EXHIBIT A

The Michigan Women's Historical Center & Hall of Fame

The Michigan Women's Hall of Fame | The Michigan Women's Historical Center | The Michigan Women's Studies Association

Helen Hornbeck Tanner

(1916 -)
Inducted: **2006**
Era: **Contemporary**
Area(s) of Achievement: **Field of History,Native American Rights**

Helen Hornbeck Tanner is the country's foremost researcher and disseminator of Native American history of the Great Lakes region. Born in 1916 in Minnesota, Helen is known as an expert on Native American history and Native rights. Among her many books and articles, Helen's most far-reaching work is the Atlas of Great Lakes Indian History, which has been called "the only accurate mapping of Native American tribes."

Since 1962 the Beulah resident has served as an expert witness in 16 cases before the Indian Claims Commission, brought by several tribes throughout the United States. Helen considers her most important service her work in the United States v. the State of Michigan, in support of Native American fishing rights in the Great Lakes. Helen was charged with summarizing all the historical evidence concerning Native American fishing.

To help women working to further their educations, Helen drew on her own struggles as a doctoral student and worked with the University of Michigan's Center for Continuing Education for Women. In her four years at the center – three as associate director and one as director – Helen estimates she interviewed and assisted about 2,000 women.

Helen has taught at the University of Michigan and served as a senior research fellow at the Newberry Library in Chicago, which established the Susan K. Power and Helen Hornbeck Tanner Fellowship for a graduate student of Native American ancestry. Among her other honors and awards, Helen received a National Endowment for the Humanities grant to lead the five-year project that created the Atlas of Great Lakes Indian History.

While Helen's work has benefited the lives of Native Americans and women, her efforts have preserved history and created an international legacy.

<< Previous | Home | Directory | Next >>

Benzie Area Women's History Project

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Our theme for the 25th anniversary Benzie Area Women's History Project (BAWHP) Education Day will be *Women Carrying the Culture*. The date is **Saturday, March 24, 2007**, 9:30 a.m. to 3:30 p.m., and the location, for the third year, Crystal Center at **Crystal Mountain Resort** in Thompsonville, Michigan. *(look here for a map and driving directions)*

❖ *To register in advance, please download a **registration form**.*

Our keynote speaker this year will be **Dr. Helen Hornbeck Tanner**, the country's foremost researcher and disseminator of American Indian history of the Great Lakes region. She was a 2006 inductee into the Michigan Women's Hall of Fame and is a Beulah resident.

Among her other honors and awards, Helen received a National Endowment for the Humanities grant to lead the five-year project that created the *Atlas of Great Lakes Indian History*. While Helen's work has benefited the lives of Native Americans and women, her efforts have preserved history and created an international legacy.
—from the Michigan Women's Hall of Fame website

Additionally, there will be a retrospective presentation on the last twenty five years of **BAWHP** programs, and members of the **Women's History Project of Northwest Michigan** will explain and present samples from their Oral History Project.

Following a delicious lunch, there will be several concurrent afternoon sessions. **Elizabeth Kane Buzzelli** will present a writing workshop titled *Writing Women's Lives* (more information here). **Dr. Le Anne Silvey** of Michigan State University will share research she did with American Indian women on women carrying the culture. (more information here) **Dr. Susanne Glynn** will help us put together a "time capsule," visualizing our world 25 years from now.

There will also be a book discussion group led by **Katherine Ross**. This year we are featuring the book Two Old Women: An Alaska Legend of Betrayal, Courage, and Survival by Velma Wallace. Participants should read the book, available at local libraries and bookstores, in advance if possible.

As it has for the last few years, the day will open with music from the **Song Spinners** and close with songs from **Mary Anne Rivers**.

The fee, which includes lunch, will be $25 in advance or $30 after March 19. Registration in advance is encouraged. See link above to download the registration form.

This event is open to all, men as well as women. For more information, call 231-882-5373 or email infobop@bawhp.org.

Crystal Center is wheelchair accessible. For access for people who are deaf, hard of hearing or visually impaired, contact BAWHP or email access@bawhp.org by March 9.

The Benzie Area Women's History Project is a committee affiliated with the Benzie Area Historical Society. We now have 501(c)3 status, making donations to the Scholarship Fund tax deductible.

BAWHP • 231-882-5373 • infobop@bawhp.org

REMOVAL OF THE OTTAWAS FROM THE STATE OF OHIO
SUMMARY AND OPINION

Helen Hornbeck Tanner, Ph.D
Senior Research Fellow
The Newberry Library, Chicago

The Ottawa Indians of northwestern Ohio were compelled to leave their villages between 1832 and 1839 as a direct consequence of the federal Indian Removal Act of 1830. [1] This legislation was enacted for the express purpose of transferring Indians living in eastern states and territories of the United States to lands west of the Mississippi River. Principally during the next decade following passage of the Indian Removal Act, an estimated sixty thousand southern Indians and ten thousand from the region north of the Ohio river were moved west.[2]

I. Background History of the Ohio Ottawas

One of the smaller Indians groups removed from the lower Great Lakes area, the Ottawas of Ohio were descendants of bands whose original center was Manitoulin Island of Lake Huron[3]. At the outset of the seventeenth century, they were trading partners of the Wendat (modern "Wyandot" called "Huron" by the French), a powerful nation of thirty thousand population living north of present day Toronto, Ontario in lands between Lake Simcoe and the southern shore of Georgian bay of Lake Huron. As traders, Ottawas carried corn and tobacco and other products, and later French merchandise as well, to tribes around Lake Michigan and Lake Superior.[4]They followed the main canoe route through the Straits of Mackinac where a French military post, Fort Buade, was established on the north side of the straits in 1690. Trade was severely disrupted during the period from 1649 to 1700 by warfare between western Great Lakes

Indians and the aggressive Iroquois living in present day northern New York who wanted to take over the western fur trading territory.

A general peace was finally proclaimed by terms of a treaty signed under French auspices at Montreal in 1701. Since travel through Lake Ontario and Lake Erie now became safe from Iroquois war parties, the French established a new advance outpost for the fur trade, Fort Ponchartrain at present Detroit, on the waterway between Lake Huron and Lake Erie. To reestablish a population of hunters in the former war zone, the French commandant at Fort Buade invited the inhabitants of nearby Ottawa and Wyandot villages to move from the straits to the vicinity of the new fort on the Detroit river.[5] This move marked the beginning of the formation of a separate southern group of Ottawas. In 1742, the much larger Ottawa contingent remaining in the Straits of Mackinac area established a new headquarters in the Michigan Lower Peninsula at Little Traverse Bay. During the eighteenth century, Ottawas spread southward along the shores of Lake Michigan to the Grand River valley. The Detroit river Ottawas hunted in the Maumee river valley and the northern part of present day Ohio as far east as the Cuyahoga river.

The permanent move of the southern Ottawas to the Maumee river in present day Ohio took place in late October, 1763. Their leader, Pontiac, had played a prominent role in coordinating widespread attacks on British forts during the previous summer. British troops had been stationed at Detroit since 1760 when they replaced the French at the conclusion of a successful military expedition across Canada during the "French and Indian" (or Seven Years') War. The victorious British commandant in Detroit was particularly undiplomatic in dealing with the regional Indians- Wyandots,

Chippewas,Ottawas, and Potawatomis. He refused to continue the longstanding French custom of giving annual presents to the Indians, and treated their leaders with such arrogance that a coordinated intertribal plan developed to drive the British out of Indian country. Pontiac, Ottawa leader in the Detroit area, played a prominent role in planning and executing the uprising, and as a consequence this period of hostilities is known as "Pontiac's War." Beginning in early May of 1763, nine British forts between western Pennsylvania and Green Bay, Wisconsin were either successfully attacked by Indian forces or abandoned. Only Pittsburgh and Detroit remained under British control at the end of "Pontiac's War." [6] The lengthy siege at Detroit ended when an early snow storm in mid-October, closely followed by a hard freeze, signaled the time to depart for winter hunting grounds.[7] Pontiac and his followers promptly transferred their homes to new sites near the rapids of the Maumee, making the Maumee valley their home base until the time of their removal in the 1830s.

British armies retaliated successfully against the Great Lakes and Ohio valley Indians in 1764, but were unable to restrain colonists from advancing beyond the crest of the Appalachian Mountains, the line set by the Proclamation Act of 1763 to confine white settlement to the Atlantic coastal region. The frontier remained restive, but Pontiac finally sent a peace pipe to the new British superintendent of Indian Affairs in 1766 and attended a peace council the following year at superintendency headquarters, Fort Stanwix in upstate New York. With forceful oratory, Pontiac insisted that the British could occupy the former French forts, but Indian hunting grounds should remain undisturbed. Recognizing nevertheless the existence of pioneer homesteads west of the Proclamation Line, the British superintendent called a general conference in

1768 attended by more than three thousand tribal representatives who ultimately agreed give up territory west of the Appalachians, and make the Ohio River the permanent boundary line between areas of white and Indian occupancy.

Although Pontiac died in 1769, his successors among the Ottawa and other Ohio valley and Great Lakes tribes fought to maintain the integrity of the Ohio River boundary line set by the British-Indian Treaty of Fort Stanwix in 1768 and acknowledged by subsequent American treaty makers. Because of their distance from the Ohio river, the Ottawas were not in the forefront of the battles to prevent white settlement northwest of the Ohio river, but they joined in intertribal expeditions to retaliate against white attacks on Indian towns.. The Shawnees and Delawares took the brunt of the destructive warfare carried on mainly by Kentuckians. The outbreak of the American Revolution did little to change the regional scene. A new Great Lakes I Indian alliance, with support from as far north as Sault Ste. Marie, carried on the struggle until final military defeat at the rapids of the Maumee river in August, 1794.[8]

At the Treaty of Greenville in 1795, representatives of thirteen Ohio valley and Great Lakes tribes agreed to give up land northwest of the Ohio river comprising about two-thirds of the present state. Already the persistent encroachment of Americans, particularly from Kentucky which had become a state in 1792, had brought many new settlements to the southern and eastern parts of Ohio. The deluge of new arrivals following the Greenville Treaty enabled Ohio to become a state in 1803. Immediate demands for more land led to an additional treaty in 1805 to acquire territory bordering the Greenville land cession, including the south shore of Lake Erie from the Cuyahoga river westward to Sandusky bay. This land cession, negotiated at Fort Industry (modern

Toledo), included the the Ottawa town of Ogontz at the entrance to Sandusky bay and cut close to the site of second Ottawa community nearer the head of the bay.[9]

A second important event for 1805 affecting Ottawa lands was the formation of Michigan Territory with a southern boundary including the mouth of the Maumee river. The first land cession treaty in Michigan Territory in 1807 took in an area from the Maumee river into the "thumb" region toward Saginaw Bay. Among the reservations created were two for the Ottawa ultimately located at Roche de Boeuf and Wolf Rapids.[10] So there was pressure on Ottawa lands bordering Lake Erie from both sides prior to the War of 1812. Although the Ottawas remained neutral in this second British-American conflict, both armies carried on destructive military operations within their Maumee valley homeland. Following the war, Lewis Cass – one of the victorious generals and new governor of Michigan Territory (1813-31) presided at the council of representatives of the Ohio and southeastern Michigan tribes summoned to give up the remaining unceded land in northwest Ohio. This land cession signed September 29, 1817 at the Foot of the Rapids of the Maumee river linked Michigan Territory and the previously organized portion of Ohio. (7 Stat. 160) Provisions of the treaty granted the Ottawas a thirty-four mile square section on the south side of the mouth of the Maumee river as well as reservations for Oquanox's village on the Little Auglaize river and for the band living on Blanchard's Fork. Since there was no immediate surveying activity and the tribes were all assembled at the St.. Mary's river the following year for further treaty making, life for the Ottawas continued on the familiar pattern of spring sugar making, planting, hunting, fishing, and fur trading.

II. The Ottawas and Removal, 1830-1839

The proposal to remove all the Indians from territory east of the Mississippi river had been under consideration for a quarter century before the passage of the Indian Removal Act in 1830.[11] Once the legislation was passed, eager land developers were among the first to urge a prompt take-over of Indian homes and hunting grounds in the Maumee region and other locations on the frontier of settlement. James B. Gardiner received an appointment to act a special commissioner to negotiate with tribes in Ohio and removing them to lands set aside for the purpose in present Kansas. He had no success with the Wyandots, who agreed only to surrender their smaller Big Spring reserve, but tenaciously held on to the "Grand Reserve" in Upper Sandusky as well as a small reservation on the Huron river in southeastern Michigan. The last Indians to remove from Ohio, they finally left in 1843.

Gardiner had easier negotiations with the Shawnees and Senecas, some of whom lived with the Shawnees in their reservation in northwestern Ohio. Crossing the Mississippi was not a formidable prospect to the Shawnees since most of the tribal divisions had already moved to the Cape Girardeau region of Missouri where they had received land grants from the Spanish authorities in Louisiana by the 1790's. All the Delawares left Ohio, some in company with the Shawnees and Cherokees, before the passage of the Indian Removal Act.

In the summer of 1831,Gardiner concluded three treaties with northwest Ohio Indians. At Lewiston in Logan county, the local band of Shawnees and Senecas agreed to sell their reservation and remove west by terms of a treaty signed at Pleasant Plains, near Lewiston, on July 20, 1831 (7 Stat.351). Next, he signed a similar treaty with the

Shawnees at Wapakoneta on August 8. (7 Stat. 355) The final treaty, the first Ottawa removal treaty, was negotiated at the reserve on Maumee bay and signed on August 20,1831. (7 Stat.359) A second removal treaty would be signed in 1833. But in 1831 Gardiner did manage get the Ottawas to cede the four reservations within Ohio, i.e. Blanchard's Fork, Oquanox's village on the Little AuGlaize, as well as Wolf Rapids and Roche de Boeuf on the north side of the Maumee river. But only the first two groups, those living closer to the Shawnees, consented to remove west of the Mississippi. Gardiner considered the Ottawa reservations on Maumee bay to be outside his jurisdiction which was limited to Ohio.

The first removal expedition did not get under way until late summer of 1832. Gardiner estimated that the combined Ohio emigrants would number eight hundred, with a potential two hundred Ottawas as the smallest contingent. He wanted to take them all by river routes, but they adamantly refused to travel by steamboat. The overland expedition was not well organized or well managed. Promised supplies were not forthcoming, and the leaders knew well in advance that there was a cholera epidemic in St.Louis. Avoiding that city spared the Senecas and Shawnees, but the Ottawa contracted the disease, quite probably going through St. Charles, causing eight fatalities. Because of their slow progress the removal expedition did not cross the Missouri river until November 30, then faced three days of snow, sleet and rain. They finally headed on to their destination, the Shawnee town twenty miles west of Independence , where they had hospitable shelter for the winter.[12] The country assigned to the Ottawa was forty miles further west, a place they expected to locate the following spring. According to the final muster roll, seventy-two Ottawas survived the

initial removal experience. As accounts of their hardships and loss of life reached Ohio, the remaining Ottawas were even more reluctant to remove to leave home. But the Ottawas who were subsequently removed to Kansas, in 1837 and 1839, were more willing to accept boat transportation.

While the first wave of Indian emigrants from Ohio were moving westward in the fall of 1832, the governor of Michigan Territory, George B. Porter was engaged in plans for a treaty to secure the surrender of the remaining Ottawa reservations, tracts of land on the north and south sides of the Maumee river at the entrance to the bay. The treaty, not concluded until February 18, 1833 (7 Stat. 420), still left the Ottawas with land in Ohio. In his letter reporting the treaty provisions, Governor Porter regretfully admitted that he had been forced to give in to the Ottawa demands for tracts of land, with patents for each tract, for a number of Ottawa families and their friends.[13] This group was adamant about remaining in the Maumee valley. He also agreed to pay off debts to local merchants. In turn, the Ottawas consented to move within six months after their debts were paid. They demanded their share of money promised to the tribe by James B. Gardiner in 1831 but never paid.

Clearing up financial arrangements and local problems postponed the removal of more Ottawas from the Maumee valley. The death of Governor Porter in July 1834 was a factor in the delay. More diverting was the local political and military confrontation over the Michigan-Ohio boundary line as Michigan residents began procedures to achieve statehood. Border skirmishes with arrests and imprisonments took place during 1835 and 1836. Benjamin F. Stickney, an Indian subagent, was one of the combatants apprehended by Michigan deputies and temporarily incarcerated. The heart of the

controversy was a tapering piece of land, five to eight miles wide, delineated by conflicting surveys for the northern border of Ohio, but including the mouth of the Maumee river. Ohio residents were determined that the sliver of land including the site of Toledo should be included within the state boundaries. The situation became more tense when Governor Robert Lucas created Lucas county to include the controversial area in 1835. Congressional action finally settled the matter by allowing the survey line favored by Ohio. Michigan's entry into the union was contingeent upon accepting part of Wisconsin territory (the present Upper Peninsula) and giving up claim to the "Toledo Strip." Michigan voters ultimately accepted the decision, and Michigan became a state in January, 1837.

With the lower Maumee valley at peace, further removal of Ohio Ottawas took place in the summer of 1837. The Indians, still reluctant to leave their homes, had the support of friends and particularly traders in the community. The annuities received by the Ottawas from the federal government for the sale of their lands was transferred almost immediately to local traders to pay for goods received during the previous year. Furthermore, although reduced, trade in furs still continued. Ottawa annuities were an important part of the local economy that would be lost with removal. Population pressure was not yet a major factor. From the east, land access to the Maumee river valley was virtually cut off by the formidable Black Swamp, thirty miles wide and one thousand five hundred miles in extent, which had proved to be such a formidable barrier during the War of 1812. There was interest in land along the course of the canal following the course of the Maumee river, but the majority of the land east of the Maumee river was uninhabitable until the swamps were drained. Significant

development of the area came in the 1850's.[14] Although the regional Indians (Wyandot, Ottawa, Chippewa, and Potawatomi, and Shawnee) agreed by a treaty in 1808 (7 Stat.112) to grant a right of way from the Foot of the Rapids to the western border of the Western Reserve. Work on the road crossing the Black Swamp along this route did not begin until the 1820's.[15]

Federal authorities were well aware of the strong opposition to removal among the Ohio Ottawas, even though their leaders had signed two treaties including removal provisions. An 1835 report on progress with the "emigration of the Indians" had noted that although an Ottawa delegation had made an exploratory trip west to view their prospective lands in 1834, no action had resulted. The report further observed : "Without determined effort, the Indians will perseveringly linger in old haunts." [16] The required "determined effort" was brought to bear on the Ohio Ottawas in 1837. After a long series of deliberations, including several concessions to the demands of the Indians and special payments to selected influential leaders, an emigrating party of 166 Ottawas left Maumee bay on the "Commodore O. H. Perry" for Cleveland on the evening of August 31. They continued by the canal route to Portsmouth, where they waited for a larger vessel from Cincinnati to take them to St.Louis, arriving on September 22. There they transferred again to ascend the Missouri river to Chouteau's landing, the nearest point to their destination, the designated Ottawa lands.[17] The first group of Ottawa emigrant, arriving in 1833 had remained with the Shawnee until the spring of 1837 when they moved forty miles to established new homes and crop lands where they were supposed to live.

Efforts to dislodge the remaining Ottawa from the Maumee continued in 1838. Dresden W.H. Howard, who knew the Ottawas beginning in 1822 at the age of seven, has left clear accounts of Ottawa resistence . He noted ,"We were obliged to spend many days, even weeks, in persuading and coaxing them to go." He also observed "Many arguments and much persuasiion was needed in order to induce many, especially the older men, to leave their old and profitable hunting grounds and take up their abode in a new and distant country. " [18] But even their trusted friend, Judge R. A. Forsythe, was unable to assemble the most persistent opponents to removal. Aafter dellaying a month, he ultimately left on the evening of July 24, 1839 with 105 Ottawas on board the "Commodore O.H. Perry", following the same route as the emigration of 1837. The 1839 emigration had more problems, however, because of low water on both the Ohio and Missouri rivers. The last leg of their trip was made by wagon, from Westport out to the Ottawa lands on the prairie, arriving on August 29. [19] Despite the concerted efforts of the War Department to apply the Indian Removal Act of 1830 to the Ohio Ottawas, many eluded the authorities sent to achieve their emigration. Ottawas still remained in Ohio, or joined friends and relatives on Walpole Island in Canadian territory, of turned up on other reservations.[20] The main tribal organization transferred to Kansas by 1839.

III. The Western Ottawas

In Kansas, the Ottawas received vital aid and encouragement from a dedicated frontier missionary, Jotham Meeker, who among other skills had a printing press and had developed a phonetic alphabet useful in printing many Indian languages. Meeker learned Ottawa, wrote letters for the Ottawa emigrants and even translated their

treaties. In May, 1853 he printed fifty copies of the Ottawa treaties in Ottawa, a fifteen page publication [21] He also subscribed to St. Louis newspapers and regularly called thee Indians together to give reports on events in the wider world. Although distance between Kansas and Ohio – close to 800 miles- rare visits were reported. On September 10, 1853, Meeker reported that Brother T.Wolf and six Ottawa had arrived from Ohio. [22] John E. Hunt, who had received a land grant in the 1833 treaty, recalled: "...Twenty years after when I was postmaster at Toledo, a deputation of the Ottawa tribe (West) called to see me...sons of the chiefs who had made the treaty wearing the dress of white men. They said that they had called to see the friend of their Fathers who had told them that when they passed this way that they must not fail to see Judge Forsythe [who conducted the 1839 removal] and myself and to counsel with us. They were on their way to Washington (to make a treaty with Col. Manypenny)....They were serious, calm and discreet in all their movements....The principal chief I believe is a son of Otoke [a grandson of Pontiac][23] This visit probably occurred in the spring of 1854 when Col. George W. Manypenny concluded an impressive series of Indian treaties in Washington, D.C. In general, Manypenny's treaties provided for the division of reservations into individual allotments for Indian families, the sale of the surplus land, and the transfer of as many Indians as possible from tribal status to citizenship. No treaty was made with the Ottawa that year, but Manypenny and a small delegation came to the Ottawas in Kansas for two days of deliberations, September 30 and October 4 of 1854.[24] At that time, the Ottawas would agree only to selling a two mile strip of their land, an offer that was apparently rejected. Ottawa treaties in 1862 and 1867 did include such provisions. As a consequence part of the Ottawas became

American citizens and the tribal members moved to the northeastern corner of Oklahoma.

Turning final attention to the initial Ottawa removal, it is important to re-emphasize that the Ottawas were compelled to leave Ohio, with few exceptions, by federal government officials charged with implementing the Indian Removal Act of 1830. Throughout the eight years of persistent and aggressive Ottawa removal operations, 1831-1839, repeatedly and often vehemently Ottawas expressed their opposition to being removed and their intent to stay in their Maumee valley homeland. Many outwitted the removal projects or fled in order to avoid exile.

Removal is not a matter of long-ago events relegated to a better forgotten past, but a current concern. On December 1, 2006 President Bush signed the "Trail of Tears Study Act" to promote more thorough understanding of the tragic Removal experience of the Cherokees, The bill received unanimous approval in Congress. An article commenting on this legislation and other aspects of Removal recently appeared in the periodical published by of The Smithsonian Institution's National Museum of the American Indian. Here, the author issued a challenging opening statement: " When President Bush signed the "Trail of Tears Study Act", it was both a national act of atonement and an indication of how far the country still has to go to face up to one of the most shameful episodes in U.S. history. " In the course of his article, James Ring Adams observed: "The relocation of tribes in the Old Northwest Territory, overlooked in many historic narratives of the Indian Removals, is a topic for another day. The Act does not touch on the elimination of the once-great Miami (Twightwee) Confederacy, the Shawnee, and related tribes from what are now the states of Ohio, Indiana, and

Illinois. Only now are important questions about the Removals getting attention from scholars."[25]

The heart-felt experience of the small tribe of Ohio Ottawas is part of this generally overlooked history. The poignant events of forced Removal are still memorable to the descendents of Pontiac, one of the great figures of America's frontier era.

Beulah, Michigan, April 5, 2007

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[1] See Frances Paul Prucha, *Ameerican Indian Policy in the Formative Years.*(Lincooln: University of Nebraska Press,1962, 244-248

[2] Helen Hornbeck Tanner, ed. *The Settling of North America.* New York: Macmillan, 1995, 90.

[3] Joanna E. Feest and Christian F.Feest, "Ottawa" in *Handbook of North American Indians* , vol. 15 *The Northeast,* Bruce Trigger, ed. (Washington, D.C.: The Smithsonian Institution , 1978)772-773.

[4] Conrad E. Heidenreich, in *The Northeast*, Trigger, ed., 368-69, 384-85

[5] F. Clever Bald, *Michigan in Four Centuries.(*New York, Evanston, and London: Harper & Row, 1955), 49-52

[6] Helen Hornbeck Tanner, ed. "Pontiac's War", in *Atlas of Great Lakes Indian History* (Norman: University of Oklahoma Press, 1987) 48-52

[7] See also, Howard H. Peckham, *Pontiac and the Indian Uprising* (Chicago: University of Chicago Press, 1961)

[8] The advance of white settlement across Ohio is traced in Tanner, ed. *Atlas of Great Lakes Indian History* in a series of maps, "Frontier in Transition, 1772-1781:The Ohio Country and Canada, Map 16; "Frontier in Transition, 1782-1786:The Ohio Country and Canada, Map 17; and "Frontier in Transition: The Ohio Country and Canada, 1787-1794, Map 18, 79-91.

[9] Treaty with the Wyandot,etc. July 4, 1807 (7 Stat.87) For location of Ottawas on Sandusky bay, see Tanner, ed. *Atlas,* Map 18 and "Indian Villages c. 1810", Map 20, 99

[10] Treaty with the Ottawas,etc. Nov.17,1807 (7 Stat.105)

[11] See Prucha, fn. 1

[12] Carl Klopfenstein, Historic Indian Tribes of Ohio, Ph.D. Dissertation, Western Reserve University, 1953,Chapter V "The Second Migratiion: Shawnees and Ottawas."

[13] George B. Porter to Elbert Herring, Commissioner of Indian Affairs, February 18, 1833. Ratified Treaty No. 184, Microfilm T494, Roll 3. (Washington:National Archives Microfilm, 1960)

[14] Martin R. Kaatz. "The Settlement of the Black Swamp of Northwestern Ohio: Early Days," in *Northwest Ohio Quarterly*. 1952.vol. 24,23 et ff.

[15] Kaatz, "The Settlement of the Black Swamp of Northwestern Ohio: Pioneer Days", in *Northwest Ohio Quarterly,* vol. 24, 1952, 140

[16] Annual Report of the Commissioner of Indian Affairs, November 24, 1835, No. 11 George Gibson, Commissary General of Subsistence, to Lewis Cass, Secretary of War Report on the Emigration of the Indians, November 12, 1835.

[17] Klopfenstein, *op. cit.,* Chapter VI. "Third Migration: Ottawas, 1837-39."

[18] Robert F. Bauman, ed., "The Removal of the Indians from the Maumee Valley," *Northwest Ohio Quarterly*, vol . 30,no. 1. Winter 1957-58 , 14, 16.

[19] Jotham Meeker, "Daily Journal of Rev.Jotham Meeker from Sept 10,1832 to January 4, 1855". 3 vols. Typescript. Typescript in the Library, Ottawa University, Ottawa, Kansas. vol. 3

[20] The Annual Report of the Commissioner of Indian Affairs for 1840 included the statement the information that 374 Ottawas had been removed but 100 Ohio Ottawas still remained to be removed. Copy of report in Ayer Collection, The Newberry Library, Chicago.
[21] Meeker, Daily Journal, vol.3,79-87. Entries for Dec.3, 1852-Jan. 31,1853 report on progress with translating the Ottawa treaties. page 93 , entries for May 3 and 7,1853 report on printing treaties.
[22] Meeker, Daily Journal, vol.3 ,100

[23] Richard Wright, ed.,*The John Hunt Memoire: Early Years of the Maumee Basin.* (Maumee: The Maumee Valley Historical Society), 69-70.
[24] Meeker, "Daily Journal", vol. 3, 102, entries for Sept 28 – Oct. 1, 1854.
[25] James Ring Adams, "Dark Days", *National Museum of the American Indian.* vol.8 no.1, Spring 2007, 48-52