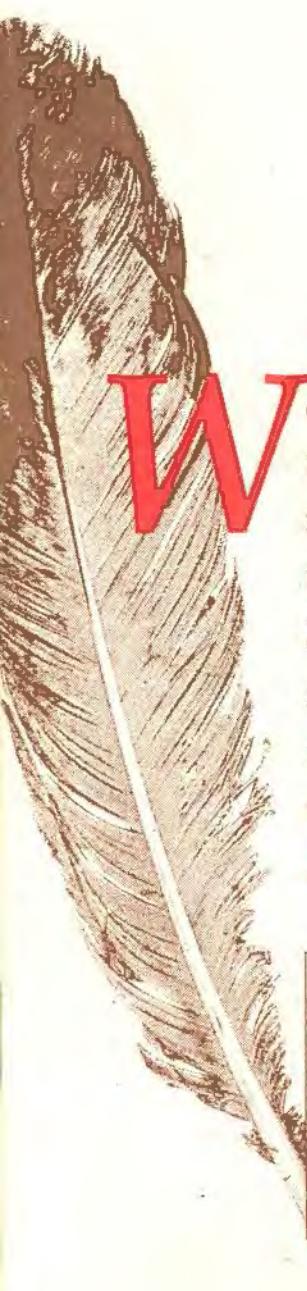


## THE MIAMI CONNECTION



**W**elcome to the land of the Miamis. We who now call it home and those who called it home 200 years ago share a love for it that transcends time. But what was and is the land of the Miamis?





Asserting that "the prints of my ancestors' houses are every where to be seen," Mishikinakwa hoped to keep this land forever Indian. But the Treaty of Greenville ended Indian title to most of Ohio, and precipitated such an influx of settlers that within eight years Ohio would enter the union as a state, in 1803.

nizing the tribe whose land this had been and whose people had struggled so long and so valiantly to keep it.

Because of our Miami Indian heritage, and the pride we take in it, we of Miami University are determined to keep alive the memory of Mishikinakwa and the other Miamis of the past and strengthen our ties with the Miami Tribe of the present and future.

Miami tradition holds that they first called themselves "Ta-way" in imitation of the alarm cry of the sandhill crane. However, to their Chippewa neighbors in eastern Wisconsin in the 17th century, they were the "Oumamik," meaning "the people of the peninsula," referring to the peninsula that embraces Green Bay. In 1673, when the celebrated Jesuit missionary-explorer Father Jacques Marquette visited La Baye (Green Bay), he called the people of the area "Miami." Marquette thought them "the most civil, the most liberal, and the most shapely" of all the Algonquin tribes he had encountered. He noted that "they wear two long locks over their ears, which give them a pleasing appearance. They are regarded as warriors, and rarely undertake expeditions without being successful."

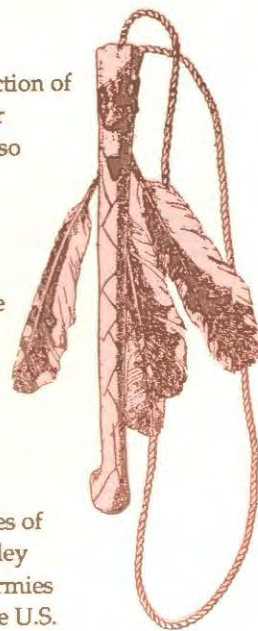
Like most of the Indian nations east of the Mississippi, the Miami were on the move. An atypical west-to-east migration took them from the Green Bay area into northern Illinois where, in the early 1690s, they paused on the banks of Lake Michigan to establish the village of Chikagoua or "Skunk Town," today known as Chicago. In the early 1700s their migration took them into present-day Indiana, and different septs settled among the valleys of the Wabash, the Tippecanoe, the Eel River, the Mississinewa, and the Miami River of the Lake (or Maumee).



By the end of the century sept or band lines had become blurred. This was evident as early as the 1740s, when large numbers of Miamis began to move into western Ohio, into the valleys of the Great and Little Miami rivers as well as the Maumee. Near present-day Piqua, in what is still called Miami County, emerged the largest Miami town, Pickawillany, with a population estimated at 2,000, and containing elements of all six Miami septs. Most active among those trading at Pickawillany were English traders from Virginia and Pennsylvania, who paid more for Miami furs and sold European goods lower than their French competitors.

The destruction of Pickawillany in June 1752 by an army of irate French-Canadians, bent on eliminating English competition and keeping the Ohio Country safe for France, has been called the first battle of the French and Indian War. It was not the only time the Miami Nation would find itself on center stage of world history. The second time came nearly 40 years later when Mishikinakwa, who as a

small boy of 5 witnessed the destruction of Pickawillany, found himself the war leader not only of the Miamis but also of the Miami Confederacy, which included the Shawnees, Delawares, Potawatomis, Ottawas, Wyandots, Kickapoos, Kaskaskias, and Chippewas. With the opening of the Northwest Territory by the new U.S. government after the American Revolution, organized settlements began to spring up along the Ohio River at Marietta, Cincinnati, Gallipolis, and North Bend. With their way of life threatened by waves of settlers, the Indians of the Ohio Valley attacked the new settlements and armies that came for their protection. Twice U.S. armies were defeated by Mishikinakwa and his followers. Finally, an army under Gen. Anthony Wayne defeated the Indians in August 1794 at Fallen Timbers, near present-day Maumee, Ohio, though not before the Shawnee Blue Jacket had replaced Mishikinakwa after the latter had counseled peace.



Eagle bone whistle  
(American Museum  
of Natural History).

Early 19th-century engraving of  
transportable shelters similar to those  
used by the Miami Indians  
(Library of Congress).







Peace did come at Greenville the following year. The last to sign the terms of the Treaty of Greenville was Mishikinakwa, who vowed he would be the last to break it. He kept his word, remaining at peace with the United States to his death on the eve of the War of 1812, when, for the last time, red men and white would fight on Ohio soil.

Some Miami Indians did fight in the War of 1812, meeting defeat in the Battle of the Mississinewa. After the war, tragedy followed on tragedy, culminating in the decision by the U.S. government to remove the Miamis to the West in 1846. Ravaged by disease and death, survivors were taken to the Kansas Territory, then in 1867 to the Indian Territory in what would later become Oklahoma. They were recognized by the federal government as the Miami Tribe of Oklahoma, and many of their descendants live there today, in and around the city of Miami in the north-eastern corner of the state, where their tribal headquarters are still maintained. Others, because of extensive property holdings or mixed blood, were permitted to stay in Indiana, where many of their descendants remain.

Today, strong bonds of friendship link the Miami Tribe and Miami University. Cultural exchanges and visits between the

campus and tribal headquarters continue. Scholarships have been established to enable the Miami Indians to attend the University. The son of the Miami Indian chief joined Miami's business faculty in 1983. Chief Floyd Leonard has visited the campus often and helped present an alumni seminar on our heritage. Our athletic symbol is Chief Miami, whose dress is an authentic design by a member of the Tribe, and who undergoes training in traditional Indian dance. The Miami Tribe has been invaluable in its counsel to the University, evident in a resolution adopted by its elected tribal council on September 9, 1972, and since reaffirmed, which concludes:

WHEREAS In the territory of what is now Ohio, Indiana, and Michigan our ancestors once lived in peace among the forests and long waters under the hand of the Great Spirit, and;

WHEREAS At Oxford, Ohio, where there once stood a village of the Miamis, there



stands today a University bearing the name Miami and bestowing upon its young athletes the name Miami Redskins, and;

WHEREAS It is our counsel that the name Redskins is a revered and honored name in the eyes and hearts of the people of Miami University, and that it signifies to them as to us the qualities of courage, self-discipline, respect, kindness, honesty, and love exemplified by generations of young athletes;

THEREFORE Know all peoples, that we of Miami blood are proud to have the name Miami Redskins carried with honor by the athletic representation of Miami University on the playing fields of Mid America and in the arena of the world in International Olympic competition. We, the Miami Redskins of Indian blood, and our namesake, the Miami University Redskins, have a mutual and cherished heritage. May it be blessed by Moneto as long as the winds shall blow.

At Miami University, we too are committed to our mutual and cherished heritage with the Miami Tribe, and to extending our academic, cultural, and athletic relationships far into the future. May our bonds with the Miami Tribe always be blessed by Moneto, as long as the winds shall blow.

Phillip R. Shriver  
*President Emeritus and Professor of History*  
June 15, 1991

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*Miami University: Equal opportunity in education and employment.*