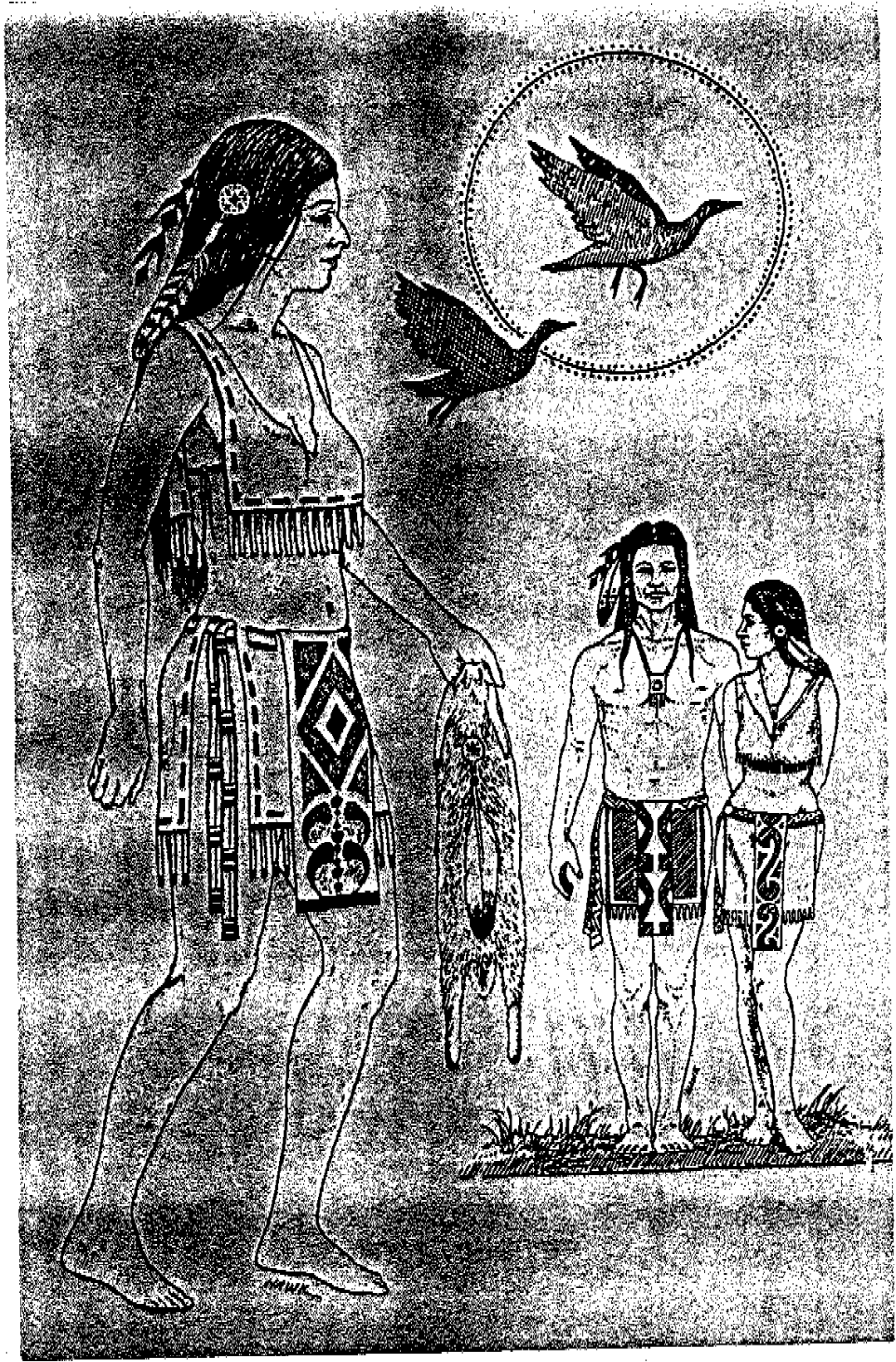


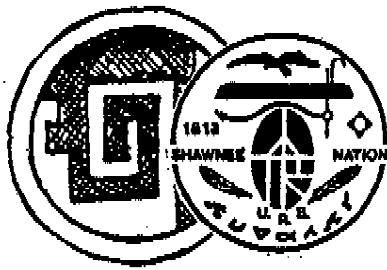
SHAWNEE NATION UNITED REMNANT BAND

A Brief History of the Present Day
Shawnee Tribe of Ohio



REVISED EDITION
2000





SHAWNEE NATION UNITED REMNANT BAND

The Shawnee Tribe in Ohio

In very early times, our ancient ancestors, the predecessors of the Shawnee (Kispoko, Makujay and Piqua bands) lived in the area of Lake Chapala, Mexico. At that time we were part of the Mayan Empire, but we were not Mayan. The Empire had expanded over the years into our territory. The Mayan had subjugated many satellite tribes by then and had amassed a formidable army. We had, in time, become part of that army and were treated poorly. When the Aztecoans came to conquer the Mayan, we were going to have to fight the Aztecoans. This was our opportunity to be free of the Mayan. The Aztecoans allowed us to pass through their ranks so they would not have to fight us. Our first Shawnee Chief, Little Fog, led us out of the Yucatan (we had called ourselves Lenne Lenape) and our northern migration began in the year 992 A.D.

Our first permanent village (in the U.S.) was at Crystal River, Florida; the remnant mounds of this village still stand today and can be visited (Crystal River Archeological Site). Many of the people stayed in that area for some time but soon the main body of the migrating people continued northward. Our direct ancestors established the Etowa and Stone Eagle moundbuilding groups of Georgia.





The people took two routes out of Georgia. One group traveled to the east coast and followed it northward into the salt marshes of Maryland, then Pennsylvania establishing several village sites along the way (Black River, Va and Piqua on the Susquehanna to name two). While in Pennsylvania, this Shawnee group formed an alliance with the Chalonga, originally the Aino, to fight off the Iroquois who were trying to eradicate all those who would not bow to the Great Law of Peace.

The second migration group traveled across the mountains into Tennessee, Kentucky, and into Ohio where they encountered the Talegwa, very early Ohio mound builders. The Talegwa (commonly known as the Hopewell) were absorbed into the Shawnee ancestors group and the resulting culture became known as the Fort Ancient Culture.



The Pennsylvania migration group of Shawnee were invited to come live in Ohio by the Wyandotte and by 1575, the five bands of Shawnee were once again a whole Shawnee Nation including the Kispoko, Piqua, Makujay, Chalgotha, and the Hathawekila bands.

1. We, the Kispoko (Kisputaka), lived along the Pickawillany Plains of Ohio, west to the Mad River.
2. The Piqua, our nearest relative band and the source of 30% of our present band's ancestry, lived near present-day Piqua, Ohio.
3. The Chalgotha lived in the setting which is now Oldtown, Ohio in Greene County (north of Xenia).
4. The Makujay were with the Kispoko and north of us.
5. The Hathawekila lived in the area that stretched from the south side of the Ohio River to Cumberland Falls, Kentucky.

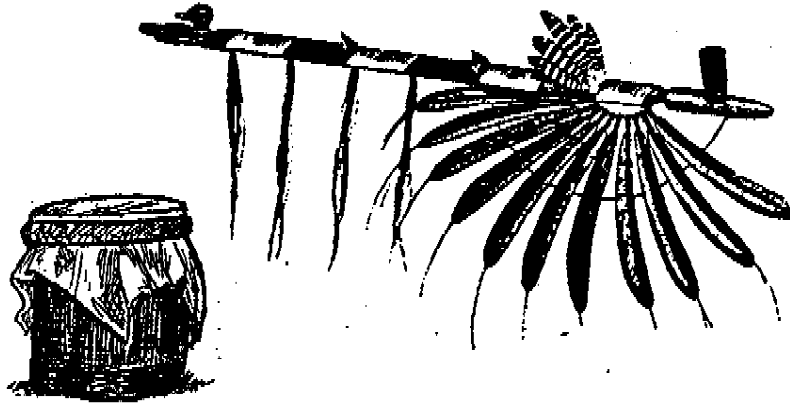




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From 1560 to 1792, we fought the never-ending tide of white settlers. An influential sub-Chief, Kishkalwa, weary of fighting, decided to accept an invitation of the Spanish Crown to move some of the people to land in Missouri (the Louisiana Territory) in 1792. This group of Shawnee became known as the Absentee Shawnee. It is estimated that 1/4 of the Shawnee Nation moved westward with Kishkalwa. Black Hoof, Principal Chief at this time, along with the rest of the remaining Shawnee continued the fight until 1795 when he and his War Chief, Blue Jacket, along with several other Ohio Tribes, signed the Treaty of Greenville. This treaty attempted to remove all Native people from the bottom 2/3 of Ohio; all tribes had to be relocated above the Greenville Treaty Line and end the fight with these new intruders.

When Black Hoof made the decision to sign the Treaty of Greenville, a young, strong, and very brave warrior named Tecumseh spoke out against the signing of the treaty. He vowed, along with his followers, that he would never stop fighting the people who threatened to take their homeland. Tecumseh and his renegades, continued fighting and moved his village into Indiana along the Tippecanoe River. Since Kishkalwa had taken a large number of Shawnee westward with him and now Black Hoof and his people were out of the fight, Tecumseh began gathering warriors from many other tribes. He spent many months traveling all over the eastern half of North America forming his confederacy.



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Unfortunately, while away gathering more warriors, Tecumseh's half-brother Tenskwatawa, violated a direct order from Tecumseh to not engage in battle with Harrison and the resulting battle, the Battle of Tippecanoe (1809) destroyed Prophetstown and scattered the people of many tribes who had gathered there. This diminished the hopes of a real and formidable Native American army.

As the War of 1812 ensued, Tecumseh sided with the British. Tecumseh's band, still bent on resistance followed Tecumseh into Canada. On October 5, 1813, at the Battle of the Thames, Tecumseh fell in battle. On the day after the death of Tecumseh, the principal warriors that survived the battle gathered with the elders from Brownstown and Malden, Ontario. With them, they held council on the high ground beyond the marsh where they had just fought. After much debate, it was decided that the remnants of Tecumseh's people would remain together with their allied warriors, united, and try to maintain that portion of the Shawnee as a people, a band. Thus, the United Remnant Band of Ohio Shawnee began. Its leader became Thick Water who was Tecumseh's first cousin, First Warrior, Tecumseh's personal body guard, and Tecumseh's best friend.

While most of Tecumseh's warriors were still in Canada seeking refuge from the U.S. army, a new treaty was signed: the Treaty of St. Mary's of 1817. This treaty placed all Ohio Native Americans on small parcels of land called reservations. Black Hoof, who was a very old man now, and his people lived at St. Johns on the Auglaize and Hog Creek reservations, while the mixed band of Shawnee and Seneca lived at the Lewistown reserve (now Indian Lake).



The U.S. army could now gather the names of all families living on these reservations for future references (notably the Indian Removal Act of 1830 under the orders of President Andrew Jackson).

In the years that followed, many of Tecumseh's warriors and their families began secretly returning to their earlier homes in Indiana, Ohio, West Virginia and Kentucky. These warriors were regarded as renegades and were hunted by the U.S. army. Understanding this and knowing if they came back into Ohio in large groups, they would be found and forced to live on the reservations. They formed very small groups of only a few families each and lived in places where most wouldn't dare to venture, hiding out in extremely secluded and hard to find places in areas such as southeastern Ohio, central Indiana and the hills of West Virginia.

In 1830, President Andrew Jackson passed the Indian Removal Act (in spite of the U.S. Supreme Court) dissolving the Ohio reservations and forced the Ohio Tribes to move west to Indian Territory in Kansas and Oklahoma. Each family living on these reservations were rounded up as their names were checked off the established lists and either loaded onto train cars, flat boats, or forced to walk all the way to Kansas then Oklahoma.

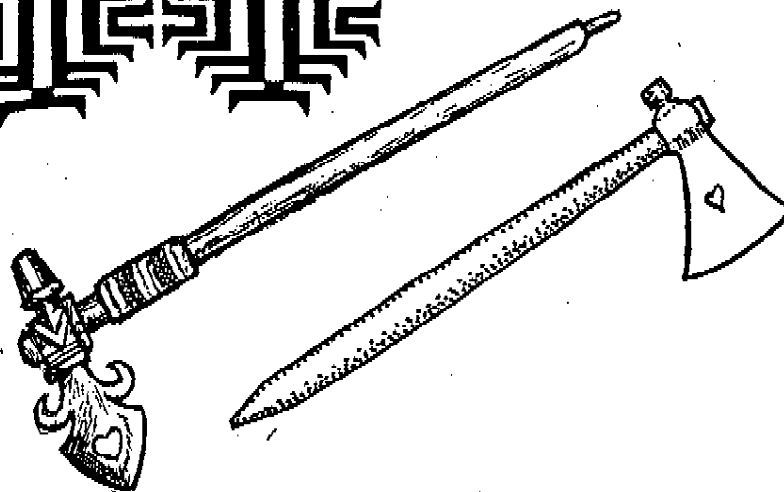
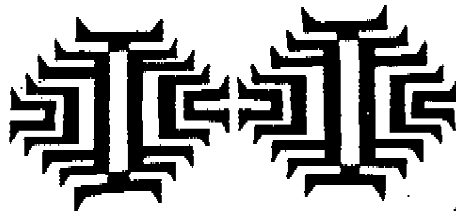


The first group of Shawnee to be sent west were the mixed band of Shawnee/Seneca. They first went to Kansas but were eventually removed to the easternmost area of Oklahoma. These Shawnee became known as the Eastern Shawnee Tribe of Oklahoma and now live in Miami County, Oklahoma.

Chief Black Hoof's people stayed in Ohio with Black Hoof until his death in 1831. He was buried in the St. Johns Cemetery. When Black Hoof's people arrived in Oklahoma, they were made to live with the Cherokee Tribe since no land was left for them. They are commonly known as the Loyal Shawnee Tribe of Oklahoma or the Cherokee Shawnee and live in the area of Jay and Tahlequah, Oklahoma.

Kishkaiwa's people had already left the Ohio homeland in 1792, three years before the Treaty of Greenville. The Absentee Shawnee Tribe of Oklahoma now live near Shawnee, Oklahoma.

Tecumseh's followers were not removed from Ohio for two reasons: (1) the U.S. army did not have the names of these families because they never lived on one of the reservations (having never signed a treaty) and (2) as they returned from Canada, they lived and hid out in very secluded places and were not successfully sought out by the U.S. army.

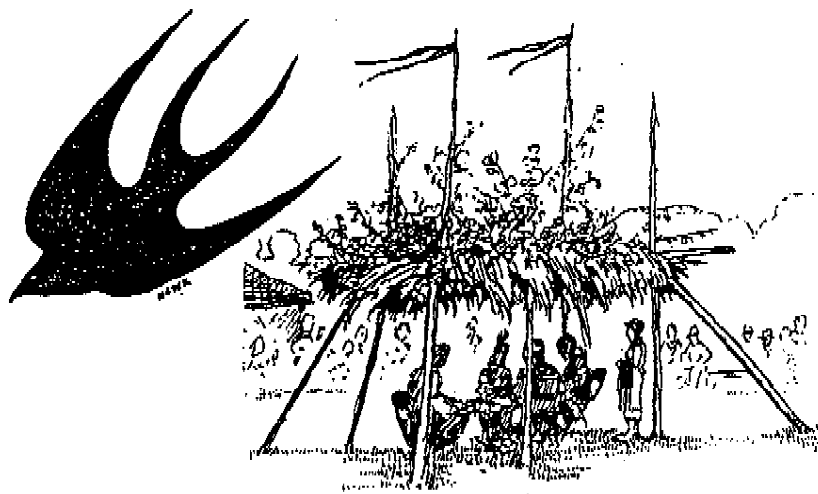


By 1833-36, most of the "known" Ohio Natives had been removed to Indian Territory out west. Most of the Remnant Shawnee who remained in hiding began taking on "white-sounding" names and the few who could pass as "white" homesteaded land in Indiana; this land was eventually divided and shared by all. These were our great-great-great grandparents.

During the 1840's to 1860's, Two Hawk (Kaleb Paughp) and Hawks High (Elijah Paughp-now Pope) were direct descendants of Thick Water who were instrumental in keeping the people intact. Two Hawk helped get the Nation's Bundle back together and continued the ceremonies at the Blue River Community in secret while his son, Hawks High was an artist of considerable ability who pushed for the return of the traditional art forms, especially basketry and pottery.

Two Hawk had 4 sons, the last one was born the year he died, in 1854. Two Hawk would never know this son, but named him Lafayette Napoleon Coleman Pope, Golden Hawk. The older three sons died on the same day, at the same 2nd Battle of Bull Run during the Civil War. After the death of Two Hawk, Johnny Lone One stood in as "leader" until Coleman Golden Hawk became of age.

During the 1870's and 1880's, Golden Hawk, although still very young, lead the people of the Blue River Community and continued the ceremonies and councils with some of the other 36 communities, insisting all the communities maintain the traditional customs, beliefs, and heritage.

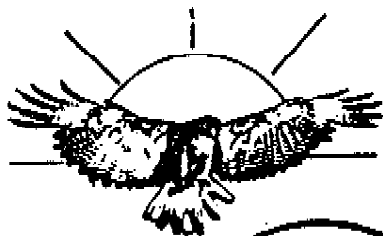


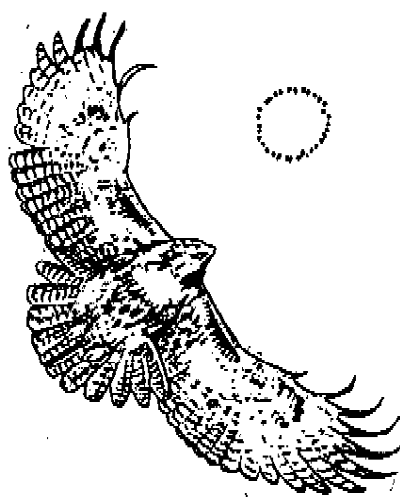
In 1889, Coleman's son Reva Pope was born (The Hawk). Reva was raised in the cooperative community concept of all tribal people working together to be as self sufficient as possible. There were blacksmiths, farmers, grist mill operators, dairymen, etc., but they also continued the old traditional ways of fishing, trapping, hunting, drying meat and smoking fish. Councils and ceremonies also continued. Reva Pope was voted in as Chief in 1919 when he was 30 years old and served with the guidance of Marshall Milburn (Mill Burner's son) who stayed on as a council elder.

World War I and the Great Depression brought hardships to the Blue River Community just as it did to every community. Many of the people had to move into the cities to find jobs, leaving the communities. Reva's son Harry Pope lived in Greenfield, Indiana and on April 26th, 1941, Kiak-Kiak Kilsekwa (Hawk at Setting Sun) was born, grandson of Reva.

Throughout young Hawk's childhood, he learned the ways of the people from his grandfather Reva and the elders and teachers of the tribe while his parents worked in town. Hawk spent his summers with his grandparents and also with teachers such as Annie Roan, Marshall Milburn and John Roan who were a wealth of information.

In 1959, Reva Pope died when Hawk Pope was 18 years old. At the time of his death, there was a total of 52 people remaining in the Blue River Community (this community is acknowledged in "The Atlas of the Great Lakes Indian History" by Helen Tanner). Hawk made a promise to his grandfather that he would bring the people back together and continue the Shawnee Nation, United Remnant Band.



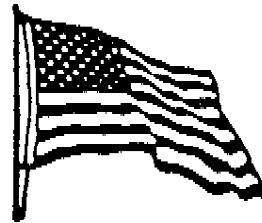


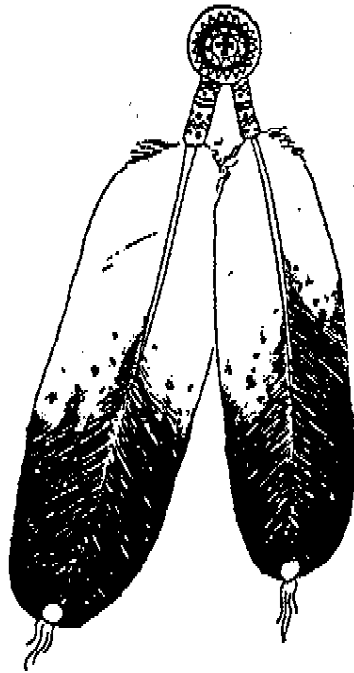
In the few years that followed Reva's death, Hawk and a few others worked to search for and regroup the persons of the 12 original families of the Blue River Community and others of Shawnee descent in the tri-state area. In 1971, at the age of 30, Hawk at Setting Sun was elected to the position of Principal Chief. The installation ceremony was performed by Shupshee and was attended by several other Tribal Chiefs in Ft. Wayne, IN.

The tribe moved its center of activity to Ohio in 1974, in order to be nearer to the last tribal homeland. The Shawnee Nation, United Remnant Band could now be part of Ohio's future as well as Ohio's past.

In 1974, a Nation House was established in Yellow Springs, Ohio where a considerable number of individuals could live together as a people. In the late 1970's the tribal headquarters was moved to Dayton where the pursuit of State Recognition would be possible; meetings with legislators and months of testimony were heard. Since our ancestors had never signed a treaty with the United States government, we are not a federally recognized tribe. However, due to our historic and continued presence in Ohio it would be appropriate for the state to grant us the status of a state-recognized tribe.

Representative C.J. McLin drafted and sponsored H.J.R. - 8, the legislation which officially conferred state-recognition, with Ohio Representatives Christman and Saxbe and U.S. Representative Tony Hall as co-sponsors. The resolution was passed by the House of Representatives in July 1979 and by the Senate on January 29, 1980.





OHIO SHAWNEE RESORT



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On April 13, 1989, the Shawnee Nation, United Remnant Band purchased the first 20 acres of tribal land south of Urbana, Ohio (Champaign County). This was the first tribally-owned land in Ohio in 159 years. In the subsequent years that followed, more adjacent acreage was purchased. Shawandasse, Ohio Shawnee Homeland, now totals 140 acres (all one parcel of land) and includes a 32'x100' Community Center fully equipped with a kitchen, two baths, and a Great Room complete with a terracotta tile dance circle. Tribal councils, ceremonies, and other Shawnee gatherings are held on this parcel of land.

In December of 1995, the Shawnee Nation, United Remnant Band purchased its first tribal business: Zane Shawnee Caverns and Southwind Park (7092 State Route 540, Bellefontaine, Ohio- 6 miles east of Bellefontaine). This family-oriented park hosts a 3/8 mile guided-tour caverns, a Shawnee & Native American Woodland Museum, over 70 campsites (RV and tent), 8 cabins, fishing, swimming, hiking, picnicking, and recreation areas. Please call Zane Shawnee Caverns (937)592-9592 for more information.

SHAWANDASSE

OHIO SHAWNEE HOMELAND



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As of January 2000, the total acreage of Shawnee owned land in Ohio totals 330 acres in four counties: Champaign, Logan, Darke, and Ross counties.

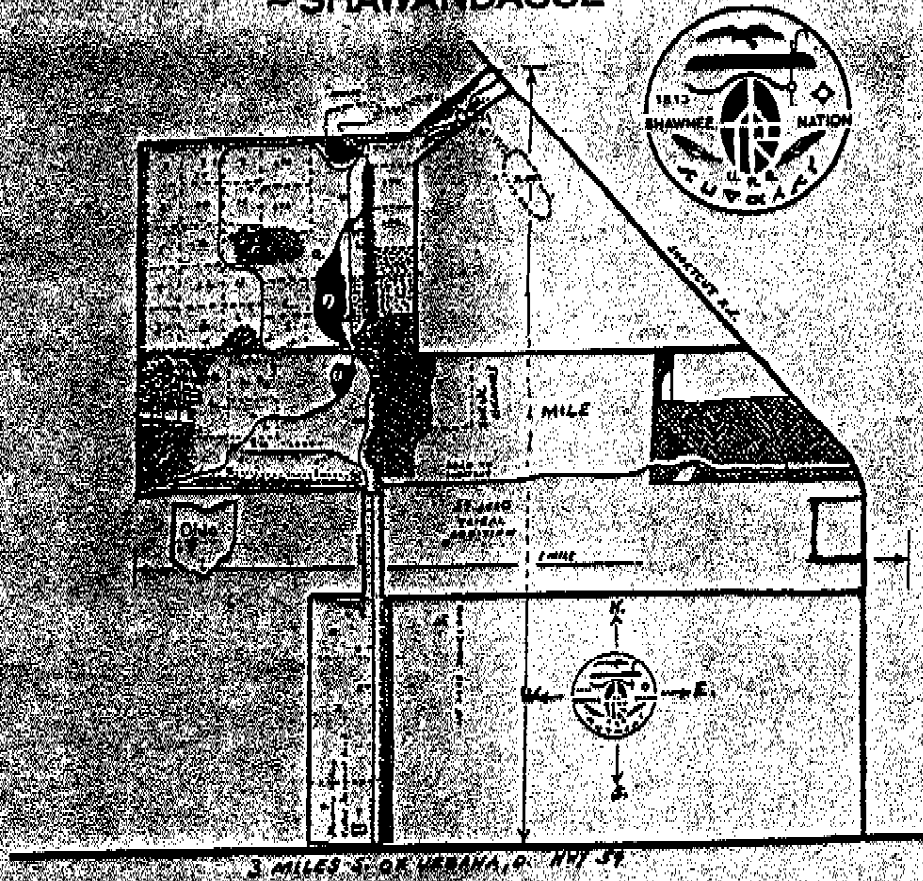
The Shawnee traditional ceremonies, songs, language, dances, crafts, and skills are kept alive through education and practice of tribal members. These traditions have been passed down from generation to generation and continue today with our own children.

We are a people whose history in North America goes back thousands of years. The Shawnee are one of Ohio's historic Native American tribes and today we are once again an established entity.

Chief Hawk Pope kept his promise to his grandfather and since the 7 generations from Thick Water and Tecumseh to today, the Ohio Shawnee people, the free Shawnee, once again have a tribal homeland in Ohio. The Ohio Shawnee are alive and prosperous and gaining continual recognition among all Native people. This year, Chief Hawk Pope will celebrate his 30th anniversary of being the Principal Chief of the Shawnee Nation, United Remnant Band.

Kiji Manito Adieanahuk Shawandasse Nawbe.

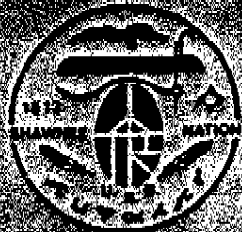
**SHAWNEE NATION,
UNITED REMNANT BAND
- SHAWANDASSE -**



Shawnees reg. in piece of Ohio

SHAWANDASSE, our 140 acre Homeland, is the first Shawnee Indian owned land in Ohio since 1830. **SHAWANDASSE** means "South Wind People".

Total Shawnee Indian owned land in Ohio is 330 acres as of the Year 2000.



**SHAWNEE NATION,
 UNITED REMNANT BAND
 P. O. BOX 162
 DAYTON, OHIO 45401-0162**

**Tukusmas Hawk Pops
 Principal Chief
 Shawnee Nation,
 United Remnant Band**

Tukusmas Hawk Pops