



The Pokagon Band of Potawatomi Indians Proudly Present

Keeper's of the Fire: The Pokagon Potawatomi Nation



**A Joint Exhibition of the
Pokagon Band of Potawatomi Indian Nation and the
Museum at Southwestern Michigan College
June 21 – Dec. 29, 2006**



***Bozho Nikanek!* Hello Friends and Welcome!**

We are the *Pokégnek Bodéwadmik* (Pokagon Band of Potawatomi), the *Néshnabek* (the Original People). Through this CD-ROM we invite you to learn about whom we are, where we have been, what we are about and the future before us. If it is in a PowerPoint format, simply scroll up to the “slide show” option on your computer and view as a PowerPoint presentation. If it is in a pdf format, simply view by opening it in Adobe and hitting “enter” to move the pages. .

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

We thank the Creator, our Ancestors and our Elders for the opportunity to share this with you. We dedicate this “virtual exhibit,” as we did the exhibit at Southwestern Michigan College, to our children, who represent our greatest hope and resource for the future. *Igwein!* (We are not deserving but are very grateful)! *Wé wé na* (Thank you)!

“Keepers of the Fire: The Potawatomi Nation”



“Keepers of the Fire: The Potawatomi Nation” Jun 21-Dec 22

The exhibit at the Museum of Southwestern Michigan College represented a historic collaboration in which for the first time the Pokagon Band were able to tell their stories in a museum setting – using objects, artifacts, documents, pictures, video, audio, music, photos and teachings.

Pokagon Band of Potawatomi Indians

Seal of the Nation

The contemporary Pokagon Band seal has evolved over the last 30 years. The seal was first developed in the 1970's during the Band's long struggle for federal recognition.

The seal represents the story of how fire was brought to the *Néshnabek*. Fire is a gift to the people, brought by the hawk as a piece of the sun. This is particularly important to the Potawatomi since our name means "he builds a fire" and refers to the role the Potawatomi played as keepers of the fire in the Three Fires Confederacy with the Odawa and Ojibwe. The drawing is centered within a round border, symbolizing the centering of all life within the four directions of Mother Earth.

In the years following the Band's 1994 federal reaffirmation, the seal was redesigned. The community felt that the seal still had relevance to the tribe and its mission. The seal was updated to include the vibrant colors of traditional woodlands design, and was also incorporated into a flag on a yellow background.

Our Nation's Seal

Yesterday

Today





Who Are the Potawatomi?

The identity of Potawatomi culture, as with most every Native American Indian tribe, is often misunderstood and stereotyped by the public. 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 northern 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 items assembled in this exhibit represent hundreds of years of life in our homeland and though outsiders have had both positive and negative influences upon us, we have maintained our identity as the Pokagon Band of Potawatomi Indians.

In the following slides you will see images and information about the historical, functional, ceremonial and social aspects of our community. Assembled together, we hope they enlighten you about the history and journey of our 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 Indian Peoples, we migrated west to the Great Lakes region some 500-800 years ago in a “Great Migration.”

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

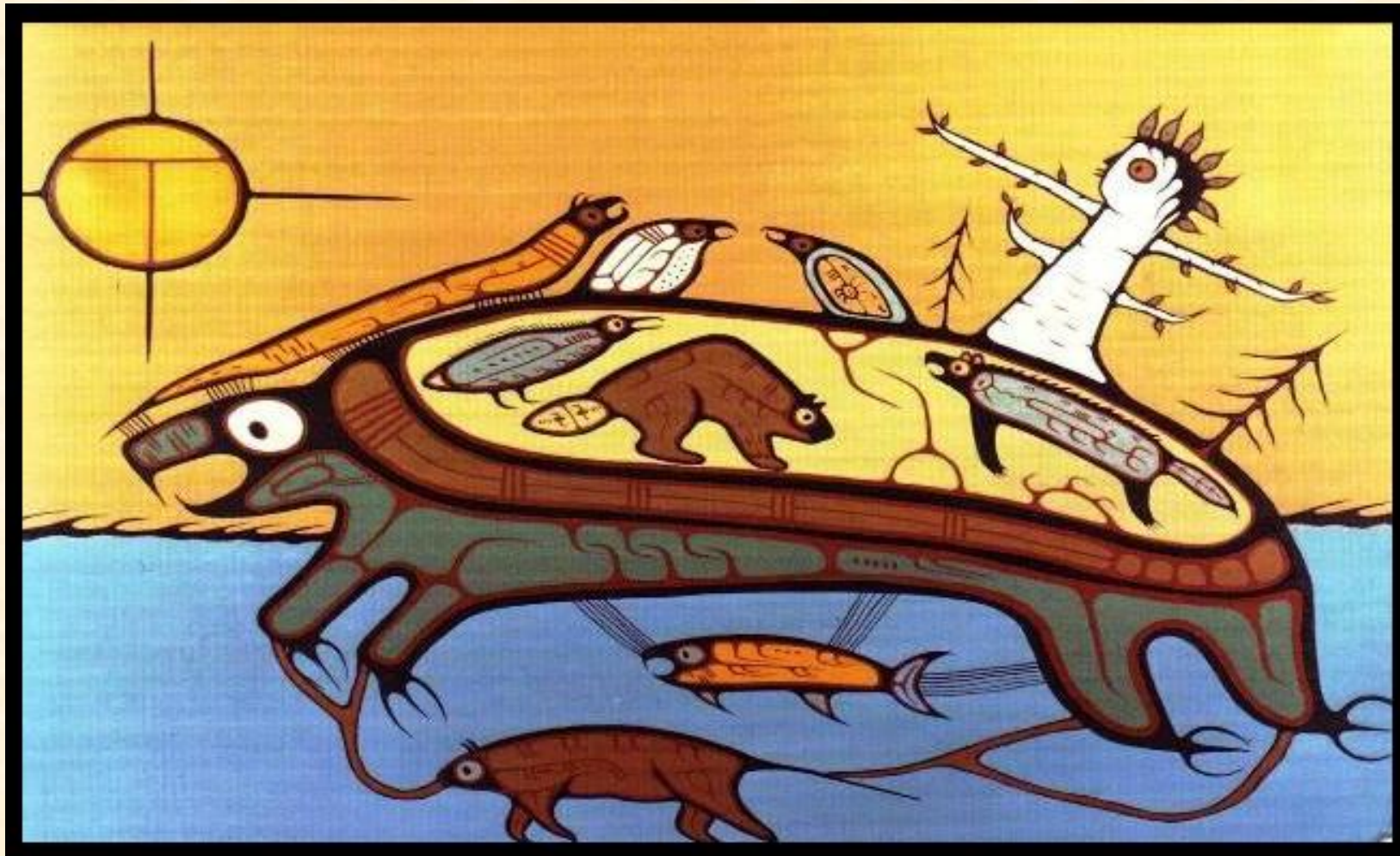
Anthropologists generally theorize that we originated somewhere in western Asia and migrated to the Great Lakes, traveling by land across the Bering Strait to what is now Alaska or by water along the coast of what is now California, Oregon and Washington.

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



Creation Stories and the Great Flood

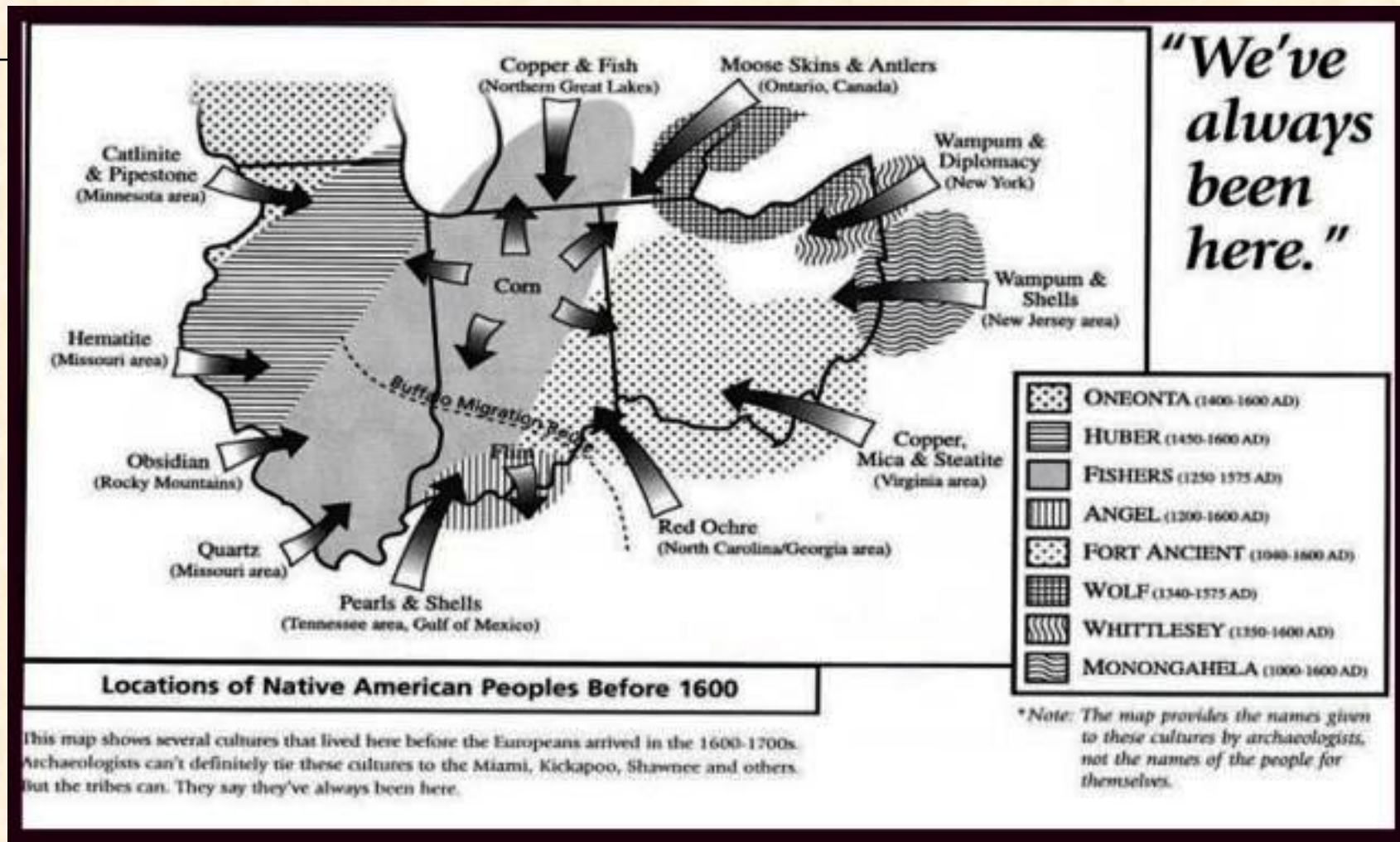
The Flood, Roy Thomas, Charles J. Meyers Great Lakes Indian Art Collection



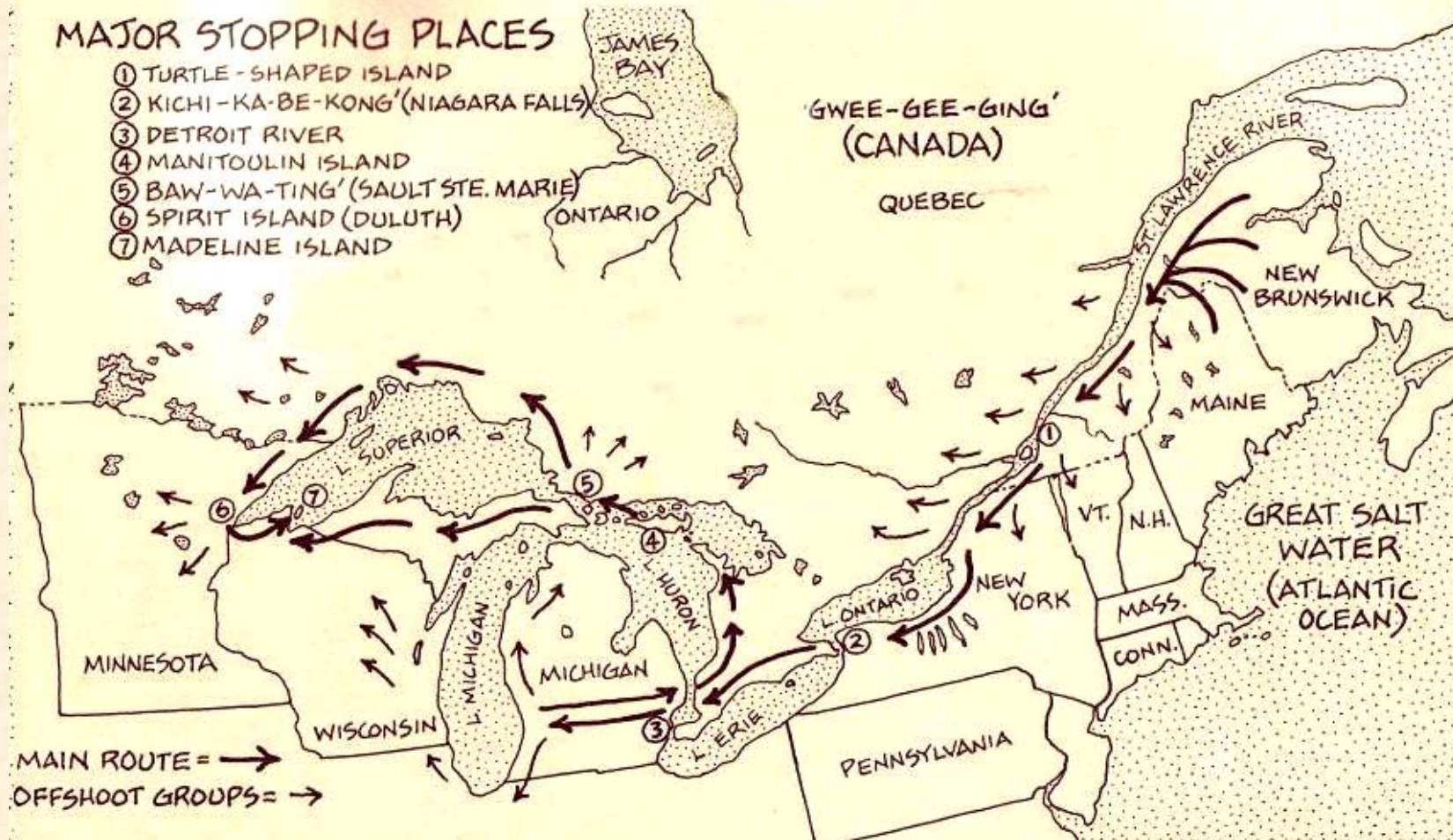
A Painting of the Great Flood by Tribal Member John Fox:
Nibi, (Water) Continues to Nourish our Bodies and Spirits



Map Depicting Our Ancestors



Map of the “Great Migration”



Frank Bush (1922 – 1997)

Naswa Wua Quet - Eagle Weather, Eagle Clan Potawatomi



Pipe Carrier and Head Veteran Dancer, of the Pokagon Band of Potawatomi Indians. 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. www.walk-in-the-spirit.com/



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.

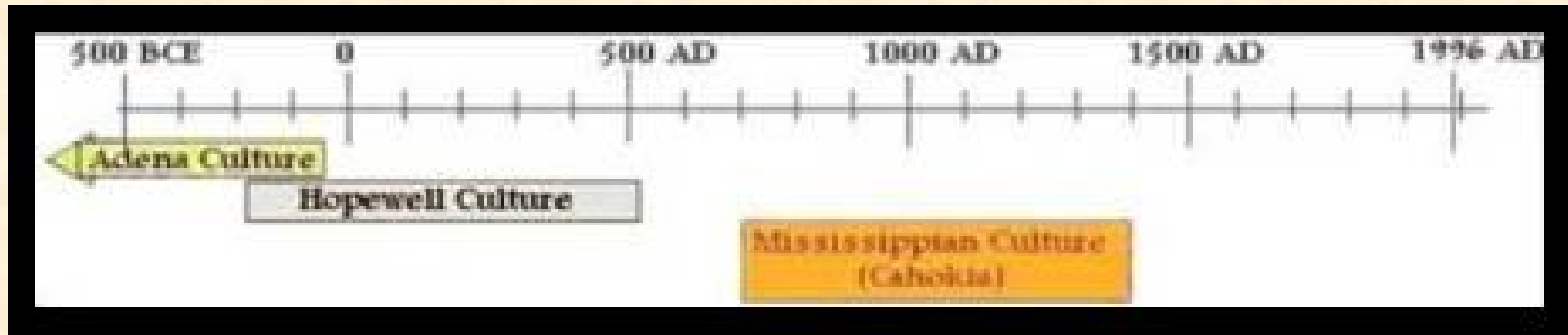


Our Ancestors (continued)

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.

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:

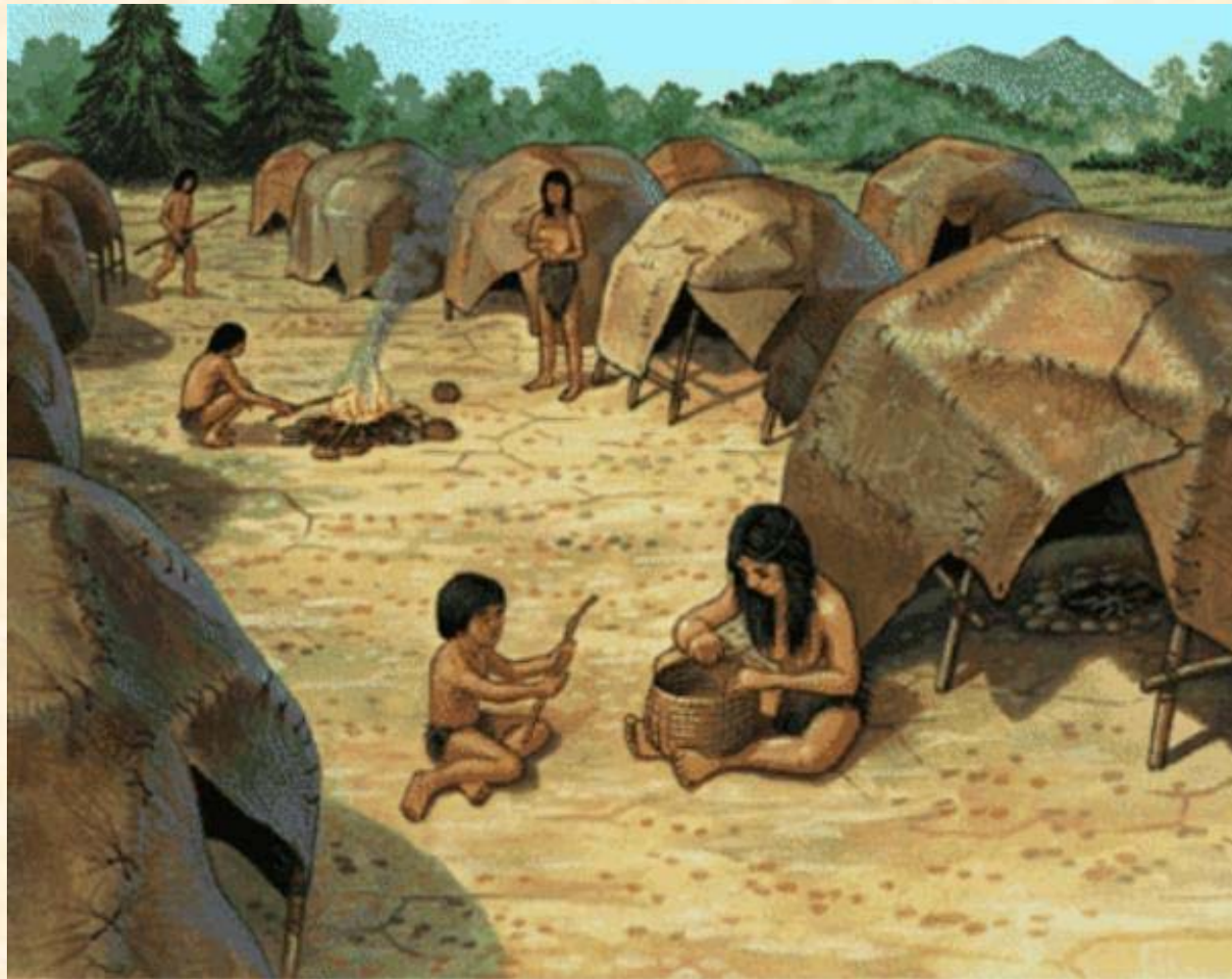
Our Ancestors' Changing Ways

- ❑ **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.
 - **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



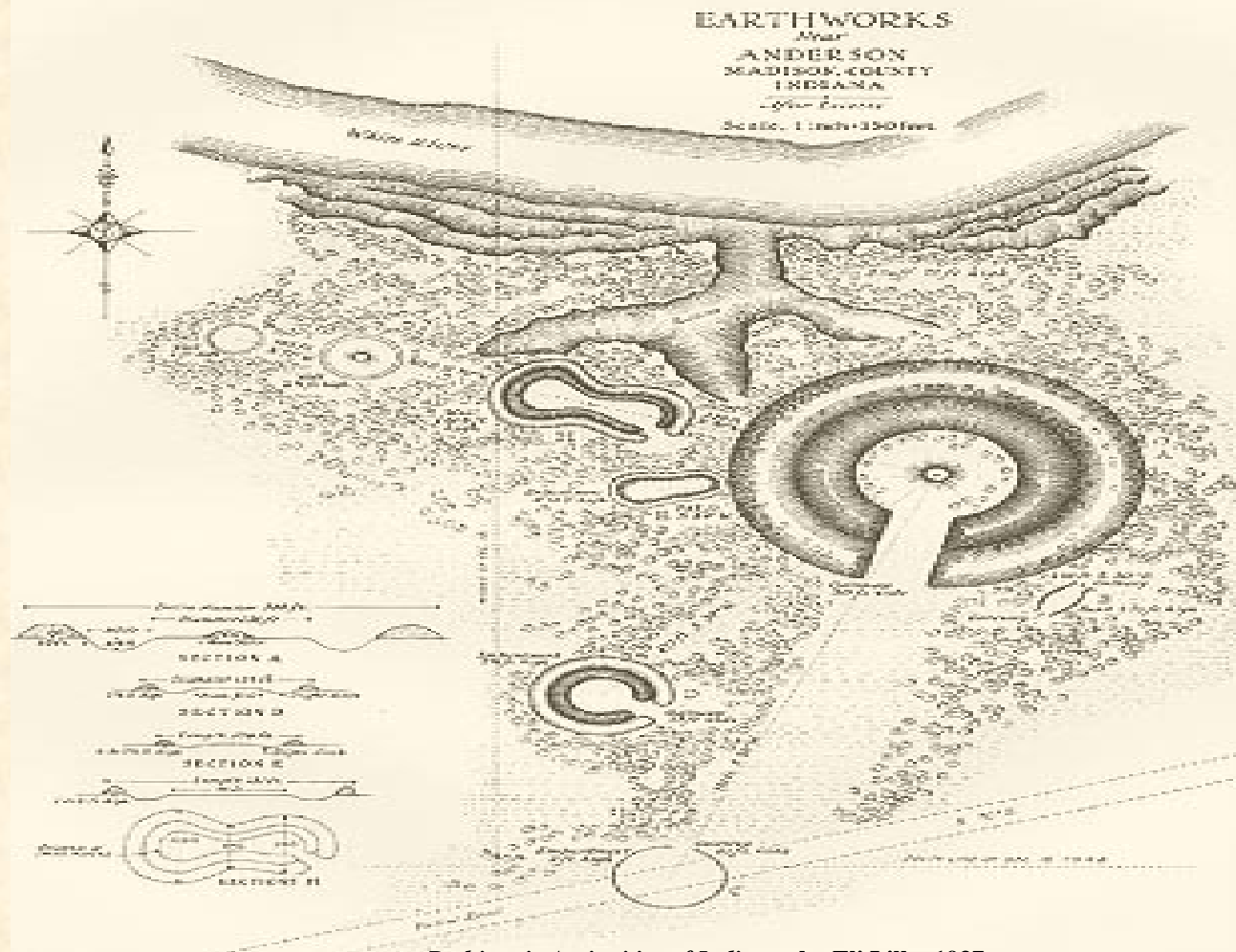
The Adena Pipe is the most famous pipe made by the Indians of the Adena era. Instead of an animal's head represented on the pipe, an entire human figure was carved around the smoking tube. This pipe was most likely smoked as part of a special ceremony and was used to smoke plants. The plants were stuffed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

Photo courtesy the Ohio Historical Society

Locations of Adena, Hopewell and Mississippian Peoples



Mounds and Ceremonial Earthworks Made by Our Ancestors



Hopewell Village Scene



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Norton Mounds (Hopewell) near Grand Rapids, Michigan



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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



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Sumnerville Mounds near Dowagiac, Michigan

Between the 1st and 4th centuries A.D. Hopewell Indians built nine burial mounds near here. 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 21st 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 emphasized that we were 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 minimized waste and honored the sacrifices that plants and animals made for our continued existence.

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

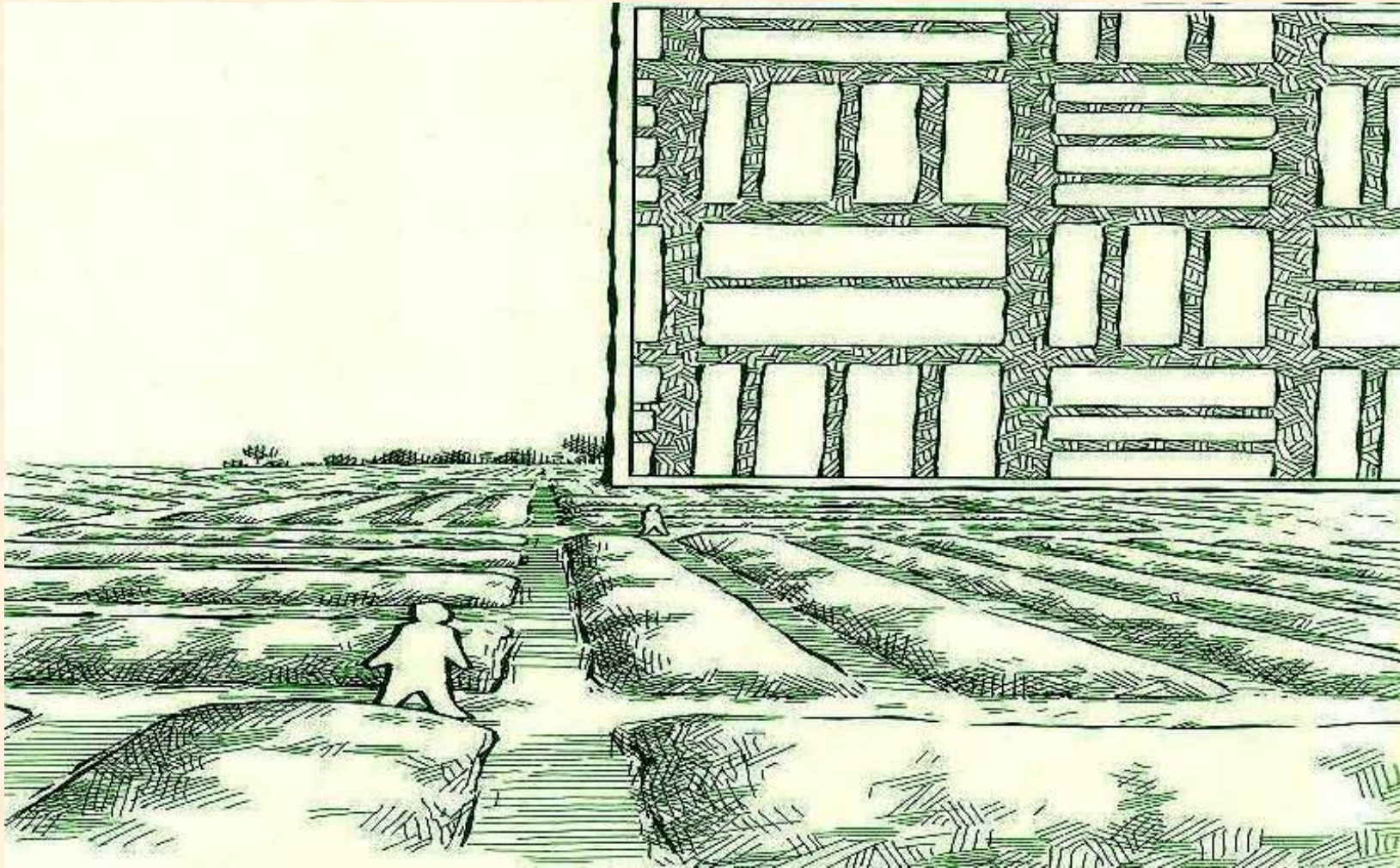


Life Before Contact With Europeans - Food

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 and the changing seasons determined the village activities.

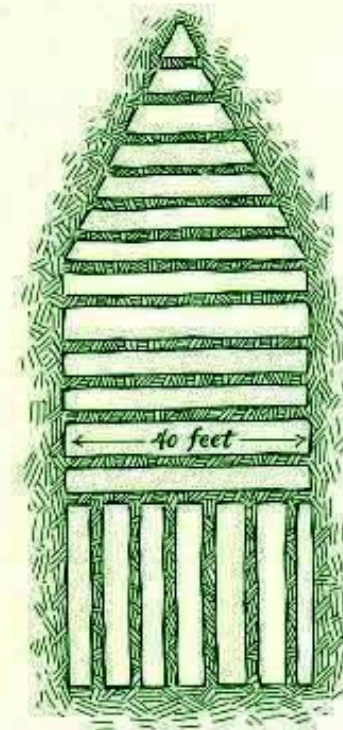
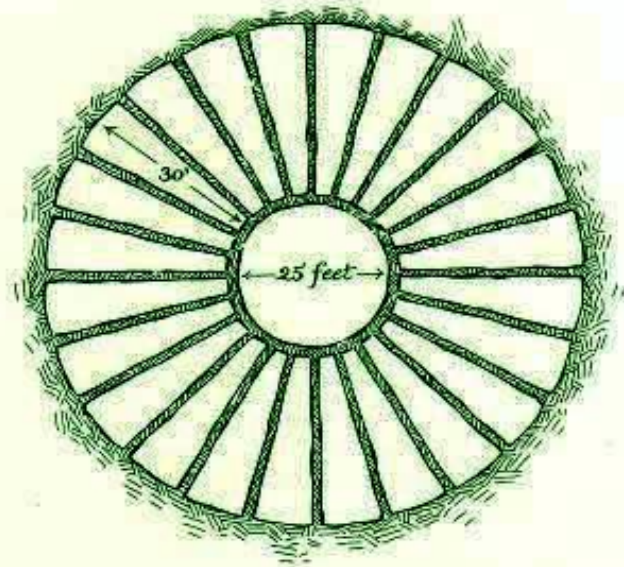
Ancient Potawatomi Garden Beds – St. Joseph River Valley
Bela Hubbard - *Ancient Garden Beds of Michigan* - 1878



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



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

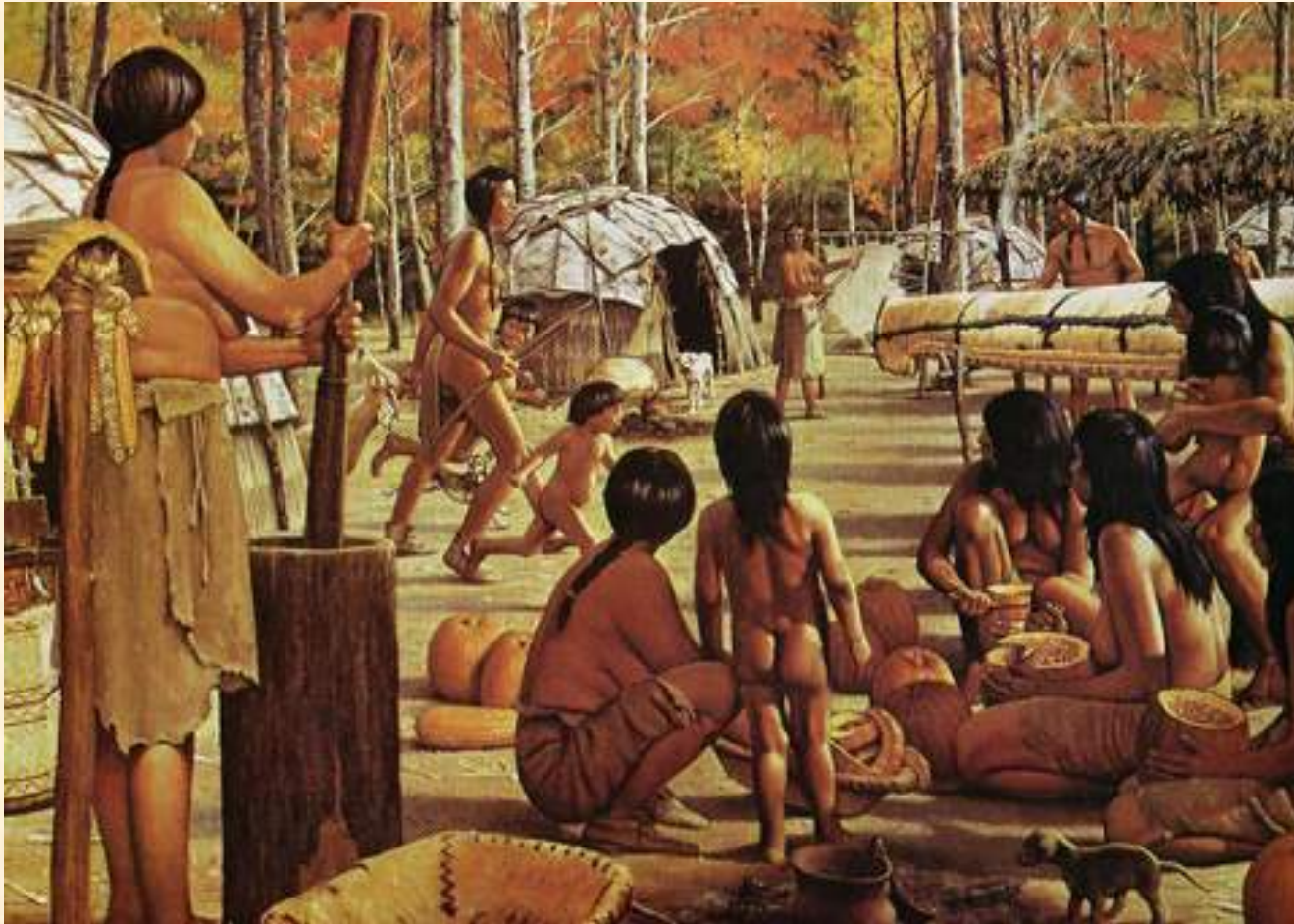


Courtesy Michele Gauthier and Michigan Historical Magazine

Berries are also an Important Food for Our People
Minen (blueberries) and *Demen* (strawberries) have always been
gifts to us from the Creator



Woman with Blueberries (Patrick Des Jarlait, 1971) courtesy Minnesota Historical Society



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 while the village member to the left pounds corn in a log mortar. Others are slicing pumpkins and squash to dry and store for winter. 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, the hide 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. Food is being cooked in pottery vessels; water was heated by adding hot stones to the pots.



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. None of our neighbors had this combination of transportation technology and opportunity for horticulture to the same degree.

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

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, like in the gloves that were in this exhibit. 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 white trappers and traders that traveled through the area for beads, ribbon, and calico fabrics to add to their clothes.

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



Courtesy of Tippecanoe County Historical Assn. (Gift of Mrs. Cable G. Ball) & Cable G. Ball heirs

Composite of Potawatomi Chiefs 1830's – by George Winter



Courtesy of Tippecanoe County Historical Assn. (Gift of Mrs. Cable G. Ball) & Cable G. Ball heirs

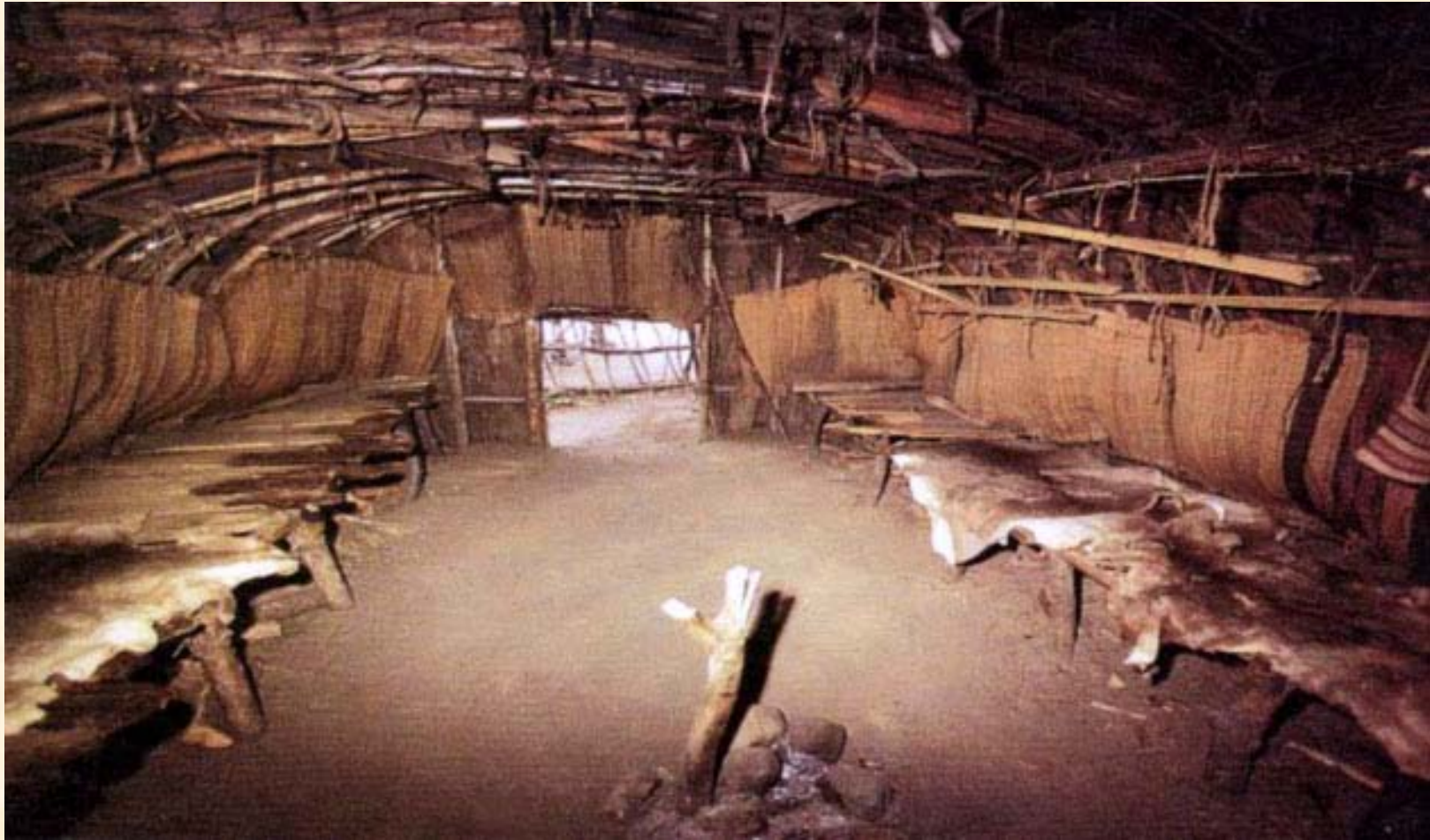
Life Before Contact With Europeans - Homes

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



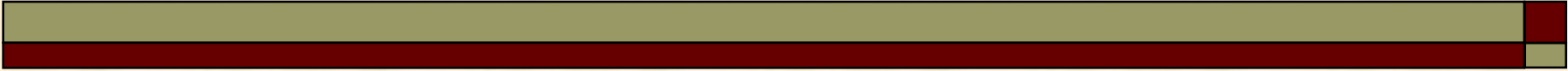


Life Before contact With Europeans - Political and Social Affairs

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

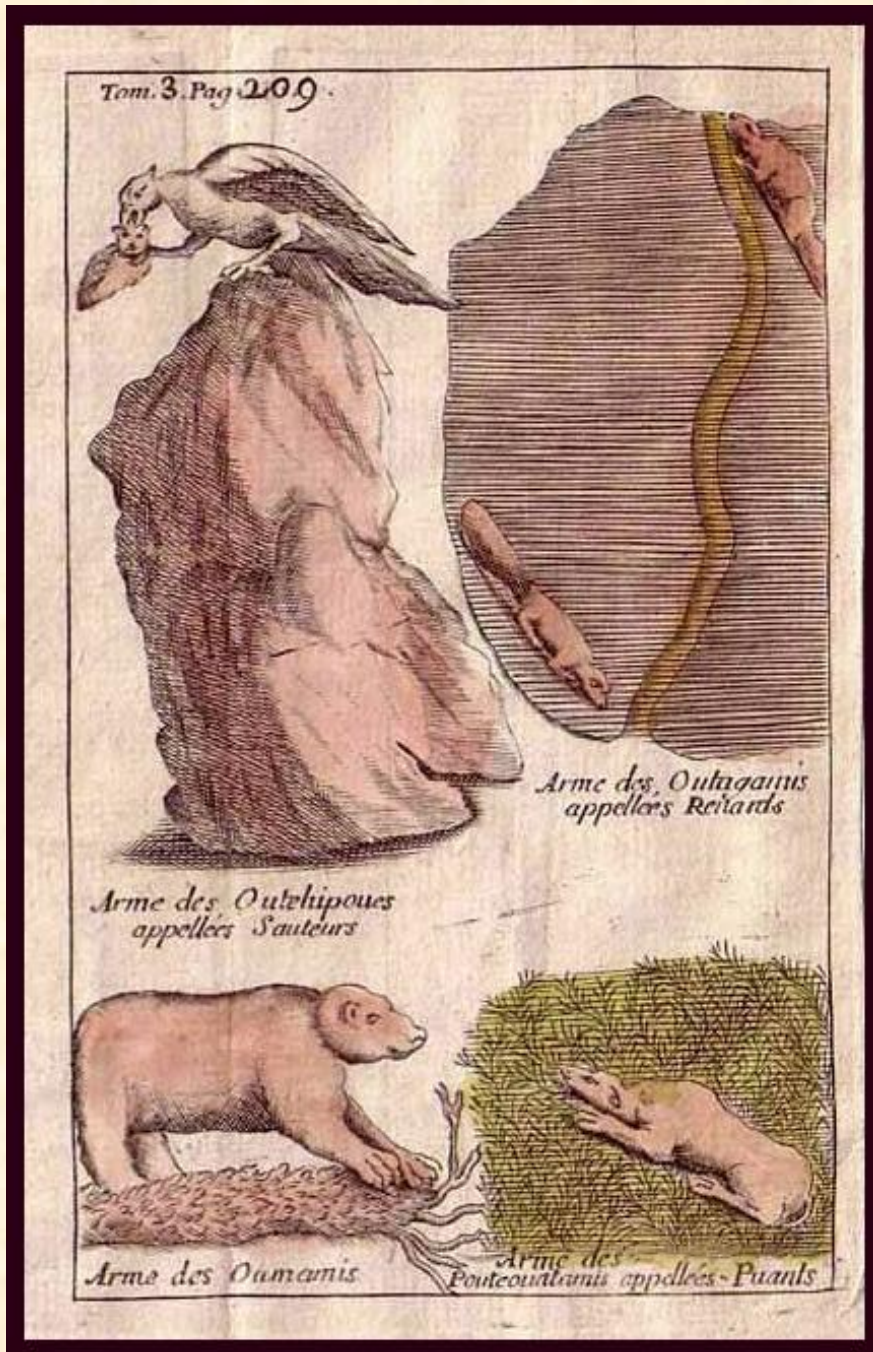
The status of women as life givers and culture bearers was well established and honored as was the man's responsibility to provide for and protect his family and village.

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



Life Before Contact With Europeans - Clan System

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 story-telling.

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.



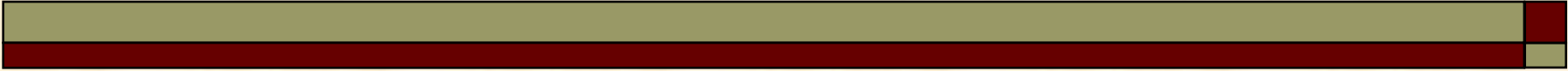
Potawatomi Summer Camp – 1837

by George Winter



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Courtesy of Tippecanoe County Historical Assn. (Gift of Mrs. Cable G. Ball) & Cable G. Ball heirs



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 their 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.
- ❑ **Basket making** – black ash, sweetgrass, birch bark – after contact with non-Natives, much of it became a source of funds for families through sale to tourists. Also given as gifts and as exchange.
- ❑ **Pottery** – hand coiled and fired, it was replaced after contact with Europeans with iron kettles and other containers
- ❑ **Quill work** – dyed and used to make decorations on all sorts of decorative and utilitarian items.
- ❑ **Tools** - 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.



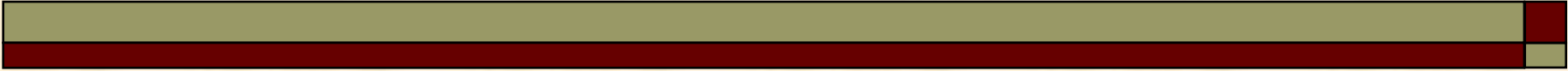
First Contact with Europeans

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 Rohrbeck 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 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. They retained these lands until land cession treaties with the United States during the 19th Century.

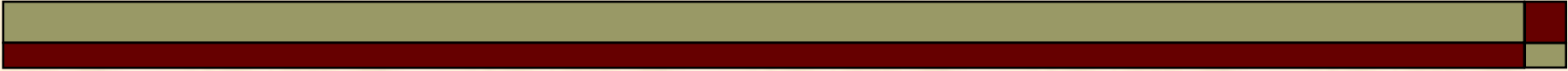
Potawatomi Territory – 1680 to 1820





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 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)



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

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

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

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

Northwest Ordinance: Promises Made – Promises Broken



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

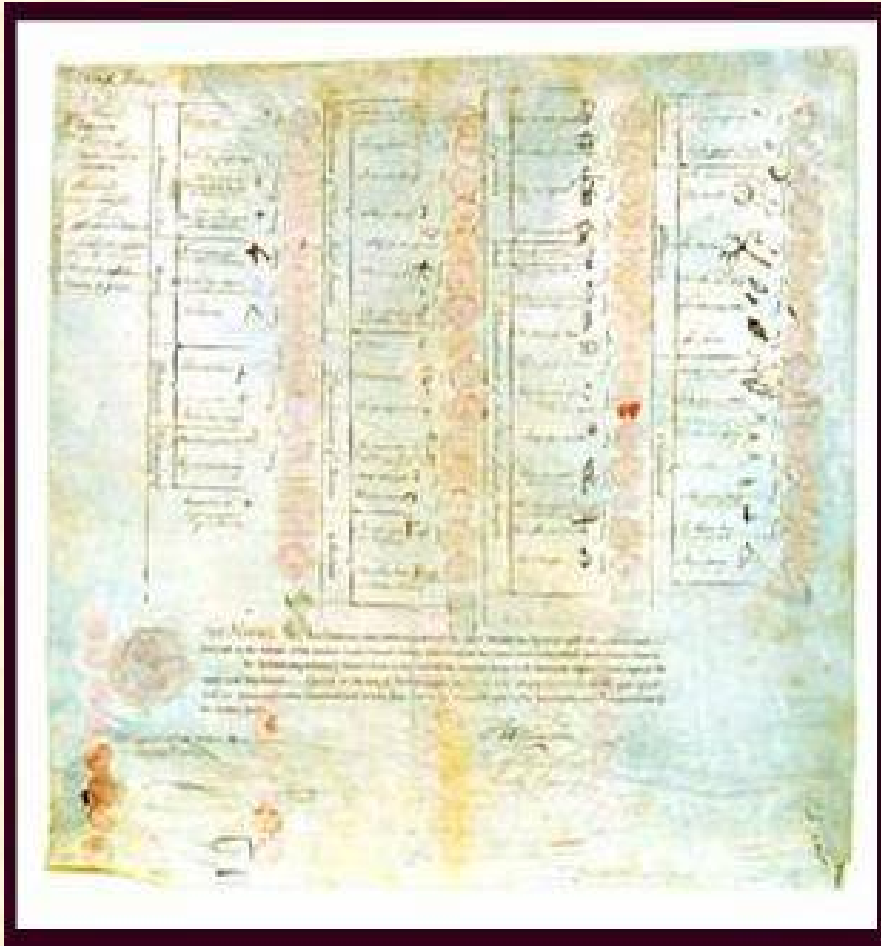
The Treaty of Greenville - 1795



Signing of the Treaty of Greenville

The year after the Battle of Fallen Timbers, many of the Great Lakes tribes, 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 reestablished 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



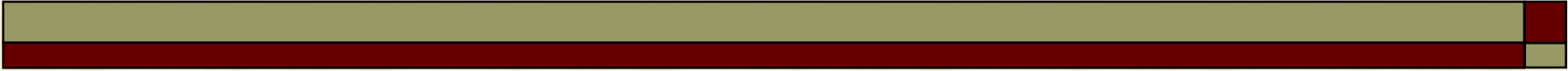
Article Five of the Treaty of Greenville provided that:

“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. Indian anger over the constant demands for land mounted as the fur trade came to an end. Dependency on trade goods, the impact of disease, alcohol and non-Native technology, all contributed to Native frustrations and fears.



The 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.

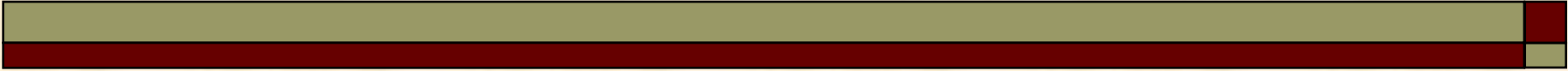
Shortly afterwards, war broke out between the United States and Britain. Many of the Great Lakes tribes, including many Potawatomi, sided with the British during the War of 1812. In October of 1813, Tecumseh was killed in the Battle of the Thames, marking the end of armed resistance by the Potawatomi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

The Potawatomi Continued to Fight to Save Their Way of Life



1856 Currier & Ives Lithograph of
Fort Dearborn

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 were attacked by about 500 Potawatomi Indians in the Attack on Fort Dearborn. The Potawatomi burned the fort to the ground the next day.



Simon Pokagon, son of Chief Leopold Pokagon,
in 1899 wrote in *Harper's Magazine*

The Massacre of Fort Dearborn at Chicago—Gathered from the Traditions of the Indian Tribes engaged in the Massacre, and from the published Accounts. Simon was not present at the battle but retells many of the traditional tribal accounts of the attack. In the article he gives a strong rebuttal to the notion that members of the “civilized” world behaved more humanely than “Indian Savages” during the wars fought to expel the Indians from their lands.

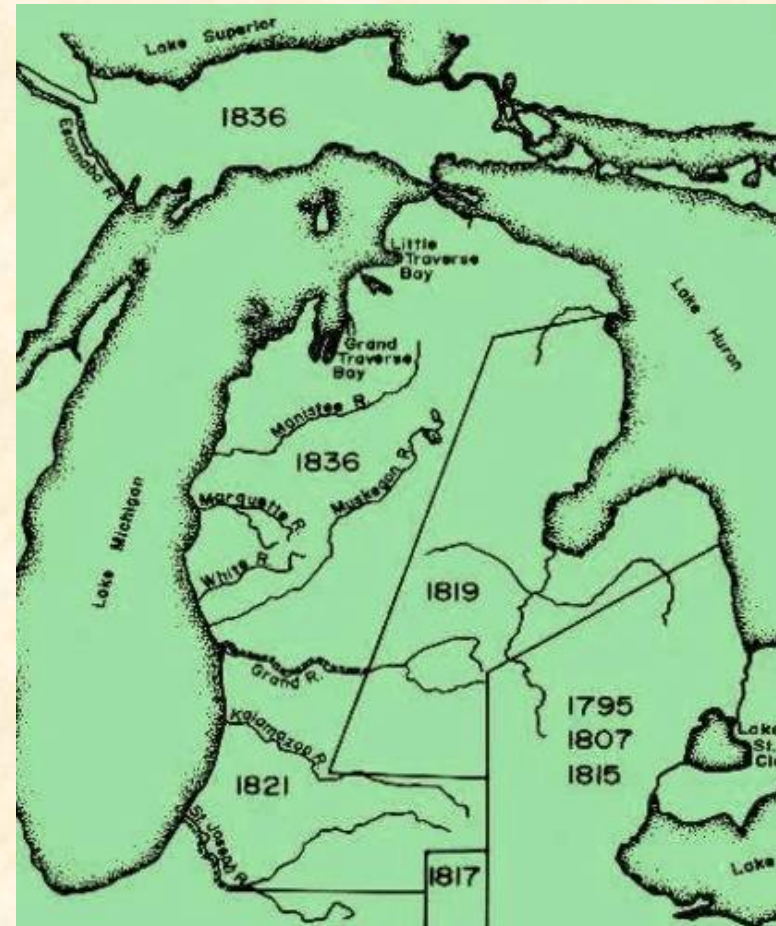
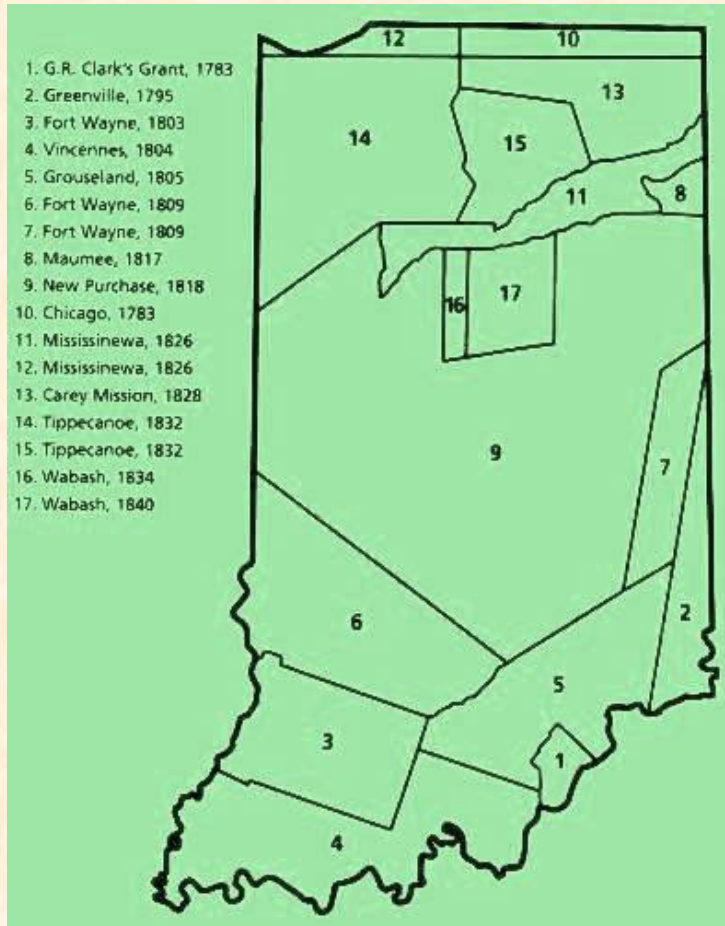
“They who call themselves civilized cry out against the treachery and cruelty of savages, yet the English generals formed a league with Tecumseh and his warriors, at the beginning of the war of 1812, with a full understanding that they were to take the forts around the Great Lakes, regardless of consequences. The massacre of the Fort Dearborn garrison was but one link in the chain of civilized warfare, deliberately planned and executed. Disguise the fact as the pride of the white man may, when he joins hands with untutored savages in warfare he is a worse savage than they.”



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. These 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





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

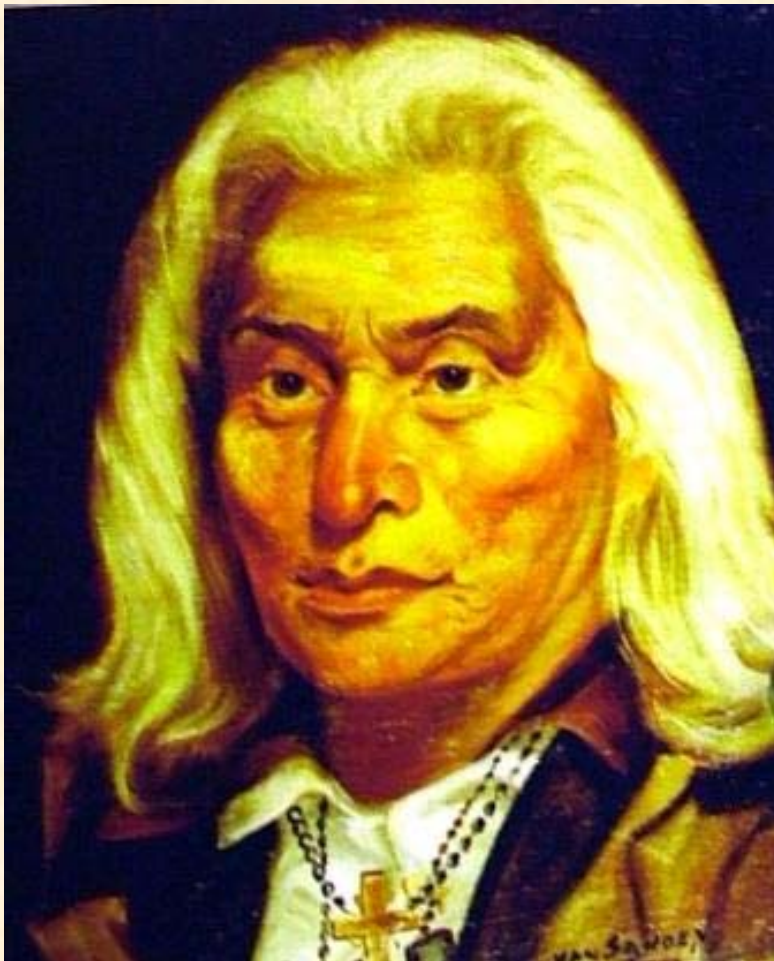
- ❑ **Leopold Pokagon** was a Potawatomi *Wkema/Ogima* (Chief). Taking over for Topinabee, who died in 1826, Pokagon became the head of the Potawatomi of the Saint Joseph River Valley, a band that would come to take his name.
- ❑ His early life is surrounded by legend and many details are known only 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. By abstaining from alcohol at the treaty negotiations held in Chicago in 1833, 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 ultimately used the monies paid pursuant to the Treaty to purchase lands for his people in Silver Creek Township, near Dowagiac, Michigan.

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. 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 Indian Nation, with almost 3400 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

Courtesy of the Northern Indiana Center for History



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 the Treaty 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
1798 1834

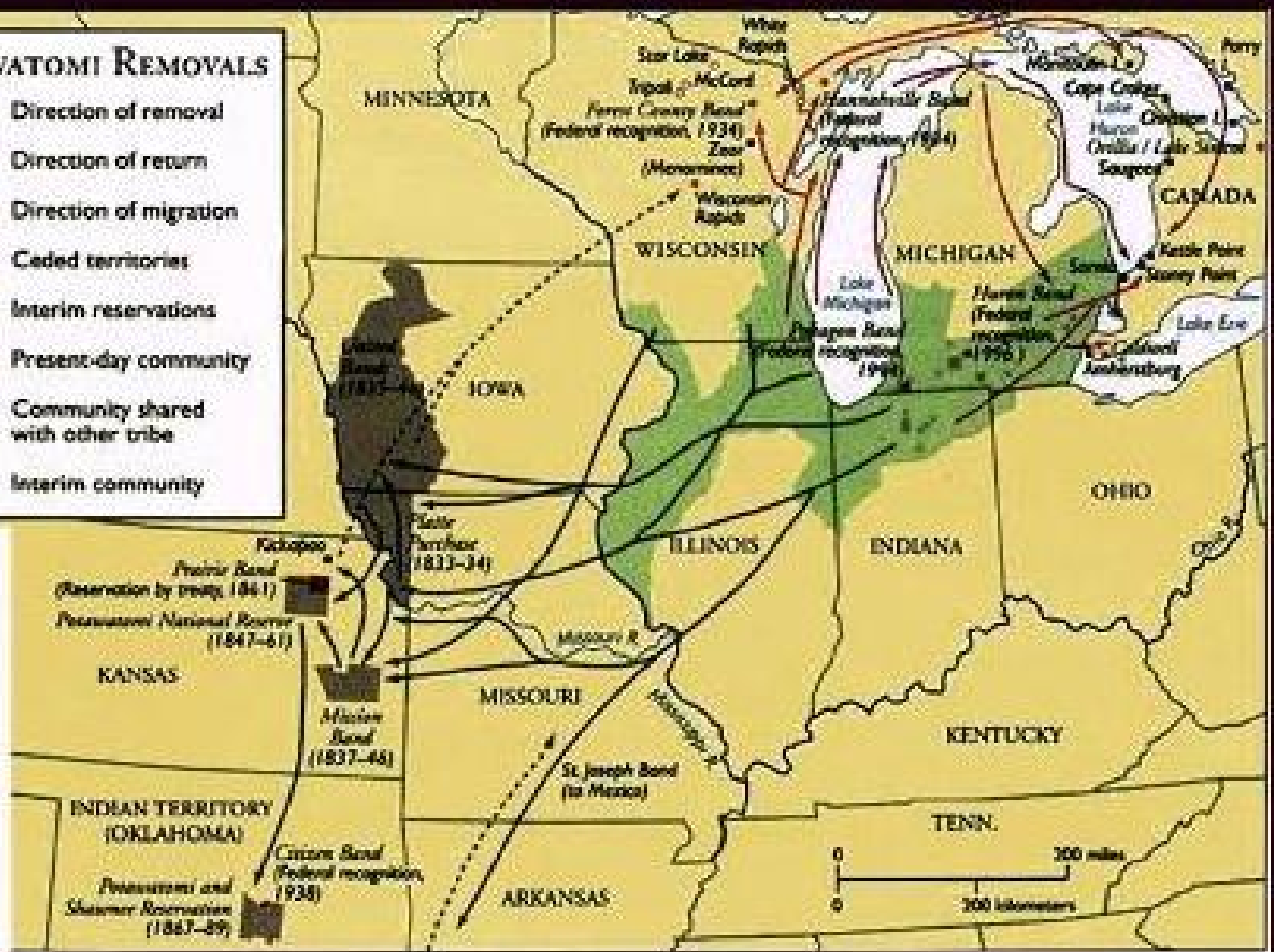
On February 25, 1833, Marshall wrote to the Commissioner of Indian Affairs:

“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
- Direction of migration
- Ceded territories
- Interim reservations
- Present-day community
- Community shared with other tribe
- Interim community



Potawatomi Trail of Death

On Sept. 29, 1838, 800 Potawatomi Indians marched through Springfield on the forced removal from Indiana to Kansas. Although many had died and they faced severe hardship, they were encouraged by Judge Polke and Chief I-o-weh to exhibit pride, so they put on their best clothes, arranged themselves into line, and with an unusual display of finery, marched through the streets of Springfield. The wayfares were crowded with anxious spectators, so much so as to threaten to impede the emigration. Jared P. Irwin, a stone mason working on the construction of the State Capitol building, recorded in his journal that he saw the Indians marching by. Dr. Jerolaman was sick and requested leave to stay in Springfield a few days.

Erected 2000 by
Pokagon Potawatomi Tribal Council.

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.



The Legacy of Leopold's Land

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. 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. In 1841, the Michigan Supreme Court ruled that the lands at Silver Creek were the sole property of the heirs of Leopold Pokagon. The community turned its focus to securing the annuities and other promises owed them under the terms of the many treaties with the United States they had signed.

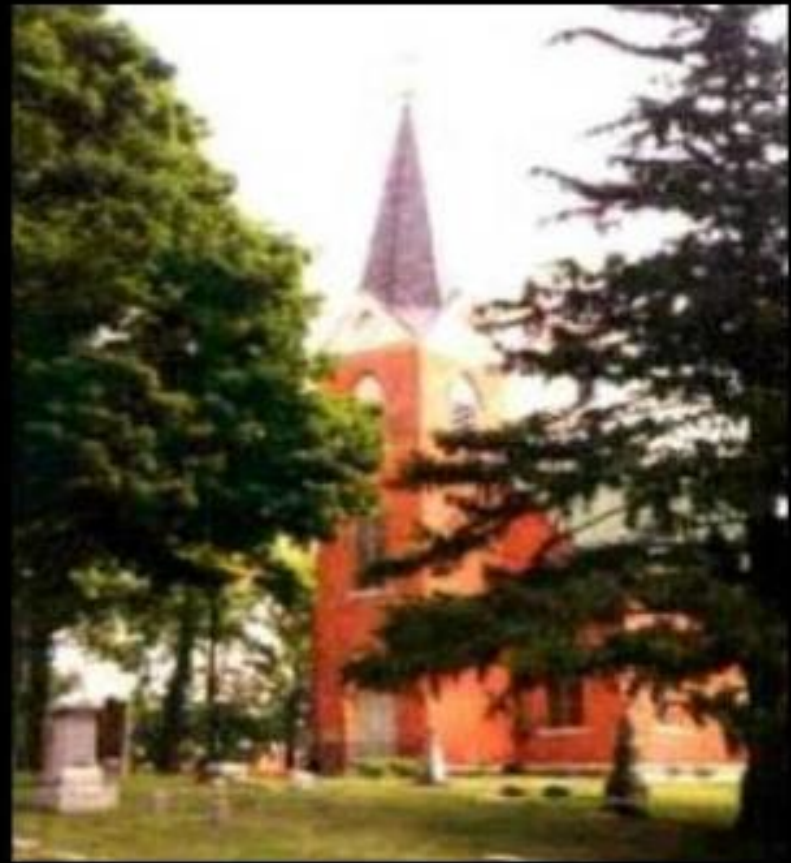


Sacred Heart of Mary Catholic Church

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 Pokagon Potawatomi Indians 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 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

20

MATTHEW.

27. Kokkinná kago menik n'wándumag ketowwaggáng, an-egók tebatotumók ogittegummig.

28. Kago gósá 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. Kenesisewán kestigwánewáng, kokkinná uhginjegátawun.

31. Kago kotaje kago, owushema ketuhpetandágoos nebena kitchekitchegánasheug.

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

33. Owwagwandush ga águtchetowwegwan anosummeskezhik aninnewug, neenguh agutchetowá anosummeskezhik nös gezhigónk ayát.

34. Kago enandunkago, neembeizzhenázhubán innuhwandewin ákeeng; káween innuhwandewin neembetoseen, meatuh uzzhoweshk.

35. Neembetotowwá aninne chekekámát ósun giya odánisse-má che kekámát ogeen, náangunequadush chekekámát ozig-goozissun.

36. Aninne shánganemigoojindush, tebinowa otinotawizze-win tuháwewun.

37. Ween nowutch síagéát ósun gamá ogeen, owushema azhe síagéit, neendoskenegamun káween áwisse, weendush nowutch síagéát oguissun, gamá odánisun apetanemit, neendoskenegamun káween áwisse.

38. Ween kagwadebanindizzosig chenopenuzzhit, neendoskenegamun káween áwisse.

39. Ween makunk obemátizzewin, oguhwunnetón, weendush gawunnetót obemátizzewin neen ónje, oguh mikkán.

40. Manototók, nemennototág, manototowwit, omennototowán biezhenázhubonit.

41. Ween manototowát manitowázonidjin manitowázót otónozowinnink, tuhtebáummágowizze manitowázót otónozowinnink, weendush manototowát quiuk azhewabiznidjin 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 guggrekemát ussheneeshinnit anón-ájin, mácháwug, papáguggequawát kokkinná otanowun.

CHAPTER XI.

21

2. John magwouh owwákánewit, nōndum Jesus enunnoket, neezhdush otoskenegamun otuhnonán che kuhquajemáwát Jesusun, eketowugdush.

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

4. Jesusdush otinnán mácháag owweweendummoíwíwí John menik kago wiábundumag menik giya n'wándumag.

5. Kagebeengwajig wábewug, nanepinizzidjig bamosawug, wamegidjig benizzewug, kagebisshajig nōndumog, nabojig onishkáwug, katemákizzidjig meenwájemowin guggkekimmáwug.

6. Tuhmennowánegoozedush ween ganiskátizzetowwasegwan neen ónje.

7. Gámácháwátdush, Jesus gubguhnonát anishanában ogetuz-zhemán Johnun; wagonan buhgwuttuhkummígáng ge ezháyag gáwewábundumag, áságunushk innuh kooshquásin?

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

9. Owwagwan koshá ge-ebháyag gáwewábunag? manitowázót innuh? kagat ketenenim ówushema apetandágooze, manitowázót apetandágoozit.

10. Me wuhow azhebe-egázót, binná neendizhenázhowá nemezhinnowam che mikkunnákwowit negán.

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

12. John Baptist ogezhiguttomun ónje, nánazh nōngum, ketwan gubgánjish peendegawug ogemáwewinink gezhigónk.

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

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

15. Owwagwan watowwuggágwan chenōndunk, máno tánōndum.

16. Ahneen uhgew azhenágoozewát anishanábag? uhbeno-chenik ezhénágoosewug nammattábidjig átwawinnink, guhno-náwát uhnew ánint, eketōnk:

17. Neengenōndágomutche-gamin kádush kegenemisseen, neengemowinotonemin kádush kegekushkanduhzeem.

18. John tuhkoshink, ká wesene ká giya minnequase eketowugdush Mutche Manitōn otiáwán.

19. Aninne oguissun tuhkoshink, wesinne giya minequa, eketowugdush binná, nebátizzid, manequashkid otinowamágununewán tebáummatewin mowónjichegajig, giya miázheninne-wuggizzidjig: nebwákáwin koshá okekanemán otuhbenoche-ema.

Simon Pokagon – son of Leopold



Chief Simon Pokagon

The photograph of the above portrait was taken at the request of the publisher of this issue on the sixth anniversary of the founding of the city of Indian Hill. The guests of honor were the Honorable members of Congress and many important residents of Michigan. The majority of the day were foreman Pokagon, Elm, Adam Smith, and the Pokagon. The name which appears in the address and the title of the day, and who passed on by the person.

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
"Birch-bark Booklet"

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

BIOGRAPHY OF THE CHIEF, BY THE PUBLISHER

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

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* (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.



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. According to historian Susan Sleeper-Smith, we were "hiding in plain sight." 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.

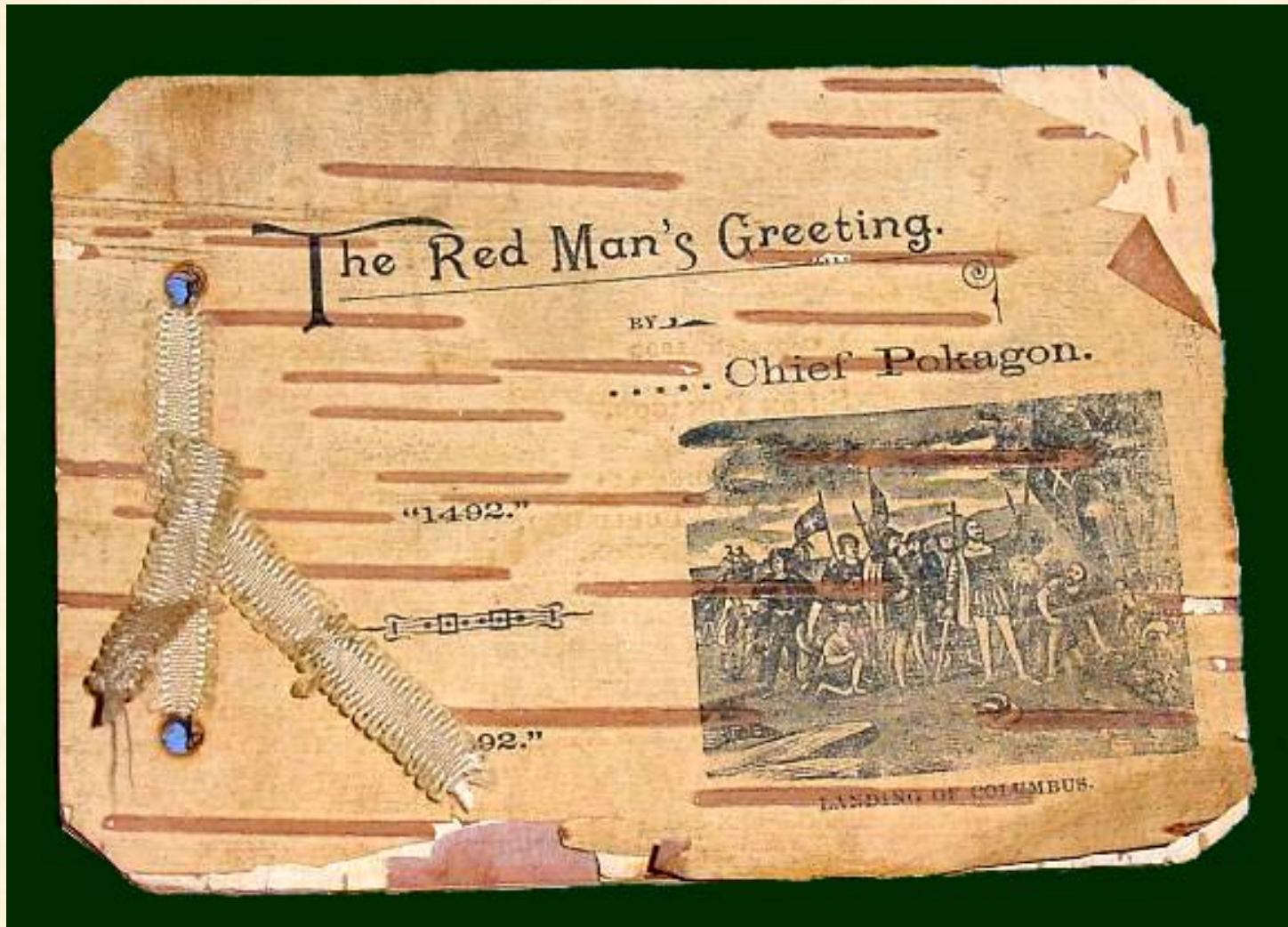
Simon Pokagon is the last Pottawattamie Chief of the Pokagon Band. He is the author of the "Red Man's Greeting," published in a booklet made of White Birch Bark, entitled by Prof. Swing the Red Man's Book of Lamentations. He has been called by the press, the Redskin Poet, Bard and Longfellow of his race.

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.

*Chautauqua - N.Y. -
- 1895 -*

1893 – *The Red Man's Greeting* on Birch bark



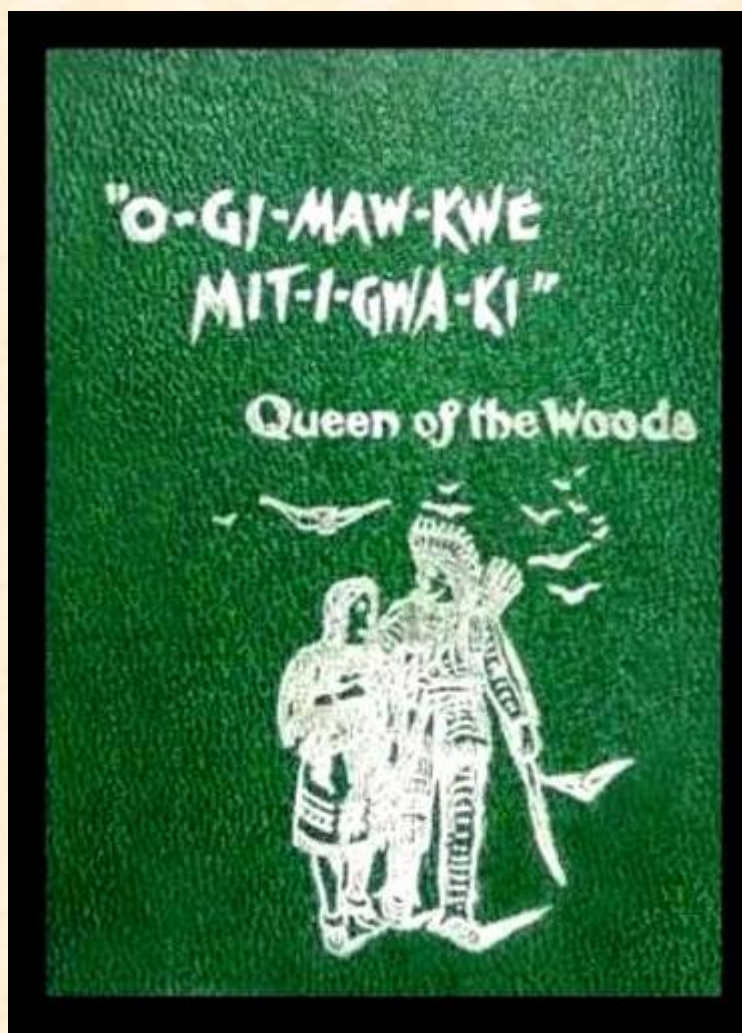


From *The Red Man's Greeting*:

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

The Cover of Simon Pokagon's Last Book, Published After His Death, in 1899



Illustrations from *Queen of the Woods*



QUILL EMBROIDERY ON WHITE BIRCH BARK.



On the far right is Simon Pokagon on “Chicago Day” at the World’s Columbian Exposition – Chicago, October 9, 1893.



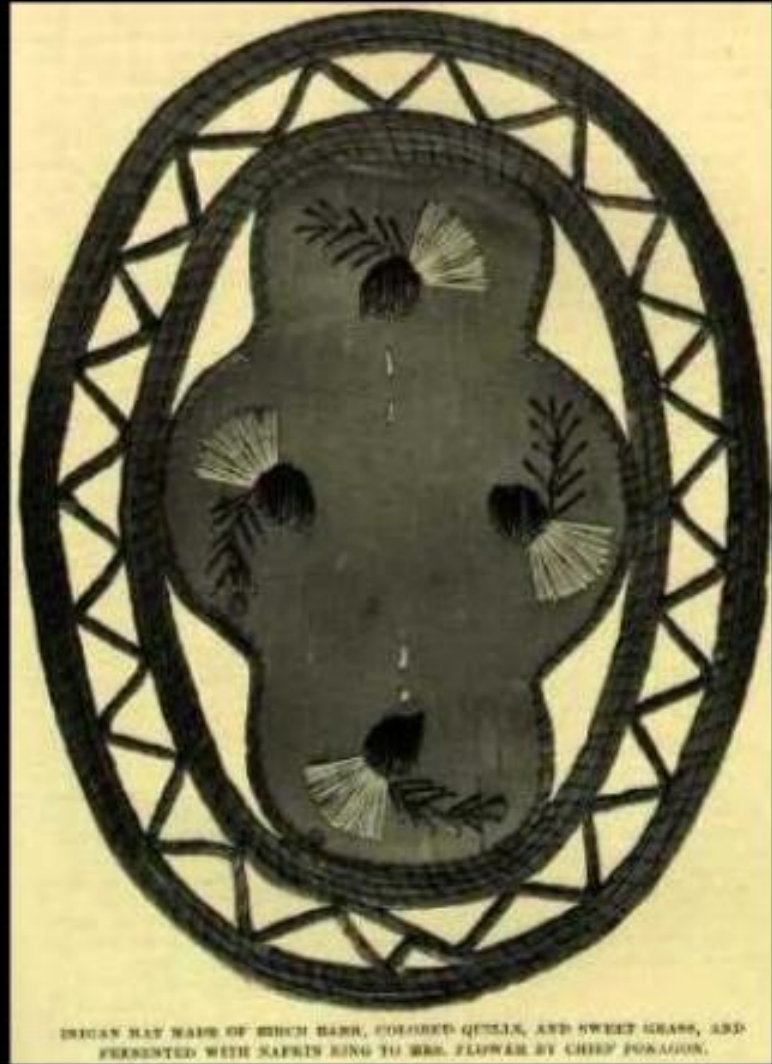
Reported by the press of the day to have been the largest crowd ever assembled to hear a speech, Simon Pokagon spoke at the “Chicago Day” gathering and concluded his remarks:



“I shall cherish as long as I live the cheering words that have been spoken to me here by the ladies, friends of my race; it has strengthened and encouraged me; I have greater faith in the success of the remaining few of my people than ever before. I now realize the hand of the Great Spirit is open in our behalf; already he has thrown his great search light upon the vault of heaven, and Christian men and women are reading there in characters of fire well understood; ‘The red man is your brother, and God is the father of all.’”



SIMON POKAGON.



IRISHAN HAT MADE OF BIRCH BARK, COLORED QUILLS, AND SWEET GRASS, AND PRESENTED WITH SAFETY KING TO MRS. FLOWER BY CHIEF POKAGON.

Illustrations from the article, B. O. Flowers, "An Interesting Representative of a Vanishing Race," *Arena*, 16, July 1896, pp 240-250.

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 tribe.





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 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 national newspapers with their land claims to Chicago and the adjoining lakefront. Newspaper coverage of Pokagon Potawatomi claims to the lakefront generally represented the 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.

New York Times, June 8, 1902, p 8

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:

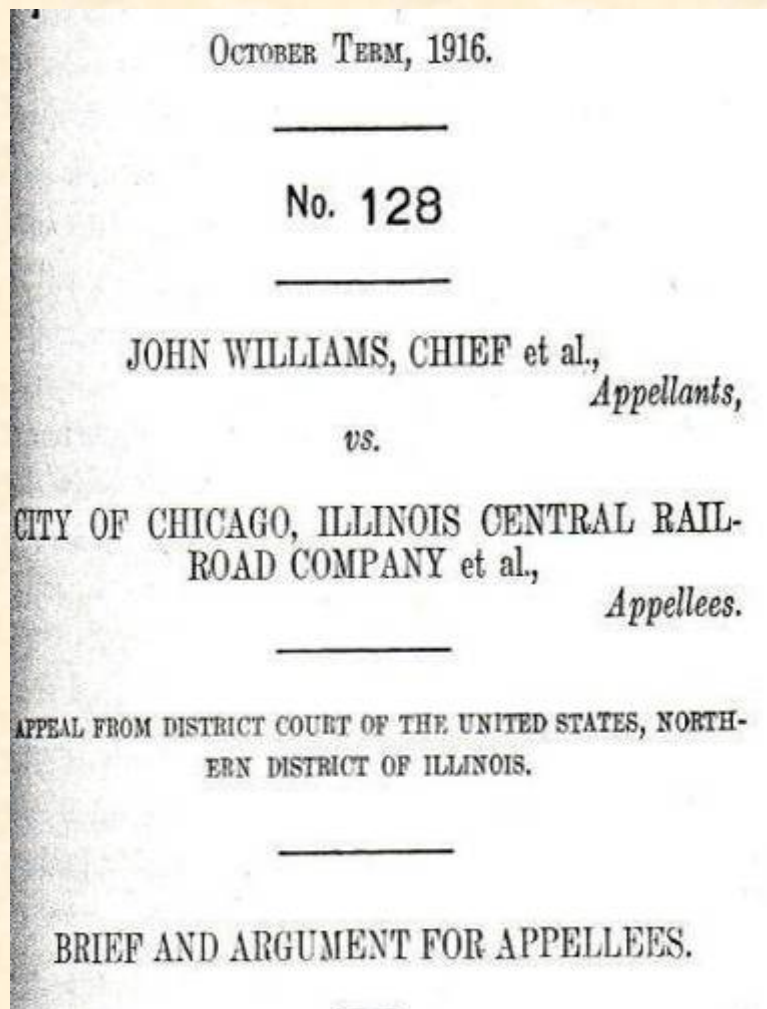
" tribe of Pottawattomie Indians, living in Van Buren County, held a secret powwow at Hartford to-day to listen to a report of scouts sent to Chicago. By a unanimous vote the tribe decided to sail for Chicago June 22 under the leadership of Chief Isaac Quigno, the youngest and most daring full-blooded 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.

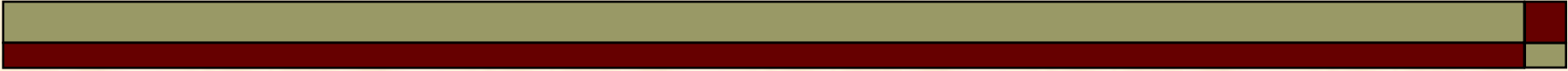
"If the Chicago claim is established, they will squat on all the lake front from the Indiana line to Grand Haven, Mich., which they say is their land by virtue of the same treaty upon which they base their Chicago claim."

Los Angeles Times, January 9, 1901, p 7

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 vs. 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 p. 32)

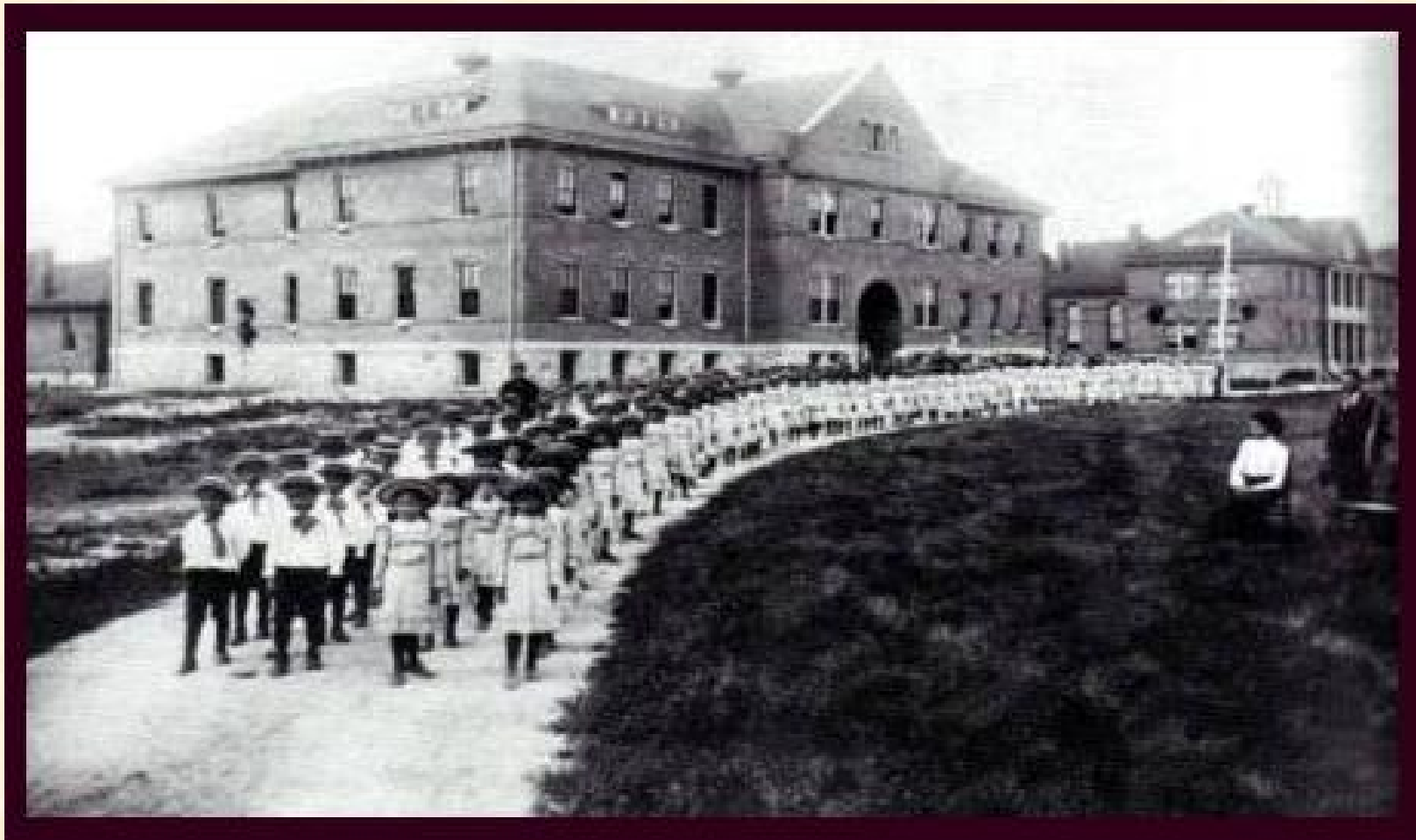


Pressures to Assimilate

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



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INDIAN MISSION — The Holy Childhood Church and School of Harbor Springs, Michigan, one of the best-known Indian mission schools in Michigan.



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.



Bodéwadmí Mwen – Potawatomi Language (continued)

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.



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 and Bibles that were in this exhibit are now being used to help document and revitalize our language.

Indian Reorganization Act of 1934 (IRA)

OCT 18 1938

Mr. John Williams,
Route 1, Box 30,
Dowagiac, Michigan.

Dear Mr. Williams:

We have referred your letter and petition to Mr. Archie Phinney, Organization Field Agent for the Great Lakes territory, and have requested him to interview you and other interested parties relative to matters of organization under the Indian Reorganization Act.

We suggest that you communicate immediately with Mr. Phinney so that some arrangement can be worked out for the date of the interview. Mr. Phinney's address is 510 Federal Office Building, Minneapolis, Minnesota.

Sincerely yours,
(Signed) F. H. DAIKER
Commissioner

ASSISTANT TO THE

6 ekk 29
cc - Mr. Archie Phinney.
9 eds 22

The 1934 law was part of Franklin Delano 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



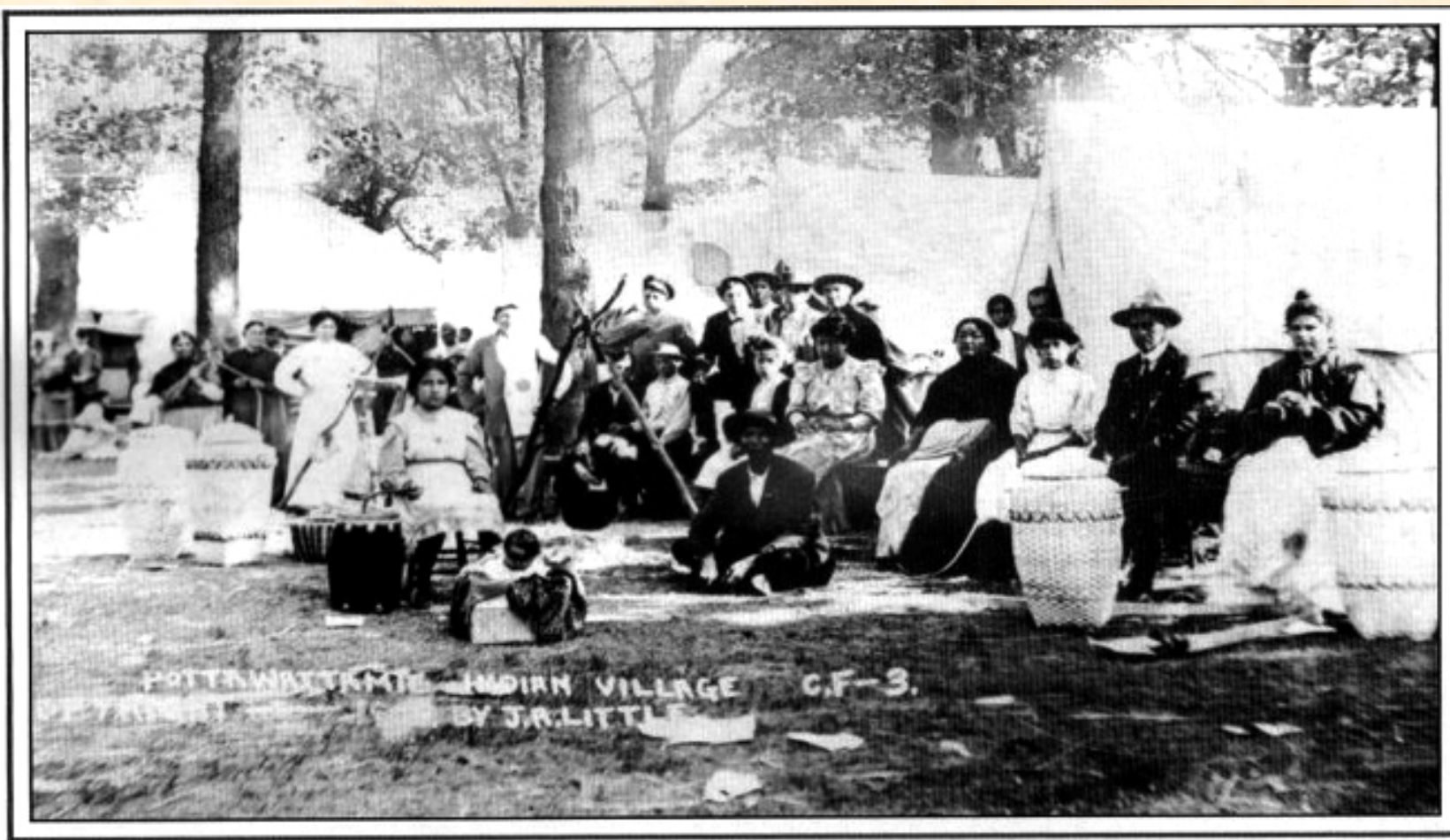
Citizenship, Service and Resistance

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



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 –the photograph was taken in Niles around 1929. Can you help us identify the other two?



Photo courtesy of Mike Winchester

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.



Information and photograph courtesy of Mike and Steve Winchester

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)

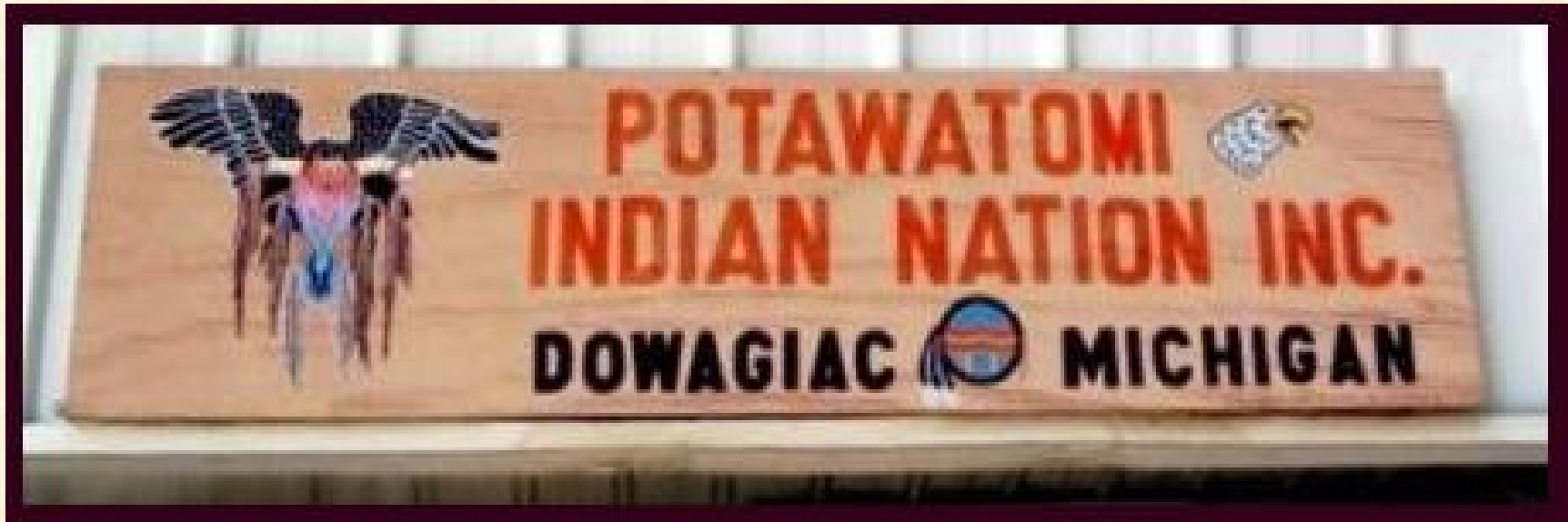


1983 – Tribal Leaders Meeting

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).



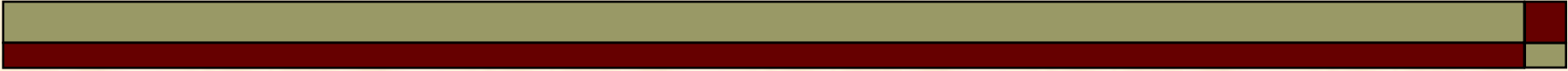
Pokagon Potawatomi in the 20th Century

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 most 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.



Kee-Boon-Mein-Kaa

It literally means “I have quit picking huckleberries.” Every Labor Day Weekend on the banks of the St. Joseph River, we gathered 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.



Elders & Pipe Carriers Clarence White and Clarence Syrette in Dance
Regalia at the Indiana State Museum



For 20 years, the *Kee-Boon-Mein-Kaa* Pow Wow was held in South Bend on Labor Day Weekends



The Pokagon Band of Potawatomi Indians
22nd Annual Kee-Boon-Mein-Kaa

“Celebrating the Huckleberry Harvest” Contest Pow-wow



September 1 -2, 2007

Rodgers Lake
58620 Sink Rd.
Dowagiac, MI

Grand Entry

Saturday 1:00 PM & 6:00 PM
Sunday Noon

**Public Welcome
FREE ADMISSION!!!!**

Head Staff

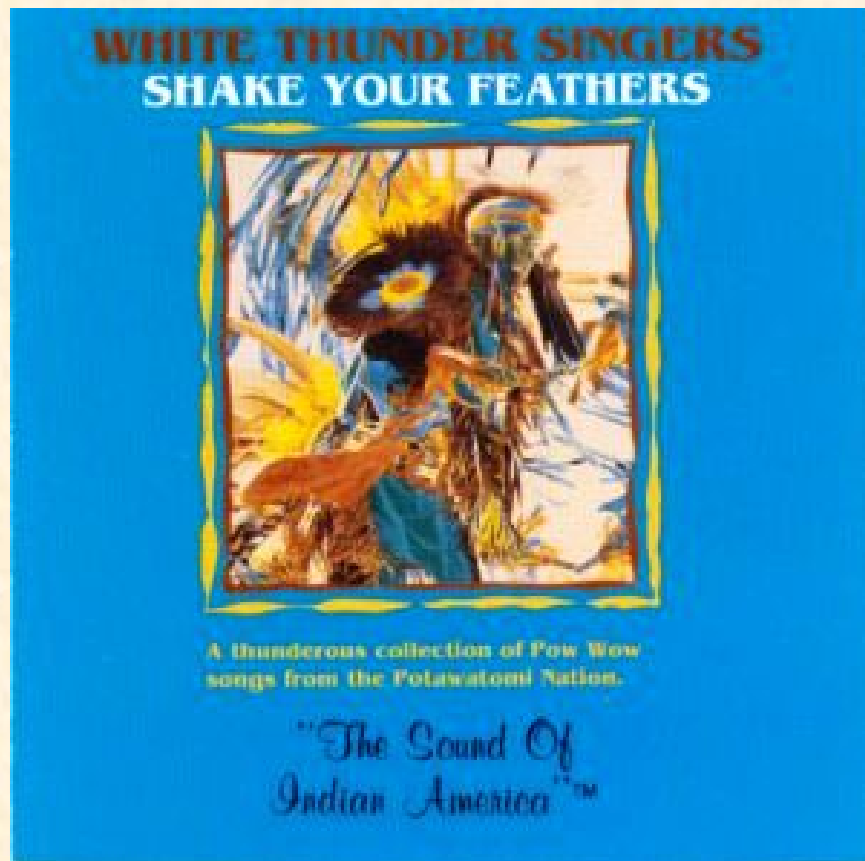
Host Drum: TBA Co-Host Drum: TBA
Head Veteran: Dale Anderson, MI
Head Male Dancer: David Martin, IN
Head Female Dancer: Julie Whitepigeon, MI
Head Male Judge: RJ Smith, WI
Head Female Judge: Netawn Smith, WI
Arena Director: TBA Master of Ceremonies: TBA

Dance Contest with Hand Drum Special

American Indian vendors only. Vendor information contact Teresa Magnuson
Phone - (517) 712-5581 Email - Teresa@redpaintprinting.com
Other pow-wow information contact Micky Magnuson
Phone - (269) 591-5616 Email - Michaelina.magnuson@pokagon.com
Host Hotel - Amerihost Inn - 29291 Amerihost Drive, Dowagiac, MI
Phone - (269) 782-4270 Reservation Deadline - August 10, 2007
Rustic camping also available for pow-wow participants
No firearms, drugs, alcohol, tribal politics, or pets in pow-wow area

Poster for the 2007 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* have 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*.

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. Back row left-to-right; David Martin, John P. Warren, Scott Collier (Choctaw), Scotty Wesaw, John Topash Warren (Lead-Singer), Billy Syrette, Second row left-to-right; Clarence Syrette, and Paul Syrette, & front roll left-to-right; Gage Topash Warren, and Aaron Martin. Ribbon-Town is the Potawatomi name for “South Bend, Indiana.”

This information was given to John Warren orally sometime in the 1980’s from Jr. Wesaw, Julia Wesaw, & Mark Alexis.



Nationhood and Tribal Citizenship

After decades of efforts by hundreds of individuals, federal recognition of tribal sovereignty was restored to the Pokagon Band of Potawatomi Indians in a ceremony at the White House with President Bill Clinton, on September 21, 1994.

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 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



Pokagon Tribal Lodge



Overlooking the Pond from the Lodge



Interior – Tribal Council Chambers



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



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Photo courtesy of Jason Wesaw

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



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Photo courtesy of Jason Wesaw

Tribal Administration Building





Today and Tomorrow

The Pokagon Band of Potawatomi Indians distribute services to its approximately 3400 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 Indian Nation continues to grow.

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

Pow Wow Dance Arena



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Photo courtesy of Jason Wesaw



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.



Tribal Administration Offices



Tribal Health Center and Wellness Clinic



Elders Hall – the former headquarters of the Tribe



Pokagon Education Department

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



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Photo courtesy of Jason Wesaw





Tribal Services (continued)

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).

As a Sovereign Nation We Have a Tribal Police Department



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



Indian Country near the Housing Department, and the
Enrollment, Maintenance and Elections Offices



Four Winds Casino and Resort



The \$160 million resort in New Buffalo, MI opened in August, 2007. It is one example of the economic opportunities now available to both tribal and non-tribal members in the area.

A 13 year fight but we never gave up!



Tribune Graphic/JOHN STUMP

Graphics courtesy of the South Bend Tribune

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.



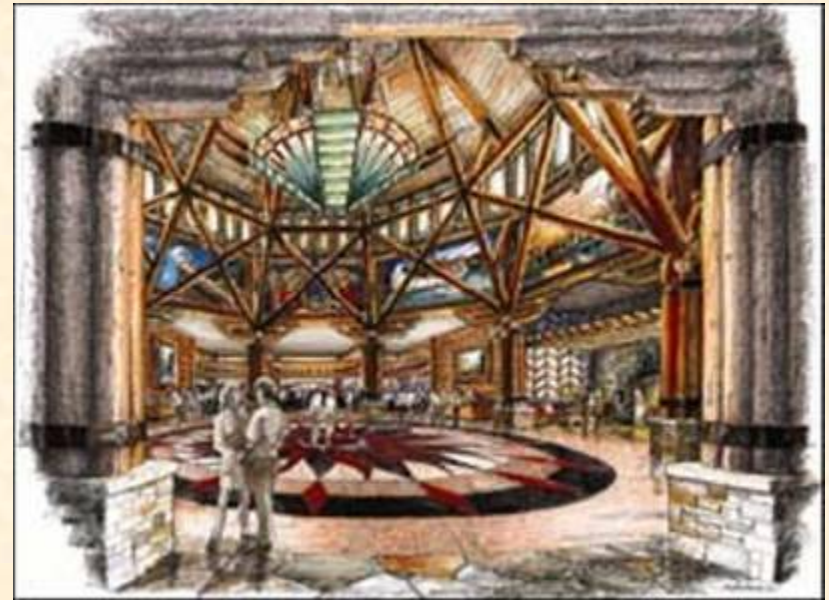
June 3, 2006: Ground is broken for the Pokagons' Four Winds Casino Resort.

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

Artist renderings of exterior and interior of the new Four Winds Casino in New Buffalo, Michigan



Ribbon Cutting Ceremony



John Miller addresses the Media & Guests at the Four Winds Casino Resort on Opening Day. Tribal Council, L-R, John Warren, Butch Starrett, Matt Wesaw, Judy Winchester, John Miller, Gerald Wesaw, Tom Wesaw, (a Representative of Lakes Gaming), Faye Wesaw. Marie Manley, Evelyn Miller, Mickey Magnuson, Trudy Loeding – Photograph courtesy of the South Bend Tribune 156

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



Four Winds Casino Resort – New Buffalo, Michigan



South Bend Tribune Photo/Marcus Marter



South Bend Tribune Photo/Jim Rider



South Bend Tribune Photo/Marcus Marter



THE
MUSEUM
AT SOUTHWESTERN MICHIGAN COLLEGE

Volume XIII, Number 4
June 2006



A publication of the Museum at Southwestern Michigan College

Keepers of the Fire Opens June 21st by Dave Aronson, Museum Director

Entry to the Exhibit at the Museum of Southwestern Michigan College



Examples of the Bead Work and Ribbon Work Used to Decorate Our Traditional Clothing



Containers for Special Things and Precious Babies



A Lacrosse Stick, Birch Bark Basket, Beaded Arm Sash, Bandolier Bag and Otter Skin Bag



Bandolier Bag with Beautiful Beadwork and Trim.



On loan from the Collections of the
Public Museum, Grand Rapids, Michigan

Leather Pouch with Quill Work and Woven Belt/Sash



Men's Clothing from Past & Present



Black Ash Baskets and Other Containers Showing the Skill of Our Ancestors and Members Today



19th Century *Wisgat Gokpenagen* (Black Ash Basket)
With Side Handles



Black Ash with Curly Ribbons



Large Black Ash Baskets were always popular.
These are from the 19th Century



Bodéwadmi Gokpenagen (Potawatomi Basket)
Black Ash Basket by Judy Augusta



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.

The Basketry of Julia Wesaw



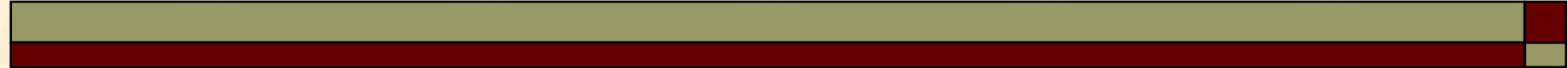
Baskets from the collection of and courtesy of Mike Winchester

Strawberry Basket



Black Ash with Sweetgrass Trim





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.



19th Century Birch Bark *Mkek* (Container) with Porcupine Quill Decoration



Black Ash Picnic Basket



Ed Pigeon, who used to live near Shelbyville, Michigan, wove this 12 inch long basket with a width of 7 inches and a depth of 5 1/2 inches. It is decorated with concentric diamonds of yellow, red, purple, orange and green weavers across the middle of the basket and white oak ears at each end. The basket is dated 12/26/84.



Black Ash Basket by Stephanie Pigeon

Baskets were sometimes made with handles and were functional as well as decorative



Colorful
Contemporary
Black Ash
Baskets

Basket by Angie Pigeon



Basket by John Pigeon



Basket by Ben Shinos Potawatomi/Ojibwe

Old Curly Cue Basket



Birch Bark *wigwas* boxes decorated with porcupine quills and trimmed in Sweetgrass - from the late 1800's



Boxes for all sorts of uses continue to be made



Gerald Wesaw makes cedar boxes of all shapes and sizes. He uses cedar with no stain. Boxes for eagle feathers have no metal hinges and often have a glass sliding top. Gerald also makes medicine boxes to store certain plants, bark and roots, jewelry cases lined with red felt, twelve sided dance bustle boxes, dance fan boxes, and even small flat and upright boxes for keepsakes. Gerald started making the boxes around 1995 and is self-taught. The reddish shades of his boxes come from the aromatic red cedar he uses and the white from the white cedar tree. He likes to work with cedar because it is one of our medicines.

Hand drums and Pow Wow Drums continue to reflect the heartbeat of the Nation



Gerald Wesaw's grandson, Jason Wesaw, first convinced Gerald to begin making drums around 1994. The shells of his drums are usually constructed of white cedar and the skins are most often buffalo or red deer. He makes both hand drums and twelve sided Pow Wow drums. He gives both his boxes and drums as gifts and they are also available for purchase at local Pow Wows and Four Winds Casino & Resort.



Contemporary Pottery
by Jason Wesaw

Canoe Model with Quill Work Made for the Tourist Trade



Turkey Feather Fan with Birch Bark Handle



Part of the Basket
Display at the Exhibit
held at the Museum at
Southwestern Michigan
College.

To the upper left are pictured four
members of the Basket Co-Op from
the 1990's – Rae Daugherty,
Margaret Rapp, Judy Augusta, and
Ginny Healy



At the bottom is a beaded belt of Woodland floral design
. Gifted to Greg Morsaw by his father, Cardinal Morsaw

Exhibit Case Depicting Important Places and People In Our History and Examples of Our Material Culture That Connects Us To Our Past



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Included in the display is a *peggenatek*, a carved wooden lacrosse stick of one piece of bent wood with leather and rope net— both on loan - Milwaukee Public Museum

Red-Tailed Hawk Bustle with Appliquéd Trailer, Dance Shawl, Cradleboard, Traditional Wooden Bowl and Black Ash Baskets



Bustle and Cradleboard on loan from Tom Topash, carved wooden bowl for dice game on loan from Milwaukee Public Museum

Included in this case was a replica of an atlatl. The atlatl was used by Archaic Indians for hunting. At left are also the types of stone tools used by Paleo-Indians. Other examples of Indigenous technologies fill the case.



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To the upper right, is a sap yoke, which would have been used to carry sap to camp for processing – on loan from the Milwaukee Public Museum

18th C. Birch Bark Container, Bandolier Bag, Necklace, Gourd, Hand=Carved Spoon Canoe Decorated With Quills and Beaded Sash



Also displayed are a German silver brooch c. 1700-1800's on loan from the Milwaukee Public Museum. The Bandolier Bag to the left appears to be a composite of two bags as the beadwork on strap and bag do not match. On loan - Public Museum of Grand Rapids. Also included is a cane rattle with carved wooden handle and a wooden utility spoon with carved eagle handle, c. 1800's, both on loan from the Museum at Southwestern Michigan College

Important Documents From Our Past



Papers and Pictures Reflecting More Recent Activities of the Band



Display of Artifacts, Images and Books About the Pokagon Band of Potawatomi



One of the labels used for the Exhibit at Southwestern Michigan College – over 4500 Guests Visited the Exhibit!

Bedwadmí Mwen – Potawatomi Language

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Potawatomi language is of the Algonquian language group, and is closely related in dialect to the Ojibwe and Odawa languages. At one time in history only a spoken language, Potawatomi people taught our children of the deep connection and dependence on Nokmeskignan, Grand Mother Earth, in a language that is descriptive to the smallest of details. The Potawatomi vocabulary consists of over 20,000 words. It 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 gradual loss of our language has plagued us ever since first contact with the Europeans. The earliest written texts in Potawatomi come from the 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.

In later generations, our language would become illegal to speak. A child would be punished in school, and rampant racism against adults was the penalty for speaking our language in public. 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 negative impact, many of our people stopped using this language in their home; hence it was not being passed on.

19th Century Bandolier Bags – Probably Potawatomi from Wisconsin



On loan from the Collections of the Public Museum, Grand Rapids, Michigan

Fine Example of Potawatomi Yarn Sash



Potawatomi Woven Basswood Fiber Bag



**Early 1900's =Used to Carry Personal and Ceremonial Items
-on loan from the Milwaukee Public Museum**



Beautiful Traditional Beadwork

Ribbon Shirt, Ribbon-Work Vest and Moccasins and Apron with Beadwork

Adult leather moccasins with soft soles and beaded flaps, beadwork in colors of blue, green mustard, pink, yellow, red, orange, white, with fringes on heels. The beaded moccasins are on loan from the Milwaukee Public Museum

At the bottom is a Men's beaded breach cloth at bottom, Potawatomi, c. late 1800's – On loan from the Collections of the Public Museum, Grand Rapids, Michigan



Contemporary Ribbon Shirts



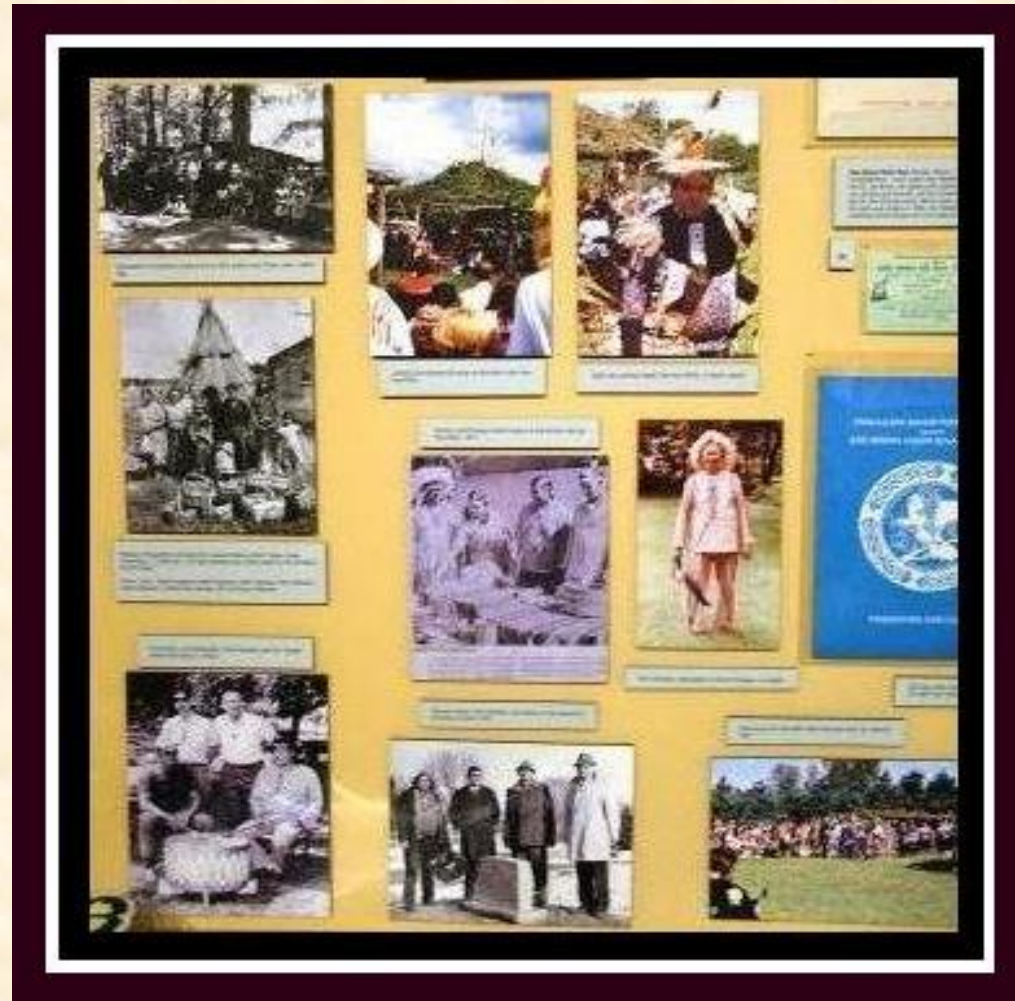
On loan from Tom Topash

At the bottom of this display is a photo of the White House Ceremony reaffirming the recognition of our sovereignty as a tribal nation and pens used by President Clinton to sign the Act into law, on Sept. 21, 1994.

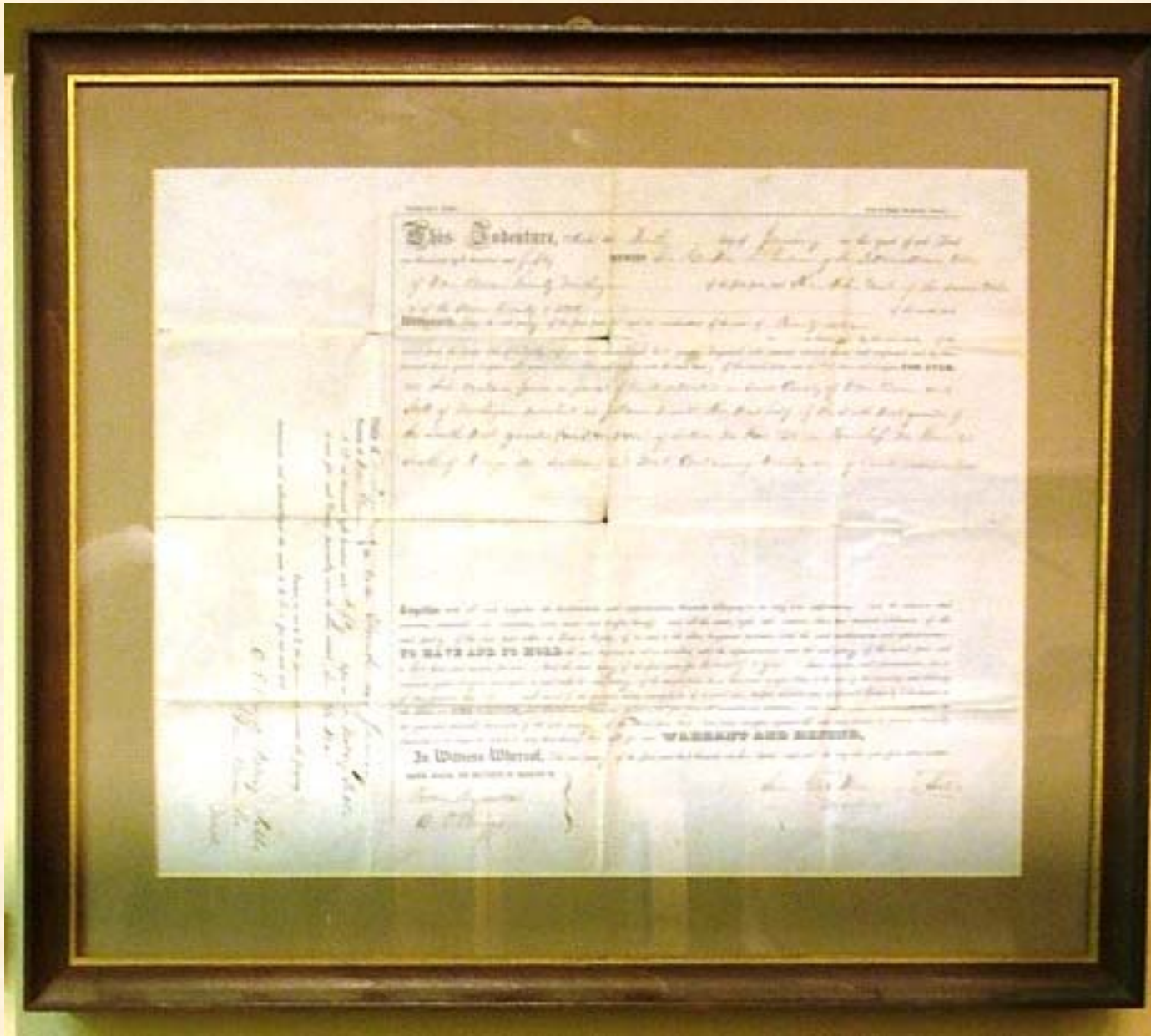


Pens on loan from Kevin Daugherty and Steven Winchester

Photos of Our Tribal Leaders & Citizens



Deed for land purchased near Hartford, Michigan, by Sin-go-wa, 1850



On loan from Bill Krohne, Hartford, Michigan

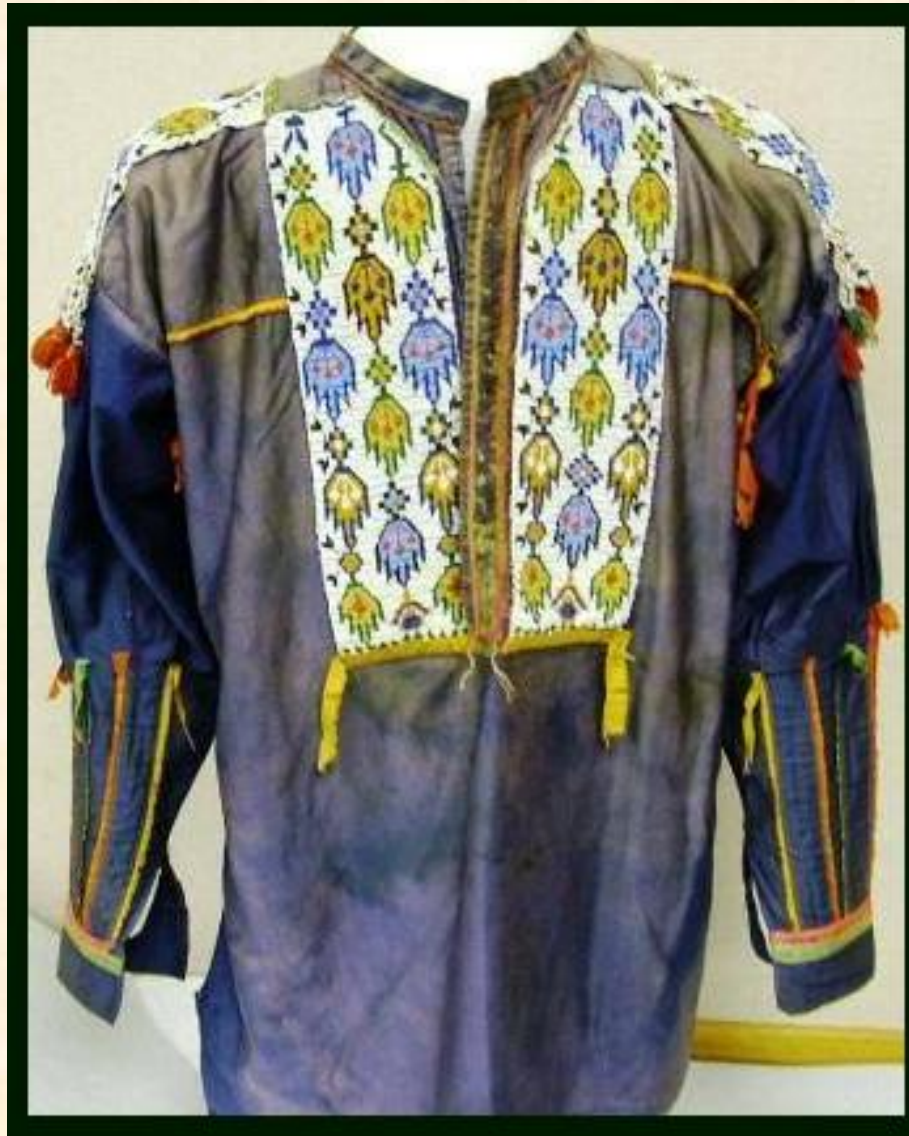
Crosses, double silver, made in Montreal, c. 1780's - 1810
and nails from the Church at Rush Lake Cemetery



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On loan from the Collections of the Public Museum, Grand Rapids, Michigan

19th Century Men's Beaded Ribbon Shirt, c. late 19th or early 20th Century. A rare example of surviving Potawatomi beadwork of the time



On loan from the Collections of the Public Museum, Grand Rapids, Michigan

Copper Necklace from the Upper Peninsula brought along southern trade routes



On loan from the Collections of the Public Museum,
Grand Rapids, Michigan

Gourd Rattle with wood and leather handle



Above and Below on loan from the Milwaukee Public Museum



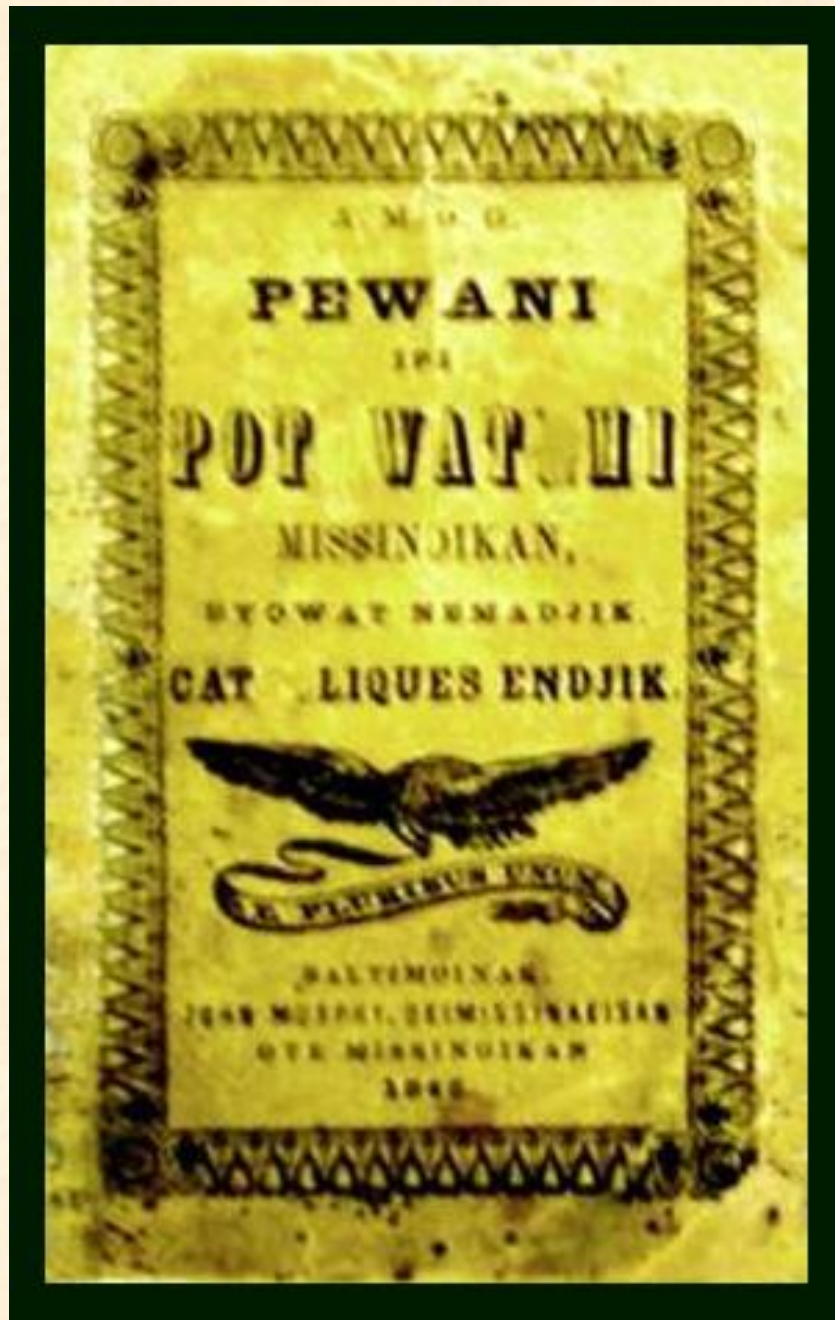
Man's Otter Turban, c. 1800's – early 1900's

Peace Medal, Woven Bag, Beaded Bag and Early Bible in Potawatomi



To the left is a Woodland design knife sheath, c. 1800's – and to the right is a Bible in the Potawatomi language from the 1830's.

All items On loan from the Collections of the Public Museum, Grand Rapids, Michigan



Missionary
Pamphlet (1846)
translated into the
Potawatomi
language

On loan from the Collections of the Public Museum, Grand Rapids, Michigan



Peace Medal typically awarded to Tribal Leaders by the President of the United States. This is a King George III Medal awarded during the War of 1812.

Man's Beaded Arm Band Sash



**Traditional Dice Game With Beaded Dice Bag
On loan from the Milwaukee Public Museum**



**Small Medicine Bag with Traditional Geometric
Design Beadwork. On loan from the Milwaukee Public Museum**

Floral Beaded Leather Gauntlets with red silk ribbon edging and red wool cloth inner lining



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Pow Wow Dance Regalia



Materials from Our Language Programs





Language Initiative

The Gun Lake, 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. 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 Bands have seen in many generations. This past summer, the Pokagon Band hosted the annual Potawatomi Language Conference, where experts in the language and over 150 students gathered to keep *Bodéwadmí Mwen* alive!

Our Flag today serves as a great source of pride and identification for the community, particularly the Tribe's military veterans



Pokagon Warriors



Pokagon Band Veterans

As a part of the exhibit
we honored our
veterans who have
defended our freedoms
so valiantly!

Igwien!
Thank You!

In the center is the Pokagon Band Color Guard – 2006 Dowagiac Memorial Day Parade



Our symbol of community and commitment

Touch screen video kiosk at the Exhibit using segments of the film *Keepers of the Fire*



Our Relatives from Around the U.S.





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

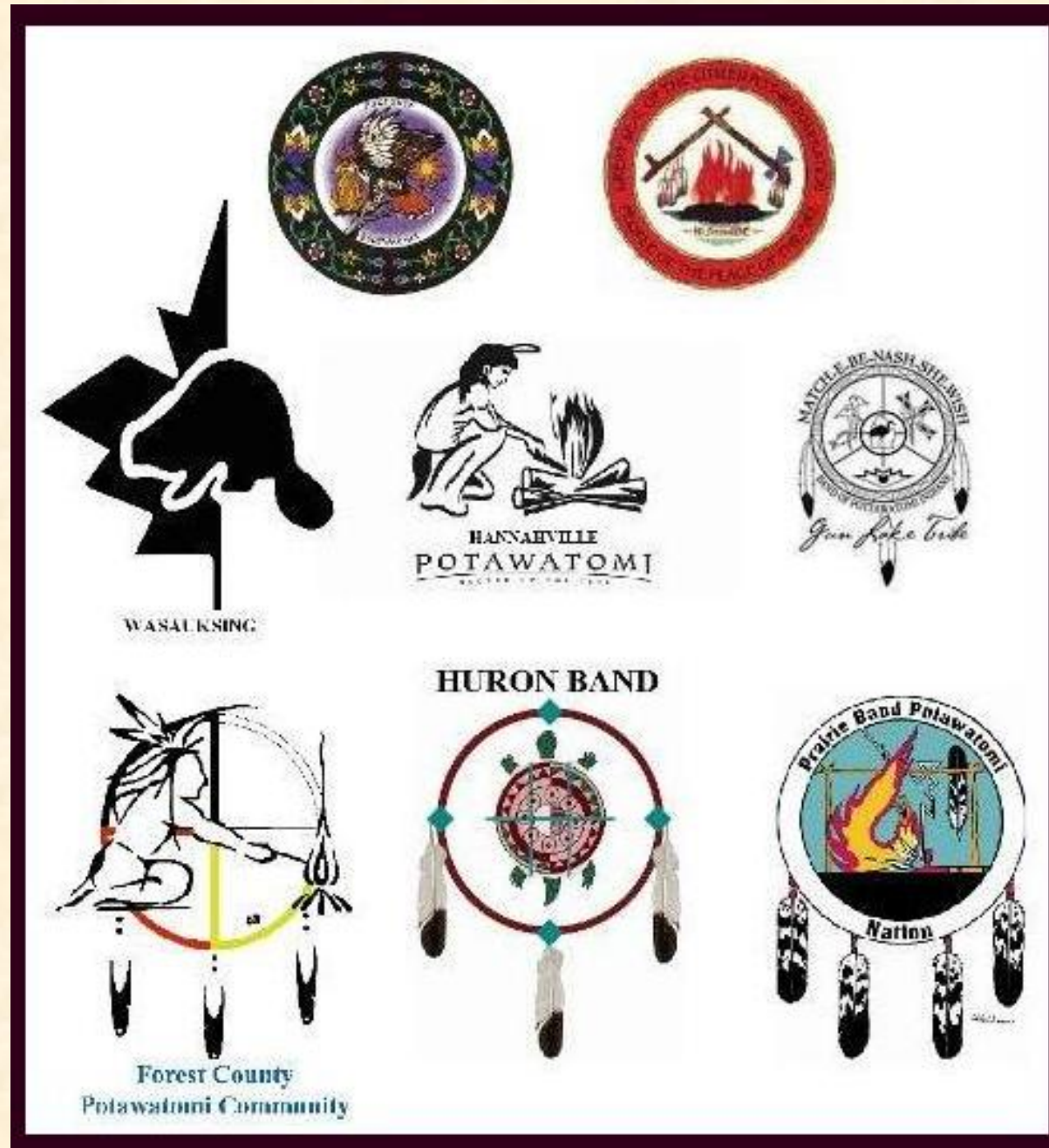
Nottawaseppi Huron Band of Potawatomi in Michigan

Pokagon Band of Potawatomi Indians

Walpole Island First Nation - Canada

Wasauksing First Nation - Canada

Potawatomi
Tribal
National
Seals



Courtesy Pokagon Potawatomi Education Department



Southwest Michigan Potawatomi Tribes

Courtesy Pokagon Potawatomi Education Department



**The Flags of the Twelve Sovereign Indian Nations
In the State of Michigan
and the Flag of the United States of America**

Courtesy of the United States District Attorneys Office, Western District of Michigan

At the Center of the Museum Exhibit

We had the opportunity to have a central place for sitting and reflection. The area was surrounded by walls embossed with the Teachings of the Seven Grandfathers



No'ek Mishomesnanek Knomagéwenen

Seven Grandfather Teachings

We have many responsibilities as human beings. These sacred *Néshnabe* teachings that have been passed down through the generations can help guide us in our lives if we practice and live by them



Debanawen

Love

To show affection and feel love for all human beings – to be unselfish in our relationships with one another



Wedasewen

Bravery

Having courage and strength to make good choices when faced with difficulties and challenges in life



Edbesendowen Humility

To recognize ourselves as humble
and human



Bwakawen Wisdom

Using good judgment and attitude, we have
the ability to teach others what we have
learned



Gwekwadzewen Honesty

To be trustworthy and truthful



Wdetanmowen

Respect

With a good heart, we share our appreciation
and thoughtfulness to all



Dewewen Truth

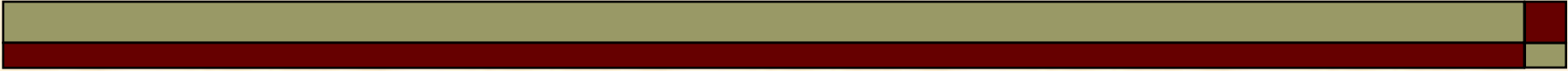
To show in our character and actions
a learning, knowing and honoring of truth



Some Members of the Cultural Center Work Group



(L-R. Dan Rapp, Kevin Daugherty, John Low, Jason Wesaw, Majel DeMarsh)



We would like to thank the following for their support in making the exhibit and this Presentation possible.

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Tom Topash
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The Pokagon Potawatomi Tribal Council
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Pokagon Potawatomi Veterans
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Clarence White
The Staff at the Milwaukee Public Museum
The Staff at the Public Museum of Grand Rapids
Greg Ballew
Judy Augusta
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Committee Contact

The steering committee for the Museum/Cultural Center Project is the Pokagon Band Traditions/Repatriation Committee. This presentation has been funded with monies from a two-year Native American/ Native Hawaiian Museum Services planning grant through the Institute of Museum and Library Services, administered by the Pokagon Band Education Department.

Contact the Committee and Department with your questions/comments at: Department of Education,
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Slide 72, From the National Records and Archives Administration, (NARA) Washington, D.C.

Slide 75, From Tenskautawaw, 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.

Slide 77, Lithograph published by Currier & Ives, 1856, lithographers E.B & E.C Kellogg of Hartford, CT, from the collection of the editor.

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