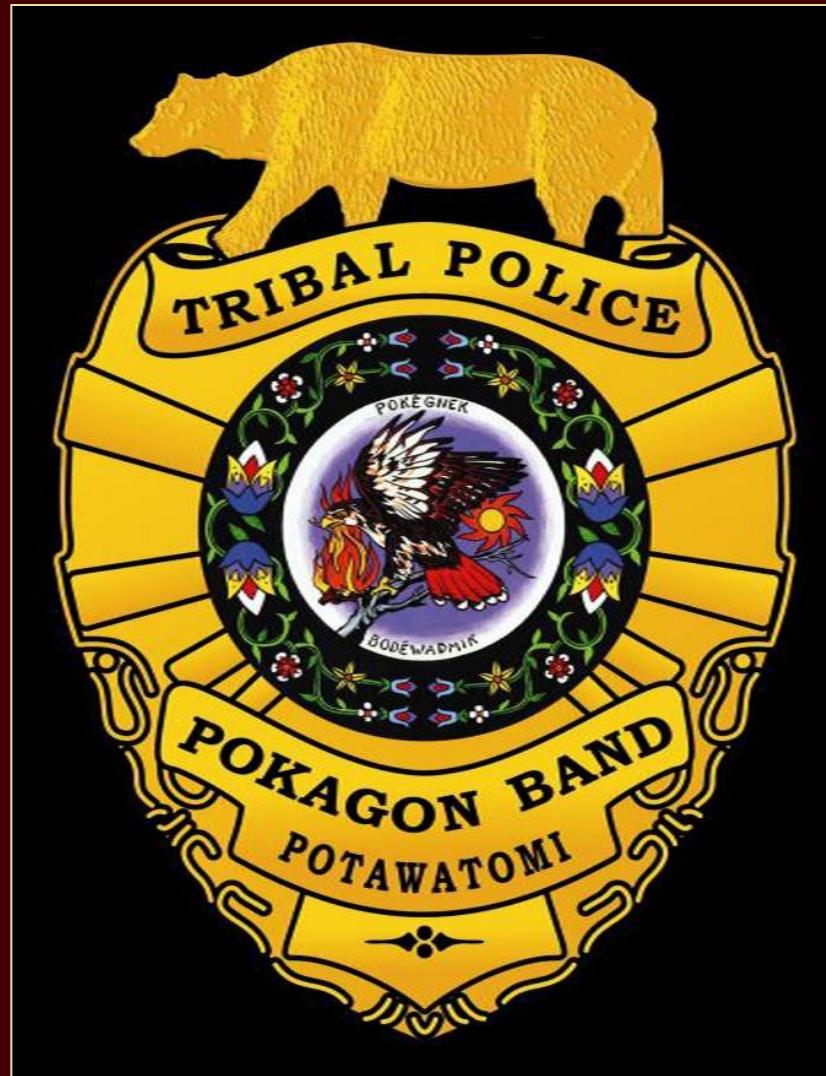


Pokagon Head Start Facility – School opened in 2005. Many Pokagon Band and non-Native children attend here together. In addition, the building is a place for many cultural and language related activities





As a Sovereign Nation We Have a Tribal Police Department



The Dowagiac Creek near our Tribal Offices -
the Beauty of *Nokmeskignan*, Grand Mother Earth



A 13 year fight but we never gave up!



Tribe's 13-year casino quest

Sept. 21, 1994: President Clinton signs legislation formally granting recognition to three Michigan Indian tribes, including the Pokagon Band of Potawatomi Indians based in Dowagiac.



November 1994: In a unanimous vote, more than 200 members of the Pokagon Band reportedly authorize their Tribal Council to pursue a casino as a source of revenue for tribal programs.

September 1995: Michigan Gov. John Engler signs gaming compacts with the Pokagon Band and three other Michigan Indian tribes.

May 1996: Pokagon Tribal Council announces its selection of New Buffalo Township as the site of the tribe's proposed casino.

December 1998: In a late session that stretches into the next day, the Michigan Legislature adopts a resolution approving gaming compacts with the Pokagon Band and three other state tribes.

January 2003: A federal judge throws out most of a lawsuit blocking the casino but lets stand an argument by New Buffalo-based Taxpayers of Michigan Against Casinos regarding the casino's socioeconomic impact.

July 2004: The Michigan Supreme Court rules 5-2 the state Legislature did not violate the state Constitution when it approved gaming compacts with the Pokagon Band and three other state Indian tribes.

January 2006: A federal appeals court rules an amended environmental impact statement is sufficient, clearing the way for land to be placed in trust for the casino.



June 3, 2006: Ground is broken for the Pokagons' Four Winds Casino Resort.

June 1, 2007: Michigan Supreme Court rules against TOMAC's final attempt to invalidate the Pokagon Band's gaming compact.

Aug. 2, 2007: Opening day for Four Winds Casino Resort.

Tribune Graphic/JOHN STUMP

The Dream Becomes Reality – Four Winds Casino Opens August 2, 2007



More economic development would follow, including casino resorts in Hartford and Dowagiac, Michigan.

Four Winds Casino Resort – New Buffalo, Michigan



South Bend Tribune Photo/Marcus Marter



Courtesy Lakes Gaming



South Bend Tribune Photo/Jim Rider



South Bend Tribune Photo/Marcus Marter

Julia Wesaw (1908 – 1992)

Julia Wesaw of Hartford learned traditional black ash basket making from her Grandmother and mother. In the 1970's Julia was one of the co-founders of the Pokagon Basket Makers' Exchange/Co-Op which revived the art of basket making in the Pokagon Potawatomi Community! In 1989 she was a recipient of a Michigan Heritage Award from the Museum at Michigan State University.



Julia Wesaw, (right) pictured with friend and fellow basket maker Agnes Rapp.

The Basketry of Julia Wesaw



Baskets from the collection of and courtesy of Mike Winchester

Rae Daugherty (1920 – 2005)

Granddaughter of Chief Peter *Gawtakmuk* Williams, and daughter of tribal chairperson Michael B. Williams and Cecilia Topash. Rae was a matriarch of the tribe in her own right, active in tribal affairs, member of the Basket Co-Op and proud mother and grandmother. Long time Tribal Council member and an Elders' Council member, Rae also served on the Indian Advisory Board and on the Board of Directors for Michigan Legal Services. She also testified before Congress in the proceedings leading to restoration of our tribal sovereignty in 1994.





Contemporary Pottery
by Jason Wesaw

John E. Pigeon

John E. Pigeon is a seventh-generation basket maker, having learned from his mother and father, Jennie and Edmund White Pigeon, who learned from their parents and grandparents. Pigeon is especially active in the community where he teaches family and extended family, holds community black ash harvesting and weaving sessions, and hosts art markets, providing a way for artists to sell their work. John has shared his talents in numerous museum educational programs and exhibits such as the basketry show at the Heard Museum (Phoenix, Arizona), the Eiteljorg Museum (Indianapolis, Indiana) educational workshops, and the Smithsonian Folklife Festival, as well as the MSU Museum's Great Lakes Folk Festival and in the Michigan Traditional Arts Apprenticeship Program. He was a recipient of the Michigan Heritage Award in 2010.



NATIONAL MUSEUM of the AMERICAN

INDIAN

WINTER 2012

ART
MARKET

PEACE
CHIEFS

TORN BY THE
WAR OF 1812

THE TRIUMPH OF
AMERICAN HORSE



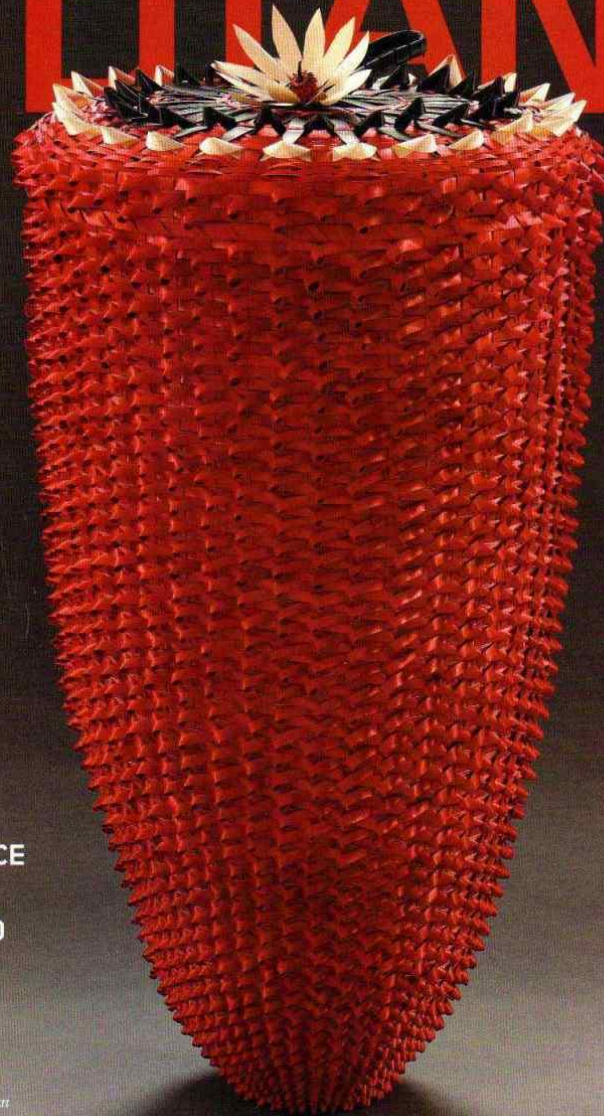
WHAT MODERN DANCE
OWES TO INDIANS

JULIE BUFFALOHEAD

...AND MORE



Smithsonian
National Museum of the American Indian



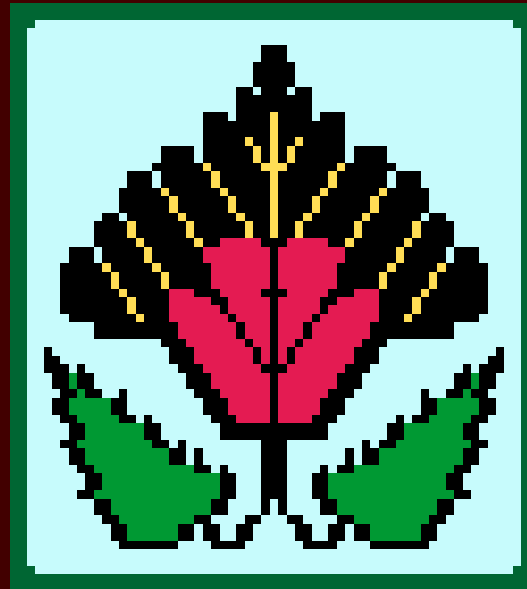
Jennie Brown Strawberry Basket

The Pokagon Promise



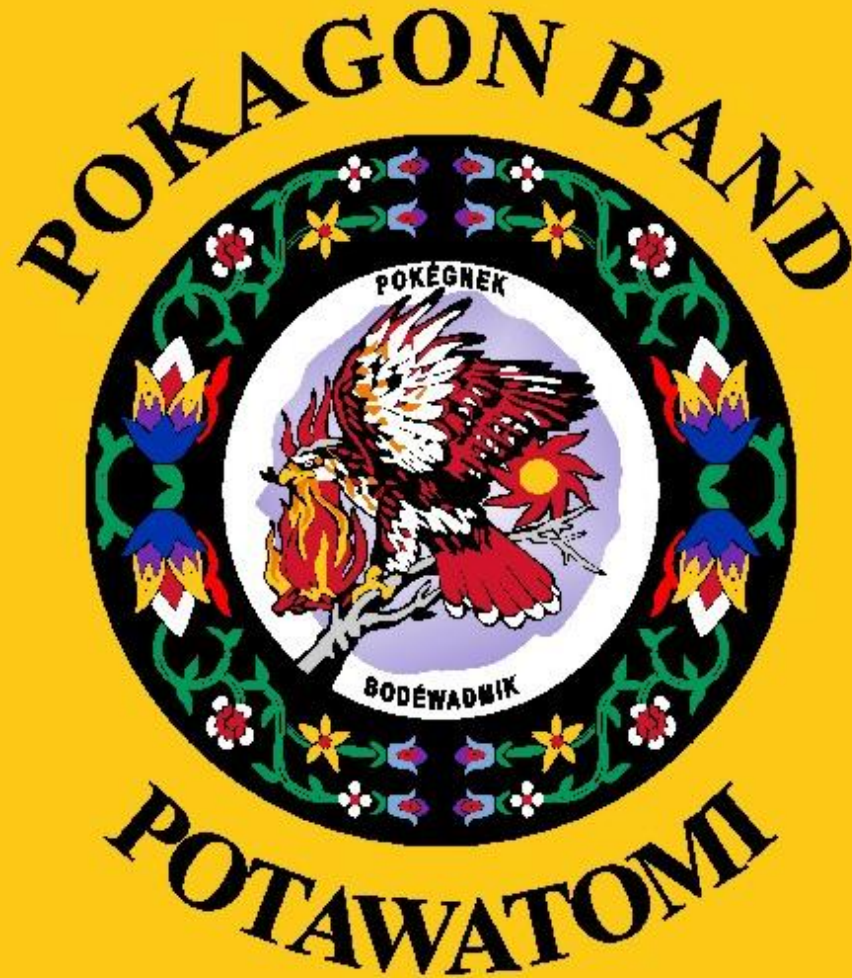
A commitment and a program to provide every Pokagon Band member with the information, services, and opportunities needed to advance the traditions, culture, and Potawatomi language for generations to come.

What We Are Preserving



- ❖ History
- ❖ Culture
- ❖ Language
- ❖ Community
- ❖ Knowledge
- ❖ Caring
- ❖ Identity
- ❖ Legacy
- ❖ Pride
- ❖ Memories
- ❖ Traditions
- ❖ Stories
- ❖ Values
- ❖ Beliefs
- ❖ Wisdom





Our symbol of community and commitment

Nine Contemporary Bands of Potawatomi Indians in the United States and Canada

- ❖ Prairie Band in Kansas
- ❖ Citizen Potawatomi Nation in Oklahoma
- ❖ Forest County Potawatomi Community in Wisconsin
- ❖ Hannahville Indian Community in northern Michigan
- ❖ Match-e-be-nash-she-wish Band in Michigan
- ❖ Nottawaseppi Huron Band of Potawatomi in Michigan
- ❖ Pokagon Band of Potawatomi Indians
- ❖ Walpole Island First Nation - Canada
- ❖ Wasauksing First Nation - Canada



Display of the flags of eleven federally recognized sovereign Indian Nations in Michigan with the United States flag.

I would like to thank the following for their support in making this presentation possible.

Pokagon Band Elders

Grafton Cook

Kevin Daugherty

Bill Krohne

Cheryl Morseau

Al Palmer

Tom Topash

Jason S. Wesaw

The Frank Bush family

The Rae Daugherty/Williams family

The Julia Wesaw family

The Joseph Winchester family

The Richard “Dick” Winchester family

The Pokagon Potawatomi Tribal Council

Pokagon Potawatomi Veterans

Barbara Cook

Majel DeMarsh

Julie Farver

Greg Morsaw

Chuck Timmons

John Warren Jr.

Steve Winchester

Mike Winchester

Joseph Morsaw

Clarence White

Greg Ballew

Margaret Rapp

Judy Augusta

Robert Moody

Roger Williams

The Pokagon Potawatomi Department of

Education

Contact Information

Contact me with your questions/comments at:

John N. Low, JD, Ph.D

Pokagon Band of Potawatomi Indians member

Assistant Professor

Ohio State University – Newark

2057 Founders Hall

Newark, OH 43055

low.89@osu.edu

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Page 64, Peace Medal typically awarded to Tribal Leaders by the US President or English Crown . This is a King George III Medal awarded during the War of 1812. Photograph by the author.

Page 67, Map courtesy of Wikipedia.org - <http://en.wikipedia.org>

Page 68, “The Signing of the Treaty of Green Ville” by Howard Chandler Christy is located in the rotunda of the Ohio State Capitol in Columbus, OH.

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Page 72, From Tenskwaütawaw, the Prophet, Shawnee Thomas McKenney and James Hall, *History of the Indian Tribes of North America*, published by D. Rice and A. N. Hart, Philadelphia, 1858.

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