

An Ethnobotany of
Indiana Dunes National Lakeshore:
A Baseline Study Emphasizing Plant Relationships of
the Miami and Potawatomi Peoples

Final Report - Volume 1

November 9, 2006



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the Miami and Potawatomi Peoples
Final Report - Volume 1

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Indiana Dunes National Lakeshore Ethnobotany Executive Summary

The Indiana Dunes National Lakeshore (INDU) in northwestern Indiana was established on November 5, 1966 “in order to preserve for the educational, inspirational, and recreational use of the public certain portions of the Indiana dunes and other areas of scenic, scientific, and historic interest and recreational value” (P.L. 89-761, 89th Congress, 80 Stat 1309). The extensive sand dunes and diverse flora provided the primary stimuli for protection of this area along the south end of Lake Michigan. Several amendments to the original authorizing legislation have resulted in over 15,000 acres and, as currently inventoried, 1,462 species of plants.

The management of INDU includes consideration of the National Environmental Policy Act of 1969, the National Historic Preservation Act of 1966 (as amended), the Native American Graves Protection and Repatriation Act of 1990, and various statutes, executive orders, and National Park Service (NPS) policies and guidelines. The NPS, consequently, strives to be responsive to the concerns of contemporary traditionally associated people including American Indian and non-Indian groups. To do so effectively, the agency needs a deeper understanding of how these groups value the natural and cultural resources within INDU boundaries. This report on the ethnobotany of INDU provides primary and secondary traditional plant use data that furthers the agency’s understanding of traditionally associated groups’ attachment to INDU.

Research Summary

This study involved two research phases. Phase I focused on extensive archival research of traditionally associated groups, their historical and contemporary uses of plants, and their traditional knowledge approach to plant management. Phase II focused on ethnographic fieldwork with representatives of traditionally associated tribes.

As outlined in the Scope of Work, the final report provides baseline ethnographic information. It includes a detailed plant catalog, descriptions of the traditionally associated groups who participated in the study, an extensive list of references, a shorter annotated bibliography, a record of consultations and fieldwork with traditionally associated groups, future data needs, and recommendations from tribal representatives. A CD is included that contains electronic copies of hard-to-find or unpublished references, the Miami and Potawatomi portions of Berthrong’s report to the Indian Claims Commission on “Indians of Northern Indiana and Southwestern Michigan,” Miami and Potawatomi treaties pertinent to the Indiana Dunes area, and Potawatomi locations from 1795-1846 (Baerreis 1996).

An additional section has been added to the report at the request of the participants - tribal ecological perspectives. The majority of this chapter comes from

statements made by participants during the fieldwork, however, one section is provided by the Cultural Committee of the Miami Tribe of Oklahoma.

The archival research included numerous books, articles, theses and dissertations, and reports, 53 of which were referenced and comprise the annotated bibliography. A dozen electronic databases were reviewed resulting in numerous secondary references. Documents in the Westchester Township Historical Museum, Calumet Regional Archives, Miami Tribal Office in Peru, Indiana, the INDU library and those held by park staff were reviewed. These sources provided over 200 documents, which are listed in the References Cited section of the report. Two scoping trips to INDU provided opportunities to meet with park staff to discuss the project and possible outcomes, to identify local people and sources of possible traditional association and plant use information, and to identify possible locations for the fieldwork.

The fieldwork was conducted in two sessions to accommodate tribal activities. The first session occurred in July 2005 with participants from the Miami Tribe of Oklahoma (MTO), the Miami Nation of Indians of Indiana (MNI), and the Match-e-be-nash-she-wish Band of Potawatomi. The second session was held in September 2005 with participants from the Prairie Band of Potawatomi and the Pokagon Band of Potawatomi.

The field sites were chosen based on habitat diversity. While many species are found throughout the park, some are restricted to specific soil and and/or moisture conditions. The habitats chosen include woods, prairie, dunes, and bog.

Each group had a consultation meeting with INDU park staff, most lasting over an hour, before beginning two days of fieldwork. The sites visited were Miller Woods, Mnoké Prairie, West Beach, Howes Prairie, the Visitor Center, and Pinhook Bog. Mnoké Prairie is newly acquired and previously farmed. It has rich pockets of native vegetation and is slated for restoration of native species. While this site visit yielded almost 60 identifications, many of these were plants the participants were looking for but did not find. The visit was also shorter than expected and the decision was made to use Howes Prairie thereafter. This decision resulted in more extensive interviews including traditional songs at Howes Prairie.

Participating Traditionally Associated Groups

While the Scope of Work emphasized plant use by traditionally associated and culturally affiliated groups, it did not include a component for identifying these groups. An abbreviated literature review (Tanner 1987; Yarnell 1964) was conducted to identify possible American Indian tribes and non-Indian groups; conversations with park staff and residents of Porter and Chesterton, Indiana, revealed no non-Indian traditional use groups as defined by the NPS, i.e. two consecutive generations of plant use.

Two groups were identified who traditionally used single species in recent times but no longer do according to park records. These groups are Hispanic communities who

gathered prickly pear, and Asian communities who harvested ferns; both gatherings were problematic for the park as these exceeded the personal use limit set in 35CFR2.1(c)(1) (48 FR 30282, June 30, 1983) “Preservation of natural, cultural and archeological resources” and were detrimental to populations within park boundaries.

Scandinavian, Polish, and Italian communities exist along the south end of Lake Michigan, however, use of local plants is limited and restricted to individuals. This use includes berry picking and maple tapping. Conversations with long-time local residents revealed no consistent or extended traditional use of plants by these ethnic groups.

The literature review for American Indian associations with INDU and the surrounding area revealed two predominant tribes: the Miami and the Potawatomi. Other tribes include the Ojibwa, Ottawa, Menominee, Meskwaki, Winnebago, Delaware, Shawnee, Kickapoo, Mascouten, Missisauga, Mohegan, Piankeshaw, Sauk-Fox, Wea, and Wyandot. These tribes used and/or traveled through the INDU area but more pertinently to this study, they are documented as having made traditional uses of plants found in INDU.

The Miami people occupied the INDU area, primarily south of the park, prior to the Potawatomi people. The 17th and 18th centuries were a time of population shifts due to warfare and non-Indian encroachment. By the late 1700s, the Potawatomi were the primary occupants of the INDU area and the parties involved in cession of the area (Royce #180) (Baerreis 1996). Given the limited resources for an extensive affiliation/association study, only the Miami and Potawatomi tribes were contacted for participation in the study.

Prior to European settlement, the park was an area of extensive cranberry bogs. According to study participants, these are places of medicine. The prairies are as well but are also sources of food, both plant and animal. The dunes, as the high spots of the area and closest to the Creator, are good fasting places. Miami and Potawatomi participants summarized the area as having limited residential sites in the past and those would have been seasonal. Hunting, plant gathering, fasting, and ceremonial activities would have been the primary uses throughout the park. Today, the plant communities are important to the Miami people as sources of cultural knowledge, language, and identity. The Potawatomi people describe the plant communities as villages, the plants as residents, and themselves as visitors. Both groups continue to make traditional use of plants for food, medicine, ceremonial, and utility purposes. A Potawatomi participant estimated that today only about one third of the traditional plants are used.

Summary of Findings

The Miami and Potawatomi people continue to use plant species found in INDU in traditional ways, primarily for medicine, food, ceremony, and utilitarian purposes, particularly for basket weaving. Among the Miami, plant knowledge is held closely by families; that knowledge *may* be shared freely or only as an identification of the species.

Among the Potawatomi, plant knowledge is considered a responsibility and once shared, must be treated with respect.

Of the 1,462 plant species on the inventory list provided by the park, traditional uses were found for 964 species (66%). Over 80% of these are native species; of the introduced species with traditional uses, many have been here since the early settlement period. Most of these were introduced purposefully in the 17th and 18th centuries, and knowledge of plant usage was exchanged between tribes and settlers (Josselyn 1674). Of the 242 introduced species in the park, 77.3% have at least one traditional use. Of the 217 species with a special status such as threatened, endangered, locally rare, etc., 52.5% have at least one traditional use. Tables in the Appendix volume detail traditional use by type-of-use for the park and each park survey unit; additional tables provide species listings for each individual types of use. The detailed type-of-use tables are presented twice: first by alphabetical scientific name, and second, in descending order of number of uses. The use categories selected for the tables are based on those found in the literature and the NPS's Ethnographic Resource Inventory. Table ES1 shows the percentages of use categories by park survey unit:

	Miller Woods	Tolleston Dunes	West Beach	Bailly	Dune Acres	Dunes SP	Visitor Center	Keiser Unit	Tamarack Unit	Heron Rookery	Hoosier Prairie	Pinhook Bog	INDU
% traditional use spp	66.4	67.8	67.1	70.2	66.8	68.9	68.1	68.7	69.1	70.2	68.6	68.1	65.9
agricultural	2.7	2.2	2.5	2.8	2.8	3.2	2.8	2.1	2.8	3.8	2.6	1.6	2.9
smoking	7.5	8.1	7.2	5.8	7.7	7.1	6.5	8.6	7.9	4.5	7.5	7.6	7.0
ceremonial	14.4	14.4	14.5	12.9	15.3	15.2	13.6	14.3	13.3	13.6	15.3	15.6	13.8
mythic	1.3	0.7	1.2	0.3	1.1	0.9	0.5	0.2	0.3	0.0	0.8	0.3	1.1
sacred	1.6	1.5	1.5	0.6	2.1	1.5	1.8	2.1	1.8	3.0	1.0	1.9	1.8
food	48.9	44.6	47.1	51.4	49.2	49.8	51.9	51.2	49.9	53.0	44.8	51.9	50.7
medicine	82.4	82.7	82.0	81.8	82.2	83.3	81.6	82.1	81.1	82.6	80.8	80.9	81.1
utility	25.4	22.9	24.4	24.6	28.8	29.1	26.7	28.6	26.9	28.0	23.8	26.8	27.1
craft	9.1	9.6	9.0	8.3	10.5	10.7	9.1	11.2	10.7	11.4	8.0	9.6	9.3
dye	10.4	7.0	9.2	9.2	11.8	9.8	10.8	12.1	11.3	10.6	10.4	9.2	10.7
clothing	0.3	0.4	0.2	0.0	0.7	0.9	0.8	0.2	0.3	0.8	0.3	1.0	0.6
trade	0.5	0.0	0.7	1.2	0.7	1.5	0.8	1.2	0.8	1.5	0.3	1.3	0.9
charm	34.8	33.9	35.4	37.8	34.8	35.5	35.5	34.0	35.8	41.7	29.3	33.1	32.6
other, unspecified	28.6	29.5	29.4	27.4	28.8	28.6	30.2	27.6	29.7	39.4	25.1	30.3	28.0

Table ES1. Percentage use category by park survey unit.

Many of the uses for the 964 species come from previous documentation, however 198 new identifications were made during the 2005 fieldwork, which also produced the first detailed inventory of Miami traditional use plants. Miami representatives identified 142 plants and Potawatomi representatives identified 114 plants (Table ES2). These are species that the tribal representatives were willing to identify or discuss at the time; it is not an exclusive listing.

Table ES2. Traditional use plants identified during 2005 fieldwork at Indiana Dunes National Lakeshore (4 pages).

Scientific Name	Common Name	Miami	Potawatomi
<i>Acer negundo</i>	box elder	X	X
<i>Acer rubrum</i>	red maple	X	
<i>Acer saccharinum</i>	silver maple	X	
<i>Acer saccharum</i>	sugar maple	X	
<i>Acer spp. (2)</i>	maples	X	X
<i>Achillia millefolium</i>	yarrow	X	X
<i>Acorus calamus</i>	sweetflag		X
<i>Actaea spp.</i>	baneberry	X	
<i>Adiantum pedatum</i>	maidenhair fern	X	X
<i>Allium canadense,</i> <i>Allium cernuum</i>	wild onion	X	
<i>Allium vineale</i>	garlic	X	
<i>Allium tricoccum,</i> <i>Allium tricoccum burdickii</i>	leeks	X	
<i>Ambrosia spp. (3)</i>	ragweed	X	
<i>Amelanchier arborea</i>	juneberry		X
<i>Anaphalis margaritacea</i> ¹	pearly-everlasting		X
<i>Antennaria plantaginifolia</i>	"life everlasting"	X	
<i>Apocynum spp. (3)</i>	dogbane, wolfbane	X	
<i>Arctium minus</i>	burdock	X	
<i>Arctostaphylos uva-ursi</i>	kinnickinnick, bearberry	X	X
<i>Arisaema atrorubens</i>	jack-in-the-pulpit	X	
<i>Artemisia absinthium</i>	sage, wormwood	X	
<i>Asarum canadense</i>	ginger	X	X
<i>Asclepias spp. (8)</i>	milkweed	X	X
<i>Asclepias tuberosa</i>	butterfly weed	X	X
<i>Asparagus officinalis</i>	asparagus	X	X
<i>Betula spp. (6)</i>	birch	X	X
<i>Blephilia hirsuta</i>	wood mint	X	X
<i>Cacalia atriplicifolia</i>	pale indian plantain		X
<i>Carex spp. (7)</i>	sedge	X	
<i>Carya ovata</i>	shagbark hickory	X	
<i>Carya spp. (4)</i>	hickory	X	X
<i>Cephalanthus occidentalis</i>	buttonbrush	X	
<i>Chenopodium album</i>	lambs quarters		X
<i>Cirsium arvense</i>	Canada thistle	X	
<i>Cirsium vulgare</i>	bull thistle	X	
<i>Calvatia spp.</i>	puffball (mushroom)	X	
<i>Cornus florida</i>	white dogwood	X	
<i>Cornus stolonifera</i>	red willow, redosier dogwood	X	X
<i>Crataegus spp. (7)</i>	hawthorn	X	X
<i>Daucus carota</i>	Queen Anne's Lace, wild carrot	X	X
<i>Elymus riparius</i>	river cane	X	X
<i>Equisetum arvense</i>	horsetail, scouring rush	X	X
<i>Erigeron spp. (4)</i>	fleabane	X	
<i>Eryngium yuccifolium</i>	rattlesnake master		X
<i>Eupatorium maculatum,</i>	joepyeweed		X

Scientific Name	Common Name	Miami	Potawatomi
<i>Eupatorium purpureum</i>			
<i>Eupatorium perfoliatum</i>	boneset		X
<i>Fagus grandifolia</i>	beeches		X
<i>Fragaria virginiana</i>	strawberries	X	X
<i>Fraxinus americana</i>	white ash	X	X
<i>Fraxinus nigra</i>	black ash		X
<i>Fraxinus pennsylvanica subintegerrima</i>	green ash		X
<i>Fraxinus spp. (2)</i>	ash	X	X
<i>Galium spp. (8)</i>	bedstraw	X	
<i>Gaultheria procumbens</i>	teaberry, spiceberry	X	
<i>Gaylussacia baccata</i>	huckleberries	X	X
<i>Geastrum rufescens</i>	star fungi (mushroom)		X
<i>Gleditsia triacanthos</i>	honey locust	X	X
<i>Helianthus tuberosus</i> ¹	Jerusalem artichoke	X	
<i>Hierochloa odorata</i>	sweetgrass	X	X
<i>Hydrastis canadensis</i> ¹	goldenseal	X	
<i>Hypericum kalmianum</i>	kalm's St. Johnswort	X	
<i>Impatiens spp. (2)</i>	jewelweed	X	X
<i>Juglans cinerea</i>	butternut	X	
<i>Juglans nigra</i>	black walnut	X	X
<i>Juniperus spp. (2)</i>	juniper		X
<i>Juniperus virginiana crebra</i>	red cedar, juniper	X	X
<i>Laportea canadensis</i>	wood nettle	X	X
<i>Larix laricina</i>	larch	X	X
<i>Lathyrus venosus</i>	wild pea	X	
<i>Lemna spp. (2)</i>	duckweed	X	
<i>Leonurus cardiaca</i>	mother's wort		X
<i>Ligusticum porteri</i> ¹	bearroot, osha root		X
<i>Lindera benzoin</i>	spice bush	X	
<i>Liriodendron tulipifera</i>	tulip poplar	X	X
<i>Lobelia inflata</i>	native tobacco	X	
<i>Lycoperdon spp.</i>	puffball (mushroom)	X	
<i>Lycopodium spp. (6)</i>	groundpine		X
<i>Maclura pomifera</i>	osage orange	X	
<i>Mentha arvensis</i>	wood mint	X	X
<i>Mentha spicata</i>	spearmint	X	X
<i>Monarda didyma</i>	bee plant		X
<i>Monarda fistulosa</i>	bergamot		X
<i>Monarda punctata villicaulis</i>	horsemint		X
<i>Morchella elata</i>	black mushroom	X	
<i>Morchella spp. (2)</i>	morels (mushroom)	X	
<i>Morus spp. (2)</i>	mulberries	X	X
<i>Nepeta cataria</i>	catnip	X	X
<i>Nuphar advena,</i> <i>Nuphar variegatum,</i> <i>Nymphaea tuberosa</i>	water lilies	X	X
<i>Onoclea sensibilis</i>	sensitive fern, fiddlehead fern		X
<i>Opuntia humifusa</i>	prickly pear	X	X

Scientific Name	Common Name	Miami	Potawatomi
<i>Osmorhiza longistylis</i>	sweetroot, anise root	x	x
<i>Osmunda cinnamomea</i>	cinnamon fern, fiddlehead fern		x
<i>Osmunda regalis spectabilis</i>	royal fern		x
<i>Ostrya virginiana</i>	hop hornbeam, hops tree		x
<i>Ostrya virginiana</i>	ironwood	x	x
<i>Oxalis stricta</i>	wood sorrel	x	
<i>Panax quinquefolius</i>	ginseng	x	x
<i>Parthenocissus quinquefolia</i>	virginia creeper	x	x
<i>Penstemon spp.</i>	penstemon	x	
<i>Phleum pratense</i>	timothy	x	
<i>Phytolacca americana</i>	pokeweed	x	x
<i>Pinus banksiana</i>	Jack pine	x	
<i>Pinus strobus</i>	white pine		x
<i>Plantago lanceolata</i>	lanceleaf plantain	x	
<i>Plantago major</i>	common plantain		x
<i>Pleurotus ostreatus</i>	hickory jack (mushroom)	x	
<i>Podophyllum peltatum</i>	mayapple	x	x
<i>Polygonatum canaliculatum</i>	solomon seal	x	
<i>Polygonum spp. (5)</i>	smartweed	x	
<i>Polyporus sulphureus</i>	shelf fungus (mushroom)		x
<i>Polystichum acrostichoides</i>	Christmas fern, fiddlehead fern		x
<i>Populus deltoides</i>	cottonwood	x	x
<i>Populus tremuloides</i>	poplar, aspen	x	x
<i>Potentilla spp. (8)</i>	potentilla	x	
<i>Prunus pumila</i>	sand cherry	x	x
<i>Prunus serotina</i>	wild cherry	x	x
<i>Prunus spp.</i>	cherry (domestic)	x	
<i>Prunus virginiana</i>	chokecherry	x	x
<i>Pteridium aquilinum latiusculum</i>	bracken fern, fiddlehead fern		x
<i>Pycnanthemum tenuifolium</i>	slender mountain mint	x	x
<i>Pyrus malus</i>	wild apple	x	
<i>Quercus alba</i>	white oak	x	
<i>Quercus macrocarpa</i>	bur oak	x	
<i>Quercus palustris</i>	pin oak	x	
<i>Quercus rubra</i>	red oak	x	
<i>Quercus spp. (4)</i>	oak	x	x
<i>Rhus aromatica</i>	fragrant sumac	x	
<i>Rhus copallina latifolia</i>	winged sumac	x	
<i>Rhus radicans</i>	poison ivy, thunder plant	x	x
<i>Rhus typhina</i>	staghorn sumac	x	x
<i>Rhus vernix</i>	poison sumac		x
<i>Ribes missouriense</i>	gooseberry	x	
<i>Robinia pseudo-acacia</i>	black locust	x	x
<i>Rosa spp. (6)</i>	wild rose	x	x
<i>Rubus allegheniensis</i>	blackberries	x	x
<i>Rubus flagellaris</i>	dewberries		x
<i>Rubus idaeus strigosus</i>	raspberries	x	x
<i>Rudbeckia hirta</i>	black-eyed susan	x	x
<i>Rumex crispus</i>	curly dock, yellow dock	x	x

Scientific Name	Common Name	Miami	Potawatomi
<i>Sagittaria latifolia</i>	arrowhead, arrowweed	X	X
<i>Salix</i> spp. (18)	willow	X	X
<i>Sambucus canadensis</i>	elderberry	X	X
<i>Sanguinaria canadensis</i>	bloodroot	X	X
<i>Sarracenia purpurea</i>	pitcher plant	X	X
<i>Sassafras albidum</i>	sassafras	X	X
<i>Satureja arkansana</i>	low calamint	X	X
<i>Satureja vulgaris neogaea</i>	dogmint	X	X
<i>Scirpus</i> spp. (9)	bulrush	X	X
<i>Silene</i> spp. (3)	catchfly	X	
<i>Smilacina racemosa</i>	false solomon seal	X	
<i>Smilax rotundifolia</i>	greenbrier, wild cucumber	X	
<i>Solidago</i> spp. (18)	goldenrod	X	X
<i>Solanum carolinense</i>	horse nettle	X	X
<i>Sorghastrum nutans</i>	Indian grass		X
<i>Stachys hyssopifolia</i>	hyssop hedge nettle	X	X
<i>Stachys tenuifolia hispida</i>	rough hedge nettle	X	X
<i>Sphagnum</i> spp.	sphagnum moss	X	X
<i>Symplocarpus foetidus</i>	skunk cabbage	X	
<i>Taraxacum officinale</i>	dandelion	X	X
<i>Tilia americana</i>	basswood, linden tree	X	X
<i>Tradescantia ohiensis</i>	spiderwort	X	
<i>Trifolium pratense</i>	red clover	X	
<i>Trifolium repens</i>	white clover	X	
<i>Trillium</i> spp. (4)	trillium		X
<i>Typha latifolia</i>	cattail	X	X
<i>Ulmus americana</i>	elm	X	
<i>Urtica procera</i>	tall nettle	X	X
<i>Vaccinium angustifolium laevifolium</i>	blueberries	X	X
<i>Vaccinium macrocarpon</i> , <i>Vaccinium oxycoccos</i>	cranberries		X
<i>Valeriana officinalis</i> ¹	valerian root		X
<i>Verbascum thapsus</i>	mullein, lambs' ear	X	X
<i>Vernonia</i> spp. (3)	ironweed	X	
<i>Viburnum opulus</i>	highbush cranberry	X	
<i>Viola</i> spp. (21)	violets	X	
<i>Vitis cinerea</i> var. <i>baileyana</i>	possum grapes		X
<i>Vitis</i> spp. (3)	wild grapes	X	X
	pearly-everlasting look-a-like ²		X
	ferns (7)	X	X

Numbers in () beside Genus are the number of species in Indiana Dunes National Lakeshore and are in addition to any specific species listed for the Genus or plant form, i.e. ferns (7) are species other than the six identified.

¹ Species not in INDU are traditional plants that participants expected to find there.

² Undetermined at Howes Prairie

Tribal Consultant Recommendations

Tribal representatives had more recommendations for interactions between the park and the tribes than about plant management. These statements reflect individual perceptions and are not official tribal recommendations; they are presented by ethnic group rather than tribe. The recommendations address the interpretive program, the Visitor Center, management, and cultural needs.

Recommendations from the Miami Nation of Indians of Indiana Consultants:

Visitor Center

- Regarding the Visitor Center video, the park needs to correct the notion that human occupation began with the settlers. You shouldn't have to look for Native American stuff. There is a lack of basic knowledge about the area and its use by Native Americans.
- The Visitor Center needs more cultural interpretation, preferably with guidance and/or participation of the tribes involved in this project, as well as other associated tribes (the Ojibwa and Odawa, possibly Sauk and Fox).
- The labels of the native plant gardens in front of the Visitor Center need to be updated to include Miami names.

Management

- Traditional harvesting of some species including wild onion (*Allium cernuum*), red willow (*Cornus stolonifera*), strawberries (*Fragaria virginiana*), sweetgrass (*Hierochloe odorata*), jewelweed (*Impatiens capensis*), ginseng (*Panax quinquefolius*) (also manage this one very closely), staghorn sumac (*Rhus typhina*), blackberries (*Rubus allegheniensis*), raspberries (*Rubus idaeus strigosus*), bloodroot (*Sanguinaria canadensis*), sassafras (*Sassafras albidum*), cattail (*Typha latifolia*), nettles (*Urtica procera*), and blueberries (*Vaccinium angustifolium*).
- Traditional harvesting of red willow (*Cornus stolonifera*), strawberries (*Fragaria virginiana*), sweetgrass (*Hierochloe odorata*), bloodroot (*Sanguinaria canadensis*), and cattail (*Typha latifolia*) should be done only by the Cultural Committee and only for tribal purposes.

Cultural Needs

- Access is important, through the Environmental Learning Center, and for teaching kids [about the plants]. We need to be able to dig [them] up and cut [them] up for demonstration. [Often need privacy for teaching.]

Recommendations from the Miami Tribe of Oklahoma Consultants:

Visitor Center

- Regarding the Visitor Center video, the park needs to correct the notion that human occupation began with the settlers. You shouldn't have to look for Native American stuff. There is a lack of basic knowledge about the area and its use by Native Americans.

- The labels of the native plant gardens in front of the Visitor Center need to be updated to include Miami names.

Management

- The park and the tribe should have an MOA for projects. It should apply to outside researchers and the researchers should be tribally-approved.
- They would like the park to allow tribally-funded interns to study aspects of resources management.
- They would like to pursue research and education opportunities with the park.

Cultural Needs

- The park should interact with the tribe on a cultural level rather than an individual level.

Recommendations from the Potawatomi Consultants:

Interpretive Program

- Invite tribal members to come to do the teaching of the hands-on activities such as crafts, maybe have tribal members do basket weaving with traditional grasses found in the park as part of the interpretive program.
- Conduct oral histories with all the tribes from the ethnobotany project.
- Contact Match-e-be-nash-she-wish about doing the maple sugaring and interpretation, providing a more traditional scale to it; that would include songs, stories, and games.
- Maybe they could incorporate gathering of the medicine in the spring. They could come to the park and do that in a traditional way and they could film the songs and ceremony that go with that, and see how solemn that is for the Potawatomi, see how the plant species are such a viable part of their world.
- There are a lot of old stories about the dunes, including medicine harvesting times, but he doesn't know if the old people would share them. They would need to find out; if not directly, maybe they'd be willing to put the stories on a CD.
- "Are these people [the park] willing to share with Indian people, to let them come in here and do some teaching, speaking?" If they'd be willing to pay the elders to come in here, to honor the elders with a gift, more elders would be willing to come here if they knew they were going to be honored with a gift. "My dad used to tell me, 'Go over to see this guy, and don't go over there with a mouth full of gi'me, and a handful of nothing.'"

Visitor Center

- Need Potawatomi place names in the park; these would give clues to their cultural significance.
- The labels of the native plant gardens in front of the Visitor Center need to be updated to include Potawatomi names. It would be ok to include

the meanings of the Potawatomi names, and basic use information such as ‘food, medicine, ceremony,’ etc. but no details.

- Books in/for the Visitor Center: Edmunds, Clifton, and Landes are good, accurate; Clifton isn’t very thorough. Landes deals more with the spirituality of the Potawatomi.
- The idea of CDs about traditional knowledge, stories, etc. and crafts being sold at the Visitor Center needs to be explored but the tribes need to benefit from the proceeds. Maybe it would be better to incorporate recorded information into displays in the new Visitor Center and provide forms or cards with information on ordering CDs, etc. directly from the tribes.

Management

- Need trash cans along the paths, not just at the start/end of them.
- The park staff need to understand the Potawatomi approach to interacting with plants. He would be willing to teach them about this or teach them a kind of prayer that they can use whenever they go out to collect or burn or mow, etc.
- “All the dry wood that’s here, it’s always a thing to get dry wood for ceremonies. If Indian people would be allowed to haul all this dry wood out of here....”
- They would like to be able to come in and take burls off the dying oak trees. They recognize that skidding logs to the gate (Howes Prairie) would do a lot of damage, but they might as well cut down the dying tree if they’re taking the burls; they could stack the wood up instead of skidding.
- They’d like to be able to gather a few things that might be needed for ceremonies like the mayapple, the bergamot, if it’s encouraged to grow. The tops only on the bergamot, and the fruit, sometimes the leaves on the mayapple depending on the time of year; end of May, first part of June is the only time you can take the fruit; leaves anytime during the summer months but mainly spring, early summer.
- Regarding plant management, a participant indicated that the plants take care of themselves and should be left alone, and protected. Several species were identified in particular: *Acer* spp., *Asclepias* spp., *Daucus carota*, *Equisetum arvense*, *Fragaria virginiana*, *Gaylussacia baccata*, *Opuntia humifusa*, *Quercus* spp., *Rhus radicans*, *Rhus typhina*, *Rubus allegheniensis*, *Rudbeckia hirta*, *Sassafras albidum*, *Taraxacum officinale*, *Typha latifolia*, and *Vitis labrusca*.
- Plants identified for traditional harvesting include mayapple, bergamot, pawpaws, marsh grasses for basket making, “...and basswood so we wouldn’t have to haul one down from up north [for the park workshop].”

Cultural Needs

- Allow use of high, isolated park areas as fasting grounds. They would need a closed area for up to a month sometime between June and August, and for shorter periods throughout the year.

- They'd like to use the park as a place to show people, an outdoor laboratory [for traditional knowledge], to train some of their people. Kids, middle-aged folks, and elders who grew up during some of the more culturally devastating Indian policy times. [Environmental learning center could come into play here.]

Recommendations from all the consultants:

Interpretive Program

- The Maple Sugar Festival and other Indian culture interpretations and events should have tribal guidance and/or participation.

Visitor Center

- The Visitor Center needs more cultural interpretation, preferably with guidance and/or participation of the tribes involved in this project, as well as the Ojibwa and Odawa.
- The video at the Visitor Center should include more on tribes' histories and relationships with the park area.

Cultural Needs

- The Environmental Learning Center and Peter Larson Site nearby would be good for tribal education sessions, workshops, and research.

Future Study Needs

Indiana Dunes National Lakeshore is well known for its plant diversity. While this study provides detailed traditional use information for many of the species in the park, it is a baseline ethnobotany. It provides detailed information for 20% to 28% of the 1,462 species, and summarized information for 38% to 46% of the 1,462 species. Additional research is needed to determine whether the remaining 34% of species have traditional uses.

Two other topics were identified for future study: cultural affiliation and traditional use of other resources. The brief review for affiliation and association for this study was adequate for a baseline ethnobotany, however, several other tribes such as the Ojibwa and Ottawa likely have cultural affiliation and/or traditional association with the park area. Park staff indicated a need for a complete affiliation/association list so that they can better meet their consultation responsibilities.

A traditional use study that addresses other tribes' ethnobotany and place relationships would further enhance the park's management and interpretive programs. While traditional plant use greatly furthers understanding of cultural concerns and needs, tribes have complex relationships with other resources such as animals, places, geologic features above and below water level, artifacts and other evidence of traditional use, and water. The spiritual, mythic time, legendary, and sacred aspects of places and resources are better revealed when an ethnographic study moves beyond a single resource.

Chapter One Study Overview

Located in northwestern Indiana between Gary and Michigan City (Figure 1), Indiana Dunes National Lakeshore (INDU) was established on November 5, 1966 “in order to preserve for the educational, inspirational, and recreational use of the public certain portions of the Indiana dunes and other areas of scenic, scientific, and historic interest and recreational value” (P.L. 89-761, 89th Congress, 80 Stat 1309). The extensive sand dunes and diverse flora provided the primary stimuli for protection of this area along the south end of Lake Michigan. Several amendments to the original authorizing legislation have resulted in over 15,000 acres, 2,182 of which are located in Indiana Dunes State Park and managed by the Indiana Department of Natural Resources.



Figure 1. Location of Indiana Dunes National Lakeshore.

Indiana Dunes National Lakeshore comprises beaches, sand dunes, bogs, various categories of wetlands, woodland forests, an 1830's Euro-American homestead, and a working 1900-era farm; it is a unique setting for studying humans and their impact on the environment. Today, Indiana Dunes ranks 7th among national parks in native plant diversity. A plant list provided by INDU staff shows 1,462 species with 217 having special status:

- 27 endangered
- 11 endangered, locally rare
- 38 threatened
- 5 threatened, locally rare
- 4 extirpated
- 6 extirpated, locally rare
- 84 locally rare
- 35 rare
- 1 rare, threatened
- 3 rare, locally rare
- 1 special concern
- 2 watch list

The emphasis of this park has been on the protection of the dunes and diverse plant life, and its interpretive programs have highlighted the harvest and preparation of maple sap and sorghum. Many American Indian tribes, however, used the park and surrounding area extensively until the land was ceded in 1832. The most recent tribes occupying sites in the vicinity of the park are the Miami and the Potawatomi. Other tribes using and/or traveling through the area frequently include the Ojibwa, Ottawa, Menominee, Meskwaki, Winnebago, Delaware, Shawnee, Kickapoo, Mascouten, Missisauga, Mohegan, Piankeshaw, Sauk-Fox, Wea, and Wyandot (Tanner 1987; Yarnell 1964). Today, Miami and Potawatomi people continue to use plants found in INDU and the surrounding area in traditional ways.

Geographic and Cultural Focus of the Research

The management units of INDU are concentrated along the shoreline, although several smaller units are located several miles from the main park area. The field sites were chosen primarily from the main area based on habitat diversity (Figure 2). Miller Woods was selected for a wet woodland habitat, West Beach was selected for dunes habitat, the Visitor Center area was selected for a dry woodland habitat, and Pinhook Bog was selected for a bog habitat. Mnoké Prairie was originally selected for the prairie habitat. While newly acquired and previously farmed, it has rich pockets of native vegetation. While participants identified almost 60 species at this site, many of these were plants the participants expected to see but did not find. The visit was also shorter than expected and the decision was made to switch to Howes Prairie for the representative prairie site. This decision resulted in more extensive interviews including the singing of traditional songs.

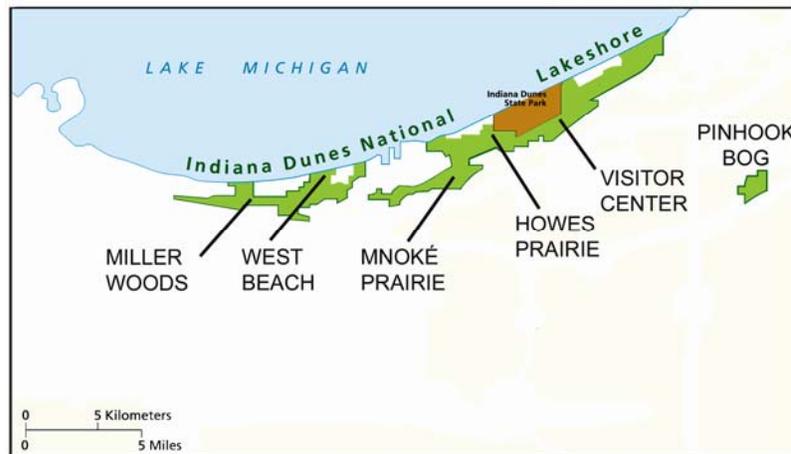


Figure 2. Site locations for the 2005 fieldwork sessions.

An abbreviated literature review was conducted to identify possible American Indian tribes and non-Indian groups; conversations with park staff and residents of Porter and Chesterton, Indiana, revealed no non-Indian traditional use groups as defined by the NPS, i.e. two consecutive generations of plant use. While several American Indian tribes were potential candidates for participation, the Miami and Potawatomi people, as the groups with documented villages in the area, were selected.

Because the study focus was the ethnobotany of traditionally associated groups, both the Miami Tribe of Oklahoma and the Miami Nation of Indians of Indiana were invited to participate (the latter group is not federally recognized). The Potawatomi bands informed about the study included the Citizen Band Potawatomi Nation of Oklahoma, the Hannahville Indian Community of Wisconsin Potawatomi Indians of Michigan, Prairie Band of Potawatomi Indians of Kansas, the Match-e-be-nash-she-wish Band of Potawatomi Indians, the Nottawaseppi Huron Band of Potawatomi Indians, the Forest County Potawatomi of Wisconsin, and the Pokagon Band of Potawatomi Indians of Michigan. While all the tribes contacted were interested in participating in the project, only the two Miami groups, and the Prairie Band, Match-e-be-nash-she-wish Band, and Pokagon Band of Potawatomi were able to participate.

Project Scope and Methodology

The plant list provided for INDU contains 1,462 species. As this is an unrealistic number for the plant catalog of detailed ethnobotanical information, the species identified in the field by tribal representatives (over 20%) were chosen for inclusion in the catalog. Ethnobotanical data for the remaining species are addressed in the Appendix volume, which also includes the field-identified species.

The archival research included numerous books, articles, theses and dissertations, and reports, 53 of which were referenced and comprise the annotated bibliography. A dozen electronic databases were reviewed resulting in numerous secondary references. Documents in the Westchester Township Historical Museum, Calumet Regional Archives, Miami Tribal Office in Peru, Indiana, the INDU library, and those held by park staff were reviewed. These sources provided over 200 documents, which are listed in the References Cited section of the report. Two scoping trips to INDU provided opportunities to meet with park staff to discuss the project and possible outcomes, to identify local people and sources of possible traditional association and plant use information, and to identify possible locations for the fieldwork.

The fieldwork was conducted in two sessions to accommodate tribal activities. The first session occurred in July 2005 with participants from the Miami Tribe of Oklahoma, the Miami Nation of Indians of Indiana, and the Match-e-be-nash-she-wish Band of Potawatomi. The second session was held in September 2005 with participants from the Prairie Band of Potawatomi and the Pokagon Band of Potawatomi.

Consultations and Ethnographic Fieldwork Schedule

The July field session was held from July 5th through the 11th. The September field session included a visit to the Miami tribal office in Peru, Indiana, to research their archives. The fieldwork was conducted September 20th, 21st, and 25th. With the exception of the Pokagon Band of Potawatomi on September 25th, all of the tribal representatives met with park staff before conducting the field work (Table 1). These were rewarding and productive

exchanges that addressed the park interpretive programs, goals for the interpretive programs, ways in which the tribes could help with redesigning the interpretive programs, expectations and concerns of the tribal representatives, and possible future interactions and projects.

Date	Tribe and Interactions
July 5, 2005	Miami Tribe of Oklahoma representatives Meeting with park staff, field visits to Miller Woods and West Beach
July 6, 2005	Miami Tribe of Oklahoma representatives Field visits to Mnoké Prairie and the Visitor Center
July 7, 2005	Match-e-be-nash-she-wish Band of Potawatomi representatives Meeting with park staff, field visits to Miller Woods and West Beach
July 8, 2005	Match-e-be-nash-she-wish Band of Potawatomi representatives Field visits to Howes Prairie, the Visitor Center, and Pinhook Bog
July 9, 2005	Miami Nation of Indians of Indiana representatives Meeting with park staff, field visits to Miller Woods and West Beach
July 10, 2005	Miami Nation of Indians of Indiana representatives Field visits to Howes Prairie, the Visitor Center, and Pinhook Bog
July 11, 2005	Miami Tribe of Oklahoma representatives Meeting with park staff, field visits to Miller Woods, the Visitor Center, and Pinhook Bog
Sept. 20, 2005	Prairie Band of Potawatomi representatives Meeting with park staff, field visits to Miller Woods and West Beach
Sept. 21, 2005	Prairie Band of Potawatomi representatives Field visits to Howes Prairie, the Visitor Center, and Pinhook Bog
Sept. 25, 2005	Prairie Band of Potawatomi representatives Field visits to Miller Woods, Howes Prairie, and Pinhook Bog

Table 1. Schedule of consultations and ethnographic fieldwork.

Research Team

The Principal Investigators in the study were Dr. Rebecca S. Toupal and Dr. Richard W. Stoffle. Dr. Toupal conducted the fieldwork with the assistance of two University of Arizona ethnographers: Kristen J. “Alex” Carroll and Ojeya Banks. Ms. Carroll and Ms. Banks are Ph.D. candidates in Anthropology and have ethnographic experience with southwest tribes and African communities respectively. The researchers vitae follow:

Dr. Rebecca S. Toupal is an assistant research scientist with over seven years of research experience with the Bureau of Applied Research (BARA) including work with Scandinavian fishermen, and 18 American Indian tribes in the southwest and Midwest. She has a B.S. in Forestry/Range Management from the University of Montana, a Master of Landscape Architecture (MLA) from the University of Arizona (UA), and a Ph.D. in Renewable Natural Resource Studies from UA. Her publications include an article on successful conservation partnerships in the western U.S. in *High Plains Applied Anthropologist*, and an article on multiple cultural landscapes of a wilderness area in southern Arizona.

Dr. Richard W. Stoffle is a senior cultural anthropologist at BARA and has more than 25 years of experience with American Indian environmental issues. He has worked successfully with more than 80 American Indian tribes and many federal agencies to address American Indian environmental concerns in land management decisions. His more recent publications include American Indian histories with the Nevada Test Site and with Nellis Air Force Base, and articles on traditional environmental knowledge in *Human Organization*, *American Indian Quarterly*, and *Current Anthropology*.

Kristen J. "Alex" Carroll is a Ph.D. candidate at the University of Arizona with a major in sociocultural anthropology and a minor in archaeology. Her interests include place, performance and ritual, social memory, the politics of representation associated with American Indian images, events and processes, and the means through which American Indian voices can appear in their own histories. She is currently working on her dissertation on the 1890 Ghost Dance. Ms. Carroll has been working with BARA for five years.

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Chapter Two

Indigenous Ecological Perspectives

Ethnobotany studies began as direct observations of the ways in which people used plants. Today, such studies have become more complex and include the ways in which people manage their environments (Martin 2004). This, of course, is a western science perspective that differs from indigenous perspectives. As pointed out by tribal participants in this study, ethnobotany is more about peoples relationship with plants and habitats. At their request, this chapter is provided in order to share some of their thoughts about the cultural significance of plants and habitats. Most of the statements come from the fieldwork in 2005; to protect participants' anonymity, these are not attributed to individuals. In some cases, references were mentioned and statements from these are included and cited. The statement for the Miami Tribe of Oklahoma includes field comments in addition to a document provided by their Cultural Preservation Committee.

Miami Nation of Indians of Indiana

Plant knowledge is a way of life. "When our children are 13 or 14 years old, if they want to, we set them out for four days for their first fast. We'll spend the previous year teaching them what they need to know to survive because they'll be there for four days and four nights without food or water."

"I still use the forest for medicine. Like moss on the northside of trees is used for a poultice on cuts, bites. Our tobacco, before the *Nicotiana* species, came from the forest. It was a mix of corn silk, sage, cedar, sweetgrass, and other native species." Also, any yellow flower is good for sluggishness (Lamb and Shultz 1993).

Harvesting and preparation are community events (Shoemaker 2000). The tribe has plans to rebuild their long house in the traditional way. Some tribal members want to reestablish certain native plants like sweetgrass (*Hierochloe odorata*) for cultural purposes.

Miami Tribe of Oklahoma

"Problems with western terminology when describing Miami ecology. Ethnobotany, plant knowledge research is missing the ecological perspective and relationship to place. The plants provided for the report are not the only culturally significant plants."

"Plant names reflect ecological knowledge. You start a relationship with the plant before giving it a label. Habitats are important. Wetlands are important. Healthy land means the people are sustained and in harmony with it."

Myaamiaki iīši-neenkiki ašihkiwi

A Miami View of Land: Our Ecological Perspective

Submitted by the Miami Tribe of Oklahoma Cultural Preservation Committee

*mihtami myaamiaki nipinkonci saakaciweeciki. eehonci saakaciweewaaci
saakiweeyonki iitaminki.*

At first the Miami came out of the water. The place from which they emerged is called ‘The Confluence’ (*waapanakikaapwa*, circa 1900).

The previous passage provides an oral account of the origins of the *Myaamiaki* (the Miami people) onto a landscape that is known to us as *myaamionki* ‘the place of the Miami’. The oral account reflects our ancestors’ emergence onto the land by way of *saakiweesiipi* (the St. Joseph River of Lake Michigan). The northern stretch of the *waapaahšiki siipiiwi* (Wabash river) in Indiana is central to our historic homelands. From that central place our landscape extends in all directions slowly transgressing into lesser-known areas. Our ancestors regularly traveled from the *waapaahšiki* across the Mississippi, Ohio, and Scioto rivers, and up into present day Canada. As vast as our ancestral geography was historically, we recognize that our ancestors lived in a shared landscape with many other tribal groups and for generations they negotiated that space with other villages and shared the land with newcomers.

On account of the forced removal from our *waapaahšiki* homelands in 1846, the Miami over the years have come to live in other places that today fall within the state borders of Kansas and Oklahoma. All of these lands are referred to today as *myaamionki* and our ecological perspectives are defined as the interpretation of our human experience upon these lands. It is important to state that we do not see ourselves outside of the landscape and therefore there is no word for ‘being outside’ or ‘being in nature’ in our language. Our ecological perspectives include both animal and human activity on the land.

Our connection to our land is historical, ancestral, ecological, empirical, and personal. Our stories and history are tied to the land, our lunar calendar reflects the ecological and biological cycles, children are born and ancestors buried there, and our prints cover the land. Our ancestral landscape is forever imprinted on our hearts and minds. It is from these lands that we experience living and it is here where our culture has been practiced and maintained since time immemorial. These intimate feelings for place were observed during our ancestors’ removal west when they could be seen grasping handfuls of soil as they were forced to leave. Many of our people who visit or live in these places remain intimately connected or have emotional feelings for revered places. Their historic sense of place stretches back in time and deep into the soil, and no modern legal claim of ownership of the landscape can change the fact that our lives as a people are intimately tied to our ancestral places.

Our traditional knowledge includes our intellectual, philosophical, spiritual, and ecological ways of knowing. Our traditional knowledge is derived from our collective and intergenerational experiences on our landscape. As a result of this long association,

we have developed ideas about how to live within a diversely inhabited place. This collective body of knowledge and understanding constitutes our traditional knowledge and from this source we direct our thoughts and actions today. These foundational concepts are best articulated through our traditional language and so the use of our heritage language is essential in expressing and preserving traditional thought and worldview.

It is an important aspect of our culture to discuss, debate, and share ecological ideas among ourselves. It is not our practice to definitively define many of these ideas as being the beliefs of the entire group. The concept of culture is expressed in our language by the phrase *niiši-hkwa išilininki* ‘the way in which things are done’. It is believed that culture is a human construct having evolved from human experiences. As our lives continue, knowledge and experience will grow and practices will change, and so culture is not a static or definable element of our lives and our language reflects this reality. We recognize that our perspectives and practices can differ from others, but see little need to define the changeable aspects of our lives. Understanding our relationship to the landscape, as shaped by our cultural interpretation, does require a degree of language and cultural fluency. It is for this reason that our ecological perspectives are difficult to explain in simple terms to people whose lives are shaped through different cultural experiences.

What we can say with some degree of assurance is that we seek to maintain mutually respectful relationships with all those living entities that we share the land with, including the plants and animals. This requires four essential things; that we be knowledgeable of the inhabitants of the land, we respect life as it is and do not seek to control it, we maintain a sense of humility about ourselves so that we remember our place in the larger scheme of life, and that we possess the ability to heal these relationships when the balance is upset or when conflict arises. These principles are fundamental to our traditional culture.

As Miami people we desire to maintain a living connection to our contemporary and historical places of occupation. Through American legal avenues we have begun to reestablished a connection to our ancestral lands by actively pursuing title to properties in the states of Kansas, Indiana, Ohio, Illinois, while continually building the land base of the nation in Oklahoma. Reestablishing a physical presence in all these places reaffirms our rights as an indigenous nation to maintain cultural ties to ancestral places. As these locations have for hundreds of years been the places where we lived out our lives and practiced our cultures, they must continue to play an important role in our future. Our ecological knowledge and ways of knowing will be the basis for how we interact with these lands.

Match-e-be-nash-she-wish Band of Potawatomi Indians

“The Indiana Dunes area was visited for medicine and plants, not for living. The language is used to describe the land, the language of plants.”

“I learned from my mother, my grandmother, and my husband. Our people watched the bees, birds, and ants for information about plants. Everything we picked had a song and a prayer. Every plant has a Winibijou story. Winibijou, the first man made by Creator, named everything in creation, all the plants. There’s a song for every medicine plant that we’re supposed to pick. There’s a prayer for every medicine, that we address the spirit of that medicine alone. Without the language, we don’t have the ability to do that anymore. They say that’s there’s a twin to each plant, a good and a bad. And if you’ve lived a good life and you can come into this and see all of her magic here, your spirit will tell you which one is good and which one is bad. You still have to be aware.”

“The four most important plants are sweetgrass, cedar, tobacco, and sage. Sweetgrass is the first plant that grew out of Mother Earth. It’s associated with the East - land is the element associated with the east - and represents the hair of mother earth. The three braids represent a balancing of the mind, body, and spirit. It’s a female spirit. Red indicates medicine; the red root of sweetgrass reflects the ‘poison,’ which in small amounts can be used for healing; it can cure cancer. Sweetgrass is smudged to get rid of negativity with people’s thoughts and intentions. Eagle is the guardian of eastern doorway. Cedar is grandmother’s tea; it clears the body of toxins, and women use it when their menstrual cycles end because those cleanse the body and need replaced. It’s continuously green. It’s the guardian of the North doorway; North is a healing direction, fire is element associated with the North. Cedar and tobacco are part of the burials. Tobacco is a male spirit; it has one protein in common with human DNA. It was once a man and walked the earth. It is associated with the South, water is the element associated with the South. Golden eagle is the guardian of eastern doorway. Sage is a male spirit, associated with the West, air is the element associated with the West. Fish is the guardian of the western doorway. You can work a whole lifetime with these four basic medicines but as we become more adept at learning those medicines, their uses, we’re given privy to more secret knowledge, more secret plants that we work with to cure diseases. There are three stages of disease - the preventive, the one where curing can occur, and the one where the disease process has consumed your body. Our tribe is focusing on the preventive stage.”

“Plant knowledge is privileged, much has been lost, but it can be regained through fasting. We smell the medicine before we see it. The medicine people went out daily because certain things had to be gathered at certain times of the year. Some things only have two or three weeks when they can be gathered and used. They watched the weather and how it was affecting growing seasons. They watched who else was using the plants, neighboring families, the bears. When lightning strikes a tree, a lot of traditional Anishinaabek people will gather that wood and put it in their medicine bags because that’s powerful medicine, wood being struck by lightning.”

“We just talked about two very powerful medicines that most people call weeds, the dandelion (*Taraxacum officinale*) and poison ivy (*Rhus radicans*). The poisons, often you have to use the same plant as the antidote. Like if we saw, some poisonous mushrooms species, I could tell you that those were used to get rid of enemies - beware of the soup. The mushrooms were part of the pharmacias of the bad people. Nightshade (*Circaea alpine* and *Circaea quadrisulcata canadensis*) and hemlock (*Cicuta maculate* and *Cicuta bulbifera*) were used too to rid yourself of a rival or enemy. Although, hemlock in small amounts was used as an abortion inducer in unwanted pregnancies but you had to have a midwife that really knew her stuff. My mom told me we always had a way to control pregnancies. We learned from the wolf and bear, watched what plants they ate to induce abortions.”

“We call the aroma of flowers the scent of life. Bead designs come from nature - flowers, berries, roots, and such. Red is a medicine color. Naming ceremonies happen in the woods. Tall field grasses were used to tie things. Grape vines could be used too. Large leaves could be used to carry gathered plants back home. We would look for things to use in the field instead of bringing things from home. If you used three grass ties around a leaf, it would tell you that you collected mullein. You could do a different tie and that could be berries so when you got back, you could just look at your various ties and know what each was without opening it. Sweetgrass would be inappropriate to use. The materials for storage, carrying, etc. should be neutral materials.”

“Prairie is a pharmacy of medicine, a land of medicine in Potawatomi. They say that 70% of our medicines and food come from the water. The word for swamp is *mush ki ki*, it means place of the medicine and the snakes are the protectors of the medicine. I can do the straight medicines, which means I know what this plant can do and that plant can do. But there are people out there with knowledge that can mix plants, and they’ll mix them in that sacred [mix of] 4, or 7, 11, 13, 17, 21 different plants. They say that that 21 plant medicine can cure cancer. Some people know what those 21 plants are but they don’t know the specifics like how much of it. [We can get it back through] a fast. That’s where a lot of it comes back to our people, is through those fasting camps. Even songs come.”

Pokagon Band of Potawatomi Indians of Michigan

“The language is so tied into everything; it’s, that’s what the language does, it describes.”

“If it’s a hunting medicine, it will work for a love medicine too. Same thing with the songs.”

“We saw a plant with small white flowers that looks like pearly everlasting. It’s not pearly everlasting but he [the plant] would do it though. Tell him what you want to do, and he’ll do his best for you if you’re doing it in a good way.”

“Habitats like this area [Howes Prairie] would have been hunting areas.”

Prairie Band of Potawatomi Indians of Kansas

“The Potawatomi people had a name for every plant, flower, shrub and tree that was indigenous to whatever area that they happened to be living in. Many of these medicines were passed on by word of mouth to each generation. It is said that some of the old people used what is called a prescription stick to keep track of their medicinal prescriptions by carving symbols on the stick. Finally in the late [1800s,] a form of writing in the Potawatomi language was developed using the English alphabet.

“From that time on, some of the Potawatomi were able to write down some of the medicinal prescriptions concerning various medicines. These old journals also contain things that happened in the past. ...A lot of them contain prescriptions of all kinds of Indian medicines of the old Indians” (Thunder 1996:1).

“Folks who live with nature understand the value of native food plants. Nature is a grocery store and pharmacy. Ethnobotany has more to do with the plant world, not so much to do with just the medicine. I suppose in a strange way you could probably push it to mean medicine because a lot of these things became objects of art that could be a gift, could be passed on to them, and you could give a gift to someone for example to put that on their chest or on their head, and it would assuage their pain or do something with whatever they were suffering.”

“They [plant communities] sort of intermingle, and they have no problem, they don’t discriminate...you can use that as a means to try to get that across to people...the cooperation.”

“The main thing you have to tell [the kids] is ‘Take your time; just stand for a minute...this is like a street, a neighborhood; this is what’s called an ecosystem. Just stand there for a minute and kind of look around, look down, look underneath, see if there’s something you’re missing.’”

“None of our people would live in a place like this [Miller Woods] where there was a lot of medicine, especially one that was highly identified as rich in a certain kind of medicine, or in certain kinds of medicines. They would all leave that area alone, and treat it with great respect, and tell other people by their actions, they would tell other people ‘you don’t settle there, you don’t live there’. And other people who were full of the right wisdom and the same knowledge understood that, and so they would avoid that area, and so it became a place of mutual respect, of mutual sharing, a common ground held in commonality for all the people to enjoy. And there you could go without taking a weapon because you knew even if your enemy was across the way, your enemy would not attack you while you were taking medicine, while you were preparing things. So that was the nature of a place like this.”

Medicines fall into categories. They are classified by what the Potawatomi call them in their language: those that make you throw up, those that are used for gambling

(to make you lucky), those that are for pain, those that are for general purpose (like yellow dock), those that are for women's medicines, those that are used to smudge yourself, those that are used to ask for things (as in praying and fasting; they're meant to strengthen the body), and those that are used to strengthen the immune system (Echinacea, boneset, yarrow, valerian). There are medicine songs associated with plants. Women's medicines fall into the largest category. "Areas with a lot of women's medicines should be known as such so that its use is somewhat restricted. Men aren't supposed to teach women's medicines but there aren't many women elders left who know about them." Another class of medicines is to treat venereal diseases, STDs; cranberries fall in this category and may have been used for gonorrhea. As the Europeans came and introduced new diseases, "the medicine men had to go out and fast for different classes of illnesses, and they just couldn't keep up with the new classes such as small pox and cholera".

"We didn't collect a lot of medicines from areas like this [sand dunes]; they might have used higher dunes for fasting, they looked for high places near lakes. They might teach codes of conduct because the bearberry leaf, sumac, and juniper are here."

"If you can't hear the plants speaking, you can't hear. That's what the old people used to say. They'd tell us that so that we would listen. So we learn to listen, the speech of the forest. Even that tells us something, that wind."

One participant chose to demonstrate the proper way to enter an area for gathering plants. He began by offering a special tobacco, an Indian tobacco that they grow themselves. It is an offering tobacco only, to spiritual powers, the plants; they pray with it. He offered this tobacco to a plant, and spoke to it in Potawatomi. He sang two songs and translated them.

"There's a power in this world, a power in the air, a power in the leaves, a power in the grass, in the earth even, a power in the sky; everywhere you look, it represents that power, and that light [light in the sky that's not sunlight], that light of life; so I asked this plant to have pity on us, 'you are the one who owns this life, the one who was given this life, asked for it to give part of that life back to us, I ask you at this time that you lend me part of yourself and help me be well, and to help this person that I'm about to pray for to become well and them also by giving them a part of your nature so that in becoming well, they will also become forgiven for anything that they've done wrong against you and your people, and against anything in this world; give them a part of your nature so that they will walk well. ' The plant has that ability and that's what the song is about. "

At this time I come.

At this time I sit and listen to what you have to say.

At this time I give to you, at this time I give to you.

So at this time I will listen to everything that you have to say to me.

"So then we wait for the instructions from the plant at that time, the plant will then speak to you and tell what you need to do before you take it. So these are the two

lead songs that we sing when we take a plant and we make sure that we are alone. These are the things that we do; and then as you finish that song, then you sit and wait and meditate on what that plant is going to say to you, and that plant will give you the instructions on how you should use it because only that plant and the spirit know what is wrong with the person you are interceding for, only that plant can tell you what to do for that person; we don't know. The medicine man is no more than an empty vessel, an empty, hollow bone you might say. And so we come here to get that vessel, that hollow bone filled with that knowledge that this brother has for us, and then we go back and we doctor that person with the knowledge that this plant has given to us. We call that traditional medicine nowadays. A lot of people think you just go out and grab a plant and go back and give it to a person. At some levels that will work because the plant cannot deny it's nature but the more efficacious manner is to do it this way, the more efficient way of healing is the traditional way addressing and approaching the plant, and then it becomes your brother; the other way, you want it to serve you. But I would prefer to have these plants as my brothers. It is my responsibility to take care of my brothers. You shouldn't be like a mosquito, eat and run and never say thank you. There's another part of this. We come back and we say thank you to these things, we have to say thank you. 'Do you remember me brother? I was here asking you for medicine. So you told me what to do, so now I'm here to offer you this medicine once again, this tobacco, to thank you for what you've done.' It doesn't matter whether you go back to the same spot you got the plant from; you can find the same plant somewhere else and thank it. The two songs we sing upon our return are more or less thanksgiving songs, we thank the spirit for the health and help we received. We let them know those people are well now, that they're up and about and enjoying life. And the plant rejoices with you then. There's a part of that traditional medicine that a lot of people forget about. There's far more than going out and gathering them."

When approaching and interacting with plants "one should explain to the plant what one is there to do and why, and to acknowledge to the plant, the interdependence of their relationship".

"Plants are very capable of picking up on each other. They'll sit next to each other, they'll pick up some of the other's properties."

Places like Howes Prairie that have high places and a lot of different plants were shared. "Traditionally, it was a shared-use area and as such, there wouldn't have been large, permanent villages. The medicine plant areas (bogs, marshes, some of the woods) would have been strictly shared areas. Women generally gathered the medicines but men did too individually. From our perspective, we assume that our ancestors gathered in generational groups like today - Grandmother, Mother, Daughter. This is how we learn (generational teaching methods) and assume this is how our ancestors perceived education as well. We still do this today, it hasn't been lost, in fact, we are stronger than ever in harvesting and utilizing our traditional medicines, especially during our seasonal ceremonies."

"The plants represent the language as well because if you look at languages as they've [spread out] over the region, Potawatomi [for example] is not spoken clear across

the country but only in certain sections, and certain plants appear only to those people. One plant that appears to the Anishnabek over here is not the same plant that appears, it's the same species, but it's a slightly different plant that appears to the Navajo or Hopi. They might have slightly different uses for it. It's important to understand that."

"The nature of medicines is such that it's in a constant state of grace, you might say; it cannot do any harm, it won't do any harm. Like someone might walk up to this and say, 'Well, I know you can do something with this against somebody, against one of your enemies if you really want to. And that's true. A lot of these medicines you can take and reverse it. A plant cannot discriminate. A plant is not going to stop and question [who wants to use it; it doesn't work only for Potawatomis]. So we can take the nature of these things and twist this but if we make that, if I came here and I caused any one of these medicines to err or sin against someone and against its creator, the one who made it, I am the one who suffers for that, but that plant walks free of it because [it's] forever in a state of grace."

"The strawberries are the first one we use, but the blueberries follow closely. After blueberries, we switch to blackberries and raspberries; so there are always berries in our ceremonies. The water, corn, meat, and berries are used as a way of communicating with the natural world, the plant world."

"Anything that comes out of a bog, we say *woapshkokee*, which means 'the mist that comes out of the bog,' like in early morning hours there's usually a mist, or late evening hours there's usually a mist that comes out of that swamp, even in winter, when it's mild winter weather, you'll still see a mist coming out of that bog. And one of the reasons we feel that that's evident there is because temperature will even change in the bog as opposed to high ground like this. You walk down into a bog, the temperature changes. It's slightly lower, cooler, but yet in the winter because it holds a lot of water, and it's dense, the muck and everything else, it holds the heat as well, of the sun, during the day. I've always been told that anything coming out of a bog is good medicine that can be used to purify your blood."

"What is surprising to me is that of the 289 or so plants that we had at one time, our knowledge of them, we're probably using less than 100; I would say, less than 80, I'd probably be more correct if I said less than 80, our knowledge of them is probably less than 80; and I'm speaking for myself here. Other people have far less than I have. That is how pitiful we have become. Whereas 150, 200 years ago, even the pioneers knew more than some of the modern day Indians do today, because of their shared relationships with the native people. The native people told them how to doctor themselves. And many of the pioneers had their own trial-and-error stuff that they practiced, that they brought over, that they quickly adapted."

Some of their traditional plants are extinct and many are on the endangered list, so "our knowledge won't increase because their gone, and their habitats are gone. They [the park] should encourage those places to come back so the plants will come back".

Chapter Three

An Ethnobotanical Catalog of Indiana Dunes National Lakeshore

The Indiana Dune National Lakeshore plant list contains 1,462 species; traditional uses were identified for 964 of these species (66%). Primary traditional plant use data was obtained during two field sessions in 2005: the first was in early July, and the second in late September. Expanding data collection over two seasons provided the opportunity to see a wide variety of plants as well as early and mature phases of growth. While approximately 56% of the species were identified during both sessions, seasonality resulted in almost 44% of the species being identified in either July or September. A compilation of the field data with previously documented uses shows numerous uses of plants found throughout the park (Table 2). Medicine is the predominant use followed by food, charm, and utility.

	Miller Woods	Tolleston Dunes	West Beach	Bailly	Dune Acres	Dunes SP	Visitor Center	Keiser Unit	Tamarack Unit	Heron Rookery	Hoosier Prairie	Pinhook Bog	INDU
# plant species	563	400	598	463	852	679	583	611	566	188	563	461	1462
# traditional use species	374	271	401	325	569	468	397	420	391	132	386	314	964
agricultural	10	6	10	9	16	15	11	9	11	5	10	5	28
smoking	28	22	29	19	44	33	26	36	31	6	29	24	67
ceremonial	54	39	58	42	87	71	54	60	52	18	59	49	133
mythic	5	2	5	1	6	4	2	1	1	0	3	1	11
sacred	6	4	6	2	12	7	7	9	7	4	4	6	17
food	183	121	189	167	280	233	206	215	195	70	173	163	489
medicine	308	224	329	266	468	390	324	345	317	109	312	254	782
utility	95	62	98	80	164	136	106	120	105	37	92	84	261
craft	34	26	36	27	60	50	36	47	42	15	31	30	90
dye	39	19	37	30	67	46	43	51	44	14	40	29	103
clothing	1	1	1	0	4	4	3	1	1	1	1	3	6
trade	2	0	3	4	4	7	3	5	3	2	1	4	9
charm	130	92	142	123	198	166	141	143	140	55	113	104	314
other, unspecified	107	80	118	89	164	134	120	116	116	52	97	95	270

	Miller Woods	Tolleston Dunes	West Beach	Bailly	Dune Acres	Dunes SP	Visitor Center	Keiser Unit	Tamarack Unit	Heron Rookery	Hoosier Prairie	Pinhook Bog	INDU
% traditional use species	66.4	67.8	67.1	70.2	66.8	68.9	68.1	68.7	69.1	70.2	68.6	68.1	65.9
agricultural	2.7	2.2	2.5	2.8	2.8	3.2	2.8	2.1	2.8	3.8	2.6	1.6	2.9
smoking	7.5	8.1	7.2	5.8	7.7	7.1	6.5	8.6	7.9	4.5	7.5	7.6	7.0
ceremonial	14.4	14.4	14.5	12.9	15.3	15.2	13.6	14.3	13.3	13.6	15.3	15.6	13.8
mythic	1.3	0.7	1.2	0.3	1.1	0.9	0.5	0.2	0.3	0.0	0.8	0.3	1.1
sacred	1.6	1.5	1.5	0.6	2.1	1.5	1.8	2.1	1.8	3.0	1.0	1.9	1.8
food	48.9	44.6	47.1	51.4	49.2	49.8	51.9	51.2	49.9	53.0	44.8	51.9	50.7
medicine	82.4	82.7	82.0	81.8	82.2	83.3	81.6	82.1	81.1	82.6	80.8	80.9	81.1
utility	25.4	22.9	24.4	24.6	28.8	29.1	26.7	28.6	26.9	28.0	23.8	26.8	27.1
craft	9.1	9.6	9.0	8.3	10.5	10.7	9.1	11.2	10.7	11.4	8.0	9.6	9.3
dye	10.4	7.0	9.2	9.2	11.8	9.8	10.8	12.1	11.3	10.6	10.4	9.2	10.7
clothing	0.3	0.4	0.2	0.0	0.7	0.9	0.8	0.2	0.3	0.8	0.3	1.0	0.6
trade	0.5	0.0	0.7	1.2	0.7	1.5	0.8	1.2	0.8	1.5	0.3	1.3	0.9
charm	34.8	33.9	35.4	37.8	34.8	35.5	35.5	34.0	35.8	41.7	29.3	33.1	32.6
other, unspecified	28.6	29.5	29.4	27.4	28.8	28.6	30.2	27.6	29.7	39.4	25.1	30.3	28.0

Table 2. Number and percent of traditional plants for Indiana Dunes survey units.

The sites visited were Miller Woods (Figures 3 and 4), West Beach (Figure 5), Mnoké Prairie (Figure 6), Howes Prairie (Figure 7), the Visitor Center, and Pinhook Bog (Figure 8). Mnoké Prairie is newly acquired and previously farmed. It has rich pockets of native vegetation and is slated for restoration of native species. While participants identified almost 60 species at this site, many of these were plants the participants expected to see but did not find. The visit was also shorter than expected and the decision was made to use Howes Prairie thereafter. This decision resulted in finding most of the species participants were looking for, and more extensive interviews including traditional songs. The field sites were chosen based on habitat diversity, and included woods, prairie, dunes, and bog.



Figure 3. Miller Woods.



Figure 4. Cattail weaving explained at Miller Woods.



Figure 5. West Beach.



Figure 6. New native growth at Mnoké Prairie.



Figure 7. Howes Praire.



Figure 8. Pinhook Bog.

The genera and species chosen for this catalog are those mentioned and/or identified during the 2005 fieldwork sessions. These are presented in 165 entries, each of which starts on a new page. Tribal representatives discussed some plants by genus rather than species such as *Asclepias* (milkweed), *Quercus* (oak), and *Salix* (willow). These are treated as single entries that represent multiple species, which tribal representatives did not distinguish between; they implied that the ethnobotanic data for the genera applies to all its species. Where a species had particular significance over other species in a genus, *Acer saccharum* for example, the details of that species is addressed as a separate entry. The 165 entries

consequently represent over 400 species for which tribal representatives provided data ranging from basic identification to detailed use and preparation.

Each entry begins with scientific names and synonyms, and common and vernacular names. Descriptive information follows and includes nativity, introduction notes if applicable and available, habitat, physical description, and photographs. Traditional use information is presented first for the participating ethnic groups - Miami and Potawatomi - and includes field data and literature sources. Their data are followed by listings of previously documented uses for other tribes beginning with those groups with potential traditional association and/or cultural affiliation, then Great Lakes tribes, and finally groups outside the park region. The additional groups are included to illustrate the potential ethnobotanical importance of species found in the park. Traditional use information for the entire plant list is summarized in the Appendix volume.

<i>Scientific name</i>	<i>Acer negundo</i>
<i>Synonyms</i>	<i>Acer negundo</i> var. <i>variegatum</i>
<i>Common name</i>	box elder
<i>Other names</i>	ash-leaf maple, California boxelder, western boxelder, Manitoba maple (USDA-NRCS 2006)
<i>Ojibway name</i>	adjagobi'múk, adjagobi' múk (Smith 1932)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Tolleston Dunes, Bailly area, Dune Acres, Keiser Unit, Tamarack Unit, Indiana Dunes State Park Boxelder is natively a tree of river bottoms and disturbed sites on heavy, wet soils, often seasonally flooded (up to 30 days) (USDA-NRCS 2006).



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Traditional Uses:

Miami

Food

The Miami people's use of box elder is historic and contemporary. They gather the sap in the spring to make sugar.

"It is a culturally significant plant. We use many varieties" (*MTO consultant 2005*).

Traditional Uses:

Potawatomi

Medicine

Utility

The Potawatomi people's use of box elder is historic and contemporary. They use the green leaves and young shoots to make an insect repellent.

"It's good for wood carving; has a red heart to it. A lot of old spoons would be box elder" (*Male elder 2005*).

Traditional Uses:

Others

Food

Ojibway (Herron 2002; Yarnell 1964)

Sap used to make a beverage (Zedeño et al. 2000).

Sap mixed with the sap of the sugar maple to make a beverage (Smith 1932).

Winnebago

Sap used to make sugar (Gilmore 1919).

Apache, Chiricahua, and Mescalero (Castetter and Opler 1936), Cheyenne (Hart 1981, 1992), Dakota (Gilmore 1913a), Montana Indians (Hart 1992), Omaha (Gilmore 1913a, 1919), Pawnee, Ponca (Gilmore

1919)

Boxelder produces sap high in sugar content and can be used to produce syrup sometimes called "mountain molasses". Native Americans used the cambium for food, and boiled down the sap for syrup and candy (USDA-NRCS 2006).

Medicine

Anishinaabek (Ojibway, Odawa, Potawatomi) (Herron 2002)

Ojibway (Smith 1932)

Bark used to make a medicine (Zedeño et al. 2000).

The inner bark was used as an emetic (Meeker, Elias, and Heim 1993).

Infusion of inner bark taken as an emetic (Smith 1932).

Meskwaki

Decoction of inner bark taken as an emetic (Smith 1928).

Cheyenne (Hart 1992)

Native Americans made a tea from the inner bark to induce vomiting (USDA-NRCS 2006).

Ceremonial

Cheyenne (Hart 1992), Dakota (Gilmore 1919), Kiowa (Vestal and Schultes 1939), Omaha (Gilmore 1919), Sioux (Hart 1992), Western Keres (Swank 1932)

The new branches were used to make charcoal for ceremonial painting (USDA-NRCS 2006).

Utility

Cheyenne (Hart 1981, 1992), Montana Indians (Hart 1992), Navajo (Elmore 1944)

Decoration

Dakota

Charcoal (Gilmore 1913b)

Omaha (Gilmore 1913a)

Charm

Ojibway

Bark used to make a charm for protection (Zedeño et al. 2000).

Scientific name *Acer saccharinum*
Synonyms *Acer dasycarpum*
Acer saccharinum var. *laciniatum*
Acer saccharinum var. *wieri*
Argentacer saccharinum

Common name silver maple
Other names soft maple, silverleaf maple, white maple, river maple, swamp maple, water maple (USDA-NRCS 2006)

Ojibway name zhiishiigimewanzh, -iig, zhiishiigimiiwanzh- iig, innīnā'tik (Hoffman 1896), šigme-winš (Gilmore 1933), shishigime-wish, shishigime-wish (Reagan 1928)

Nativity Native

Habitat Miller Woods, Tolleston Dunes, West Beach, Baily area, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Hoosier Prairie (rare), Indiana Dunes State Park
 Bottomland forest, stream banks, flood plains, and lake edges where it grows best on better-drained, moist alluvial soils, at elevations of 30-600 meters (USDA-NRCS 2006).



USDA-NRCS PLANTS Database / Herman, D.E. et al. 1996. North Dakota tree handbook. USDA NRCS ND State Soil Conservation Committee; NDSU Ext. and Western Area Power Admin., Bismarck, ND



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Traditional Uses:
Miami

Unspecified

The Miami people's use of silver maple is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

Traditional Uses:

Others

Agriculture

Ojibway

Sap for sugar maple production (Zedeño et al. 2000)

Food

Odawa (Herron 2002)

Ojibwa

Sap used to make sugar (Gilmore 1933; Reagan 1928).

Winnebago

Sap used to make sugar (Gilmore 1919).

Dakota, Ponca (Gilmore 1919), Iroquois (Waugh 1916), Omaha (Gilmore 1913a, 1919)

Medicine

Anishinaabek (Ojibway, Odawa, Potawatomi) (Herron 2002)

Ojibway

Decoction of inner bark used for diarrhea; compound decoction of inner bark taken as a diuretic (Hoffman 1891; Meeker, Elias, and Heim 1993).

Infusion of root bark taken for gonorrhea (Reagan 1928).

Bark boiled and used as a wash for old, stubborn, running sores (Gilmore 1933).

Bark used to make a medicine (Zedeño et al. 2000).

Mohegan

Infusion of bark, removed from south side of tree, taken for cough (Tantaquidgeon 1928).

Cherokee

Antidiarrheal, dermatological aid. Inner bark for eye medicine. Bark as analgesic, gynecological aid (Hamel and Chiltoskey 1975).

Ceremonial

Iroquois (Waugh 1916)

Utility

Ojibwa

Wood used to make arrows. Root used to make the bowl for the dice bowl game (Reagan 1928).

Bark, with hemlock and swamp oak bark boiled together to make a wash to remove rust from steel or iron (Gilmore 1933).

Cherokee (Hamel and Chiltoskey 1975)

Dye

Winnebago

Twigs and bark made into a black dye and used to color tanned hides (Gilmore 1919).

Omaha (Gilmore 1913a)

Decoration

Cherokee (Hamel and Chiltoskey 1975)

Charm

Ojibway

Bark used to make a charm for protection (Zedeño et al. 2000).

<i>Scientific name</i>	<i>Acer saccharum</i>
<i>Common name</i>	sugar maple
<i>Other names</i>	sugar bush (INDU fieldwork 2005); hard maple, head maple, sugartree, bird's-eye maple (USDA-NRCS 2006)
<i>Vernacular Name</i>	<i>Ahsenaamišaahkwi</i> , <i>ahsenaamiši</i> , and <i>ahsenaamišipowa</i> is maple syrup (Baldwin and Costa 2005).
<i>Anishinaabek name</i>	ininaatig (sugar maple), iskigamizigan (family sugar bush), ziinibaakwadoke giizis (March, the sugar-making moon), onaabani giizis (April, the maple sap-boiling moon) (Herron 2002)
<i>Ojibway name</i>	aninaatig, -oog, ininaatig, -oog, ininâtig (Baraga 1966), a'nina'tig (Densmore 1928), ninaatig (Rhodes 1993), înena'tig, inênatîk (Smith 1932), sinaamizh (Rhodes 1993), adjagobi'mîn (Smith 1932)
<i>Nativity</i>	Native
<i>Habitat</i>	West Beach, Bailly area, Dune Acres, Keiser Unit, Tamarack Unit, Heron Rookery, Pinhook Bog, Indiana Dunes State Park Most commonly in rich, mesic woods but also found in drier upland woods. Can be found in canyons, ravines, valleys, stream terraces, streambanks, and occasionally on dry rocky hillsides, at 500-1,700 meters elevation. It is a dominant or codominant in many northern hardwood and mixed mesophytic forests (USDA-NRCS 2006).



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Traditional Uses:
Miami

Food

The Miami people's use of sugar maple is historic and contemporary. They harvest the sap in the late winter to early spring when it starts to rise. Tribal representatives learned about the sugar maple, its harvest and use from their grandparents, and some of them have passed this knowledge on to their children.

"We boil down the sap and cook chickens in it. And we boil it to make sugar and syrup" (*MNI consultant 2005*).

"Harvesting maple syrup was a social event, a time of celebrations" (*MNI consultant 2005*).

Traditional Uses:

Potawatomi

Food

Maple sap, as it came from the tree, was drunk by children. Children made taffy by cooling the maple sap in the snow. Maple sap not only furnished the sugar for seasoning material but also furnished the vinegar. Maple sugar used, instead of salt, to season all cooking (Smith 1933).

Medicine

Inner bark used as an expectorant (Smith 1933).

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use dates back into the Woodland period (1000BC-1600AD) (Herron 2002).

Food

Odawa (Herron 2002)

Ojibway

Sap for a beverage, and as a seasoning (Zedeño et al. 2000).

The sap was harvested for maple syrup (Meeker, Elias, and Heim 1993).

Sap saved to drink as it comes from the tree, alone or mixed with box elder or birch sap. Sap allowed to sour to make vinegar and mixed with maple sugar to cook sweet and sour meat. Maple sugar used to season all kinds of meats, replaced now with salt (Smith 1932).

Used to make maple syrup and sugar. Traditionally used birch bark buckets for collecting sap but now use metal buckets (Danielsen 1999). March is the sugar-making moon and April is the maple sap-boiling moon. Maple tapping begins with a pipe ceremony and tobacco offering. Taps or tubes called spiles or negwaakwaan. Traditional spiles made from sumac (*Rhus typhina*) or copper. Sap allowed to sour during historic times to make maple vinegar (*ciwabo*) that was used to cook venison as a sweet-sour meat (Smith 1932). A fresh spruce branch was used traditionally to stir the boiling sap to reduce the foam (Smith 1932) (Herron 2002).

Menominee

Boiled sap made into maple sugar and used in almost every combination of cookery (Smith 1923).

Meskwaki

Maple sugar used instead of salt as seasoning in cooking (Smith 1928).

Great Lakes tribes

Sap used for food (Yarnell 1964).

Algonquin (Black 1980), Cherokee (Hamel and Chiltoskey 1975; Perry 1975), Dakota (Gilmore 1919), Iroquois (Rousseau 1945a; Waugh 1916), Malecite (Speck and Dexter 1952), Micmac (Speck and Dexter 1951), Mohegan (Tantaquidgeon 1972)

Sap in late winter and early spring, fruit in fall (McPherson and McPherson 1977).

Medicine

Anishinaabek (Ojibway, Odawa, Potawatomi) (Herron 2002)

Ojibway

Sap, bark (Zedeño et al. 2000)

The inner bark was used medicinally as a cough syrup or expectorant (Meeker, Elias, and Heim 1993)

Iroquois (Herrick 1977, Rousseau 1945a, Waugh 1916), Mohegan (Tantaquidgeon 1972)

Ceremonial

Odawa

Eight ounces of maple syrup are allocated to individuals without diabetes for vision quests, those with diabetes get four ounces; this is their sustenance during the four day ceremony of fasting, praying, and connecting with the spirit world. Used with wintergreen, birch bark from *Betula papyrifera*, and an unspecified plant for vision quests (Herron 2002).

Iroquois (Waugh 1916)

Utility

Ojibwa

Wooden bowls and food-stirring paddles, arrows (Smith 1932)

Wood used in wild rice cultivation; sap and wood used in sugar maple production; sap used in cultivation (Zedeño et al. 2000).

Wood used to make paddles for stirring maple sugar or wild rice while scorching or parching it. Wood used to make bowls and many other objects of utility (Smith 1932).

Used to make paddles for stirring maple sap (Densmore 1928).

Sugar maple wood carved into large serving spoons and utensils covered with cultural symbols (Herron 2002).

Cherokee (Hamel and Chiltoskey 1975), Malecite (Speck and Dexter 1952), Micmac (Speck and Dexter 1951)

Craft

Ojibway

Decayed wood, ashes (decorative) (Zedeño et al. 2000)

Meskwaki

Leaf used in beadwork designs (Smith 1928).

Charm

Ojibway

Sap, bark (Zedeño et al. 2000)

Trade

Chippewa

Sap was made into sugar and used as a commodity of intertribal commerce (Gilmore 1933).

Scientific name	<i>Acer</i> spp.
Common name	maple
Vernacular Name	ininaatig (Anishinaabek)
Nativity	Native (see Appendix B: <i>Acer</i> species images)
Traditional Uses:	
Miami	<p>Food</p> <p>The Miami people's use of maples is historic and contemporary. They harvested the sap in the late winter to early spring and processed it for a variety of food uses.</p> <p>"We made sugar from all the maples but hard maple (<i>Acer saccharum</i>) is best" (<i>MTO consultant 2005</i>).</p>
Traditional Uses:	
Potawatomi	<p>The Potawatomi people's use of maples is historic and contemporary. Tribal representatives learned about the maple and its uses from people of the Midewin lodge (<i>Female elder 2005</i>) and their grandmothers (<i>Male elder 2005</i>). They continue to teach these things to their children. There are many stories including sugar maple stories and Winibijou maple stories. It is a sacred plant for the Potawatomi.</p> <p>"The maple is the chief of trees. We planted it on the reservation to show how things were made" (<i>Female elder 2005</i>).</p> <p>"The teachers draw out the scrolls for us with a stick. Those scrolls are so sacred that we can't use our hands to make that, we have to have that connector. <i>Ininaatig</i>, that maple that we use is the strongest; he's the dominant tree. Because of the maple sugar relationship, we used maple to build our sacred wigwams, we use it to build those conical homes. The maple tree is the chief of all the trees [all the maples are but the sugar maple especially]. So that stick that we use, because the earth is sacred and the tree is sacred and those scrolls are sacred, us as pitiful humans cannot assume that we can draw this on the earth so we use that stick, that connector to make that for us. That tree takes on that, gives us strength and points us in the right direction and makes those interpretations of the scroll, the spirit of that tree does all of that for us because he's the strongest one" (<i>Female elder 2005</i>).</p> <p>Food</p> <p>The wood and sap are used.</p> <p>"The sap is collected to make sugar in the spring but the sugar maple is the best for this" (<i>Female elder 2005</i>).</p> <p>"Hardwoods like ash, maple, and oak were used to cure the Indian corn and take off that first hull. Indian corn is boiled in that hardwood ash four times, and you have to do it from sunrise to sundown and get that process done within the day. Then you dry your corn and it's ready for consumption, it makes corn soup. It's hard work. You have to burn the hardwood down and the corn has to dry for an entire year before we can ash it. You have to dry it on racks for four days and then you can store it; it'll last for a hundred years" (<i>Female elder 2005</i>).</p> <p>Ceremonial</p> <p>The wood is used for sacred pipe stems.</p> <p>"He's [the maple] the pole we sit at when we are initiated. He's the framework for our sweatlodge. Maple sugar is used in the death rituals, a little piece is placed with the deceased to sustain them until they get to</p>

that strawberry the second night" (*Female elder 2005*).

Utility

"He [the maple] builds our main lodge. Use poles for framing wigwams, conical houses, stick for sacred scrolls, utensils for serving. Some maples for fuel. Used to make handles for black ash baskets" (*Female elder 2005*).

Trade

The wood is used as part of the black ash basketry.

Other

The whole plant is used in traditional teachings.

<i>Scientific name</i>	<i>Achillea millefolium</i>
<i>Common name</i>	yarrow, milfoil
<i>Other names</i>	wooly yarrow (Yarnell 1964); common yarrow, bloodwort, carpenter's weed, hierba de las cortaduras, plumajillo, milfoil (plants.usda)
<i>Vernacular Name</i>	Potawatomi - Dgesh ka ndwe ze wangok esh gek
<i>Ojibway name</i>	ajidamoowaanow, a´djidamo´wano (Densmore 1928), adjidamo´anūk (Smith 1923), ojidumowaunoh (Zichmanis and Hodgins 1982), waabigwan, wa´bīgwūn, wabīgwon (Smith 1923)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie, Pinhook Bog, Indiana Dunes State Park



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Traditional Uses:
Miami

Food

The Miami people's use of yarrow is historic and contemporary. They continue to teach their children and other tribal members about the plant and its uses. They consider it to be a culturally significant plant.

Medicine

The leaves are used.
Miami medicine (Rafert 1996).

Traditional Uses:

Potawatomi

Medicine

The Potawatomi people's use of yarrow is historic and contemporary. The flowers and leaves are used.

It can be used as a *Pkwe ne sgen*, a medicine for smudging or smudging objects for spiritual purification, or as a *No kwe sgen*, a medicine used for smudging people as a healing cure, [for example,] for coma.

"It's a woman's medicine, a blood purifier; it can get rid of different things in your body, and it's a blood stauncher. If you cut yourself, take a bunch of that [leaf], put it in your mouth first, then put it on there and wrap it up and it'll stem the flow of blood" (*Male elder 2005*).

"It's a warrior medicine, (*wabeno*); the dried leaves will make blood clot. They would carry a bag of dried leaves with them, put it on wounds dry. It's also used for poultices" (*Male elder 2005*).

Flowers smudged on live coals to revive comatose patient. Flowers smudged on live coals to repel evil spirits (Smith 1933).

Charm

Seed heads placed on a pan of live coals to produce smoke to keep the witches away (Smith 1933).

Flowers smudged on live coals to repel evil spirits (Smith 1933).

Traditional Uses:

Others

Medicine

Ojibwa (Smith 1932)

Flower, root, and plant used (Zedeño et al. 2000).

Flowers were smoked ceremonially and put on coals and inhaled to break fever, a root decoction was used on skin "eruptions" and various parts of the plant were used as a stimulant (Meeker, Elias, and Heim 1993).

Great Lakes tribes (Yarnell 1964)

Ceremonial

Ojibwa

Flowers smoked ceremonially (Smith 1932).

<i>Scientific name</i>	<i>Acorus calamus</i>
<i>Common name</i>	sweet flag
<i>Other names</i>	sweetflag, bitter root (Herron 2002), Calamus aromaticus (Josselyn 1674); sweet sedge, calamus, sweet flag, sweet root, sweet rush, sweet cane, gladdon, sweet myrtle, myrtle grass, myrtle sedge, cinnamon sedge (Grieve, M. A Modern Herbal <botanical.com>)
<i>Vernacular Name</i>	Wike
<i>Anishinaabek name</i>	wiikenh (Meeker, Elias, and Heim 1993)
<i>Ojibway name</i>	wiikenh, wike 'angelica root' (Baraga 1966), wikēn´ (Densmore 1928), wikan (Gilmore 1933), we´ke (Smith 1932), nabagashk, -oon, na´bugück (Densmore 1928), na´bügück, na´bügück (Smith 1932), mashkosii-zhaabozigan, mückosija´bosigün (Densmore 1928)
<i>Nativity</i>	Native
<i>Habitat</i>	Bailly area, Indiana Dunes State Park Sedge meadow



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<i>Traditional Uses:</i>	
<i>Miami</i>	<p>Food</p> <p>The Miami people's use of sweet flag is historic and contemporary. Miami food (Lamb and Shultz 1993).</p> <p>Medicine</p> <p>Miami medicine (Rafert 1996).</p>
<i>Traditional Uses:</i>	
<i>Potawatomi</i>	<p>Medicine</p> <p>The Potawatomi people's use of sweet flag is historic and contemporary. They use the root, which is gathered during the growing season. This is an all-purpose healing medicine, <i>Ah bsi thgen</i>, with multiple applications.</p> <p>"It grows closer to the ground; you have to walk in there and search among the cattails. Some people call it a snake plant because when you reach underneath in the mud, it feels like you grasped some kind of slimy</p>

creature. It has a lot of tentacles on it, hairy tentacles like; you reach back in and pull it up and out, and you just shave all the tentacles off it and cure it that way, dry it. Fresh, it's real invigorating for the throat, any kind of mucus you may have in your system, it'd help clear that out. It's brownish in color" (*Male elder 2005*).

"We use the root for a throat medicine; you can chew it, mash it up and mix with water and pour on hot rocks to make steam you breath, or chew it up and put it on a bad tooth" (*Male elder 2005*).

Compound decoction of small amount of root taken for hemorrhage. Powdered root snuffed up nose for catarrh (Smith 1933).

Traditional Uses:
Others

Archaeological evidence for Anishinaabek use found for the Historic period (1600AD-2002AD) (Herron 2002).

Medicine

Anishinaabek

Root fragments used as throat lozenge during singing at pow-wows. Historically, a piece of root less than one and one half inches long was chewed for a cold in the throat or cramp in the stomach (Smith 1932).

Ojibwa

Rhizome, root used (Zedeño et al. 2000).

Roots used by the Chippewa as an infusion for colds, coughs and as a physic. In a decoction as a gargle for sore throats, toothaches, and cold remedies and in an unstated manner for cramps and as a hallucinogen (Meeker, Elias, and Heim 1993).

Used as fishing medicine on net by Ojibwa (Smith 1932).

Odawa (Herron 2002)

Menominee

Used the root (Smith 1923).

Great Lakes tribes

Root used (Yarnell 1964).

Nanticoke (Tantaquidgeon 1942)

Utility

Anishinaabek

A tea of sweetflag and sarsaparilla (*Aralia nudicaulis*) was used to soak gill nets to attract white fish (Smith 1932).

Ojibwa

Used for wigwam thatch (Smith 1932).

Menominee

Leaves used for thatching wigwams (Smith 1923).

Great Lakes tribes (Yarnell 1964)

Trade

Unspecified

Sweet-flag rhizomes and plants were valued by many groups [tribes] and were objects of trade (Gilmore 1931).

Charm

Ojibwa

Rhizome, root used (Zedeño et al. 2000).

Great Lakes tribes

Root used (Yarnell 1964).

<i>Scientific name</i>	<i>Adiantum pedatum</i> Discussed with <i>Athyrium filix-femina michauxii</i> and <i>Comptonia peregrina</i> .
<i>Common name</i>	maidenhair fern
<i>Other names</i>	lady fern (ASFIMI), sweet fern (COPE)
<i>Vernacular Name</i>	Potawatomi (maidenhair fern) - <i>Memakate'w^ga'teuk</i> , <i>Me ma kte wge te yak</i> , means black leg (Perrot 2005). Potawatomi (lady fern) - <i>Nonaguna'wusk</i> , <i>No na gna wesh</i> , means fern/breast milk weed (Perrot 2005). Potawatomi (sweet fern) - <i>C^ngwako's^nga'c^kuk</i> , <i>Shkwapkosek Eshgek</i> , and <i>She ngwa ko seng esh kek</i> , the last one means pine shape (Perrot 2005).
<i>Anishinaabek name</i>	macadac cawdac (black legged fern)
<i>Nativity</i>	Native
<i>Habitat</i>	<i>Adiantum pedatum</i> - West Beach, Dune Acres, Visitor Center area, Keiser Unit, Indiana Dunes State Park; grows from Alabama to Quebec and Minnesota in rich hardwoods (Yarnell 1964). <i>Athyrium filix-femina michauxii</i> - Bailly area, Dune Acres, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie, Pinhook Bog, Indiana Dunes State Park <i>Comptonia peregrina</i> - Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie, Indiana Dunes State Park



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Traditional Uses:
Miami

Utility

The Miami people's use of maidenhair fern is historic and contemporary. The whole plant is used seasonally. "It's found in old beech groves and points to the ginseng" (*MNI consultant 2005*)

Traditional Uses:

Potawatomi

Medicine

The Potawatomi people's use of the ferns is historic and contemporary. They use the leaves and roots for various medicines. Maidenhair fern and lady fern are medicines to aid lactation or treat lactation disorders; a root tea of either is taken for caked breasts.

"The green fronds are used for sweats. Put fronds in hot water and steep, then soak your feet in it to take away aches and sores.

Maidenhair fern is a *Gi wse wesh*, a hunting medicine; the black stems are used. Sweet fern is a *Gsi ya ba wthhe gen*, a washing medicine. It's used to bath afflicted parts or new born babies, and a leaf tea is taken for itching" (*Male elder 2005*).

Infusion of root taken by nursing mothers for caked breast (Smith 1933).

Utility

"There's a small fern that points to ginseng" (*Male elder 2005*).

Charm

Black stems used as hunting charms to bring good luck (Smith 1933).

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found for the Historic period (1600AD-2002AD) (Herron 2002).

Medicine

Odawa

Two or three horizontal roots are chopped up and boiled in two quarts of water until a 1/2 quart of tea remains; the tea is strained and kept in a jar to be taken to treat cirrhosis of the liver; one teaspoon of tea with eight ounces of hot or cold water after meals over the course of a few months; will not work if the person continues to drink alcohol. Other uses include drinking an infusion of the above ground plant for arthritis, bronchial disorders, asthma, coughs, hoarseness, fever, and menstrual pains. Hair loss can be slowed by mixing the ashes of the fern with a half cup of olive oil and a tablespoon of herb vinegar, then applying to the scalp. Pouring a leaf infusion on the hair and scalp treats dandruff (Herron 2002).

Scientific name *Allium canadense*
Common name wild onion, wild garlic
Other names meadow garlic (Smith 1933)
Nativity Native
Habitat Bailly area, Dune Acres, Visitor Center area, Heron Rookery, Hoosier Prairie, Indiana Dunes State Park



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Traditional Uses:
Miami

Food

The Miami people's use of wild onion/garlic is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children. The whole plant is used seasonally.

"The bulb is eaten and used in soup. The garlic is preferred over the wild leeks but is second to the wild onion. This is the strongest [over onion and leek]" (*MNI consultant 2005*).

Greens, early shoots eaten (*Rafert 1996*).

Medicine

The root is eaten to help keep mosquitos away (*MNI consultant 2005*).

Traditional Uses:
Potawatomi

Food

Very strong flavor of this plant, a valuable wild food, used in soup (*Smith 1933*).

Traditional Uses:
Others

Food

Bulbs in spring and early summer (*McPherson and McPherson 1977*).

The bulbs and leaves were eaten raw or fried with grease and greens. Onion was also used as a seasoning (*Broyles 2005*).

Medicine

Frontiersmen ate wild onions to prevent scurvy. Tea was made from the bulbs to control coughing, vomiting, colds, scurvy, 'dropsy', asthma, to remove deafness, as a stimulant, diuretic, flatulence reliever, expectorant, and mild cathartic. A tincture was used on children to prevent worms, treat colic, on bee or wasp stings, and as a croup remedy. The onion was rubbed on the body to protect it from lizard, scorpion, tarantula and snakebites, as well as insect bites and stings. As a smudge, it was used to treat colds, headaches and clear up sinuses.

Nursing mothers drank a tea in order to pass its medicinal properties onto their babies (Broyles 2005).

Charm

The onion was rubbed on the body to protect it from lizard, scorpion, tarantula and snakebites, as well as insect bites and stings (Broyles 2005).

Ojibwa

Bulbs used in the spring as an article of food, the small wild onion was sweet (Smith 1932).

<i>Scientific name</i>	<i>Allium cernuum</i>
<i>Common name</i>	nodding wild onion
<i>Ojibway name</i>	bagwaji-zhi/agaagawinzh, -iig, bgoji-zhgaagwinzh, bgwaji-zhgaagwinzh (Rhodes 1993) zhi/agaagawanzh, -iig, cîgaga'wûnj (Smith 1932)
<i>Nativity</i>	Native
<i>Special status</i>	locally rare
<i>Habitat</i>	Miller Woods; prairie



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Traditional Uses:

Miami

Food

The Miami people's use of wild onion is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children. The whole plant is used seasonally (*MNI consultant 2005*).

"The bulb is eaten and used in soup. This onion is preferred over wild garlic and wild leeks" (*MNI consultant 2005*).

Greens, early shoots eaten (Rafert 1996).

Traditional Uses:

Others

Food

Ojibwa (Zedeño et al. 2000)

Traditional food source (Meeker, Elias, and Heim 1993).

Bulbs used in the spring as an article of food, the small wild onion was sweet (Smith 1932).

Bulbs in spring and early summer (McPherson and McPherson 1977).

Cree (Beardsley 1941), Acoma, Hopi, Isleta, Laguna, Tewa (Castetter 1935), Chiricahua & Mescalero Apache (Castetter and Opler 1936), Haisla, Hanaksiala, Oweekeno (Compton 1993), Navajo (Elmore 1944), Clallam (Fleisher 1980), Makah, Nitinaht (Gill 1983), Klallam, Makah,

Quinault (Gunther 1973), Cherokee (Hamel and Chiltoskey 1975), Flathead, Kutenai (Hart 1992), Blackfoot (Johnston 1987), Isleta (Jones 1931), Navajo (Lynch 1986), Blackfoot (McClintock 1909), Hopi (Nequatewa 1943), Shuswap (Palmer 1975), Okanagon, Thompson (Perry 1952), Hoh, Quileute (Reagan 1936), Hopi, Tewa (Robbins, Harrington, and Freire-Marreco 1916), Western Keres (Swank 1932), Okanagon (Teit 1928), Coast Salish, Southern Kwakiutl (Turner and Bell 1971), Bella Coola (Turner 1973), Thompson (Steedman 1930; Turner et al. 1990), Okanagan-Colville (Turner, Bouchard, and Kennedy 1980), Ramah Navajo (Vestal 1952), Hopi (Whiting 1939)

Medicine

Quinault (Gunther 1973), Cherokee (Hamel and Chiltoskey 1975), Isleta (Jones 1931), Kwakiutl (Turner and Bell 1971)

Utility

Salish (Turner and Bell 1971)

<i>Scientific name</i>	<i>Allium tricoccum</i>
<i>Common name</i>	wild leek
<i>Other names</i>	ramp (Yarnell 1964)
<i>Ojibway name</i>	bagwaji-zhi/agaagawanzh, -iig, bûgwa´djijîca´gowûnj (Smith 1932) zhi/agaagawanzh, -iig, zhi/agaagawanzhiins, siga´gawûnj (Densmore 1928), zhigaugohnsheehse (Zichmanis and Hodgins 1982)
<i>Nativity</i>	Native
<i>Habitat</i>	Dune Acres, Keiser Unit, Heron Rookery, Pinhook Bog, Indiana Dunes State Park



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Traditional Uses:
Miami

Food

The Miami people's use of wild leek is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children. The whole plant is used seasonally (*MNI consultant 2005*).

"The leek is used when the wild onion and wild garlic aren't available.

		The bulb is eaten and used in soup. It's milder than the onion" (<i>MNI consultant 2005</i>).
		Greens, early shoots eaten (Rafert 1996).
<i>Traditional Uses:</i>		
<i>Potawatomi</i>	Food	Large, wild onion used for food (Smith 1933).
<i>Traditional Uses:</i>		
<i>Others</i>	Food	Bulbs in spring and early summer (McPherson and McPherson 1977). Ojibwa (Zedeño et al. 2000)
	Medicine	Ojibwa (Densmore 1928) root (Zedeño et al. 2000) Decoction of the root was used as a quick-acting emetic (Meeker, Elias, and Heim 1993).
	Charm	Ojibwa root (Zedeño et al. 2000)

Scientific name

Common name

Nativity

Habitat

Ambrosia spp.

ragweed

Native

Ambrosia artemisiifolia elatior - Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie, Pinhook Bog, Indiana Dunes State Park

Ambrosia psilostachya coronopifolia - Miller Woods, Tolleston Dunes, West Beach

Ambrosia trifida - Miller Woods, Tolleston Dunes, Bailly area, Dune Acres, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Hoosier Prairie



Ambrosia trifida



Ambrosia artemisiifolia elatior



Ambrosia psilostachya

Images © Britton and Brown 1913

Traditional Uses:

Miami

The Miami people's use of ragweed is historic and contemporary. It continues to be culturally significant and they use many varieties (MTO consultant 2005).

Scientific name

Amelanchier arborea

Common name

juneberry, shadbush, serviceberry

Nativity

Native

Habitat

West Beach, Bailly area, Dune Acres, Visitor Center area, Keiser Unit, Tamarack Unit, Pinhook Bog, Indiana Dunes State Park



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Traditional Uses:

Potawatomi

Food

The Potawatomi people's use of juneberry is historic and contemporary. 'It has white flowers in the spring followed by berries in June that are good to eat; that was one of the things we used in pemmican" (*Male elder 2005*).

Berries dried for winter use. Berries relished as a fresh food. Berries dried and canned for winter use (Smith 1933).

Medicine

Root bark used to make a tonic (Smith 1933).

Traditional Uses:

Others

Food

Ojibwa

fruit (Densmore 1929; Zedeño et al. 2000)

Great Lakes tribes

Fruit used for food (Yarnell 1964).

Fruit in summer (McPherson and McPherson 1977).

Utility

Ojibwa

Stalks used to make arrows "in very old times" (Densmore 1929).

<i>Scientific name</i>	<i>Apocynum sibiricum</i>
<i>Synonyms</i>	<i>Apocynum cannabinum</i>
<i>Common name</i>	indian hemp, dogbane
<i>Other names</i>	dogbane (INDU fieldwork 2005); hemp dogbane, common dogbane (plants.usda)
<i>Vernacular Name</i>	Miami - <i>ahsapa</i> , means net.
<i>Ojibway name</i>	zesabiins, sasáp-binš (Gilmore 1933)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Bailly area, Dune Acres, Visitor Center area, Tamarack Unit, Hoosier Prairie, Indiana Dunes State Park Grows from the Gulf of Mexico to northern Lake Superior in open woods, thickets, and borders of woods (Yarnell 1964).



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Traditional Uses:
Miami

Utility

The Miami people's use of dogbane is historic and contemporary. Some tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children including how to make things with it. They harvested it in the fall and made fine cordage for nets. Fiber from the stems is used (*MNI consultant 2005*). It continues to be culturally significant (*MTO consultant 2005*).

"Women gather it and do most of the manufacture and crafting of things. It's gathered in late summer and fall, then they strip the canes and work the fiber from the bark. They make cordage, clothing, wampum belts, and other things. The war wampum belt is purple and white and has shells. Wampum beads are a type of shell and are used like money" (*MNI consultant 2005*).

"The plant isn't sacred but it's used to make sacred things" (*MNI consultant 2005*).

Traditional Uses:

Others

Utility

Ojibwa

Fiber used for best fine cordage (Gilmore 1933).

Used the fiber for making cordage (Meeker, Elias, and Heim 1993).

Sauk-Fox

Identified in a Sauk-Fox bag, Ohio Hopewell fabric, and Adena fabric by Whitford (1941).

<i>Scientific name</i>	<i>Arctium minus</i>
<i>Common name</i>	common burdock
<i>Other names</i>	burdock (INDU fieldwork 2005); lesser burdock (Smith 1933); bardane, wild burdock, wild rhubarb, beggar's button (plants.usda)
<i>Ojibway name</i>	(gi)chi-mazaan, gi'lasan (Smith 1932), wiisagibag, -oon, wi'sûgibûg' (Densmore 1928), wiisagijibik
<i>Nativity</i>	Introduced
<i>Introduction notes</i>	Documented in Oregon by 1881 (www.gbif.org).
<i>Habitat</i>	Bailly area, Dune Acres, Keiser Unit, Tamarack Unit, Indiana Dunes State Park Old fields



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Traditional Uses:

Miami

Food

The Miami people's use of burdock is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005*).

"They use all the species " (*MTO consultant 2005*).

Traditional Uses:

Potawatomi

Medicine

Infusion of root taken as a blood purifier and general tonic (Smith 1933).

Traditional Uses:

Others

Medicine

Ojibwa

The roots were said by the Ojibwa to have a tonic effect, as well as beign used for stomach pain (Meeker, Elias, and Heim 1993).

root (Zedeño et al. 2000)

Nanticoke (Tantaquidgeon 1942)

Charm

Ojibwa

root (Zedeño et al. 2000)

<i>Scientific name</i>	<i>Arctostaphylos uva-ursi coactilis</i>
<i>Synonyms</i>	<i>Arctostaphylos uva-ursi</i>
<i>Common name</i>	bearberry
<i>Other names</i>	kinnikinnik (Yarnell 1964); kinnikinnick (Smith 1933); Kinnikinnick [also] refers to a mix of species; likely did not include <i>Nicotiana</i> spp. (Herron 2002).
<i>Vernacular name</i>	Potawatomi for tobacco: nlnse'ma (Bennick 1997)
<i>Anishinaabek name</i>	asemaa; assemabama (refers to bearberry) (big tobacco) (West 1934)
<i>Ojibway name</i>	apaakozigan (Meeker, Elias, and Heim 1993; Rhodes 1993), paakwigan (Rhodes 1993), miskwaabiimag, me-squah-be-mag, mesgwah-be-mag (mi-squa-bi-mag, mis-gwa-bi-mag) (Reagan 1928), saga'komīnagūnj' (Densmore 1928)
<i>Nativity</i>	Native
<i>Special status</i>	rare
<i>Habitat</i>	Miller Woods, West Beach, Dune Acres, Visitor Center area, Keiser Unit, Tamarack Unit, Indiana Dunes State Park Bracken grassland, oak savanna



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Traditional Uses:
Miami

Food

The Miami people's use of bearberry is historic and contemporary. It continues to be culturally significant (*MTO consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of bearberry is historic and contemporary. It's used throughout the year, primarily by men.

Medicine

"I know a Sioux fellow who uses it to treat colon cancer" (*Male elder 2005*).

Ceremonial

"The leaves are dried and smoked in a sacred pipe, sometimes mixed with red willow [*Cornus stolonifera*]" (*Female elder 2005*).

The leaves and roots may be used (*Male elder 2005*).

Smoking

Leaves mixed with tobacco (Smith 1933).

Trade

The leaves are traded and guarded (*Female elder 2005*).

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Archaic (6000BC-1000BC) to the Historic period (1600AD-2002AD) (Herron 2002).

Agricultural

Nuxalkmc, Oweekeno (Compton 1993), Makah (Gill 1983)

Smoking

Anishinaabek (Herron 2002)

Ojibwa

Leaves smoked (Reagan 1928).

Chippewa (Densmore 1928)

Menominee

Leaves smoked (Hoffman 1896).

Great Lakes tribes (Yarnell 1964)

Pawnee

leaves (Gilmore 1919)

Cree (Beardsley 1941; Leighton 1985), Montana Indians (Blankinship 1905), Carrier (Carrier Linguistic Committee 1973; Hocking 1949), Heiltzuk (Compton 1993), Jemez (Cook 1930), Clallam (Fleisher 1980), Makah (Gill 1983), Cheyenne (Grinnell 1972), Cheyenne (Hart 1981), Blackfoot (Hellson 1974; Johnston 1987; McClintock 1909), Paiute (Mahar 1953), Great Basin Indians (Nickerson 1966), Shuswap (Palmer 1975), Okanagon, Thompson (Perry 1952), Arctic Eskimo (Porsild 1953), Sanpoil, Nspelem (Ray 1932), Hoh, Quileute (Reagan 1936), Lakota (Rogers 1980), Thompson (Steedman 1930), Upper Skagit (Theodoratus 1989), Coast Salish (Turner and Bell 1973), Hesquiat (Turner and Efrat 1982), Makah, Nitinaht, Nootka (Turner et al. 1983), Thompson (Turner et al. 1990), Okanagan-Colville (Turner, Bouchard, and Kennedy 1980), Keresan (White 1945), Inuktitut Eskimo (Wilson 1978)

Ceremonial

Blackfoot (Hellson 1974), Hoh, Quileute (Reagan 1936)

Food

Ojibwa

Fruit and leaf for seasoning; fruit eaten (Zedeño et al. 2000).

The berries were cooked with meat as a seasoning (Meeker, Elias,

and Heim 1993).

Berries cooked with meat to season the broth (Densmore 1928).

Great Lakes tribes (Yarnell 1964)

Tolowa, Yurok (Baker 1981) ; Montana Indians (Blankinship 1905); Hanaksiala, Nuxalkmc, Oweekeno (Compton 1993) ; Makah (Gill 1983) ; Upper Tanana (Guedon 1974); Lower Chinook, Skokomish, Squaxin (Gunther 1973) ; Cherokee (Hamel and Chiltoskey 1975) ; Flathead, Montana Indians (Hart 1992) ; Blackfoot (Hellsen 1974) ; Carrier (Hocking 1949) ; Blackfoot (Johnston 1987) ; Inupiat Eskimo (Jones 1983) ; Upper Tanana (Kari 1985) ; Woodlands Cree (Leighton 1985) ; Blackfoot (McClintock 1909) ; Koyukon (Nelson 1983) ; Okanagon, Thompson (Perry 1952); Arctic Eskimo (Porsild 1953); Thompson (Steedman 1930) ; Coeur d'Alene, Okanagon, Spokane (Teit 1928) ; Coast Salish, Southern Kwakiutl (Turner and Bell 1973) ; Bella Coola, Kimsquit (Turner 1973); Nitinaht (Turner et al. 1983) ; Thompson (Turner et al. 1990) ; Okanagan-Colville, Sanpoil ,Nespelem (Turner, Bouchard, and Kennedy 1980)

Medicine

Ojibwa

root, leaves, plant (Zedeño et al. 2000)

An infusion of the pounded plant was used as a wash for rheumatism and for general illnesses and the leaves were smoked to relieve headaches (Meeker, Elias, and Heim 1993).

Pulverized, dried leaves compounded and smoked for headache.

Roots smoked in pipes as charms to attract game (Densmore 1928).

Infusion of pounded plants used as wash for rheumatism. Decoction of bark taken for internal blood diseases. Leaves used for medicine ceremonies. Leaves smoked to cause intoxication. Infusion of pounded plants used as wash for general illnesses. Leaves used for medicinal purposes (Reagan 1928).

Menominee

Dried leaves used as a seasoner to make certain female remedies taste good (Smith 1923).

Great Lakes tribes (Yarnell 1964)

Cree (Beardsley 1941), Montana Indians (Blankinship 1905), Carrier (Carrier Linguistic Committee 1973), Heiltzuk, Nuxalkmc, Oweekeno (Compton 1993), Jemez (Cook 1930), Clallam (Fleisher 1980), Makah (Gill 1983), Pawnee (Gilmore 1919), Cheyenne (Grinnell 1905), Cheyenne (Grinnell 1972), Cherokee (Hamel and Chiltoskey 1975), Cheyenne, Crow, Flathead (Hart 1981), Blackfoot (Hellsen 1974), Carrier (Hocking 1949), Blackfoot (Johnston 1987), Upper Tanana (Kari 1985), Woodlands Cree (Leighton 1985), Paiute (Mahar 1953), Blackfoot (McClintock 1909), Okanagon, Thompson (Perry 1952), Arctic Eskimo (Porsild 1953), Sanpoil (Ray 1932), Hoh, Quileute (Reagan 1936), Thompson (Steedman 1930; Turner et al. 1990), Kwakiutl (Turner and Bell 1973), Okanagan-Colville (Turner, Bouchard, and Kennedy 1980), Ramah Navajo (Vestal 1952)

Utility

Ojibwa (Densmore 1928)

Great Lakes tribes (Yarnell 1964)

Blackfoot (Johnston 1987), Thompson (Turner et al. 1990)

Craft

Blackfoot (Hellsen 1974)

Dye

Great Basin Indians (Nickerson 1966)

Charm

Ojibwa (Densmore 1928)

root, leaves, plant (Zedeño et al. 2000)

The root was smoked in a pipe to attract game (Meeker, Elias, and Heim 1993).

Great Lakes tribes (Yarnell 1964)

Thompson (Turner et al. 1990)

Scientific name
Synonyms
Common name
Other names

Arisaema atrorubens
Arisaema triphyllum ssp. *triphyllum*

jack-in-the-pulpit
Indian turnip, Indian onion, wild turnip, marsh turnip, swamp turnip, meadow turnip, pepper turnip, wild pepper, bog onion, arum, American arum, three-leaved arum, wake robin, American wake robin, dragon turnip, dragon root, brown dragon, devil's ear, memory root, priest's-pintle, lords-and-ladies, starch plant, starchwort, aronknolle (Broyles 2005)

Nativity
Habitat

Native
Bailey area, Dune Acres, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Pinhook Bog, Indiana Dunes State Park



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Traditional Uses:

Miami

Food

The Miami people's use of jack-in-the-pulpit is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005*).

"They use many varieties" (*MTO consultant 2005*).

Traditional Uses:

Potawatomi

Food

Thinly sliced roots cooked in a pit oven for three days to eliminate the poison (Smith 1933).

Traditional Uses:

Others

Food

This plant is poisonous. It contains calcium oxylate raphide crystals. If eaten raw victims say it feels like needles being stuck into their lips, tongue, mouth, and throat. It can only be used for food after it has been boiled and thoroughly dried, preferably dried for a few months.

Inflammation, edema, and excessive salivation are all secondary symptoms. The corm (root) is shaped like a turnip. After boiling for an extended period of time the corms were often sliced very thin and dried for a few months. They were then eaten like potato chips, crumbled into cereals or ground into a flour for making biscuits, breads and cakes (Broyles 2005).

Medicine

Ojibwa (Densmore 1928)

root (Zedeño et al. 2000)

Menominee (Smith 1932)

The Cherokees made a poultice from this plant and used it to treat headaches, snake bites, various skin diseases, and open sores. Made into an ointment it was used as a liniment for joint aches and muscle pains. It was also applied to treat for ringworm, tetterworm, open sores, and boils. Made into a tea it was drunk to act as a stimulant, expectorant, diaphoretic, and carminative, and to stop colds and coughs. The Chipewas made a poultice to relieve sore eyes. Some northern U.S. tribes used the plant to induce temporary sterility. A mixture of dried, pulverized milkweed and 3 of these plant rhizomes were boiled in a pint of water for 20 minutes and then drunk (Broyles 2005).

Utility

The Pawnees would put the seeds into empty gourd shells and make rattles. Colonialists used starch from the roots as a stiffener for clothes. This starch is very caustic and caused blisters and swellings (Broyles 2005).

Dye

The bright red berries were boiled and the liquid used as a clothing dye (Broyles 2005).

Charm

Ojibwa

root (Zedeño et al. 2000)

<i>Scientific name</i>	<i>Asarum canadense</i>
<i>Common name</i>	wild ginger
<i>Other names</i>	monkey-jug (Peattie 1930); Canadian wildginger (Smith 1933); American wild ginger, Indian ginger, Canadian snakeroot, snakeroot, Vermont snakeroot, heart snakeroot, southern snakeroot, black snakeroot, coltsfoot snakeroot, coltsfoot, false coltsfoot, black snakeweed, broad-leaved asarabacca, asarum, colicroot, beaver potato (Broyles 2005)
<i>Vernacular Name</i>	Potawatomi - Ne me pen
<i>Anishinaabek name</i>	name pin (sturgeon potato)
<i>Ojibway name</i>	namepin, -iig, name'pîn (Densmore 1928), name'pîn (Smith 1932), numae-pin (Zichmanis and Hodgins 1982), agabwen (Gilmore 1933)
<i>Nativity</i>	Native
<i>Habitat</i>	Bailly area, Dune Acres, Visitor Center area, Heron Rookery, Pinhook Bog, Indiana Dunes State Park Northern mesic forest Grows from Missouri and North Carolina to Minnesota and Quebec in rich woods and shaded calcareous ledges (Yarnell 1964).



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Traditional Uses:

Miami

Food

The Miami people's use of wild ginger is historic and contemporary. It continues to be culturally significant.

root (Lamb and Shultz 1993)

Medicine

The Miami people use the root of wild ginger (*MNI consultant 2005*).

Miami medicine for colds (Lamb and Shultz 1993).

Traditional Uses:

Potawatomi

The Potawatomi people's use of wild ginger is historic and contemporary. It's used throughout the year.

Food

Root flavored meat or fish and rendered otherwise inedible food, palatable (Smith 1933).

Medicine

This is a medicine used to treat diarrhea and digestive problems. The root can be used also as a general stomachic.

Traditional Uses:
Others

"We use the root for stomach trouble. The Asian variety is more person-friendly, but the local one can help stomach trouble but it's not as good" (*Male elder 2005*).

Root used to help the appetite of persons who could not keep anything in their stomachs (Smith 1933).

Ceremonial

"The leaves are dried and smoked in a sacred pipe, sometimes mixed with red willow [*Cornus stolonifera*]" (*Female elder 2005*).

The leaves and roots may be used (Male elder 2005).

Smoking

Leaves mixed with tobacco (Smith 1933).

Trade

The leaves are traded and guarded (Female elder 2005).

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Root used as a spice, mosquito repellent, and smudge. Smudge plants have special messenger spirits so their smoke is more effective at transcending prayers to the Creator (Herron 2002). Historically combined with other plants as a strengthening agent, used as an appetite stimulant, and cooked with foods to aid digestion (Meeker, Elias, and Heim 1993).

Ceremonial

Anishinaabek (Herron 2002)

Food

Anishinaabek (Herron 2002)

Ojibwa

Root for seasoning (Zedeño et al. 2000).

Used for food and flavoring (Yarnell 1964).

Roots available in spring and summer. Used by Ojibwa, Potawatomi, and Sauk-Fox for flavoring (Smith 1928, 1932, 1933).

All parts of this plant have a spicy taste and are used as a ginger substitute. The root has a pungent, strong, aromatic smell like a combination of pepper and ginger. It was used as a herb to make many foods more palatable. Mud catfish were cooked with wild ginger to improve the taste (Broyles 2005).

Underground stem in fall (McPherson and McPherson 1977).

Medicine

Anishinaabek (Herron 2002)

Ojibwa

root (Smith 1932; Zedeño et al. 2000)

The root of this plant was used in traditional medicine for various purposes. It was cooked with foods to aid digestion, a compound poultice was used on inflammations, bruises, and contusions. It was combined with other herbs as a strengthening agent, and it was used as an appetite stimulant (Meeker, Elias, and Heim 1993).

Menominee

root (Smith 1923)

Wild ginger was commonly used by numerous Indian tribes to treat a

wide range of medical problems. The Cherokees boiled the roots to make a tea which was drunk to help cure coughs, colds, fevers, stomachaches, poor digestion, headaches, heart problems, diarrhea, to improve the blood, for menstrual problems, as a dewormer, and as a stimulant. Extracts from the leaves and stems are being studied to see if they have anti-bacterial properties. Handling the leaves causes dermatitis in some people (Broyles 2005).

Charm

Ojibwa

root (Zedeño et al. 2000)

Other, unspecified

A cooked root was ground into fine powder and sprinkled onto clothes as a perfume (Gilmore 1933).

<i>Scientific name</i>	<i>Asclepias</i> spp.
<i>Common name</i>	milkweed
<i>Vernacular Name</i>	Miami - leninši
<i>Nativity</i>	Native
<i>Habitat</i>	<p><i>Asclepias amplexicaulis</i> - Miller Woods, Tolleston Dunes, West Beach, Dune Acres, Visitor Center area, Hoosier Prairie, Pinhook Bog</p> <p><i>Asclepias exaltata</i> - Visitor Center area, Indiana Dunes State Park</p> <p><i>Asclepias hirtella</i> - Bailly area, Hoosier Prairie</p> <p><i>Asclepias incarnata</i> - Miller Woods, Tolleston Dunes, West Beach, Dune Acres, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie, Pinhook Bog, Indiana Dunes State Park</p> <p><i>Asclepias purpurascens</i> - Visitor Center area, Indiana Dunes State Park</p> <p><i>Asclepias sullivantii</i> - Dune Acres</p> <p><i>Asclepias verticillata</i> - Miller Woods, Tolleston Dunes, West Beach, Dune Acres, Tamarack Unit, Hoosier Prairie, Indiana Dunes State Park</p> <p><i>Asclepias viridiflora</i> - Miller Woods, West Beach, Indiana Dunes State Park</p>





Milkweed greens



Asclepias amplexicaulis, sand milkweed, clasping milkweed



Asclepias hirtella, green milkweed

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Traditional Uses:

Miami

Food

The Miami people's use of milkweed is historic and contemporary. It continues to be culturally significant (*MTO consultant 2005*).

"Most of the milkweed species are used in the same ways. You want tender leaves so you usually harvest in the spring but the top leaves of older plants are ok too. They are boiled and rinsed several times before eating; they're eaten as greens" (*MNI consultant 2005*).

Traditional Uses:

Potawatomi

Utility

This and other species of the milkweed used for thread materials. Fiber used for sewing thread and fishlines (Smith 1933).

<i>Scientific name</i>	<i>Asclepias syriaca</i>
<i>Common name</i>	common milkweed
<i>Other names</i>	silkweed (Yarnell 1964)
<i>Vernacular Name</i>	Miami - leninši Potawatomi - anini-wonj, means "man juice plant"; nlnwezhe'k (Mattawaoshe 1997)
<i>Anishinaabek name</i>	inini wunj (Indian man juice plant) (Smith 1932); historically, cabo sikun (milk) and ininiwunj (Indian plant)
<i>Ojibway name</i>	ininiwa/inzh, iní'niwûnj (Densmore 1928), nini-winš (Smith 1932), ninwanzh (Rhodes 1993), îni'ni'wûnuj, îni'niwûnuj (Smith 1932), ininiwish (Zichmanis and Hodgins 1982), zhaabozigan, cabo'sîkûn (Smith 1932), ninwinshk (Rhodes 1993)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie, Pinhook Bog, Indiana Dunes State Park Old fields



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Traditional Uses:
Miami

Food
The Miami people's use of milkweed is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).
The young tender tops are used: "...put in water and boil it, pour the

water off a bit and put hot water on it, parboil it and cook until tender; pour off most of the water, add bacon, sprinkle a little flour, stir, cook a little" (Rafert 1989a).

Medicine

Miami medicine for warts (Lamb and Shultz 1993).

Traditional Uses:

Potawatomi

The Potawatomi people's use of milkweed is historic and contemporary. It's used seasonally. Tribal representatives learned about the plant and its uses from relatives, and have shared this knowledge with their children, neighbors, and other Potawatomi people [other bands], particularly the food uses. There are stories about the milkweed.

"Wenabojo played a trick on the plant. It may be an aphrodisiac as well. The flowers are really aromatic, have a really nice smell to them" (*Female elder 2005*).

Food

The flowers, shoots, and leaves are used.

"We call it Indian spinach. The young shoots are eaten, and you can make a dough out of the milkweed fiber" (*Male elder 2005*).

"The early buds are collected in the spring to make a soup. The flowers are toxic. The first of spring is the only time to harvest and use it. First stalks are used like asparagus" (*Female elder 2005*).

Flowers and buds used to thicken meat soups and to impart a very pleasing flavor to the dish (Smith 1933).

Medicine

The leaves and shoots are used.

"This is *Ah bsi tthgen*, an all purpose healing medicine. The leaves, bark, and root can be used for medicines" (*Male elder 2005*).

"Young shoots are used to remove warts" (*Male elder 2005*).

Root used for unspecified ailments (Smith 1933).

Utility

"The fine fibers of the seed pods can be used for fire starter, insulation in kids moccasins; you can feel the heat from the fiber if you hold it for just a little while. You can make string or fishline from the stem fibers, but it's not preferred; nettles are better. You strip the outer bark and roll the fibers to make the cordage" (*Male elder 2005*).

This and other species of the milkweed used for thread materials. Fiber used for sewing thread and fishlines (Smith 1933).

Craft

This and other species of the milkweed used for thread materials. Fiber used for sewing thread and fishlines (Smith 1933).

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Flower buds eaten in the spring before the flowers completely open. Fresh flowers and shoot tips also eaten in meat soups. White sap used as a wart medicine. Sap collected in late summer. Young stems and unopened flower buds eaten after being fried in oil (Naegele 1996; Smith 1932, 1933) (Herron 2002).

Food

Anishinaabek (Herron 2002)

Ojibwa (Yarnell 1964)

Flower eaten as a vegetable (Zedeño et al. 2000).

The young flower buds of milkweed are edible and were eaten as greens (Meeker, Elias, and Heim 1993).

Shoots and young leaves in spring, flower buds and young pods in summer (McPherson and McPherson 1977).

Medicine

Anishinaabek (Herron 2002)

Ojibwa (Smith 1932)

Root used separately or with entire plant (Zedeño et al. 2000).

Used as a gynecological aid to produce post-birth milk flow in the mother (Meeker, Elias, and Heim 1993).

Great Lakes tribes (Yarnell 1964)

Menominee

root (Smith 1923)

Utility

Fiber used for sewing thread and fishlines by Menominee (Smith 1923).

Identified in a Sauk-Fox bag, Kickapoo string, and Ohio rock shelter fish net (Whitford 1941).

Charm

Ojibwa

Root used separately or with entire plant (Zedeño et al. 2000).

Used as a hunting charm (Smith 1932).

Other, unspecified

Ojibwa

The root was combined with root fibers of boneset and applied to a whistle for calling deer (Meeker, Elias, and Heim 1993).

Scientific name
Common name
Other names

Asclepias tuberosa
butterfly weed
butterfly milkweed (INDU fieldwork 2005); pleurisy root (Peattie 1930; Yarnell 1964); chigger weed, pleurisy root, butterfly weed, Indian post, Canada tuber, Canada flux, orangeroot, orange milkweed, whiteroot, windroot, yellow milkweed (Broyles 2005)

Nativity
Habitat

Native
Miller Woods, Tolleston Dunes, West Beach, Dune Acres, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie, Pinhook Bog, Indiana Dunes State Park



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Traditional Uses:

Miami

Medicine

The Miami people's use of butterflyweed is historic and contemporary. It continues to be culturally significant (*MTO consultant 2005*).

"It's a heart plant" (*MNI consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of butterflyweed is historic and contemporary. It's used seasonally. Tribal representatives learned about the plant and its uses from their grandmothers, and have shared this knowledge with their children, grandchildren, neighbors, and other people. There are stories about the butterflyweed.

Food

"The orange petals are used. They might be ground for a poultice or sprinkled on a meat dish" (*Female elder 2005*).

"When we have ceremonies, kids will gather them and we'll add them to like a venison roast, to a feast" (*Female elder 2005*).

"The hummingbirds like it" (*Female elder 2005*).

Medicine

"It's used to make a heart medicine but I don't know what part" (*Female elder 2005*).

Traditional Uses:

Others

Food

Menominee (Smith 1923)

The young shoots, stems, flower buds, immature fruits and roots were eaten raw, cooked, used to thicken soups or brewed into teas (Broyles 2005).

Medicine

Menominee

One of their most important medicines (Smith 1923).

Pioneer doctors thought this plant was a cure for pleurisy. They used it as an alterative, expectorant, diuretic, laxative, astringent, antirheumatic, promote blood coagulation, increase perspiration, and to relieve colic, griping and flatulence. Indians used it as a salve for scrofulous swelling, and rashes. As a tea or soup it was taken as a diarrhea medicine, by mothers to produce milk, for snow and other forms of blindness, sore throats, bronchial and pulmonary problems, pleurisy, rheumatism, stomachaches, intestinal pains, to expel tapeworms, treat colic, as a contraceptive, and to cure snakebite. It was used as a wash on sore muscles (Broyles 2005).

Utility

Menominee (Smith 1923)

Milkweeds supply tough fibers for making cords, ropes and for weaving a coarse cloth. Moccasins were washed in a milkweed solution for running strength (Broyles 2005).

Scientific name

Asimina triloba

Common name

Pawpaw

Nativity

Native

Habitat

Bailly area, Dune Acres, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Indiana Dunes State Park

Grows in rich woods and alluvium (Yarnell 1964).



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Traditional Uses:

Miami

Food

The Miami people's use of the pawpaw is historic and contemporary. The fruit is used seasonally and continues to be culturally significant (*MNI consultant 2005*).

The fruit is a Miami food (Lamb and Shultz 1993; Rafert 1996).

Traditional Uses:

Potawatomi

Utility

The Potawatomi people's use of the pawpaw is historic.

Bark fiber used for weaving bags (Whitford 1941).

Traditional Uses:

Others

Food

Great Lakes tribes

fruit (Aller 1954)

Fruit in summer (McPherson and McPherson 1977).

Utility

Bark fiber used for weaving bags by Menominee. Identified in Ohio rock shelter fabrics by Whitford (1941).

Scientific name
Common name
Nativity
Introduction notes

Asparagus officinalis
asparagus
Introduced

Brought by early colonists; well established by 1776 along the Atlantic colonies. Has vitamins A, B, and C; considered a medicine long before food use, including in 16th century Italy. It's recommended for various ills including heart trouble, dropsy, liver and kidney complaints, bee stings, poor eyesight, sciatica, and jaundice. "...if boiled in wine and held in the mouth, it will relieve toothache" (Haughton 1978:23).

Habitat

Miller Woods, Tolleston Dunes, West Beach, Dune Acres, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie



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Traditional Uses:

Miami

Food

The Miami people's use of asparagus is historic and contemporary. It is used seasonally and continues to be culturally significant (*MTO consultant 2005*).

"The stalk is harvested in the spring, late May to early June. It's one of the first spring greens. Don't eat the seeds" (*MNI consultant 2005*).

Miami food in the spring (*MNI consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of asparagus is historic and contemporary. It is used seasonally.

Food

The shoots and leaves are used.

"Young shoots eaten" (*Male elder 2005*).

"We use the leaf and smaller, finer stems; it has vitamin C" (*Male elder 2005*).

Medicine

The leaves are used.

"It's a good blood purifier" (*Male elder 2005*).

Traditional Uses:

Others

Food

Cherokee (Hamel and Chiltoskey 1975)

Iroquois (Parker 1910)

Shoots in spring, seeds in summer (McPherson and McPherson 1977).

Medicine

Cherokee (Hamel and Chiltoskey 1975)

Iroquois (Herrick 1977; Parker 1910)

Dye

Use the fall plant with a tin mordant for yellow (INDU library files).

Scientific name *Athyrium filix-femina michauxii*
Synonyms *Athyrium filix-femina* ssp. *angustum*
Common name lady fern
Other names common ladyfern (Smith 1933)
Ojibway name a'sawan (Densmore 1928), ana'ganûck (Smith 1932), nokomi'skinûn (Smith 1932)
Nativity Native
Habitat Bailly area, Dune Acres, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie, Pinhook Bog, Indiana Dunes State Park
 Aspen/Birch forest
 Grows in damp thickets, meadows, swamps, and brooksides.



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Traditional Uses:

Miami

The Miami people's use of lady fern is historic and contemporary. It continues to be culturally significant.

"Ferns in general are culturally significant" (*MTO consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of lady fern is historic and contemporary. It's used seasonally.

Food

"The leaves are collected in the early spring to make soup" (*Female elder 2005*).

Medicine

Infusion of root taken for caked breasts and other female disorders (Smith 1933).

Utility

The leaves are used.

"Ferns were used to make the skirt for the spring ceremony lodge.

They're sometimes used in place of cedar or balsam as ground cover to deter bugs" (*Female elder 2005*).

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Medicine

Ojibwa

root (Densmore 1928; Zedeño et al. 2000)

A compound decoction of the root as a diuretic, grated root on skin sores, and an infusion of the root to bring on milk flow when a woman had caked breasts (Meeker, Elias, and Heim 1993).

Iroquois (Rousseau 1945a)

Charm

Ojibwa

root (Zedeño et al. 2000)

<i>Scientific name</i>	<i>Betula papyrifera</i>
<i>Common name</i>	paper birch
<i>Vernacular Name</i>	Potawatomi - Wi gwas mesh
<i>Anishinaabek name</i>	wiigwaasi mitoog (Smith 1932)
<i>Ojibway name</i>	wiigwaas, -an, - ag, wigwâss, - ag, wigwâs, - an (Baraga 1966), wigwas (Gilmore 1933), m<=w>igwas' (Rhodes 1993), wigwas(Smith 1932), wiigwaasaatig, wi'gwasa'tig (Densmore 1928), wiigwaasaatig (Rhodes 1993), wiigwaasi-mitig, wiigwaasimizh, wiigwaasmizh (Rhodes 1993), wiigwaaso-mtig, wiigwaatig (Rhodes 1993)
<i>Nativity</i>	Native
<i>Habitat</i>	Dune Acres, Keiser Unit, Indiana Dunes State Park Aspen/Birch forest Grows in rich, moist hillsides and stream, lake, and swamp borders (Yarnell 1964).



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Traditional Uses:

Miami

Utility

The Miami people's use of paper birch is historic and contemporary; it is a sacred plant. The bark is harvested seasonally and used for baskets (MNI consultant 2005).

Traditional Uses:

Potawatomi

The Potawatomi people's use of paper birch is historic and contemporary. It's used seasonally. Tribal representatives learned about the plant and its uses from relatives, and have shared this knowledge with their children, neighbors, and other Potawatomi people [other bands], particularly the food uses.

Medicine

Flowers used to make medicines used specifically in the form of salves; the buds are boiled to extract fragrant oil (Male elder 2005).

Utility

Traditional Uses:
Others

"The upper walls of the lodges are made of birchbark while cattails are placed along the bottom of the walls to block the weather. We also made baskets including those used in maple sugaring, and scrolls; larger baskets or bowls might have several layers of birchbark that are sealed with pitch" (*Male elder 2005*).

Bark used to make many of the household utensils, storage vessels and containers. Bark furnished a waterproof cover for the top of the wigwam. Bark furnished the outside cover of the birch bark canoe (Smith 1933).

Archaeological evidence for Anishinaabek use found from the Archaic (6000BC -1000BC) to the Historic period (1600AD -2002AD) (Herron 2002).

Bark found archaeologically at twenty-seven locations throughout the Juntunen site on Bois Blanc Island, Michigan (Yarnell 1964).

Ceremonial

Odawa (Herron 2002)

Ojibwa

sapling (Zedeño et al. 2000)

Mythic

Odawa, Chippewa (Herron 2002)

Sacred

Anishinaabek

Thin inner bark used for scroll that was written upon (burned) with a smoldering stick; sticks tied to ends of scroll to prevent splitting, tearing; bark made flexible for baskets by heating near fire. A small piece of *wigwas* (birch bark) taken on vision quests today. Bark used with maple syrup from *Acer saccharum*, wintergreen, and an unspecified plant for vision quests. It is the men's responsibility to gather birch bark and wood for sweat lodge ceremonies. A contemporary medicine wheel had four one-foot long sections of birch log placed on end at the cardinal points and painted red (east), yellow (south), black (west), and white (north). Within the 30'-40' medicine wheel was a ceremonial sweat lodge and fire pit. Birch bark is used to make ceremonial rattles.

Ojibwa

This and white cedar are the two most sacred trees of the Ojibwa (Smith 1932).

Medicine

Odawa (Herron 2002)

Ojibwa

bark (Zedeño et al. 2000)

An infusion of the inner bark was used to treat blood diseases, and a compound decoction of the root bark was used as a gastrointestinal aid (Meeker, Elias, and Heim 1993).

Root bark cooked with maple sugar to make sweet, wintergreen-flavored syrup for stomach cramps (Smith 1932).

Utility

Anishinaabek

Birch bark is used to make *makakoon* (carrying baskets). Sweetgrass and porcupine quills may be woven in with the bark. Birch bark is used as a fire starter in the sweat lodge, and birch wood is used in the

fire. Birch bark is used to make *wiigiwaaman* (lodges) and *jimaan* (canoes) (Erickson 2000). Lodge style varies by season. Summer lodges have cattail skirting instead of birch bark along the bottom two feet for air circulation. Winter lodges are double-framed and have moss insulation between the frames (Erickson 2000). Birch bark is used to cover the lodge. It is rolled up into a tube and placed horizontally in the ground from the fire pit to outside the walls. The tube provides oxygen to slow-burning fires that are covered with rocks, dirt, cattail mats and animal hides (Reisetter 2001). Soft inner layers of bark separated and used as diapers during historic times (Reisetter 2001). Birch bark torches are used during the spring fishing season to spear fish.

Odawa, Chippewa (Herron 2002)

Ojibwa

Bark used for making canoes, buckets, kitchen utensils, house covers, etc. by Ojibwa, Potawatomi, and other tribes (Smith 1932, 1933).

Birchbark resists decay (Smith 1932).

Birchbark vessels keep contents from decay, even gummy maple syrup for a year (Densmore 1928); thus storage for winter use may be possible (Yarnell 1964).

Craft

Odawa, Chippewa (Herron 2002)

Ojibwa

bark (Zedeño et al. 2000)

Dye

Odawa (Herron 2002)

Ojibwa

Strips of bark harvested in May, June, July; inner bark boiled to make a red dye (Smith 1932).

Inner bark also used for dye. Bark collected in late June to early July (Densmore 1928).

Leaves used with an alum mordant for green-yellow to tan, with tin for yellow, and rinsed in weak birch ash lye for red-orange (INDU library files).

Charm

Ojibwa

bark (Zedeño et al. 2000)

<i>Scientific name</i>	<i>Boehmeria cylindrica</i>
<i>Synonyms</i>	<i>Boehmeria cylindrica drummondiana</i>
<i>Common name</i>	false nettle
<i>Other common names</i>	stingless nettle (BOCA) (Yarnell 1964) rough false nettle (BOCADR)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Tolleston Dunes, Bailly area, Dune Acres, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie, Pinhook Bog, Indiana Dunes State Park



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<i>Other comments</i>	Discussions about the use of nettle fiber was not species specific. The nettle species in the park to which use applies include: <i>Lamium amplexicaule</i> , henbit, dead nettle (Miller Woods, Tolleston Dunes, West Beach, Dune Acres, Tamarack Unit, Indiana Dunes State Park) <i>Lamium purpureum</i> , purple dead nettle (West Beach, Tamarack Unit) <i>Laportea canadensis</i> , wood nettle, false nettle (Miller Woods, Tolleston Dunes, Bailly area, Dune Acres, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie) <i>Stachys hyssopifolia</i> , hyssop hedge nettle (Indiana Dunes State Park) <i>Stachys tenuifolia hispida</i> , rough hedge nettle (Miller Woods, West Beach, Dune Acres, Keiser Unit, Tamarack Unit)
<i>Traditional Uses:</i>	
<i>Potawatomi</i>	The Potawatomi people's use of nettles is historic and contemporary. It's gathered seasonally. Fiber from the stem is used.
<i>Utility</i>	Utility "We take the real fine fiber from the stems and make thread out of that" (Male elder 2005).

Scientific name
Common name
Nativity
Habitat

Calvatia craniiformis
giant puffball
Native
Howes Prairie, woods



<http://www.sunflower.com/~pilot29/Calvatia.htm>

Traditional Uses:
Miami

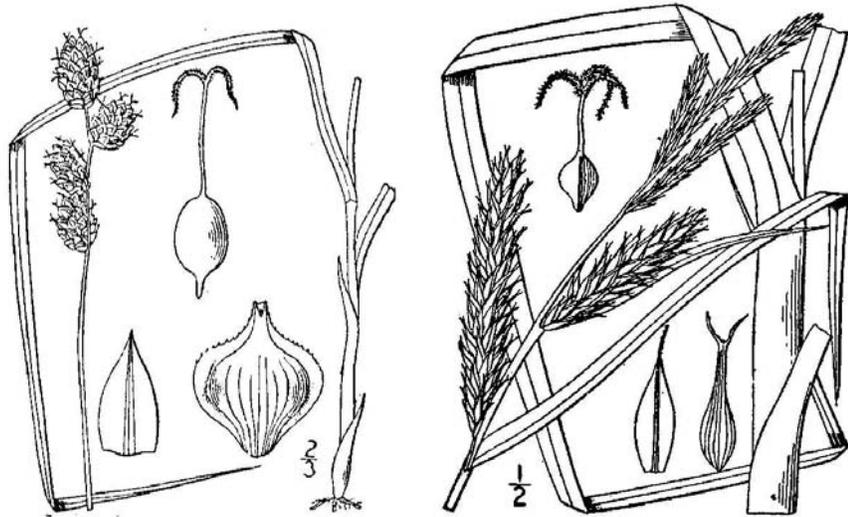
Food

The Miami people's use of the puffball is historic and contemporary. "We cook the mushrooms, sometimes use them in soup. The fresh, white ones are good but the ones with brown spots are not. They're harvested in the fall" (*MNI consultant 2005*).

Scientific name
Common name
Nativity
Habitat

Carex spp.
sedge
Native

The 94 species of sedge are found throughout the park.



Carex alata

Carex atherodes

© Britton and Brown 1913

Traditional Uses:
Miami

Unspecified

The Miami people's use of sedges is historic and contemporary. They continue to be culturally significant (*MTO consultant 2005*).

<i>Scientific name</i>	<i>Carya cordiformis</i>
<i>Common name</i>	bitter hickory
<i>Other names</i>	bitternut, swamp hickory, pignut hickory, pignut, pig hickory, white hickory, red hickory, bitter walnut, bitter pecan, bow wood (Broyles 2005)
<i>Anishinaabek name</i>	mitigwaguk
<i>Nativity</i>	Native
<i>Habitat</i>	Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Heron Rookery, Pinhook Bog



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Traditional Uses:

Miami

Food

The Miami people's use of hickory is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers, and have shared this knowledge with their children. It continues to be culturally significant (*MNI consultant 2005*).

Miami food - nuts (Lamb and Shultz 1993)

Utility

The wood was used for hut frames and bows (*MNI consultant 2005*).

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Archaic (6000BC-1000BC) to the Historic period (1600AD-2002AD) (Herron 2002).

Food

The nutmeats were pulverized and brewed into a tea, which was used as a beverage (Broyles 2005).

Medicine

Ojibwa

Chippewa Indians treated convulsions by inhaling the fumes of freshly cut shoots, which were placed on hot stones in a sweat lodge (Broyles 2005).

The seed oil was rubbed on aching joints for rheumatism. A tea made from the bark was used as a diuretic and laxative (Broyles 2005).

Utility

Anishinaabek

Wood carved into axe handles and other tools. Wood used to be used to make hunting bows (Herron 2002).

Ojibwa

The wood was used in wild rice cultivation (Zedeño et al. 2000).

The wood was used in making bows. The stripped inner bark is very tough and was used as lashing. Seed oil either alone, or mixed with bear fat, was used both as a hair treatment and to repel mosquitoes. Colonists used the seed oil as an illuminant in oil lamps (Broyles 2005).

Craft

Ojibwa

Shell and bark used (Zedeño et al. 2000).

Scientific name

Carya ovata

Common name

shagbark hickory

Ojibway name

baggan, bgaan (Rhodes 1993), bagaanaako-bagaan, baga' nako' bagan (Smith 1932), mitigwaabaak, mī'tigwabak' (Densmore 1928), mtigwaabaak (Rhodes 1993), mī'tigwaba'k (Smith 1932)

Nativity

Native

Habitat

Pinhook Bog

Grows in rich woods, bottoms, and slopes (Yarnell 1964).



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Traditional Uses:

Miami

Food

The Miami people's use of hickory is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers, and have shared this knowledge with their children (*MNI consultant 2005*). It continues to be culturally significant (*MTO consultant 2005*).

"We ate the nuts but they're not as good as walnuts (*MNI consultant 2005*)."

The nuts are a Miami food (Lamb and Shultz 1993).

Medicine (*MNI consultant 2005*)

Utility

The wood was used for hut frames and bows (*MNI consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of hickory is historic and contemporary.

Food

Hickory nuts gathered for winter use (Smith 1933).

Utility

Strong, elastic wood used to make bows and arrows. Wood used for bows, arrows, and general utility (Smith 1933).

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Archaic (6000BC-1000BC) to the Historic period (1600AD-2002AD) (Herron 2002).

Food

Ojibwa

nuts ((Meeker, Elias, and Heim 1993; Zedeño et al. 2000)

Nuts in the fall (McPherson and McPherson 1977).

Medicine

Ojibwa

stem (Zedeño et al. 2000)

Fresh young shoots were steamed and the vapor inhaled to treat headaches (Meeker, Elias, and Heim 1993).

Utility

Ojibwa

Wood used for bows, arrows, and general utility (Smith 1932).

Menominee

Wood used for bows, arrows, and general utility (Skinner 1921).

Craft

Ojibwa

Wood used (Zedeño et al. 2000).

Charm

Ojibwa

Stem used (Zedeño et al. 2000).

<i>Scientific name</i>	<i>Carya</i> spp.
<i>Common name</i>	hickory
<i>Vernacular Name</i>	Miami - peešiaanikopa The vernacular name is for hickory; pakaanišaahkwi is the tree, waapipakaanišahki is hickory grove and waapi-pakaani is hickory nut.
<i>Nativity</i>	Native
<i>Habitat</i>	<i>Carya glabra</i> - Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Heron Rookery, Pinhook Bog <i>Carya laciniosa</i> - Pinhook Bog <i>Cary ovalis</i> - Heron Rookery
<i>Traditional Uses:</i> <i>Miami</i>	Food The Miami people's use of hickory is historic and contemporary. It continues to be culturally significant (<i>MNI consultant 2005; MTO consultant 2005</i>). "All the varieties in this area are culturally significant (<i>MTO consultant 2005</i>)." The nuts are a Miami food (Lamb and Shultz 1993).
<i>Traditional Uses:</i> <i>Potawatomi</i>	The Potawatomi people's use of hickory is historic and contemporary. Food The nuts are eaten (<i>Male elder 2005</i>). Utility The bark and wood are used. "You can use the inner bark to make rope lashing (<i>Male elder 2005</i>)." "It's good to build with; they used to make bows, the Potawatomi word means bow tree (<i>Male elder 2005</i>)."

Scientific name
Common name
Other names
Vernacular Name

Celtis occidentalis
hackberry
northern hackberry (Herron 2002)

Nativity
Habitat

Miami – pakamaakaniši
The vernacular is for the tree, paapakimini is the berry.
Native
Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres,
Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack
Unit, Pinhook Bog



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Traditional Uses:

Miami

The Miami people's use of hackberry is historic and contemporary (*MNI consultant 2005; MTO consultant 2005*).

Food

The berries are used (*MTO consultant 2005*).

Miami food (Lamb and Shultz 1993)

Utility

The wood was used for war clubs (*MTO consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of hickory is historic and contemporary.

Food

The nuts are eaten (*Male elder 2005*).

Utility

The bark and wood are used.

"You can use the inner bark to make rope lashing (*Male elder 2005*)."

"It's good to build with; they used to make bows, the Potawatomi word means bow tree (*Male elder 2005*)."

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Woodland period (1000BC-1600AD) (Herron 2002).

<i>Scientific name</i>	<i>Chenopodium album</i>
<i>Common name</i>	lamb's quarters
<i>Other names</i>	lambsquarters (Smith 1933); common lambsquarters, white goosefoot (plants.usda.gov)
<i>Vernacular Name</i>	Potawatomi - Go kosh beg
<i>Nativity</i>	Introduced
<i>Introduction notes</i>	Documented in Oregon by 1885 (www.gbif.org)
<i>Habitat</i>	Dune Acres, Indiana Dunes State Park, Keiser Unit, Tamarack Unit, Pinhook Bog



Bill Summers @ USDA-NRCS PLANTS Database / USDA SCS. 1989. Midwest wetland flora: Field office illustrated guide to plant species. Midwest National Technical Center, Lincoln, NE.

Traditional Uses:

Miami

Food

The Miami people's use of lambsquarter is historic and contemporary. The greens are eaten (Rafert 1996).

Traditional Uses:

Potawatomi

The Potawatomi people's use of lambsquarters is historic and contemporary.

Food

"The leaves are sometimes mixed with contemporary salad greens (*Male elder 2005*)."

Leaves used as a relish food for salads and spring greens (Smith 1933).

Traditional Uses:

Others

Medicine

“This is added to medicines to mask disagreeable flavors; the greens eaten to prevent scurvy (*Male elder 2005*).”

Plant considered a medicinal food used to prevent or cure scurvy. Leaves included in the diet for scurvy or to prevent it (Smith 1933).

Archaeological evidence for Anishinaabek use found from the Woodland period (1000BC-1600AD) (Herron 2002).

<i>Scientific name</i>	<i>Chimaphila umbellata cisatlantica</i>
<i>Common name</i>	pipsissewa, prince's pine
<i>Other names</i>	wintergreen, waxflower (Yarnell 1964)
<i>Anishinaabek name</i>	gagigebug (everlasting leaf) (Smith 1932)
<i>Ojibway name</i>	gaagigebag, ga'gige'bûg (Densmore 1928), gaabgebag (Rhodes 1993), ga'gige'bûg (Smith 1932), yaskopteg (Gilmore 1933)
<i>Nativity</i>	Native
<i>Special status</i>	threatened
<i>Habitat</i>	Miller Woods, Tolleston Dunes, West Beach, Dune Acres, Indiana Dunes State Park, Tamarack Unit Pine forest Grows in dry woods (Yarnell 1964).



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Traditional Uses:
Potawatomi

The Potawatomi people's use of prince's pine is historic.

Utility

The leaves were used.

"It's like sphagnum moss; they used it for diapers (*Female elder 2005*)."

Traditional Uses:
Others

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Medicine

Odawa, Chippewa

Strong tea is used to treat sore eyes; it is mixed with wintergreen to reduce the strength of the eye wash (also recorded by Densmore 1974); the tea is helpful for incontinence. It was used historically for stomach troubles, chronic ulcers, renal dropsy, and scrofulous conditions (Smith 1932) (Herron 2002).

Ojibwa

Plant and root used (Zedeño et al. 2000).

A decoction of the root was used for sore eyes, an infusion of the plant was used for stomach troubles, and the whole plant was used to treat gonorrhoea (Meeker, Elias, and Heim 1993).

Nanticoke (Tantaquidgeon 1942)

Charm

Ojibwa

Plant and root used (Zedeño et al. 2000).

<i>Scientific name</i>	<i>Cirsium vulgare</i>
<i>Common name</i>	bull thistle
<i>Ojibway name</i>	(gi)chi-mazaanashk, ji' masa'nûck (Smith 1932)
<i>Nativity</i>	Introduced
<i>Introduction notes</i>	Several varieties found in Puritan gardens in 1637 (Josselyn 1674). Here for three centuries (Houghton 1978) Bull thistle was introduced into the eastern United States several times during the 19th century. <i>Cirsium vulgare</i> is a native of Europe, western Asia, and North Africa (Kok and Gassmann 2003).
<i>Habitat</i>	Miller Woods, Tolleston Dunes, West Beach, Dune Acres, Indiana Dunes State Park, Tamarack Unit, Hoosier Prairie Old fields



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<i>Traditional Uses:</i> <i>Miami</i>	The Miami people's use of bull thistle is historic and contemporary. It continues to be culturally significant (<i>MNI consultant 2005; MTO consultant 2005</i>). "We use many varieties [of thistle] (<i>MTO consultant 2005</i>)."
<i>Traditional Uses:</i> <i>Potawatomi</i>	The Potawatomi people's use of bull thistle is historic. Medicine Fresh flower centers chewed to mask unpleasant flavors in medicines (Smith 1933).
<i>Traditional Uses:</i> <i>Others</i>	Medicine Ojibwa Root used (Zedeño et al. 2000).

The root of this species was used by the Ojibwa as a cure for stomach cramps (Meeker, Elias, and Heim 1993).

Charm

Ojibwa

Root used (Zedeño et al. 2000).

Scientific name
Common name
Nativity
Habitat

Cornus florida
flowering dogwood
Native
Miller Woods, Tolleston Dunes, West Beach, Indiana Dunes State Park,
Keiser Unit, Tamarack Unit



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Traditional Uses:
Miami

The Miami people's use of flowering dogwood is historic and contemporary. It continues to be culturally significant (*MTO consultant 2005*).

Traditional Uses:
Others

Medicine
Ojibwa (Gilmore 1933)
bark (Zedeño et al. 2000)

Fresh young shoots were steamed and the vapor inhaled to treat headaches (Meeker, Elias, and Heim 1993).

Smoking

Anishinaabek (Herron 2002)

Charm

Ojibwa

Bark used (Zedeño et al. 2000).

<i>Scientific name</i>	<i>Cornus stolonifera</i>
<i>Synonyms</i>	<i>Cornus sericea</i>
<i>Common name</i>	red osier dogwood
<i>Other common names</i>	red willow (INDU fieldwork 2005); redosier dogwood; American dogwood, western dogwood, redstem dogwood (Broyles 2005)
<i>Vernacular Name</i>	Miami - <i>neehpikaahkwi</i> Potawatomi - <i>Mskwa bi mesh</i> Also, <i>messkewebmish</i> and <i>memska'kwuk</i> ; the latter means red stemmed bush (Perrot 2005).
<i>Anishinaabek name</i>	meskwabimic (red bush) (Smith 1932)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Bailly area, Dune Acres, Indiana Dunes State Park, Keiser Unit, Tamarack Unit, Hoosier Prairie, Pinhook Bog



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Traditional Uses:
Miami

Ceremonial

The Miami people's use of redosier dogwood is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers, and they have passed that knowledge on to their children. It's harvested seasonally and used throughout the year (*MNI consultant 2005*). It continues to be culturally significant (*MTO consultant 2005*).

"The inner bark is used in smoking mixes for ceremonial purposes (*MNI consultant 2005*)."

Traditional Uses:
Potawatomi

The Potawatomi people's use of redosier dogwood is historic and contemporary. It is a sacred plant.

Ceremonial

"The inner bark is shredded and used in smoking mixes. It's sometimes added to mullein (*Verbascum thapsus*) for smoking (*Male elder 2005*)."

Bark smoked (Smith 1933).

Bark used in tobacco mix (Herron 2002).

Medicine

"This makes a medicine that is used to treat diarrhea and digestive problems; use the root bark (*Female elder 2005*)."

Root bark used for diarrhea and flux, "the most efficacious remedy (Smith 1933)."

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Smoking

Anishinaabek (Herron 2002)

Ojibwa (Densmore 1928)

nuts ((Meeker, Elias, and Heim 1993; Zedeño et al. 2000)

Bark smoked (Jones 1861).

Menominee (Hoffman 1896)

Ceremonial

Odawa

The trunk is used to make a 3' ceremonial dance staff. Eagle talons, eagle feathers, and hawk feathers may be attached. Stems are debarked and carved into roach sticks, which are placed in pow-wow dancing regalia headwear called roaches. Eagle feathers are attached to the roach sticks (Herron 2002).

Ojibwa

bark (Zedeño et al. 2000)

The leaves and/or inner bark was smoked in tobacco mixtures in the sacred pipe ceremony (Broyles 2005).

Medicine

Odawa

Inner bark smoked in pipes ceremonially (Herron 2002).

Ojibwa (Densmore 1928)

Bark and root used (Zedeño et al. 2000).

Densmore (1979) documented decoction of root used as an eye wash; he (1974) noted dosage of a handful of roots in 1.5 pints of water, and boiling of inner bark with that of other species for various dyes including *Sanguinaria canadensis*, *Alnus incana*, *Prunus americana*, and *Juglans cinerea* (Herron 2002).

Great Lakes tribes (Yarnell 1964)

Utility

Anishinaabek (Herron 2002)

Bows and arrows were made from young shoots. Peeled twigs were used as toothbrushes for their whitening effect on teeth. Baskets and dream-catchers were made from the stems. When woven with boxelder or willow branches a multi-hued design was created (Broyles 2005).

Craft

Anishinaabek

Stems are used to make dreamcatcher frames (Herron 2002).

Ojibwa

Twigs used (Zedeño et al. 2000).

Dye

Odawa

Dust from silt grindstones was added to dyes to set colors (Herron 2002).

Ojibwa (Densmore 1928)

Great Lakes tribes (Yarnell 1964)

The bark was used to make a dye. This dye was mixed with other plants or minerals to make a light red, dark red, black, khaki or yellow colored dyes (Broyles 2005).

Charm

Ojibwa

Bark and root used (Zedeño et al. 2000).

<i>Scientific name</i>	<i>Corylus americana</i>
<i>Common name</i>	American hazelnut
<i>Vernacular Name</i>	pahkihteensi
<i>Ojibway name</i>	bagaan, -ag, bagan' (Densmore 1928), bagaanimizh, -iig, pikanin-minš (Gilmore 1933), bagaanensiminagaawanzh, bgaanensmin'gaawanzh> (Rhodes 1993), mako-bagaanaak, mŭkwobaga'nak, mŭkwo'baga'nak (Smith 1932)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, West Beach, Dune Acres, Indiana Dunes State Park, Keiser Unit, Tamarack Unit Pine forest



Kenneth J. Sytsma & WI State Herbarium

<i>Traditional Uses:</i> <i>Miami</i>	The Miami people's use of hazelnut is historic and contemporary. It continues to be culturally significant (<i>MNI consultant 2005; MTO consultant 2005</i>).
<i>Traditional Uses:</i> <i>Potawatomi</i>	The Potawatomi people's use of hickory is historic. Food Mature or "in the milk" nut gathered and used as a favorite food during the winter (Smith 1933). Medicine Inner bark used as an astringent (Smith 1933). Utility Bunch of twigs bound together and used as a broom (Smith 1933).
<i>Traditional Uses:</i> <i>Others</i>	Archaeological evidence for Anishinaabek use found from the Archaic (6000BC-1000BC) to the Woodland period (1000BC-1600AD) (Herron 2002). Food Ojibwa (Densmore 1928; Smith 1932) nuts (Zedeño et al. 2000) Traditionally the hazelnut was gathered for food (Meeker, Elias, and Heim 1993).

Nuts in fall (McPherson and McPherson 1977).

Medicine

Ojibwa (Densmore 1928; Smith 1932)

bark (Zedeño et al. 2000)

Utility

Ojibwa

Basket ribs and brushes of stems (Smith 1932).

Traditionally the branches were used for sticks in drumming (Meeker, Elias, and Heim 1993).

Craft

Ojibwa

Bark and branches used (Zedeño et al. 2000).

Dye

Ojibwa (Densmore 1928; Smith 1932)

Traditionally the inner bark used in a process of making a dark dye (Meeker, Elias, and Heim 1993).

Charm

Ojibwa

Bark used (Zedeño et al. 2000).

Scientific name Crataegus spp.
Common name hawthorn
Nativity Native
Habitat Crataegus calpodendron - Pinhook Bog
 Crataegus coccinea - Hoosier Prairie
 Crataegus crus-galli - Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie, Pinhook Bog
 Crataegus macrosperma - Indiana Dunes State Park
 Crataegus mollis - Visitor Center area, Keiser Unit, Heron Rookery
 Crataegus pruinosa - Bailly area, Indiana Dunes State Park
 Crataegus punctata - Bailly area, Indiana Dunes State Park, Pinhook Bog

Description



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Traditional Uses:

Miami

Food

The Miami people's use of hawthorn is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

The fruit is a Miami food (Lamb and Shultz 1993).

Traditional Uses:

Potawatomi

The Potawatomi people's use of hickory is historic and contemporary.

Utility

"The thorns can be used for needles, and the butcher birds [shrikes] use the thorns to store food (*Male elder 2005*)."

"It's good to build with; they used to make bows, the Potawatomi word means bow tree (*Male elder 2005*)."

Scientific name *Cryptotaenia canadensis*
Common name Honewort
Nativity Native
Habitat Hoosier Prairie



© Tom Barnes, University of Kentucky

Traditional Uses:
Miami

The Miami people's use of honewort is historic and contemporary. It continues to be culturally significant (*MTO consultant 2005*).

<i>Scientific name</i>	<i>Daucus carota</i>
<i>Common name</i>	queen anne's lace, wild carrot
<i>Ojibway name</i>	okaadaak, kaudauk (Zichmanis and Hodgins 1982)
<i>Nativity</i>	Introduced
<i>Introduction notes</i>	Arrived with the early settlers; documented in the Governor's Palace garden in Williamsburg (Haughton 1978). Queen-Anne's-lace is a native of Europe that was transported to the United States with early settlers and has spread tremendously (IL DNR 2006a).
<i>Habitat</i>	Indiana Dunes State Park, Keiser Unit, Heron Rookery, Pinhook Bog



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Traditional Uses:
Miami

The Miami people's use of queen anne's lace is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of queen anne's lace is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children.

Food

"The root is edible, it's a tuber and tastes like a carrot. Usually when the flowers show, they are ready. It can be thrown into soup, or eaten fresh on the trail. Grandmother liked to put it in soup. You'd have a little digging stick, find a nice hardwood and taper it down to a point; the digging stick was one of the women's main tools when hunting and gathering (*Male elder 2005*)."

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Food

Odawa

Roots eaten as survival food and to improve vision (Herron 2002).

Medicine

Odawa (Herron 2002)

Ojibwa (Zedeño et al. 2000)

Charm

Ojibwa (Zedeño et al. 2000)

Other, unspecified

Ojibwa

Used by the Great Lakes Ojibwa, no use was specified (Meeker, Elias, and Heim 1993).

Scientific name
Common name
Other names
Nativity
Habitat

Drosera rotundifolia
round-leaved sundew
roundleaf sundew

Native
Pinhook Bog

Wet and moist places in poor peaty soils, occasionally forming a floating fringe on small ponds. Prefers a sandy peaty soil, succeeding in poor soils and bogs. Requires a sunny position (PFAF 2006).



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Traditional Uses:
Miami

The Miami people's use of sundew is historic and contemporary (*MNI consultant 2005; MTO consultant 2005*).

Traditional Uses:
Others

Medicine
Kwakiutl (Turner and Bell 1973)

Scientific name *Elymus riparius*
Common name riverside wild rye
Other names river cane (Miami, Potawatomi)
Nativity Native
Habitat Dune Acres, Indiana Dunes State Park



Anna Gardner & Iowa State Univ.

Traditional Uses:

Potawatomi

The Potawatomi people's use of wild rye is historic and contemporary.

Utility

"The [culms] are used for pipe stems (*Male elder 2005*)."

<i>Scientific name</i>	<i>Equisetum arvense</i>
<i>Common name</i>	horsetail
<i>Other names</i>	snakeweed; snakeroot (<i>Female elder 2005</i>); scouring rush, field horsetail (Yarnell 1964)
<i>Ojibway name</i>	jasibonskok (Gilmore 1933), aiankošing (Gilmore 1933), gežibnusk (Gilmore 1933), gįji' bñûsk (Smith 1932)
<i>Nativity</i>	Native
<i>Habitat</i>	West Beach, Dune Acres, Tamarack Unit



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Traditional Uses:

Miami

The Miami people's use of horsetail is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children (*MNI consultant 2005*). It continues to be culturally significant (*MTO consultant 2005*).

Utility

"It's used like sandpaper (*MNI consultant 2005*)."

Craft

"Some artists still use it (*MNI consultant 2005*)."

Traditional Uses:

Potawatomi

The Potawatomi people's use of horsetail is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children. There are legends about the horsetail and it is considered a sacred plant.

Mythic

"Snakes protect swamp medicine - like the snakeweed - yet humans want to kill them (*Female elder 2005*)."

Sacred

"Whenever you see it, there's going to be snakes around. Snakes are one of the most powerful spirits on earth, and one of the most respected. They have a connection to earth, always through their belly. The snake knows the medicines of the earth (*Female elder 2005*)."

Food

The stems are used "to make a tea in the spring to have a good year (*Female elder 2005*)."

Medicine

"Seventy percent of medicine plants are from water. The word for swamp means medicine, place of medicine - *msh kee kee* (*Female elder 2005*)."

Infusion of whole plant used for lumbago. Infusion of plant used for kidney trouble and bladder trouble (Smith 1933).

Utility

The stems are used "to make a tea ...to wash babies in it. The stalk is made into bags, you can twine and weave them for temporary food holders. The reeds are used like sandpaper (*Female elder 2005*)."

Traditional Uses:

Others

Food

Ojibwa

Plant gathered to feed domesticated ducks and fed to ponies to make their coats glossy (Smith 1932).

Meskwaki

Plant fed to captive wild geese to make them fat in a week (Smith 1928).

Okanagan-Colville (Turner, Bouchard, and Kennedy 1980), Lower Chinook (Gunther 1973), Alaska Eskimo (Ager and Ager 1980), Haisla, Hanaksiala (Compton 1993), Hesquiat (Turner and Efrat 1982), Saanich (Turner and Bell 1971), Upper Tanana (Kari 1985), Tewa (Robbins, Harrington, and Freire-Marreco 1916)

Medicine

Ojibwa

Decoction of stems taken for dysuria (Gilmore 1933).

Infusion of whole plant used for dropsy (Smith 1932).

Plant, root, and stem used (Zedeño et al. 2000).

A decoction of field horsetail roots were used as a remedy for difficulty in urinating (Meeker, Elias, and Heim 1993).

Blackfoot (Hellsen 1974), Cherokee (Grinnell 1972; Hamel and Chiltoskey 1975), Iroquois (Herrick 1977; Rousseau 1945a), Kwakiutl (Turner and Bell 1973), Okanagan-Colville (Turner, Bouchard, and Kennedy 1980), Pomo, Kashaya (Goodrich and Lawson 1980), Saanich, Thompson (Turner et al. 1990)

Utility

Okanagan-Colville (Turner, Bouchard, and Kennedy 1980), Costanoan (Bocek 1984), Southern Kwakiutl (Turner and Bell 1973), Shuswap (Palmer 1975), Blackfoot (Hellsen 1974)

Craft

Ojibwa

Stem used (Zedeño et al. 2000).

Shoshoni (Murphey 1990)

Dye

Blackfoot (Hellsen 1974)

Charm

Ojibwa

Plant pieces carried in men's pockets to prevent their rivals from having good luck (Gilmore 1933).

Plant, root, and stem used (Zedeño et al. 2000).

Pieces of the stem were used as luck charms (Meeker, Elias, and Heim 1993).

Scientific name
Common name
Nativity
Habitat

Erigeron spp.

fleabane

Native

Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Hoosier Prairie, Pinhook Bog



Daniel J. Reed & UT Herbarium & Austin Peay State Univ.

Traditional Uses:

Miami

The Miami people's use of fleabane is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

Scientific name
Common name
Other names
Nativity
Habitat

Eryngium yuccifolium
rattlesnake master
button eryngo
Native
Dune Acres
Dry to moist open woods, thickets and prairies (PFAF 2005).



Images © R. S. Toupal

Traditional Uses:
Miami

The Miami people's use of rattlesnake master is historic and contemporary. It continues to be culturally significant.

Medicine (*MNI consultant 2005*)

Traditional Uses:
Others

Ceremonial

Meskwaki

Leaves and fruit formerly introduced into rattlesnake medicine song and dance (Smith 1928).

Medicine

Meskwaki

Root used as an antidote for poisons, rattlesnake bites, and for bladder trouble (Smith 1928).

Cherokee (Hamel and Chiltoskey 1975), Creek (Swanton 1928; Taylor 1940), Natchez (Taylor 1940)

<i>Scientific name</i>	<i>Eupatorium perfoliatum</i>
<i>Common name</i>	common boneset
<i>Other names</i>	thoroughwort (Yarnell 1964)
<i>Ojibway name</i>	niya ´wibûkûk (Densmore 1928), šiabuksing, šašabwaksing (Gilmore 1933), piškagamisag (Gilmore 1933)
<i>Nativity</i>	Native
<i>Habitat</i>	Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Tamarack Unit, Heron Rookery, Pinhook Bog Grows in low woods or thickets, swales, wet shores, etc (Yarnell 1964).



Larry Allain @ USDA-NRCS PLANTS Database

<i>Traditional Uses:</i>	
<i>Miami</i>	The Miami people's use of boneset is historic and contemporary. Medicine Miami medicine (Rafert 1996) For broken bones (Lamb and Shultz 1993).
<i>Traditional Uses:</i>	
<i>Potawatomi</i>	The Potawatomi people's use of boneset is historic and contemporary. Medicine "It's for rheumatism, bone ailments; you make it into a tea and drink it. We use the leaves and sometimes the root; the root is where the potent part is. Boneset leaves usually have one going down and one coming up (Male elder 2005)."
<i>Traditional Uses:</i>	
<i>Others</i>	Medicine Ojibwa (Gilmore 1933) Plant, root, and flower tops used (Zedeño et al. 2000). The roots of this plant were used to correct irregular menstrual flow

and the boiled flower tops were used to aid in the pains of rheumatism (Meeker, Elias, and Heim 1993).

Menominee (Smith 1923)

Charm

Ojibwa

Plant, root, and flower tops used (Zedeño et al. 2000).

The root fibers were combined with the roots of common milkweed and applied to a whistle to attract deer (Meeker, Elias, and Heim 1993).

<i>Scientific name</i>	<i>Eupatorium purpureum</i>
<i>Common name</i>	sweet joe-pie-weed
<i>Other names</i>	sweetscented joepyeweed (Smith 1933)
<i>Vernacular Name</i>	Sha sha bge set
<i>Ojibway name</i>	biaškagemesek (Gilmore 1933), bú`gísowe (Smith 1932)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Tolleston Dunes, West Beach, Hoosier Prairie



Emmet J. Judziewicz & WI State Herbarium

Traditional Uses:

Potawatomi

The Potawatomi people's use of joepyeweed is historic and contemporary. The leaves and roots are used seasonally.

Medicine

"This is *Gwe bse wen*, a medicine used as a poultice. The fresh leaves are used for burns. It's also *Ta di wesh*, a gambling medicine; the tops are placed in the pockets (*Male elder 2005*)."

"This is *Gsi ya ba wthhe gen*, a washing medicine used to bath afflicted parts or new born babies; a root wash is used after birth (*Male elder 2005*)."

Poultice of fresh leaves applied to burns. Root used "to clear up afterbirth (Smith 1933)."

Charm

Flowering tops used as a good luck talisman for gambling (Smith 1933).

Traditional Uses:

Others

Medicine

Ojibwa (Gilmore 1933)

Root and plant used (Zedeño et al. 2000).

Traditionally, the plant was used to "counteract the bad effects of a miscarriage", an infusion of plant tops was inhaled to treat colds, and a solution of the root was used as a strengthening wash for babies (Meeker, Elias, and Heim 1993).

Menominee (Smith 1923)

Utility

Ojibwa

Wood used for bows, arrows, and general utility (Smith 1932).

Charm

Ojibwa

Root and plant used (Zedeño et al. 2000).

<i>Scientific name</i>	<i>Fagus grandifolia</i>
<i>Common name</i>	American beech
<i>Other names</i>	beechnut, beech nuts, beech tree, Carolina beech, gray beech, red beech, white beech, ridge beech (Broyles 2005)
<i>Anishinaabek name</i>	gawemic (Smith 1932)
<i>Ojibway name</i>	šewe-minš (Gilmore 1933), gawe'mîc (Smith 1932)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Tolleston Dunes, Bailly area, Dune Acres, Visitor Center area, Keiser Unit, Hoosier Prairie, Pinhook Bog



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Traditional Uses:

Miami

The Miami people's use of beech is historic and contemporary (*MNI consultant 2005*).

Food

leaves, nuts (Lamb and Shultz 1993)

Traditional Uses:

Potawatomi

The Potawatomi people's use of beech is historic and contemporary. It is used seasonally.

Food

Beechnuts used for food (Smith 1933).

Medicine

Decoction of leaves used for burned or scalded wounds. Decoction of leaves used to restore frostbitten extremities (Smith 1933).

Utility

The wood is used (*Male elder 2005*).

Wood used to make food or chopping bowls (Smith 1933).

The Potawatomi carved mixing and serving bowls from the beech. The portion of the tree selected had a wavy grain since this indicated the hardest part and thus would resist the cutting edges of tools used to chop up foods (Broyles 2005).

Other

Helps locate ginseng (*Male elder 2005*).

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Paleoindian (10,000BC-6000BC) to the Historic period (1600AD-2002AD) (Herron 2002).

Food

Great Lakes tribes (Yarnell 1964)

Ojibwa

nuts (Zedeño et al. 2000)

The seeds were used by many tribes for food. They were often stored and later used in winter when plant food was scarce. The seeds are rich in oil, which contains up to 22% protein. When eaten raw they are tender, crispy, sweet and nutty. Only the young tender leaves were used as a potherb in soups or stews. The leaves become very fibrous and tough in a short period of time. The inner bark was dried, ground up into a fine powder and used as a thickening agent in soups and stews, or mixed with grain when baking bread. Colonists dried and ground up the seeds to use as a coffee substitute. Some people have reported gastrointestinal ailments after eating large amounts (Broyles 2005).

Medicine

Anishinaabek

The inner bark of many trees including maple, iron wood, beech, basswood, sassafras, and chokecherry were boiled into a drink for tuberculosis (Herron 2002).

Ojibwa (Yarnell 1964)

leaves (Gilmore 1933)

bark (Zedeño et al. 2000)

In traditional medical practices the bark was used to treat pulmonary troubles (Meeker, Elias, and Heim 1993).

Menominee

leaves (Smith 1923)

The Cherokees chewed the nuts as a dewormer. Most often it was used to treat skin problems. A poultice of leaves and bark was boiled and placed on the skin as an antidote for poison ivy, burns, frostbite, rash and scalds (Broyles 2005).

Utility

Ojibwa

Wood used for bows, arrows, and general utility (Smith 1932).

Iroquois (Broyles 2005)

Charm

Ojibwa

bark (Zedeño et al. 2000)

<i>Scientific name</i>	<i>Fragaria virginiana</i>
<i>Synonyms</i>	Also <i>Fragaria vesca</i> , European wood strawberry.
<i>Common name</i>	wild strawberry
<i>Vernacular Name</i>	Miami - <i>ateehimini</i> Potawatomi - <i>te'pmenen</i> (Shackahosee 1997) Potawatomi - <i>Ate emin be gok esh gek</i> (Perrot 2005) chief of the berry world This name and <i>Ate'im^n bagoga'cik^k</i> refer to the European wood strawberry and means heartberry-leaf-resembles. <i>Demen</i> (Perrot 2005) referring to strawberries in general, means heart berry. Also, <i>mena'-kwoskuk</i> , means stinking or scent weed.
<i>Anishinaabek name</i>	odeimin (means heart berry); odeimini djibik (strawberry root)
<i>Ojibway name</i>	ode'min, -an (berry), de-min (Gilmore 1933), ode'imîn (Smith 1932), odaemin (Zichmanis and Hodgins 1982) ode'iminiibik (root) ode'imîñdji'bîk (Densmore 1928), ode'imîñdji'bîk (Smith 1932)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Pinhook Bog



strawberry (left) and poison ivy (right)



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Traditional Uses:

Miami

The Miami people's use of strawberry is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children. There are legends about the strawberry and it is considered a sacred plant (*MNI consultant 2005*).

Traditional Uses:

Potawatomi

Mythic

"In our origin story, it was the first food we found to eat after coming out of the river. The people prayed for food and it came up. Our origin story is different from the Creation story. Creation is about man, and the origin story is about the Miami people (*MNI consultant 2005*)."

Sacred

"It's heart shape represents life. It's an origin food, part of our oral history (*MNI consultant 2005*)."

Food

The berries are harvested and eaten in the spring and early summer (*MNI consultant 2005*).

fruit (Lamb and Shultz 1993; Rafert 1996)

Ceremonial

Berries and leaves used as gifts in wedding ceremonies (*MNI consultant 2005*).

The Potawatomi people's use of strawberry is historic and contemporary. Tribal representatives learned about the plant and its uses from other relatives and have passed this knowledge on to their children and other people. There are legends about the strawberry and it is considered a sacred plant. Women did most of the berry harvesting.

Mythic

"It takes four days to get from earth world to spirit world, takes our spirit four days to make this journey. On the second night, they encounter a giant strawberry spirit on the path and they cut a piece out and eat it, and that sustains them for the next two days. There are trials and tribulations along the way (*Female elder 2005*)."

Sacred

"The strawberry is chief of the berry world. Then the raspberry, the blackberry, the blueberry, all kind of fall under the strawberry. It has the women's midwin colors, red and green. The strawberry has to be present at all the traditional gatherings. It's one of the sacred foods. When you cut it in half, it represents the heart (*Female elder 2005*)."

Food

"The berries and leaves are eaten. Berry harvesting would normally take all day and occurring between the new moon and the full moon. It's important to work within the moon cycles; whatever the moon cycle is, that's what you harvest and gather. We use the roots for tea, and the whole plant is dried to use for tea (*Female elder 2005*)."

Berries sometimes dried and at other times preserved for winter use (Smith 1933).

Medicine

"The leaf is one of the most important medicines in the strawberry (*Female elder 2005*)."

"Roots are used to make a medicine that is used to treat diarrhea and digestive problems; use the root as a stomachic (*Male elder 2005*)."

Root used for stomach complaints (Smith 1933).

Ceremonial

The berries are used as a ceremonial food and gift. Black ash baskets may be woven in a strawberry shape. "Strawberry baskets are real

Traditional Uses:
Others

special (*Male elder 2005*).

"The roots are used to make a tea for the springtime ceremony (*Male elder 2005*).

"The berries and leaves are used in all ceremonies, in full moon ceremonies. The strawberry has to be present at all the traditional gatherings. It's one of the sacred foods. When you cut it in half, it represents the heart. Women will do a berry fast and give the berry up for a year. When their fast ends, they go through a ritual where the berry is offered four times. The first berry is given up for the grandmother, the second berry for the mother, the third berry for the nation, and the fourth berry is taken. The ritual teaches a collective consciousness and a commitment to the greater good (*Female elder 2005*).

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Food

Odawa (Herron 2002)

Ojibwa

(Densmore 1974; Meeker, Elias, and Heim 1993; Smith 1932; Yarnell 1964)

fruit (Zedeño et al. 2000)

Salad of plantain, strawberry, and dandelion leaves, and columbine flowers used in the spring to boost iron levels after a winter when fresh plants are scarce (Herron 2002).

Fruits in late spring and early summer (McPherson and McPherson 1977).

Medicine

Anishinaabek

Root bark of four large plants boiled down from 1 pint to a third pint, strained and used as an eyewash (Herron 2002).

Odawa (Herron 2002)

Ojibwa

root (Zedeño et al. 2000)

Women's medicine, heart medicine; two or three roots steeped in one quart of boiling water, taken for cholera infantum (Densmore 1974).

Taken for stomach aches in children and babies (Smith 1932).

An infusion of the root was used to treat "cholera infantum" and stomach aches (Meeker, Elias, and Heim 1993).

Ceremonial

Anishinaabek

Given by hosts to guests at ceremonies (Herron 2002).

Odawa (Herron 2002)

Ojibwa (Meeker, Elias, and Heim 1993)

When girls start their first menstrual period, they enter a yearlong berry fast that includes blueberries and strawberries. It is how they show responsibility and patience toward the recently gained privilege of fertility. After one year fasting, young girls have ceremony conducted by grandmother who would go up to girl four times with a spoonful of strawberries, then turn away. The fourth time, the girl

would be given the spoonful of strawberries, then a bowl of them. The ceremony teaches patience, humility, and self control. The spirits are allowed symbolically to eat the food first. As a coming-of-age ceremony, this activity forms a strong connection between women, the earth, and the cycles of the moon (Herron 2002).

Charm

Ojibwa

root (Zedeño et al. 2000)

<i>Scientific name</i>	<i>Fraxinus americana</i>
<i>Common name</i>	white ash
<i>Other names</i>	Biltmore ash, Biltmore white ash, cane ash, smallseed white ash (Broyles 2005)
<i>Vernacular Name</i>	Potawatomi - kapsek (Perrot 2005)
<i>Anishinaabek name</i>	agimak (snowshoe wood) (Smith 1932)
<i>Ojibway name</i>	aagimaak, baapaagimaak, nitiminš (Gilmore 1933), bo-yak (Gilmore 1933), bwaayaak (Rhodes 1993), emkwaansaak (Rhodes 1993)
<i>Nativity</i>	Native
<i>Habitat</i>	Dune Acres Grows in rich, moist, loamy soil and any well-drained situation; common along stream beds (Yarnell 1964).



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Traditional Uses:

Miami

The Miami people's use of white ash is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of white ash is historic and contemporary. The wood is used.

Utility

"Ash is preferred for small pipe stems; you start the hole with an awl (*Male elder 2005*)."

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Food

Anishinaabek (Herron 2002)

Medicine

Anishinaabek (Herron 2002)

Ojibwa

Root bark used for medicinal purposes (Reagan 1928).

Historically, inner bark used in combination for a medicinal tonic (Smith 1932).

The wood and inner bark of the roots steeped in water and used as an enema historically (Densmore 1974; Naegele 1996). Inner bark combined with that of basswood to make a tea to treat constipation. Inner bark boiled down into syrup as well (Herron 2002).

root (Zedeño et al. 2000)

Medicinally the root bark was used for unspecified purposes (Meeker, Elias, and Heim 1993).

Delaware

Decoction of bark taken as a cathartic. Decoction of bark taken as an emetic. Decoction of bark taken "to remove bile from the intestines" (Tantaquidgeon 1942).

Meskwaki

Infusion of bark used for sores, itch and vermin on the scalp.

Decoction of flowers taken as an antidote for a bite, probably a snake bite (Smith 1928).

Abnaki (Rousseau 1947), Cherokee (Hamel and Chiltoskey 1975), Iroquois (Herrick 1977; Rousseau 1945a), Micmac (Chandler, Freeman, and Hooper 1979), Penobscot (Speck 1917)

A tea brewed from the leaves was used as a laxative and a general tonic for women after childbirth. A tea made from the bark was taken to remove bile from the intestines, as a general tonic and to promote menstruation. The seeds were eaten as an aphrodisiac, a diuretic, an emetic, an appetite stimulant, a styptic and as a cure for fevers. A water solution was poured on a person to treat itching scalp, lice, snakebite and open skin sores. A poultice of crushed leaves was applied on mosquito bites for relief of swelling or itching, and as a snake repellent (Buhl 1935).

Utility

Anishinaabek

Used to make sleds, toboggans, snowshoe frames, cradle boards, and long bows (Herron 2002).

Ojibwa (Herron 2002)

Wood used for fish spears (called "spear timber") and in canoe and

showshoe manufacture by Ojibwa (Gilmore 1933; Reagan 1928).
Wood of all three of the ashes used to make bows, arrows, snowshoe frames, sled, and cradle boards by Ojibwa (Smith 1932).

Used to make canoes and snowshoes (Reagan 1928).

Wood used to make handles for fishing spears (Gilmore 1933).

The wood of this tree was traditionally used for making snowshoe frames and sled (Meeker, Elias, and Heim 1993).

Meskwaki

Wood splints used for weaving baskets (Smith 1928).

Abnaki (Rousseau 1947), Iroquois (Rousseau 1945a), Malecite (Speck and Dexter 1952), Micmac (Speck and Dexter 1951)

Many tribes appreciated its usefulness for making tools and implements. Today it is still widely used for tool handles, furniture and baseball bats (Buhl 1935).

Craft

Ojibwa

wood (Zedeño et al. 2000)

Charm

Ojibwa

root (Zedeño et al. 2000)

<i>Scientific name</i>	<i>Fraxinus nigra</i>
<i>Common name</i>	black ash
<i>Vernacular Name</i>	<i>wisgak</i> (Perrot 2005) Also, <i>bapagakwegen</i> (Perrot 2005)
<i>Anishinaabek name</i>	aagimaak; wisigak (bitter ash); agimak (snowshoe wood)
<i>Ojibway name</i>	aagimaak, a'gimak' (Hoffman 1891), wiisagaak, wisigak (Gilmore 1933), wiisgaak (Rhodes 1993)
<i>Nativity</i>	Native
<i>Habitat</i>	Bailly area, Indiana Dunes State Park, Heron Rookery, Pinhook Bog Grows in rich, moist, loamy soil and any well-drained situation; common along stream beds (Yarnell 1964).



USDA-NRCS PLANTS Database / Herman, D.E. et al. 1996. *North Dakota tree handbook*. USDA NRCS ND State Soil Conservation Committee; NDSU Extension and Western Area Power Admin., Bismarck, ND.

Traditional Uses:
Potawatomi

The Potawatomi people's use of black ash is historic and contemporary.

Medicine

The bark is used. "You can make a mild or strong tea for diarrhea (*Male elder 2005*)."

Utility

The bark is used. "Some people make quivers out of the bark (*Male elder 2005*)."

"The wood is used to make baskets. Ash is preferred for small pipe stems; you start the hole with an awl (*Male elder 2005*)."

"Black ash is preferred for making baskets (*Female elder 2005*)."

"We still make baskets out of it; black ash is known to be the best for making baskets. You take a log, about a six foot section, pound the bark off and then you split and bring it up in layers, it comes up in layers, and then you clean it and you can split the layers in half sometimes, depending on how thick they are, and you weave your baskets out of it.

The outer wood is white and they used to use traditional plant dyes to

decorate it; they use commercial dyes today, which are brighter; the traditional dyes are more muted (*Male elder 2005*).

“The hardest part is finding them because they’re usually in water. You have to find just the right tree, tall and straight and not too many twists, and not too many branches hopefully because every time there’s a knot, and then you bring ’em down and haul ’em out of the swamps in six or eight foot sections, and you usually go for eight to twelve inches so they can get pretty heavy because they’re wet. Then you take them up and you can skin the bark or you can peel the bark off, and then you have to notch the ends about as wide as maybe two inches, you kind of slice into it a couple of layers, and then you pound it, and while you pound it, you work all the way down and it breaks the cambium layers free, and then they just kind of peel up, they lift up. If it’s a good fresh log and it’s real wet, it’ll just lift up and you can just pull great big long six and eight foot strips off of there and it’ll be about that wide, and if you’re lucky, it’ll be four or five layers, and sometimes it’s only one or two. You pull them up like that and then you either split ’em in half, if they’re real thick, you can actually split ’em and peel ’em in half, and the insides are just smooth. Otherwise you have to scrape both sides to get them smooth. You can tell a Potawatomi from an Ojibwe basket because both sides of the split is smooth in a Potawatomi, and the Ojibwes only do the outside. Then when you get them all cleaned up, you cut them into the sizes, the lengths and the widths you want, and then you start making your basket out of it. I’ve seen black ash baskets that are over a hundred years old. Usually the trade ones are the little bitty, cute stuff. They make them, they can look like acorns or strawberries, that’s why you dye ’em, and, or they can be all the way up to a pack basket. We made a pack basket one time for a museum, and hampers, you can make hampers about waist high. It’s gotta be a big log and good. The one they just got that they tried to use yesterday was so dry that when they pounded it, dust came flying out. Well, that’s a bit of an exaggeration (*Male elder 2005*).

“You need a real good log though [for basketry] (*Male elder 2005*).

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Medicine

Ojibwa (Densmore 1929).

Infusion of inner bark applied to sore eyes (Hoffman 1891).

bark (Zedeño et al. 2000)

In traditional medical practices an infusion of inner bark was used for sore eyes (Meeker, Elias, and Heim 1993).

Menominee (Densmore 1929)

Inner bark used as a seasoner for medicines (Smith 1923).

Compound infusion of wood used to loosen the bowels. Inner bark of trunk considered a remedy for any internal ailments (Smith 1928).

Cherokee (Hamel and Chiltoskey 1975), Iroquois (Herrick 1977)

Ceremonial

Odawa

Three-inch sized baskets [made of wood splints] are used to make offerings such as tobacco at wakes and funerals, and then buried with the person (Herron 2002).

Utility

Anishinaabek (Herron 2002)

Odawa

Trees cut and pounded into splints, then cut to size and woven into utility baskets (Herron 2002).

Ojibwa

Wood used for fish spears (called "spear timber") and in canoe and showshoe manufacture (Gilmore 1933; Reagan 1928). Wood of all three of the ashes used to make bows, arrows, snowshoe frames, sled, and cradle boards (Smith 1932).

Wood used to make basketry splints (Smith 1932).

Wood logs beaten with mauls to separate the growth layers, cut into strips and woven into baskets. Wood used for fuel for quiet fires because it did not crackle and shoot sparks like other woods (Gilmore 1933).

Bark used to cover wigwams (Densmore 1928).

Strips of wood were used in basket-making (Meeker, Elias, and Heim 1993).

Menominee

Wood used to make bows and arrows (Smith 1923).

Meskwaki

Inner bark and wood used to make baskets. Wood used to make bows and arrows (Smith 1928).

Great Lakes tribes (Yarnell 1964)

Abnaki (Rousseau 1947), Malecite (Speck and Dexter 1952), Micmac (Speck and Dexter 1951)

Craft

Odawa (Herron 2002)

Ojibwa (Herron 2002)

Wood and bark used (Zedeño et al. 2000).

Dye (Yarnell 1964)

Ojibwa

Bark used to make a blue dye in a manner similar to that of blue ash (Gilmore 1933).

Charm

Ojibwa

bark (Zedeño et al. 2000)

<i>Scientific name</i>	<i>Fraxinus pennsylvanica subintegerrima</i>
<i>Common name</i>	green ash
<i>Ojibway name</i>	aagimaak, a ´ gîma ´k, a ´ gîmak (Smith 1932), sagîma ´ kwûn (Smith 1932)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Pinhook Bog Grows in rich, moist, loamy soil and any well-drained situation; common along stream beds.
<i>Description</i>	A medium-sized tree characteristic (60 feet in height and a diameter to 1 to 2 feet in maturity)of sites that are temporarily flooded in the spring, as in alluvial soils along rivers. Green ash has opposite compound leaves and the compound leaves emerge comparatively late in the spring, drop early in the fall and have 7 to 9 leaflets per leaf. It is intolerant of shade and therefore is an early successional fast-growing tree but not long-lived. It has inconspicuous flowers that bloom before the leaves emerge in the spring that develop into winged seeds by mid-September.



Images © R. S. Toupal

Traditional Uses:
Potawatomi

The Potawatomi people's use of green ash is historic and contemporary.
Utility

The wood is used but “it’s tough to use (*Male elder 2005*).”

Traditional Uses:
Others

Wood used for making wooden spoons and woven wooden baskets (Smith 1933).

Medicine

Ojibwa

wood (Zedeño et al. 2000)

The Ojibwa used the inner bark of green ash as one ingredient in a compound tonic for unspecified purposes (Meeker, Elias, and Heim 1993).

Utility

Ojibwa

Wood used for bows, arrows, and general utility. Wood of all three of the ashes used to make bows, arrows, snowshoe frames, sled, and cradle boards by Ojibwa (Smith 1932).

Wood used for fish spears (called "spear timber") and in canoe and snowshoe manufacture by Ojibwa (Gilmore 1933; Reagan 1928).

Wood used in wild rice cultivation (Zedeño et al. 2000).

Menominee

Wood used for bows, arrows, and general utility (Skinner 1921).

Charm

Ojibwa

wood (Zedeño et al. 2000)

<i>Scientific name</i>	<i>Fraxinus</i> spp.
<i>Common name</i>	ash
<i>Nativity</i>	Native
<i>Traditional Uses:</i> <i>Potawatomi</i>	<p>The Potawatomi people's use of ash is historic and contemporary.</p> <p>Food</p> <p>“Hardwoods like ash, maple, and oak were used to cure the Indian corn and take off that first hull. Indian corn is boiled in that hardwood ash four times, and you have to do it from sunrise to sundown and get that process done within the day. Then you dry your corn and it’s ready for consumption, it makes corn soup. It’s hard work. You have to burn the hardwood down and the corn has to dry for an entire year before we can ash it. You have to dry it on racks for four days and then you can store it; it’ll last for a hundred years (<i>Female elder 2005</i>).”</p> <p>Utility</p> <p>“The wood was used to make LaCrosse sticks (<i>Female elder 2005</i>).”</p>

Scientific name Galium spp.
Common name bedstraw
Other names cleavers
Nativity Native
Habitat Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Hoosier Prairie, Pinhook Bog

Description



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Traditional Uses:

Miami

The Miami people's use of bedstraw is historic and contemporary. They use many varieties and it continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

<i>Scientific name</i>	<i>Gaultheria procumbens</i>
<i>Common name</i>	wintergreen
<i>Other names</i>	spiceberry, teaberry (INDU fieldwork 2005); crackleberry (Herron 2002); teaberry (Yarnell 1964); eastern teaberry (Smith 1933)
<i>Vernacular Name</i>	Potawatomi - Wi nsi bek
<i>Anishinaabek name</i>	winisi bugud (dirty leaf); wiinisiibagoons (Anishinaabemowin)
<i>Ojibway name</i>	wiinisiibag, wiinisiibagoons, winissibag 'a (Baraga 1966), winí'síbûgons' (Densmore 1928), winsibog (Gilmore 1933), weenzeebugohnse (Zichmanis and Hodgins 1982), wiinisiibagad, wíñisi ' bûgûd (Smith 1932), owíñisi ' mîn (Smith 1932)
<i>Nativity</i>	Native
<i>Habitat</i>	Pine forest Grows in thin sandy woods and clearings (Yarnell 1964).
<i>Description</i>	A low, evergreen plant with a creeping stem that grows to a height of 2 to 8 inches and is found in sandy and mossy areas of the forest floor. The dark glossy green leaves are alternate, oval and crowded near the top of the stem. Dangling beneath the leaves are white, waxy, bellshaped flowers. The fruit, which often over-winter, is round and red with a distinctive wintergreen flavor. The fruit is edible and was eaten fresh, while the leaves of wintergreen were boiled in teas.



Jim Stasz @ USDA-NRCS PLANTS Database



William S. Justice @ USDA-NRCS PLANTS Database

Traditional Uses:
Miami

The Miami people's use of wintergreen is historic and contemporary (*MNI consultant 2005; MTO consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of wintergreen is historic and contemporary.

Food

"The berries are used to eat and for flavoring (*Male elder 2005*)."

Leaves available spring to fall. Used for beverage, flavoring and medicine; berry also used for food (Smith 1933).

Medicine

"Used to treat fevers (*Male elder 2005*)."

Infusion of leaves used for lumbago, rheumatism, and fevers (Smith 1933).

Utility

Berries used to make paint (*Male elder 2005*).

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Food

Odawa

Berries collected in fall or spring, eaten as food or mouth freshener (Herron 2002).

Ojibwa

Mature red wintergreen berries are collected and eaten after several frosts have produced the strong minty flavor (Danielsen 1999).

Tea drunk in summer on ice for refreshment (Herron 2002).

Used as a beverage and seasoning (Gilmore 1933).

Leaves available spring to fall. Used for beverage, flavoring and medicine; berry also used for food (Smith 1932).

Leaf used for beverage and seasoning (Zedeño et al. 2000).

Great Lakes tribes

(Yarnell 1964)

Medicine

Odawa

Berries added to *Chimaphila umbellata* for eye wash. An infusion of leaves steeped overnight and taken for upper respiratory infections (Herron 2002).

Ojibwa

A tea is made for upset stomachs, colds, blood revitalization, and relaxation (Danielsen 1999).

Tea for aches and pains (Gilmore 1933).

Leaves available spring to fall. Used to make a tea (source of methyl salicylate) (Smith 1932).

Plant and leaf used (Zedeño et al. 2000).

A decoction of the whole plant was taken in spring and fall as a tonic to keep the blood in good order. The plant was also used to treat colds (Meeker, Elias, and Heim 1993).

Menominee

Leaves available spring to fall. Used to make a tea (Smith 1923).

Ceremonial

Odawa

Used with maple syrup from *Acer saccharum*, birch bark from *Betula papyrifera*, and an unspecified plant for vision quests; it makes people sleepy and invokes dreams; leaves are boiled or steeped and one quart is taken daily for vision quest (Herron 2002).

Charm

Ojibwa

Plant and leaf used (Zedeño et al. 2000).

<i>Scientific name</i>	<i>Gaylussacia baccata</i>
<i>Common name</i>	huckleberry
<i>Other names</i>	crackleberry (Herron 2002)
<i>Anishinaabek name</i>	miinan (Meeker, Elias, and Heim 1993)
<i>Ojibway name</i>	miinan, mī' nūn (Hoffman 1891)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Dune Acres, Indiana Dunes State Park, Keiser Unit, Tamarack Unit, Hoosier Prairie, Pinhook Bog Pine forest



Kitty Kohout & WI State Herbarium



Robert W. Freckmann & WI State Herbarium

Traditional Uses:

Potawatomi

The Potawatomi people's use of huckleberries is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children. There are legends and stories about the huckleberry and it is considered a sacred plant.

Mythic

"There's a song and prayer for every medicine plant. There's a twin to each plant, one good and one bad. The language is critical (*Female elder 2005*)."

Sacred

"Whenever you see it, there's going to be snakes around. Snakes are one of the most powerful spirits on earth, and one of the most respected. They have a connection to earth, always through their belly. The snake knows the medicines of the earth (*Female elder 2005*)."

Food

Berries are eaten (*Female elder 2005, Male elder 2005*).

Medicine

The leaves are used medicinally (*Male elder 2005*).

Ceremonial

"We planted huckleberries in our heritage garden that we gather and use for ceremonies (*Female elder 2005*)."

Dye

"The juice from the berries is used to dye the fibers of black ash, basswood, and other plants (*Female elder 2005*)."

Other

"We didn't burn for berries. Women did most of the berry harvesting (*Female elder 2005*)."

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Food

Ojibwa

Odawa (Herron 2002)

fruit (Zedeño et al. 2000)

Native Americans ate the fruits (Meeker, Elias, and Heim 1993).

Ceremonial

Ojibwa

fruit (Zedeño et al. 2000)

Native Americans used the fruits ceremonially (Meeker, Elias, and Heim 1993).

Trade

Ojibwa

Native Americans used the fruits as items of trade (Meeker, Elias, and Heim 1993).

Scientific name
Common name
Nativity
Habitat

Geastrum rufescens
star fungi
Native
Woods



R. S. Toupal

Traditional Uses:

Potawatomi

The Potawatomi people's use of star fungi is historic and contemporary.
Medicine

"It's a spirit medicine. When you find that, you can't even pick it up with your hands. You've gotta get a stick because once a human hand touches it, it becomes, it doesn't work. They sometimes grow along with the little brown puffballs of the oak. It looks like a starfish and inside is a powder and that's the medicine. Like if you're bothered by ghosts or spirits, you put that, you burn that and tell the spirits to go away (*Female elder 2005*)."

<i>Scientific name</i>	<i>Geranium maculatum</i>
<i>Common name</i>	wild geranium
<i>Other names</i>	sticky geranium (INDU fieldwork 2005); potted cranebill (Yarnell 1964)
<i>Ojibway name</i>	bezhigoojibik, be´ cigodji´bigûk (Densmore 1928), ozaawaaskoniins, o´ sawaskwîni´ s (Smith 1932), pesigunk (Gilmore 1933), maeshkwaudjeebik (Zichmanis and Hodgins 1982)
<i>Nativity</i>	Native
<i>Habitat</i>	West Beach, Hoosier Prairie



Jennifer Anderson @ USDA-NRCS PLANTS Database

Traditional Uses:

Miami

The Miami people's use of geranium is historic and contemporary. It is used medicinally (*MNI consultant 2005*).

Traditional Uses:

Others

Medicine

Ojibwa

root (Smith 1932; Zedeño et al. 2000)

Traditional medical uses included an infusion of roots for diarrhea and dried pulverized roots for mouth soreness (Meeker, Elias, and Heim 1993).

Menominee

root (Smith 1923)

Charm

Ojibwa

root (Zedeño et al. 2000)

<i>Scientific name</i>	<i>Gleditsia triacanthos</i>
<i>Common name</i>	honey locust
<i>Vernacular Name</i>	akaawinšaaahkwa
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Indiana Dunes State Park, Keiser Unit, Hoosier Prairie



USDA-NRCS PLANTS Database / Herman, D.E. et al. 1996. *North Dakota tree handbook*. USDA NRCS ND State Soil Conservation Committee; NDSU Extension and Western Area Power Admin., Bismarck, ND.



Robert H. Mohlenbrock @ USDA-NRCS PLANTS Database

Traditional Uses:

Miami

The Miami people's use of honey locust is historic and contemporary. It continues to be culturally significant (*MTO consultant 2005*).

Food

seeds (Lamb and Shultz 1993)

Utility

"We used the thorns for needles when working with hides, leather (*MNI consultant 2005*)."

Traditional Uses:

Others

Food

Cherokee (Hamel and Chiltoskey 1975; Perry 1975)

Medicine

Delaware

Bark mixed with bark of prickly ash, wild cherry and sassafras and

used as a tonic to purify blood. Bark combined with bark of prickly ash, wild cherry and sassafras and used as a tonic for coughs (Tantaquidgeon 1972).

Compound containing bark used as a blood purifier. Compound containing bark used for a severe cough. Compound containing bark used as a general tonic (Tantaquidgeon 1942).

Meskwaki

Infusion of twig bark used for bad colds. Infusion of bark used for fevers, measles, and especially smallpox. Decoction of bark taken by patient to help regain flesh and strength (Smith 1928).

Cherokee (Hamel and Chiltoskey 1975; Taylor 1940), Creek (Swanton 1928; Taylor 1940), Rappahannock (Speck, Hassrick, and Carpenter 1942)

Utility

Cherokee (Hamel and Chiltoskey 1975)

Other, unspecified

Western Keres (Swank 1932), Cherokee (Hamel and Chiltoskey 1975)

<i>Scientific name</i>	<i>Gnaphalium obtusifolium</i>
<i>Synonyms</i>	<i>Pseudognaphalium obtusifolium</i> ssp. <i>obtusifolium</i>
<i>Common name</i>	old-field balsam
<i>Other common names</i>	life everlasting (INDU fieldwork 2005); rabbit tobacco; old-field balsam; mouse-ear everlasting (Yarnell 1964); sweet everlasting (Shoemaker 2000)
<i>Vernacular name</i>	Miami – <i>peetihsaki</i> (Shoemaker 2000)
<i>Nativity</i>	Native
<i>Habitat</i>	Indiana Dunes State Park, Visitor Center area
<i>Description</i>	



This unidentified plant, a “look-a-like” to *Gnaphalium obtusifolium*, can be used as a substitute. “He would do it though. Tell him what you want to do, and he’ll do his best for ya if you’re doing it in a good way (*Potawatomi elder 2005*).”

Traditional Uses:

Miami

The Miami people's use of life everlasting is historic and contemporary.

Medicine

“The older people use it at night; they smoked it, usually alone. It has strong medicinal properties (*MNI consultant 2005*).”

Ceremonial (Shoemaker 2000)

Traditional Uses:

Potawatomi

The Potawatomi people's use of life everlasting is historic and contemporary. It is used medicinally and in prayers (*Male elder 2005*).

Traditional Uses:

Others

Food

Rappahannock (Speck, Hassrick, and Carpenter 1942)

Medicine

Menominee

Leaves used as a sorcerer's medicine (Smith 1923).

Dried leaves steamed as an inhalant for headache. Dried leaves steamed as an inhalant for "foolishness" (Densmore 1932).

Smudge of leaves used to fumigate premises to dispel ghost of a dead person. Leaf smoke blown into nostrils to revive one who had fainted (Smith 1923).

Meskwaki

Smudge of herb used to "bring back a loss of mind." Smudged and used to revive an unconscious patient (Smith 1928).

Alabama, Creek (Swanton 1928), Alabama, Cherokee, Choctaw, Creek, Koasati (Taylor 1940), Cherokee (Hamel and Chiltoskey 1975), Choctaw (Bushnell 1909), Montagnais (Speck 1917), Rappahannock (Speck, Hassrick, and Carpenter 1942)

Charm

Menominee

Leaves used as a sorcerer's medicine (Smith 1923).

<i>Scientific name</i>	<i>Hierochloa odorata</i>
<i>Common name</i>	vanilla grass
<i>Other common names</i>	sweetgrass (INDU fieldwork 2005); Indian grass (Yarnell 1964); holy grass (http://plant-materials.nrcs.usda.gov/kspmc/culturallysignificant.html)
<i>Anishinaabek name</i>	weengushk (sweetgrass braids)
<i>Ojibway name</i>	wiingashk, wingashk (Baraga 1966), wiingashk, wiingash (Rhodes 1993), wiishkobi-mashkosi, wicko' bimûcko'si (Densmore 1928)
<i>Nativity</i>	Native
<i>Special status</i>	locally rare
<i>Habitat</i>	Miller Woods, Tolleston Dunes, West Beach, Dune Acres, Indiana Dunes State Park, Visitor Center area, Hoosier Prairie Grows in meadows, swales, and shores (Yarnell 1964).



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Traditional Uses:

Miami

The Miami people's use of sweetgrass is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children. Tribal members are interested in sweetgrass restoration. It is considered a sacred plant (*MNI consultant 2005*).

Sacred

"It's purifying, brings in good spirits and feelings. It's Mother Earth's hair (*MNI consultant 2005*)."

Ceremonial

"Leaves and stems braided and dried for smudging in ceremonies and for personal needs (*MNI consultant 2005*)."

Craft

"Leaves and stems are woven into baskets, turtles, and other crafts (*MNI consultant 2005*)."

Traditional Uses:

Potawatomi

Clothing

"Leaves and stems are woven to wear as or with a sash (*MNI consultant 2005*)."

The Potawatomi people's use of sweetgrass is historic and contemporary. It is considered a sacred plant.

Sacred

"Sweetgrass is one of the four most important plants. It is the first plant that grew out of Mother Earth. It's associated with the East (land is element associated with E), and represents the hair of mother earth. The three braids represent a balancing of the mind, body, and spirit. It's a female spirit. Red indicates medicine; the red root of sweetgrass reflects the 'poison,' which in small amounts can be used for healing; it can cure cancer. Sweetgrass is smudged to get rid of negativity with people's thoughts and intentions. Eagle is guardian of eastern doorway (*Female elder 2005*)."

Medicine

The leaves are used medicinally (*Female elder 2005*).

Ceremonial

"The leaves are braided, dried, used to smudge individuals, gatherings, places, and to make prayers (*Female elder 2005*)."

"The leaves are used as a smudge in ceremonies. You can usually smell it if it's around. It has a reddish-purple base, a wide blade that's kind of shiny on top, somewhat luminescent on the bottom (*Male elder 2005*)."

"The leaves are used for smudging, and weaving for various things. You have to get it in early June, that's when you can really smell it. We prefer to harvest it when it's nice and green; it's easier to work when it's green, rather than when it's dry. It will retain its aroma for quite a few years (*Male elder 2005*)."

Utility

Long leaves used for sewing and for weaving bags and baskets (Smith 1933).

Craft

"The leaves are used aesthetically, and woven into baskets (*Male elder 2005*)."

"The leaves are used for weaving various things (*Male elder 2005*)."

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Paleoindian period (10,000BC-6000BC) to the Historic period (1600AD-2002AD) (Herron 2002).

Agricultural

Anishinaabek (Herron 2002)

Ceremonial

Anishinaabek

Tobacco offerings are made before harvesting. Leaves immersed in hot water to cure a longer lasting fragrance. Braids used for display, inclusion with other crafts, incense, wearing on ceremonial clothing, braided into hair, and smudged to bring and keep good spiritual energy to a location, person, or object (Herron 2002).

Odawa

Transplanting of rhizomes and clumps of grass, or planting of seeds common; both methods are essential to sustainable populations but grass spreads primarily through rhizomes as seed germination rate is 25%-30%; smoldered smudges used as purifying incense and to bring good energy and respect; braiding is symbolic of the hair of the Earth Mother (Wilmer 2000).

Pinch of dried, crushed grass placed on rocks in sweat lodge ceremonies, and in ceremonial fires. Sweetgrass is the hair of Mother Earth and braiding it honors her. Braids may be hung indoors as a sign of respect for this medicine wheel plant (Herron 2002).

Ojibwa

Used for ceremonial, economic and pleasurable purposes (Densmore 1928).

plant (Zedeño et al. 2000)

Cut and burned as incense in ceremonies (Meeker, Elias, and Heim 1993).

Menominee

Grass used to burn as an oblation to the deities (Smith 1923).

Blackfoot (Hellson 1974; Johnston 1987; Murphey 1990), Cheyenne, Blackfoot, Montana Indians, Sioux (Hart 1992), Kiowa (Vestal and Schultes 1939), Lakota (Kraft 1990; Rogers 1980), Cheyenne (Grinnell 1972), Omaha (Gilmore 1913a), Dakota (Gilmore 1919).

This grass is known for its sweet, aromatic scent, which is enhanced when it rains or is burned. The sweet odor is from the coumarin oil, similar to vanilla. Smoke is used to purify dancers. Leaves are mixed with tobacco and used in ceremonies. It is often burned as a purifier. The braid signified Mother Earth. Each of the 3 strands making up the braid has a specific meaning: mind, body and spirit (Buhl 1935).

Mythic

Anishinaabek (Herron 2002)

Sacred

Anishinaabek (Herron 2002)

Menominee

Grass used to burn as an oblation to the deities (Smith 1923).

Medicine

Anishinaabek

A medicine wheel plant of the northern direction, used for smudges, incense, and pipes. Grass is harvested in late June or early July after it has set seed and the inflorescent culms have died back. Only long sterile leaves are collected. Leaves added to smoking mixtures. Tea drunk to alleviate sore throats and coughs (Wilmer 2000).

Odawa

Braids may be hung indoors as a sign of respect for this medicine wheel plant (Herron 2002).

Menominee

Grass used in basketry and as a perfume (Smith 1923).

Winnebago

Plant used as incense in ceremony to invoke good powers and in peace ceremony (Gilmore 1919) .

Blackfoot (Helson 1974; Johnston 1987; McClintock 1909), Cheyenne (Grinnell 1972; Hart 1981), Blackfoot, Flathead (Hart 1992), Kiowa (Vestal and Schultes 1939), Thompson (Steedman 1930), Omaha (Gilmore 1913a), Dakota (Gilmore 1913b), Dakota, Omaha, Pawnee, Ponca (Gilmore 1919)

Smoke from burning leaves was used for colds. It was taken orally as a tea or soup for colds, coughs, fevers or congested nasal passages. Windburn and chapping were treated by an infusion of stems soaked in water or as a salve when mixed with bison neck tallow (Buhl 1935).

Utility

Anishinaabek

Leaves used to make coiled baskets that are reinforced with birch bark (Wilmer 2000).

Odawa

Collected in mid-July to September (Jones 1936).

Long leaves used for sewing and for weaving bags and baskets (Whitford 1941).

Woven into black ash baskets, porcupine-quilled birch bark containers, and sweetgrass baskets (Herron 2002).

Ojibwa

Collected in mid-July to September (Jones 1936).

Long leaves used for sewing and for weaving bags and baskets (Smith 1932).

Used in all types of basketry (Meeker, Elias, and Heim 1993).

Menominee

Long leaves used for sewing and for weaving bags and baskets (Smith 1923).

Grass used in basketry and as a perfume. Wet grass used for sewing, dried tight and resin used over the stitches (Smith 1923).

Great Lakes tribes

Some tribes soaked leaves in water and used this as a hair rinse. Sweetgrass has been used in making baskets, mats, rugs, bedding and cradleboards (Buhl 1935).

Haisla, Hanaksiala (Compton 1993), Cheyenne (Hart 1992), Kiowa (Vestal and Schultes 1939), Iroquois (Rousseau 1945a), Micmac (Speck and Dexter 1951), Malecite (Speck and Dexter 1952).

Craft

Anishinaabek (Herron 2002)

Odawa (Herron 2002)

Ojibwa

plant (Zedeño et al. 2000)

Braided for ornamental pieces (Meeker, Elias, and Heim 1993).

Charm

Cheyenne (Hart 1992)

Other

Ojibwa

Cut and burned as incense or the pleasureable scent (Meeker, Elias, and Heim 1993).

Blackfoot (Helson 1974; Johnston 1987; McClintock 1909), Blackfoot, Flathead, Gros Ventre, Montana Indians (Hart 1992), Thompson (Steedman 1930; Turner et al. 1990), Lakota (Kraft 1990), Okanagan-Colville (Turner, Bouchard, and Kennedy 1980), Cheyenne (Grinnell 1972)

Scientific name *Hordeum jubatum*
Common name squirreltail grass
Other names foxtail (INDU fieldwork 2005); foxtail barley (Smith 1933)
Ojibway name a ' djidamo ' wano (Densmore 1928)
Nativity Native
Habitat Miller Woods, Tolleston Dunes, Dune Acres, Visitor Center area



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Traditional Uses:

Miami

The Miami people's use of foxtail is historic and contemporary. It continues to be culturally significant (*MTO consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of foxtail is historic.

Medicine

Root used for unspecified ailments (Smith 1933).

Traditional Uses:

Others

Food

Kawaiisu (Zigmond 1981)

Medicine

Ojibwa

Dry root wrapped, moistened and used as a compress for sties or inflammation of lid (Densmore 1928).

root (Zedeño et al. 2000)

The dry root was wrapped and moistened and used as a compress for sties and inflammation of the eye lid (Meeker, Elias, and Heim 1993).

Utility

Kawaiisu (Zigmond 1981)

Charm

Ojibwa

root (Zedeño et al. 2000)

Other

Iroquois (Rousseau 1945a)

Scientific name

Hypericum kalmianum

Common name

kalm's St.Johnswort

Nativity

Native

Habitat

Bailly area, Visitor Center area, Heron Rookery, Hoosier Prairie, Pinhook Bog



Robert Bierman & WI State Herbarium

Traditional Uses:

Miami

The Miami people's use of St.Johnswort is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005*).

<i>Scientific name</i>	<i>Impatiens capensis</i> Also <i>Impatiens pallida</i> (yellow jewelweed; pale jewelweed (Yarnell 1964))
<i>Common name</i>	orange jewelweed
<i>Other names</i>	jewelweed
<i>Anishinaabek name</i>	ozaawashko jiiibik (yellow root)
<i>Ojibway name</i>	ozaawashkojiiibik, o 'sawaskodji 'bik (Smith 1932), wesa' wus ga 'skonêk (Smith, mukikeebug (Zichmanis and Hodgins 1982)
<i>Nativity</i>	Native
<i>Habitat</i>	West Beach, Dune Acres, Indiana Dunes State Park, Hoosier Prairie



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Traditional Uses:

Miami

The Miami people's use of jewelweed is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and they have passed this knowledge on to their children (*MNI consultant 2005*). It continues to be culturally significant (*MTO consultant 2005*).

Medicine

The sap is used.

"The kids probably use this more than any other plant. It grows near nettleweed (*MNI consultant 2005*)."

"It's a clear, sticky fluid. We rub it on bug bites, nettle stings, and for poison ivy (*MNI consultant 2005*)."

Traditional Uses:

Potawatomi

The Potawatomi people's use of jewelweed is historic and contemporary.

Medicine

"The leaves are used to counteract poison ivy. It usually grows with poison ivy (*Male elder 2005*)."

"It's a remedy for poison ivy; eases the itching. They're often found growing together (*Male elder 2005*)."

Infusion of whole plant taken for stomach cramps and used as a liniment for soreness. Fresh juice of plant used as a wash on nettle stings or

poison ivy rash. Infusion of whole plant used as a liniment for sprains and bruises. Decoction of plant used as a liniment for sprains, bruises and soreness. Infusion of whole plant taken for chest cold (Smith 1933).

Dye

Material placed in pot of boiling plant juice to dye it yellow or orange (Smith 1933). Depends on how long it's 'cooked'.

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Medicine

Anishinaabek

Stem juice rubbed on skin to relieve mosquito bites (Herron 2002).

Meskwaki

Poultice of fresh plant applied to sores and juice used for nettle stings (Smith 1928).

Ojibwa

Poultice of bruised stems applied to rashes or other skin troubles (Gilmore 1933).

Juice of fresh plant rubbed on head for headache. Infusion of leaves used medicinally for unspecified purpose (Smith 1932).

Stem and leaf used (Zedeño et al. 2000).

Used medicinally by applying the juice of the crushed stems to skin rashes and rubbing the juice on the head to cure headaches (Meeker, Elias, and Heim 1993).

Cherokee (Hamel and Chiltoskey 1975; Taylor 1940), Omaha (Gilmore 1919), Iroquois (Herrick 1977), Malecite (Mechling 1959), Micmac (Chandler, Freeman, and Hooper 1979), Mohegan, Nanticoke, Penobscot (Tantaquidgeon 1928), Nanticoke (Tantaquidgeon 1942), Mohegan (Tantaquidgeon 1972), Shinnecock (Carr and Westey 1945)

Dye

Ojibwa

Whole plant used to make a yellow dye, the material boiled in the mixture with rusty nails (Smith 1932).

Menominee

Whole plant used to make an orange yellow dye (Smith 1923).

Craft

Ojibwa (Zedeño et al. 2000)

Charm

Ojibwa

Stem and leaf used (Zedeño et al. 2000).

Scientific name *Juglans cinerea*
Common name butternut
Nativity Native
Habitat Miller Woods, Dune Acres, Keiser Unit



Stephen L. Solheim & WI State Herbarium

Traditional Uses:

Miami

The Miami people's use of butternut is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and they have passed this knowledge on to their children (*MNI consultant 2005*).

Food

The nuts are eaten (*MNI consultant 2005*).

Utility

"We made bows from it (*MNI consultant 2005*)."

Traditional Uses:

Potawatomi

The Potawatomi people's use of butternut is historic.

Food

Butternuts gathered for their edible quality and furnished a winter supply of food (Smith 1933).

Medicine

Bark used as a physic and infusion of inner bark taken as a tonic (Smith 1933).

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Food

Ojibwa

Nuts used for food (Smith 1932).

nut (Zedeño et al. 2000)

Menominee (Smith 1923)

Meskwaki

Nuts stored for winter use (Smith 1928).

Great Lakes tribes (Yarnell 1964)

Immature nuts in early summer, nuts in fall (McPherson and McPherson 1977).

Cherokee (Hamel and Chiltoskey 1975), Iroquois (Waugh 1916), Algonquin (Black 1980), Cherokee (Perry 1975), Iroquois (Parker 1910)

Medicine

Ojibwa

Decoction of plant sap taken as a cathartic (Gilmore 1933).
sap (Zedeño et al. 2000)

Menominee

Syrup from sap used as a standard "physic" (Smith 1923).

Meskwaki

Decoction of twig bark or decoction of wood and bark taken as a cathartic (Smith 1928).

Great Lake tribes (Yarnell 1964)

Cherokee (Hamel and Chiltoskey 1975; Witthoft 1947), Iroquois (Herrick 1977; Rousseau 1945a; Waugh 1916), Malecite Drug (Mechling 1959), Micmac (Chandler, Freeman, and Hooper 1979)

Utility

Ojibwa

Whole plant used to make a yellow dye, the material boiled in the mixture with rusty nails (Smith 1932).

Cherokee (Hamel and Chiltoskey 1975)

Dye

Ojibwa

Nut hulls used as best brown dye, because it was attained from the tree at any time of the year (Smith 1932).

Root bark used to make a brown dye which did not need a mordant (Gilmore 1933).

Boiled with hazel to make a black dye. Inner bark and a little of the root boiled with black earth and ochre to make a black dye. Used with black earth to make a black dye (Densmore 1928).

Odawa

Inner bark boiled with that of *Cornus sericea* for traditional dyes, dust from silt grindstones was added to dyes to set colors (Densmore 1974).

Menominee

Bark boiled with blue clay to obtain a deep black color. Juice of nut husk used as a brown dye for deerskin shirts (Smith 1923).

Cherokee (Hamel and Chiltoskey 1975)

Craft

Ojibwa

Nut, root, and bark used (Zedeño et al. 2000).

Charm

Ojibwa

sap (Zedeño et al. 2000)

Other, unspecified

Iroquois (Waugh 1916)

<i>Scientific name</i>	<i>Juglans nigra</i>
<i>Common name</i>	black walnut
<i>Vernacular Name</i>	aayoonseekaahkwi
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Hoosier Prairie, Pinhook Bog



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Traditional Uses:

Miami

The Miami people's use of walnut is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and they have passed this knowledge on to their children (*MNI consultant 2005*). It continues to be culturally significant (*MTO consultant 2005*).

Food

"The nuts are eaten. The male walnut doesn't bear nuts (*MNI consultant 2005*)."

Nuts eaten (Lamb and Shultz 1993; *MTO consultant 2005*).

Utility

"We made bows from it (*MNI consultant 2005*)."

Dye

"The hull of the nut is used to make a brown dye (*MNI consultant 2005*)."

Traditional Uses:

Potawatomi

The Potawatomi people's use of walnut is historic and contemporary.

Food

"The nuts are eaten. Only the Female [tree] makes nuts. You can use an old onion sack or any sack that can get air, and fill it with the washed, hulled nuts and hang it, and they'll keep as long as two to three years (*Male elder 2005*)."

Medicine

"The dye from the hulls is also good for warts (*Male elder 2005*)."

Dye

"The hulls can be used for a dark brown dye but not so much anymore; they like the bright colors of the store dyes (*Male elder 2005*)."

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Paleoindian period (10,000BC-6000BC) and the Archaic period (6000BC-1000BC) (Herron 2002).

Food

Ojibwa

nut (Zedeño et al. 2000)

Meskwaki

Nuts were relished (Smith 1928).

Winnebago

Nuts used to make soup, eaten plain or with honey (Gilmore 1919).

Great Lakes tribes (Yarnell 1964)

Immature nuts in early summer, nuts in fall (McPherson and McPherson 1977).

Cherokee Food (Hamel and Chiltoskey 1975; Perry 1975), Iroquois (Parker 1910; Waugh 1916), Kiowa (Vestal and Schultes 1939), Comanche (Carlson and Jones 1940), Omaha (Gilmore 1913a), Omaha, Pawnee, Ponca, Dakota (Gilmore 1919), Lakota (Rogers 1980)

Medicine

Meskwaki

Inner bark used as a very strong physic. Coiled and charred twig bark and old bark applied in water for snake bite (Smith 1928).

Delaware

Juice from green hulls of fruits rubbed over areas infected by ringworm. Sap used in applications for inflammations. Three bundles of bark boiled to make a strong tea and used for two days to remove intestinal bile (Tantaquidgeon 1972).

Decoction of bark taken "to remove bile from the intestines." Strong decoction of bark taken as a cathartic. Juice from green hull of fruit rubbed on skin for ringworm. Sap applied to any inflammation. Strong decoction of bark taken as an emetic (Tantaquidgeon 1942).

Cherokee (Hamel and Chiltoskey 1975), Comanche (Carlson and Jones 1940), Houma (Speck 1941), Rappahannock (Speck, Hassrick, and Carpenter 1942), Iroquois (Herrick 1977; Waugh 1916), Kiowa (Vestal and Schultes 1939)

Utility

Cherokee (Hamel and Chiltoskey 1975)

Dye

Ojibwa

Bark used to make a black dye. Bark used to make a dark brown dye (Gilmore 1933).

Meskwaki

Wood and bark charred to make the best black dye (Smith 1928).

Winnebago

Nuts used to make a black dye (Gilmore 1919).

Cherokee (Hamel and Chiltoskey 1975), Kiowa (Vestal and Schultes 1939), Dakota (Gilmore 1913b), Dakota, Omaha, Pawnee, Ponca (Gilmore 1919)

Craft

Ojibwa

nut (Zedeño et al. 2000)

Cherokee (Hamel and Chiltoskey 1975)

Other, unspecified

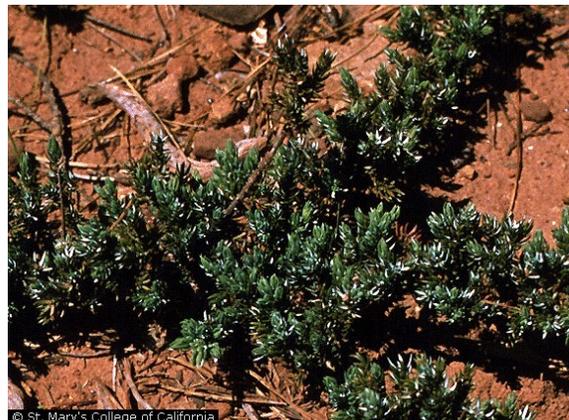
Delaware

Leaves scattered about the house to dispel fleas (Tantaquidgeon 1972).

Leaves scattered about house to "dispel fleas" (Tantaquidgeon 1942).

Iroquois (Herrick 1977; Waugh 1916)

<i>Scientific name</i>	<i>Juniperus communis</i> Also, <i>Juniperus communis depressa</i>
<i>Common name</i>	common juniper, dunes juniper
<i>Vernacular Name</i>	Asho ko nes
<i>Ojibway name</i>	giizhigaandagizi, ogaawa/inzh, oâgwanj, -ig (Baraga 1966), kanwinš (Gilmore 1933), ga 'gawan 'dagisid (Densmore 1928)
<i>Nativity</i>	Native
<i>Special status</i>	Rare
<i>Habitat</i>	Miller Woods, West Beach, Dune Acres Grows in poor rocky soil and pastures (Yarnell 1964).



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<i>Traditional Uses:</i>	
<i>Potawatomi</i>	The Potawatomi people's use of juniper is historic and contemporary. Medicine "The berries are used in mixture to make a medicine for urinary diseases and difficulties (<i>Male elder 2005</i>)." Compound containing berries used for urinary tract diseases (Smith 1933).
<i>Traditional Uses:</i>	
<i>Others</i>	Food Thompson (Turner et al. 1990), Anticosti (Rousseau 1946) Medicine Ojibwa (Yarnell 1964) Decoction of twigs and leaves taken for asthma (Gilmore 1933). Branch and leaf used (Zedeño et al. 2000). A decoction of the twigs to treat asthma (Meeker, Elias, and Heim 1993). Delaware Compound infusion of bark taken as a tonic (Tantaquidgeon 1942). Compound infusion of bark taken for women's diseases (Tantaquidgeon 1972). Great Lakes tribes (Yarnell 1964) Algonquin (Bradley 1936), Bella Coola, Northern Carrier (Smith 1929), Bella Coola (Turner 1973), Kwakiutl (Turner and Bell 1973), Okanagan-Colville (Turner, Bouchard, and Kennedy 1980), Thompson (Steedman

1930; Turner et al. 1990), Cheyenne (Hart 1981), Blackfoot (Hart 1992; Johnston 1987), Carrier (Carrier Linguistic Committee 1973), Hudson Bay Cree (Holmes 1884), Woodlands Cree (Leighton 1985), Inupiat Eskimo (Jones 1983), Hanaksiala, Gitksan (Compton 1993), Iroquois (Herrick 1977; Rousseau 1945a), Malecite (Mechling 1959), Micmac (Chandler, Freeman, and Hooper 1979), Ramah Navajo (Vestal 1952), Okanagon, Thompson (Perry 1952), Shuswap (Palmer 1975), Tanana (Kari 1985)

Ceremonial

Okanagan-Colville (Turner, Bouchard, and Kennedy 1980), Heiltsuk, Oweekeno, Haisla, Gitksan (Compton 1993), Thompson (Steedman 1930)

Utility

Ojibwa

Bark used for weaving mats and house-building (Reagan 1928).

Charm

Ojibwa

Branch and leaf used (Zedeño et al. 2000).

Okanagan-Colville (Turner, Bouchard, and Kennedy 1980), Kitasoo (Compton 1993), Ramah Navajo (Vestal 1952)

Other, unspecified

Thompson (Steedman 1930)

<i>Scientific name</i>	<i>Juniperus virginiana crebra</i>
<i>Synonyms</i>	<i>Juniperus virginiana</i> var. <i>virginiana</i>
<i>Common name</i>	eastern red cedar
<i>Other names</i>	flat cedar, red cedar, cedar, juniper (INDU fieldwork 2005); eastern red cedar; cedar, cedar tree, red cedar, Virginia redcedar, pencil cedar, juniper, red juniper, evergreen, savin (Broyles 2005)
<i>Vernacular Name</i>	Miami - šinkwaahkwa (Baldwin and Costa 2005), ciinkwaahkwa (Shoemaker 2000)
<i>Ojibway name</i>	miskwaawaak, -oog, miskwâwak, -og (Baraga 1966), miskwa ´wak (Densmore 1928), muskwa ´wâ ´ak (Hoffman 1891)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Indiana Dunes State Park Grows in loamy soil on sunny slopes, dry rocky hills, and peaty swamps, and by lakes and streams.



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Traditional Uses:

Miami

The Miami people's use of cedar is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and they have passed this knowledge on to their children (*MNI consultant 2005*). It is a sacred plant and continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

Sacred

"It has a good smell and wards off bad spirits. It's used in council

meetings (*MNI consultant 2005*)."

Ceremonial

"The leaves are used for smudging individuals, groups at meetings to ward off bad feelings, to get rid of negative energy. Sometimes mixed with sweetgrass, sage, and tobacco today. The leaves and stems are thrown on campfires to cleanse the area (*MNI consultant 2005*)."

Used by Miami for ceremonial purposes (Shoemaker 2000).

Utility

"Historically, [the wood] was used for construction of the longhouse, arrow shafts. It was heated to make it hard for arrow shafts. Two people would "saw" it back and forth in a gravel of hot, dark rock in the fire (*MNI consultant 2005*)."

Used by Miami for utility purposes (Shoemaker 2000).

Traditional Uses:

Potawatomi

The Potawatomi people's use of cedar is historic and contemporary.

Sacred

"Cedar is one of the four most important plants. It's continuously green. It's the guardian of the North doorway; North is a healing direction (fire is element associated with N). Cedar and tobacco are part of the burials (*Female elder 2005*)."

Ceremonial

The leaves are used. "This cedar is preferred for ceremonies (*Male elder 2005*)."

"Bodies are washed with cedar water before birthing, to cleanse oneself, and before burial to repel flies (*Female elder 2005*)."

Medicine (Yarnell 1964)

"It is grandmother's tea; it clears the body of toxins, and women use it when their menstrual cycles end because those cleanse the body and need replaced (*Female elder 2005*)."

"The blue beads [berries] are put on skin to soothe burns and protect the skin from secondary infections. They have a sticky substance that acts as a second skin (*Female elder 2005*)."

Utility

"The wood is used for poles for tepees; you want to get them where the trees grow thick because they grow straighter as they seek sunlight (*Male elder 2005*)."

Bark used for weaving mats and bags (Whitford 1941).

Traditional Uses:

Other

Agricultural

Ojibwa

Pulp wood and wood posts sold to make paper and fencing (Reagan 1928).

Ceremonial

Ojibwa

Split strips thatched and placed on graves (Reagan 1928).

Navajo (Elmore 1944), Kiowa (Vestal and Schultes 1939)

Smoke from the leaves was used as incense in purification, ceremonies and in sweat lodges (Broyles 2005).

Mythic

The tree was said to be red from the blood stains of an evil magician (Broyles 2005).

Food

Berries gathered in the fall (McPherson and McPherson 1977).

Comanche (Carlson and Jones 1940), Lakota (Kraft 1990)

Medicine

Ojibwa (Yarnell 1964)

Compound decoction of twigs taken or used as herbal steam for rheumatism (Densmore 1928).

Bruised leaves and berries used internally for headache (Hoffman 1891).

twigs (Zedeño et al. 2000)

A compound decoction of twigs was made into an herbal steam for rheumatism (Meeker, Elias, and Heim 1993).

Delaware

Infusion of roots or twigs used as herbal steam for rheumatism (Tantaquidgeon 1942).

Meskwaki

Wood prepared in warm water and used as a seasoner for other medicines. Decoction of leaves taken for weakness and as a convalescent medicine (Smith 1928).

Cherokee (Hamel and Chiltoskey 1975), Comanche (Carlson and Jones 1940), Hudson Bay Cree (Holmes 1884), Omaha (Gilmore 1913a), Dakota, Omaha, Pawnee, Ponca (Gilmore 1919), Iroquois (Herrick 1977), Kiowa (Vestal and Schultes 1939), Lakota (Kraft 1990), Rappahannock (Speck, Hassrick, and Carpenter 1942), Salish (Teit 1928)

Utility

Ojibwa

Bark used for weaving mats and bags (Stowe 1940).

Thompson (Steedman 1930)

Cedar was used for lance shafts, bows and other tools. The wood was split into planks and used to line birch bark canoes. Inner bark strips were peeled and split into lacings and twine. They were also used to weave baskets and floor mats (Broyles 2005).

Craft

Ojibwa

bark (Zedeño et al. 2000)

Cherokee (Hamel and Chiltoskey 1975), Kiowa (Vestal and Schultes 1939)

Dye

Ojibwa

Bark used to make a mahogany colored dye for coloring cedar strips in mats (Densmore 1928).

Charm

Ojibwa

twigs (Zedeño et al. 2000)

Dakota, Omaha, Pawnee, Ponca (Gilmore 1919)
Other, unspecified
Cherokee (Hamel and Chiltoskey 1975), Omaha (Gilmore 1913a), Kiowa
(Vestal and Schultes 1939), Lakota (Kraft 1990)

<i>Scientific name</i>	<i>Larix laricina</i>
<i>Common name</i>	tamarack, larch
<i>Vernacular Name</i>	Potawatomi - <i>Ma nbe mesh</i> Also, <i>mon^ba^nam^sh</i>
<i>Ojibway name</i>	mashkiigwaatig, mû `ckigwa `tig (Densmore 1928), mösh `kikiwa `dik (Hoffman 1891), mshkiigwaatig (Rhodes 1993), mûckigwa `tig, mûcki `gwa`tig (Smith 1932), pskignatik (Gilmore 1933)
<i>Nativity</i>	Native
<i>Habitat</i>	Tamarack Unit, Pinhook Bog Grows in cold, deep swamp and (to the north) drier uplands. Grows mostly in swamps in the Great Lakes region (Yarnell 1964).



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<i>Traditional Uses:</i>	
<i>Miami</i>	The larch is identified only as a traditional use plant (<i>MNI consultant 2005</i>).
<i>Traditional Uses:</i>	
<i>Potawatomi</i>	The Potawatomi people's use of the larch is historic and contemporary.
	Food
	Shredded inner bark mixed with oats and fed to horses to make the hide of the animal loose (Smith 1933).
	Medicine
	"This is <i>Gwe bse wen</i> , a medicine used as a poultice; the fresh inner bark is used for wounds (<i>Male elder 2005</i>)."
	Poultice of fresh inner bark applied to wounds and inflammations.

Traditional Uses:
Others

Infusion of bark taken to drive out inflammation and to warm body (Smith 1933).

Other, unspecified (*Male elder 2005*)

Archaeological evidence for Anishinaabek use found from the Paleoindian period (10,000BC-6000BC) and the Archaic period (6000BC-1000BC) (Herron 2002).

Food

Anticosti (Rousseau 1946)

Medicine

Ojibwa

Bark used. Dried leaves used as an inhalant and fumigator (Smith 1932).

Poultice of chopped inner bark applied to burns (Densmore 1928).

Infusion of bark taken for anemic conditions (Gilmore 1933).

Infusion of roots and bark used as a general medicine (Reagan 1928).

Boiled, crushed leaves and bark used as herbal steam for headache and backache. Poultice of crushed leaves and bark applied for headache (Hoffman 1891).

Needles and bark used (Zedeño et al. 2000).

An infusion of bark was used to treat anemia, a poultice of chopped inner bark was used on burns, and dried leaves (needles) were used as an inhalant and fumigant (Meeker, Elias, and Heim 1993).

Menominee

Bark used (Smith 1932).

Poultice of bark used for unspecified ailments. Infusion of bark "drives out inflammation and generates heat." Infusion of bark given to horses "to better their condition from distemper." (Smith 1923).

Anticosti (Rousseau 1946), Abnaki (Rousseau 1947), Algonquin (Black 1980; Raymond 1945), Cree (Leighton 1985), Iroquois (Herrick 1977), Malecite (Mechling 1959; Speck and Dexter 1952), Micmac (Chandler, Freeman, and Hooper 1979), Montagnais (Burgesse 1944)

Utility

Ojibwa

Roots used to weave bags (Densmore 1928).

Root fibers used to make durable bags. Roots used to sew canoes. Roots used as a sewing material (Smith 1932).

Roots used to sew canoes and used as the strong upper wrappings over the canoe edges (Reagan 1928).

Wood used in wild rice cultivation (Zedeño et al. 2000).

The roots were woven together to make bags and other articles (Meeker, Elias, and Heim 1993).

Algonkin (Yarnell 1964), Cree (Leighton 1985), Micmac (Speck and Dexter 1951), Malecite (Speck and Dexter 1952)

Craft

Ojibwa

root (Zedeño et al. 2000)

Charm

Ojibwa

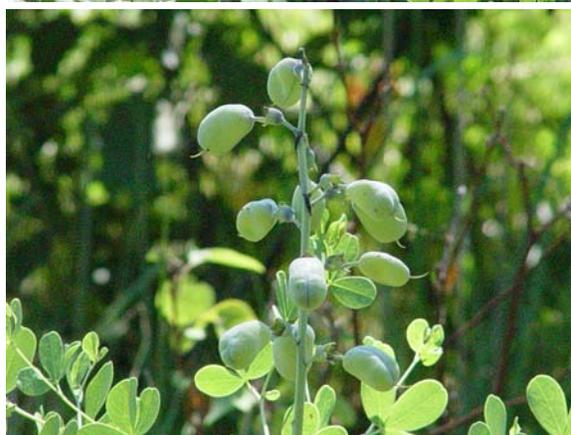
Needles and bark used (Zedeño et al. 2000).

Other

Anishinaabek (Herron 2002)

Cree (Leighton 1985), Micmac (Speck and Dexter 1951)

<i>Scientific name</i>	<i>Lathyrus</i> spp.
<i>Common name</i>	pea
<i>Other names</i>	vetchling, peavine
<i>Nativity</i>	<i>L. japonicus</i> var. <i>maritimus</i> , <i>L. ochroleucus</i> , <i>L. palustris</i> , <i>L. palustris</i> , <i>L. venosus</i> - Native <i>L. latifolius</i> - Introduced
<i>Special status</i>	<i>L. japonicus glaber</i> , <i>L. ochroleucus</i> - Endangered <i>L. venosus</i> - Threatened
<i>Habitat</i>	Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Pinhook Bog



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Traditional Uses:

Potawatomi

The Potawatomi people's use of the pea is historic and contemporary.

Food

"They ate the pods (*Male elder 2005*)."

Traditional Uses:

Others

Medicine

Ojibwa

(*Lathyrus ochroleucus*, cream peavine) Plant used for stomach trouble. Leaves and roots used to put spirit into a pony just before they expected to race him (Smith 1932).

(*Lathyrus palustris*, slenderstem peavine) Plant fed to a sick pony to

make him fat (Smith 1932).

(*Lathyrus palustris*, slenderstem peavine) Plant fed to a sick pony to make him fat (Smith 1932).

(*Lathyrus japonicus glaber* (syn. *Lathyrus japonicus* var. *maritimus*), sea peavine) Inupiat Eskimo (Jones 1983), Iroquois (Parker 1910)

Food

Ojibwa

(*Lathyrus ochroleucus*, cream peavine) Peas used for food (Reagan 1928).

(*Lathyrus ochroleucus*, cream peavine) Roots used as a sort of Indian potato and stored in deep garden pits, like regular potatoes (Smith 1932).

(*Lathyrus palustris*, slenderstem peavine) Full grown peas shelled and cooked for food (Gilmore 1933).

(*Lathyrus palustris*, slenderstem peavine) Foliage was specially fed to a pony to make it grow fat (Smith 1932).

(*Lathyrus palustris*, slenderstem peavine) Peas used for food (Reagan 1928).

(*Lathyrus japonicus glaber* (syn. *Lathyrus japonicus* var. *maritimus*), sea peavine) Alaska Eskimo (Anderson 1939), Iroquois (Parker 1910), Makah (Gill 1983)

Other

Meskwaki

(*Lathyrus palustris*, slenderstem peavine) Root used as a lure to trap beaver and other game (Smith 1928).

<i>Scientific name</i>	<i>Leonurus cardiaca</i>
<i>Common name</i>	motherwort
<i>Nativity</i>	Introduced
<i>Introduction notes</i>	Documented in Alabama by 1883 (www.gbif.org)
<i>Habitat</i>	Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie, Pinhook Bog



Tom Barnes, Univ. of Kentucky

Traditional Uses:
Potawatomi

The Potawatomi people's use of the motherwort is historic and contemporary.

Medicine

The leaves are used. "It's a hunting medicine, a love medicine, and used in childbirth (*Male elder 2005*)."

Traditional Uses:
Others

Medicine

Delaware

Infusion of leaves taken for "Female diseases" (Tantaquidgeon 1942).

Infusion of leaves used for Female diseases (Tantaquidgeon 1972).

Cherokee (Hamel and Chiltoskey 1975), Mohegan (Tantaquidgeon 1928, 1972), Iroquois (Rousseau 1945a), Micmac (Chandler, Freeman, and Hooper 1979), Mohegan, Shinnecock (Carr and Westey 1945)

<i>Scientific name</i>	<i>Lindera benzoin</i>
<i>Common name</i>	spicebush
<i>Other names</i>	spicebush; Benjamin bush (Yarnell 1964)
<i>Vernacular Name</i>	Miami - <i>wiinaahkatwi</i> The vernacular name is for the plant; <i>wiinaahkatwaapowi</i> is spicebush tea.
<i>Nativity</i>	Native
<i>Habitat</i>	Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery Grows in damp woods and brooksides (Yarnell 1964).



Edward W. Chester & UT Herbarium & Austin Peay State Univ.

<i>Traditional Uses:</i>	
<i>Miami</i>	The spicebush is identified only as a traditional use plant and an indicator that "the forest is healthy" (<i>MTO consultant 2005</i>). A Miami food; used as tea and meat tenderizer (Rafert 1996).
<i>Traditional Uses:</i>	
<i>Others</i>	<p>Food</p> <p>Ojibwa Leaves available from spring to autumn; twigs available anytime. Used for flavoring and beverage (Gilmore 1933). Leaf used for beverage and seasoning (Zedeño et al. 2000). Cherokee (Hamel and Chiltoskey 1975; Perry 1975) Leaves, twigs, and bark in spring, leaves, twigs, bark, and berries in summer, berries in fall (McPherson and McPherson 1977).</p> <p>Medicine</p> <p>Ojibwa (Gilmore 1933) leaf (Zedeño et al. 2000) Cherokee (Hamel and Chiltoskey 1975), Creek (Taylor 1940), Iroquois (Herrick 1977)</p> <p>Charm</p> <p>Ojibwa leaf (Zedeño et al. 2000)</p>

Scientific name *Liriodendron tulipifera*
Common name tulip tree
Other names tulip poplar (INDU fieldwork 2005); yellow poplar
Nativity Native
Habitat West Beach, Dune Acres



Robert H. Mohlenbrock @ USDA-NRCS PLANTS Database / USDA NRCS. 1995. Northeast wetland flora: Field office guide to plant species. Northeast National Technical Center, Chester, PA

Traditional Uses:
Miami

The Miami people's use of tulip tree is historic and contemporary. It continues to be culturally significant and may be a sacred plant (*MNI consultant 2005; MTO consultant 2005*).

"It has a traditional name that the elders don't want shared (*MTO consultant 2005*)."

"It's the tree of peace (*MTO consultant 2005*)."

Utility

"The wood is used to make furniture (*MNI consultant 2005*)."

Other

Used to locate black mushrooms, black morels in the early spring (*MNI consultant 2005*)."

Traditional Uses:
Others

Food

Cherokee (Hamel and Chiltoskey 1975)

Medicine

Cherokee (Hamel and Chiltoskey 1975; Witthoft 1947), Rappahannock (Speck, Hassrick, and Carpenter 1942)

Utility

Cherokee (Hamel and Chiltoskey 1975)

Scientific name Lycoperdon spp.
Also Calvatia spp.
Common name puffball
Nativity Native
Habitat Oak woods



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Traditional Uses:

Potawatomi

The Potawatomi people's use of puffballs is historic and contemporary. It is a food item.

Scientific name *Lycopodium complanatum flabelliforme*
Common name trailing ground pine
Other names groundpine (INDU fieldwork 2005), groundcedar
Ojibway name giizhikaandag, gīji'k gando' gung (Smith 1932)
Nativity Native
Habitat West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Tamarack Unit, Hoosier Prairie, Pinhook Bog



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Traditional Uses:

Potawatomi

The Potawatomi people's use of groundpine is historic and contemporary. It continues to be culturally significant.

Ceremonial

“The leaves are used as a smudge (*Male elder 2005*).”

Traditional Uses:

Others

Medicine

Ojibwa

Dried leaves used as a reviver (Smith 1932).

leaf (Zedeño et al. 2000)

The dried leaves of this plant were used as a stimulant (Meeker, Elias, and Heim 1993).

Blackfoot (Johnston 1987), Iroquois (Herrick 1977)

Charm

Ojibwa

leaf (Zedeño et al. 2000)

Scientific name *Maclura pomifera*
Common name osage orange, hedge apple
Vernacular Name Miami - oonsaawaahkwa
Nativity Native
Habitat Dune Acres, Hoosier Prairie



Larry Allain @ USDA-NRCS PLANTS Database

Traditional Uses:

Miami

The Miami people's use of osage orange is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

Traditional Uses:

Others

Ceremonial

Kiowa (Vestal and Schultes 1939)

Medicine

Comanche (Carlson and Jones 1940)

Utility

Comanche (Carlson and Jones 1940), Kiowa (Vestal and Schultes 1939), Omaha, Pawnee, Ponca (Gilmore 1919), Tewa (Robbins, Harrington, and Freire-Marreco 1916)

Dye

Kiowa (Vestal and Schultes 1939)

Scientific name *Mentha* spp.
 Includes wild mint (*Mentha arvensis*), spearmint (*Mentha spicata*), slender mountain mint (*Pycnanthemum tenuifolium*), and common mountain mint (*Pycnanthemum virginianum*).

Common name mint

Nativity Native - wild mint, slender mountain mint, common mountain mint
 Introduced - spearmint

Habitat Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie



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Traditional Uses:
Miami The Miami people's use of mint is historic and contemporary.
 Medicine
 Used for asthma (Lamb and Shultz 1993).

Traditional Uses:
Potawatomi The Potawatomi people's use of mint is historic and contemporary.
 Medicine
 The leaves are used. "Rabbit mint is used for breathing; the dried leaves can be smoked too (*Male elder 2005*)."
 Utility
 "Hunters would tie bunches of it to their legs so they wouldn't leave their smell (*Male elder 2005*)."

<i>Scientific name</i>	<i>Monarda fistulosa</i>
<i>Common name</i>	wild bergamot
<i>Other names</i>	bergamot (INDU fieldwork 2005); bee-balm, horse mint, mintleaf beebalm, bergamot, Oswego-tea (http://plant-materials.nrcs.usda.gov/kspmc/culturallysignificant.html)
<i>Vernacular Name</i>	The Potawatomi name means fire handler's medicine. Also, <i>opsegigan</i> , which means "to turn it, to twist it into the thing you want it to do for you."
<i>Ojibway name</i>	bibi'gwûnûkûk' wabino'wûck (Densmore 1928), sasáp-kwanins (Gilmore 1933), moshkōs'wanowins' (Hoffman 1891), weca' wûs wackwí' nek (Smith 1932)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, West Beach, Visitor Center area, Hoosier Prairie Grows in dry thickets, clearings, and borders of woods (Yarnell 1964).



Jim Stasz @ USDA-NRCS PLANTS Database



Tom Barnes, Univ. of Kentucky

Traditional Uses:

Miami

The Miami people's use of bergamot is historic and contemporary. They use it medicinally (*MNI consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of bergamot is historic and contemporary. Medicine (Smith 1933)

Ceremonial

The flowers are used. "The Lakotas call that Sun Dance medicine but we call it *wabeno* [fire priest] medicine. They use the flowers but the dried centers can be used too; you have to soak them first in a mild solution of salt and spring water. It's better to take fresh flowers and use, or dry for later use. Some people call it thunder medicine too. Take the tops from a select site where there's a lot of it, take maybe a half a grocery bag or so, boil it up and when it's done, steep it and then coat your arms with it and you don't feel any pain at all if you handle anything hot, but you have to fast with it to activate it. We call it *opsegigan*, which means to turn it, to twist it into the thing you want it to do for you but you have to understand the nature of that medicine though. It permits you to handle hot stones. You can smudge yourself with it too (*Male elder 2005*)."

"Some of that bergamot we use in the water when we go for our purification. And we use that for water we drink, and that's the water that we put on the stones and then inhale it. Just put the plant, dried petals or the flower part are best, in the water and let it soak before using in ceremonies (*Male elder 2005*)."

Bathing, cleaning

"My aunt used to wrap it [the flowers] in a small hankie and she would wipe the perspiration off her face, and she would smell that way all the time; I remember she used to smell like bergamot all the time. Some people use it like a perfume (*Male elder 2005*)."

Traditional Uses:

Others

Medicine

Ojibwa

Chewed leaves placed in nostrils for headaches. Plant tops used for colds (Gilmore 1933).

Plant boiled and steam inhaled "to cure catarrh and bronchial affections" (Smith 1932).

Infusion of plant taken or used as a bath for infant convulsions.

Infusion of flowers taken for fevers. Infusion of plant taken or used as a bath for infant convulsions (Arnason, Hebda, and Johns 1981).

Decoction of root taken for "pain in the stomach and intestines" (Hoffman 1891).

Leaves, flowers, root, and entire plant used (Zedeño et al. 2000).

Chewed leaves were placed in the nostrils to relieve headaches, a decoction of the root and flowers was administered for worms, a poultice of moistened dry flowers and leaves was used as a dressing for burns. An infusion of flowers and leaves was used as a skin wash, and the steam of the boiled plant was inhaled to treat respiratory problems (Meeker, Elias, and Heim 1993).

Menominee

Decoction of stem and leaves used as strengthening bath for infants

(Densmore 1932).

Simple or compound infusion of leaves and flowers used as a universal remedy for catarrh (Smith 1923).

Meskwaki

Compound used for colds (Smith 1928).

Winnebago

Decoction of leaves used on pimples and other skin eruptions on the face (Gilmore 1919).

Fox (Smith 1933)

Blackfoot (Hellsen 1974), Blackfoot, Crow, Flathead, Montana Indians, Sioux (Hart 1992), Cherokee (Hamel and Chiltoskey 1975), Choctaw, Koasati (Taylor 1940), Dakota (Gilmore 1913b, 1919), Kutenai (Hart 1992), Lakota (Rogers 1980), Sioux (Densmore 1918), Navajo (Elmore 1944)

As a tea it was taken to treat colds, lung infections, flatulence, aching kidneys and stomachaches, induce sweat, alleviate acne problems, promote menstruation and lactation. As a poultice it was applied to relieve colds, fevers, headaches and sore eyes. It was used in sweat lodges so the steam would cure colds and lung problems. It was used in baby baths to keep the child healthy and smelling good (Buhl 1935).

Utility

Blackfoot (Hellsen 1974), Flathead (Hart 1992)

Charm

Leaves, flowers, root, and entire plant used (Zedeño et al. 2000).

Other

Cheyenne, Crow, Kutenai (Hart 1992), Dakota, Omaha (Gilmore 1913b)

Scientific name

Monarda punctata villicaulis

Synonyms

Monarda punctata ssp. punctata var. villicaulis

Common name

horse mint

Nativity

Native

Habitat

Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Heron Rookery, Pinhook Bog



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Traditional Uses:

Potawatomi

The Potawatomi people's use of horsemint is historic and contemporary.
Ceremonial

The flowers are used. "We use it similar to bergamot (*Male elder 2005*)."

Traditional Uses:

Others

Medicine

Ojibwa

Decoction of plants taken for stomach or bowel troubles. Decoction of plants taken for sick stomach, bowels or for constipation. Plant used as a rubbing medicine (Reagan 1928).

plant (Zedeño et al. 2000)

A decoction of the plant was used to treat a sick stomach and for bowel problems and the plant was used as a rubbing medicine (Meeker, Elias, and Heim 1993).

Meskwaki

Compound containing leaves snuffed up nostrils for sick headache.

Compound containing leaves used for stomach cramps. Compound used as a snuff for head colds and catarrh. Compound applied at nostrils of patient to rally him when at point of death (Smith 1928).

Delaware

Infusion of plant used to bathe patients' faces. Infusion of plant used for fever (Tantaquidgeon 1972).

Mohegan (Tantaquidgeon 1972), Nanticoke (Tantaquidgeon 1942), Ramah Navajo (Vestal 1952)

Charm

Ojibwa

plant (Zedeño et al. 2000)

Scientific name *Morchella* spp.
Common name morel
Other names gray morel, black morel, yellow morel
Vernacular Name Miami - *minosakayi*
Nativity Native
Habitat Woods with poplars and elms



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<http://www.fs.fed.us/r9/hoosier/docs/collecting.htm#Mushrooms>

Traditional Uses:
Miami

The Miami people's use of morels is historic and contemporary.

Traditional Uses:

Potawatomi

Food

“The black and gray morels are found under/near poplars and elms; the black morels come up first and we hunt them in mid-April followed by the gray morels. The yellow morels follow the gray and we hunt them in mid-May. In the spring, we hang them to dry. We cook, fry them, sometimes use them in soup (*MNI consultant 2005*).”

The Potawatomi people's use of morels is historic and contemporary.

Food

“They are gathered in the spring and eaten (*Female elder 2005*).”

<i>Scientific name</i>	<i>Morus rubra</i>
<i>Common name</i>	red mulberry
<i>Vernacular Name</i>	Miami – <i>mihtekwaapimišaaahkwa</i> The vernacular is for the tree, <i>mihtekwaapimina</i> is the berry.
<i>Nativity</i>	Native
<i>Special status</i>	locally rare
<i>Habitat</i>	Miller Woods, Tolleston Dunes, West Beach, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie, Grows in rich soil on river bottoms (Yarnell 1964).



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Traditional Uses:

Miami

The Miami people's use of mulberry is historic and contemporary. It continues to be culturally significant (*MTO consultant 2005*).

Food

The berries are “not bad to eat but not as good as blackberries or raspberries (*MNI consultant 2005*).”

Berries eaten (*MNI consultant 2005*).

Flowers eaten (Rafert 1996).

Dye

The berries and roots are used (*MNI consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of mulberry is historic and contemporary.

Food

The berries are eaten (*Male elder 2005*).

Dye

The berries are used (*Male elder 2005*).

Traditional Uses:

Others

Food

Iroquois (Parker 1910; Waugh 1916), Cherokee (Hamel and Chiltoskey 1975; Perry 1975), Comanche (Carlson and Jones 1940), Omaha (Gilmore 1913a)

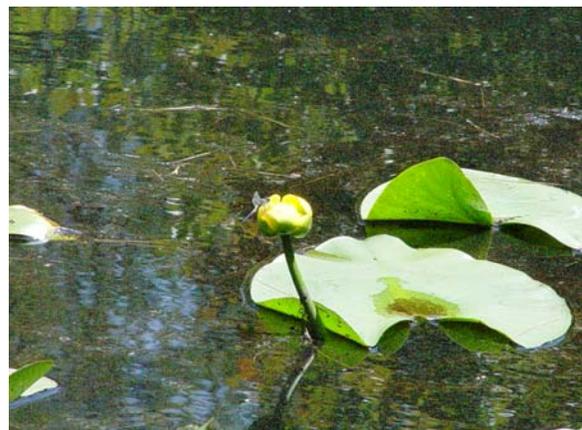
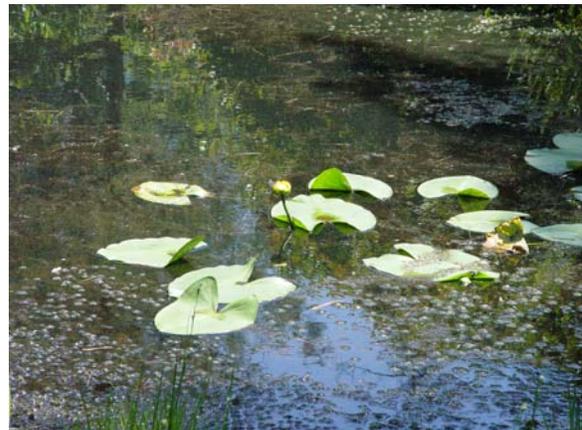
Fruit in summer (McPherson and McPherson 1977).

Medicine

Meskwaki

Root bark used as a medicine for any sickness (Smith 1928).
Alabama (Taylor 1940), Cherokee (Hamel and Chiltoskey 1975), Creek
(Swanton 1928), Rappahannock (Speck, Hassrick, and Carpenter 1942)

<i>Scientific name</i>	<i>Nuphar</i> spp.
<i>Synonyms</i>	<i>Nuphar advena</i> (syn. <i>Nuphar lutea</i> ssp. <i>advena</i>) <i>Nuphar variegatum</i> (syn. <i>Nuphar variegata</i> , <i>Nuphar luteum variegata</i>) Also, <i>Nymphaea tuberosa</i> (syn. <i>Nymphaea odorata</i> ssp. <i>tuberosa</i>)
<i>Common name</i>	water lily
<i>Other names</i>	lilies, pond lily (INDU fieldwork 2005); yellow pond lily (NUAD, NUVA, NYAD), white water lily (NYTU), water lily (NYOD)
<i>Vernacular name</i>	Miami - <i>makoahpiniiki</i> (Shoemaker 2000) Potawatomi - <i>Ke te wi</i> (NUAD, NYAD), <i>Nabageshk</i> (NYOD)
<i>Nativity</i>	Native
<i>Habitat</i>	<i>Nuphar advena</i> - Miller Woods, West Beach, Hoosier Prairie <i>Nuphar variegatum</i> - Dune Acres, Visitor Center area, Keiser Unit <i>Nymphaea tuberosa</i> - Pinhook Bog



Nuphar variegatum

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Traditional Uses:
Miami

The Miami people's use of water lily is historic and contemporary. It continues to be culturally significant.

Food

"There are many terms for lilies, historical reference names (*MTO consultant 2005*)."

"The root is eaten (*MNI consultant 2005*)."

root (Lamb and Shultz 1993; Shoemaker 2000)

Traditional Uses:

Potawatomi

The Potawatomi people's use of water lily is historic and contemporary.

Food

"The root is a food; you can use it in the spring or whenever it's fresh. They'd use cattail or bulrush mats to harvest it but you need the wide cattails, which are hard to find now (*Male elder 2005*)."

Medicine

The root is used. *Ke te wi* (NUAD, NYAD) and *Nabageshk* (NYOD) are *Gwe bse wen*, medicines used as poultices. The root of *Ke te wi* is pounded to treat inflammations. The root of *Nabageshk* is used for unspecified purposes (*Male elder 2005*).

"It's [water lilies] a woman's medicine but I'm not sure what they used it for. Different societies would use them for purification, stomach cramps, but how they prepare it, and how they dealt with it, I don't know that because women's medicines we're not supposed to...they use the leaves and roots but mostly roots (*Male elder 2005*)."

Scientific name *Opuntia humifusa*
Common name prickly pear
Other names plains prickly-pear, brittle cactus, hairspine cactus and Indian fig (Broyles 2005)
Nativity Native
Habitat Visitor Center area, Hoosier Prairie



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Traditional Uses:

Potawatomi

The Potawatomi people's use of prickly pear is historic and contemporary. Tribal representatives learned about the plant and its uses from other relatives and have passed this knowledge on to relatives and other people.

Food

"That was a fresh vegetable that we used. You eat the pads fresh after skinning them. It has consistency like aloe (*Female elder 2005*)."

Traditional Uses:

Others

Food

Dakota (Gilmore 1913b, 1919), Pawnee (Gilmore 1919), Lakota (Kraft 1990)

The tunas were used as a red dye for corn mush. The pads and fruits are used as food. The fruits may be eaten raw, stewed or made into jellies. The spines on the pads (tuna) are burned or scraped off, the outer skin peeled back, the inner meat sliced into strips and eaten as greens in the summer. The dried, ground tunas may be mixed in equal proportions with corn meal and made into a mush for winter food. Seeds are cooked, crushed and used to thicken soups. By boiling the fruit and draining the water, a syrup is made. The pears can be fermented and used as a beverage (Buhl 1935).

Medicine

Dakota, Pawnee (Gilmore 1919), Lakota (Kraft 1990), Nanticoke (Tantaquidgeon 1942)

A heated poultice of pads was applied to breasts to promote milk production. The fleshy pads (tuna) were used to bind wounds and on bruises. The spines were used to lance boils (Broyles 2005).

Utility

The spines were used as sewing needles. The tunas were used as red paint. To fix color on hides a freshly peeled stem (tuna) would be rubbed over the paint (Broyles 2005).

Dye
Dakota, Pawnee (Gilmore 1919)
Other, unspecified
Dakota (Gilmore 1919)

<i>Scientific name</i>	<i>Osmorhiza longistylis</i>
<i>Common name</i>	smooth sweet cicely
<i>Other names</i>	anise root, sweet root (INDU fieldwork 2005); smooth sweet cicely; sweet cicely, anise root (Yarnell 1964); longstyle sweetroot (Smith 1933)
<i>Ojibway name</i>	ozagadigom, osaga ´ tikûm (Smith 1932), segede bwens (Gilmore 1933)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Dune Acres, Indiana Dunes State Park Grows in rich, often alluvial woods and thickets (Yarnell 1964).



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<p><i>Traditional Uses:</i> <i>Miami</i></p>	<p>The Miami people's use of anise root is historic and contemporary. It continues to be culturally significant (<i>MNI consultant 2005; MTO consultant 2005</i>).</p>
<p><i>Traditional Uses:</i> <i>Potawatomi</i></p>	<p>The Potawatomi people's use of sweet root is historic and contemporary.</p> <p>Food Chopped roots added to oats or other seeds to fatten the ponies (Smith 1933).</p> <p>Medicine The roots are used. "It'll make a medicine that'll make you fall asleep with your eyes open (<i>Male elder 2005</i>)." Root used to make an eye lotion. Infusion of root used as a stomachic (Smith 1933).</p>
<p><i>Traditional Uses:</i> <i>Others</i></p>	<p>Food Omaha, Ponca (Gilmore 1919)</p> <p>Medicine</p> <p>Ojibwa Infusion of roots taken for amenorrhea. Decoction of roots used as nostril wash to increase dog's sense of scent (Gilmore 1933). Infusion of root used to ease parturition. Infusion of root taken for sore throat (Smith 1932). plant (Zedeño et al. 2000) Traditionally this plant was used for sore throats and in gynecological ailments (Meeker, Elias, and Heim 1993).</p> <p>Meskwaki Compound infusion of leaves taken "to regain flesh and strength." Used chiefly as an eye remedy. Used as a "good medicine for everything." Grated root mixed with salt for distemper in horses (Smith 1928).</p> <p>Winnebago Poultice of pounded root applied to wounds (Gilmore 1919). Cheyenne (Grinnell 1972), Omaha, Pawnee (Gilmore 1919)</p> <p>Charm</p> <p>Ojibwa plant (Zedeño et al. 2000)</p>

Scientific name Osmunda regalis spectabilis
Common name royal fern
Nativity Native
Habitat West Beach, Tamarack Unit



Emmet J. Judziewicz & WI State Herbarium

Traditional Uses:
Potawatomi The Potawatomi people's use of royal fern is historic and contemporary.
Medicine
The leaves are used. "It's a woman's tea (*Male elder 2005*)."

Traditional Uses:
Others Medicine
Menominee
Roots used medicinally for unspecified purpose (Smith 1923).
Iroquois (Herrick 1977; Rousseau 1945a)

<i>Scientific name</i>	<i>Ostrya virginiana</i>
<i>Common name</i>	hop hornbeam, ironwood
<i>Other names</i>	American hop-hornbeam, leverwood (Yarnell 1964); Eastern Hophornbeam (Smith 1933)
<i>Vernacular Name</i>	Miami - <i>myaalwamiši</i> Potawatomi - <i>Mya nos</i> Also, <i>m^anoo's</i> ; <i>meyannos</i> (Perrot 2005).
<i>Anishinaabek name</i>	maananoons (Rhodes 1993)
<i>Nativity</i>	Native
<i>Habitat</i>	West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Pinhook Bog



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Traditional Uses:

Miami

The Miami people's use of hop hornbeam is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of hop hornbeam is historic and contemporary.

Medicine

The bark is used. "This is *Dap o so mshke ke*, a medicine used to treat seizures, cramps and epilepsy; the bark is used. Bark shavings also brewed for [rheumatic conditions] (*Male elder 2005*)."

Infusion of bark used for flux. Compound decoction of heart wood chips taken for hemorrhages (Smith 1933).

Utility

The wood is used for LaCrosse sticks, utensils and serving dishes (*Female elder 2005*).

"It's hard to work; it's also called ironwood or musclewood tree (*Male elder 2005*)."

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Medicine

Odawa

Seccion of inner bark used to treat cancer, must be taken for at least six months to prevent relapses (Herron 2002).

Ojibwa

Compound infusion of heart wood taken for lung hemorrhages. Compound decoction of heart wood used as herbal steam for rheumatism. Compound liquid made from wood taken as a cough syrup. Decoction of wood taken for kidney trouble (Densmore 1928).

Historically, wood made into decoctions for lung hemorrhaging, coughs, and kidney problems (Meeker, Elias, and Heim 1993).

Inner bark used as a medicinal tea for cancer. The inner bark of many trees including maple, iron wood, beech, basswood, sassafras, and chokecherry were boiled into a drink for tuberculosis. Inner bark chips of black oak, white oak, ironwood, and *wunezik* (unknown) were boiled with four handfuls of ironwood twigs to make a medicinal tea for back pain (Herron 2002).

wood (Zedeño et al. 2000)

Traditional medical practices used a compound infusion of the heartwood for hemorrhages of the lungs and an herbal steam for rheumatism. In addition a compound liquid from the wood was used for coughs, while a decoction of wood was used for kidney problems (Meeker, Elias, and Heim 1993).

Delaware

Compound containing root used for "Female weakness." Compound containing root used as a tonic (Tantaquidgeon 1942).

Great Lake tribes (Yarnell 1964)

Cherokee (Hamel and Chiltoskey 1975), Iroquois (Herrick 1977)

Utility

Ojibwa

Used as alternative to musclewood for war clubs. It was embedded with steel blades during the fur trading period (Herron 2002).

Used as frames for dwellings (Densmore 1928).

Used to make wigwam poles (Densmore 1929).

Lakota (Rogers 1980), Malecite (Speck and Dexter 1952)

Craft

Ojibwa (Herron 2002)

Charm

Ojibwa

wood (Zedeño et al. 2000)

Other

Lakota (Rogers 1980)

Scientific name

Oxalis spp.

Common name

wood sorrel

Nativity

Native

Habitat

Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Hoosier Prairie, Pinhook Bog



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Traditional Uses:

Miami

The Miami people's use of wood sorrel is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

Traditional Uses:

Others

(*Oxalis stricta*, Common Yellow Oxalis)

Medicine

Iroquois (Herrick 1977), Kiowa (Vestal and Schultes 1939), Omaha (Gilmore 1913a)

Food

Meskwaki

Eaten for its acidity (Smith 1928).

Cherokee (Perry 1975), Omaha, Pawnee, Ponca (Gilmore 1919)

Dye

Menominee

Boiled whole plant used as a yellow dye (Smith 1923).

Meskwaki

Whole plant boiled to obtain an orange dye (Smith 1928).

(*Oxalis violacea*, Violet Woodsorrel)

Medicine

Cherokee (Hamel and Chiltoskey 1975), Pawnee (Gilmore 1919)

Food

Chiricahua & Mescalero Apache Castetter and Opler 1936)

Cherokee (Hamel and Chiltoskey 1975), Omaha, Pawnee, Ponca (Gilmore 1919)

Scientific name	<i>Panax quinquefolius</i>
Common name	ginseng
Other names	sang (Yarnell 1964); American ginseng (Smith 1933)
Vernacular Name	Potawatomi - <i>TThi ses</i>
Anishinaabek name	šuniau jibik (money root); zhooniyaa ojiibik (money root) (Gilmore 1933; Meeker, Elias, and Heim 1993)
Ojibway name	jiisens, jïssê 'ns (Smith 1932), zhooniyaawijiibik, zhooniyaa-ojiibik, šuniau-jibik (Gilmore 1933)
Nativity	Native
Habitat	West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Heron Rookery, Pinhook Bog



Tom Barnes, Univ. of Kentucky

Traditional Uses:

Miami

The Miami people's use of ginseng is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmother and have passed this knowledge on to their children. It is a sacred plant and continues to be culturally significant (*MNI consultant 2005*).

"Its harvest is regulated by the state of Indiana today. A root a half inch in diameter and eight inches long may be 50 years old. It's found around beech trees and old forests. It's usually harvested in late August or September; it's ready when the roots are red and the leaves start to turn yellow. The berries grow in a cluster above the leaf, and we'll pinch those to aid germination because it can take 10 years on its own. We'll scatter the seeds and berries because growing the plant won't let it germinate. Some folks cultivate it but those are less potent, the root rings are wider apart, and it grows faster. We know the Chinese worship it and wear it as a necklace. The roots shaped like a person are very valuable and can bring thousands of dollars (*MNI consultant 2005*)."

Sacred

"It's about the spiritual belief in what it does for you (*MNI consultant 2005*)."

Medicine

"We wash, dry, and eat the root raw. It can be mixed with other roots for other purposes (*MNI consultant 2005*)."

Miami medicine (Rafert 1996)

Trade

Miami trade item (Rafert 1996)

Traditional Uses:

Potawatomi

The Potawatomi people's use of ginseng is historic and contemporary.

Medicine

The root is used. "This is *Gwe bse wen*, a medicine used as poultice. The root could be used to make a poultice for earaches. It's also a more powerful tonic [than blueberries]; it will really strengthen you (*Male elder 2005*)."

"Ginseng needs beeches and hickories (*Male elder 2005*)."

Root used as a seasoner in many powdered medicines. Poultice of pounded root applied to earache. Infusion of pounded root used as wash for sore eyes (Smith 1933).

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Food

Anishinaabek

Roots were harvested after the fruits ripened. Fruit planted in the hole the root is taken from (Herron 2002).

Medicine

Anishinaabek (Herron 2002)

Ojibwa

root (Zedeño et al. 2000)

The Great Lakes Ojibwa had no "reported" traditional uses for this plant, but no doubt it was used medicinally (Meeker, Elias, and Heim 1993).

Menominee

Root used in some war bundles and hunting bundles. Plant acted as a tonic and "strengtheners of mental powers." Plant acted as a tonic and strengthened mental powers (Smith 1923).

Meskwaki

Used chiefly as a seasoner to render other remedies powerful.

Compound called a "bagger" and used by a woman to get a husband. Used as a universal remedy for children and adults (Smith 1928).

Delaware

Infusion of root used in any severe illness as a cure when others have failed. Infusion of root and other plant parts taken as a general tonic (Tantaquidgeon 1942, 1972).

Cherokee (Hamel and Chiltoskey 1975), Creek (Taylor 1940), Micmac (Chandler, Freeman, and Hooper 1979), Mohegan (Tantaquidgeon 1928), Mohegan (Tantaquidgeon 1972), Penobscot (Speck 1917), Houma (Speck 1941), Iroquois (Herrick 1977; Rousseau 1945a), Pawnee (Gilmore 1919)

Utility

Menominee

Root chewed by hunters to impart a lure to the breath and to attract deer (Smith 1923).

Trade

Anishinaabek (Herron 2002)

Ojibwa

Root became a money commodity because of the white traders' demand for it (Gilmore 1933).

It was gathered to sell for its valuable root (Meeker, Elias, and Heim 1993).

Cherokee (Hamel and Chiltoskey 1975)

Charm

Anishinaabek (Herron 2002)

Ojibwa

Root considered a good luck charm if carried in the pocket (Gilmore 1933).

root (Zedeño et al. 2000)

Menominee

Root used in some war bundles and hunting bundles (Smith 1923).

<i>Scientific name</i>	<i>Parthenocissus quinquefolia</i>
<i>Common name</i>	virginia creeper
<i>Other names</i>	thicket creeper, five-leaved ivy, woodbine, woodbind (Broyles 2005)
<i>Ojibway name</i>	bebaamooded, manidoo-biimaakwad, manido´bima´kwûd (Densmore 1928), manido´ bimakwît (Smith 1932)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie



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<i>Traditional Uses:</i>	
<i>Potawatomi</i>	The Potawatomi people's use of Virginia creeper is historic and contemporary. There are legends about it. Mythic "There is a sexual Winibijou story about it (<i>Female elder 2005</i>)." "It's often mistaken for poison oak (<i>Female elder 2005</i>)."
<i>Traditional Uses:</i>	
<i>Others</i>	Food Ojibwa Stalks cut, boiled, peeled and the sweetish substance between the bark and the wood used for food (Densmore 1928). Root cooked and given as a special food by Winabojo (Smith 1932). The Chippewa would cut the stalks and roots in small pieces. The stalks would be peeled and boiled [for food] (Broyles 2005). stalk (Zedeño et al. 2000) Montana Indians (Blankinship 1905) Medicine Meskwaki Decoction of root taken for diarrhea (Smith 1928). Cherokee (Hamel and Chiltoskey 1975), Iroquois (Herrick 1977), Houma (Speck 1941) Ceremonial Kiowa (Vestal and Schultes 1939) Dye Kiowa (Vestal and Schultes 1939)

<i>Scientific name</i>	<i>Phleum pratense</i>
<i>Common name</i>	timothy
<i>Nativity</i>	Introduced
<i>Introduction notes</i>	As part of the English clover-grass commonly sown (Josselyn 1674). By 1850, red clover and timothy were exported from NY and PA to the Middle West and Carribean islands (Haughton 1978). In the 17th or 18th century (USDA and USU Ext. 2005).
<i>Habitat</i>	Miller Woods, West Beach, Dune Acres, Indiana Dunes State Park, Keiser Unit, Hoosier Prairie, Pinhook Bog



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<i>Traditional Uses:</i>	
<i>Miami</i>	Timothy is identified only as a traditional use plant. It continues to be culturally significant (<i>MTO consultant 2005</i>).
<i>Traditional Uses:</i>	
<i>Others</i>	<p>Food</p> <p>Shuswap (Palmer 1975)</p> <p>Utility</p> <p>Ramah Navajo (Vestal 1952), Okanagan-Colville (Turner, Bouchard, and Kennedy 1980)</p>

Scientific name *Physalis virginiana*
 Also *Physalis heterophylla*, *Physalis pubescens*, *Physalis subglabrata*
Common name long-leaved ground cherry, virginia ground cherry
Other names ground cherry (INDU fieldwork 2005)
Nativity Native
Habitat Miller Woods, Tolleston Dunes, West Beach, Dune Acres, Indiana Dunes State Park, Keiser Unit, Tamarack Unit



Dennis D. Horn & UT Herbarium & Austin Peay State Univ.

Traditional Uses:
Miami Ground cherry is identified only as a traditional use plant. It continues to be culturally significant (*MTO consultant 2005*).

Traditional Uses:
Others

Food
 Meskwaki
 Berries, touched by frost, eaten raw (Smith 1928).

Medicine
 Meskwaki
 Infusion of whole plant taken for dizziness (Smith 1928).

Scientific name *Phytolacca americana*
Common name pokeweed
Nativity Native
Habitat Miller Woods
Description





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Traditional Uses:

Miami

The Miami people's use of pokeweed is historic and contemporary. Tribal representatives learned about the plant, its uses, and cautions from the animals and their grandmothers, and have passed this knowledge on to their children (*MNI consultant 2005*).

"The older plants are more toxic (*MNI consultant 2005*)."

Food

"Young leaves and stalks are gathered in the spring. They're washed and drained at least three times, then boiled and drained at least three times. This is the predominant use of it today (*MNI consultant 2005*)."

The greens and early shoots are eaten (Rafert 1989a).

<p><i>Traditional Uses:</i> <i>Potawatomi</i></p>	<p>Medicine “The berries were gathered in the fall. They are poisonous but were eaten for tapeworms, other parasites, to clean the intestines. They learned this from the animals (<i>MNI consultant 2005</i>).”</p> <p>Dye The berries are used (<i>MNI consultant 2005</i>).</p> <p>The Potawatomi people's use of pokeweed is historic and contemporary.</p> <p>Food The leaves and shoots are used. “The spring shoots can be eaten too (<i>Male elder 2005</i>).”</p>
<p><i>Traditional Uses:</i> <i>Others</i></p>	<p>Medicine “The root can be used for a tea; good for arthritis (<i>Male elder 2005</i>).”</p> <p>Dye “They used the berries for a purple dye with ash from the fire added to fix the dye. They used to dye porcupine quills with pokeberries. There’s a process; they had to use sugar to help hold that color, and that’s how they get that red part (<i>Male elder 2005</i>).”</p> <p>Food Sprouts in spring (McPherson and McPherson 1977). Cherokee (Hamel and Chiltoskey 1975; Perry 1975; Witthoft 1947), Mohegan (Tantaquidgeon 1972), Iroquois (Parker 1910), Malecite (Speck and Dexter 1952)</p> <p>Medicine Delaware Strong infusion of roots or twigs used as herbal steam for rheumatism. Compound containing root used for rheumatism. Compound containing root used as a blood purifier. Compound containing root used as a stimulant (Tantaquidgeon 1942). Roasted, crushed roots used with sarsaparilla and mountain grape barks for rheumatism. Roasted, crushed roots used with sarsaparilla and mountain grape barks as a blood purifier. Roots roasted and the salve used for chronic sores. Roasted, crushed roots used with sarsaparilla and mountain grape barks as a stimulant. Roots roasted and the salve used for glandular swellings (Tantaquidgeon 1972). Cherokee (Hamel and Chiltoskey 1975; Perry 1975; Witthoft 1947), Mohegan (Tantaquidgeon 1972), Iroquois (Herrick 1977; Parker 1910), Mahuna (Romero 1954), Micmac (Chandler, Freeman, and Hooper 1979), Rappahannock (Speck, Hassrick, and Carpenter 1942)</p> <p>Craft Kiowa (Vestal and Schultes 1939)</p> <p>Dye Mahuna (Romero 1954)</p> <p>Other, unspecified Pawnee (Gilmore 1919)</p>

<i>Scientific name</i>	<i>Pinus banksiana</i>
<i>Common name</i>	jack pine
<i>Anishinaabek name</i>	okikaandag (cypress tree) (Meeker, Elias, and Heim 1993)
<i>Ojibway name</i>	okikaandag, okikândag, -og (Baraga 1966), gîga ´ ndag, gîga ´ ndag (Smith 1932)
<i>Nativity</i>	Native
<i>Special status</i>	Rare
<i>Habitat</i>	Miller Woods, Tolleston Dunes, West Beach, Dune Acres, Indiana Dunes State Park Grows in sandy, sterile soil (Yarnell 1964).



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Traditional Uses:

Miami

The Miami people's use of jack pine is historic and contemporary. Use is utilitarian (*MNI consultant 2005*).

"There are a lot of references to pine trees (*MTO consultant 2005*)."

Traditional Uses:

Potawatomi

The Potawatomi people's use of jack pine is historic.

Medicine

Pitch from boiled cones used as an ointment for unspecified ailment. Leaves used as a fumigant to clear congested lungs, and to revive a comatose patient (Smith 1933).

Traditional Uses:

Others

Utility

Pine pitch and cedar used to make torches and attached to the canoe bow for night hunting. Pitch from the cones used to waterproof sewn seams. Roots used as a heavy sewing material for canoe and other coarse sewing (Smith 1933).

Archaeological evidence for Anishinaabek use found from the Paleoindian period (10,000BC-6000BC) to the Historic period (1600AD-2002AD) (Herron 2002).

Food

Needles and bark in spring, seeds in fall, bark in winter (McPherson and McPherson 1977).

Cree (Leighton 1985)

Medicine

Ojibwa

Plant used for fits and fainting (Reagan 1928).

Leaves used as a reviver (Smith 1932).

branch (Zedeño et al. 2000)

Traditionally jack pine was used as a reviver for fainting and fits, and as an anticonvulsive (Meeker, Elias, and Heim 1993).

Menominee

Every part of tree used as a medicine (Smith 1923).

Cree (Leighton 1985)

Utility

Anishinaabek

Roots split, bark removed to make cordage for sewing and lashing heavy objects. Roots were dug with a hoe near the tree and pulled out as the person walked away from the tree (Herron 2002).

Ojibwa

Roots used for canoe and other coarse sewing (Smith 1932).

Boughs used on the ground or floor, covered with blankets and other bedding and used as a bed (Reagan 1928).

Roots used as fine sewing material for canoes and other coarse and durable sewing (Smith 1932).

Menominee

Roots used for canoe and other coarse sewing (Smith 1923).

Small, boiled roots used as cords to sew birch bark canoe and stitching sealed with pitch or resin (Smith 1923).

Great Lakes tribes (Yarnell 1964)

Cree (Leighton 1985), Algonquin (Raymond 1945)

Craft

Anishinaabek (Herron 2002)

Charm

Ojibwa

branch (Zedeño et al. 2000)

<i>Scientific name</i>	<i>Pinus</i> spp.
<i>Common name</i>	pine
<i>Vernacular Name</i>	naanahamišaahkwa
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Hoosier Prairie, Pinhook Bog
<i>Traditional Uses:</i>	
<i> Miami</i>	The Miami people's use of pine is historic and contemporary. It continues to be culturally significant (<i>MNI consultant 2005; MTO consultant 2005</i>). "There are a lot of references to pine trees (<i>MTO consultant 2005</i>)."
<i>Traditional Uses:</i>	
<i> Potawatomi</i>	The Potawatomi people's use of pine is historic and contemporary. Medicine The sap is used. "Heat brings the oils out. It's a detox medicine. Plants that stay green all year have bear medicine (<i>Female elder 2005</i>)." Utility The sap was used to make birchbark canoe seams water-tight, and was used on wigwam seams (<i>Female elder 2005</i>). Utensils were made with the wood (<i>Female elder 2005</i>).

<i>Scientific name</i>	<i>Pinus strobus</i>
<i>Common name</i>	white pine
<i>Other names</i>	eastern white pine (Smith 1933)
<i>Anishinaabek name</i>	zhingwaak
<i>Ojibway name</i>	zhingwaak, jinwak, -wag (Baraga 1966), jingwak ´ (Densmore 1928), zhingwák ´ (Hoffman 1891), jingwa ´ k (Smith 1932), kah-be-sah-dah-ge-set (Reagan 1928), wabažinguak (Gilmore 1933)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Pinhook Bog Grows in light, fertile loam and sandy soils of granitic origin (Yarnell 1964).



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Traditional Uses:

Potawatomi

The Potawatomi people's use of white pine is historic and contemporary. It is used all year.

Medicine

The needles are used. "It makes a tea high in vitamin C (*Male elder 2005*)."

Pitch or resin of wood and bark used as the base for a salve (Smith 1933).

Ceremonial

The needles and branches are used. "You use it in sweats to beat yourself. The Iroquois smudge with it (*Male elder 2005*)."

Traditional Uses:
Others

Utility

"We make cordage from the roots (*Male elder 2005*)."

Pitch rendered from the bark or cone and used to caulk boats and canoes (Smith 1933).

Archaeological evidence for Anishinaabek use found from the Archaic period (6000BC-1000BC) to the Historic period (1600AD-2002AD) (Herron 2002).

Ceremonial

Odawa (Herron 2002)

Sacred

Anishinaabek (Herron 2002)

Food

Odawa (Herron 2002)

Ojibwa

Young staminate catkins [pollen cone clusters (Meagher 1995)] of this pine cooked for food and stewed with meat (Smith 1932).

Staminate catkins and entire plant used (Zedeño et al. 2000).

Micmac (Speck and Dexter 1951), Iroquois (Waugh 1916)

Needles and bark in spring, seeds in fall, bark in winter (McPherson and McPherson 1977).

Ceremonial

Odawa

The great tree of peace, used in peace treaties between fighting Indian bands, and between Odawa and Americans (Herron 2002).

Ojibwa

Used as a sacred smudge to communicate with the Creator. Prayer tree used in winter to make offerings to the Creator. White pine boughs sometimes included in bear's tail used to splash water on sweat rocks (Erickson 2001; Gilmore 1933).

Medicine

Odawa (Herron 2002)

Ojibwa

Compound poultice of trunk of young tree applied to cuts and wounds (Densmore 1928).

Poultice of pitch applied to felons and similar inflammations (Gilmore 1933).

Dried leaves used as a reviver or inhalant. Bark and cones used medicinally. Bark boiled to make cough syrup, needles dried, powdered, burned as inhalant or smudge known as *sasabikwat* (Smith 1932).

Bark of young trees cut into sections and boiled with bark of *Prunus serotina* and *Prunus americana* until soft, then decoction strained, bark retained and pounded into mash, dried, then when needed, soaked in decoction and applied to wounds after any rotten flesh had been removed; Densmore (1974) documented this treatment healed gangrene from a gunshot wound (Herron 2002).

Plant used for medicinal purposes (Reagan 1928).

Boiled, crushed leaves used as herbal steam for headache and

backache. Poultice of crushed leaves applied for headaches. Boiled, crushed leaves used as herbal steam for headache and backache (Hoffman 1891).

Bark, cone, needles, and trunk used (Zedeño et al. 2000).

A compound poultice of the trunk of a young tree was used on cuts and wounds, a poultice of the pitch was applied to inflammations, the dried leaves (needles) were used as a reviver or inhalant, and the bark and cones were used in unspecified ways (Meeker, Elias, and Heim 1993).

Menominee (Smith 1923)

Poultice of pounded inner bark applied to sores (Densmore 1932).

Infusion of bark, an important medicine, taken for chest pain. Poultice of pounded bark applied to wounds, sores or ulcers (Smith 1923).

Delaware

Poultice of pitch applied to draw out the poison and pain from boils.

Infusion of twigs taken for kidney disorders. Powder from decayed plant used on babies "because of its healing properties." Infusion of twigs taken for pulmonary diseases (Tantaquidgeon 1942).

Abnaki (Rousseau 1947), Algonquin (Raymond 1945), Mohegan (Tantaquidgeon 1928, 1972), Iroquois (Herrick 1977), Micmac (Chandler, Freeman, and Hooper 1979), Mohegan, Shinnecock (Carr and Westey 1945), Micmac, Montagnais (Speck 1917)

Utility

Ojibwa

Pitch from boiled cones and resin used for caulking and waterproofing (Smith 1932).

Boughs used on the ground or floor, covered with blankets and other bedding and used as a bed (Reagan 1928).

Resin used to seal seams of birch bark canoes (Erickson 2001; Gilmore 1933).

Micmac (Speck and Dexter 1951), Cherokee Fiber (Hamel and Chiltoskey 1975)

Craft

Cherokee (Hamel and Chiltoskey 1975)

Charm

Ojibwa

Bark, cone, needles, and trunk used (Zedeño et al. 2000).

<i>Scientific name</i>	<i>Plantago lanceolata</i>
<i>Common name</i>	English plantain
<i>Other names</i>	lanceleaf plantain (INDU fieldwork 2005); narrow-leaved plantain (Herron 2002)
<i>Anishinaabek name</i>	ginebigwashk (snake-like) (Densmore 1974; Meeker, Elias, and Heim 1993)
<i>Nativity</i>	Introduced
<i>Introduction notes</i>	Likely introduced in the 1700s with <i>Plantago major</i> .
<i>Habitat</i>	Bailly area, Dune Acres, Indiana Dunes State Park, Keiser Unit, Tamarack Unit, Heron Rookery, Pinhook Bog



Emmet J. Judziewicz & WI State Herbarium

Traditional Uses:

Miami

The Miami people's use of narrowleaf plantain is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Food

Mendocino Indians (Chestnut 1902)

Medicine

Anishinaabek

Leaves placed on insect bites and small wounds to stop bleeding and itch (Herron 2002).

Cherokee (Hamel and Chiltoskey 1975), Kawaiisu (Zigmond 1981)

<i>Scientific name</i>	<i>Plantago major</i>
<i>Common name</i>	common plantain
<i>Other names</i>	mouse-eared plantain (INDU fieldwork 2005)
<i>Vernacular Name</i>	Potawatomi - <i>Shesh ko oze wa ngok esh gek</i>
<i>Anishinaabek name</i>	cecaguski bugesink (Leaves grow up and also lie flat on the ground) (Smith 1932)
<i>Ojibway name</i>	ginebigowashk, gine 'bigwûck (Densmore 1928), omakakiibag, o 'mûkik 'bûg (Densmore 1928), ceca' gûski' bûge sink (Smith 1932), jimûcki 'gobûg (Smith 1932), zhaushaubiwaukissing (Zichmanis and Hodgins 1982)
<i>Nativity</i>	Native (USDA-NRCS 2006) Introduced (Weishan 1999; University of South Florida 2006) Introduced, naturalized (Wisconsin State Herbarium 2006)
<i>Introduction notes</i>	"Plantain I told you sprang up in the Country after the English came, but it is but one sort, and that is the broad-leaved plantain" (Josselyn 1674). During the seventeenth century, plantain (<i>Plantago major</i>) was called 'Englishman's foot' by the Amerindians of New England because it 'grew where the English have trodden' (Crosby 1986). Brought by the Europeans during early settlement period (Heller 2000).
<i>Habitat</i>	Miller Woods, Tolleston Dunes, West Beach, Baily area, Dune Acres, Indiana Dunes State Park



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Traditional Uses:

Miami

The Miami people's use of common plantain is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of common plantain is historic and contemporary.

Medicine

"The leaves are used to draw out poison, glass; leave it on overnight. The red stems tell you it's a medicine (*Female elder 2005*)."

"Use the leaf for bee stings; just chew it up and put in on the sting. Also for poultices (*Male elder 2005*)."

"This is *Gwe bse wen*, a medicine used as a poultice. The leaves are heated for swellings. It can be used to make an eye wash or eye poultice that's cooling, soothing. You can make a cleansing rinse like for a baby's bottom, an antiseptic (*Male elder 2005*)."

The roots are used. "This is also *Ne go wesh*, a choking medicine. It's used to dislodge an object one is choking on; the boiled root makes a slippery fluid (*Male elder 2005*)."

Poultice of heated leaf bound on swellings and inflammations. Decoction of root taken to lubricate throat for removal of lodged bone (Smith 1933).

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Food

Odawa

Salad of plantain, strawberry, and dandelion leaves, and columbine flowers used in the spring to boost iron levels after a winter when fresh plants are scarce; leaves heated and put on sores and burns; leaves used historically for inflammation and rheumatism by spreading fat on leaves and applying to skin, replenished as leaves dried or heated up (Densmore 1974).

Western Keres (Swank 1932), Cherokee (Hamel and Chiltoskey 1975; Perry 1975), Mohegan (Tantaquidgeon 1972), Acoma, Laguna (Castetter 1935)

Medicine

Odawa

Roots chopped and spread on fresh plantain leaves to apply as poultice for snake bites or inflammation (Densmore 1974; Herron 2002; Meeker, Elias, and Heim 1993).

Ojibwa

Poultice of chopped, fresh leaves applied for rheumatism. Simple or compound poultice of chopped root or fresh leaf used for inflammations. Poultice of chopped, fresh leaves and root applied to snakebites (Densmore 1928).

Poultice of soaked leaves bound on burns, scalds and snakebites. Poultice of soaked leaves bound on bruises, sprains, sores and bee stings (Smith 1932).

Poultice of pounded leaves applied for medicinal purposes (Arnason, Hebda, and Johns 1981).

Leaf and root used (Zedeño et al. 2000).

The Ojibwa used common plantain in a number of ways, including a poultice of chopped fresh leaves for rheumatism, a simple or compound poultice of chopped root or fresh leaves for a variety of

dermatological problems and snake bites, bruises, sprains and sores (Meeker, Elias, and Heim 1993).

Leaf infusion taken for bed wetting, incontinence, coughs, bronchitis, insect and snake bites, kidney problems, mercury poisoning, sore throat, laryngitis, and swollen neck glands (Herron 1998).

Seed decoction taken for constipation, diarrhea, epilepsy, leucorrhoea, intestinal inflammation, gastric ulcers, jaundice, spitting of blood, dropsy, and weight control (Herron 1998).

Leaf infusion applied externally for burns, dandruff, earache, fever, hemorrhoids, bites, joint pain, poisonous plant reactions, sore nipples, splinters, swellings, and wounds (Herron 1998).

Meskwaki

Infusion of leaves used for burns. Fresh leaf used for swellings. Infusion of leaves taken for bowel troubles and as a urinary (Smith 1928).

Delaware

Compound containing plant used for "Female diseases." Poultice of crushed leaves used for unspecified ailments. Poultice of crushed leaves applied to bruises (Tantaquidgeon 1942).

Plant combined with other plant parts and used for Female diseases. Poultice of crushed leaves used medicinally (Tantaquidgeon 1972).

Iroquois (Rousseau 1945a), Abnaki (Rousseau 1947), Western Keres (Swank 1932), Algonquin (Black 1980; Raymond 1945), Carrier (Carrier Linguistic Committee 1973), Cherokee (Hamel and Chiltoskey 1975), Costanoan (Bocek 1984), Mohegan (Tantaquidgeon 1928, 1972), Kwakiutl (Turner and Bell 1973), Okanagan-Colville (Turner, Bouchard, and Kennedy 1980), Hesquiat (Turner and Efrat 1982), Nitinaht (Turner et al. 1983), Thompson (Turner et al. 1990), Isleta (Jones 1931), Kawaiisu (Zigmond 1981), Mahuna (Romero 1954), Ramah Navajo (Vestal 1952), Paiute, Shoshoni (Train, Henrichs, and Archer 1941), Ponca (Gilmore 1919), Rappahannock (Speck, Hassrick, and Carpenter 1942), Shinnecock (Carr and Westey 1945), Shoshoni (Murphey 1990), Shuswap (Palmer 1975), Yurok (Baker 1981)

Charm

Odawa

Powdered root carried in a pouch when traveling to protect against and treat snake bites (Densmore 1974; Herron 2002; Smith 1932).

Ojibwa

Powdered roots carried as protection against snakebites (Densmore 1928).

Ground root always carried in the pockets to ward off snakes (Smith 1932).

Leaf and root used (Zedeño et al. 2000).

The powdered root was carried as a charm to protect one from snakebites (Meeker, Elias, and Heim 1993).

Scientific name
Common name
Other names
Nativity
Habitat

Pleurotus ostreatus
hickory jack
oyster mushroom, edible pleurotus mushroom
Native
Woods



Carr, Eric. California Department of Forestry and Fire Protection
<http://www.forestpests.org/subject.html?SUB=596>

Traditional Uses:
Miami

The Miami people's use of hickory jack is historic and contemporary.
Food
“They grow on the sides of trees. We use the inside part. Don't eat the outside part. We cook the mushrooms, sometimes use them in soup (MNI consultant 2005).”

Scientific name
Common name
Other names

Podophyllum peltatum
may apple
American mandrake, mandrake, wild mandrake, wild lemon, ground lemon, hog apple, devil's apple, Indian apple, raccoon berry, duck's foot, umbrella plant, umbrella leaf, vegetable calomel, American podofili, pomme de mai, podophylle pelte (Broyles 2005)

Vernacular Name

Potawatomi - fart berry
Pogdemnek

Nativity

Native

Habitat

Dune Acres, Indiana Dunes State Park, Visitor Center area





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Traditional Uses:

Miami

The Miami people's use of mayapple is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children (*MNI consultant 2005; MTO consultant 2005*).

"Its presence shows the forest is healthy (*MTO consultant 2005*)."

Food

"The fruit is harvested in the summer (*MNI consultant 2005*)."

The fruit is eaten (Lamb and Shultz 1993).

Medicine

"The roots are harvested in the fall, and hung to dry. Usually dried, stored, and used to make tea or ground into a powder that's used for headaches and as a laxative (*MNI consultant 2005*)."

Traditional Uses:

Potawatomi

The Potawatomi people's use of mayapple is historic and contemporary.

Food

"The fruit is gathered usually mid-May to the first part of June when the fruits are yellowish; that's the only time you can eat them and they require a lot of sugar, either white or maple (*Female elder 2005*)."

Medicine

"The leaves are used as compresses, to make something to soak your feet in, for a sore or whatever (*Male elder 2005*)."

Smoking

"The leaves are used for smoking (*Male elder 2005*)."

Traditional Uses:

Others

Agricultural

Menominee

Decoction of whole plant sprinkled on potato plants to kill potato bugs (Smith 1923).

Cherokee (Hamel and Chiltoskey 1975), Iroquois (Herrick 1977)

The Cherokees soaked corn seed in the root juice prior to planting. This acted as an insecticide, fungicide and rodenticide. Settlers used a wettable powder made from boiling and grinding the leaves onto garden crops to kill insects, much like a modern insecticide (Broyles 2005).

Ceremonial

Iroquois (Waugh 1916)

Food

Ojibwa

Fruit considered very palatable (Gilmore 1933).
fruit (Zedeño et al. 2000)

Menominee

Fresh, ripe fruits eaten or preserved (Smith 1923).

Meskwaki

Fresh fruits eaten raw or cooked into a conserve (Smith 1928).

Cherokee (Hamel and Chiltoskey 1975; Perry 1975), Iroquois (Waugh 1916)

Fruit in summer (McPherson and McPherson 1977).

Only the ripe fruit berry should be used as food. Unripe fruit acts as a strong laxative and all other parts of the plant are toxic. The fruit can be eaten raw, cooked or made into jams, jellies, marmalades, pies, tarts, etc. The fruit was often dried for consumption during the winter months (Buhl 1935).

Medicine

Ojibwa

root (Zedeño et al. 2000)

Delaware

Root used to make a laxative. Plant used as a love charm. Root used to make a spring tonic (Tantaquidgeon 1942, 1972).

Meskwaki

Root used for rheumatism and as a physic. Compound containing root used as a physic and for rheumatism. Decoction of root taken as an emetic (Smith 1928).

Cherokee (Hamel and Chiltoskey 1975; Witthoft 1947), Iroquois (Herrick 1977; Waugh 1916)

Due to its use in current pharmaceutical products this plant is cultivated and grown as a crop. The Cherokees ate the root to get rid of intestinal worms and boiled it to eat as a purgative. They also dehydrated the root sap, rolled it up into pills and took them for constipation. Freshly squeezed root juice was dropped into the ears for earaches and to cure deafness. The root was rubbed on warts to remove them. Misuse of this plant has caused toxic reactions. These include salivation, stomachaches, diarrhea, vomiting, headaches, fever, excitement, coma and death. Most cases of poisoning have come from the handling of pharmaceutical extracts. Workers in the extraction process commonly develop dermatitis. Because it has abortifacient properties it is discouraged for use by pregnant women. It is undergoing research for many beneficial properties. Studies have shown it to inhibit the replication of measles and herpes. A derivative is currently used in the treatment of small-cell lung and testicular cancer (Buhl 1935).

Charm

Ojibwa

root (Zedeño et al. 2000)

<i>Scientific name</i>	<i>Polygala senega</i>
<i>Common name</i>	seneca snakeroot
<i>Other names</i>	snakeroot (INDU fieldwork 2005); seneca snakeroot; milkwort (Yarnell 1964)
<i>Ojibway name</i>	bizhikiwashk, bi 'jikiwûck ' (Densmore 1928), wiinizikens, winis 'sikēns ' (Hoffman 1891)
<i>Nativity</i>	Native
<i>Habitat</i>	Bailly area Grows in dry, rocky, or gravelly areas (Yarnell 1964).



Kitty Kohout & WI State Herbarium

<i>Traditional Uses:</i>	
<i>Potawatomi</i>	The Potawatomi people's use of snakeroot is historic and contemporary. Medicine The root is used. "It gives strength to our voice, brings back our voice. It soothes the throat (<i>Female elder 2005</i>)."
<i>Traditional Uses:</i>	
<i>Others</i>	Food Ojibwa (Densmore 1928) Menominee (Yarnell 1964) Iroquois (Yarnell 1964) Medicine Ojibwa Compound infusion or decoction of root taken for "fits." Compound infusion or decoction of root taken or used externally as stimulant. Compound infusion or decoction of root used on bleeding wounds (Densmore 1913).

Compound decoction of root taken for convulsions. Compound decoction of root prepared ceremonially and taken for heart trouble. Compound decoction of root used on bleeding wounds. Compound decoction of root taken as a stimulant. Compound decoction of root or dried root alone taken as a tonic. Roots carried for general health and safe journeys (Densmore 1928).

Plant used for medicinal purposes (Reagan 1928).

Decoction of root used for colds and cough. Infusion of leaves taken to "destroy water bugs that have been swallowed" and for sore throat (Hoffman 1891).

Root and plant are used (Zedeño et al. 2000).

A compound infusion or decoction was used on wounds to stop bleeding, was taken or used externally as a stimulant, was used for heart troubles, and was taken as a tonic (Meeker, Elias, and Heim 1993).

Menominee

Large quantities pressed for transport to larger towns (Hoffman 1896).

Meskwaki

Decoction of root taken for heart trouble (Smith 1928).

Blackfoot (Johnston 1987), Cherokee (Hamel and Chiltoskey 1975), Cree (Leighton 1985), Malecite (Mechling 1959), Micmac (Chandler, Freeman, and Hooper 1979)

Trade

Menominee

Large quantities pressed for transport to larger towns (Hoffman 1896).

Charm

Ojibwa (Densmore 1928)

Root and plant are used (Zedeño et al. 2000).

The root was also carried on long journeys as a charm for safety and good health (Meeker, Elias, and Heim 1993).

Scientific name *Polygonatum canaliculatum*
Synonyms *Polygonatum biflorum* var. *commutatum*
Common name smooth solomon's seal
Other names solomon seal (INDU fieldwork 2005); smooth solomon's seal
Nativity Native
Habitat Indiana Dunes State Park



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Robert H. Mohlenbrock @ USDA-NRCS PLANTS Database

Traditional Uses:

Miami

The Miami people's use of solomon seal is historic and contemporary. It continues to be culturally significant (*MTO consultant 2005*).

Food

The leaves are used in the spring (*MNI consultant 2005*).

Miami food (Lamb and Shultz 1993)

Traditional Uses:

Others

Food

Cherokee (Hamel and Chiltoskey 1975; Perry 1975; Witthoft 1947), Iroquois (Yarnell 1964)

Young shoots are boiled and served like asparagus spears. The stem and leaves can be cut up and used for salads. The roots can be boiled and eaten like potatoes or added to stews and soups. The roots have a high starch content and taste bitter. To overcome this taste the root was boiled, rinsed, and boiled again in fresh water. The starch could be extracted by dehydrating the solution of the first boil. This concoction was then used to help make bread or as a stiffener in soups and gravy. The roots were ground into a powder and used as a salt substitute (Broyles

2005).

Shoots and roots in spring, roots in fall (McPherson and McPherson 1977).

Medicine

Ojibwa

Used as an incense medical charm (Gilmore 1933).

Plant used to insure sound sleep. Roots used to prevent measles and other diseases (Gilmore 1933).

Decoction of root sprinkled on hot stones and used as an herbal steam for headache (Densmore 1928).

Root used as a physic and decoction used as cough remedy.

Decoction of root used as a cough remedy and root used as a physic (Smith 1932).

root (Zedeño et al. 2000)

Menominee

Compound poultice of boiled, mashed root applied for sharp pains (Densmore 1932).

Smudge of compound containing dried root used to revive unconscious patient (Smith 1923).

Meskwaki

Root heated on coals and fumes inhaled by unconscious patient to revive him (Smith 1928).

Cherokee (Hamel and Chiltoskey 1975), Rappahannock (Speck, Hassrick, and Carpenter 1942)

The fruit is poisonous. The Cherokees used this plant to treat many ailments. The leaves were brewed into a tea which was taken as a general health tonic for dysentery, breast or lung diseases, and "profuse menstruation." A root tea was used for stomachaches. A hot poultice from beaten roots was used to draw out risings or carbuncles. The Chippewa would sprinkle a decoction onto hot stones in a sweat lodge to alleviate headaches. Colonists used it as a remedy for piles, rheumatism, and skin irritations (Broyles 2005).

Charm

Ojibwa

Used as an incense medical charm (Gilmore 1933).

root (Zedeño et al. 2000)

Other, unspecified

Ojibwa

Root burned, especially in the house, for the pleasant fragrance (Gilmore 1933).

The root has been burned as an incense or smudge. Some believe when this is done just before going to bed you will sleep soundly and awaken refreshed, rested, and feeling younger (Broyles 2005).

Scientific name

Polygonum spp.

Includes *Polygonum amphibium stipulaceum*, *Polygonum careyi*, *Polygonum coccineum*, *Polygonum lapathifolium*, and *Polygonum punctatum*.

Common name

smartweed

Nativity

Native

Habitat

Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Hoosier Prairie, Pinhook Bog



Polygonum amphibium var. *emersum*

Robert H. Mohlenbrock @ USDA-NRCS PLANTS Database



Gary A. Monroe @ USDA-NRCS PLANTS Database

Traditional Uses:

Miami

The Miami people's use of smartweed is historic and contemporary. It continues to be culturally significant (*MTO consultant 2005*).

Medicine

Polygonum aviculare, *P. hydropiper*, *P. lapathifolium* Leaves; brewed, drunk every once in a while, no particular amount (Rafert 1989b).

Traditional Uses:

Potawatomi

The Potawatomi people's use of smartweed is historic and contemporary.

Medicine

Polygonum careyi Used to make a tea. Infusion of entire plant taken for cold accompanied by fever (Smith 1933).

Polygonum lapathifolium Infusion of whole plant used for fever (Smith 1933).

Polygonum amphibium stipulaceum Root used for unspecified ailments (Smith 1933).

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Archaic period (6,000BC-1,000BC) to the Woodland period (1000BC-1600AD) (Herron 2002).

Food

Ojibwa

Polygonum amphibium stipulaceum (Herron 2002)

Sioux *Polygonum amphibium* var. *emersum* (Blankinship 1905; Rogers 1980)

Medicine

Ojibwa

Polygonum coccineum (syn. *P. amphibium* var. *emersum*) As a medicinal tea. Infusion of plant taken for stomach pain. Plant used as hunting medicine. Dried flowers included in hunting medicine smoked in pipes to attract buck deer to the hunter (Smith 1932).

Polygonum amphibium stipulaceum Used traditionally by the Ojibwa in an infusion to treat stomach pains, and in unspecified ways as a hunting medicine (Meeker, Elias, and Heim 1993).

Polygonum amphibium stipulaceum, *P. careyi*, *P. coccineum* (syn. *P. amphibium* var. *emersum*) (Zedeño et al. 2000)

Meskwaki

Polygonum amphibium var. *emersum* Infusion of leaves and stems used for children with flux. Compound decoction of root taken for injured womb. Root used for mouth sores (Smith 1928).

Smoking

Ojibwa

Polygonum coccineum (syn. *P. amphibium* var. *emersum*) Smoked by Ojibwa to attract deer (Smith 1932).

Polygonum amphibium stipulaceum (Herron 2002)

Charm

Ojibwa

Polygonum amphibium stipulaceum, *P. careyi*, *P. coccineum* (syn. *P. amphibium* var. *emersum*) (Zedeño et al. 2000)

Scientific name
Synonym
Common name
Nativity
Habitat

Polyporus sulphureus
Laetiporus sulphureus
shelf fungus
Native
Woods



Minnesota Department of Natural Resources Archives, Minnesota Department of Natural Resources <http://www.forestryimages.org/browse/detail.cfm?imgnum=4213084>

Traditional Uses:

Potawatomi

The Potawatomi people's use of shelf fungus is historic and contemporary.

Utility

"It grows on the sides of trees and is used for fire starter (*Male elder 2005*)."

<i>Scientific name</i>	<i>Populus alba</i>
<i>Common name</i>	white poplar
<i>Other names</i>	silver poplar (INDU fieldwork 2005); silver poplar, silverleaf poplar (Broyles 2005)
<i>Nativity</i>	Introduced
<i>Introduction notes</i>	1784 (Dirr 1983). Gathered in June in colonial Williamsburg (Dutton 1992). Brought in for use as a landscape and street tree in the early Colonial era (Randall and Marinelli 1996). White poplar was first introduced to North America in 1748 (Remaley and Swearingen 2005). This poplar was brought to the North American continent in 1748 from Europe (Broyles 2005)
<i>Habitat</i>	Miller Woods, West Beach, Dune Acres, Visitor Center area, Hoosier Prairie



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<i>Traditional Uses:</i>	
<i>Potawatomi</i>	<p>The Potawatomi people's use of white poplar is historic and contemporary. It is a sacred plant.</p> <p>Sacred</p> <p>"This tree has been around since sassafras. It's used for the Sun Dance tree. It's called the tree of life (<i>Female elder 2005</i>)."</p> <p>Ceremonial</p> <p>"We place tobacco in the tree to offer gifts to the Western doorway (<i>Female elder 2005</i>)."</p>
<i>Traditional Uses:</i>	
<i>Others</i>	<p>Medicine</p> <p>Ojibwa</p> <p>Roots and bark used for medicinal purposes. Infusion of bark and root or decoction of bark taken for internal blood diseases. Infusion of pounded plants used as wash for rheumatism and general illnesses (Reagan 1928).</p> <p>Iroquois (Herrick 1977)</p> <p>The bark contains salicin, a glycoside which changes into salicylic acid (aspirin) in the digestive track. It was used primarily in treating muscle or joint aches, fevers, rheumatism, gout, debility and menstrual cramps (Broyles 2005).</p> <p>Utility</p> <p>Wood used for pulpwood (Reagan 1928).</p>

Dye

A yellow dye was made from the bark (Broyles 2005).

Charm

The Iroquois made a decoction from the branches and washed themselves with it as an anti-love remedy (Broyles 2005).

Scientific name *Populus deltoides*
Common name cottonwood
Other names Poplar, aspen (Herron 2002)
Vernacular Name maaloonseentia
Nativity Native
Habitat Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Pinhook Bog



Robert H. Mohlenbrock @ USDA-NRCS PLANTS Database



J. S. Peterson @ USDA-NRCS PLANTS Database

Traditional Uses:

Miami

The Miami people's use of cottonwood is historic and contemporary. It continues to be culturally significant (*MTO consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of cottonwood is historic and contemporary. Ceremonial

"The wood is used to make drums (*Male elder 2005*)."

"The wood is used to make drums. It's real easy; when the logs lay down you can just hit it and they break (*Male elder 2005*)."

Traditional Uses:

Others

Dye

"We make a yellow dye from the leaf buds (*Male elder 2005*)."

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Agricultural

Ojibwa

The wood is used in wild rice cultivation (Zedeño et al. 2000).

Smoking

Montana Indians (Blankinship 1905)

Ceremonial

Anishinaabek (Herron 2002)

Kiowa (Vestal and Schultes 1939)

Sacred

Anishinaabek

Aspens considered 'chiefs of the tree world' as they were the first tree given the spiritual role of intercessor for the Anishinaabek. Prayers and offerings are made to the aspens and cottonwoods during the growing season (Herron 2002).

Food

Anishinaabek (Herron 2002)

Ojibwa

Buds and seeds used (Zedeño et al. 2000).

The buds and sweet seeds were eaten (Meeker, Elias, and Heim 1993).

Cheyenne (Hart 1981), Blackfoot, Cheyenne, Flathead, Kutenai (Hart 1992), Lakota (Rogers 1980), Montana Indians (Blankinship 1905), Pima (Russell 1908)

The inner bark and sap were used for food only during times of starvation. The bark and twigs were commonly fed to horses for winter feed (Broyles 2005).

Medicine

Anishinaabek (Herron 2002)

Ojibwa

Buds and seeds used (Zedeño et al. 2000).

Native Americans used the cotton of the seeds as an absorbent on open sores (Meeker, Elias, and Heim 1993).

Nanticoke (Tantaquidgeon 1942), Flathead, Kutenai, Nez Perce (Hart 1992), Iroquois (Rousseau 1945a)

A tea was brewed from the bark and taken to treat colds, coughs, whopping cough, tuberculosis and intestinal worms. The bark was mixed with black haw or wild plum barks and used by women for weakness and debility. A poultice of leaves and/or bark was stirred in water and applied on boils, bruises, bumps, open sores and sprains on both people and horses. The buds were mixed with bear fat and applied externally to treat for bronchitis, coughs, backaches, muscle aches, sprains, eczema, earaches and on open sores (Broyles 2005).

Utility

Cheyenne (Hart 1981, 1992), Montana Indians (Blankinship 1905; Hart 1992), Kiowa (Vestal and Schultes 1939), Pima (Castetter 1935)

Dye

Cheyenne (Hart 1981), Missouri River Indians (Hart 1992)

Charm

Blackfoot (Hart 1992)

Other, unspecified

Cheyenne (Hart 1992)

<i>Scientific name</i>	<i>Populus tremuloides</i>
<i>Common name</i>	quaking aspen
<i>Other names</i>	aspen; trembling aspen (Herron 2002)
<i>Vernacular Name</i>	Potawatomi - <i>m[^]dis</i> Means aspen. Also, asa'dis, means rabbit food; m [^] twi (Prairie Band); assadi (Perrot 2005), means poplar; mitis (Perrot 2005), means small poplar.
<i>Anishinaabek name</i>	asadi (poplar or bitter bark) (Smith 1932)
<i>Ojibway name</i>	azaadi(i), azaadiins, asa 'dī (Densmore 1928), asadi, asadins (Smith 1932)
<i>Nativity</i>	Native
<i>Habitat</i>	Dune Acres, Keiser Unit, Pinhook Bog



J. S. Peterson @ USDA-NRCS PLANTS Database

<i>Traditional Uses:</i>	
<i>Miami</i>	The Miami people's use of aspen is historic and contemporary. Use is utilitarian (<i>MNI consultant 2005</i>).
<i>Traditional Uses:</i>	
<i>Potawatomi</i>	The Potawatomi people's use of cottonwood is historic and contemporary.
	Medicine
	Burned bark ashes mixed with lard and used as a salve for sores on horses (Smith 1933).
	Utility
	"The wood is sometimes used for tepee poles (<i>Male elder 2005</i>)."
<i>Traditional Uses:</i>	
<i>Others</i>	Archaeological evidence for Anishinaabek use found from the Archaic period (6000BC-1000BC) to the Historic period (1600AD-2002AD) (Herron 2002).
	Smoking
	Montana Indians (Blankinship 1905)
	Ceremonial
	Anishinaabek
	Trunks and branches used to build temporary arbors for ceremonies. For Thirsty Dance ceremonies, 30 to 50 trees of up to six inch diameter are cut to make the arbor frame. A special quaking aspen called the tree of life is placed in the center of the arbor as the connection between the dancers and the spirit world. This aspen is selected by the elders presiding over the dance (Herron 2002).
	Ramah Navajo (Vestal 1952), Hopi (Whiting 1939), Navajo (Elmore

1944)

Sacred

Anishinaabek

Aspens considered 'chiefs of the tree world' as they were the first tree given the spiritual role of intercessor for the Anishinaabek. Prayers and offerings are made to the aspens and cottonwoods during the growing season (Herron 2002).

Food

Anishinaabek (Herron 2002)

Ojibwa

The tree was tapped for its sap (Meeker, Elias, and Heim 1993).

Great Lakes tribes (Yarnell 1964)

Blackfoot (Hellsen 1974), Cree (Leighton 1985), Thompson (Turner et al. 1990), Chiricahua & Mescalero Apache (Castetter and Opler 1936), Mescalero Apache (Basehart 1974), Blackfoot (Johnston 1987), Montana Indians (Blankinship 1905), Ramah Navajo (Vestal 1952)

Medicine

Anishinaabek (Herron 2002)

Ojibwa

Poultice of bark applied to cuts and wounds. Poultice of inner bark applied to sore arm or leg and used as a splint for broken limb (Smith 1932).

Poultice of chewed bark or root applied to cuts. Compound infusion of root taken for "excessive flowing" during confinement. Compound decoction of inner bark prepared ceremonially for heart trouble (Densmore 1928).

Root and bark used (Zedeño et al. 2000).

A poultice of chewed bark or root is used on cuts, a compound infusion of roots was used as a gynecological aid, a compound decoction of inner bark was used to treat heart troubles, a poultice of bark was applied to cuts and wounds and a poultice of inner bark was used for sore arms or legs and as a splint for broken limb (Meeker, Elias, and Heim 1993).

Meskwaki

Decoction of buds used as a nasal salve by children and adults for colds and coughs (Smith 1928).

Delaware

Compound containing bark taken for colds (Tantaquidgeon 1942).

Abnaki (Rousseau 1947), Algonquin (Raymond 1945), Bella Coola, Carrier, Gitksan, Sikani (Smith 1929), Blackfoot (Hellsen 1974), Cree (Leighton 1985), Flathead (Hart 1992), Gitksan (Gottesfeld 1992), Haisla, Hanaksiala (Compton 1993), Iroquois (Herrick 1977), Isleta (Jones 1931), Micmac (Chandler, Freeman, and Hooper 1979), Montagnais, Penobscot (Speck 1917), Okanagan-Colville (Turner, Bouchard, and Kennedy 1980), Thompson (Turner et al. 1990), Okanagon (Perry 1952), Paiute (Mahar 1953), Salish (Teit 1928), Shoshoni (Train, Henrichs, and Archer 1941), Tewa (Robbins, Harrington, and Freire-Marreco 1916), Thompson (Perry 1952; Steedman 1930)

Utility

Anishinaabek (Herron 2002)

Ojibwa

Wood used for pulpwood (Reagan 1928).

Sap used in sugar maple production (Zedeño et al. 2000).

Cree (Leighton 1985), Cheyenne (Hart 1981, 1992), Crow, Montana Indians (Hart 1992), Okanagan-Colville (Turner, Bouchard, and Kennedy 1980), Thompson (Steedman 1930; Turner et al. 1990), Montana Indians (Blankinship 1905), Ramah Navajo (Vestal 1952), Paiute (Mahar 1953)

Craft

bark (Zedeño et al. 2000)

Clothing

Klamath (Coville 1897)

Charm

Ojibwa

Root and bark used (Zedeño et al. 2000).

Thompson (Turner et al. 1990)

Other, unspecified

Blackfoot (Helson 1974), Cree (Leighton 1985), Shuswap (Palmer 1975)

Scientific name *Potentilla* spp.
Common name potentilla, cinquefoil
Nativity Native
Habitat Miller Woods, West Beach, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie



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Traditional Uses:

Miami

The Miami people's use of potentilla is historic and contemporary. It is used gathered seasonally for medicinal purposes (*MNI consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of potentilla is historic.

Medicine

Root used for unspecified malady (Smith 1933).

Traditional Uses:

Others

Potentilla anserina (Syn. *Argentina anserina*), Silverweed Cinquefoil

Food

Montana Indians (Blankinship 1905), Okanagon (Perry 1952; Teit 1928), Shuswap (Palmer 1975), Thompson (Steedman 1930; Turner et al. 1990)

Medicine

Blackfoot (Helson 1974; McClintock 1909), Iroquois (Rousseau 1945a), Kwakiutl (Boas 1966)

Utility

Blackfoot (Helson 1974)

Potentilla arguta ssp. *arguta*, Tall Cinquefoil

Medicine

Ojibwa

Dry, pulverized root pricked into temples or placed in nostrils for headache. Simple or compound decoction of root taken for dysentery. Poultice of moistened, dried, powdered root applied to cuts (Densmore 1928).

Potentilla fruticosa (Syn. *Dasiphora floribunda*), Shrubby Cinquefoil

Ceremonial

Cheyenne (Grinnell 1972), Jemez (Cook 1930)

Food

Blackfoot (Hellson 1974), Alaska Eskimo (Anderson 1939), Arctic Eskimo (Porsild 1953)

Medicine

Cheyenne (Grinnell 1972; Hart 1981), Tanana (Kari 1985)

Utility

Blackfoot (Hellson 1974; Johnston 1987)

Charm

Cheyenne (Grinnell 1972)

Potentilla norvegica ssp. *monspeliensis*, Norwegian Cinquefoil

Medicine

Ojibwa

Decoction of root gargled or root chewed for sore throat (Densmore 1928).

Plant known to be a physic, even by the very young (Smith 1932).

Potawatomi

Root used for unspecified malady (Smith 1933).

Ramah Navajo (Vestal 1952)

Potentilla palustris (Syn. *Comarum palustre*), Purple Marshlocks

Medicine

Ojibwa

Decoction of root taken for dysentery (Densmore 1928).

Plant used alone for stomach cramps (Smith 1932).

Alaska Eskimo (Ager and Ager 1980)

Potentilla recta, Sulphur Cinquefoil

Medicine

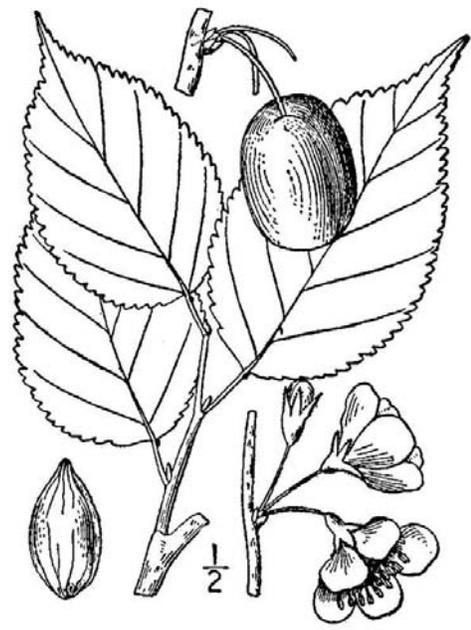
Okanagan-Colville (Turner, Bouchard, and Kennedy 1980)

Potentilla simplex, Common Cinquefoil

Medicine

Cherokee (Hamel and Chiltoskey 1975)

Scientific name *Prunus nigra*
Common name Canada plum
Other names cherry (INDU fieldwork 2005); Canada plum
Vernacular Name Miami – *katoohwakimišaahkwi*
 The vernacular name is the tree; *katoohwakimini* is the cherry.
Ojibway name bagesaanaatig, -oog, bûge ´ sanatîg, bûgesana ´ tîg (Smith 1932)
Nativity Native
Habitat Miller Woods, Tolleston Dunes, West Beach, Dune Acres, Visitor Center area, Tamarack Unit, Hoosier Prairie



© Britton and Brown 1913

Traditional Uses:
Miami The Miami people's use of plum is historic and contemporary (*MTO consultant 2005*).
Traditional Uses:
Potawatomi The Potawatomi people's use of plum is historic and contemporary.
 Medicine
 "The inner bark is used to make a tea for respiratory infections, pneumonia, colds. Drink strong tea from sunup to sundown. Strip the branch to get to the inner green bark - that's the medicine (*Female elder 2005*)."
Traditional Uses:
Others Archaeological evidence for Anishinaabek use found from the Woodland period (1000BC-1600AD) (Herron 2002).
 Food
Ojibwa
 Large quantities of plums found in thickets and gathered for food and preserves (Smith 1932).
 fruit (Zedeño et al. 2000)
 Native American traditionally ate the plums fresh or preserved

(Meeker, Elias, and Heim 1993).

Meskwaki

Plums eaten fresh. Plums made into plum butter for winter use (Smith 1928).

Algonquin (Black 1980), Iroquois (Waugh 1916)

Medicine

Meskwaki

Infusion of bark used to settle stomach when it will not retain food (Smith 1928).

Algonquin (Black 1980)

Dye

Ojibwa

Inner bark used as an astringent color fixative in dyeing with other plant dyes (Smith 1932).

Other, unspecified

Anishinaabek (Herron 2002)

<i>Scientific name</i>	<i>Prunus serotina</i>
<i>Common name</i>	wild black cherry
<i>Vernacular Name</i>	Miami - <i>katoohwakimišaahkwi</i> The vernacular name is the tree; <i>katoohwakimini</i> is the cherry. Potawatomi - <i>Okwe me nen</i> Also, <i>okwe'm^<u>n</u>n</i> , means grub-worm berry. Also, <i>soswa'm^<u>n</u>n</i> (Prairie Band), means choke berry.
<i>Ojibway name</i>	ookwemizh, ookwemin, okwemin, okwemij, -ig, (Baraga 1966), ikwe'mič (Densmore 1928), okwē 'w < =m > (Hoffman 1891), okwe ' mîn (Smith 1932)
<i>Nativity</i>	Native
<i>Habitat</i>	Dune Acres, Keiser Unit Grows in dry woods and fence rows (Yarnell 1964).



Kitty Kohout & WI State Herbarium

Traditional Uses:

Miami

The Miami people's use of wild cherry is historic and contemporary. It continues to be culturally significant.

Food

The fruit is used (*MNI consultant 2005*)
fruit (Lamb and Shultz 1993)

Medicine

The bark is used (*MTO consultant 2005*).
To make a tea for hiccoughs (Lamb and Shultz 1993).

Utility

"The wood is used for bows sometimes (*MNI consultant 2005*)."

Traditional Uses:

Potawatomi

The Potawatomi people's use of wild cherry is historic and contemporary.

Traditional Uses:
Others

Food

Cherries mostly used in wine or whisky. Cherries used for food (Smith 1933).

Medicine

"This plant is added to medicines to mask disagreeable flavors; the inner bark is used. The bark is also used for diarrhea, sometimes as a purging medicine before going into ceremonies. Steep the bark for a really strong tea (*Male elder 2005*)."

Inner bark used as a seasoner for medicines (Smith 1933).

Food

Ojibwa

Ripe cherries used to make whiskey. This cherry was preferred to all other wild cherries and dried for winter use (Smith 1932).

Twigs used to make a beverage. Berries cooked, spread on birch bark into little cakes, dried and stored for winter use. Berries eaten raw (Densmore 1928).

Fruit dried for winter use. Fruit eaten fresh. Dried fruit ground into a flour and used to make soup (Reagan 1928).

fruit (Zedeño et al. 2000)

The tart fruit was collected, dried and eaten with other foods throughout the winter season (Meeker, Elias, and Heim 1993).

Menominee

Cherries, if eaten when picked and allowed to stand some time, said to make the Indian drunk. Cherries eaten fresh (Smith 1923).

Cherokee (Hamel and Chiltoskey 1975), Iroquois (Waugh 1916), Mahuna (Romero 1954)

Fruit in summer (McPherson and McPherson 1977).

Medicine

Ojibwa

Compound decoction of root taken for worms. Powder containing powdered root applied to burns. Compound poultice of inner bark applied to cuts and wounds. Poultice of fresh roots or decoction of bark used as a wash for "scrofulous neck." Powder containing powdered root applied to ulcers. Compound decoction of inner bark used as a disinfectant wash. Decoction of root given for "cholera infantum" (Densmore 1928).

Infusion of bark used for colds. Infusion of bark used for coughs (Smith 1932).

Infusion of inner bark taken for chest pain and soreness. Poultice of boiled, bruised or chewed inner bark applied to sores (Hoffman 1891).

Root and bark used (Zedeño et al. 2000).

A compound decoction of the root was used for worms, powdered root was used on burns and ulcers, a compound poultice of the inner bark was used on cuts and wounds, a poultice of fresh root was used as a wash for "scrofulous neck" a compound decoction of the inner bark was used as disinfectant wash, a decoction of the rot was used to treat "cholera infantum" and an infusion of bark was used to treat coughs and colds (Meeker, Elias, and Heim 1993).

Menominee (Smith 1923)

Delaware

Bark used as a diarrhea remedy. Fruit used to make cough syrup. Compound containing bark taken as a tonic. Compound infusion of bark taken for "diseases peculiar to women." Compound infusion of bark taken as a tonic for general debility (Tantaquidgeon 1942, 1972).

Cherokee (Hamel and Chiltoskey 1975; Taylor 1940; Witthoft 1947), Mohegan (Carr and Westey 1945; Tantaquidgeon 1928, 1972), Iroquois (Herrick 1977; Rousseau 1945a), Mahuna (Romero 1954), Malecite (Mechling 1959), Micmac (Chandler, Freeman, and Hooper 1979), Narraganset, Rappahannock, Shinnecock (Carr and Westey 1945), Penobscot (Speck 1917), Rappahannock (Speck, Hassrick, and Carpenter 1942)

Utility

Cherokee (Hamel and Chiltoskey 1975)

Craft

Cherokee (Hamel and Chiltoskey 1975)

Charm

Ojibwa

Root and bark used (Zedeño et al. 2000).

<i>Scientific name</i>	<i>Prunus virginiana</i>
<i>Common name</i>	choke cherry
<i>Other names</i>	common chokecherry, red chokecherry, bird cherry, jam cherry (Broyles 2005)
<i>Vernacular Name</i>	Potawatomi - <i>Se swe mne ga wesh</i> Also, <i>suswe'm^naga'w^c</i> , means choke bush.
<i>Anishinaabek name</i>	sawemin (Smith 1932)
<i>Ojibway name</i>	asa/isaweminagaawanzh, asa/isawemin, assissâwemin, -an (Baraga 1966), a 'sîsûwe 'mînaga 'wûnj (Densmore 1928), sisan'wewi'nakânsh (Hoffman 1891), a 'sasawe' mînaga 'wûnj, sawe' mîn (Smith 1932)
<i>Nativity</i>	Native
<i>Habitat</i>	Bailly area



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<i>Traditional Uses:</i>	
<i>Miami</i>	The Miami people's use of chokecherry is historic and contemporary. Food The berries are used (<i>MNI consultant 2005</i>). Medicine (<i>MNI consultant 2005</i>)
<i>Traditional Uses:</i>	
<i>Potawatomi</i>	The Potawatomi people's use of chokecherry is historic and contemporary. Food Cherry used for food and for seasoning or flavoring wine (Smith 1933). Medicine "This is <i>Ah bsi tthgen</i> , an all purpose healing medicine. The berries are used to make a tonic beverage (<i>Male elder 2005</i>)." "The berry can be used to make a tea to clean you out. A tea from the bark is used for eyes; put the bark in the water just long enough to change the color, then use it like an eye wash (<i>Male elder 2005</i>)." Bark used in an eyewash and berries used to make tonic drink. Bark used in an eyewash (Smith 1933). Ceremonial "The pits are used in rattles (<i>Male elder 2005</i>)." Utility Wood used for arrows (<i>Male elder 2005</i>).

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Woodland period (1000BC-1600AD) to the Historic period (1600AD-2002AD) (Herron 2002).

Ceremonial

Lakota (Kraft 1990)

Food

Ojibwa

Fruits pounded, dried and used for food (Densmore 1928).

Fruit of this cherry was liked, especially after the fruit had been frosted (Smith 1932).

Berries used dried and fresh. Dried berry powder mixed with dried meat flour for soup (Arnason, Hebda, and Johns 1981).

Fruit dried for winter use. Fruit eaten fresh. Dried fruit ground into a flour and used to make soup (Reagan 1928).

The branch is used to make a beverage; plant used, and fruit eaten (Zedeño et al. 2000).

Omaha (Gilmore 1913a)

Menominee (Yarnell 1964)

Bark boiled into regular tea and drunk with meals. Cherries eaten fresh (Smith 1923).

Meskwaki

Bark made into a beverage. Cherries eaten raw (Smith 1928).

Mascouten (Yarnell 1964)

Sauk-Fox (Yarnell 1964)

Winnebago (Yarnell 1964)

Fruit in summer (McPherson and McPherson 1977).

Algonquin (Black 1980), Blackfoot (Hellson 1974), Cherokee (Hamel and Chiltoskey 1975), Cheyenne (Hart 1981), Montana Indians (Hart 1992), Cree (Leighton 1985), Okanagan-Colville (Turner, Bouchard, and Kennedy 1980), Thompson (Turner et al. 1990), Abnaki (Rousseau 1947), Apache (Buskirk 1986), Iroquois (Parker 1910; Waugh 1916), Lakota (Kraft 1990; Rogers 1980)

This plant is listed as poisonous. People and livestock have died from eating berries, twigs and leaves. It contains two toxic chemicals, amygdalin and prunasin. The most common form of poisoning is hydrocyanic acid (prussic acid). This is created by enzymatic action on the glucoside, amygdalin (Buhl 1935).

Medicine

Anishinaabek

The inner bark of many trees including maple, iron wood, beech, basswood, sassafras, and chokecherry were boiled into a drink for tuberculosis (Herron 2002).

Ojibwa

Compound infusion of inner bark taken for hemorrhages from the lungs. Decoction of inner bark gargled for sore throat. Decoction of inner bark taken for cramps. Decoction of inner bark taken for stomach cramps. Decoction of bark used as a wash to strengthen the hair and make it grow. Compound decoction of inner bark used as

cathartic blood cleanser for scrofula. Compound decoction of inner bark used as a disinfectant wash (Densmore 1928).

Infusion of inner bark taken for lung trouble (Smith 1932).

"Branchlets" used in unspecified manner during gestation (Hoffman 1891).

bark (Zedeño et al. 2000)

A decoction of inner bark was used to alleviate stomach cramps, a compound infusion of inner bark was used to treat lung hemorrhages, a compound decoction of inner bark was used as a disinfectant wash and a cathartic blood cleanser for scrofula. In addition, a decoction of bark was used as a wash to strengthen hair and make it grow and the inner bark was used in a decoction or infusion for sore throats and lung troubles (Meeker, Elias, and Heim 1993).

Menominee

Infusion of inner bark or decoction of berries taken for diarrhea.

Poultice of pounded inner bark applied to man or beast for wounds or galls. Sweetened infusion of inner bark given to children for diarrhea (Smith 1923).

Meskwaki

Infusion of root bark used for stomach troubles and as a sedative.

Decoction of root bark used as an astringent, rectal douche for piles.

Infusion of root bark used as a sedative and for stomach trouble (Smith 1928).

Algonquin (Black 1980), Blackfoot (Hellson 1974), Cherokee (Hamel and Chiltoskey 1975; Hart 1981; Taylor 1940), Crow, Flathead, Gros Ventre, Kutenai (Hart 1992), Cree (Holmes 1884; Leighton 1985), Iroquois (Herrick 1977), Micmac (Chandler, Freeman, and Hooper 1979), Ramah Navajo (Vestal 1952), Okanagan-Colville (Turner, Bouchard, and Kennedy 1980), Thompson (Turner et al. 1990), Penobscot (Speck 1917), Sanpoil (Ray 1932)

Berry juice was taken to treat for ague, colds, coughs, sore throats, chills, fever, laryngitis and diarrhea. A tea was brewed from the bark or leaves and used by lactating mothers to pass medicinal qualities onto a baby. Others used the tea as a blood tonic, a purge, a choleric, a sedative, to treat heartburn, promote menstruation, rid intestinal warts and as a general pain reliever. A water mix was used as a wash on skin sores and open ulcers. It was used in the steam in sweat lodges as a cure for bile, indigestion and jaundice (Buhl 1935).

Utility

Blackfoot (Hellson 1974), Cherokee (Hamel and Chiltoskey 1975), Cheyenne (Hart 1981, 1992), Crow (Hart 1992), Lakota (Rogers 1980)

Craft

Cherokee (Hamel and Chiltoskey 1975)

Charm

Ojibwa

bark (Zedeño et al. 2000)

Other

Montana Indians (Hart 1992), Okanagan-Colville (Turner, Bouchard, and Kennedy 1980)

Scientific name *Ptelea trifoliata*
 Also *Ptelea trifoliata mollis*
Common name wafer ash
Other names hops tree (INDU fieldwork 2005); hop tree (Yarnell 1964)
Vernacular Name kinoosaawiaahkwi
Nativity Native
Habitat Tolleston Dunes, West Beach, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Pinhook Bog



Patrick J. Alexander @ USDA-NRCS PLANTS Database

Traditional Uses:
Miami

The Miami people's use of the hops tree is historic and contemporary (MTO consultant 2005).

Traditional Uses:
Potawatomi

The Potawatomi people's use of the hops tree is historic and contemporary.

Medicine

"It has a real bitter root. It's a medicine root, *wishka*, a pusher medicine; it helps other medicines work better. It's also an analgesic. The ground bark is also used (Male elder 2005)."

Charm

"The roots make a protection medicine (Male elder 2005)."

Traditional Uses:
Others

Sacred

Menominee (Smith 1923)

Medicine

Menominee

Root bark used as a seasoner and to render other medicines potent. Root considered a sacred medicine and credited with all sorts of cures (Smith 1923).

Meskwaki

Root often added to other medicines to make them potent. Compound infusion of pounded root used for lung troubles, a good medicine (Smith 1928).

<i>Scientific name</i>	<i>Pteretis pensylvanica</i>
<i>Synonyms</i>	<i>Matteuccia struthiopteris</i>
<i>Common name</i>	ostrich fern
<i>Other names</i>	fiddlehead fern (INDU fieldwork 2005)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Hoosier Prairie, Pinhook Bog



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<i>Traditional Uses:</i>	
<i>Potawatomi</i>	The Potawatomi people's use of the fiddlehead fern is historic and contemporary. Food "It's used in the spring for food; they look like asparagus (<i>Male elder 2005</i>)."
<i>Traditional Uses:</i>	
<i>Others</i>	Medicine Cree (Leighton 1985)

Scientific name
Synonym
Common name
Vernacular Name

Pyrus malus
Malus sylvestris

Apple

Miami - *mihšiiimiša*

The vernacular name is for the tree; *mihšiiimišaahkwa* is also the tree, and *mihšiiimina* is the apple.

Nativity

Native

Habitat

West Beach, Dune Acres



© Britton and Brown 1913

Traditional Uses:

Miami

The Miami people's use of apple is historic and contemporary (*MTO consultant 2005*).

Traditional Uses:

Others

Dye

Apple bark with alum mordant for lemon yellow, with tin for bright yellow, with chrome for brass, with alum and copperas with oxalic acid for dark brown, with alum with ammonia for yellow, with alum or tin with copper sulfate for old gold (INDU library files).

<i>Scientific name</i>	<i>Quercus</i> spp.
<i>Common name</i>	Oak
<i>Vernacular Name</i>	Potawatomi - <i>Mte gmesh</i> Strong one standing
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Hoosier Prairie, Pinhook Bog (see Appendix E <i>Quercus</i> species images)
<i>Traditional Uses:</i> <i>Miami</i>	The Miami people's use of oak is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children (<i>MNI consultant 2005</i>). Food "The white oak is better than the red for acorns and flour, not as bitter. Boil and drain them three or four times to take the bitterness out (<i>MNI consultant 2005</i>)." acorn (Lamb and Shultz 1993) Medicine Bark used for burns (Lamb and Shultz 1993). Utility The wood was used to make bows (<i>MNI consultant 2005</i>).
<i>Traditional Uses:</i> <i>Potawatomi</i>	The Potawatomi people's use of oak is historic and contemporary. Tribal representatives learned about the plant and its uses from relatives and have passed this knowledge on to other relatives. There are stories about the oak, which is a sacred plant. Mythic "There's a Winibijou story about <i>Mte gmesh</i> (<i>Female elder 2005</i>)." Food "The acorns are gathered in the fall and ground to make flour; used a hollow stump as a mortar. The flour was used in a baking mixture or as a coating for meat. We would make enough acorns [flour] to last through the year. We still have people making traditional batters with acorn flour to use with whitefish, blue gills, perch, pike, walleyes. Stored in birchbark containers. Hardwoods like ash, maple, and oak were used to cure the Indian corn and take off that first hull. Indian corn is boiled in that hardwood ash four times, and you have to do it from sunrise to sundown and get that process done within the day. Then you dry your corn and it's ready for consumption, it makes corn soup. It's hard work. You have to burn the hardwood down and the corn has to dry for an entire year before we can ash it. You have to dry it on racks for four days and then you can store it; it'll last for a hundred years (<i>Female elder 2005</i>)." "We used the acorns for food. It's a lot more labor intensive than some of the other nuts; we had to pound them, soak them, and pour off the liquid. The acorns were dried, leached, mashed, dried some more, and roasted for eating. Only the current year's acorns are taken and they must be all brown, no green remaining (<i>Male elder 2005</i>)." "Oaks keep ground acidic and the berries like that (<i>Male elder 2005</i>)."

Medicine

"The little tiny burls are used to make a medicine tea in the spring; take the whole burl and grind it up. You can use it for the eyes too (*Male elder 2005*)."

"You can use the oak bark for poultices (*Male elder 2005*)."

Ceremonial

"The oak is in our feasts, songs, and way of living (*Female elder 2005*)."

"Large trees with some hollowing where sometimes cut and used for burials; the body would be stuffed into it and it would be placed in a hole so that the top part would be sticking out, so it would also serve as a monument. It was usually done with a small child they expected great things from, or women of reknown of some sort, either they knew a lot about medicines or different things (*Male elder 2005*)."

Utility

"We use the burls for bowls (*Male elder 2005*)."

Other, unspecified

"It's very strong, so strong it's [hard to use], mostly good for shade (*Female elder 2005*)."

<i>Scientific name</i>	<i>Quercus alba</i>
<i>Common name</i>	white oak
<i>Other names</i>	stave oak, ridge white oak, northern white oak, eastern white oak, Quebec oak, forked-leaf white oak, fork-leaf oak, stone oak (Broyles 2005)
<i>Vernacular Name</i>	Miami - <i>waawaapinkwaahkwat</i>
<i>Anishinaabek name</i>	mitigomic (wooden tree) (Smith 1932)
<i>Ojibway name</i>	mitigomizh, mītig'ōmish' (Hoffman 1891), mīti'gomîc (Smith 1932), miizhimizh, mishimij, -ig (Baraga 1966), miizhmizh (Rhodes 1993), mīci' mīn (Smith 1932)
<i>Nativity</i>	Native
<i>Habitat</i>	Bailly area



J. S. Peterson @ USDA-NRCS PLANTS Database

Traditional Uses:

Miami

The Miami people's use of white oak is historic and contemporary.

Food

The nuts are eaten (*MNI consultant 2005; MTO consultant 2005*).
acorn (Lamb and Shultz 1993)

Medicine

Bark used for burns (Lamb and Shultz 1993).

Other

"I use the leaves as a teaching aid by making an association between the rounded ends with bullets. The pointy ends of the red oak are arrows (*MTO consultant 2005*)."

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Food

Anishinaabek (Herron 2002)

Ojibwa

Acorns soaked in lye water to remove bitter tannin taste, dried for storage and used to make soup (Smith 1932).

nut (Zedeño et al. 2000)

The Ojibwa harvested the acorns for food (Meeker, Elias, and Heim 1993).

Menominee

Acorns boiled, simmered to remove lye, ground, sifted and made into pie, or mush with bear oil seasoning, or cooked in soup stock to flavor and eaten (Smith 1923).

Meskwaki

Ground, scorched acorns made into a drink similar to coffee. Dried acorns made into mush (Smith 1928).

Great Lakes tribes (Yarnell 1964)

Iroquois (Waugh 1916)

Nuts in fall (McPherson and McPherson 1977).

Acorns from all oak trees were used as food. They contain about 6% protein and 65% carbohydrates. However, due to their high tannin content the acorns must be treated before they are edible. Acorns with red or pink spots taste the sweetest. There were a number of ways different tribes used to leach the tannin out and get rid of the bitter taste. All of these preparations took a lot of time and work, a few took days, others took weeks and some even months. One way was to dry the acorns, flail the husks off and boil the pulp. This water was then thrown out or used in dyeing and tanning. The acorn meat was then boiled as many times as needed in fresh water. It is easy to tell when enough of the tannin has been leached out by simply tasting it. Another method was to wrap all the acorns into a porous sack and hang them in a running stream for a few weeks. A third common way was to bury all the acorns together in boggy ground and leave them throughout the winter. Settlers used roasted acorns as a tea or coffee substitute (Buhl 1935).

Medicine

Anishinaabek

Inner bark chips of black oak, white oak, ironwood, and *wunezik* (unknown) were boiled with four handfuls of ironwood twigs to make a medicinal tea for back pain. Historically, sharpened twigs used as sewing awls, acorns eaten for food, and root bark made into infusion for diarrhea (Meeker, Elias, and Heim 1993).

Ojibwa

Decoction of root bark and inner bark taken for diarrhea (Hoffman 1891).

Root and bark used (Zedeño et al. 2000).

An infusion of the root bark was taken for diarrhea (Meeker, Elias, and Heim 1993).

Menominee

Inner bark used in compounds (Smith 1923).

Meskwaki

Compound containing bark used for diarrhea. Decoction of inner bark taken to "throw up phlegm from the lungs" (Smith 1928).

Delaware

Infusion of bark taken for severe cough. Strong infusion of bark used to cleanse bruises and ulcers. Compound containing bark used as an antiseptic. Infusion of bark used as an excellent douche. Bark used in many medicinal compounds. Strong infusion of bark gargled for a sore throat. Compound infusion of bark taken for "diseases peculiar to women." Compound infusion of bark taken as a tonic (Tantaquidgeon 1942, 1972).

Cherokee (Hamel and Chiltoskey 1975; Witthoft 1947), Mohegan (Carr and Westey 1945; Tantaquidgeon 1928, 1972), Penobscot, Houma (Speck 1917), Iroquois (Herrick 1977), Micmac (Chandler, Freeman, and Hooper 1979), Shinnecock (Carr and Westey 1945)

Utility

Anishinaabek (Herron 2002)

Ojibwa

Wood used in making wigwams and for several other things. Wood was of much value, especially for making awls to punch holes in birch bark (Smith 1932).

The Ojibwa used the sharpened oak twigs as sewing awls (Meeker, Elias, and Heim 1993).

Cherokee (Hamel and Chiltoskey 1975)

This is the most important lumber tree of the white oak group. The quality of its wood makes it useful for many things, like housing construction and furniture. Pioneers used this tree to make staves for barrels, hence the common name, stave oak. A large portion of the famous naval ship, the U.S.S. Constitution, better known as "Old Ironsides" is made out of white oak (Buhl 1935).

Craft

Ojibwa

Wood used for decorative purposes (Zedeño et al. 2000).

Dye

Acorn nuts and caps; with alum mordant for tan, with alum or tin with oxalic acid for yellow-tan (INDU library files).

There were a number of ways different tribes used to leach the tannin out and get rid of the bitter taste. One way was to dry the acorns, flail the husks off and boil the pulp. This water was then thrown out or used in dyeing and tanning (Broyles 2005).

<i>Scientific name</i>	<i>Quercus macrocarpa</i>
<i>Common name</i>	bur oak
<i>Other names</i>	mossy cup oak, burr oak (Yarnell 1964)
<i>Vernacular Name</i>	Miami - <i>mihšiinkweemiša</i> The vernacular name is the animate form for the tree; <i>mihšiinkweemišaahkatwi</i> and <i>mihšiinkweemiši</i> are inanimate forms for the tree; <i>mihšiinkweemišahki</i> is a bur oak grove; <i>mihšiinkweemini</i> is a bur oak acorn (Baldwin and Costa 2005).
<i>Ojibway name</i>	mitigomizh, mī'tīgo'mīc (Densmore 1928), mī'tīgo 'mīc, mētī'gomīc (Smith 1932), bgaakmizh (Rhodes 1993)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Tolleston Dunes, West Beach, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie, Pinhook Bog



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<i>Traditional Uses:</i>	
<i>Miami</i>	The Miami people's use of bur oak is historic and contemporary. It continues to be culturally significant (<i>MNI consultant 2005; MTO consultant 2005</i>).
	Food
	acorn (Lamb and Shultz 1993)
	Medicine
	Bark used for burns (Lamb and Shultz 1993).
<i>Traditional Uses:</i>	
<i>Others</i>	Food
	Ojibwa
	Acorns roasted in ashes or boiled, mashed and eaten with grease or duck broth. Acorns boiled, split open and eaten like a vegetable (Densmore 1928).
	Acorns treated with lye to remove bitterness and eaten (Smith 1932).
	Nut (Zedeño et al. 2000)
	Nuts in fall (McPherson and McPherson 1977).
	Cheyenne (Hart 1981), Dakota, Omaha, Pawnee, Ponca, Winnebago (Gilmore 1919), Lakota (Kraft 1990)

Medicine

Ojibwa

Decoction of root or inner bark taken for cramps. Compound decoction of inner bark prepared ceremonially for heart trouble. Compound decoction of inner bark taken for lung trouble (Densmore 1928).

Bark used as an astringent medicine. Bark used to bandage a broken foot or leg (Smith 1932).

bark (Zedeño et al. 2000)

Traditionally the bark was used to bandage a broken foot or leg, and as an astringent. A decoction of inner bark was used for cramps and for heart and lung troubles (Meeker, Elias, and Heim 1993).

Menominee

Compound decoction of inner bark taken for suppressed menses caused by cold (Densmore 1932).

Meskwaki

Compound containing wood and inner bark used to expel pinworms (Smith 1928).

Iroquois (Herrick 1977)

Dye

Ojibwa

Boiled with black earth and ocher to make a black dye. Inner bark boiled with green hazel burs, added to black earth and butternut and used as a black dye (Densmore 1928).

Bark used in combination with other materials to set color (Smith 1932).

Charm

Ojibwa

bark (Zedeño et al. 2000)

Other, unspecified

Dakota, Omaha, Pawnee, Ponca, Winnebago (Gilmore 1919)

Scientific name *Quercus palustris*
Common name pin oak
Nativity Native
Habitat Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie, Pinhook Bog



Robert H. Mohlenbrock @ USDA-NRCS PLANTS Database

Traditional Uses:

Miami

The Miami people's use of pin oak is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

Food

acorn (Lamb and Shultz 1993)

Medicine

Bark used for burns (Lamb and Shultz 1993).

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Paleoindian period (10,000BC-6000BC) to the Woodland period (1000BC-1600AD) (Herron 2002).

Food

Ojibwa

Nuts and ashes used (Zedeño et al. 2000).

Nuts in the fall. Pin oak requires more leaching than *Q. alba*, *Q. bicolor*, *Q. macrocarpa* (McPherson and McPherson 1977).

Medicine

Delaware

Infusion of inner bark taken for intestinal pains (Tantaquidgeon 1942, 1972).

Utility

Cherokee (Hamel and Chiltoskey 1975)

Craft

Ojibwa

ashes (Zedeño et al. 2000)

<i>Scientific name</i>	<i>Quercus rubra</i>
<i>Common name</i>	red oak
<i>Other names</i>	northern red oak (Smith 1933)
<i>Vernacular Name</i>	Miami - maamhkatiaahkatwi Potawatomi - Mte gmesh
<i>Anishinaabek name</i>	mitigomic (wooden tree) (Smith 1932)
<i>Ojibway name</i>	Traditional medical uses for this tree include a compound decoction of inner bark for heart trouble, a decoction of bark for blood diseases and heart and lung troubles, and an infusion of root bark for gonorrhea.
<i>Nativity</i>	Native
<i>Habitat</i>	Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Heron Rookery



Kenneth J. Sytsma & WI State Herbarium

Traditional Uses:

Miami

The Miami people's use of red oak is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

Food

acorn (Lamb and Shultz 1993)

Medicine

Bark used for burns (Lamb and Shultz 1993).

Other

"I use the leaves as a teaching aid by making an association between the pointed ends with arrows. The round ends of the white oak are bullets (*MTO consultant 2005*)."

Traditional Uses:

Potawatomi

The Potawatomi people's use of red oak is historic and contemporary. It continues to be culturally significant.

Food

Dried, ground acorns used as a flour to make gruel (Smith 1933).

Medicine

"The bark could be used as a medicine to treat diarrhea and digestive problems, or *Gwe bse wen*, a medicine used as poultice. The inner bark could be used to treat diarrhea, ulcers, cancer (*Male elder 2005*)."

Inner bark used for flux (Smith 1933).

Traditional Uses:
Others

Craft

Leaves used to furnish a design for beadwork (Smith 1933).

Dye

Rushes gathered for mat weaving and boiled with [red oak] bark to impart a brownish red dye (Smith 1933).

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Food

Odawa

The acorn meat was dried, pounded into flour to be added to soup or made into mush with blueberries and maple sugar (Herron 2002).

Ojibwa

Acorns eaten after leaching out tannins by boiling with wood ashes. Acorns also leached with lye. Used as of the most important starchy foods (Smith 1932).

The acorn meat was dried, pounded into flour to be added to soup or made into mush with blueberries and maple sugar (Herron 2002).

nuts (Zedeño et al. 2000)

Great Lakes tribes (Yarnell 1964)

Omaha (Gilmore 1913a), Dakota, Omaha, Pawnee, Ponca (Gilmore 1919), Iroquois (Waugh 1916)

Medicine

Odawa (Herron 2002)

Historically, inner bark used with that of bur oak, *Q. macrocarpa*, quaking aspen, and balsam poplar to make a heart medicine. Bark was powdered and added to a pint of water along with small portion of powdered root of Seneca snakroot, *Polygala senaga*, and steeped to make a very potent heart medicine to be taken one swallow per hour for several hours (Densmore 1974).

Ojibwa

Decoction of bark taken for internal blood diseases. Infusion of root bark taken for gonorrhoea (Reagan 1928).

Compound decoction of inner bark prepared ceremonially for heart trouble (Densmore 1928).

Bark was powdered and added to a pint of water along with small portion of powdered root of Seneca snakroot, *Polygala senaga*, and steeped to make a very potent heart medicine to be taken one swallow per hour for several hours (Densmore 1974).

Bark used for "heart troubles and bronchial affections." Historically, inner bark used with that of bur oak, *Q. macrocarpa*, quaking aspen, and balsam poplar to make a heart medicine (Densmore 1974; Smith 1932).

Inner bark decoction used for bronchial disorders (Smith 1932).

Decoction of root bark and inner bark taken for diarrhoea (Hoffman 1891).

Bark and root used (Zedeño et al. 2000).

Infusion of root made for gonorrhoea (Meeker, Elias, and Heim 1993).

Great Lakes tribes (Yarnell 1964)

Delaware

Infusion of bark taken for severe cough. Infusion of bark taken for hoarseness (Tantaquidgeon 1942, 1972).

Cherokee (Hamel and Chiltoskey 1975; Taylor 1940), Mahuna (Romero 1954), Malecite (Mechling 1959), Micmac (Chandler, Freeman, and Hooper 1979), Rappahannock (Speck, Hassrick, and Carpenter 1942)

Utility

Odawa

Used for fire wood (Herron 2002).

Ojibwa

Bark used in tanning and coloring (Reagan 1928).

Awls carved from wood (Densmore 1974).

Cherokee (Hamel and Chiltoskey 1975)

Craft

Ojibwa

Bark and punk wood used (Zedeño et al. 2000).

Dye

Odawa

Inner bark used to make dye (Herron 2002).

Ojibwa

Inner bark used to make dye (Herron 2002).

Bark used in tanning and coloring (Reagan 1928).

Omaha (Gilmore 1913a)

Craft

Ojibwa

root (Zedeño et al. 2000)

<i>Scientific name</i>	<i>Rhus aromatica</i>
<i>Common name</i>	fragrant sumac
<i>Anishinaabek name</i>	bakwanak (binding tree) (Smith 1932)
<i>Ojibway name</i>	baakwaanibag, bōkkwan´ībōk (Hoffman 1891)
<i>Nativity</i>	Native
<i>Habitat</i>	Dune Acres



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Traditional Uses:

Miami

The Miami people's use of fragrant sumac is historic and contemporary. It continues to be culturally significant.

Food

"It's the lemonade berry (*MTO consultant 2005*)."

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Archaic period (6000BC-1000BC) to the Historic period (1600AD-2002AD) (Herron 2002).

Smoking

Anishinaabek (Herron 2002)

Menominee

Leaves smoked by Menominee (Hoffman 1896).

The leaves, mixed with tobacco, were used as a smoking mixture (plants.usda.gov).

Lakota (Rogers 1980)

Ceremonial

Ojibwa

Bark and berries used in medicine ceremonies (Reagan 1928).

The bark and berries of this species were used by Native Americans for unspecified ceremonial purposes (Meeker, Elias, and Heim 1993).

Food

American Indians made a tart drink ("Indian lemonade") from the ripe fruits of fragrant sumac (larger-fruited *Rhus* species provide a larger quantity of the same substance) (plants.usda.gov).

Medicine

Ojibwa

Bark and berries used in medicine ceremonies and for other medicinal

purposes (Reagan 1928).

Compound decoction of root taken for diarrhea (Hoffman 1891).

Bark and fruit used (Zedeño et al. 2000).

The bark and berries of this species were used by Native Americans for unspecified medicinal purposes (Meeker, Elias, and Heim 1993).

Various Indian tribes have used fragrant sumac in treatment for various illnesses and health problems. The bark of all sumacs has been used as an astringent (plants.usda.gov).

Utility

The leaves and bark can be used for tanning leather because of the high tannin content (plants.usda.gov).

Dye

Odawa (Herron 2002)

Ojibwa

The pith at the center of stems removed and added to hot water with red ochre dust to create light yellow dye. Inner bark was mixed with the inner bark of *Prunus americana* and the roots of *Sanguinaria canadensis* to make a bright yellow to orange dye (Densmore 1974; Smith 1932).

Charm

Ojibwa

Bark and fruit used (Zedeño et al. 2000).

Scientific name *Rhus copallina latifolia*
Synonyms *Rhus copallinum*
Common name winged sumac
Nativity Native
Habitat Miller Woods, Tamarack Unit



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Traditional Uses:

Miami

The Miami people's use of winged sumac is historic and contemporary (MTO consultant 2005).

Traditional Uses:

Others

Smoking

Anishinaabek (Herron 2002)

Delaware

Leaves and root used in "ceremonial tobacco mixture" (Tantaquidgeon 1942).

Ceremonial

Ojibwa

Bark and berries used in medicine ceremonies (Reagan 1928).

Food

Fruit in summer and fall (McPherson and McPherson 1977).

Cherokee (Hamel and Chiltoskey 1975)

Medicine

Ojibwa

Bark and berries used in medicine ceremonies and for medicinal purposes (Reagan 1928).

Bark and fruit used (Zedeño et al. 2000).

Delaware

Poultice of roots or infusion of leaves used for sores and skin eruptions. Berries used to make mouthwash. Infusion of root taken for venereal disease (Tantaquidgeon 1942, 1972).

Cherokee (Hamel and Chiltoskey 1975; Taylor 1940), Creek, Koasati (Taylor 1940), Creek (Swanton 1928)

Dye

Odawa (Herron 2002)

Cherokee (Hamel and Chiltoskey 1975)

Charm

Ojibwa

Bark and fruit used (Zedeño et al. 2000).

<i>Scientific name</i>	<i>Rhus radicans</i>
<i>Synonyms</i>	<i>Toxicodendron radicans</i>
<i>Common name</i>	poison ivy
<i>Other names</i>	eastern poison ivy
<i>Vernacular Name</i>	Miami - none Potawatomi - Nimbikee nabish (<i>Female elder 2005</i>), Ma ge ke beg (Perrot 2005) Thunder plant or thunder leaf (<i>Female elder 2005</i>).
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, West Beach, Dune Acres, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie
<i>Description</i>	
	© R. S. Toupal
<i>Traditional Uses:</i>	
<i>Miami</i>	The Miami people's use of poison ivy is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children. It continues to be culturally significant (<i>MNI consultant 2005; MTO consultant 2005</i>). Medicine "Boil three or four leaves to make a tea that shifts the allergic reaction, makes you immune to it. My grandparents have done it (<i>MNI consultant 2005</i>)."
<i>Potawatomi</i>	The Potawatomi people's use of poison ivy is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children. There are stories about poison ivy and it is considered a sacred plant. Sacred "It's a very strong plant, very powerful medicine. The red on it defines it as medicine (<i>Female elder 2005</i>)." Mythic "The elders tell us to go and sit in a patch of this thunder plant and the bear respects that plant so much that he won't bother us. There is such a special relationship between the bear and the poison ivy. One of our young men, the spirit guided him to his fasting place and it was in the middle of the poison ivy. And for whatever the reason was that the spirit put him there, he had to sit there for four days and four nights (<i>Female elder 2005</i>)."

Traditional Uses:
Others

Medicine

"The roots are probably the most powerful part. Male medicine. It's not a poison, it's a medicine. It's actually a thunder medicine, which is one of the most powerful medicines that you can have (*Female elder 2005*)."

"This is *Gwe bse wen*, a medicine used as a poultice. The roots are pounded for swelling (*Male elder 2005*)."

The leaves may be used. "It's not used often but can be a remedy tea for its skin irritations (*Male elder 2005*)."

"A tea is used to make one less affected by poison ivy. Every seven years your body chemistry changes and so you can touch it and not be affected by it. But for some people, all they gotta do is be around it and it'll cause ya to really break out and itch; first you start to itch, and then you break out (*Male elder 2005*)."

Ceremonial

The whole plant may be used for vision quests (*Female elder 2005*).

Medicine

Ojibwa (Zedeño et al. 2000)

Algonquin (Black 1980), Cherokee (Hamel and Chiltoskey 1975), Houma (Speck 1941), Kiowa (Vestal and Schultes 1939), Ramah Navajo (Vestal 1952), Thompson (Turner et al. 1990)

Dye

Odawa (Herron 2002)

Cherokee (Hamel and Chiltoskey 1975)

Charm

Ojibwa (Zedeño et al. 2000)

Ramah Navajo (Vestal 1952)

<i>Scientific name</i>	<i>Rhus typhina</i>
<i>Common name</i>	staghorn sumac
<i>Other names</i>	sumac
<i>Vernacular Name</i>	Miami - <i>mahkomiši</i> <i>Mahkomišaahkwa</i> is the plural of sumac; <i>mahkomini</i> is the sumac berry. Sumac is bearbush.
	Potawatomi - <i>bakwanim[^]c</i> Puckering wood/bush. Also, <i>Ba kwan mesh</i> .
<i>Anishinaabek name</i>	bakwa natig (binding tree); bakwanak (binding tree) (Smith 1932)
<i>Ojibway name</i>	baakwaanaatig, bakwanâtig (Rhodes 1993), baakqaanaatig (Rhodes 1993), bakwana´ tîg, bakwa´ natîg, bakwana´tîg (Smith 1932), baakwaanimizh, baakwaanmizh (Rhodes 1993)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, West Beach, Indiana Dunes State Park, Keiser Unit, Tamarack Unit Grows in dry or gravelly soil, especially on open ridges (Yarnell 1964).



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Traditional Uses:

Miami

The Miami people's use of staghorn sumac is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children, particularly about preparation and storage for food and medicinal uses. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

Food

"Berries are used fresh or dried to reconstitute later to make a drink like lemonade. When the red fruit turns dark, the flavor is gone. The leaves used to make a tea (*MNI consultant 2005*)."

Berries for tea (Lamb and Shultz 1993).

Medicine

"Berries are used fresh or dried to reconstitute later to make a drink for dry or sore throats, or colds (*MNI consultant 2005*)."

Traditional Uses:

Potawatomi

The Potawatomi people's use of staghorn sumac is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their

children, particularly about its ritual and ceremonial uses. There are stories about the sumac and it is considered a sacred plant.

Smoking

Leaves mixed with tobacco to cause it to smoke pleasantly (Smith 1933).

Food

"The red fruit is used to make a drink like lemonade (*Female elder 2005*)."

"The berries are used to make a drink (*Male elder 2005*)."

Berries eaten to satisfy a natural craving for something acid or tart (Smith 1933).

Medicine

The berries are used (*Female elder 2005*).

The leaves are used. "This is *Ah bsi tthgen*, an all purpose healing medicine, with multiple applications (*Male elder 2005*)."

Compound containing berries used to expel worms. Root bark used as a "hemostatic." Infusion of leaves used as gargle for sore throat, tonsillitis and erysipelas (Smith 1933).

Ceremonial

The wood is used. "It's the pipe tree. A main stem of about 2" diameter is used for pipe stems. We would heat copper wiring and burn that pith out to make a natural airstream for blowing in the pipe. [They're] for everyday use, everyday rituals. We still do it today and now [July] would be a good time. They'd go out in the fall and winter and look at the plants, figure out their straightness because it's without all that foliage. So they would mark it and come back. Those growing in the heat, the sun are the more powerful plants (*Female elder 2005*)."

The leaves are used. "The red leaves are preferred for smoking, large stems for pipe stems (*Male elder 2005*)."

Utility

"The wood is used for pipe stems. It's soft when you first cut it, but if you let it dry, it gets hard and dense (*Male elder 2005*)."

Dye

"The [wood] chips will make a greenish-yellowish dye (*Male elder 2005*)."

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Woodland period (1000BC-1600AD) to the Historic period (1600AD-2002AD) (Herron 2002).

Smoking

Great Lakes tribes (Yarnell 1964)

Ceremonial

Ojibwa

The straight branches of large shrubs used for ceremonial pipes (Smith 1932).

Food

Odawa (Herron 2002)

Ojibwa

Fresh or dried berries sweetened with maple sugar and made into a hot or cool beverage like lemonade. Seed heads dried for winter use (Smith 1932).

fruit (Zedeño et al. 2000)

The fruits ripen in the fall, and were crushed and drunk in a tea ((Meeker, Elias, and Heim 1993).

Menominee

Infusion of dried berries used as a beverage very similar to lemonade. Berries dried for winter by Menominee (Smith 1923).

Great Lakes tribes (Yarnell 1964)

fruit in summer and fall (McPherson and McPherson 1977)

Algonquin (Black 1980), Cherokee (Hamel and Chiltoskey 1975)

Medicine

Odawa (Herron 2002)

Ojibwa

Decoction of flowers taken for stomach pain (Densmore 1928).

Root used for hemorrhages (Smith 1932).

Infusion of gall infected leaves taken for mouth sores. Infusion of gall infected leaves taken for sore throat (Arnason, Hebda, and Johns 1981).

root (Zedeño et al. 2000)

Traditionally, the root of staghorn sumac were used as a medicine to stop hemorrhaging (Meeker, Elias, and Heim 1993).

Menominee

Decoction of “red top” sweetened, strained, “boiled down” and used for coughs (Densmore 1932).

Inner bark considered astringent and used as a valuable pile remedy. Infusion of root bark taken for “inward troubles.” Hairy twigs of smaller shrubs used for various “female diseases.” Compound containing berries taken for consumption and pulmonary troubles (Smith 1923).

Meskwaki

Compound containing berries used for pinworms (Smith 1928).

Delaware

Compound containing root used for venereal disease. Infusion of berries taken for diarrhea (Tantaquidgeon 1942).

Roots combined with purple cone-flower roots and used for venereal disease. Berries used to make a gargle for sore throat (Tantaquidgeon 1972).

Great Lakes tribes (Yarnell 1964)

Algonquin (Black 1980), Cherokee (Hamel and Chiltoskey 1975),

Iroquois (Rousseau 1945a), Malecite (Mechling 1959), Micmac (Chandler, Freeman, and Hooper 1979; Wallis 1922), Natchez (Taylor 1940), Rappahannock (Speck, Hassrick, and Carpenter 1942)

Craft

Odawa (Herron 2002)

Dye

Ojibwa

Inner bark and central pith of the stem mixed with bloodroot and used for the orange color (Smith 1932).

Menominee

Roots boiled for yellow dye (Smith 1923).

Great Lakes tribes (Yarnell 1964)
Cherokee (Hamel and Chiltoskey 1975)
Charm
Ojibwa
root (Zedeño et al. 2000)

Scientific name *Rhus vernix*
Common name poison sumac
Nativity Native
Habitat Miller Woods, West Beach, Dune Acres, Indiana Dunes State Park, Visitor Center area, Tamarack Unit

Description



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Traditional Uses:

Potawatomi

The Potawatomi people's use of poison sumac is historic and contemporary.
 Medicine

The leaves are used. "You can use it to get over it [its effects]. They made a poison out of it to use in warfare, make it strong enough to do someone in (*Male elder 2005*)."

Traditional Uses:

Others

Medicine

Ojibwa

Plant considered poisonous (Gilmore 1933).
 sap (Zedeño et al. 2000)

Cherokee (Hamel and Chiltoskey 1975)

Charm

Ojibwa

sap (Zedeño et al. 2000)

<i>Scientific name</i>	<i>Ribes americanum</i>
<i>Common name</i>	black currant
<i>Other names</i>	raccoon berries
<i>Ojibway name</i>	amikomin, mik-min (Gilmore 1933), amî'komîn (Smith 1932)
<i>Nativity</i>	Native
<i>Habitat</i>	Pinhook Bog



Joanne Kline, WI DNR & WI State Herbarium



Michael Clayton & WI State Herbarium

Traditional Uses:
Miami

The Miami people's use of black currant is historic and contemporary (*MTO consultant*).

Food

berries (Lamb and Shultz 1993)

Traditional Uses:

Others

Food

Ojibwa

Berries dried for winter use and eaten fresh (Gilmore 1933; Reagan 1928; Smith 1932).

In the winter, a favorite dish was wild currants cooked with sweet corn. Berries used to make jams and preserves (Smith 1932).

fruit (Zedeño et al. 2000)

The fruit is good to eat when cooked (Meeker, Elias, and Heim 1993).

Meskwaki

Currants used for food (Smith 1928).

Iroquois (Waugh 1916), Lakota (Kraft 1990; Rogers 1980), Montana Indians (Blankinship 1905)

Medicine

Ojibwa

Root and bark used for medicinal purposes (Reagan 1928).

Root and bark used (Zedeño et al. 2000).

The root and bark were used for unspecified medical purposes (Meeker, Elias, and Heim 1993).

Meskwaki

Root bark used to expel intestinal worms (Smith 1928).

Blackfoot (Johnston 1987), Iroquois (Herrick 1977), Omaha, Winnebago (Gilmore 1919)

Charm

Ojibwa

Root and bark used (Zedeño et al. 2000).

Scientific name *Ribes missouriense*
 Also *Ribes cynosbati*, *Ribes hirtellum*
Common name wild gooseberry
Vernacular Name Miami - *akaayomišaa hkwi*
 The vernacular name is for the bush; *akaayomini* is the berry.
Nativity Native
Habitat Dune Acres, Tamarack Unit, Hoosier Prairie



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Traditional Uses:
Miami The Miami people's use of gooseberry is historic and contemporary. It continues to be culturally significant (*MTO consultant 2005*).
 Food
 berries (Lamb and Shultz 1993)

Traditional Uses:
Others Ojibwa
 Berries used for food (Gilmore 1933).
 Fruit dried for future use and eaten fresh (Reagan 1928).
 fruit (Zedeño et al. 2000)
 Omaha (Gilmore 1913a, 1919), Dakota, Ponca, Winnebago (Gilmore 1919), Lakota (Kraft 1990)

Other, unspecified
 Omaha (Gilmore 1919)

<i>Scientific name</i>	<i>Ribes sativum</i>
<i>Common name</i>	red currant
<i>Other names</i>	raccoon berries
<i>Nativity</i>	Introduced
<i>Introduction notes</i>	<i>R. odoratum</i> cultivated since 1588 (Dirr 1983).
<i>Habitat</i>	Miller Woods, West Beach, Dune Acres, Tamarack Unit



Robert W. Freckmann & WI State Herbarium

Traditional Uses:

Miami

The Miami people's use of red currant is historic and contemporary (*MTO consultant 2005*).

Food

berries (Lamb and Shultz 1993)

Traditional Uses:

Others

Food

Ojibwa

Fruit dried for future use and eaten fresh (Gilmore 1933; Reagan 1928).

Medicine

Ojibwa

Root and bark used for medicinal purposes (Reagan 1928).

Scientific name *Robinia pseudo-acacia*
Common name black locust
Nativity Native
Habitat West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Pinhook Bog



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Traditional Uses:
Miami The Miami people's use of black locust is historic and contemporary.
 Utility
 The wood is used (*MNI consultant 2005*).
Traditional Uses:
Potawatomi The Potawatomi people's use of black locust is historic and contemporary.
 Utility
 The flowers and thorns are used (*Male elder 2005*).
Traditional Uses:
Others Food
 Cherokee (Perry 1975), Mendocino Indians, Wailaki (Chestnut 1902)
 Medicine
 Menominee
 Trunk bark used as a seasoner to give flavor to medicines (Smith 1923).
 Cherokee (Hamel and Chiltoskey 1975)
 Utility
 Cherokee (Perry 1975)

Scientific name *Rosa blanda*
Common name early wild rose
Ojibway name oginiiminagaawanzh, ogin, -iig, o 'ginīk (Hoffman), ogīne' mīnaga' ons, ogīni, ogīni' gawūnj (Smith 1932)
Nativity Native
Habitat Miller Woods, Tolleston Dunes, West Beach, Baily area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Hoosier Prairie, Pinhook Bog



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Traditional Uses:

Miami

The Miami people's use of wild rose is historic and contemporary. It continues to be culturally significant (*MTO consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of wild rose is historic and contemporary.

Food

The whole plant is used. "Everything can be eaten - flowers, roots, the stem. It's a good source of vitamin C. Rosehips can be eaten like berries (*Female elder 2005*)."

The fruit is used. "The rosehips have a lot of vitamin C. It makes a good tea (*Male elder 2005*)."

Medicine

Infusion of root taken for headache or lumbago. Rose hip skin used as medicine by the Prairie Potawatomi (Smith 1933).

Traditional Uses:

Others

Food

Buds and petals in the spring, petals in the summer, fruit in the fall (McPherson and McPherson 1977).

Medicine

Ojibwa

root (Smith 1932)

Dried, powdered flowers used for heartburn. Rose hip skin used for stomach trouble and indigestion (Smith 1932).

Infusion of root used as a wash for inflamed eyes (Hoffman 1891).

flower (Zedeño et al. 2000)

In traditional medical practices the dried powdered flowers were used

for heartburn and the skin of the fruit was used to treat stomach trouble and indigestion (Meeker, Elias, and Heim 1993).

Meskwaki

Decoction of fruit used for itching piles or any other itch. Rose hip skin used for stomach troubles and decoction of fruit used for piles (Smith 1928).

Charm

Ojibwa

flower (Zedeño et al. 2000)

<i>Scientific name</i>	<i>Rubus allegheniensis</i>
<i>Common name</i>	common blackberry
<i>Other names</i>	highbush blackberry, sow-teat blackberry (Yarnell 1964); Allegheny blackberry (Smith 1933)
<i>Vernacular Name</i>	Miami - <i>makiinkweemina</i> Potawatomi – <i>minn</i> (<i>Female elder 2005</i>), <i>Kte mnek</i> (Perrot 2005) “It's the name of all berries (<i>Female elder 2005</i>).” Also, <i>kate'om^nu_k</i> , means black berries. <i>Makate'm^sku'm^nog</i> (South Pokagon), means blackberry bushes. <i>Keta'm^n</i> (Prairie Band), means blackberry. <i>Mkede'men</i> (Perrot 2005), means black berry. Also, <i>mkete'mnuk</i> (Shuckahosee 1997)
<i>Anishinaabek name</i>	tacogminun (the berries); odatagago minaga wunj (blackberry stem plant) (Densmore 1928; Smith 1932)
<i>Ojibway name</i>	odatagaagominagaawanzh, odatagaagomin, odatagâgominagawanj, -ig, odatagâgomin (Baraga 1966), tetéga-min (Gilmore 1933), o'dataga' gomíc, odataga' gomíc (Smith 1932)
<i>Nativity</i>	Native
<i>Habitat</i>	Bailly area Grows in dry clearings and thickets (Yarnell 1964).



Kitty Kohout & WI State Herbarium



Merel R. Black & WI State Herbarium

Traditional Uses:
Miami

The Miami people's use of blackberry is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

"The stems are green [not white]. There are lots of culture references to it; it's animate (*MTO consultant 2005*)."

Food

The berries are eaten (*MNI consultant 2005*).
berries (Lamb and Shultz 1993)

Other, unspecified

"The berries are gifted to others (*MNI consultant 2005*)."

Traditional Uses:

Potawatomi

The Potawatomi people's use of blackberry is historic and contemporary. Tribal representatives learned about the plant and its uses from their mothers and other relatives, and have passed this knowledge on to their children and other relatives. There are stories about it and it is considered a sacred plant.

"July is *Minngizses* or *Minke'-gizses*, the blueberry or blackberry or berry picking moon. *Minke'* is the name for all berries. Women did most of the berry harvesting (*Female elder 2005*)."

Food

The berries are eaten. "It's very healthy and gathered seasonally; eaten alone or pounded into meat to flavor it (*Female elder 2005*)."

The berries are eaten (*Male elder 2005*).

Blackberries only used for food (Smith 1933).

Medicine

"This is *Zi gni ngwan*, an eye medicine for washing out the eyes; root bark is used (*Male elder 2005*)."

Root bark used by the Prairie Potawatomi for sore eyes (Smith 1933).

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Food

Odawa

Blackberries eaten in large quantities during the summer to build up tolerance to colds and flu; berries are a favorite summer food and jam is made for winter use (Herron 2002).

Ojibwa

Berries used to make jam for winter use (Smith 1932).

Fruit dried for winter use, and eaten fresh (Gilmore 1933).

fruit (Zedeño et al. 2000)

The juicy berries were harvested as a source of food (Meeker, Elias, and Heim 1993).

Mascouten

Root used by Mascouten (Smith 1933).

Menominee

Berries made into pies, eaten fresh, and dried for winter use (Smith 1923).

Meskwaki (Smith 1928)

Fruit in summer (McPherson and McPherson 1977).

Cherokee (Hamel and Chiltoskey 1975)

Medicine

Odawa (Herron 2002)

Ojibwa

Infusion of roots taken for diarrhea. Infusion of roots taken by pregnant women threatened with miscarriage (Gilmore 1933).

Historically, stems were boiled to make a diuretic tea, and the roots were boiled for a tea to treat flux or any excessive flow of bodily secretion, also in the summer, a root tea was made for diarrhea (Smith 1932).

Traditional medical practices include using an infusion of roots to treat diarrhea and as a gynecological aid to prevent miscarriage (Meeker, Elias, and Heim 1993).

Menominee

Infusion of root used as a wash for sore eyes. Poultice of infusion of root used for unspecified ailments (Smith 1923).

Meskwaki

Decoction of root used as an antidote for poison. Root extract used for sore eyes and stomach trouble (Smith 1928).

Cherokee (Hamel and Chiltoskey 1975; Taylor 1940), Iroquois (Herrick 1977)

Dye

Berries with alum with salt mordant for blue-gray, with tin in acid for purple, with alum for brown-purple (INDU library files).

Charm

Ojibwa

branch (Zedeño et al. 2000)

<i>Scientific name</i>	<i>Rubus flagellaris</i>
<i>Common name</i>	common dewberry
<i>Vernacular name</i>	Potawatomi - mkete'mnuk (Shuckahosee 1997)
<i>Anishinaabek name</i>	tacogminun (the berries); odatagago minaga wunj (blackberry stem plant) (Densmore 1928; Smith 1932)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Tolleston Dunes, West Beach, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie



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Traditional Uses:

Potawatomi

The Potawatomi people's use of dewberry is historic and contemporary.

Food

The berries are eaten. "We harvest them in late July, early August (*Male elder 2005*)."

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Woodland period (1000BC-1600AD) to the Historic period (1600AD-2002AD) (Herron 2002).

Food

Anishinaabek (Herron 2002)

Ojibwa

fruit (Zedeño et al. 2000)

Fruit in summer (McPherson and McPherson 1977).

Cherokee (Hamel and Chiltoskey 1975)

Medicine

Odawa (Herron 2002)

Ojibwa

Root decoction of *R. occidentalis* (black dewberry) taken for back pain and female weakness associated with menstrual cycle, and roots of *R. frondosus* (syn. *R. pensylvanicus* var. *frondosus*) were combined with inner bark of *Quercus macrocarpa* for a decoction for lung troubles (Densmore 1974).

Leaf and root used (Zedeño et al. 2000).

Although there has been no reported medicinal use of this species by the Ojibwa, it was most likely to have been collected and eaten during July and August. The leave and roots were reported to have been used by tribes west of the ceded territories in preparing infusions for curing diarrhea and rheumatism (Meeker, Elias, and Heim 1993).

Cherokee (Hamel and Chiltoskey 1975)

Dye

Berries with alum with salt mordant for blue-gray, with tin in acid for purple, with alum for brown-purple (INDU library files).

Charm

Ojibwa

Leaf and root used (Zedeño et al. 2000).

Scientific name *Rubus idaeus strigosus*
Common name red raspberry
Other names Grayleaf red raspberry (Smith 1933)
Vernacular Name Potawatomi - *Mskwe mne ga wesh*
 Also, *maskwo'm^naga'wuck*, means red berry bush. *Mskomen* and *mskwemen* mean red berry (Perrot 2005).
Anishinaabek name tacogminon (cold resister berries)
Nativity Native
Habitat Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Hoosier Prairie, Pinhook Bog

Description



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Traditional Uses:

Miami

The Miami people's use of red raspberry is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

"The stems have a white, glaucous coating. There are not many cultural references; it's inanimate (*MTO consultant 2005*)."

Food

The berries are eaten (*MNI consultant 2005*).

berries (Lamb and Shultz 1993)

Other, unspecified

"The berries are gifted to others (*MNI consultant 2005*)."

Traditional Uses:

Potawatomi

The Potawatomi people's use of red raspberry is historic and contemporary.

Food

The berries are eaten (*Male elder 2005*).

Berries, a favorite article of food, eaten fresh, and made into jams and jellies (Smith 1933).

Medicine

"This is *Zi gni ngwan*, an eye medicine for washing out the eyes; roots are used (*Male elder 2005*)."

"The leaves are good for menstrual cramps (*Male elder 2005*)."

Infusion of root used as an eyewash (Smith 1933).

Traditional Uses:
Others

Utility

"The dried stems make good trip-wires; it dries out tough and it's got those little barbs, so if it, if you go by it, it'll adhere to you (*Male elder 2005*)."

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Food

Odawa

Berries eaten in large quantities during summer to build up tolerance to colds and flu (Densmore 1974).

Ojibwa

Twigs used to make a beverage. Berries cooked, spread on birch bark into little cakes, dried and stored for winter use, and eaten raw (Densmore 1928; Gilmore 1933).

Berries used dried and fresh (Arnason, Hebda, and Johns 1981).

Fruit dried for winter use and eaten fresh (Reagan 1928).

This was a favorite fresh fruit. Berries used to make jam for winter use (Smith 1932).

Branch used to make a beverage; fruit eaten and used for seasoning (Zedeño et al. 2000).

Menominee

Berries eaten fresh (Smith 1923).

Fruit in summer (McPherson and McPherson 1977).

Montana Indians (Blankinship 1905), Haisla, Hanaksiala, Kitasoo (Compton 1993), Dakota (Gilmore 1919), Cheyenne (Grinnell 1972), Hoh (Reagan 1936), Iroquois (Waugh 1916), Oweekeno (Compton 1993), Navajo (Elmore 1944), Omaha, Pawnee, Ponca (Gilmore 1919), Shuswap (Palmer 1975), Quileute (Reagan 1936)

Medicine

Odawa

Historically used for diseases of the eye and menstrual problems. Inner bark of root soaked in warm water then squeezed over eye to promote healing of cataracts after the same preparation with rose roots was used to reduce eye inflammation; cataract treatments administered three times a day and could produce dramatic results if cataracts not too advanced (Densmore 1974).

Ojibwa

Decoction of root taken for dysentery. Infusion of root bark used as a wash for cataracts (Densmore 1928).

Decoction of roots or stems taken for measles (Gilmore 1933).

Decoction of crushed root taken for stomach pain (Hoffman 1891).

Berries used as a seasoner for medicines. Infusion of root bark used for sore eyes (Smith 1932).

Root, stem, fruit, and bark used (Zedeño et al. 2000).

Menominee

root (Smith 1923)

Meskwaki

Root used as a seasoner in medicines (Smith 1928).

Omaha (Gilmore 1919), Thompson (Steedman 1930), Cherokee (Taylor 1940)

Charm

Ojibwa

Root, stem, fruit, and bark used (Zedeño et al. 2000).

<i>Scientific name</i>	<i>Rubus occidentalis</i>
<i>Common name</i>	black dewberry
<i>Other names</i>	black raspberry (Yarnell 1964)
<i>Ojibway name</i>	makade-miskomin, makade-miskwimin, kadem-sku-min (Gilmore 1933), makadē'w <=m>iskwi'minōk (Hoffman 1891), makade-miin, -an, odatagaagominagaawanzh, oda 'tagago 'mīnaga 'wūnj (Densmore 1928)
<i>Nativity</i>	Native
<i>Habitat</i>	Bailly area



Jennifer Anderson @ USDA-NRCS PLANTS Database



Kitty Kohout & WI State Herbarium

Traditional Uses:

Miami

The Miami people's use of black raspberry is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

Traditional Uses:

Others

Food

Anishinaabek (Herron 2002)

Ojibwa

Berries used fresh and preserved (Arnason, Hebda, and Johns 1981).

Fruit dried for winter use and eaten fresh (Gilmore 1933).

fruit (Zedeño et al. 2000)

The berries were a source of food (Meeker, Elias, and Heim 1993).

Menominee

Berries eaten fresh, not important as a fresh fruit (Smith 1923).

Meskwaki

Root bark used to make tea. Berries eaten fresh and sun dried for winter use (Smith 1928).

Great Lakes tribes (Yarnell 1964)

Fruit in summer (McPherson and McPherson 1977).

Omaha (Gilmore 1913a, 1919), Dakota, Pawnee, Ponca (Gilmore 1919), Cherokee (Hamel and Chiltoskey 1975; Perry 1975), Iroquois (Parker 1910; Waugh 1916), Lakota (Rogers 1980), Thompson (Steedman 1930)

Medicine

Odawa (Herron 2002)

Ojibwa

Compound decoction of root taken for back pain. Compound decoction of root taken for "female weakness" (Densmore 1928).

Decoction of roots used as a wash for sore eyes (Gilmore 1933).

Decoction of crushed root taken for stomach pain (Hoffman 1891).

root (Zedeño et al. 2000)

Medicinally, the roots were used in a various decoctions as an eye wash, to treat back pain and stomach pain, and as a gynecological aid (Meeker, Elias, and Heim 1993).

Menominee

Root used with *Hypericum* sp. for consumption in the first stages (Smith 1923).

Omaha (Gilmore 1919), Cherokee (Hamel and Chiltoskey 1975; Taylor 1940), Iroquois (Herrick 1977)

Charm

Ojibwa

root (Zedeño et al. 2000)

<i>Scientific name</i>	<i>Rudbeckia hirta</i>
<i>Common name</i>	black-eyed susan
<i>Other names</i>	cone flower (Yarnell 1964)
<i>Vernacular Name</i>	Potawatomi - <i>Me ma kte wi ngwe yak</i> Also, <i>memakate'n^ngweuck</i> , means black eye balls.
<i>Ojibway name</i>	wézawab-gonik (Gilmore 1933)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Tolleston Dunes, West Beach, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie, Pinhook Bog Grows in open woods, thickets, barrens, fields, and waste ground (Yarnell 1964).



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Traditional Uses:

Miami

The Miami people's use of black-eyed susan is historic and contemporary. It continues to be culturally significant (*MTO consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of black-eyed susan is historic and contemporary. Tribal representatives learned about the plant and its uses from other relatives and have passed this knowledge on to their children, neighbors, and other relatives. There are stories about the black-eyed susan and it is considered a sacred plant.

Medicine

"It's black and yellow medicine. The black and yellow together tell us it's a medicine, a different kind of medicine from the red. The black and yellow bumblebee is the same way and he's the chief of the insects. They use the venom of that bumblebee to cure arthritis and to help facilitate healing (*Female elder 2005*)."

"We use the petals and black center with pollen for colds like echinaca. It's also ground up and consumed in salads (*Female elder 2005*)."

"The roots are used to make a medicine to treat colds; a root tea is made for colds (*Male elder 2005*)."

Infusion of root taken for colds (Smith 1933).

Dye

Disk florets boiled with rushes to dye them yellow (Smith 1933).

Traditional Uses:

Others

Medicine

Ojibwa (Smith 1932)

Poultice of blossoms and another plant used for babies (Gilmore 1933).

flower (Zedeño et al. 2000)

The blossoms of black-eyed susan, together with other flowers were used by Native Americans to make poultices for babies for unspecified ailments (Meeker, Elias, and Heim 1993).

Great Lakes tribes (Yarnell 1964)

Cherokee (Hamel and Chiltoskey 1975), Iroquois (Herrick 1977), Shuswap (Palmer 1975)

Dye

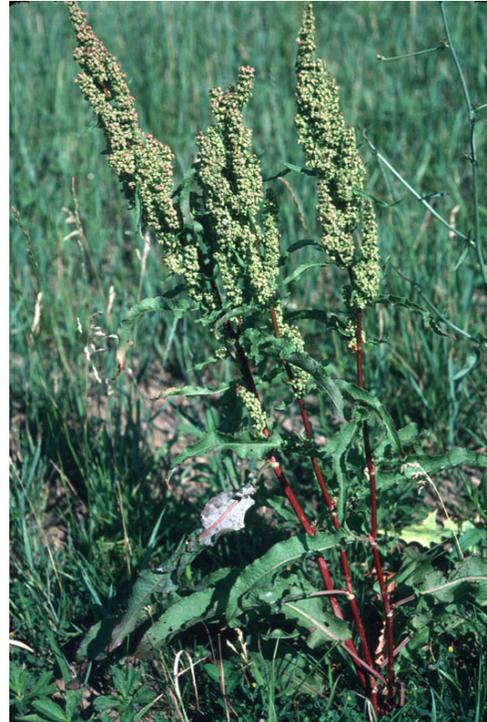
Ojibwa (Smith 1933; Gilmore 1933)

Charm

Ojibwa

flower (Zedeño et al. 2000)

<i>Scientific name</i>	<i>Rumex crispus</i>
<i>Common name</i>	curly dock
<i>Other names</i>	dock, yellow dock, sour dock, prairie dock (INDU fieldwork 2005)
<i>Ojibway name</i>	ginoozhewashk, ginoje 'wûkûn (Densmore 1928), ozaawijiibik, oza'widiji'bîk (Densmore 1928), o 'zab <=w>etshi'w<=b>ïk (Hoffman 1891), zhiiwibag, ci'obûg, ciobûg (Smith 1932)
<i>Nativity</i>	Introduced
<i>Introduction notes</i>	Curly dock is a native of Europe that was transported to the United States with early settlers and has spread tremendously (IL DNR 2006b).
<i>Habitat</i>	Bailly area, Indiana Dunes State Park, Visitor Center area, Heron Rookery



Stephen L. Solheim & WI State Herbarium

Traditional Uses:

Miami

The Miami people's use of curly dock is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

"The elders talk a lot about it (*MTO consultant 2005*)."

Food

Greens and early shoots eaten (Rafert 1996).

Medicine

The seed tops are used (*MNI consultant 2005*).

Ceremonial

"The seed tops are smoked (*MNI consultant 2005*)."

Traditional Uses:

Potawatomi

The Potawatomi people's use of curly dock is historic and contemporary.

Medicine

The leaves are used. "It's a general purpose medicine (*Male elder 2005*)."

Traditional Uses:

Others

Food

Cherokee (Perry 1975; Witthoft 1947), Cheyenne (Hart 1981), Cocopa, Mohave (Castetter and Bell 1951), Costanoan (Bocek 1984), Iroquois (Parker 1910; Waugh 1916), Isleta (Jones 1931), Kawaiisu (Zigmond 1981), Mendocino Indians (Chestnut 1902), Mohegan (Tantaquidgeon 1972), Montana Indians (Blankinship 1905), Northern Paiute (Fowler 1989), Omaha (Gilmore 1919), Pima (Curtin 1949)

Medicine

Ojibwa

Poultice of moistened, dried, powdered root applied to cuts or itches. Poultice of dried, pounded root applied to ulcers and swellings (Densmore 1928).

Boiled seeds used for diarrhea (Arnason, Hebda, and Johns 1981).

Poultice of bruised or crushed root applied to sores and abrasions (Hoffman 1891).

Root used to close and heal cuts. Dried seeds smoked as a favorable lure to game when mixed with kinnikinnick (Smith 1932).

root (Zedeño et al. 2000)

Traditionally the root was used in a poultice either dried or pounded, or powdered and moistened as a dermatological aid for ulcers, cuts, itching and swellings (Meeker, Elias, and Heim 1993).

Delaware

Root used as a blood purifier and for jaundice (Tantaquidgeon 1942, 1972).

Blackfoot, Nevada Indians (Murphey 1990), Cherokee (Hamel and Chiltoskey 1975), Cheyenne (Grinnell 1972; Hart 1981), Costanoan (Bocek 1984), Dakota (Gilmore 1919), Mohegan (Tantaquidgeon 1972), Iroquois (Herrick 1977), Micmac (Chandler, Freeman, and Hooper 1979), Northern Paiute (Fowler 1989), Navajo (Hocking 1956), Isleta (Jones 1931), Paiute (Mahar 1953; Steward 1933), Micmac (Mechling 1959), Iroquois (Parker 1910), Rappahannock (Speck, Hassrick, and Carpenter 1942), Paiute, Shoshoni (Train, Henrichs, and Archer 1941), Thompson (Turner et al. 1990), Ramah Navajo (Vestal 1952)

Dye

Cheyenne (Grinnell 1972; Hart 1981), Choctaw (Bushnell 1909), Pima (Curtin 1949)

Charm

Ojibwa

root (Zedeño et al. 2000)

<i>Scientific name</i>	<i>Sagittaria latifolia</i>
<i>Common name</i>	common arrowhead
<i>Other names</i>	arrowroot (INDU fieldwork 2005); duck potato, wapattoo (Yarnell 1964); broadleaf arrowhead (Smith 1933); arrowhead, common arrowhead, Indian potato, tule potato, duck potato, muskrat potato, wapato (Broyles 2005)
<i>Anishinaabek name</i>	muhkopin
<i>Ojibway name</i>	waabiziipin, waubizeepin (Zichmanis and Hodgins 1982), muj'ota'bûk (Densmore 1928), čijak-kat (Gilmore 1933)
<i>Nativity</i>	Native
<i>Habitat</i>	Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Pinhook Bog



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<i>Traditional Uses:</i>	
<i>Miami</i>	The Miami people's use of arrowroot is historic and contemporary. It continues to be culturally significant (<i>MNI consultant 2005; MTO consultant 2005</i>). Food "We eat the roots like potatoes (<i>MNI consultant 2005</i>)." tuber (Rafert 1996)
<i>Traditional Uses:</i>	
<i>Potawatomi</i>	The Potawatomi people's use of arrowroot is historic and contemporary. Agricultural Favorite food with ducks and geese and planted by hunting clubs to attract these birds (Smith 1933). Food The leaves are used. "You pound the root to make a flour (<i>Male elder 2005</i>)." The plant, growing along the streams and lakes, is used as food by many tribes. Potatoes, deer meat and maple sugar made a very tasty dish. Boiled, sliced potatoes are strung on a string and hung for storage and winter use (Smith 1933). Medicine Poultice of pounded corms applied to wounds and sores (Smith 1933).
<i>Traditional Uses:</i>	
<i>Others</i>	Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Agricultural

Iroquois (Herrick 1977)

Food

Ojibwa

"Potatoes" at the end of the roots dried, boiled and used for food (Densmore 1928).

root (Zedeño et al. 2000)

Traditionally the root was eaten as a source of starchy food (Meeker, Elias, and Heim 1993).

Meskwaki

Muskrats gathered these corms for winter store of food and found to save the trouble of digging. Boiled, sliced potatoes strung on a piece of basswood string and hung for winter supply (Smith 1928).

Tubers in early spring and fall (McPherson and McPherson 1977).

Cocopa (Castetter and Bell 1951), Klamath (Coville 1897), Omaha (Fletcher and La Flesche 1911; Gilmore 1913a), Dakota, Omaha, Pawnee, Winnebago (Gilmore 1919), Lakota (Rogers 1980), Thompson (Turner et al. 1990)

This plant was an important food source for many tribes. It was collected in shallow water from a canoe, or people waded into the water and loosened the roots from the mud with their toes. The roots would rise to the surface and they were tossed into floating baskets. These tubers were cooked and eaten in a variety of ways, much like we do potatoes. They were baked, boiled, broiled, peeled, roasted, eaten whole, mashed or sliced and put on strings to dry in the sun for winter food (Buhl 1935).

Medicine

Anishinaabek

Tubers smashed and applied with a cloth to skin swellings and blisters (Herron 2002).

Ojibwa (Densmore 1928)

Infusion of root taken for indigestion (Densmore 1928).

Plant characterized as having some medicinal uses (Gilmore 1933).

root (Zedeño et al. 2000)

Traditionally an infusion of the root was used medically as an aid in indigestion (Meeker, Elias, and Heim 1993).

Cherokee (Hamel and Chiltoskey 1975), Iroquois (Herrick 1977; Rousseau 1945a), Lakota (Rogers 1980), Thompson (Turner et al. 1990)

A tea was made from this plant and given to feverish babies, and adults for constipation, indigestion, headaches and rheumatism. A poultice of smashed corms was applied to sores, open wounds and the face for acne (Buhl 1935).

Charm

Ojibwa (Densmore 1928)

root (Zedeño et al. 2000)

Other, unspecified

Cocopa (Castetter and Bell 1951)

Scientific name
Common name
Nativity

Salix spp.
willow

Salix alba, white willow (Introduced - 1750 (Weishan 1999). Naturalized and long-cultivated (Dirr 1983))
Salix amygdaloides, peach-leaved willow; willow, almond willow, black willow, swamp willow, Dudley willow, Goodding willow (Native)
Salix babylonica (syn. *Salix X pendulina*, *Salix X sepulcralis*), weeping willow (Introduced - 1730 (Dirr 1983; Weishan 1999))
Salix bebbiana, beaked willow (Native)
Salix candida, hoary willow (Native)
Salix discolor, pussy willow (Native)
Salix fragilis, crack willow (Introduced)
Salix glaucophylloides glaucophylla (syn. *Salix myricoides* var. *myricoides*), blue-leaved willow (Native)
Salix gracilis textoris (syn. *Salix petiolaris*), petioled willow (Native)
Salix humilis, prairie willow; small pussy willow (Native)
Salix interior, sandbar willow (Native)
Salix lucida, shining willow (Native)
Salix nigra, black willow (Native)
Salix pedicellaris hypoglauca (syn. *Salix pedicellaris*), willow; bog willow (Native)
Salix rigida (syn. *Salix eriocephala*), heart-leaved willow (Native)
Salix sericea, silky willow (Native)
Salix syrticola (syn. *Salix cordata*), dune willow (Native)
Salix X subsericea (syn. *Salix petiolaris*), yewleaf willow (Native)

Habitat

Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie, Pinhook Bog



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Traditional Uses:

Miami

The Miami people's use of willow is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

Medicine

"The stems are used to make a tea" (*MNI consultant 2005*).

Salix nigra Medicine for skin trouble (Lamb and Shultz 1993).

Ceremonial

"The stems are used for smoking and smudging" (*MNI consultant 2005*).

Utility

The stems are used for tying and crafts (*MNI consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of willow is historic and contemporary.

Medicine

"The inner bark was shaved for tea for congestion. It's a natural pain reliever, like aspirin. You chew the stem" (*Female elder 2005*).

"We use the bark for aspirin; the best place is to get quite a bit is in the elbow where branches split, there's a lot of real soft inner bark there. You make a tea with it" (*Male elder 2005*).

Salix discolor, pussy willow Decoction of root bark used for hemorrhages. Bark used as a universal remedy (Smith 1933).

Utility

The stems are used. "Willow was used extensively. We made backrests out of them by placing these nice straight sticks close together and then weaving basswood through there and making a frame. Long shavings could be used as ties. The Ojibway people used them for the cradleboards for the young ones" (*Female elder 2005*).

"Willow use depends on the size of the willow. They intermarry so much you can't really say 'oh, that's a white willow' or 'that's a river willow'" (*Male elder 2005*).

"Black willow is good for sweat lodges. When you make the sweat lodge you basically put the poles against each other and then you pull them back over and tie them together and if you can twist 'em it helps, and the black willow's good about that. Unless you find a really, really big one, it's kinda hard to use for the long house but it's good for the sweat lodges because they're a lot smaller. But they didn't make arbors out of it because they attract rain" (*Male elder 2005*).

"They made baskets out of it, used it for different carvings, because it's easy to manage, rather than a hardwood but it's sturdy, and sometimes they use it for different implements like bowls" (*Male elder 2005*).

Dye

Salix interior, sandbar willow [This] and some other species of willow used for a scarlet dye (Smith 1933).

Craft

The stems are used. "We use them to make dreamcatchers. When I look at old books, I see that the Dakota had them [dreamcatchers] on their war shields back in the 1800s. When you're making dreamcatchers, you're teaching basic knowledge of snowshoe tying, preparing the kids for more adult things. This way they're more likely to keep it and use it and develop it as they grow older" (*Female elder 2005*).

Traditional Uses:

Others

Salix alba white willow

Medicine

Cherokee (Hamel and Chiltoskey 1975; Taylor 1940)

Salix amygdaloides peach-leaved willow

Medicine

Cherokee (Hart 1981, 1992), Okanagan-Colville (Turner, Bouchard, and Kennedy 1980)

Utility

Cherokee (Hart 1981)

Salix babylonica (syn. *Salix X pendulina*, *Salix X sepulcralis*), weeping willow

Medicine

Cherokee (Hamel and Chiltoskey 1975)

Salix bebbiana, beaked willow

Medicine

Menominee (Smith 1923)

Cree (Leighton 1985), Okanagan-Colville (Turner, Bouchard, and Kennedy 1980)

Utility

Cree (Leighton 1985), Okanagan-Colville (Turner, Bouchard, and Kennedy 1980)

Salix candida, hoary willow

Medicine

Ojibwa

Plant used for stomach troubles. Plant used for trembling and fainting. Bark used for medicinal purposes (Reagan 1928).

Decoction of inner bark taken for coughs (Hoffman 1891).

Meskwaki

Compound used as a medicine (Smith 1928).

Salix discolor, pussy willow

Medicine

Ojibwa

Plant used for stomach troubles. Plant used for trembling and fainting. Bark used for medicinal purposes (Reagan 1928).

Algonquin (Raymond 1945), Blackfoot (Johnston 1987), Cree (Leighton 1985), Iroquois (Herrick 1977)

Dye

Blackfoot (Johnston 1987)

Utility

Cree (Leighton 1985)

Other, unspecified

Cree (Leighton 1985)

Salix fragilis, crack willow

Medicine

Ojibwa

Poultice of bark applied to sores as a styptic and healing aid. Bark used as a styptic and poultice for sores (Smith 1932).

Salix glaucophylloides glaucophylla (syn. *Salix myricoides* var. *myricoides*), blue-leaved willow

Medicine

Iroquois (Herrick 1977)

Salix humilis, prairie willow; small pussy willow

Medicine

Menominee

Root taken from shrub bearing insect galls and used for dysentery and diarrhea. Root taken only from shrub bearing insect galls and used for spasmodic colic (Smith 1923).

Decoction of stalk taken as a general tonic (Densmore 1932).

Meskwaki

Leaves used for stopping a hemorrhage. Infusion of root used for flux and giving enemas (Smith 1928).

Delaware

Compound infusion of plant used for scrofula and venereal disease (Tantaquidgeon 1942, 1972).

Infusion of roots used by women for displacement of the womb (Tantaquidgeon 1972).

Catawba (Taylor 1940)

Salix interior, sandbar willow

Medicine

Iroquois (Rousseau 1945a), Thompson (Steedman 1930)

Utility

Ojibwa

Cut, peeled willows dipped in hot water to make them tough and pliable and made into baskets (Gilmore 1933).

Omaha (Gilmore 1919), Cree (Leighton 1985), Thompson (Steedman 1930)

Salix lucida, shining willow

Medicine

Ojibwa

Poultice of bark used for sores and applied to bleeding cuts (Smith 1932).

Micmac (Chandler, Freeman, and Hooper 1979), Montagnais (Speck

1917), Penobscot (Speck 1917)

Smoking

Ojibwa

Peeled, toasted and flaked bark used for kinnikinnick or smoking mixture (Smith 1932).

Montagnais (Speck 1917)

Salix nigra, black willow

Medicine

Iroquois (Herrick 1977), Koasati (Taylor 1940), Houma, Micmac (Speck 1917)

Salix pedicellaris hypoglauca (syn. *Salix pedicellaris*), willow; bog willow

Medicine

Ojibwa

Bark used for stomach troubles (Smith 1932).

Salix rigida (syn. *Salix eriocephala*), heart-leaved willow

Utility

Lakota (Kraft 1990)

Salix sericea, silky willow

Medicine

Iroquois (Herrick 1977)

Salix syrticola (syn. *Salix cordata*), dune willow

Medicine

Malecite (Mechling 1959), Micmac (Chandler, Freeman, and Hooper 1979), Thompson (Steedman 1930)

Scientific name Sambucus spp.
Common name elderberry
Nativity Native
Habitat Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Keiser Unit, Tamarack Unit, Hoosier Prairie, Pinhook Bog



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Traditional Uses:

Miami

The Miami people's use of elderberry is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

Food

berries (Lamb and Shultz 1993)

Utility

The wood is used to make maple taps (*MTO consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of elderberry is historic and contemporary.

Food

The berries are eaten (*Male elder 2005*).

Medicine

The berries are used for a laxative (*Male elder 2005*).

Traditional Uses:

Others

Sambucus canadensis (syn. *Sambucus nigra* ssp. *canadensis*), elderberry

Medicine

Ojibwa

Infusion of roots taken as an emetic (Gilmore 1933).

Menominee

Infusion of dried flowers used as a febrifuge (Smith 1923).

Meskwaki

Inner bark of young shoots used as a purgative and a diuretic. Infusion of bark used in extremely difficult cases of parturition. Inner bark of young shoots used as a repellent for flies and insects. Root bark used to free lungs of phlegm (Smith 1928).

Delaware

Leaves and stems used as a blood purifier. Poultice or salve of bark

scrapings applied to wounds, sores and swellings. Leaves and stems used for jaundice. Infusion of flower given to infants for colic (Tantaquidgeon 1942, 1972).

Algonquin (Black 1980), Cherokee (Hamel and Chiltoskey 1975), Chickasaw (Taylor 1940), Choctaw (Taylor 1940), Creek (Swanton 1928; Taylor 1940), Houma (Speck 1941), Iroquois (Herrick 1977; Parker 1910; Waugh 1916), Micmac (Chandler, Freeman, and Hooper 1979), Mohegan (Tantaquidgeon 1928, 1972), Rappahannock (Speck, Hassrick, and Carpenter 1942), Thompson (Steedman 1930)

Ceremonial

Iroquois (Herrick Waugh 1916)

Food

Ojibwa

Fruit dried for winter use and eaten fresh (Gilmore 1933).

Meskwaki

Berries eaten raw. Berries cooked without sugar into a conserve (Smith 1928).

Cherokee (Hamel and Chiltoskey 1975; Perry 1975), Dakota (Gilmore 1919), Iroquois (Parker 1910; Waugh 1916), Omaha, Pawnee, Ponca (Gilmore 1933)

Utility

Houma (Speck 1941)

Other

Menominee

Stems, after punching out the pith, used by children to make pop guns (Smith 1923).

Meskwaki

Branch joints used as water squirt guns for playing or pop guns for shooting pith corks (Smith 1928).

Dakota (Gilmore 1919), Omaha, Pawnee, Ponca (Gilmore 1919)

Sambucus pubens (syn. *Sambucus racemosa* var. *racemosa*), red elderberry

Food

Northern Paiute (Fowler 1989), Cowlitz, Makah, Quinault, Squaxin, Chehalis, Green River Group, Skagit, Skokomish, Snohomish, Swinomish (Gunther 1973), Haisla, Hanaksiala, Oweekeno (Compton 1993), Hoh, Quileute (Reagan 1936), Nitinaht (Turner et al. 1983), Klallam (Gunther 1927), Skagit (Theodoratus 1989), Yurok (Baker 1981)

Utility

Haisla, Hanaksiala (Compton 1993), Nitinaht (Turner et al 1983), Yurok (Baker 1981), Mahuna (Romero 1954)

<i>Scientific name</i>	<i>Sanguinaria canadensis</i>
<i>Common name</i>	bloodroot
<i>Other names</i>	bloodwort, tetterwort, redroot, red puccoon, puccoon-root, coonroot, white puccoon, pauson, snakebite, sweet-slumber, Indian paint (Broyles 2005)
<i>Vernacular Name</i>	Miami - <i>oonsaalamooni</i> (Baldwin and Costa 2005)
<i>Ojibway name</i>	meskojibikak, meskwijibikak, meskwa ' dji ' bîkûk, meskwa ' djibîkûk (Smith 1932), miskojibik, miskwijiibik, mîs ' kodji ' bîk (Densmore 1928), meskwi-jibik (Gilmore 1933), miskwidjeebik (Zichmanis and Hodgins 1982)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, West Beach, Dune Acres, Indiana Dunes State Park, Visitor Center area, Tamarack Unit, Pinhook Bog



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Traditional Uses:
Miami

The Miami people's use of bloodroot is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children. There are legends about bloodroot and it is considered to be a sacred plant. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

Sacred

"It's important for ceremonial purposes" (*MNI consultant 2005*).

Medicine

"The roots are gathered in the fall and stored to use as needed" (*MNI consultant 2005*).

Miami medicine (Rafert 1996)

Ceremonial

"The root is used in paints used for ceremonial purposes" (*MNI consultant 2005*).

Trade

Miami trade item (Rafert 1996)

Dye

"The roots are used to make a yellow paint" (*MTO consultant 2005*).

Other, unspecified

The whole plant is used for teaching the children (*MNI consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of bloodroot is historic and contemporary.

Medicine

The roots are used. "You can grind it up and put it on warts to destroy the tissue" (*Male elder 2005*).

Infusion of root used for diphtheria, considered a throat disease. Root juice squeezed on maple sugar as throat lozenge for mild sore throat (Smith 1933).

Ceremonial

Root used as facial paint to put on clan and identification marks (Smith 1933).

Dye

"The roots are used for a dye" (*Male elder 2005*).

Charm

"We use the root for a charm, pray you won't bleed to death" (*Male elder 2005*).

Traditional Uses:

Others

Medicine

Ojibwa

Compound decoction of root taken for stomach cramps (Densmore 1928).

Plant used medicinally (Gilmore 1933).

Plant used for stomach pain, fainting and trembling in fits. Infusion of pounded plants used as wash for general illnesses and rheumatism. Leaf infusion taken as blood medicine and bark decoction used for blood disease. Poultice of plant applied or root infusion taken and used as a wash for sores and cuts. Decoction or infusion of plants taken for stomach or bowel troubles or for constipation. Infusion of roots taken and used as a wash for bleeding foot cuts. Infusion of root bark taken for gonorrhea (Reagan 1928).

Juice used as face paint for the medicine lodge ceremony or when on warpath. Root juice on maple sugar used for sore throat (Smith 1932).

Plant and root used (Zedeño et al. 2000).

Traditional medical practices found many uses for this plant including as a treatment for fainting and fits, as a blood medicine, as a cure for sore throats, and as a treatment for gonorrhea (Meeker, Elias, and Heim 1993).

Menominee

Compound decoction of root used for irregular periods (Densmore 1932).

Root often added to medicines to strengthen their effect. Fresh root used to paint the face of a warrior (Smith 1923).

Meskwaki

Added to other medicines to strengthen their effect. Infusion of root used as a wash for burns and chewed root spittle applied to burn pain (Smith 1928).

Delaware

Compound containing the root used as a "stomach remedy" and as a blood purifier. Piece of root eaten daily "for general debility." Root

used in a tonic. Infusion of powdered root taken for vomiting (Tantaquidgeon 1942, 1972).

Great Lakes tribes (Yarnell 1964)

Algonquin (Black 1980; Bradley 1936), Micmac (Chandler, Freeman, and Hooper 1979; Rousseau 1948), Ponca (Gilmore 1919), Cherokee (Hamel and Chiltoskey 1975), Iroquois (Herrick 1977; Rousseau 1945a), Malecite (Mechling 1959), Abnaki (Rousseau 1947), Penobscot (Speck 1917), Mohegan (Tantaquidgeon 1928, 1972)

The U.S. Food and Drug Administration has classified bloodroot as an unsafe herb containing the poisonous alkaloid sanguinarine. As a tea it was taken to treat burns, coughs, croup, sore throats, fevers, rheumatism, stomach cramps, diarrhea and to stop vomiting. The root was pulverized and used as a snuff for sinus problems. Currently the active ingredient is in a toothpaste product called Viadent, it is used to control tooth plaque and gingivitis (Buhl 1935).

Ceremonial

Ojibwa

Used for face paint and dye. Juice used as face paint for the medicine lodge ceremony or when on warpath (Smith 1932).

Menominee

Used for face paint and dye (Smith 1923).

Delaware

Root used as a ceremonial face paint (Tantaquidgeon 1942).

Roots used to make the face paint for the Big House Ceremony (Tantaquidgeon 1972).

A red dye was made from the root and used as a ceremonial face paint (Broyles 2005).

Dye

Ojibwa

Roots boiled with the inner barks of other trees and used to make a red dye. Green or dried roots pounded and steeped to make a dark yellow dye. Double handful of shredded roots boiled with wild plum roots to make a dark yellow dye (Densmore 1928).

Roots dug in the fall and used to make a red dye (Gilmore 1933).

Roots boiled to obtain a red dye (Jenness 1935).

Fresh or dried roots used as an orange or dark yellow dye to paint faces with clan marks (Smith 1932).

Menominee

Boiled root used to dye mats orange red or red (Smith 1923).

Meskwaki

Root cooked to make a red face paint and to dye baskets and mats red (Smith 1928).

The roots were used in making a red dye (Meeker, Elias, and Heim 1993).

Omaha, Ponca, Winnebago (Gilmore 1919), Cherokee (Hamel and Chiltoskey 1975; Witthoft 1947), Iroquois (Rousseau 1945a)

A red dye was made from the root. The dye was applied to clothing, staining wooden items and as a ceremonial face paint (Buhl 1935).

Craft

Ojibwa

root (Zedeño et al. 2000)

Charm

Ojibwa

Plant and root used (Zedeño et al. 2000).

It was used as a love charm (Broyles 2005).

Other, unspecified

Omaha (Gilmore 1913a)

<i>Scientific name</i>	<i>Sarracenia purpurea</i>
<i>Common name</i>	pitcher plant
<i>Other names</i>	purple pitcherplant (Smith 1933)
<i>Vernacular Name</i>	Potawatomi - <i>Gokok o mke snen</i> Also, <i>kokokoo'makas^h</i> , means owl's shoe.
<i>Ojibway name</i>	omakakiiwidaasan, omakakiiwidaas, o'mûkiki'wida'sûn (Densmore 1928), o'makaki'wîdass, o'makaki'odass (Smith 1932), mukukee odaussun (Zichmanis and Hodgins 1982)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Bailly area, Indiana Dunes State Park, Visitor Center area, Heron Rookery, Pinhook Bog



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<i>Traditional Uses:</i>	
<i>Miami</i>	The Miami people's use of pitcher plant is historic (<i>MNI consultant 2005</i>).
<i>Traditional Uses:</i>	
<i>Potawatomi</i>	The Potawatomi people's use of pitcher plant is historic and contemporary.
	Medicine
	"The pitcher part is antiparasitic" (<i>Male elder 2005</i>).
	"This makes a medicine that is used to affect menstruation or aid in childbirth; the foliage is used for women" (<i>Male elder 2005</i>).
	Foliage used to make a "squaw remedy" (Smith 1933).
	Utility
	Leaves used for a drinking cup when out in the woods or swamp (Smith 1933).

Traditional Uses:

Others

Medicine

Ojibwa

root (Smith 1932; Zedeño et al. 2000)

Menominee

root (Smith 1923)

Craft

Ojibwa

plant (Zedeño et al. 2000)

Charm

Ojibwa

root (Zedeño et al. 2000)

Other, unspecified

Ojibwa

Pitcher plants were reportedly used as toys for children, and known as frog leggings (Meeker, Elias, and Heim 1993).

<i>Scientific name</i>	<i>Sassafras albidum</i>
<i>Common name</i>	sassafras
<i>Other names</i>	common sassafras, white sassafras, saxifrax, sassahura, mitten tree, ague tree, cinnamon wood, gumbo filé, gumbo, saloop, smelling stick, laurier des Iroquois (Broyles 2005)
<i>Vernacular Name</i>	<i>mankiišaa hkwi</i> means "medicine"
<i>Anishinaabek name</i>	menagwake miins (fragrant root tree) (Gilmore 1933)
<i>Ojibway name</i>	menagwake-minš, mesknagwekik (Gilmore 1933) maanaagwaakwmizh, menaagwaakwmizh (Rhodes 1993)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Indiana Dunes State Park, Visitor Center area, Tamarack Unit, Pinhook Bog Grows in well-drained, stony or sandy soil, woods, abandoned fields, and peaty swamps (Yarnell 1964).



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Traditional Uses:

Miami

The Miami people's use of sassafras is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

"We would like access to this plant" (*MNI consultant 2005*).

Food

The root is used to make a tea (*MNI consultant 2005*).
tea (Rafert 1996)

Medicine (*MTO consultant 2005*)

The root is used to make a tea (*MNI consultant 2005*).

Miami medicine for a blood remedy (Lamb and Shultz 1993).

Traditional Uses:

Potawatomi

The Potawatomi people's use of sassafras is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children. It is considered a sacred plant.

"That tree was here when Wenabojo kicked out the dinosaurs to get ready for humans to be lowered to the earth. The dinosaurs were getting too powerful because they were eating all the vegetation. Creator told Wenabojo it was time for a new epoch and he had to get rid of the dinosaurs" (*Female elder 2005*).

Food

"The berries are edible" (*Female elder 2005*).

To make a tea, or a soup thickener. "That's what that filet in filet gumbo is; that was their, the tribes down there, they call it sassafras filet. The leaf is used to make filet; it's dried and made into a powder to add to soup" (*Male elder 2005*).

Medicine

"It's red color shows it's a medicine. It gets a deep blue berry in late August just before the leaves start changing" (*Female elder 2005*).

"The leaves make a tea to suppress hunger. The roots make strong medicine: one use is a tea for purifying the blood" (*Female elder 2005*).

"As the plant gets bigger, it's more powerful and stronger in different ways" (*Male elder 2005*).

"Roots, bark, and leaves are used to make teas for pain, depression, and stress. Depending on how long you brew it, someone who's really suffering from receiving bad news, in a state of shock, it acts almost like catnip or strong lobelia, calming" (*Male elder 2005*).

"The roots, bark, and leaves are used for treating pain, depression" (*Male elder 2005*).

Ceremonial (*Male elder 2005*)

The root is used. "A tea made at spring initiations" (*Female elder 2005*)

Utility

The wood is used to make utensils. The bark is twined to make bags. We burn the wood for fuel and for it's nice aroma" (*Female elder 2005*).

"The dried branches are used for fuel, to start a fire" (*Male elder 2005*).

Clothing

"The bark is twined made for regalia for marriage, death, naming, and other weddings" (*Female elder 2005*).

Traditional Uses:
Others

Dye

"The tea from the root in its most condensed form can be used as a dye for black ash splints, basswood fibers made into twine bags used for gathering, bulrushes; it lasts a long time, it doesn't fade" (*Female elder 2005*).

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Agricultural

Sassafras has been cultivated in Europe for medicinal and flavoring uses since the Spanish brought it back from Florida in the 16th century. It has been cultivated in the United States since 1630. The flowers were used as a fertilizer when planting beans (Broyles 2005).

Food

Anishinaabek

Used with sarsaparilla root and wintergreen leaves to make original 'root beer' (Kaye and Billington 1997).

An infusion of the root was drunk historically as a beverage (Gilmore 1933).

Ojibwa

Roots available anytime. Root bark used to make a pleasant, tea like beverage. Leaves used in meat soups for the bay leaf like flavor (Gilmore 1933).

Leaf used for beverage and seasoning (Zedeño et al. 2000).

The fruits are an important food for wildlife (Meeker, Elias, and Heim 1993).

Great Lakes tribes (Yarnell 1964)

Iroquois (Harris 1891), Choctaw (Bushnell 1909), Cherokee (Hamel and Chiltoskey 1975; Perry 1975)

Leaves and roots in spring (McPherson and McPherson 1977).

The leaves, bark and roots are all spicy and aromatic. The Indians ground up the leaves and used them as a spice, much like bay leaves are today, in soups and stews. Colonists used young shoots as a component in making beer (root beer?). In England it became a very popular drink. In London the inns would serve "saloop", a drink made of sassafras tea and warm milk. During the civil war because Asian tea was unattainable the leaves were dried and ground then used as a tea substitute. In the past the oil was used to flavor candies, chewing gum, root beer and tobacco. "Filé" is made from powdered leaves. It is an important part of many Cajun foods. Today many people still boil the roots to make sassafras tea (Buhl 1935).

Medicine

Anishinaabek

Inner bark of root used for a tea drunk by drummers and singers to soothe throats (Kaye and Billington 1997).

An infusion of the root was drunk historically as a springtime medicine to thin the blood (Gilmore 1933).

Tea made to purify blood but drunk only in early spring or late fall to rebalance body. The inner bark of many trees including maple, iron wood, beech, basswood, sassafras, and chokecherry were boiled into

a drink for tuberculosis (Herron 2002).

Ojibwa

Infusion of root bark taken to thin the blood (Gilmore 1933).

root (Zedeño et al. 2000)

Traditional medical practices called for an infusion of the root bark to thin the blood (Meeker, Elias, and Heim 1993).

Delaware

Compound containing root bark used as a blood purifier. Bark used in a tonic (Tantaquidgeon 1942, 1972).

Iroquois (Harris 1891; Herrick 1977), Cherokee (Hamel and Chiltoskey 1975; Perry 1975; Taylor 1940), Houma (Speck 1941), Rappahannock (Speck, Hassrick, and Carpenter 1942), Creek (Swanton 1928), Mohegan (Tantaquidgeon 1928), Nanticoke (Tantaquidgeon 1942), Mohegan (Tantaquidgeon 1972), Koasati (Taylor 1940)

The Cherokees brewed it into a tea and drank it to treat diarrhea, colds, rheumatism, obesity, ague, to purify blood, and as a dewormer. It was also used as an eyewash. Made into a dressing it was placed on skin sores and wounds. Early European doctors believed the fumes from strong spices had curative powers. Whenever there was an outbreak of bubonic plague the doctors wore nose beaks of sassafras to ward off the plague. Colonists used the oil to repel bedbugs, lice and fleas. Folklore taught many people to drink the tea as a spring restorative (Buhl 1935).

Ceremonial

Anishinaabek (Herron 2002)

Utility

Cherokee (Hamel and Chiltoskey 1975)

Historically, the lumber has been used to make rowboats, dugout canoes, crates, barrel staves, fence posts and pilings. It is still used in boat construction because the wood is light, bendable and durable (Broyles 2005).

Trade

The inner bark from the roots was once an important export to Europe. In 1610 sassafras was so highly prized that the English crown made a condition of continually getting the oil from the Virginia colony before it was granted a charter (Broyles 2005).

Charm

Ojibwa

root (Zedeño et al. 2000)

Other, unspecified

The oil was added to soap and to perfumes for its fragrance. The federal Food and Drug Administration (FDA) has determined the major chemical in sassafras oil is safrole, which is carcinogenic causing liver cancer. In 1976 the FDA made it illegal to sell sassafras tea, its roots and the oil. Today no root beer or other product contains any oil with safrole as an ingredient. It takes about 250 pounds of root chips under steam pressure to get 1 quart of oil (Broyles 2005).

<i>Scientific name</i>	<i>Scirpus validus creber</i>
<i>Common name</i>	great bulrush
<i>Other names</i>	bulrush, marsh grass; soft-stem bulrush (Yarnell 1964)
<i>Vernacular Name</i>	Miami - <i>alansooni</i> (Baldwin and Costa 2005; Shoemaker 2000) Potawatomi - <i>Ana kneshk</i> (Perrot 2005); <i>nakniskwe'n</i> (Lewis 1997)
<i>Anishinaabek name</i>	nakun askok (mat weaving grass) (Densmore 1974)
<i>Ojibway name</i>	anaakan, ana'kun (Densmore 1928), anaakanashk, nakun-aškok (Gilmore 1933), naaknashk (Rhodes 1993), (gi)chigamiiwashk, -oon, jîka' miûskûn (Smith 1932)
<i>Nativity</i>	Native
<i>Habitat</i>	Tolleston Dunes, Dune Acres, Indiana Dunes State Park, Keiser Unit, Tamarack Unit, Pinhook Bog Grows in brackish or fresh shallow water and marshes (Yarnell 1964).



Robert W. Freckmann & WI State Herbarium

Traditional Uses:
Miami

The Miami people's use of bulrush is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

Utility

"The leaves are used" (*MNI consultant 2005*).

Traditional Uses:

Potawatomi

"The leaves are used to make sitting mats" (*MTO consultant 2005*).
Miami utility (Shoemaker 2000)

The Potawatomi people's use of bulrush is historic and contemporary.
Utility

The leaves are used for mats (*Male elder 2005*).

"They would weave with them; one elder had a board she would sit on and scoot through the rushes, sometimes harvesting all day, and her daughters and granddaughters would cart it away and store it; she'd talk to the plants" (*Male elder 2005*).

Entire, dyed stem used to make baskets and mats (Smith 1933).

Medicine

"The flowers are used to make a love medicine, *Kwe ke wesh*, for enticing someone of the opposite sex" (*Male elder 2005*).

Flowers used by women as a love medicine (Smith 1933).

Traditional Uses:

Others

Food

Anishinaabek

Lower foot of stem eaten fresh during hunts (Gilmore 1933; Smith 1932).

Ojibwa

Sweet bulbs eaten raw in midsummer (Densmore 1928).

Tubers used for food (Yarnell 1964).

Dakota (Gilmore 1919), Cree (Leighton 1985), Lakota (Rogers 1980), Kawaiisu (Zigmond 1981)

Roots in early spring, shoots and sprouts in spring, pollen in summer, roots in fall; best tasting of the bulrushes (McPherson and McPherson 1977).

Medicine

Cherokee (Hamel and Chiltoskey 1975; Taylor 1940), Iroquois (Herrick 1977), Cree (Leighton 1985)

Ceremonial

Kawaiisu (Zigmond 1981)

Utility

Anishinaabek

Bulrush mats used on lower walls of summer lodges for air circulation. Mat edges sewn with nettle fiber cord historically (Gilmore 1933; Smith 1932).

Ojibwa

Used for mats (Densmore 1928).

Plant used for weaving floor and wall mats (Gilmore 1933).

Rushes used for the best mats (Smith 1932).

Stems used for weaving large mats and baskets (Kinietz and Jones 1942).

Native Americans traditionally used bulrush in making mats and toys (Meeker, Elias, and Heim 1993).

Menominee

Bleached, sun dried rushes sewn with basswood string, used for covering and side walls of wigwams and medicine lodges, and to weave mats (Smith 1923).

Meskwaki

Long, bleached and dyed rushes used to make mats (Smith 1928).
Dakota, Omaha, Pawnee, Ponca (Gilmore 1919), Lakota (Rogers 1980),
Kawaiisu (Zigmond 1981)

Craft

Ojibwa

plant (Zedeño et al. 2000)

Other, unspecified

Ojibwa

Used for toys (Densmore 1928).

Scientific name Silene spp.
Common name catchfly
Nativity both
Habitat Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Hoosier Prairie, Pinhook Bog



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Traditional Uses:
Miami

The Miami people's use of catchfly is historic and contemporary. It continues to be culturally significant (*MTO consultant 2005*).

<i>Scientific name</i>	<i>Smilacina racemosa</i>
<i>Synonyms</i>	<i>Maianthemum racemosum</i> ssp. <i>racemosum</i>
<i>Common name</i>	feathery false Solomon's Seal
<i>Other common names</i>	false solomon seal (INDU fieldwork 2005); feather solomon's seal (Smith 1933)
<i>Nativity</i>	Native
<i>Habitat</i>	Bailly area



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Traditional Uses:

Miami

The Miami people's use of false solomon seal is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

Medicine

Used in the fall (*MNI consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of false solomon seal is historic.

Medicine

Root smudged on coals and used to revive comatose patient (Smith 1933).

Traditional Uses:

Others

Food

Ojibwa

Roots added to oats to make a pony grow fat. Roots soaked in lye water, parboiled to get rid of the lye and cooked like potatoes (Smith 1932).

root (Zedeño et al. 2000)

Great Lake tribes (Yarnell 1964)

Costanoan (Bocek 1984), Hanaksiala (Compton 1993), Okanagon, Thompson (Perry 1952), Thompson (Tantaquidgeon 1928; Turner et al. 1990), Skagit (Theodoratus 1989), Okanagon-Colville (Turner, Bouchard, and Kennedy 1980)

Shoots and roots in spring, berries in summer, roots in fall (McPherson and McPherson 1977).

Medicine

Ojibwa

Compound decoction of root taken for back pain. Compound decoction of root taken for "female weakness" (Densmore 1928).
Burning root fumes inhaled for headaches and pain (Gilmore 1933).
Roots used as an inhalant for headache. Decoction of leaves used by "lying-in women." Poultice of crushed, fresh leaves applied to bleeding cuts (Hoffman 1891).
Compound containing root used for headache. Compound containing root taken "to keep kidneys open during pregnancy." Root used as a reviver. Compound containing root used for sore throat (Smith 1932).
root (Zedeño et al. 2000)

Menominee

Root used in herbal steam inhaled for catarrh (Smith 1923).

Meskwaki

Smudge of root used in cases of a fit, to bring back to normal.
Compound containing root used to loosen the bowels. Root cooked in kettle to prevent sickness during time of plague. Smudge used "to hush a crying child." Smudge of root used in cases of insanity, to bring back to normal. Smudge used to "smoke patient for five minutes" and revive him. Root mixed with food fed to hogs to prevent hog cholera (Smith 1928).

Delaware

Compound containing root used as a tonic (Tantaquidgeon 1942).
Algonquin (Black 1980), Costanoan (Bocek 1984), Micmac (Chandler, Freeman, and Hooper 1979), Kitasoo (Compton 1993), Cherokee (Hamel and Chiltoskey 1975), Iroquois (Herrick 1977), Malecite (Mechling 1959), Shuswap (Palmer 1975), Abnaki (Rousseau 1947), Gitksan (Smith 1929), Mohegan (Tantaquidgeon 1928, 1972), Thompson (Tantaquidgeon 1928; Turner et al. 1990), Okanagan-Colville (Turner, Bouchard, and Kennedy 1980)

Ceremonial

Meskwaki

Root used in meeting when medicine man wants to perform trick or cast spells (Smith 1928).

Charm

Ojibwa

root (Zedeño et al. 2000)

Scientific name
Common name
Other names
Nativity
Habitat

Smilax rotundifolia
green brier
cucumber vine; greenbriar (McPherson and McPherson)
Native
West Beach, Dune Acres, Indiana Dunes State Park



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Traditional Uses:
Miami

The Miami people's use of green brier is historic and contemporary. It continues to be culturally significant (*MTO consultant 2005*).

Traditional Uses:
Others

Food

Shoots and roots in spring, roots in fall (McPherson and McPherson 1977).

Cherokee (Hamel and Chiltoskey 1975)

Medicine

Cherokee (Hamel and Chiltoskey 1975), Koasati (Taylor 1940)

Charm

Kiowa (Vestal and Schultes 1939)

Other, unspecified

Kiowa (Vestal and Schultes 1939)

Scientific name

Solanum carolinense

Common name

horse nettle

Nativity

Native

Habitat

Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie, Pinhook Bog



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Tom Barnes, Univ. of Kentucky

Traditional Uses:

Miami

The Miami people's use of horse nettle is historic and contemporary. It continues to be culturally significant (*MTO consultant 2005*).

Traditional Uses:

Others

Medicine

Cherokee (Hamel and Chiltoskey 1975)

Scientific name

Solidago spp.

Most details are not species specific; specific species include:

Solidago graminifolia media, syn. *Euthamia gymnospermoides*; *Solidago graminifolia nuttallii*, syn. *Euthamia graminifolia* var. *nuttallii*; *Solidago gymnospermoides* syn. *Euthamia gymnospermoides* (SOGR)

Solidago latifolia (syn. *Solidago flexicaulis*) (SOLA)

Solidago serotina (syn. *Solidago gigantea*) (SOSE)

Solidago uliginosa (SOUL)

Common name

goldenrod

Vernacular Name

Potawatomi - *We za wne kek* (SOGR), *We za wne ktos* (SOLA), *Weza wa ba bno kek* (SOSE), *We za wno kek* (SOUL)

Nativity

Native

Habitat

Miller Woods, Tolleston Dunes, West Beach, Baily area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Hoosier Prairie, Pinhook Bog



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Traditional Uses:

Miami

The Miami people's use of goldenrod is historic and contemporary. It

continues to be culturally significant (*MNI consultant; MTO consultant 2005*). Use is medicinal (*MNI consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of goldenrod is historic and contemporary.

Medicine

The uses are not necessarily species specific "but if one species causes more allergy distress, it might make a more effective remedy tea. The Potawatomi don't use the galls [see preceding photo] like the Lakota do (eye medicine) but I've heard of it being used in witchcraft" (*Male elder 2005*).

Make a poultice from the roots to treat boils. Medicines used as poultices are *Gwe bse wen* (*Male elder 2005*).

"I was really allergic to it until I started making a tea out of it. Use flowers and upper leaves (about the same or a little less than the length of the flower stalk), without killing the plant, just peel it off like that [pulling upward along stalk]...three or four good handfuls, enough to brew a good pot of tea, just drink it. You'll exhibit the signs of allergy for maybe a day or two, but once that's in your system, you can walk around and it doesn't seem to bother anymore. Same thing with poison ivy, anything like that. You have the signs of it for a while, depending on how strong you make it, how well you identify with it" (*Male elder 2005*).

Specific to SOGR, "Make an infusion with the flowering tops to treat fevers" (*Male elder 2005*).

Specific to SOLA, "Make an infusion with the whole plant to treat fevers" (*Male elder 2005*).

Specific to SOSE, "Make an infusion with the inflorescence to treat fevers" (*Male elder 2005*).

(SOGR) Infusion of blossoms used for some kinds of fevers (Smith 1933).

(SOLA) Infusion of whole plant used for certain fevers (Smith 1933).

(SOSE) Infusion of blossoms used for various fevers (Smith 1933).

(SOUL) Poultice of root used to bring a boil to a head (Smith 1933).

Utility

"The worms in the [stem] galls are used for fishing" (*Male elder 2005*).

Traditional Uses:

Others

Medicine

Euthamia graminifolia, flattop goldenrod (SOGR)

Ojibwa

Decoction of root taken for lung trouble, especially chest pain (Densmore 1928).

Infusion of flowers taken for chest pain. Plant used in a hunting medicine. Flowers used in the hunting medicine and smoked to simulate the odor of a deer's hoof (Smith 1932).

Solidago latifolia (syn. *Solidago flexicaulis*), zigzag goldenrod (SOLA)

Ojibwa

Root chewed for sore throat (Densmore 1928).

Menominee

Snuff of dried, powdered leaves used for headache. Compound of

powdered, dried leaves inserted in nostrils to check nosebleed
(Densmore 1932).

Iroquois (Herrick 1977)

Solidago serotina (syn. *Solidago gigantea*), giant goldenrod (SOSE)
Menominee

Plant used in medicine (Smith 1923).

Western Keres (Swank 1932)

Scientific name Sphagnum spp.
Common name sphagnum moss
Vernacular Name Potawatomi - asa'kom^k
 Refers to any moss.
Nativity Native
Habitat Pinhook Bog



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Traditional Uses:

Miami

The Miami people's use of sphagnum is historic and contemporary (*MNI consultant 2005; MTO consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of sphagnum is historic and contemporary. Medicinally, the plant is used seasonally; it can be used year round for utility purposes.

Medicine

"It was used for diapers, for menstrual cycles, stuffing pillows and bedding, to line food pits, used as fire starter" (*Female elder 2005*).

"Used to dress a wound; rinse it out first, it will 'suck' diseases out of wounds" (*Male elder 2005*).

"It was used for baby diapers" (*Male elder 2005*).

Utility

"You can dry it and use it for fire starter" (*Male elder 2005*).

Dried moss used for making pillows and mattresses (Smith 1933).

Traditional Uses:

Others

Utility

Ojibwa

Used as an absorbent (Densmore 1928).

Moss gathered and dried to make mattresses (Smith 1932).

Scientific name

Symplocarpus foetidus

Common name

skunk cabbage

Ojibway name

zhigaagobag, šikag-buk (Gilmore 1933)

Nativity

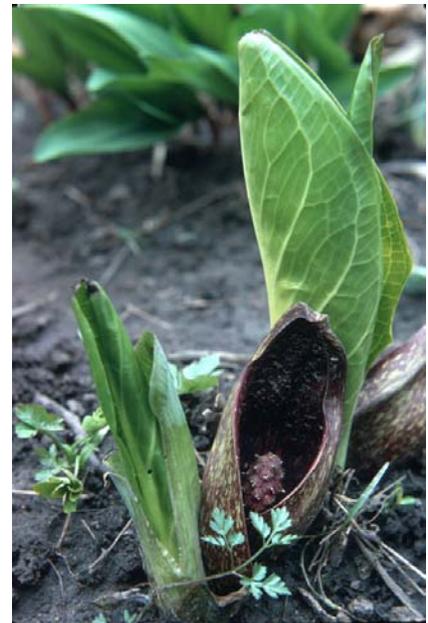
Native

Habitat

Miller Woods, Tolleston Dunes, West Beach, Dune Acres, Indiana Dunes State Park, Visitor Center area, Tamarack Unit, Hoosier Prairie



Scott Milburn @ USDA-NRCS PLANTS Database



Kitty Kohout & WI State Herbarium

Traditional Uses:

Miami

The Miami people's use of skunk cabbage is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children (*MNI consultant 2005*).

Food

The roots are eaten. "It's strong-smelling. Used to keep mosquitos away" (*MNI consultant 2005*).

Greens and early shoots eaten (Rafert 1996).

leaves (Lamb and Shultz 1993)

Traditional Uses:

Others

Food

Roots and leaves in early spring, roots in fall (McPherson and McPherson 1977).

Iroquois (Waugh 1916)

Medicine

Ojibwa

Infusion of roots taken as a cough medicine (Gilmore 1933).

root (Zedeño et al. 2000)

The Ojibwa used an infusion of skunk cabbage roots as a cough medicine (Meeker, Elias, and Heim 1993).

Menominee

Compound infusion of dried, powdered root used by children and adults for convulsions. Decoction of root used for "weak heart" (Densmore 1932).

Root used as a seasoner with medicines. Root used for cramps.

Poultice of dried root applied to wounds. Root hairs used for hemorrhages. Root used in tattooing, as a talisman against the return of diseases (Smith 1923).

Meskwaki

Poultice of leaf bases applied to swellings. Fine rootlets or root hairs used for toothache. Seeds used as medicine (Smith 1928).

Delaware

Poultice of crushed leaves applied for pain. Leaves chewed by epileptics. Infusion of root taken for whooping cough (Tantaquidgeon 1942, 1972).

Micmac (Chandler, Freeman, and Hooper 1979), Iroquois (Herrick 1977), Abnaki (Rousseau 1947), Malecite (Speck and Dexter 1952), Mohegan (Tantaquidgeon 1928), Nanticoke (Tantaquidgeon 1942), Mohegan (Tantaquidgeon 1972)

Charm

Ojibwa

root (Zedeño et al. 2000)

Other, unspecified

Iroquois (Herrick 1977)

<i>Scientific name</i>	<i>Taraxacum officinale</i>
<i>Common name</i>	common dandelion
<i>Anishinaabek name</i>	weca waskwunek (yellow light); doodooshaboo jibik (milk root) (Densmore 1974; Meeker, Elias, and Heim 1993)
<i>Ojibway name</i>	doodooshaaboojiibik, dado'cabodji'bik (Densmore 1928), mindimooyenh, mindemoyae (Zichmanis and Hodgins 1982), wesa'usakwûnek, weca' waskwûne' k (Smith 1932)
<i>Nativity</i>	Introduced
<i>Introduction notes</i>	Considered an essential plant for food and health by the time the Puritans set out for New England. A common green and dosing herb, it seeds were among those taken for every wonam's garden plot. This commonality seems to be responsible for the lack of documentation in early records. No early record exist of its importation into the United States, and this has been suggested as evidence that its use was so prevalent in Puritan times that dandelion seed, along with seed of other essential plants, was carried to the Colonies as part of every goodwife's garden supply (Haughton 1978). Brought by the Europeans during early settlement period (Heller 2000).
<i>Habitat</i>	Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit



Robert Bierman & WI State Herbarium

Traditional Uses:

Miami

The Miami people's use of dandelion is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

Food

The leaves and flowers are eaten. "The flowers are buttered and fried" (*MNI consultant 2005*).

greens (Rafert 1996)

Medicine

Unspecified (*MNI consultant 2005*)

Traditional Uses:

Potawatomi

The Potawatomi people's use of dandelion is historic and contemporary. Tribal representatives learned about the plant and its uses from other

relatives and have passed this knowledge on to their children and other relatives. There are legends and stories about the dandelion. It is considered a sacred plant.

Sacred

"It's a beautiful female medicine" (*Female elder 2005*).

Food

Leaves cooked with maple sap vinegar and often combined with pork or deer meat (Smith 1933).

Medicine

The stems are used. "It's women's medicine" (*Female elder 2005*).

Root used as a bitter tonic (Smith 1933).

Bathing/cleaning

"When you split the stem open, there's a distinct milky liquid in there and you rub that on your face. They say we never had wrinkles because we knew how to work with the dandelion. It keeps women from getting wrinkles. Our grandmothers don't have wrinkles, even up into their eighties and nineties" (*Female elder 2005*).

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Food

Odawa

Salad of plantain, strawberry, and dandelion leaves, and columbine flowers used in the spring to boost iron levels after a winter when fresh plants are scarce; wine is made from dandelions (Herron 2002).

Ojibwa

Young leaves gathered in spring and cooked as greens with pork or venison and maple sap vinegar. Young spring leaves also eaten as greens, topped with a vinegar made from soured maple sap (Smith 1932).

leaf (Zedeño et al. 2000)

Menominee

Leaves cooked with maple sap vinegar for a dish of greens (Smith 1923).

Meskwaki

Spring leaves used as greens and cooked with pork (Smith 1928).

Iroquois (Parker 1910; Rousseau 1945b ; Waugh 1916), Cherokee (Perry 1975), Micmac (Speck and Dexter 1951), Malecite (Speck and Dexter 1952), Mohegan (Tantaquidgeon 1972), Okanagan-Colville (Turner, Bouchard, and Kennedy 1980), Kiowa (Vestal and Schultes 1939)

leaves, crowns, flowers, and roots in spring (McPherson and McPherson 1977)

Medicine

Odawa

Historically, four roots of dandelion and thistle (*Cirsium spp.*) were combined in a quart of water to make a tea used by women for birth control (Densmore 1974).

Root used as a blood medicine and to induce postpartum milk flow (Meeker, Elias, and Heim 1993).

Ojibwa

Compound infusion of root taken to produce postpartum milk flow (Densmore 1928).

Roots used as a blood medicine (Reagan 1928).

Infusion of root taken for heartburn (Smith 1932).

root (Zedeño et al. 2000)

The roots of this plant were traditionally used as a blood medicine, to treat heartburn and to induce postpartum milk flow (Meeker, Elias, and Heim 1993).

Meskwaki

Infusion of root taken for chest pain when other remedies fail (Smith 1928).

Delaware

Plant used to make a "laxative-tonic" (Tantaquidgeon 1942).

Algonquin (Black 1980), Mohegan, Shinnecock (Carr and Westey 1945), Cherokee (Hamel and Chiltoskey 1975; Perry 1975), Iroquois (Herrick 1977; Parker 1910; Rousseau 1945a), Hoh, Quileute (Reagan 1936), Bella Coola (Smith 1929), Rappahannock (Speck, Hassrick, and Carpenter 1942), Mohegan (Tantaquidgeon 1928, 1972), Kiowa (Vestal and Schultes 1939), Ramah Navajo (Vestal 1952)

Charm

Ojibwa

root (Zedeño et al. 2000)

<i>Scientific name</i>	<i>Tilia americana</i>
<i>Common name</i>	basswood
<i>Other names</i>	linden (INDU fieldwork 2005); American linden; bois blanc (Yarnell 1964); American basswood (Smith 1933)
<i>Vernacular Name</i>	Miami - <i>wiikapimiši</i> The vernacular name is for the tree; wiikapi is the bark, and wiikapeepiikwi is basswood cordage. Potawatomi - <i>wigob</i> (<i>Female elder 2005</i>), <i>m^gobi'm^c</i> (Perrot 2005) String tree. Also, <i>wikbermesh</i> (Perrot 2005).
<i>Anishinaabek name</i>	wiigobaatig (the tree) (Meeker, Elias, and Heim 1993; Rhodes 1993); wiigob (the bark)
<i>Ojibway name</i>	wiigob, wigub (Smith 1932), wiigobaatig, -oog, wiigwabaatig (Rhodes 1993), wiigobimizh, -iig, wigobimij (Baraga 1966), wigub'imij (Densmore 1928), wigobi-minš (Gilmore 1933), wiigibiish, wiigwbiish (Rhodes 1993), wiigobiishaatig, wiigwbiishaatig (Rhodes 1993); wibog ? (INDU fieldwork 2005)
<i>Nativity</i>	Native
<i>Habitat</i>	Bailly area, Dune Acres, Indiana Dunes State Park, Tamarack Unit, Heron Rookery, Hoosier Prairie Grows in rich, well-drained, loamy soils (Yarnell 1964).



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Traditional Uses:

Miami

The Miami people's use of basswood is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

Utility (MNI consultant 2005)

"The bark is used to make wigwam cordage and horse shackles" (*MTO consultant 2005*)

Traditional Uses:

Potawatomi

The Potawatomi people's use of basswood is historic and contemporary.

Traditional Uses:
Others

Ceremonial

"The wood is real easy to carve; it's used for drums" (*Male elder 2005*).

Utility

"It provides fiber for sewing cattail mats, tying up lodges" (*Male elder 2005*).

"You make cordage from inner bark, peel it from the bottom up until it stops, soak it in water; the bacteria will eat the starch from it, then pull the fibers from the inner bark out. It does kill the tree" (*Male elder 2005*).

Bark string used for fashioning bags, making cordage, and sewing the edges of mats (Smith 1933).

Archaeological evidence for Anishinaabek use found from the Paleoindian period (10,000BC-6000BC) to the Historic period (1600AD-2002AD) (Herron 2002).

Agricultural

Ojibwa

The bark is used in wild rice cultivation; the wood and bark are used in sugar maple production; and the bark is used in cultivation (Zedeño et al. 2000).

Ceremonial

Ojibwa

wood (Zedeño et al. 2000)

Food

Anishinaabek (Herron 2002)

Ojibwa

Sap, young twigs, and buds used for food (Yarnell 1964).

Young twigs and buds cooked as greens or eaten raw (Gilmore 1933).

Bark and flower used to make a beverage; branch, leaf, and sap eaten as a vegetable (Zedeño et al. 2000).

Flowers were traditionally dried and drunk in a tea (Meeker, Elias, and Heim 1993).

Flowers in spring (McPherson and McPherson 1977).

Medicine

Anishinaabek

Inner bark combined with that of white ash to make a tea to treat constipation. Inner bark boiled down into syrup as well. The inner bark of many trees including maple, iron wood, beech, basswood, sassafras, and chokecherry were boild into a drink for tuberculosis (Danielsen 2001).

Ojibwa

Bark, leaf, twig, and fruit used (Zedeño et al. 2000).

Traditionally the inner bark was used to treat dysentery, a jelly was used for consumption, the twigs were used for lung troubles and the leaves were used to treat burns and scalds (Meeker, Elias, and Heim 1993).

Meskwaki

Poultice of boiled inner bark applied to cause boils to open. Decoction

of twigs taken for lung trouble (Smith 1928).

Great Lakes tribes (Yarnell 1964)

Algonquin (Black 1980), Micmac (Chandler, Freeman, and Hooper 1979), Cherokee (Hamel and Chiltoskey 1975; Taylor 1940), Iroquois (Herrick 1977; Rousseau 1945a), Malecite (Mechling 1959)

Utility

Ojibwa

Bark fiber used for thread, cordage, weaving bags and baskets, tying wigwam framework, sewing mats, fish nets, snowshoes, and ropes. Wood used to make dugout canoes. Bast strips used for tying the poles of the framework of houses. Wood used to make spiles for drawing out maple sap from trees into buckets during sugar making time (Gilmore 1933).

Used for twine and general utility (Densmore 1928).

Inner bark of young sprouts used to make twine and rope. Inner bark of young sprouts used to make thread (Reagan 1928).

Tough, fibrous bark of young trees furnished ready cordage and string (Smith 1932).

Bark is peeled in early summer during active sap flow. It is used in the construction of sweat lodges, and braided into cordage although twine has all but replaced it as cordage. Only women lashed the lodge beams, gathered the water, and placed white cedar branches around the sweat lodge pit then up to and into the fire used to heat the rocks. Cordage used to tie up lodge implements; historically, used as lashings on birch bark canoes and wigwam lodges (Erickson 2000; Smith 1932).

Basswood rope used to secure willow fish traps to shoreline trees. Bark is soaked in water until needed, then split and used for sewing or lashing (Densmore 1974).

Wood used as fire starting drill base plate. The plate has notches along one edge so ash produced can be dumped into tinder (Herron 2002).

Basswood cordage used to make fishing nets (Danielsen 2001).

Menominee

Saplings peeled in spring. Bark fiber used for thread, cordage, weaving bags and baskets, tying wigwam framework, sewing mats, fish nets, snowshoes, and ropes (Smith 1923).

Meskwaki

Inner bark boiled in lye water, dried, seasoned and twisted into two-ply cord. Inner bark two-ply cord used to make baskets, fish nets, shoes, and mats (Smith 1928).

Sauk-Fox, Winnebago

Bark fiber used for thread, cordage, weaving bags and baskets, tying wigwam framework, sewing mats, fish nets, snowshoes, and ropes (Whitford 1941).

In the Great Lakes region in aboriginal times basswood apparently was the chief source of fibrous material (Jones 1937).

Omaha (Gilmore 1913a, 1919), Pawnee, Ponca (Gilmore 1919), Cherokee (Hamel and Chiltoskey 1975), Algonquin (Raymond 1945), Lakota (Rogers 1980), Abnaki (Rousseau 1947), Malecite (Speck and

Dexter 1952)

Craft

Ojibwa

wood (Zedeño et al. 2000)

Cherokee (Hamel and Chiltoskey 1975)

Charm

Ojibwa

Bark, leaf, twig, and fruit used (Zedeño et al. 2000).

Scientific name
Common name
Other names
Nativity
Habitat

Tradescantia ohiensis
common spiderwort
spiderwort
Native
Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Hoosier Prairie, Pinhook Bog



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Traditional Uses:
Miami

The Miami people's use of spiderwort is historic and contemporary (*MNI consultant 2005*).

<i>Scientific name</i>	<i>Trifolium pratense</i>
<i>Common name</i>	red clover
<i>Vernacular Name</i>	nihsopakat- clover in general
<i>Nativity</i>	Introduced
<i>Introduction notes</i>	As part of the English clover-grass commonly sown (Josselyn 1674). By 1750. By 1850, red clover and timothy were exported from NY and PA to the Middle West and Carribean islands (Haughton 1978). Red clover is a native of Europe that was transported to the United States with early settlers and has spread tremendously (IL DNR 2006c).
<i>Habitat</i>	Miller Woods, Tolleston Dunes, West Beach, Dune Acres, Indiana Dunes State Park, Keiser Unit, Tamarack Unit



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Traditional Uses:

Miami

The Miami people's use of red clover is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

Food

"The flowers and leaves are eaten but it's mostly used as food for horses" (*MNI consultant 2005*)

Medicine

leaves (Rafert 1989b)

Traditional Uses:

Potawatomi

The Potawatomi people's use of red clover is historic and contemporary.

Food

"The flowers and leaves eaten fresh, put in salads" (*Female elder 2005*).

Medicine

"The flowers are used with the leaves to make a tea. Both are harvested and dried. It's taken after pregnancy to make cycles normal again. Tea is also a detoxifier" (*Female elder 2005*).

Traditional Uses:

Others

Food

Leaves in spring, greens and flowers in summer (McPherson and McPherson 1977).

Thompson (Turner et al. 1990), Shuswap (Palmer 1975)

Medicine

Algonquin (Black 1980), Cherokee (Hamel and Chiltoskey 1975), Iroquois (Herrick 1977), Rappahannock (Speck, Hassrick, and Carpenter 1942), Shinnecock (Carr and Westey 1945), Thompson (Turner et al. 1990)

<i>Scientific name</i>	<i>Trifolium repens</i>
<i>Common name</i>	White clover
<i>Vernacular Name</i>	nihsoakat- clover in general
<i>Nativity</i>	Introduced
<i>Introduction notes</i>	Brought by the Europeans during early settlement period. Historians speculated that, as early as 1685, both species [white clover and Kentucky bluegrass] had been deliberately introduced in North America for their value as a forage crop (Wilson 1996).
<i>Habitat</i>	Tolleston Dunes, West Beach



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Traditional Uses:

Miami

The Miami people's use of white clover is historic and contemporary. It continues to be culturally significant (*MNI consultant 5; MTO consultant 2005*).

Traditional Uses:

Others

Food

Leaves in spring, greens and flowers in summer (McPherson and McPherson 1977).

Medicine

Cherokee (Hamel and Chiltoskey 1975), Iroquois (Herrick 1977; Rousseau 1945a), Mohegan (Tantaquidgeon 1928; 1972)

Scientific name *Trillium grandiflorum*
Common name large-flowered trillium
Other names trillium (INDU fieldwork 2005); snow trillium (Smith 1933)
Ojibway name iní'ńwǐn'dǐbǐge'gûn (Densmore 1928), baushkindjibgwaun (Zichmanis and Hodgins 1982)
Nativity Native
Habitat Dune Acres, Pinhook Bog
 Grows in rich woods and thickets (Yarnell 1964).



Tom Barnes, Univ. of Kentucky

Traditional Uses:

Miami

The Miami people's use of trillium is historic and contemporary.
 Food (Lamb and Shultz 1993)

Traditional Uses:

Potawatomi

The Potawatomi people's use of trillium is historic and contemporary.

Food

The greens are edible (Smith 1933).

Medicine

Infusion of root taken for sore nipples and teats pierced with dog whisker (Smith 1933).

Charm

"We use the roots for good luck" (*Male elder 2005*).

Traditional Uses:

Others

Food

Ojibwa

The greens are edible (Densmore 1928; Smith 1932).

Menominee

The greens are edible (Smith 1923).

Medicine

Ojibwa

Decoction of root "pricked in with needles" near sore joints.

Decoction of root bark used as drops for sore ear (Densmore 1928).

root (Zedeño et al. 2000)

Traditionally a decoction of the root was "pricked in with needles" near sore joints, and a decoction of root bark was used as ear drops (Meeker, Elias, and Heim 1993).

Menominee

Decoction of root taken for "irregularity of the menses." Infusion of grated root taken for cramps. Decoction of root purified man after intercourse with menstruating woman. Poultice of grated, raw root applied to eye swellings (Smith 1923).

Infusion of root used as a diuretic (Densmore 1932).

Charm

Ojibwa

root (Zedeño et al. 2000)

<i>Scientific name</i>	<i>Typha latifolia</i>
<i>Common name</i>	common cattail
<i>Other names</i>	broadleaf cattail (Smith 1933)
<i>Vernacular Name</i>	Miami - <i>apahkwaya</i> ; <i>apahkawayaki</i> are cattail reed mats; <i>apahkwikaani</i> is mat house; mat house construction used traditionally during autumn and winter months; today, it's only used for the <i>kinooonteewi</i> , a community ceremonial structure where the longhouse ceremony is held four times a year; traditionally, the <i>niipinwidi wiikiami</i> , a gabled structure of sapling poles, was used during the warmer months (Shoemaker 2000). <i>apahkwikaani</i> is cattail lodge, <i>apahkwaya</i> is cattail mat (Baldwin and Costa 2005).
<i>Ojibway name</i>	apakway, apûk ´we (Densmore 1928), apakweshk, apakweshkway, apakweshkwai, -an (Baraga 1966), pokwiišk, pokwiiškok (Gilmore 1933), abûkwe´skwe (Smith 1932), pukwaeshk (Zichmanis and Hodgins 1982)
<i>Nativity</i>	Native
<i>Habitat</i>	Dune Acres, Indiana Dunes State Park, Visitor Center area, Heron Rookery, Pinhook Bog Grows in marshes or shallow water (Yarnell 1964).





Images © R. S. Toupal

Traditional Uses:
Miami

The Miami people's use of cattail is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children. It is a sacred plant and continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

"The broadleaf is the preferred plant but it's hard to find" (*MNI consultant 2005*).

Sacred

"It's sacred because of all the uses it has" (*MNI consultant 2005*).

Food

"Grandmother used to eat the root; I don't think anyone does today" (*MNI consultant 2005*).

root (Rafert 1996; Shoemaker 2000)

Medicine (*MNI consultant 2005*)

Utility

"The fluff was used as fuel and an absorbant, like diapers. Sometimes left intact on stalks and used as torches; they smolder well. Sometimes buried to use as fire starter later; would smolder for a long time when buried" (*MNI consultant 2005*).

The leaves were used to make mats (*MTO consultant 2005*).

"The reeds were woven to make mats and huts. Today, for the longhouse, powwows, display villages. The mats repel rain" (*MNI consultant 2005*).

Miami utility (Shoemaker 2000)

Traditional Uses:
Potawatomi

The Potawatomi people's use of cattail is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to others. There are legends about the cattail and it is considered a sacred plant.

Sacred

“They would protect cattails through warriors” (*Female elder 2005*).

Food

“Roots can be eaten fresh” (*Female elder 2005*).

“You can make a dough from the seed pods, like the milkweeds” (*Male elder 2005*).

“The roots are taken in early spring or whenever it’s nice and wet. You can make flour out of the roots” (*Male elder 2005*).

“The root can be sliced like potato chips for eating” (*Male elder 2005*).

Medicine

“This is *Gwe bse wen*, a medicine used as a poultice. The roots are pounded for a poultice for inflammation” (*Male elder 2005*).

Poultice of pounded root applied to inflammations (Smith 1933).

Utility

“The reeds are woven into variegated pattern for rugs, wigwam covers, used for one season. You want them about seven feet tall. The down is used to stuff different things including dolls” (*Female elder 2005*).

“The blades are harvested and dried for mats; the narrower blade cattail is used sometimes but it’s not preferred. The wide variety is preferred for mats for lodges; they’re placed along the bottom of the walls to block the weather and when you want circulation, you pull them off and use them for sitting; the upper walls are made of birchbark. You have to have a special kind of needle made out of a rib of a deer or a buffalo or a moose, grind that down so that it’s real sharp so that you could even take that rib and cut a piece of paper with it. Then you have a hole in the center, put your line through that, and that’s what you [use to] sew all that together. The brown tops could be ground up and used for different things; the brown tops were used in diapers to soak up urine, and there’s a quality about it that keeps the skin moist, it doesn’t dry it out, and doesn’t allow sores to appear on the baby’s skin. They preferred large brown tops. You can make a fire-starter stick out of the stalk if it’s thick enough, the kind you twirl. It’s solid and very woody; use it when it’s dried and hard” (*Male elder 2005*).

“The wide leaf one is used for mats and roofing in lodges. An 8' mat is about \$300” (*Male elder 2005*).

“You can make insulation from the seed pods” (*Male elder 2005*).

Leaves sewn together to make a wind-proof and waterproof side mat to be applied to the wigwam. Catkins used to make an infant's quilt. Fuzzy seeds used to make a soft comforter on which to place a newborn infant (Smith 1933).

Traditional Uses:

Others

Ceremonial

Mescalero Apache (Basehart 1974), Chiricahua & Mescalero Apache (Castetter and Opler 1936), Navajo (Elmore 1944), Omaha (Gilmore 1913a), Western Keres (Swank 1932), Keresan (White 1945)

Food

Ojibwa

Green flower boiled or dried and used for food. Pollen used for flour (Arnason, Hebda, and Johns 1981).

Roots and shoots used (Zedeño et al. 2000).

Mescalero Apache (Basehart 1974), Montana Indians, Sioux (Blankinship 1905), Costanoan (Bocek 1984), Carrier (Carrier Linguistic Committee 1973), Acoma, Apache, Laguna, Paiute, San Felipe (Castetter 1935), Chiricahua & Mescalero Apache (Castetter and Opler 1936), Yuma (Castetter and Bell 1951), Mendocino Indians (Chestnut 1902), Klamath (Coville 1897), Clallam (Fleisher 1980), Northern Paiute (Fowler 1989, 1990), Chehalis (Gunther 1973), Blackfoot (Johnston 1987), Upper Tanana (Kari 1985), Lakota (Kraft 1990), Cree (Leighton 1985), Thompson (Steedman 1930), Western Keres (Swank 1932)

Roots in winter and early spring, shoots, sprouts, and spikes in spring, sprouts and pollen in summer, roots and shoots in fall (McPherson and McPherson 1977).

Medicine

Ojibwa

Poultice of root inner skin applied to carbuncles and boils (Arnason, Hebda, and Johns 1981).

Poultice of crushed root applied to sores (Hoffman 1891).

Fruit fuzz used as a war medicine (Smith 1932).

fruit (Zedeño et al. 2000)

The fuzz of the fruit was used traditionally as a war medicine (Meeker, Elias, and Heim 1993).

Meskwaki

Poultice of fuzz applied to old sores on neck (Smith 1928).

Winnebago

Down used as a dressing for burns and scalds. Down used on infants to prevent chafing (Gilmore 1919).

Mescalero Apache (Basehart 1974), Algonquin (Black 1980), Montana Indians, Sioux (Blankinship 1905), Micmac (Chandler, Freeman, and Hooper 1979), Omaha (Gilmore 1913a), Dakota, Omaha, Pawnee, Ponca (Gilmore 1919), Cheyenne (Grinnell 1972; Hart 1981), Plains Indians (Hart 1992), Iroquois (Herrick 1977), Malecite (Mechling 1959), Mahuna (Romero 1954), Nimpkish (Turner and Bell 1971), Hesquiat (Turner et al. 1983)

Utility

Ojibwa

Leaves used to make mats for thatching wigwams; mats made in summer (Smith 1932).

Used for baskets and mats (Densmore 1928).

Leaves used as mats for roofing wigwams (Gilmore 1933).

Blades used to weave mats (Reagan 1928).

Leaves used to make wind and rain-proof mats placed on the sides of the medicine lodge. Fuzz or seed used to make mattresses and sleeping bags. Fuzz of the fruit thrown into the eyes of their enemies, claiming that it blinded them (Smith 1932).

Menominee

Leaves used to make mats for thatching wigwams; mats made in summer (Smith 1923).

Root used as a natural oakum for caulking leaks in boats. Leaves used to make mats to cover the winter lodges (Smith 1923).

Meskwaki

Leaves used to make rainproof and windproof mats for the side walls of the wigwam. Root used as a natural oakum to caulk canoes. Fuzz of the fruit used for pillows and comfort material (Smith 1928).

Algonquin (Raymond 1945), Chehalis, Cowlitz, Klallam, Makah, Quinault, Snohomish, Squaxin, Quinault (Gunther 1973), Cheyenne (Hart 1981), Clallam (Fleisher 1980), Coast Salish, Kwakiutl, Nimpkish (Turner and Bell 1971), Dakota (Gilmore 1913b), Hesquiat (Turner and Efrat 1982), Iroquois (Rousseau 1945b), Isleta (Jones 1931), Klamath (Coville 1897), Lakota (Kraft 1990; Rogers 1980), Mendocino Indians (Chestnut 1902), Mescalero Apache (Basehart 1974), Montana Indians (Blankinship 1905; Hart 1992), Nitinaht (Turner et al. 1983), Northern Paiute (Fowler 1990), Okanagan-Colville (Turner, Bouchard, and Kennedy 1980), Okanagon, Thompson (Perry 1952), Paiute (Mahar 1953), Ramah Navajo (Vestal 1952), Shuswap (Palmer 1975), Thompson (Steedman 1930; Turner et al. 1990), Yurok (Baker 1981)

Craft

Chehalis (Gunther 1973), Thompson (Turner et al. 1990)

Clothing

Tolowa, Yurok (Baker 1981), Northern Paiute (Fowler 1990), Chehalis, Cowlitz, Klallam, Makah, Quinault, Snohomish, Squaxin (Gunther 1973), Blackfoot (Johnston 1987), Lakota (Kraft 1990), Nimpkish (Turner and Bell 1971), Nitinaht (Turner et al. 1983), Thompson (Turner et al. 1990), Okanagan-Colville (Turner, Bouchard, and Kennedy 1980)

Charm

Ojibwa

fruit (Zedeño et al. 2000)

Okanagan-Colville (Turner, Bouchard, and Kennedy 1980), Ramah Navajo (Vestal 1952)

Scientific name *Ulmus americana*
Common name American elm
Vernacular Name Miami - *pahkohkwaniši*
Nativity Native
Habitat Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Heron Rookery, Hoosier Prairie, Pinhook Bog



J. S. Peterson @ USDA-NRCS PLANTS Database

Traditional Uses:
Miami

The Miami people's use of elm is historic and contemporary. It continues to be culturally significant (*MNI consultant 2005; MTO consultant 2005*).

Medicine

Bark tea is used for sore throat (Lamb and Shultz 1993).

Utility (MNI consultant 2005)

Scientific name *Ulmus rubra*
Common name slippery elm
Other names red elm (Yarnell 1964)
Ojibway name aniib, ahnib, ah-nep (Reagan 1928), anib, ani 'b (Smith 1932), gaawaakomizh, gawa'komic (Densmore 1928), ozhaashigob, ojâshigob, -ig (Baraga 1966), zhaashgob (Rhodes 1993), zhiishiigimewanzh
Nativity Native
Habitat Bailly area
 Grows in bottom lands, stream banks, rich moist hillsides, and rocky ridges and slopes (Yarnell 1964).



Dennis W. Woodland & WI State Herbarium



Steve Baskauf & UT Herbarium & Austin Peay State Univ.

Traditional Uses:

Miami

The Miami people's use of slippery elm is historic and contemporary.

Medicine

Miami medicine for snake bites (Lamb and Shultz 1993).

Traditional Uses:

Potawatomi

The Potawatomi people's use of slippery elm is historic and contemporary.

Medicine

Inner bark used for boils. Poultice of chewed inner bark applied to eye inflammations. Inner bark used to lubricate throat for removal of lodged bone (Smith 1933).

Utility

"The bark is used for berry baskets and other containers" (*Female elder 2005*).

Traditional Uses:
Others

Bark used to make boxes, baskets, and wigwam sides (Smith 1933).

Agriculture

Ojibwa

Wood used in sugar maple production (Zedeño et al. 2000).

Food

Iroquois (Yarnell 1964), Omaha (Gilmore 1913a; 1919), Kiowa (Vestal and Schultes 1939)

Medicine

Ojibwa

Infusion of roots taken and used as a wash for bleeding foot cuts.

Infusion of plants taken for stomach troubles. Plant used for gonorrhea (Reagan 1928).

Inner bark used for dry, sore throat (Smith 1932).

Decoction of bark gargled or dried root chewed for sore throat (Densmore 1928).

Inner bark used (Yarnell 1964).

Bark and root used (Zedeño et al. 2000).

The roots of this species were used as a wash for foot cuts and the inner bark was used in curing sore throats. Slippery elm lozenges can still be purchased today for this latter purpose (Meeker, Elias, and Heim 1993).

Menominee

Infusion of inner bark taken as a physic. Poultice of inner bark applied to draw pus from a wound (Smith 1923).

Meskwaki

Poultice of bark applied to old sores. Decoction of root taken by women to ease childbirth (Smith 1928).

Winnebago

Decoction of inner bark taken as a laxative (Gilmore 1919).

Micmac (Chandler, Freeman, and Hooper 1979), Dakota, Omaha, Pawnee, Ponca (Gilmore 1919), Cherokee (Hamel and Chiltoskey 1975), Iroquois (Herrick 1977), Mahuna (Romero 1954), Alabama, Creek (Swanton 1928), Mohegan (Tantaquidgeon 1972), Alabama, Catawba, Cherokee (Taylor 1940), Kiowa (Vestal and Schultes 1939)

Utility

Ojibwa

Stripped bark used as a wigwam cover, for the sides of the wigwam (Smith 1932).

The bark was made into a sled-like "coaster" for children (Meeker, Elias, and Heim 1993).

Menominee

Boiled bark used to make baskets, fish nets, matting, and nets for snowshoes (Smith 1923).

Meskwaki

Bark strips used to make sides of the winter wigwam and rainproof roof (Smith 1928).

Winnebago

Forked trees used for the posts in building the earth lodge. Inner bark fiber used to make cords and ropes. Log sections used to make corn mortars and pestles. Weathered bark used to catch the spark in firemaking. Wood used for fuel. Wood used to make small mortars and pestles for grinding medicines and perfumes (Gilmore 1919).

Omaha (Gilmore 1913a, 1919), Dakota, Pawnee, Ponca (Gilmore 1919), Cherokee (Hamel and Chiltoskey 1975), Kiowa (Vestal and Schultes 1939)

Craft

Ojibwa

bark (Zedeño et al. 2000)

Charm

Ojibwa

Bark and root used (Zedeño et al. 2000).

Other, unspecified

Winnebago

Fibrous inner bark used for popgun wads (Gilmore 1919).

Dakota, Omaha, Pawnee, Ponca (Gilmore 1919)

Scientific name

Synonyms

Common name

Other names

Vernacular Name

Nativity

Habitat

Urtica procera

Urtica dioica ssp. *gracilis*

tall nettle

stinging nettle, nettleweed; California nettle (Smith 1933)

Miami - *masan*

Means itching.

Native

Indiana Dunes State Park

Grows in thickets and rich damp soil (Yarnell 1964).



Hugh H. Iltis & WI State Herbarium



Robert W. Freckmann & WI State Herbarium

Traditional Uses:

Miami

The Miami people's use of tall nettle is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children (*MNI consultant 2005*).

“Access is important, through the Environmental Learning Center, and for teaching kids about it. We need to be able to dig it up and cut it up for demonstration” (*MNI consultant 2005*).

Food

“We gather the young leaves in early spring and boil them” (*MNI consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of tall nettle is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children.

“Access is important, through the Environmental Learning Center, and for teaching kids about it. We need to be able to dig it up and cut it up for demonstration” (*Male elder 2005*).

Food

“We gather the young leaves in early spring and boil them” (*Male elder 2005*).

Medicine

Infusion of root used for intermittent fevers. Infusion of leaves used medicinally for unspecified purposes (Smith 1933).

Utility

Stem is used for fiber (*Male elder 2005*).

Outer rind twisted into a two-strand cord and used for sewing cattail mats and baskets (Smith 1933).

Traditional Uses:

Others

Agricultural

Haisla, Hanaksiala (Compton 1993)

Ceremonial

Winnebago

Dried stalk fiber made into cloth and used in the Sacred Bundle of the Tent of War (Gilmore 1919).

Dakota, Omaha, Pawnee, Ponca (Gilmore 1919), Makah (Gunther 1973)

Food

Leaves in spring and summer (McPherson and McPherson 1977).

Montana Indians (Blankinship 1905), Haisla, Hanaksiala, Oweekeno (Compton 1993), Hoh, Quileute (Reagan 1936), Upper Skagit (Theodoratus 1989), Cowichan, Saanich (Turner and Bell 1971)

Medicine

Ojibwa

Infusion of root taken for dysentery. Compound decoction of root taken for “stoppage of urine” (Densmore 1928).

Poultice of soaked leaves applied to heat rash (Smith 1932).

leaf (Zedeño et al. 2000)

Great Lakes tribes (Yarnell 1964)

Tolowa (Baker 1981), Sioux (Blankinship 1905), Carrier (Carrier Linguistic Committee 1973), Haisla, Hanaksiala (Compton 1993), Chehalis, Cowlitz, Klallam, Lummi, Quileute, Quinault, Samish, Skagit, Skokomish, Snohomish, Squaxin, Swinomish (Gunther 1973), Abnaki (Rousseau 1947), Bella Coola, Gitksan (Smith 1929), Thompson (Steedman 1930), Paiute, Shoshoni (Train, Henrichs, and Archer 1941), Bella Coola (Turner 1973), Ramah Navajo (Vestal 1952)

Utility

Ojibwa

Bark or rind used as a fine, stout sewing fiber. Fiber used for sewing, twine, and weaving bags (Smith 1932).

Menominee

Plant made into hemp twine and used for sewing, twine, and weaving bags (Smith 1923).

Sauk-Fox

Fiber used for sewing, twine, and weaving bags (Morse 1822).

Winnebago

Dried stalk fiber used to make twine and cordage. Dried stalk fiber made into ropes and used to hobble horses (Gilmore 1919).

Montana Indians (Blankinship 1905), Haisla, Hanaksiala, Oweekeno, Tsimshian (Compton 1993), Dakota, Omaha, Omaha, Pawnee, Ponca (Gilmore 1919), Lummi, Quileute, Skokomish, Snohomish (Gunther 1973), Hoh, Quileute (Reagan 1936), Upper Skagit (Theodoratus 1989), Kwakiutl (Turner and Bell 1973), Bella Coola (Turner 1973)

Craft

Ojibwa

bark (Zedeño et al. 2000)

Clothing

Winnebago

Dried stalk fiber used to make cloth (Gilmore 1919).

Dakota, Pawnee, Ponca (Gilmore 1919)

Trade

Haisla, Hanaksiala (Compton 1993)

Charm

Ojibwa

leaf (Zedeño et al. 2000)

Other, unspecified

Winnebago

Plant fiber used by little boys as wadding for popguns (Gilmore 1919).

Dakota, Omaha, Pawnee, Ponca (Gilmore 1919)

<i>Scientific name</i>	<i>Vaccinium angustifolium laevifolium</i>
<i>Synonyms</i>	<i>Vaccinium angustifolium</i> Also includes <i>Vaccinium corymbosum</i> (highbush blueberry)
<i>Common name</i>	early low blueberry
<i>Other names</i>	blueberry (INDU fieldwork 2005); low sweet blueberry, sweet hurts (Yarnell 1964)
<i>Vernacular Name</i>	Miami - <i>pinkwimini</i> Potawatomi - <i>minen</i> (Perrot 2005) Refers to the general fruits, means berries. <i>M[^]naga'w_uck</i> means blueberry bush and refers to the velvetleaf blueberry.
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, West Beach, Pinhook Bog Grows in dry, rocky or sandy soil, burns, clearings, dry open barrens, and peats (Yarnell 1964).



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Traditional Uses:

Miami

The Miami people's use of blueberry is historic and contemporary (*MNI consultant 2005; MTO consultant 2005*). Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children (*MNI consultant 2005*).

Food

The berries are eaten (*MNI consultants 2005*).
berries (Lamb and Shultz 1993)

Other, unspecified

"The berries are gifted to others" (*MNI consultant 2005*).

Traditional Uses:

Potawatomi

The Potawatomi people's use of blueberry is historic and contemporary.

Food

"The berries are eaten for everyday food. It's high in iron and vitamin C" (*Male elder 2005*).

"Women did most of the berry harvesting. The berries are eaten fresh and used in cooking" (*Female elder 2005*).

Berries and low sweet blueberry were important items of food and used dried (Smith 1933).

Traditional Uses:
Others

Medicine

The berries are used (*Female elder 2005*).

The roots are used. "The roots can be used as a mild tea, as a tonic, an enema; there are other things" (*Male elder 2005*).

Root bark used for unspecified ailment (Smith 1933).

Ceremonial

"The berries are used for ceremonial food" (*Male elder 2005*).

Dye

The berries are used (*Female elder 2005*).

Agricultural

Vaccinium angustifolium, lowbush blueberry

Ojibwa

Berries gathered and sold to the nearby stores (Reagan 1928).

Algonquin (Black 1980)

Vaccinium corymbosum, highbush blueberry

Algonquin (Black 1980)

Ceremonial

Anishinaabek

When girls start their first menstrual period, they enter a yearlong berry fast that includes blueberries and strawberries. It is how they show responsibility and patience toward the recently gained privilege of fertility. Sometimes offered to the sacred fire during the Thirsty Dance (Herron 2002).

Iroquois (Waugh 1916)

Mythic

Anishinaabek

It is the first fruit shown to the Anishinaabek by Nanaboozhoo (Herron 2002).

Food

Anishinaabek

Berries eaten or dried and added to lard, moose fat, or deer tallow historically. The berries and fat would be boiled and seasoned with maple sugar, or added to other foods (Densmore 1974).

Dried blueberries are combined as well with wild rice and deer venison (Broker 1983).

Ojibwa

Berries boiled, seasoned, combined with moose fat and deer tallow and used for food (Densmore 1928).

Berries sun dried for winter use, eaten fresh, and canned for future use (Reagan 1928).

Berries dried like currants and cooked in winter with corn, rice and venison (Smith 1932).

fruit (Zedeño et al. 2000)

Traditionally it was eaten fresh or dried and mixed with other foods

(Meeker, Elias, and Heim 1993).

Menominee

Sun dried berries and dried sweet corn sweetened with maple sugar and stored for winter use (Smith 1923).

Algonquin (Black 1980), Iroquois (Rousseau 1945b; Waugh 1916), Abnaki (Rousseau 1947)

Medicine

Anishinaabek

Blueberry leaf tea taken for low blood sugar associated with diabetes. Flowers of *V. angustifolium* were dried, then placed on heated stones. The fumes were inhaled for nervous system imbalances (Densmore 1974).

Ojibwa

Dried flowers placed on hot stones as inhalant for “craziness” (Densmore 1928).

Infusion of leaves taken as a blood purifier (Smith 1932).

Menominee (Smith 1923)

Algonquin (Black 1980)

Charm

Ojibwa

Leaf and flower used (Zedeño et al. 2000).

<i>Scientific name</i>	<i>Vaccinium macrocarpon</i> Also <i>Vaccinium oxycoccos</i> (small cranberry)
<i>Common name</i>	large cranberry
<i>Vernacular Name</i>	Potawatomi - <i>Bokmen/bokmenen</i> (Perrot 2005) Refers to cranberry in general. Also, <i>boki'm^nasun</i> is the small cranberry.
<i>Ojibway name</i>	aniibimin, anibimin, -an (Baraga 1966), a 'nibimīn' (Densmore 1928)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Dune Acres



B. Eugene Wofford & UT Herbarium & Austin Peay State Univ.



Robert R. Kowal & WI State Herbarium

Traditional Uses:

Miami

The Miami people's use of cranberry is historic and contemporary.

Food

The berries are eaten (*MNI consultants 2005*)
berries (Lamb and Shultz 1993)

Traditional Uses:

Potawatomi

The Potawatomi people's use of cranberry is historic and contemporary. It is a sacred plant.

Medicine

"It's a women's medicine. Good source of vitamin C. Helps keep skin

Traditional Uses:
Others

healthy. Crush the berries, dry them, and use to make a tea. The leaf goes with the berry” (*Female elder 2005*).

”Leach them and drink the water to purge yourself. You can use a mild form for bladder problems” (*Male elder 2005*).

Agricultural

Ojibwa

Fruit sold by the bushels (Reagan 1928).

Food

Ojibwa

Berries cooked and used for food (Densmore 1928).

Fruit used for food (Reagan 1928).

Fruit eaten and used to make a beverage (Zedeño et al. 2000).

The fruit was both eaten raw and drunk as a tea (Meeker, Elias, and Heim 1993).

Algonquin (Black 1980; Raymond 1945), Anticosti (Rousseau 1946), Iroquois (Waugh 1916)

Medicine

Ojibwa

plant (Zedeño et al. 2000)

An infusion of the plant was traditionally used for nausea (Meeker, Elias, and Heim 1993).

Montagnais (Speck 1917)

Charm

Ojibwa

plant (Zedeño et al. 2000)

<i>Scientific name</i>	<i>Verbascum thapsus</i>
<i>Common name</i>	common mullein
<i>Other names</i>	mullein, hunter's delight
<i>Vernacular Name</i>	Potawatomi – "The Indian name means blanketleaf" (<i>Male elder 2005</i>)
<i>Nativity</i>	Introduced
<i>Introduction notes</i>	Brought by the Puritans (Haughton 1978). Common mullein was first introduced into the U.S. in the mid-1700's, where it was used as a piscicide, or fish poison, in Virginia. Records show that it was first described in Michigan in 1839 and on the Pacific coast in 1876, probably due to multiple introductions as a medicinal herb (Remaley 2005).
<i>Habitat</i>	Miller Woods, Tolleston Dunes, West Beach, Baily area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie, Pinhook Bog



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Traditional Uses:

Miami

The Miami people's use of mullein is historic and contemporary (*MNI consultant 2005; MTO consultant 2005*). Tribal representatives learned about the plant and its uses from their grandmothers and have passed this knowledge on to their children (*MNI consultant 2005*).

Medicine

"The roots are gathered in the fall. They made tea and dried and ground the root. It's used as a pain reliever and heart medicine. It's also used with mayapple root; both are dried and ground to make a medicinal tea" (*MNI consultant 2005*).

Miami medicine for bee stings (Lamb and Shultz 1993).

Traditional Uses:

Potawatomi

The Potawatomi people's use of mullein is historic and contemporary. It is a sacred plant.

Medicine

The leaves are used. "You can get respiratory relief from a tea, or inhale

Traditional Uses:
Others

smoke from the leaf" (*Male elder 2005*).

Dried leaves smoked in a pipe for asthma and smudged leaves inhaled for catarrh (inflammation of mucous membranes, especially of the nose and throat). Leaves smudged to revive unconscious person (Smith 1933).

Utility

"You can get fiber from the leaf, and you can use the stem for starting a fire" (*Male elder 2005*).

Archaeological evidence for Anishinaabek use found from the Historic period (1600AD-2002AD) (Herron 2002).

Smoking

Anishinaabek (Herron 2002)

Menominee

Leaf gathered and smoked as an Indian tobacco (Smith 1923).

Isleta (Jones 1931), Thompson (Turner et al. 1990)

Ceremonial

Isleta (Jones 1931), Thompson (Turner et al. 1990)

Medicine

Anishinaabek

Teas are made from the flowers and leaves for colds, flu, and respiratory problems. The leaves are shredded and added to smoking mixtures. Sometimes it is used instead of tobacco because its smoke has anit-spasmodic properties that can reduce smoking-related coughs, asthma, and cronchitis (Herron 1998).

Clinically, mullein is an antibiotic, anti-inflammatory, anti-spasmodic, alterative, anodyne, astringent, demulcent, diuretic, expectorant, nervine, and vulnerary (Herron 1998).

Ojibwa

Peeled roots used as a heart stimulant (Arnason, Hebda, and Johns 1981).

It has been used to break nicotine addiction, and is believed to clean up tar deposits in the lungs when the smoker quits all tobacco use.

The flowers were used historically to treat tuberculosis through their diuretic properties (Smith 1932).

root (Zedeño et al. 2000)

Menominee

Root used for pulmonary disease (Smith 1923).

Delaware

Poultice of heated leaves applied for rheumatic pain. Leaves used for colds. Compound containing leaves taken for catarrh, coughs and lung trouble. Poultice of crushed leaves applied to bruises for swelling and pain (Tantaquidgeon 1942).

Poultice of heated leaves applied to the joints and body for rheumatism pain and swelling. Leaves combined with coltsfoot, plum root and glycerine and used as a syrup for coughs, lung trouble, and catarrh (Tantaquidgeon 1972).

Mohegan, Shinnecock (Carr and Westey 1945), Micmac (Chandler, Freeman, and Hooper 1979), Cherokee (Hamel and Chiltoskey 1975),

Iroquois (Herrick 1977; Rousseau 1945a), Navajo (Hocking 1956), Malecite (Mechling 1959), Abnaki (Rousseau 1947), Penobscot (Speck 1917), Rappahannock (Speck, Hassrick, and Carpenter 1942), Creek (Swanton 1928), Mohegan (Tantaquidgeon 1928, 1972), Nanticoke (Tantaquidgeon 1942), Cherokee, Creek (Taylor 1940), Salish (Teit 1928), Thompson (Turner et al. 1990), Ramah Navajo (Vestal 1952), Hopi (Whiting 1939)

Charm

Ojibwa

root (Zedeño et al. 2000)

Scientific name Vernonia fasciculata
Common name common ironweed
Other names ironweed (INDU fieldwork 2005)
Nativity Native
Habitat Heron Rookery



Emmet J. Judziewicz & Robert W. Freckmann Herbarium

Traditional Uses:
Miami

The Miami people's use of ironweed is historic and contemporary (*MTO consultant 2005*).

Scientific name *Viburnum opulus*
Common name European highbush cranberry
Other names pimbina (Yarnell 1964)
Vernacular Name Miami - *neehpikicia*
Ojibway name aniibimin, -an, anibimin, -an (Baraga 1966), nipinminan (Gilmore 1933),
 aniibiminagaawashk, a 'nib'imî 'nûga 'wûck (Smith 1932)
Nativity Native
Habitat Dune Acres, Indiana Dunes State Park



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Traditional Uses:

Miami

The Miami people's use of highbush cranberry is historic and contemporary.

Food

fruit (Lamb and Shultz 1993)

Traditional Uses:

Others

Food

Ojibwa

Bark eaten (Smith 1932).

Fruit used for food (Reagan 1928).

Iroquois (Parker 1910), Shuswap (Palmer 1975)

Medicine

Ojibwa

Bark used (Smith 1932).

bark (Zedeño et al. 2000)

Traditionally, the root of staghorn sumac were used as a medicine to stop hemorrhaging (Meeker, Elias, and Heim 1993).

Meskwaki

Decoction of root taken by "one who feels pain over his entire body" (Smith 1928).

Iroquois (Parker 1910), Micmac (Chandler, Freeman, and Hooper 1979), Montagnais, Penobscot (Speck 1917)

Utility

Ojibwa

Bark used as bait in snares for snowshoe rabbits (Smith 1932).

Charm

Ojibwa

bark (Zedeño et al. 2000)

Other, unspecified

Winnebago

Stalks, without the pith, used to make popguns in the absence of elderberry (Gilmore 1919).

Dakota, Omaha, Pawnee, Ponca (Gilmore 1919)

Scientific name Viola spp.
Common name violet
Nativity Native and Introduced
Introduction notes Introduced species came with early settlers (Weishan 1999).
Habitat Miller Woods, Tolleston Dunes, West Beach, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Hoosier Prairie, Pinhook Bog



Kenneth J. Sytsma & WI State Herbarium

Traditional Uses:
Miami

The Miami people's use of violets is historic and contemporary. It continues to be culturally significant and they use all the species, yellow, purple, white (*MTO consultant 2005*).

Food

leaves (Lamb and Shultz 1993)

Medicine

Leaves for cancer; brewed, drunk every once in a while, no particular amount (Lamb and Shultz 1993).

<i>Scientific name</i>	<i>Vitis aestivalis</i>
<i>Common name</i>	summer grape
<i>Other names</i>	possum grape (INDU fieldwork 2005); pigeon grape (Broyles 2005)
<i>Vernacular name</i>	Potawatomi for grape: siwnwen (Shuckahosee 1997)
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Tolleston Dunes, West Beach, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Hoosier Prairie



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Traditional Uses:

Miami

The Miami people's use of summer grape is historic and contemporary.

Food

fruit (Lamb and Shultz 1993; Rafert 1996)

Medicine

Miami medicine for boils (Lamb and Shultz 1993).

Traditional Uses:

Potawatomi

The Potawatomi people's use of summer grape is historic and contemporary.

Utility

"It has an odd-shaped leaf; contemporary uses [of the leaves] include wreaths and decorative baskets" (*Male elder 2005*).

Dye

"The fruit makes a lavender dye" (*Male elder 2005*).

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Woodland period (1000BC-1600AD) to the Historic period (1600AD-2002AD) (Herron 2002).

Food

Ojibwa (Gilmore 1933)

Tendrils and leaves in the spring, leaves and fruit in the summer and early fall (McPherson and McPherson 1977).

Cherokee (Hamel and Chiltoskey 1975; Perry 1975)

Grapes were eaten raw, the juice diluted with water to make a beverage, the fruits were made into jams and jellies. Young leaves were boiled in various meal preparations (Broyles 2005).

Medicine

Ojibwa (Gilmore 1933)

Cherokee (Hamel and Chiltoskey 1975; Taylor 1940)

Grape juice was used to treat colds, coughs, throat cancer and tumors. A poultice was made of the leaves and applied to bruises, sprains and the eyes (Buhl 1935).

Utility

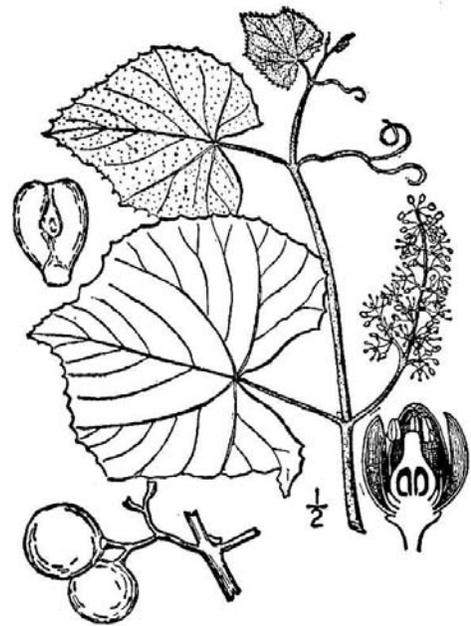
Vines were used in basket weaving by several tribes (Broyles 2005).

Other, unspecified

Anishinaabek (Herron 2002)

There are two main varieties of grapes in this part of the Great Plains. Both were used in very similar fashions. As can be supposed by the common names the summer grape ripens when the weather is still warm and the winter grape ripens towards the cool of the autumn (Broyles 2005).

<i>Scientific name</i>	<i>Vitis labrusca</i>
<i>Common name</i>	fox grape
<i>Other names</i>	wild grape (INDU fieldwork 2005); riverbank grape; frost grape (Yarnell 1964); frost grape, winter grape, fox grape (Broyles 2005)
<i>Vernacular Name</i>	Miami - <i>aahsanteepakwi</i> Means "sunshine leaf." Potawatomi - <i>shomin</i> <i>shōminaboo</i> is wine
<i>Nativity</i>	Native
<i>Habitat</i>	Miller Woods, Bailly area, Dune Acres, Indiana Dunes State Park, Visitor Center area, Keiser Unit, Tamarack Unit, Heron Rookery, Pinhook Bog



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Traditional Uses:
Miami

The Miami people's use of wild grape is historic and contemporary (*MNI consultant 2005; MTO consultant 2005*).

Food

"The fruit is eaten fresh, used to make jams, jellies" (*MNI consultant 2005*).

fruit (Lamb and Shultz 1993; Rafert 1996)

Medicine

Miami medicine for boils (Lamb and Shultz 1993).

Utility

"We make thread from the vines; it's used mostly in crafts, and dreamcatchers today" (*MNI consultant 2005*).

Traditional Uses:
Potawatomi

The Potawatomi people's use of wild grape is historic and contemporary. Tribal representatives learned about the plant and its uses from their grandmothers and mothers, and have passed this knowledge on to their children and others. There are legends and songs about the wild grape, and

it is considered a sacred plant.

"I learned from my grandmother and mother. I've taught my children, neighbors, and husband's family. I taught them about the growth and harvest practices, and food uses" (*Female elder 2005*).

Sacred

"Wenabojo named it" (*Female elder 2005*).

Food

"August is the time for harvesting wild grape. The mature grapes need trees to grow on, they don't hurt the trees. The berries are eaten and were made into alcohol before they had white man's alcohol. The Wabeno Society is privy to it, its mixtures and tinctures; they work with the night spirits" (*Female elder 2005*).

Bathing/cleaning

"The roots are used for a hair tonic. We make a tea from the root to rinse the hair. You can see how it extends and grows, and that's what it does for your hair" (*Female elder 2005*).

Utility

"The really mature vines can be used as twine. Hunters might use them to pack a deer out" (*Female elder 2005*).

Traditional Uses:

Others

Food

Ojibwa (Gilmore 1933)

Tendrils and leaves in the spring, leaves and fruit in the summer and early fall (McPherson and McPherson 1977).

Cherokee (Hamel and Chiltoskey 1975; Perry 1975)

Medicine

Ojibwa

(Gilmore 1933)

Root and branch used (Zedeño et al. 2000).

Cherokee (Hamel and Chiltoskey 1975; Taylor 1940), Iroquois (Herrick 1977), Mohegan (Tantaquidgeon 1928, 1972)

Charm

Ojibwa

Root and branch used (Zedeño et al. 2000).

Scientific name *Zizania aquatica*
Common name wild rice
Anishinaabek name Manomin
Nativity Native
Habitat Indiana Dunes State Park



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Traditional Uses:

Miami

The Miami people's use of wild rice is historic.

Food

seeds (Lamb and Shultz 1993; Rafert 1996)

Traditional Uses:

Potawatomi

The Potawatomi people's use of wild rice is historic and contemporary.

Food

The seeds (grains) are used. "If you wanted to give the rice a different flavor, you could add berries to it and eat it like oatmeal" (*Female elder 2005*).

Wild rice sweetened with maple sugar and used to make pudding. Rice gathered and dried for a winter supply of food. Rice valuable for cooking with wild fowl or game and maple sugar used to season the mixture (Smith 1933).

Traditional Uses:

Others

Archaeological evidence for Anishinaabek use found from the Woodland period (1000BC-1600AD) to the Historic period (1600AD-2002AD) (Herron 2002).

Agricultural

Odawa (Herron 2002)

Ojibwa

Seeds scorched, winnowed and sold as breakfast food (Reagan 1928).

Thompson (Turner et al. 1990)

Ceremonial

Anishinaabek (Herron 2002)

Mythic

Anishinaabek

A migration story of the Anishinaabek from the Great Lakes to the

east coast and back includes the finding of wild rice as an indicator of where to stop (Herron 2002).

Ojibwa (Herron 2002)

Food

Anishinaabek

Wild rice harvesting involves white cedar ricing sticks, and birch bark winnowing trays. August is known as Manoominike Giizis (Ricing Moon). Rice beds are managed by rice chiefs. Harvested rice is parched in metal containers over wood fires. Men wearing soft moccasins gently dance on the rice to loosen the husks, then women use flat, shallow birch bark baskets to winnow the rice. They lightly toss the rice into the air so the wind can take the loosened husks (Herron 2002).

Odawa (Herron 2002)

Ojibwa

Grain in fall (McPherson and McPherson 1977).

Seeds used to make gem cakes, duck stuffing and fowl stuffing. Seeds steamed into puffed rice and eaten for breakfast with sugar and cream. Seeds boiled with rabbit excrements, eaten and esteemed as a luxury (Reagan 1928).

Menominee

Rice cooked with deer broth, pork or butter and seasoned with maple sugar (Smith 1923).

Meskwaki

Rice used for food (Smith 1928).

Winnebago

Rice considered an important dietary element (Gilmore 1919).

Dakota, Omaha (Gilmore 1913b, 1919), Ponca (Gilmore 1919), Thompson (Turner et al. 1990)

Utility

Ojibwa

The plant is used in wild rice cultivation (Zedeño et al. 2000).

Other, unspecified

Anishinaabek

Today, the Great Lakes Indian Fish and Wildlife Commission maps wild rice growth and density in northern Wisconsin and Minnesota, and works with Wisconsin and Michigan Departments of Natural Resources in wild rice restoration projects (Herron 2002).

Chapter Four

Management Recommendations and Future Research

This chapter addresses comments and suggestions from the tribal representatives about plant condition and management, the park's interpretive program, and park-tribal relations. It also identifies future research and data needs some of which were suggested by tribal representatives. Management comments were generally positive though the representatives had more recommendations for interactions between the park and the tribes than about plant management. Their statements reflect individual perceptions, however, and are not official tribal recommendations. The recommendations are presented as those made by everyone followed by the Miami comments, and the Potawatomi comments.

Recommendations from Tribal Consultants

The Miami and Potawatomi representatives who had opinions on the condition of the plants spoke primarily in terms of habitat health, reflecting their traditional ecological perspectives that the condition or health of those communities indicate the health of the species of plants as communities. Everyone was of the opinion that the plants were in good condition, although a Miami representative felt the railroad was having a negative effect on Miller Woods, and a Potawatomi representative identified blight and insect problems on some of the oaks in Miller Woods.

Tribal representatives said that the management seemed good and they saw nothing that needed to be changed. They identified a few plants that would be candidates for traditional harvesting if it were allowed, with caveats:

“Traditional harvesting but within sustainable limits and by those Miami people who know the traditional uses and practices” (*MNI consultant 2005*).

“If they allowed traditional practices, only the nations who have used the plants should do it” (*Potawatomi elder 2005*).

In discussions with the park staff, tribal representatives stated that the Maple Sugar Festival and other Indian culture interpretations and events should have tribal guidance and/or participation. They felt the new Visitor Center that is planned with the county provided a good opportunity for all the tribes to work with park staff to improve cultural interpretation; tribal representatives also felt that the Ojibwa and Odawa people should be consulted in these matters. While everyone enjoyed the video at the Visitor Center, they felt that it should include more information about all the tribes' histories and relationships with the park and surrounding area.

Park staff told the representatives about the Environmental Learning Center, which is a regional resource for environmental education, and another building nearby that could be used for education sessions, workshops, and research. They discussed tribal use of these

facilities for teaching traditional knowledge to tribal youth and possibly other people. The representatives expressed much interest in pursuing these ideas.

Recommendations from Miami Nation of Indians of Indiana Consultants

Visitor Center

- Regarding the Visitor Center video, the park needs to correct the notion that human occupation began with the settlers. You shouldn't have to look for Native American stuff. There is a lack of basic knowledge about the area and its use by Native Americans.
- The Visitor Center needs more cultural interpretation, preferably with guidance and/or participation of the tribes involved in this project, as well as other associated tribes (the Ojibwa and Odawa, possibly Sauk and Fox).
- The labels of the native plant gardens in front of the Visitor Center need updated to include Miami names.

Management

- Traditional harvesting of some species including wild onion (*Allium cernuum*), red willow (*Cornus stolonifera*), strawberries (*Fragaria virginiana*), sweetgrass (*Hierochloe odorata*), jewelweed (*Impatiens capensis*), ginseng (*Panax quinquefolius*) (also manage this one very closely), staghorn sumac (*Rhus typhina*), blackberries (*Rubus allegheniensis*), raspberries (*Rubus idaeus strigosus*), bloodroot (*Sanguinaria canadensis*), sassafras (*Sassafras albidum*), cattail (*Typha latifolia*), nettles (*Urtica procera*), and blueberries (*Vaccinium angustifolium*).
- Traditional harvesting of red willow (*Cornus stolonifera*), strawberries (*Fragaria virginiana*), sweetgrass (*Hierochloe odorata*), bloodroot (*Sanguinaria canadensis*), and cattail (*Typha latifolia*) should be done only by the Cultural Committee and only for tribal purposes. They would like access to the sassafras (*Sassafras albidum*) for traditional harvesting.

Cultural Needs

- Access is important, through the Environmental Learning Center, and for teaching kids [about the plants]. We need to be able to dig [them] up and cut [them] up for demonstration. [Often need privacy for teaching.]

Recommendations from Miami Tribe of Oklahoma Consultants

Visitor Center

- Regarding the Visitor Center video, the park needs to correct the notion that human occupation began with the settlers. You shouldn't have to look for Native American stuff. There is a lack of basic knowledge about the area and its use by Native Americans.

- The labels of the native plant gardens in front of the Visitor Center need updated to include Miami names.

Management

- The park and the tribe should have an MOA for projects. It should apply to outside researchers and the researchers should be tribally-approved.
- They would like the park to allow tribally-funded interns to study aspects of resources management.
- They would like to pursue research and education opportunities with the park.

Cultural Needs

- The park should interact with the tribe on a cultural level rather than an individual level.

Recommendations from the Potawatomi Consultants

Interpretive Program

- Invite tribal members to come to do the teaching of the hands-on activities such as crafts, maybe have tribal members do basket weaving with traditional grasses found in the park as part of the interpretive program.
- Conduct oral histories with all the tribes from the ethnobotany project.
- Contact Match-e-be-nash-she-wish about doing the maple sugaring and interpretation, providing a more traditional scale to it; that would include songs, stories, and games.
- Maybe they could incorporate gathering of the medicine in the spring. They could come to the park and do that in a traditional way and they could film the songs and ceremony that go with that, and see how solemn that is for the Potawatomi, see how the plant species are such a viable part of their world.
- There are a lot of old stories about the dunes, including medicine harvesting times, but he doesn't know if the old people would share them. They would need to find out; if not directly, maybe they'd be willing to put the stories on a CD.
- "Are these people [the park] willing to share with Indian people, to let them come in here and do some teaching, speaking?" If they'd be willing to pay the elders to come in here, to honor the elders with a gift, more elders would be willing to come here if they knew they were going to be honored with a gift. "My dad used to tell me, 'Go over to see this guy, and don't go over there with a mouth full of gi'me, and a handful of nothing.'"

Visitor Center

- Need Potawatomi place names in the park; these would give clues to their cultural significance.

- The labels of the native plant gardens in front of the Visitor Center need updated to include Potawatomi names. It would be ok to include the meanings of the Potawatomi names, and basic use information such as ‘food, medicine, ceremony,’ etc. but no details.
- Books in/for the Visitor Center: Edmunds, Clifton, and Landes are good, accurate; Clifton isn’t very thorough. Landes deals more with the spirituality of the Potawatomi.
- The idea of CDs about traditional knowledge, stories, etc. and crafts being sold at the Visitor Center needs explored but the tribes need to benefit from the proceeds. Maybe it would be better to incorporate recorded information into displays in the new Visitor Center and provide forms or cards with information on ordering CDs, etc. directly from the tribes.

Management

- Need trash cans along the paths, not just at the start/end of them.
- The park staff need to understand the Potawatomi approach to interacting with plants. He would be willing to teach them about this or teach them a kind of prayer that they can use whenever they go out to collect or burn or mow, etc.
- “All the dry wood that’s here, it’s always a thing to get dry wood for ceremonies. If Indian people would be allowed to haul all this dry wood out of here....”
- They would like to be able to come in and take burls off the dying oak trees (*Quercus* spp.). They recognize that skidding logs to the gate (Howes Prairie) would do a lot of damage, but they might as well cut down the dying tree if they’re taking the burls; they could stack the wood up instead of skidding.
- They’d like to be able to gather a few things that might be needed for ceremonies like the mayapple (*Podophyllum peltatum*), the bergamot (*Monarda fistulosa*), if it’s encouraged to grow. The tops only on the bergamot, and the fruit, sometimes the leaves on the mayapple depending on the time of year; end of May, first part of June is the only time you can take the fruit; leaves anytime during the summer months but mainly spring, early summer.
- Regarding plant management, participant indicated that the plants take care of themselves and should be left alone, and protected. Several species were identified in particular: maples (*Acer* spp.), milkweeds (*Asclepias* spp.), wild carrot (*Daucus carota*), horsetail (*Equisetum arvense*), strawberries (*Fragaria virginiana*), huckleberries (*Gaylussacia baccata*), prickly pear (*Opuntia humifusa*), oaks (*Quercus* spp.), poison ivy (*Rhus radicans*), staghorn sumac (*Rhus typhina*), blackberries (*Rubus allegheniensis*), black-eyed susan (*Rudbeckia hirta*), saffron (*Sassafras albidum*), dandelion (*Taraxacum officinale*), cattail (*Typha latifolia*), and wild grape (*Vitis labrusca*).
- Plants identified for traditional harvesting include mayapple (*Podophyllum peltatum*), bergamot (*Monarda fistulosa*), pawpaws (*Asimina triloba*), marsh grasses (*Carex scoparia?* *Poa palustris?* Others?) for basket making, “...and

basswood (*Tilia americana*) so we wouldn't have to haul one down from up north [for the workshop in the park].”

Cultural Needs

- Allow use of high, isolated park areas as fasting grounds. They would need a closed area for up to a month sometime between June and August, and for shorter periods throughout the year.
- They'd like to use the park as a place to show people, an outdoor laboratory [for traditional knowledge], to train some of their people. Kids, middle-aged folks, and elders who grew up during some of the more culturally devastating Indian policy times. [Environmental learning center could come into play here.]

Future Study Needs

Indiana Dunes National Lakeshore is well known for its plant diversity. While this study provides detailed traditional use information for many of the species in the park, it is a baseline ethnobotany. This report documents detailed information for 20% to 28% of the 1,462 species, and summarizes information for another 38% to 46% of the 1,462 species. The variation in percentages illustrates the need for additional research to determine whether all the species of the plants the participants discussed by genera are used. Additional research is needed as well to determine whether the remaining 34% of species have traditional uses.

Two other topics were identified for future study: cultural affiliation and traditional use of other resources. The brief review for affiliation and association for this study was adequate for a baseline ethnobotany, however, several other tribes such as the Ojibwa and Ottawa likely have cultural affiliation and/or traditional association with the park area. Park staff raised this question during scoping meetings and meetings with the representatives. The affiliation/association review done for this study was sufficient to begin working with the appropriate tribes and revealed numerous other tribes with the potential for affiliation and/or association. A comprehensive cultural affiliation/traditional association study would help the park better meet their government-to-government consultation responsibilities.

A traditional use study that addresses other tribes' ethnobotany and place relationships would further enhance the park's management and interpretive programs. While traditional plant use greatly furthers understanding of cultural concerns and needs, American Indians have complex relationships with other resources such as places, water, animals, geologic features above and below water level, and artifacts and other evidence of traditional use. They view these resources in a holistic way, one in which the resources and their relationships with these cannot be fully understood with single-resource studies. The spiritual, mythic time, legendary, and sacred aspects of places and resources contribute greatly to a deeper understanding of American Indians' ecological relationships, and are better revealed when an ethnographic study moves beyond a single resource.

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- 2000 Traditional Ojibway Resources in the Western Great Lakes: An Ethnographic Inventory in the States of Michigan, Minnesota, and Wisconsin. Tucson, AZ: Bureau of Applied Research in Anthropology, University of Arizona.

Zichmanis, Z. and J. Hodgins

- 1982 Flowers of the Wild: Ontario and the Great Lakes Region. Toronto, Canada: Oxford University Press.

Zigmond, Maurice L.

- 1981 Kawaiisu Ethnobotany. Salt Lake City: University of Utah Press

Selected Annotated Bibliography

Anson, Bert

1970 The Miami Indians. Norman, OK: University of Oklahoma Press.

Anson has compiled a history of the Miami people that spans the years from their entry into historical records to the present. The first chapter addresses early life in the 1600s including their interactions and relationships with other tribes, early missionaries, explorers, and traders, their political organization, social system, kinship system, religious practices and beliefs. He notes some of their customs including utilitarian and festive dress, and their annual subsistence patterns noting that they were in possession of a soft white corn that was completely different from the flint corn of their neighbors. He briefly mentions their crops and wild harvests of fruits and nuts but does not elaborate on any species. The remaining chapters deal with the French period of 1700-1763, the British period of 1760-1783, the Miami Confederacy, the first treaties and the War of 1812, the following treaty years of 1814-1840, the emigration years of 1841-1847, the Miami Tribe of Oklahoma from 1846-1968, the Miamis in Indiana from 1846-1968, and modern Miami life.

Broyles, Pat, ed.

2005 The Ethnobotany of Culturally Significant Plants. Manhattan, KS: Manhattan Plant Materials Center, Natural Resources Conservation Service. Last reviewed 11/30/2005. Last accessed March 2006. <<http://plant-materials.nrcs.usda.gov/kspmc/culturallysignificant.html>>.

The Manhattan Plant Materials Center is a species research branch of the USDA's Natural Resources Conservation Service. Their web site on the Ethnobotany of Culturally Significant plants was developed in response to public and tribal interest in the historical uses of native plants. The web site lists 66 species, each with a Powerpoint link to its ethnobotanic information, which was developed by Pat Broyles. Each Powerpoint slide has the common and scientific name as listed on the USDS-NRCS PLANTS database web site, additional scientific synonyms and common names, and photos. The web site also has html links to each species' web site in the PLANTS database, and several species have PDF links to their profile data.

Buhl, Carl A.

1935 Notes on the Flora of the Indiana Dunes. American Midland Naturalist 16(2):248-253.

Buhl compiled this list of plants to show the botanical knowledge of the Indiana Dunes region in the early 1930s and provide a basis for future investigation. He uses Peattie's 1930 *Flora of the Indiana Dunes* as his basis for the flora known at that time, and notes additions and corrections to Peattie's Flora and various reports from the Indiana Dunes. He does not include LaPorte County, which is beyond his Chicago area focus and which he considers insignificant in its contribution to the plant list.

Clifton, James A.

1977 *The Prairie People: Continuity and Change in Potawatomi Indian culture, 1665-1965*. Lawrence, KS: Regents Press of Kansas.

Clifton's history of the Potawatomi begins with pre-history identity and life including some early-contact ethnobotanic information including a few species. He examines interactions and relationships with other tribes and Europeans, migration and resettlement, and persistence and change of culture and traditions. While he begins with the Potawatomi people, he ends with a focus on the Prairie Band of Potawatomi in Kansas.

deGonzague, Bernadette

1997 *Traditional and Market Food Use Among Adults in Two Ojibwe Communities*. Masters, McGill University.

This is deGonzague's Master of Science thesis for the School of Dietetics and Human Nutrition Centre for Indigenous Peoples' Nutrition and Environment, McGill University, Montreal. She examined traditional and market food use as well as the cultural significance of traditional food. She found the traditional food system continued to be important with at least 50% of people engaging in hunting and fishing practices, and traditional food being among the top ten food sources of protein, zinc, iron and folate. She showed the cultural significance of traditional food by comparing the health of those eating traditional foods and those who did not. She found more obesity, lower nutrient densities, higher intakes of fat, saturated fat, and sucrose for those not on traditional diet, and made recommendations for for education and future research needs to reduce risks for nutrition-related chronic disease such as diabetes and heart disease. The text and appendices includes lists of traditional use plants.

Densmore, Frances

1974 *How Indians Use Wild Plants for Food, Medicine, and Crafts*. New York: Dover Publications.

This is an unabridged republication of Densmore's article that was originally entitled "Uses of Plants by the Chippewa Indians," from the *Forty-fourth Annual Report of the Bureau of American Ethnology*, 1928, pages 275-397. It includes 33 plates that illustrate species, preparation,

and products. In this work, she provides information on almost 200 plants used by Chippewa people in Minnesota and Wisconsin. The book is organized by scientific, common, and native names, and types of use.

Erichsen-Brown, Charlotte

- 1979 *Medicinal and Other Uses of North American Plants: A Historical Survey with Special Reference to the Eastern Indian Tribes*. New York: Dover Publications, Inc.

This is an unabridged republication that was originally titled *Use of plants for the past 50 years* and published by Breezy Creeks Press of Aurora, Ontario, Canada. This volume focuses on Native American plant use for food, medicine, clothing, shelter, and other needs. Erichsen-Brown includes chronological historical citations for plant uses as well as data for plant identification. The species are grouped life form and by habitat, and each description includes a sketch of the species.

Gilmore, Melvin R.

- 1919 *Uses of Plants by the Indians of the Missouri River Region*. SI-BAE Annual Report #33. Washington, DC: Bureau of American Ethnology, Smithsonian Institution.

Gilmore obtained first hand information from "intelligent and credible old persons, thoroughly conversant with the matters which they discussed." He recorded this information in order to understand the relation of native people to the plant life of their environment. He included names, uses, and preparations as dictated to him by his informants who represent the Ponca tribe, Teton Dakota, and Pawnee tribe.

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- 1932 *Importance of Ethnobotanical Investigation*. *American Anthropologist* 34(2):320-327.

Gilmore explains the importance of ethnobotanical investigations through the influence of plant use on the interpretation of cultural traits, and in relation to symbolism, ceremonials, philosophy, linguistics, and history. He outlines a methodology for data collection and specimen preparation.

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- 1933 *Some Chippewa Uses of Plants*. *Papers of the Michigan Academy of Science, Arts, and Letters* 17(1932):119-143.

In this article, Gilmore provides plant use information for 115 uncultivated species. He includes scientific, common, and native names, the meaning of native names, and detailed descriptions of uses.

Grieve, Maud

- 1967 *A Modern Herbal: The medicinal, culinary, cosmetic and economic properties, cultivation and folk-lore of herbs, grasses, fungi, shrubs, & trees with all their modern scientific uses.* New York: Hafner.

This work provides plant descriptions along with information on cultivation, active components and medical usage for over 800 herbs and plants. It includes synonyms, habitats, parts used, historical notes, methods of collection, and in some cases, notes on similar species.

Haavisto, Rhonda and Jane O'Sullivan

- 1995 *A Dooryard Garden, Using Herbs from the Colonial Period: New England Unit of the Herb Society of America.* Last updated May 1995. Last accessed April 2006 <<http://www.neuhsa.org/files/DooryardGardenPlantList.htm>>.

Sponsored by the New England Unit of the Herb Society of America, this web site provides names, brief descriptions, colonial use, and additional comments for 69 plants. It is particularly useful for introduced species.

Hart, Jeffrey A.

- 1992 *Montana Native Plants and Early Peoples.* Helena: Montana Historical Society Press.

Hart prepared this work with the help of elders from Montana Indian tribes. He provides narratives of indigenous relationships with and use of 60 species along with plant descriptions and multiple common names.

Haughton, Claire Shaver

- 1978 *Green immigrants: the plants that transformed America.* New York: Harcourt, Brace, Jovanovich.

Haughton's work provides an extensive and interesting history for each of almost 100 species of plants brought to North America. She includes romance, legend, folklore, how they were brought to North America, how they have fared, and how they have changed our environment.

Heller, Dan

- 2000 *The Ecological Change Brought on by the Europeans, Vol. 2006: Columbus and the Age of Discovery,* Millersville University of Pennsylvania.

This is a short paper that examines some of the environmental and cultural impacts from introduced plant species. Most useful for dating introductions of some traditional use species.

Herron, Scott

2002 Ethnobotany of the Anishinaabek Northern Great Lakes Indians. Dissertation, Southern Illinois University.

This is Herron's Ph.D. dissertation for the Department of Plant Biology at Southern Illinois University. He documented contemporary traditional plant uses of the Anishinaabek American Indian culture of the Northern Great Lakes region; this includes Ojibway, Odawa, and Potawatomi tribes all of whom consider themselves Anishinaabek. He examined a broad range of plant use, including medicinal plants, utility plants, ceremonial plants, and food plants, and assessed the current status of traditional plant use within seven communities, comparing that to recent research. His informants included 31 male and female elders and ceremonial leaders from reservation and non-reservation communities of Anishinaabek in Michigan, Wisconsin, and southern Ontario. He included native names in addition to uses, and noted that the most used plant families were Rosaceae (10%), Ericaceae (6.7%), Asteraceae (5.6%), Pinaceae (5.6%), Solanaceae (4.4%), and Salicaceae (4.4%). Use categories for the 90 species included medicinal plants (57.8%), utility plants (41.1%), food plants (41.1%), and ceremonial plants (27.8%).

Hutchens, Alma R.

1991 Indian Herbology of North America. Boston, MA: Shambhala Publications.

Hutchens' work is considered pioneering and has been used worldwide for decades. This illustrated guide contains more than 200 medicinal plants found in North America and includes plant descriptions, uses, methods of use, and dosage. She compares Native American traditions with traditional uses of the same plants by other cultures, and includes an annotated bibliography.

Josselyn, John

1674 An Account of Two Voyages to New England. London: Printed for G. Widdowes at the Green Dragons in St. Pauls Church yard.

This early publication provides details of preparing to set sail to New England, the costs for sailing and initial settlement in New England, a description of the country, its "natives and creatures," and its government. A chronological table of passages from the discover of America to 1673 is included. Josselyn provides insight into everyday life including plants species brought to America for food and medicine. There is some description of interactions with Native Americans, as well as descriptions of the plant and animal life found there.

Kenny, Mary B.

2000 Ojibway Plant Taxonomy at Lac Seul First Nation, Ontario, Canada. Masters, Lakehead University.

This is Kenny's Master's thesis for the Department of Forestry and Forest Environment at Lakehead University in Thunder Bay, Ontario. She collected plant taxonomy in the Oji-Cree dialect of the Lac Seul Ojibway community from elders who were fluent in the dialect and knowledgeable of plant names. She found that their plant classification followed utilitarian identification that overlapped with morphological identification, and that they had a higher differentiation of folk genera than most hunter-gather groups. Kenny diagrams and details the taxonomy and includes corresponding native and scientific names.

Kindscher, Kelly

1987 Edible Wild Plants of the Prairie. Lawrence, KS: University Press of Kansas.

Kindscher's work comes from an 80-day walk across Kansas and eastern Colorado. It addresses 122 species used as food by native and immigrant residents and begins with a general discussion of the prairie bioregion. Species descriptions include common, American Indian, and scientific names and their meanings, a formal description with line drawings, distribution maps, and botanical and habitat descriptions, discussion of food uses, and cultivation information. Kindscher draws on an extensive list of references as well as his own experience in preparing and eating the plants to provide a work useful to amateur naturalists, botanists, ethnologists, anthropologists, and agronomists. The ethnobotanical accounts are the main feature of each text, but also included is information on plant parts used, harvesting, propagation, and preparation and taste.

1992 Medicinal Wild Plants of the Prairie. Lawrence, KS: University Press of Kansas.

In this work, which encompasses the entire prairie bioregion, an area bounded by Texas, Canada, the Rocky Mountains, and the deciduous forests of Missouri, Indiana, and Wisconsin, Kindscher documents medicinal uses of 203 native prairie plants. Based on archival materials, interviews, and fieldwork, he describes for a variety of ailments, and explains the use of internal and external medications, smoke treatments, and the doctrine of signatures (what the form or characteristics of a plant reveal about its medicinal uses). He includes recent pharmacological information to further illuminate the medicinal nature of these plants. In addition to the medicinal uses of prairie plants by Native Americans, Kindscher lists Indian, common, and scientific names, describes Anglo

folk uses, medical uses, scientific research, and cultivation. Plant descriptions include line drawings and range maps.

Lamb, E. Wendell and Lawrence W. Shultz

1993 *Indian Lore*. Carmel, IN: UN Communications, Inc.

This book contains songs, poetry, legends, stories, activities, and artifact information about Native Americans. It is written for scout groups and school audiences, and includes charts, maps, pictures, pictographs, sign language, lists of names and their meanings. The Miami people are one of the identified Native American groups. It includes some plant lists.

Landes, Ruth

1963 *Potawatomi Medicine*. *Transactions Kansas Academy of Science* 66(4):553-599.

In this article, Landes addresses medicinal practices of the Prairie Potawatomi. Rather than a list of plants and their uses, she details the social and cultural aspects of medicines including bundles, categories of medicine, shamans, and ritual practices.

1970 *The Prairie Potawatomi: Tradition and Ritual in the Twentieth Century*. Madison, WI: University of Wisconsin Press.

In this volume, Landes elaborates on the history and customs of the Prairie Potawatomi people. She explains medicine bundles, personal medicines, the religion dance, naming practices, and the kinship system. She provides some information for a few species of medicine plants in her discussion of personal medicines.

McPherson, Alan and Sue McPherson

1977 *Wild Food Plants of Indiana*. Bloomington, IN: Indiana University Press.

This book provides basic descriptions of food uses of plants found in Indiana. It uses drawings instead of photos making it unsuitable for plant identification. Its most useful feature is the seasonality for finding and using plants safely. It does not identify whether uses are by Native Americans or Euro-Americans.

Meagher, M. D.

1995 *Estimating Pollen Yield from Western White Pine: Preliminary Studies*. *Tree Planters' Notes* 46(2):64-69.

This article is about two preliminary studies that were conducted to develop a method for quantifying the number of pollen cones and pollen

yield by western white pine (*Pinus monticola*). It was referenced to document the use of the term catkin in a discussion of ethnobotanical use of white pine. In this case, catkin refers to a cluster of cones.

Meeker, James E., Joan E. Elias, and John A. Heim

1993 *Plants Used by the Great Lakes Ojibwa*. Odanah, WI: Great Lakes Indian Fish and Wildlife Commission.

This Ojibwa publication documents traditional use of 384 species by Great Lakes Ojibwa tribes. It is organized by habitats and provides sketches, distribution maps, scientific, common, and native names with each plant description. The plant sketches are reproduced from Henry A. Gleason's *The New Britton and Brown Illustrated Flora of the Northeastern United States and Adjacent Canada*, 1952, New York Botanical Garden.

Millspaugh, Charles F.

1974 *American Medicinal Plants: An Illustrated and Descriptive Guide to Plants Indigenous to and Naturalized in the United States which are Used in Medicine*. New York: Dover Publications, Inc.

This is an unabridged republication of the 1892 edition. Millspaugh's work is one of the first to catalog Native American medicinal plants. He presents information for 180 species including scientific and common names, plant descriptions, and medicinal uses and properties. He includes a history of use, methods of preparation, chemical constituents, and illustrations.

Moerman, Daniel E.

1998 *Native American Ethnobotany*. Portland, OR: Timber Press.

Moerman has created an extensive compilation of plants used by Native North Americans as documented by ethnographic, botanical, and historical sources. This volume includes 4029 kinds of plants with 44,691 uses. More than half the uses are medicinal; there are 11,078 food uses, 2567 fiber uses, and 607 dyes. Another 5494 uses include ceremonial, weaponry, craft, and utilitarian uses. The uses are distributed across 186 categories. Moerman provides an introduction on Native American plant use, and indexes arranged by tribe, use, and common name. This information is available electronically through a searchable database on the internet: <http://herb.umd.umich.edu/>

Naegele, Thomas A.

1996 *Edible and Medicinal Plants of the Great Lakes Region*. Davisburg, MI: Wilderness Adventure Books.

With a background in medicine and botany, Naegele has compiled plant use for 150 Great Lakes species. Based on personal experience and numerous references, he presents each species with a description, drawing, medicinal and food uses, preparation techniques, chemical components, poisonous aspects, and commercial value. Following the descriptions are tables organized by ailment, glossaries for botanical and medical terms, biological, edible, and poisonous aspects, and commercial use.

Perrot, Don

- 2005 Potawatomi Medicinal Herbs Arranged by Illness and Treatment Form. Prairie Band of Potawatomi.

This is an unpublished paper listing medicinal plants of the Potawatomi people. It is arranged by illness and treatment form, and includes scientific, common, and native names, categories of uses, parts used and how they are used, and the meaning of native categories.

Rafert, Stewart J.

- 1989a Oral History Interviews with Miami Indians of Indiana: Swan Hunter (*Wahpingequah*) and Eva Bossley (*Nahwahcomoquah*), 1978. On file with the Miami Nation of Indians of Indiana, Peru, IN.

This is an unpublished transcript of interviews conducted with local Miami elders. It is held in the archives of the Miami Nation of Indians of Indiana in Peru, Indiana. It contains information on Miami history and traditions, and includes some plant use.

-
- 1989b Oral History Interviews with Miami Indians of Indiana: Herman and Wyneta Bundy, 1980. On file with the Miami Nation of Indians of Indiana, Peru, IN.

This is an unpublished transcript of interviews conducted with local Miami elders. It is held in the archives of the Miami Nation of Indians of Indiana in Peru, Indiana. It contains information on Miami history and traditions, and includes some plant use.

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- 1996 Being Indian in the Land of Indians: Miami Life in Indiana, 1890-1990. Proceedings of the First Minnetrista Council for Great Lakes Native American Studies, Muncie, IN, 1996, pp. 82-90. Minnetrista Cultural Center and Ball State University.

Rafert has documented Miami history and cultural persistence in a readable and informative volume. He begins in the mid-1600s with the Miami refugees in Green Bay, Wisconsin and follows them back to Indiana, through the treaty period, and myriad social and political impacts

that resulted in part of the tribe being relocated to Kansas, then Oklahoma while part of the tribe remained in Indiana. He shows how a seemingly assimilated tribe has retained its identity and continues its efforts at cultural revitalization. He includes some discussion of medicinal plants.

Randall, John M. and Janet Marinelli

1996 *Invasive plants: weeds of the global garden*. Brooklyn, NY: Brooklyn Botanic Garden.

Randall and Marinelli have developed this guide to raise awareness of the impacts horticulture has had on the native environment. The book is intended to aid identification and treatment of invasive species. It provides some data on initial introductions.

Remaley, Tom

2005a Common Mullein (*Verbascum thapsus*): Plant Conservation Alliance Alien Plant Working Group. Last updated May 20, 2005. Last accessed June 12, 2006 <<http://www.nps.gov/plants/alien/fact/veth1.htm>>.

This web site is one of many species fact sheets published by *Weeds Gone Wild: Alien Plant Invaders of Natural Areas*. This is a web-based project of the Plant Conservation Alliance's (PCA) Alien Plant Working Group. The PCA is comprised ten federal agencies and 251 cooperating organizations across the country.

Remaley, Tom and Jil M. Swearingen

2005b White Poplar (*Populus alba*): Plant Conservation Alliance Alien Plant Working Group. Last updated May 20, 2005. Last accessed June 12, 2006 <<http://www.nps.gov/plants/alien/fact/poal1.htm>>.

This web site is one of many species fact sheets published by *Weeds Gone Wild: Alien Plant Invaders of Natural Areas*. This is a web-based project of the Plant Conservation Alliance's (PCA) Alien Plant Working Group. The PCA is comprised ten federal agencies and 251 cooperating organizations across the country.

Richards, Lynne and Ronald J. Tyrl

2005 *Dyes from American Native Plants*. Portland, OR: Timber Press.

Richards and Tyrl have compiled extensive information about plants, techniques, and lore of natural dyeing for 158 species of North American plants. They include chapters on color theory, dye equipment and processes, mordants - those components that help to fix the dye to the material - and instructions for processing plants and dyeing fabrics. The chapters on dyes include myriad color samples based on the Munsell color system and tables listing scientific and common names of dye sources, the

parts used to make the dye, the resulting color, the appropriate mordant, and method of processing. A chapter devoted to cataloging native dye plants includes color photographs and botanical descriptions for each species; the descriptions are designed to aid identification.

Rogers, Dilwyn J.

- 1980 Lakota Names and Traditional Uses of Native Plants by Sicangu (Brule) People in the Rosebud Area, South Dakota. St. Francis, SD: Rosebud Educational Society.

This document is based on Father Eugene Buechel's collection of plants from the Rosebud area in 1920. It lists species by scientific, common, and Lakota names, and in taxonomic order with Lakota names, translations, and uses. It includes a list of specific Lakota names for vegetation terms, plant parts, and plant products and 33 plates with specimens and collection documentation.

http://puffin.creighton.edu/lakota/publications/buechel/plants/buechel_plant_01.html

Shackahosee, Ruby

- 1997 Potawatomi Dictionary. Smokey McKinney's Prairie Band Potawatomi Web. Last updated July 2, 1997. Last accessed June 12, 2006
<http://www.kansasheritage.org/PBP/books/dicto/d_frame.html>.

This online dictionary allows the user to look up words in English or Potawatomi. It includes a few names of traditional use plants. Contributors are Kansas Potawatomi and Forest Band Potawatomi (Wisconsin).

Shoemaker, Scott M.

- 2000 Reconnecting a Scattered Community: Rebuilding the Miami Indian Community. Graduate thesis, Ball State University.

This is Shoemaker's graduate thesis for the Department of Landscape Architecture, Ball State University in Muncie, Indiana. In it, he examines Miami community structure, how it came to be scattered, and how it can be rebuilt through landscape design principles. He includes a list of culturally significant plants with scientific, common, and native names, and lists some medicinal and food plants. A copy is on file with the Tribal Council of the Miami Nation of Indians of Indiana in Peru, Indiana.

Smith, Huron H.

- 1932 Ethnobotany of the Ojibwe Indians. Bulletin of the Public Museum of the City of Milwaukee 4:327-525.

This ethnobotany was developed with the help of several Menominee groups in Wisconsin during several seasons in 1921 and 1922. Smith

organized it first by use, then alphabetically by family. Scientific and common names are given, and Indian names and meanings when possible. Descriptions include parts used, preparation, application, and personal notes on use. The document begins with a narrative about the Menomini people, where they lived, and how they lived, and concludes with 36 plates of photographs of Menomini people, places, and plants.

-
- 1933 Ethnobotany of the Forest Potawatomi Indians. Bulletin of the Public Museum of the City of Milwaukee 7(1):1-230.

This ethnobotany was developed with the help of several Forest Potawatomi informants in Wisconsin from June 13 to September 13 in 1925. Smith organized it first by use, then alphabetically by family. Scientific and common names are given, and Indian names and meanings when possible. Descriptions include parts used, preparation, application, and personal notes on use. The document begins with a narrative about a history of the Forest Potawatomi and a discussion of their medicinal practices and beliefs. It concludes with 45 pages of photographs of Forest Potawatomi people, places, and plants.

Strawberry Banke Museum

- 2006 A Collection of Plants Grown in New England before 1800. Last up dated April 2005. Last accessed April 2006
<<http://www.strawberrybanke.org/museum/herb/herb.html>>.

This web site is dedicated to plants grown in New England before 1800. The plant list provides common and scientific names, and brief botanical and usage descriptions. It is useful for documenting era of introduction for the specie listed.

Thunder, Jim

- 1996 Medicines of the Potawatomi: Printed on Tobacco paper by M. D'Andrea. Photocopies available from the Prairie Band Potawatomi Nation, Mayetta, KS.

This twelve-page booklet lists medicinal terms by native name and translation of its meaning in English. It includes a table of Potawatomi words for trees and shrubs along with common and scientific names. The first 100 books were handmade, bound with sinew and screen printed on Tobacco paper by M. D'Andrea for Jim Thunder. Access to copies is through the Prairie Band Potawatomi Nation in Mayetta, Kansas.

Todd, Albert M.

- 1887 Essential Oil Papers 2: Oils of Erigeron and Fireweed. American Journal of Pharmacy, Botanical Medicine Monographs and Sundry 59(6):302-311.

This article is more about a chemical analysis of constituents than use. It does document the medical usefulness of these species.

Vogel, Virgil J.

1970 *American Indian Medicine*. Norman, OK: University of Oklahoma Press.

This work presents the medical practices of the New World and shows the historical relationship between the Native Americans and newcomers from the Old World. It includes botanical ingredients and focuses on the practical and pharmacological bases of treatment and cure. The chapters and plant descriptions include Indian history, folklore, pharmacology, and botany, some botanical description and historic accounts of non-Indian use. Scientific and common names are used but no native names.

Weiner, Michael A.

1991 *Earth Medicine - Earth Food: Plant Remedies, Drugs, and Natural Foods of the North American Indians*. New York: Ballantine Books.

This work is an historical and anthropological guide to wild foods and herbal remedies used traditionally by Native Americans. It provides information on 161 species and is organized by ailment. Plants are presented by common name - no scientific or native names are given - and are described with brief narratives about their use by various tribes.

Weishan, Michael

1999 *The New Traditional Garden: A Practical Guide to Creating and Restoring Authentic American Gardens for Homes of All Ages*. New York, NY: The Ballantine Publishing Group.

Weishan's work is directed to those interested in historic gardening. He describes the 300-year history of American gardening, from its utilitarian colonial beginnings to the elaborate gardens created at the end of the 19th century. This background provides a basis for restoring old properties to historical correctness. The chapters deal with design principles such as order and balance, cohesion, details, practicality, beauty, productivity, and stewardship. He includes an exhaustive plant list in the *Historic Plant Compendium*, which lists scientific and common names, and year of introduction in America. Because early gardens were utilitarian, many of the species had food and medicinal uses some of which were adapted by Native Americans.

Whitford, A. C.

1941 *Textile Fibers Used in Eastern Aboriginal North America*. *American Museum of Natural History, Anthropological Papers* 38(1):1-22.

Whitford studied vegetable fibers used by Indian tribes of the Mississippi drainage and eastward and viewed them relative to existing textile knowledge. Plant descriptions are organized by family and include scientific and common names, and the uses made of its fibers by various tribes. One table includes a list of the objects studied, the associated tribe, and the plant material used. A second table replicates the first but objects are followed by the scientific name of the plant material, then the associated tribe or location.

Wilson, Matthew G.

1996 Ecological Impact of the Age of Discovery on the New World, Vol. 2006: Columbus and the Age of Discovery, Millersville University of Pennsylvania.

This is a short paper that examines some of the environmental and cultural impacts from introduced plant species. Most useful for dating introductions of some traditional use species.

Yarnell, Richard Asa

1964 Aboriginal Relationships Between Culture and Plant Life in the Upper Great Lakes Region. Anthropological Papers No. 23. Ann Arbor, MI: Museum of Anthropology, University of Michigan.

This report deals with the interrelationships between aboriginal culture and plant life in the upper Great Lakes region. It focuses on the utilization of native plant products identified in ethnographic records and archaeological research, and on historical aspects of aboriginal agriculture. Yarnell begins with a physical and historical characterization of the area and paleoethnobotany at several Midwest archaeological sites. Native plant utilization follows and the species are organized by availability of season. The descriptions target the plant part used, a brief description of use including historic references, notes on habitat, and additional uses. Other chapters deal with aboriginal influences on plant distributions, habitats, and genetic variation, on the history of aboriginal distribution of cultigens, and on climatic influences on prehistoric agricultural distribution in the Midwest. Appendices list plants by use, and catalog archaeological plant remains.

Zedeño, M. Nieves, Richard W. Stoffle, Fabio Pittaluga, Genevieve Dewey-Hefley, R. Christopher Basaldú, and María Porter

2000 Traditional Ojibway Resources in the Western Great Lakes: An Ethnographic Inventory in the States of Michigan, Minnesota, and Wisconsin. Tucson, AZ: Bureau of Applied Research in Anthropology, University of Arizona.

This ethnographic report was conducted for the National Park Service for four Great Lakes park units: Apostle Islands, Pictured Rocks, Sleeping Bear Dunes, and Voyageurs. It provides an historical overview of Ojibway

land and resource use in the region, as well as contemporary resource use for each of the park units. The concept of cultural landscapes is discussed and Ojibway cultural landscapes are described for each park unit including management concerns. Appendices list use plants by common name, part use, how it is used, and the source of information. Lists are included for wild rice cultivation, ceremonies, food, medicine, practical and decorative purposes. Similar appendices are provided for animal species, minerals, and landforms.

APPENDIX A

Traditional Use Data Form

**INDIANA DUNES NATIONAL LAKESHORE ETHNOBOTANY
University of Arizona Data Form**

Date: _____ Ethnographer: _____
 Interview #: _____ Respondent's Name: _____
 Tape #: _____ Tribe/Organization: _____
 Ethnic Group: _____
 Gender: Male Female Date of Birth: ____/____/____ Age _____
 Place of Birth (Reservation, Town, State): _____
 Study Location: _____

Plant Description

What do you call this resource?

Common name _____

Indian name _____

Who traditionally used this resource? Your People Your Family You Don't Know No Response

Who traditionally uses this resource? Your People Your Family You Don't Know No Response

If yes, when was/is this resource used and at what time of year?

_____ Legendary	_____ All year	_____ Irregular
_____ Pre-contact	_____ Weekly	_____ Unknown
_____ Historic	_____ Monthly	_____ N/A
_____ Contemporary	_____ Seasonally	_____ Other:
_____ Continuous	_____ Annually	
_____ Irregular	_____ Seasonally or annually	
_____ Unknown	_____ Certain years	

If yes, who used this resource most often? Men Women Both

For what purpose(s)? Food Medicine Ritual/Ceremony Clothing/Fiber Dye Bathing/Cleaning Weaponry Fuel
 Economic/Trade Construction/Manufacture Don't Know No Response Other:

General Uses	Parts Used	Specific Uses	Preparation, Management, Other comments

General Uses	Parts Used	Specific Uses	Preparation, Management, Other comments

Comments:

Plant Importance

Would you describe this plant as sacred? Yes No Don't Know No Response

If yes, can you tell me about it? Yes No Don't Know No Response

Comment:

Are there legends or stories associated with this plant? Yes No Don't Know No Response

If yes, can you tell me about them? Yes No Don't Know No Response

Comment:

Is the information about the legends and/or sacredness restricted? Yes No Don't Know No Response

If yes, how is it restricted?

Period of Importance: _____ Legendary _____ Pre-contact _____ Historic
 _____ Contemporary _____ Continuous _____ Unknown

Comments:

From whom did you learn about this plant? Mother Father Other relative Friend
 Neighbor Other person

Have you ever taught anyone about this plant?

Children
Friend

Grandchildren
Neighbor

Other relative
Other person

What were you teaching to that person?

- | | | | |
|---|--|---|--|
| <input type="checkbox"/> Bathing/Cleaning | <input type="checkbox"/> Farming/Propagation | <input type="checkbox"/> Medicinal | <input type="checkbox"/> Shelter/Residence |
| <input type="checkbox"/> Clothing | <input type="checkbox"/> Food production | <input type="checkbox"/> Meeting Site | <input type="checkbox"/> Storage |
| <input type="checkbox"/> Commemorative (historical) | <input type="checkbox"/> Food/Drink | <input type="checkbox"/> Procurement/Processing | <input type="checkbox"/> Transportation |
| <input type="checkbox"/> Construction/Manufacture | <input type="checkbox"/> Fuel | <input type="checkbox"/> Recreational | <input type="checkbox"/> Weaponry |
| <input type="checkbox"/> Decorative | <input type="checkbox"/> Homeland | <input type="checkbox"/> Resource Acquisition | <input type="checkbox"/> Don't know |
| <input type="checkbox"/> Economic/Trade | <input type="checkbox"/> Household implement | <input type="checkbox"/> Ritual/Ceremony | <input type="checkbox"/> No Response |
| <input type="checkbox"/> Other: | | | |

Are you currently teaching anyone about this plant?

Children
Friend

Grandchildren
Neighbor

Other relative
Other person

What are you teaching to that person?

- | | | | |
|---|--|---|--|
| <input type="checkbox"/> Bathing/Cleaning | <input type="checkbox"/> Farming/Propagation | <input type="checkbox"/> Medicinal | <input type="checkbox"/> Shelter/Residence |
| <input type="checkbox"/> Clothing | <input type="checkbox"/> Food production | <input type="checkbox"/> Meeting Site | <input type="checkbox"/> Storage |
| <input type="checkbox"/> Commemorative (historical) | <input type="checkbox"/> Food/Drink | <input type="checkbox"/> Procurement/Processing | <input type="checkbox"/> Transportation |
| <input type="checkbox"/> Construction/Manufacture | <input type="checkbox"/> Fuel | <input type="checkbox"/> Recreational | <input type="checkbox"/> Weaponry |
| <input type="checkbox"/> Decorative | <input type="checkbox"/> Homeland | <input type="checkbox"/> Resource Acquisition | <input type="checkbox"/> Don't know |
| <input type="checkbox"/> Economic/Trade | <input type="checkbox"/> Household implement | <input type="checkbox"/> Ritual/Ceremony | <input type="checkbox"/> No Response |
| <input type="checkbox"/> Other: | | | |

Plant Management

How would you evaluate the condition of this plant? Good Fair Poor Don't Know No Response

What, if anything, is affecting the condition of this plant? Yes No Don't Know No Response

If yes, what, in your opinion, is affecting the condition of this plant?

How should this plant be managed?

- | | | |
|---|---|---|
| <input type="checkbox"/> Allow to deteriorate | <input type="checkbox"/> Construct wayside exhibits | <input type="checkbox"/> Traditional harvesting |
| <input type="checkbox"/> Close to public access | <input type="checkbox"/> Destroy | <input type="checkbox"/> Don't Know |
| <input type="checkbox"/> Construct paths and walkways | <input type="checkbox"/> Limit public access | <input type="checkbox"/> No Response |
| <input type="checkbox"/> Other: | | |

Are there traditional management practices that would help this plant? Yes No Don't Know No Response

If yes, what are those practices (e.g. burning, cultivation, propagation, harvest, storage, other)?

How should these be done (how, when, by whom)?

Any other comments about this plant?

APPENDIX B

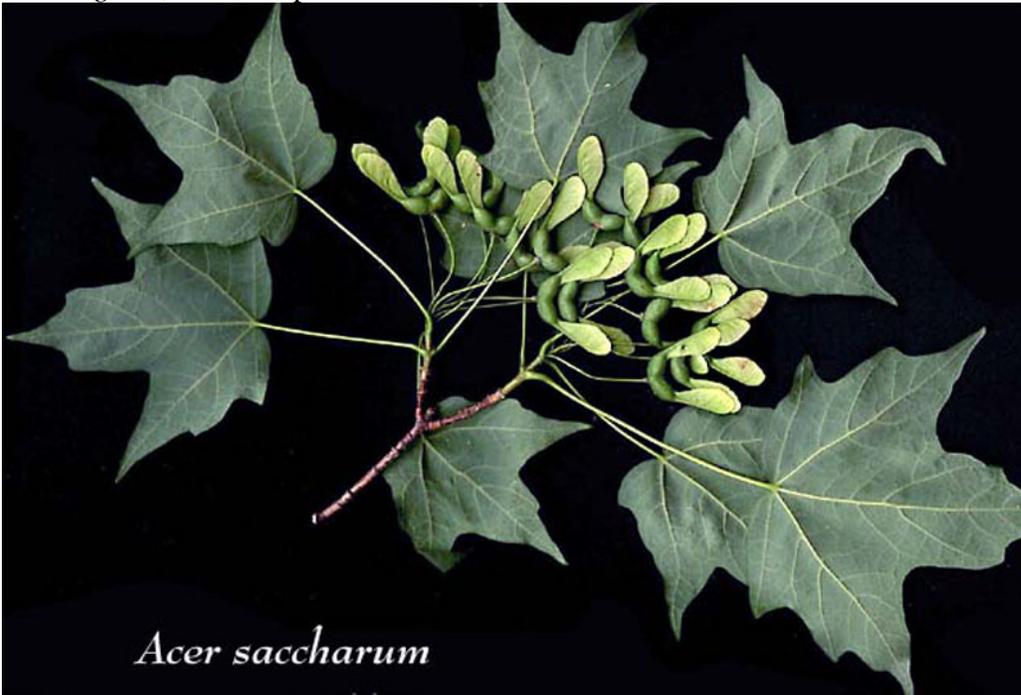
Acer species (maple) images

Acer negundo, box elder



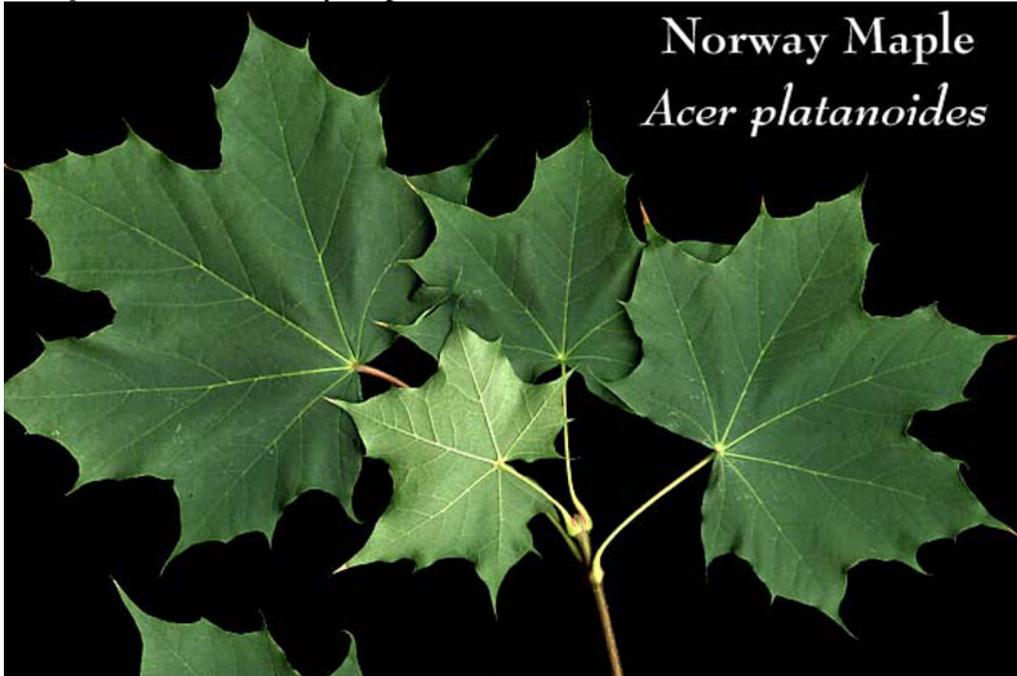
© R. S. Toupal

Acer nigrum, black maple



© Michael Clayton @ WI State Herbarium

Acer platanoides, Norway maple



© Michael Clayton @ WI State Herbarium

Acer rubrum, red maple



© Edward W. Chester @ Univ. of TN Herbarium & Austin Peay State Univ. Herbarium

Acer saccharinum, silver maple



USDA-NRCS PLANTS Database / Herman, D.E. et al. 1996. North Dakota tree handbook. USDA NRCS ND State Soil Conservation Committee; NDSU Ext. and Western Area Power Admin., Bismarck, ND

Acer saccharum, sugar maple



©J.S. Peterson. USDA NRCS NPDC. USDA ARS National Arboretum, Washington, D.C.. June 13, 2002.

APPENDIX C

Asclepias species (milkweed) images

Asclepias amplexicaulis

sand milkweed, clasping milkweed



© Jim Stasz



© Britton and Brown 1913



© Britton and Brown 1913

Asclepias exaltata poke milkweed



©William S. Justice

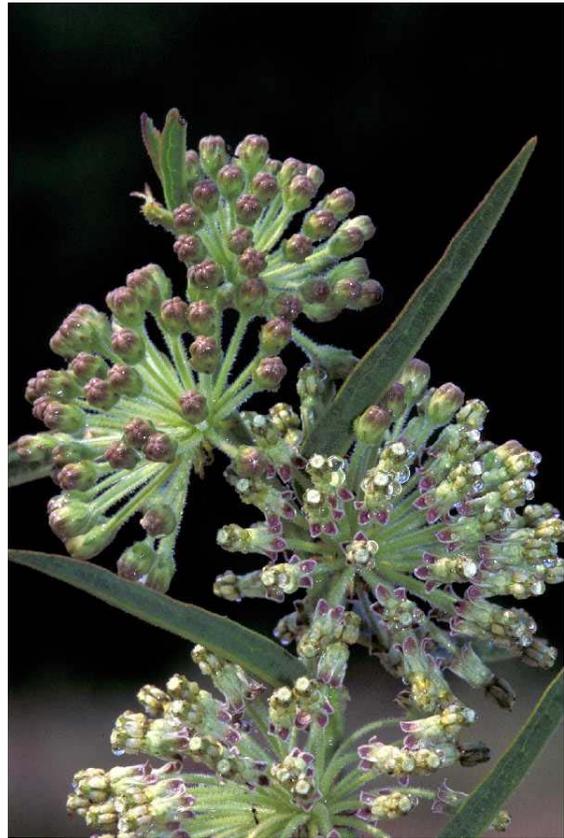


© Britton and Brown 1913

Asclepias hirtella green milkweed



© Emmet J. Judziewicz



© Thomas G. Barnes

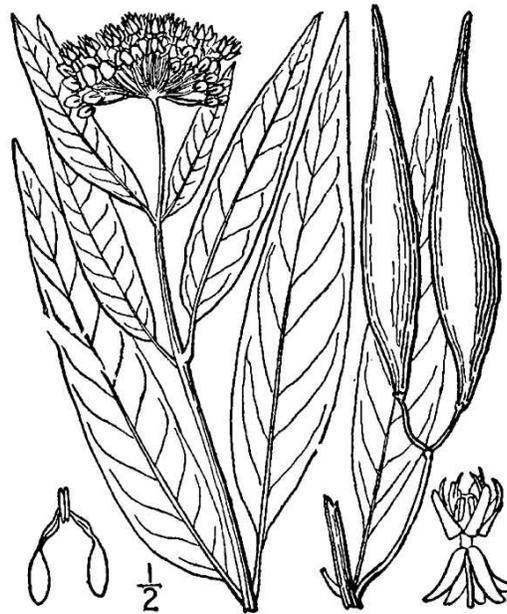


© Emmet J. Judziewicz

Asclepias incarnata swamp milkweed



© Jennifer Anderson (both images)



© Britton and Brown 1913

Asclepias purpurascens purple milkweed



© Robert H. Mohlenbrock



© William C. Taylor



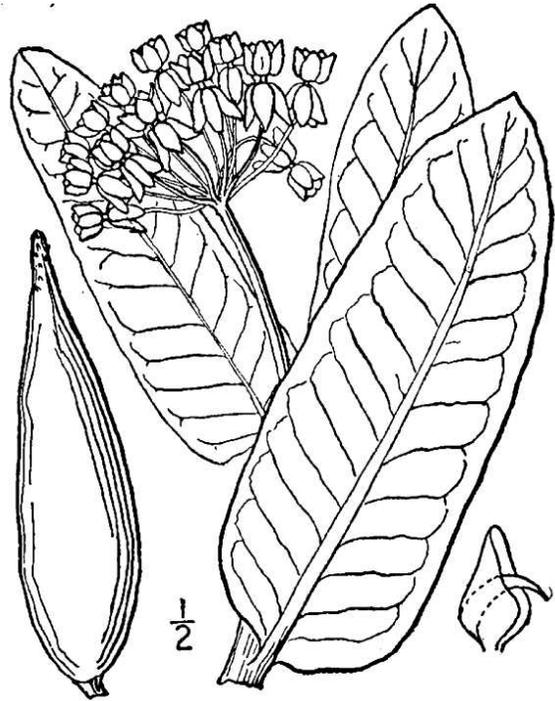
© Britton and Brown 1913

Asclepias sullivantii

prairie milkweed



© Larry Allain



© Britton and Brown 1913

Asclepias syriaca common milkweed



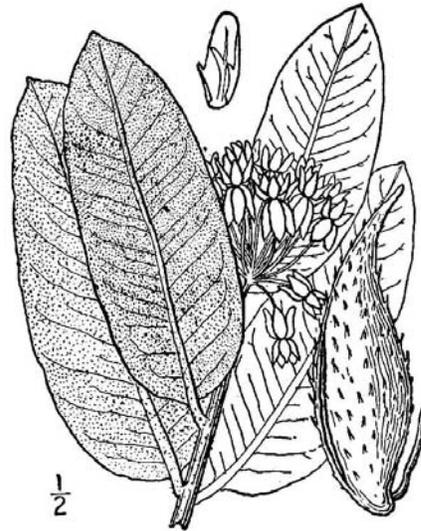
© Larry Allain



© George F. Russell



© Britton and Brown 1913



Asclepias verticillata

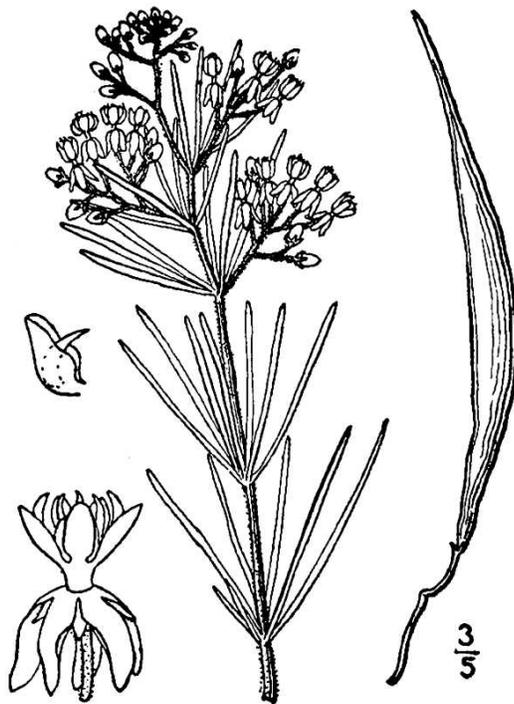
whorled milkweed



© William S. Justice



© Thomas G. Barnes



© Britton and Brown 1913

Asclepias viridiflora

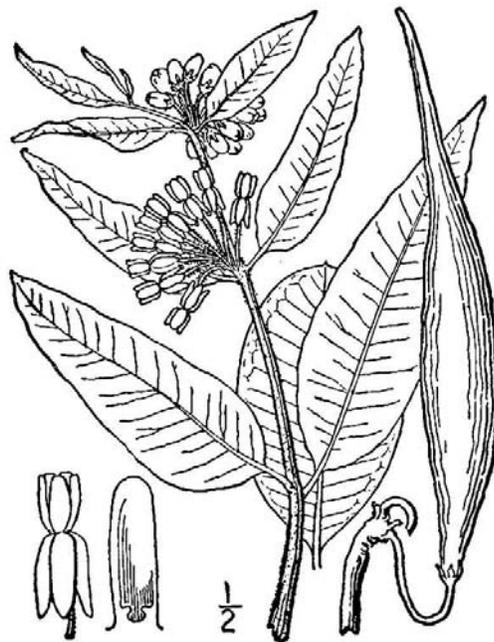
short green milkweed, green comet milkweed



© Larry Allain



© Thomas G. Barnes



© Britton and Brown 1913

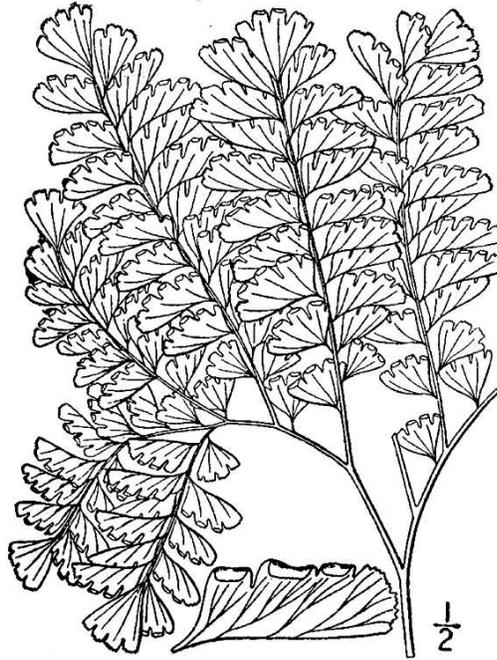
APPENDIX D

Fern species images

Adiantum pedatum, maidenhair fern



© Thomas G. Barnes



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Athyrium filix-femina michauxii, syn. *Athyrium filix-femina* ssp. *angustum*, lady fern

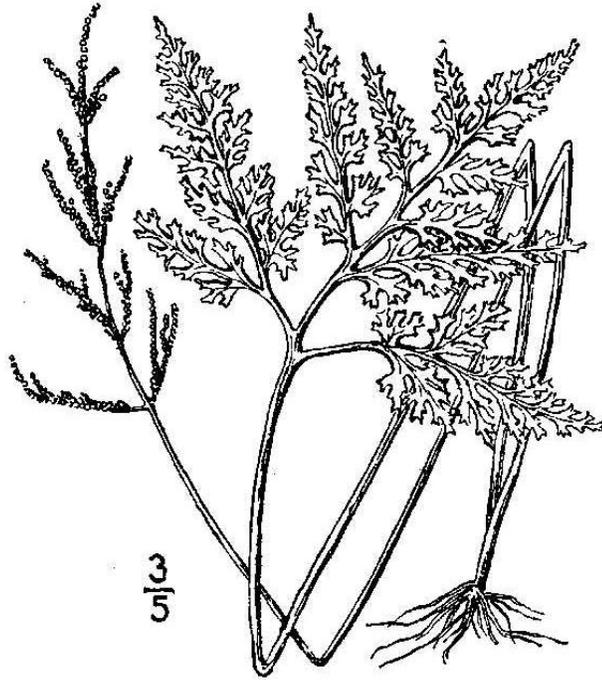


© Kenneth J. Sytsma

Botrychium dissectum, cut-leaved grape fern



© Thomas G. Barnes



© Britton and Brown 1913

Botrychium matricariifolium, syn. *Botrychium matricariifolium*, grape fern

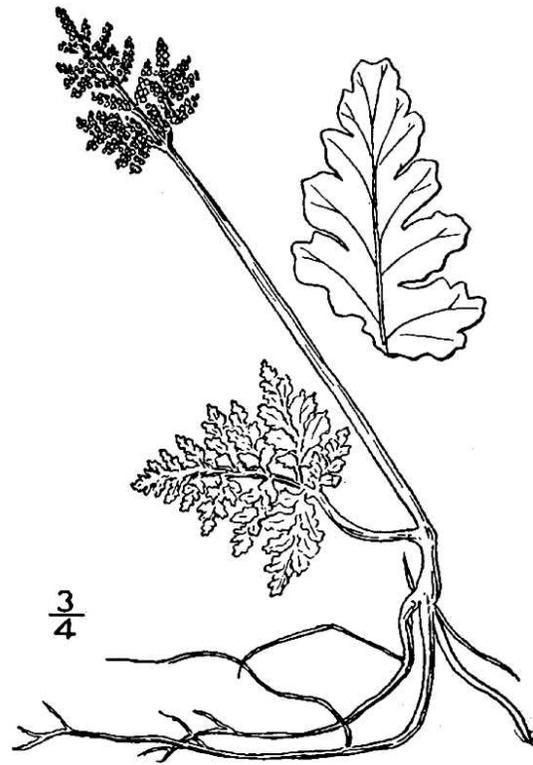


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© Keir Morse (U-WI Madison & www.keiriosity.com)

Botrychium multifidum intermedium, syn. *Botrychium multifidum*, grape fern



© Robert W. Freckmann, U of WI-Stevens Point

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Botrychium simplex, simple grape fern



© Arthur Meeks, University of Wisconsin-Stevens Point

Botrychium virginianum, rattlesnake fern

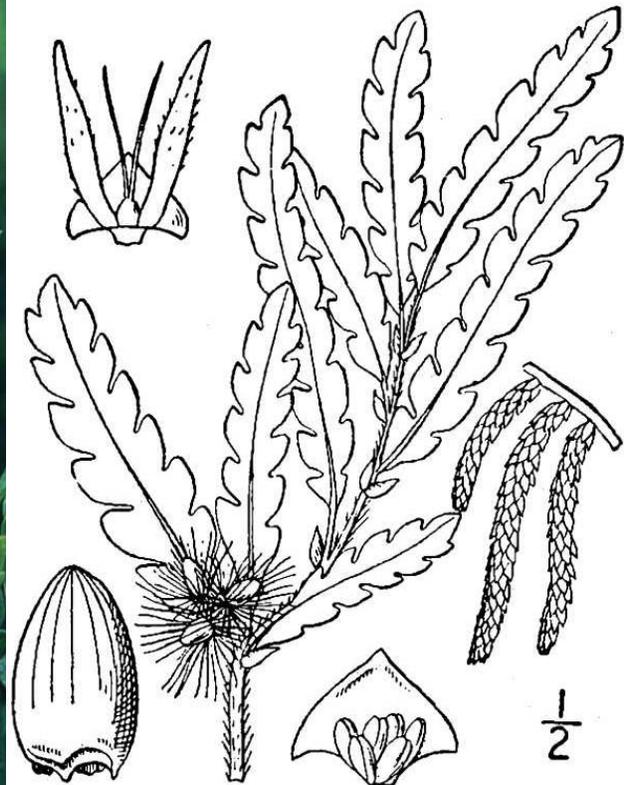


© Robert H. Mohlenbrock

Comptonia peregrina, sweet fern



© Kitty Kohout & WI DNR



© Britton and Brown 1913

Cystopteris fragilis, fragile fern



© Thomas G. Barnes

Cystopteris tenuis, Mackay's brittle fern



© Patrick J. Alexander

Patrick J. Alexander @ USDA-NRCS PLANTS Database

Dryopteris cristata, crested shield fern



© Emmet J. Judziewicz, University of Wisconsin-Stevens Point and Madison

Dryopteris cristata var. *clintoniana*, syn. *Dryopteris clintoniana*, Clinton's woodfern



© Britton and Brown 1913

Dryopteris hexagonoptera, syn. *Phegopteris hexagonoptera*, broad beech fern



© Thomas J. Barnes @ USDA-NRCS PLANTS

Dryopteris noveboracensis, syn. *Thelypteris noveboracensis*, New York fern



© Robert H. Mohlenbrock @ USDA-NRCS PLANTS Database

Dryopteris spinulosa, syn. *Dryopteris carthusiana*, spinulose wood fern



© Robert W. Freckmann, University of Wisconsin-Stevens Point

Dryopteris spinulosa intermedia, syn. *Dryopteris intermedia*, Florist's fern



© Emmit J. Judzeiwicz, University of Wisconsin-Stevens Point

Dryopteris thelypteris pubescens, syn. *Thelypteris palustris* var. *pubescens*, marsh shield fern



© Robert W. Freckmann, University of Wisconsin-Stevens Point

Onoclea sensibilis, sensitive fern



© Kenneth J. Sytsma, University of Wisconsin-Madison

Ophioglossum vulgatum pseudopodium, syn. *Ophioglossum pusillum*, adder`s tongue fern



© Steven L. Solheim, University of Wisconsin-Madison

Osmunda cinnamomea, cinnamon fern



© Tim Kessenich, WI DNR, and the WI State Herbarium

Osmunda claytoniana, interrupted fern



© Emmet J. Judzeiwicz, University of Wisconsin-Stevens Point and Madison

Osmunda regalis spectabilis, royal fern



© Emmet J. Judzeiwicz, University of Wisconsin-Stevens Point and Madison

Polystichum acrostichoides, Christmas fern



© Robert W. Freckmann, University of Wisconsin-Stevens Point

Pteritis pensylvanica, syn. *Matteuccia struthiopteris*, ostrich fern



© Dennis W. Woodland, Andrews University

Pteridium aquilinum latiusculum, bracken fern



© Kenneth J. Sytsma, University of Wisconsin-Madison

Woodwardia areolata, netted chain fern



Woodwardia virginica, chain fern

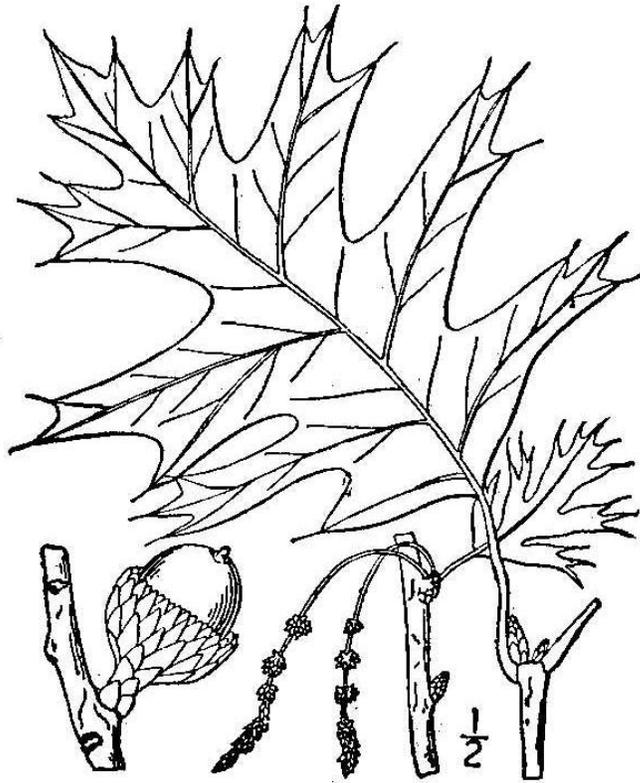


Both *Woodwardia* spp. © Robert H. Mohlenbrock @ USDA-NRCS PLANTS Database

APPENDIX E

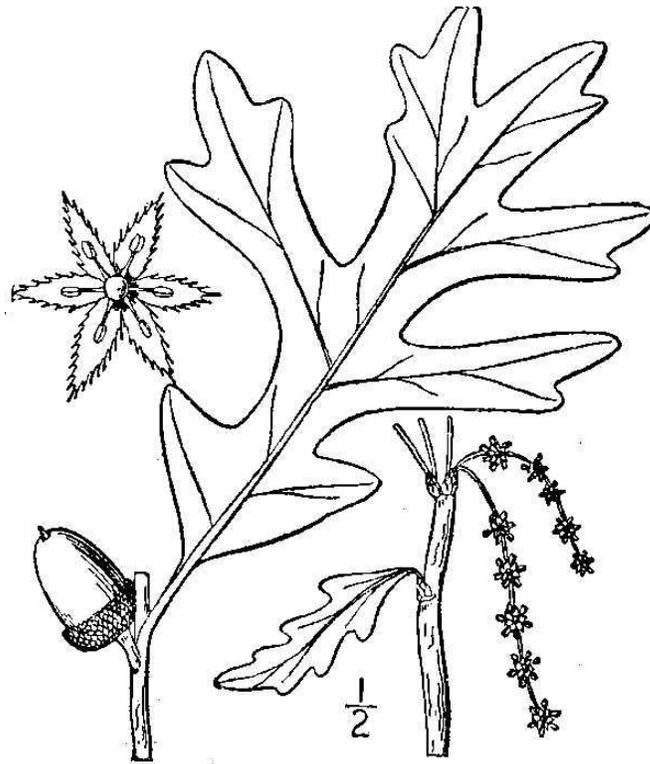
***Quercus* species (oak) images**

Quercus velutina, Black oak



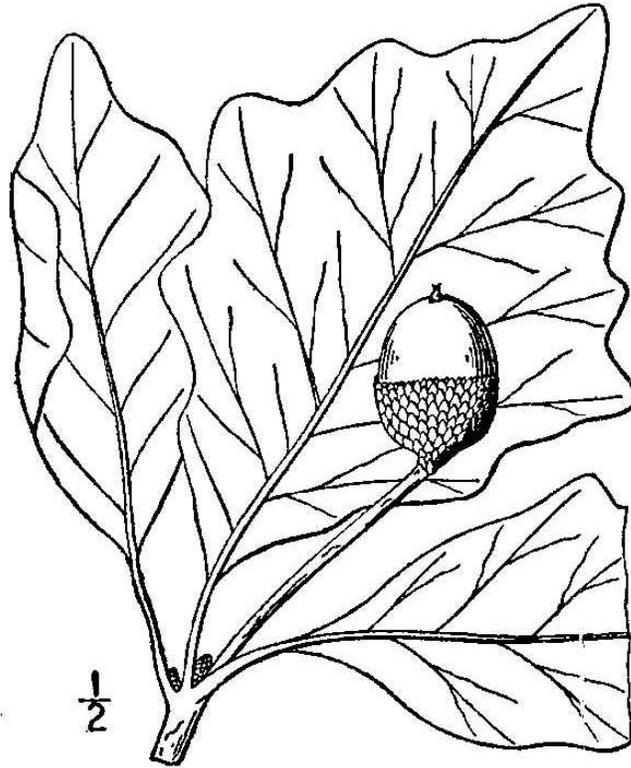
© Britton and Brown 1913

Quercus alba, White oak



© Britton and Brown 1913

Quercus bicolor, Swamp white oak



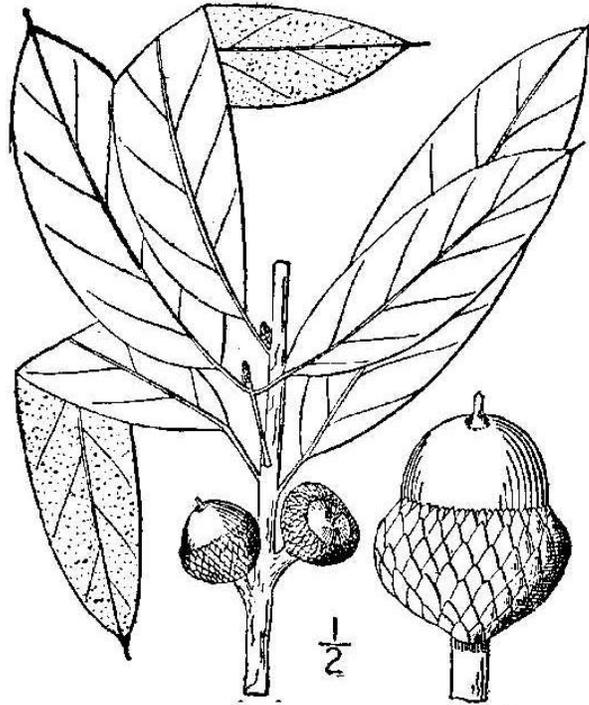
© Britton and Brown 1913

Quercus ellipsoidalis, Hill's oak



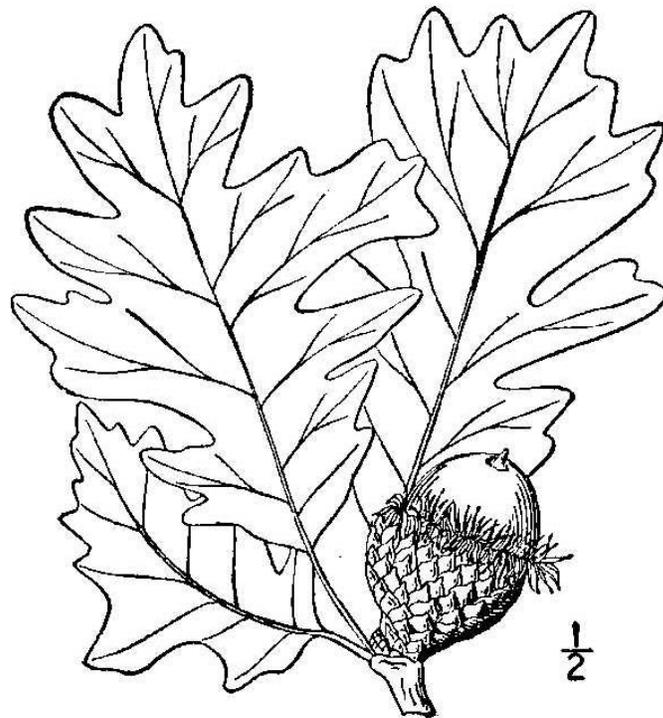
© Britton and Brown 1913

Quercus imbricaria, Shingle oak



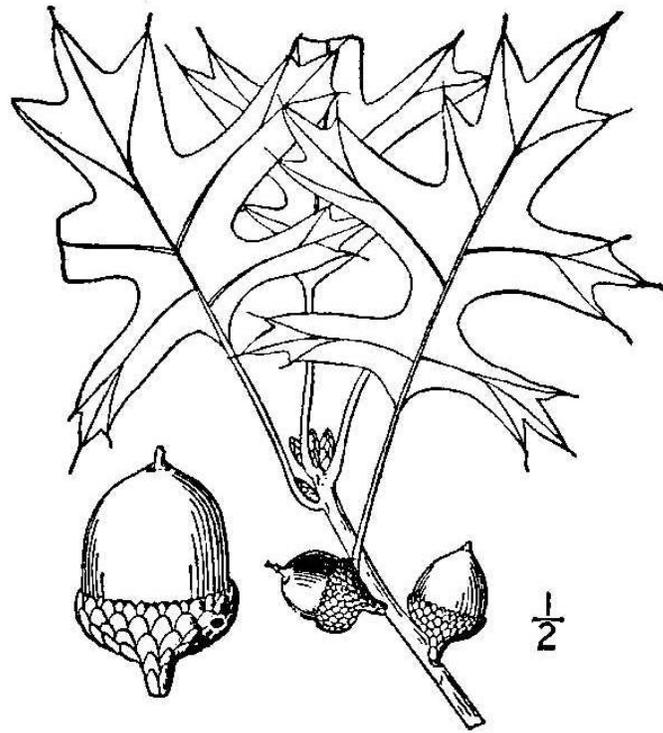
© Britton and Brown 1913

Quercus macrocarpa, Bur oak



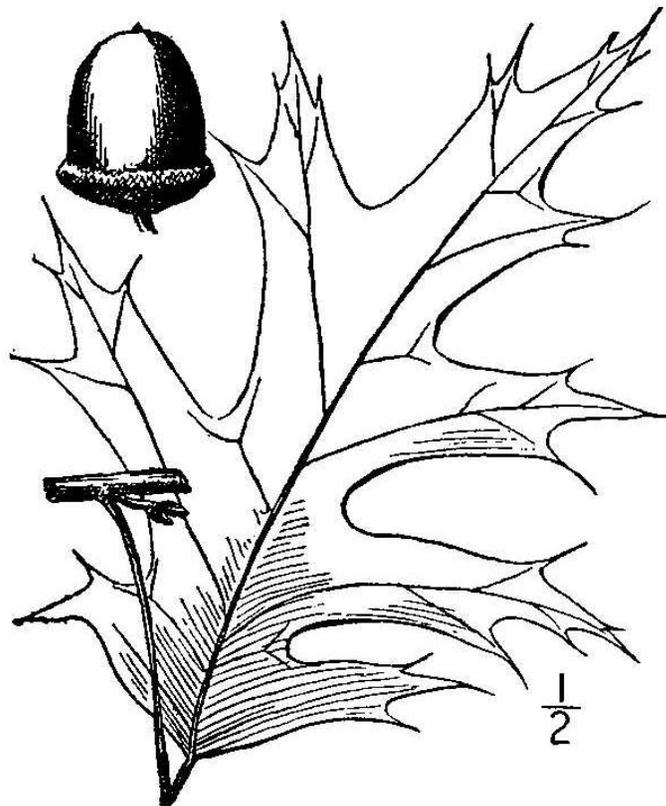
© Britton and Brown 1913

Quercus palustris, Pin oak



© Britton and Brown 1913

Quercus rubra, Red oak



© Britton and Brown 1913

APPENDIX F

Treaties pertaining to Royce Areas 133 and 180

Miami Cessions in Indiana in The Geographic Location of Potawatomi Bands: 1795 to 1846, by Dr. David A. Baerreis (1 page)

The Treaty with the Miami, 1826 (4 pages)

Indiana - Cession of October 16, 1826 (Royce #132)(Also Royce #133) in The Geographic Location of Potawatomi Bands: 1795 (1 page)

Treaty with the Potawatomi, 1826 (5 pages)

Indiana - Cession of October 26, 1826 (Royce #180) in The Geographic Location of Potawatomi Bands: 1795 (1 page)

Treaty with the Potawatomi, 1832 (3 pages)

Treaty with the Potawatomi, 1832 (4 pages)

Treaty with the Potawatomi, 1832 (4 pages)

**Miami Cessions in Indiana in
The Geographic Location of Potawatomi Bands: 1795 to 1846**
by Dr. David A Baerreis

Indiana--Cession of October 23, 1826 (Royce #133 and Royce #180)

(pg. 38-40)

..... on October 23, 1826, a treaty was concluded with the Miami in which they ceded all their claim to land in the state of Indiana, north and west of the Wabash and Miami rivers. Essentially, then, they were ceding their rights, among others, to the same strip of land involved in the Potawatomi cession....

URL: <http://www.gbl.indiana.edu/Pot/PI132.html>

TREATY WITH THE MIAMI, 1826.

Oct. 23, 1826.

7 Stat., 300.
Proclamation, Jan.
24, 1827.

Articles of a treaty made and concluded, near the mouth of the Mississinewa, upon the Wabash, in the State of Indiana, this twenty-third day of October, in the year of our Lord one thousand eight hundred and twenty-six, between Lewis Cass, James B. Ray, and John Tipton, Commissioners on the part of the United States, and the Chiefs and Warriors of the Miami Tribe of Indians.

ARTICLE 1.

Lands ceded to the
United States.

The Miami Tribe of Indians cede to the United States all their claim to land in the State of Indiana, north and west of the Wabash and Miami rivers, and of the cession made by the said tribe to the United States, by the treaty concluded at St. Mary's October 6, 1818.

ARTICLE 2.

Reservations for the
use of said tribe.

From the cession aforesaid, the following reservations, for the use of the said tribe, shall be made:

Fourteen sections of Land at Seek's village;

Five sections for the Beaver, below and adjoining the preceding reservation;

Thirty-six sections at Flat Belly's village;

Five sections for Little Charley, above the old village, on the North side of Eel river;

One section for Laventure's daughter, opposite the Islands, about fifteen miles below Fort Wayne;

One section for Chapine, above, and adjoining Seek's village;

Ten sections at the White Raccoon's village;

Ten sections at the mouth of Mud Creek, on Eel river, at the old village;

Ten sections at the forks of the Wabash;

One reservation commencing two miles and a half below the mouth of the Mississinewa, and running up the Wabash five miles, with the bank thereof, and from these points running due north to Eel river.

Canal or road
through the reserva-
tions.

And it is agreed, that the State of Indiana may lay out a canal or a road through any of these reservations, and for the use of a canal, six chains along the same are hereby appropriated.

ARTICLE 3.

Land granted; not
to be conveyed with-
out the consent of the
President.

There shall be granted to each of the persons named in the schedule hereunto annexed, and to their heirs, the tracts of land therein designated; but the land so granted shall never be conveyed without the consent of the President of the United States.

ARTICLE 4.

Payment in goods.

The Commissioners of the United States have caused to be delivered to the Miami tribe goods to the value of \$31,040.53, in part consideration for the cession herein made; and it is agreed, that if this treaty shall be ratified by the President and Senate of the United States, the United States shall pay to the persons, named in the schedule this day signed by the Commissioners, and transmitted to the War Department, the sums affixed to their names respectively, for goods furnished by them, and amounting to the sum of \$31,040.53. And it is

Further agreement.

further agreed, that payment for these goods shall be made by the Miami tribe out of their annuity, if this treaty be not ratified by the United States.

And the United States further engage to deliver to the said tribe, in the course of the next summer, the additional sum of \$26,259.47 in goods.

Additional payment in goods.

And it is also agreed, that an annuity of thirty-five thousand dollars, ten thousand of which shall be in goods, shall be paid to the said tribe in the year one thousand eight hundred and twenty-seven, and thirty thousand dollars, five thousand of which shall be in goods, in the year one thousand eight hundred and twenty-eight; after which time a permanent annuity of twenty-five thousand dollars shall be paid to them, as long as they exist together as a tribe; which several sums are to include the annuities due by preceding treaties to the said tribe.

Annuity.

And the United States further engage to furnish a wagon and one yoke of oxen for each of the following persons: namely, Joseph Richardville, Black Raccoon, Flat Belly, White Raccoon, Francois Godfroy, Little Beaver, Mettosanea, Seek, and Little Huron; and one wagon and a yoke of oxen for the band living at the forks of the Wabash.

A wagon, etc., to be furnished certain persons.

And also to cause to be built a house, not exceeding the value of six hundred dollars for each of the following persons: namely, Joseph Richardville, Francois Godfroy, Louison Godfroy, Francis Lafontaine, White Raccoon, La Gros, Jean B. Richardville, Flat Belly, and Wauwe-as-see.

A house for certain persons.

And also to furnish the said tribe with two hundred head of cattle, from four to six years old, and two hundred head of hogs; and to cause to be annually delivered to them, two thousand pounds of iron, one thousand pounds of steel, and one thousand pounds of tobacco.

Cattle, etc., for said tribe.

And to provide five labourers to work three months in the year, for the small villages, and three labourers to work three months in the year, for the Mississinewa band.

Further provision.

ARTICLE 5.

The Miami tribe being anxious to pay certain claims existing against them, it is agreed, as a part of the consideration for the cession in the first article, that these claims amounting to \$7,727.47, and which are stated in a schedule this day signed by the Commissioners, and transmitted to the War Department, shall be paid by the United States.

Claims against said tribe to be paid by United States.

ARTICLE 6.

The United States agree to appropriate the sum of two thousand dollars annually, as long as Congress may think proper, for the support of poor infirm persons of the Miami tribe, and for the education of the youth of the said tribe; which sum shall be expended under the direction of the President of the United States.

Appropriation for the support of the poor and infirm.

ARTICLE 7.

It is agreed, that the United States shall purchase of the persons, named in the schedule hereunto annexed, the land therein mentioned, which was granted to them by the Treaty of St. Mary's, and shall pay the price affixed to their names respectively; the payments to be made when the title to the lands is conveyed to the United States.

Further agreement.

ARTICLE 8.

The Miami tribe shall enjoy the right of hunting upon the land herein conveyed, so long as the same shall be the property of the United States.

Indians to enjoy the right of hunting, etc.

ARTICLE 9.

Treaty binding
when ratified.

This treaty, after the same shall be ratified by the President and Senate, shall be binding upon the United States.

In testimony whereof, the said Lewis Cass, James B. Ray, and John Tipton, commissioners as aforesaid, and the chiefs and warriors of the said Miami tribe, have hereunto set their hands, at the Wabash, on the twenty-third day of October, in the year of our Lord one thousand eight hundred and twenty-six, and of the independence of the United States the fifty-first.

Lewis Cass,
J. Brown Ray,
John Tipton.

Chiefs:

Wau-wa-ous-see, his x mark,
Flat Belly, his x mark,
La Gros, his x mark,
White Raccoon, his x mark,
Black Loon, his x mark,
Chin-quin-sa, his x mark,
Jamas Abbot, his x mark,
Lon-gwa, his x mark,
Little Wolf, his x mark,
Pun-ge-she-nau, his x mark,
Wonse-pe-au, his x mark,
Francois Godfroy, his x mark,
Joseph Richardville, his x mark,
Francis Lafontaine,
Wau-no-sa, his x mark,
White Skin's Son, or the Popular, his x
mark,
Seek, his x mark,

Mee-se-qua, his x mark,
Nota-wen-sa's Son, his x mark,
La-from-broise, his x mark,
Nego-ta-kaup-wa, his x mark,
Osage, his x mark,
Metto-sa-nea, his x mark,
Little Beaver, his x mark,
Black Raccoon, his x mark,
Cha-pine, his x mark,
Pe-che-wau, or Jean B. Richardville, his
x mark,
Chin-go-me-shau, his x mark,
Little Sun, his x mark,
W. Shin-gan-leau, his x mark,
Louis Godfroy, his x mark,
Ou-sane-de-au, his x mark,
Me-chane-qua, his x mark,
Un-e-cea-sa, his x mark,
She-qua-hau, his x mark,
Chin-qua-keau, his x mark,
Charley's Son, his x mark.

Done in presence of—

William Marshall, secretary to the com-
mission,
J. M. Ray, assistant secretary to the com-
mission,
Ben. B. Kercheval, subagent,
Wm. Conner, interpreter,
Joseph Barron,
C. W. Ewing,

J. B. Boure, interpreter,
James Foster,
John Ewing, Senator, State of Indiana,
James Gregory, Senator, State of Indiana,
Martin M. Ray, Representative, Indiana,
Sam. Hanna, Representative, Indiana,
George Hunt,
O. L. Clark.

Schedule of grants referred to the foregoing Treaty, Article 3d.

To John B. Richardville, one section of land, between the mouth of Pipe Creek and the mouth of Eel River, on the north side of the Wabash, and one section on the north-west side of the St. Joseph, adjoining the old boundary line; also, one half section on the east side of the St. Joseph's, below Cha-po-tee's village.

To John B. Boure, one section on the north side of the St. Joseph, including Chop-patees village.

To the wife and children of Charley, a Miami chief, one section where they live.

To Ann Hackley and Jack Hackley, one section each, between the Maumee and the St. Joseph's rivers.

To the children of Maria Christiana De Rome, a half blood Miami, one section between the Maumee and the St. Joseph's.

To Ann Turner, alias Hackley, Rebecca Hackley, and Jane S. Wells, each one half section of land, to be located under the direction of the President of the United States.

To John B. Richardville, one section of land upon the north side of the Wabash, to include a large spring nearly opposite the mouth of Pipe Creek.

To Francois Godfroy, one section above and adjoining said last grant to J. B. Richardville.

To Louison Godfroy, one section above and adjoining the grant to Francois Godfroy.

To Francis Lafontaine, one section above and adjoining the grant to Louison Godfroy.

To John B. Richardville, junior, one section on the Wabash, below and adjoining the reservation running from the Wabash to Eel River.

To Joseph Richardville, one section above and adjoining the reservation running from the Wabash to Eel River.

To La Gros, three sections, where he now lives, and one section adjoining the Cranberry in the Portage Prairie.

A quarter section of land to each of the following persons, namely: Charles Gouin, Purri Gouin, and Therese Gouin, to be located under the direction of the President of the United States.

Two sections of land at the old town on Eel River, to be reserved for the use of the Metchinequa.

OCTOBER 23D, 1826.

Lewis Cass,
J. Brown Ray,
John Tipton.

TREATY WITH THE CHIPPEWA, ETC., 1827.

Articles of a treaty made and concluded at the Butte des Morts, on Fox river, in the Territory of Michigan, between Lewis Cass and Thomas L. M'Kenney, Commissioners on the part of the United States, and the Chippewa, Menomonic, and Winebago tribes of Indians.

Aug. 11, 1827.

7 Stat. 303.
Proclamation, Feb.
23, 1829.

ARTICLE 1. Whereas, the southern boundary of the Chippewa country, from the Plover Portage of the Ouisconsin easterly, was left undefined by the treaty concluded at Prairie du Chien, August 19, 1825, in consequence of the non-attendance of some of the principal Menomonic chiefs; and, whereas it was provided by the said treaty, that, whenever the President of the United States might think proper, such of the tribes, parties to the said treaty, as might be interested in any particular line, should be convened, in order to agree upon its establishment;

Chippewa southern boundary left undefined by treaty of 1825.

Therefore, in pursuance of the said provision, it is agreed between the Chippewas, Menomonies and Winebagoes, that the southern boundary of the Chippeway country shall run as follows, namely: From the Plover Portage of the Ouisconsin, on a northeasterly course, to a point on Wolf river, equidistant from the Ashawano and Post lakes of said river, thence to the falls of the Pashaytig river of Green Bay; thence to the junction of the Neesau Kootag or Burnt-wood river, with the Menomonic; thence to the big island of the Shoskinaubic or Smooth rock river; thence following the channel of the said river to Green Bay, which it strikes between the little and the great Bay de Noquet.

Southern boundary settled.

ART. 2. Much difficulty having arisen from negotiations between the Menomonic and Winebago tribes and the various tribes and portions of tribes of Indians of the State of New York, and the claims of the respective parties being much contested, as well with relation to the tenure and boundaries of the two tracts, claimed by the said New York Indians, west of Lake Michigan, as to the authority of the persons who signed the agreement on the part of the Menomonies, and the whole subject having been fully examined at the Council this day concluded, and the allegations, proofs, and statements, of the respective parties having been entered upon the Journal of the Commissioners, so that the same can be decided by the President of the United States; it is agreed by the Menomonies and Winebagoes, that so far as respects their interest in the premises, the whole matter shall be referred to the President of the United States, whose decision shall be final. And

Territorial difficulties between certain tribes referred to the President of the United States.

The Geographic Location of Potawatomi Bands: 1795 to 1846

by Dr. David A Baerreis

Indiana--Cession of October 16, 1826 (Royce #132) (Also Royce #133)

(pg. 38-40)

Mississinewa River on the Wabash ceded a narrow strip of land largely north of the Wabash and extending from the Tippecanoe River on the west to the eastern boundary of Indiana. The treaty was first negotiated with the Potawatomi alone and not in conjunction with other tribes. In defining the borders of the cession, three Indian villages were used as points of reference: (1) Metea's village; (2) Pierish's village, and (3) Seek's village. Metea's village is a Potawatomi village but since it actually lies to the north of the St. Joseph's Branch of the Maumee river, it is located in land of a later cession (Royce #146). The second village is also Potawatomi, but similarly lies to the north of Eel River and therefore is contained within a later tract (Royce #181). Seek's village, of Miami affiliation, also lies to the north of the land cession proper.

One week later, on October 23, 1826, a treaty was concluded with the Miami in which they ceded all their claim to land in the state of Indiana, north and west of the Wabash and Miami rivers.

Essentially, then, they were ceding their rights, among others, to the same strip of land involved in the Potawatomi cession described in the previous paragraph. However, in the ratification or cession of this land by the Miami a series of areas were withheld from the cession to take care of the major Miami villages which existed in the region. These included: (1) fourteen sections of land at Seek's village; (2) thirty-six sections of land at Flat Belly's village; (3) ten sections of land at White Raccoon's village; (4) ten sections at Mud Creek on Eel river; (5) ten sections at the forks of the Wabash; and (6) a reservation at the mouth of the Mississinewa. These areas, containing Miami towns, were subsequently in 1834 and 1838 ceded to the United States, except for ten sections at the Forks of the Wabash which was issued in fee simple to John B. Richardville, principal chief of the Miami tribe. The tracts at Mud Creek and Flat Belly's village were within the later Potawatomi cession of October 27, 1832.

Stress has been placed on these smaller reservations retained by the Miami since they are indicative of the fact that this area was primarily Miami country. At an earlier period smaller sections had been obtained from the Miami. The treaty of August 3, 1795 granted to the United States an area six miles square at the confluence of Saint Mary's and Saint Joseph's Rivers. This region included Fort Wayne but it also included the site of Kekionga, the principal village of the Miami sometimes designated as "Miami town" or the "Great Miami village." Little Turtle's village, the home of the celebrated Miami chief of that name. Located on Eel river about 15 miles northwest of Kekionga would also be located within the tract. This or a related village existed in the area as late as 1823 for a letter from John Hays, Indian Agent at Fort Wayne, to John C. Calhoun dated February 24, 1823 states: "At the village of Turtle Town on Eel River fifteen miles from Fort Wayne, there has been made Ten log Houses and two considerable Fields, enclosed (Ind. Hist. Coll., XXIV, 296, 1942)."

Choppatee's village, indicated on Royce's map as being a few miles to the north of the tract surrounding Fort Wayne, is also of Miami affiliation. In earlier times, Kenapacamaqua, (or L'Ansuille) the principal village of the Wea, was to be found on the west bank of Eel river near its mouth. This town, however, was destroyed by General Wilkinson in 1791.

Potawatomi villages existed on the north bank of Eel river and without question their hunting and trapping would have extended south of the river into area for which we have documented Miami villages. However, the Miami would appear to have been the principal occupants of the section.

To Waubuniqua, wife of Augustin Belanger, and to each of her children, one section.

To Charlotte Louisa Morrison, wife of Allan Morrison, and daughter of Manitowidjewing, and to each of her children, one section.

To each of the children of Eustace Roussain, by Shauwunaubuniqua, Wauwaussuniqua, and Payshaubuniqua, one section.

To Isabella Dingley, wife of Daniel Dingley and daughter of Pimegeezhigoqua, and to each of her children, one section.

To George Birkhead, being a Chippewa by descent, one section.

To Susan Conner, wife of Thomas Conner, and daughter of Pimegeezhigoqua, and to each of her children, one section.

To the children of George Ermatinger, being of Shawnee extraction, two sections collectively.

To Ossinahjeeuniqua, wife of Michael Cadotte, Jr. and each of her children, one section.

To Minedemoeyah, wife of Pierre Duvernay, one section.

To Ogeemauggeezhigoqua, wife of Basil Boileau, one section.

To Wauneaussequa, wife of Paul Boileau, one section.

To Kaukaubeshesqua, wife of John Baptiste Corbeau, one section.

To John Baptiste Du Chene, son of Pimegeezhigoqua, one section.

To each of the children of Ugwudaushee, by the late Truman A. Warren, one section.

To William Warren, son of Lyman M. Warren, and Mary Cadotte, one section.

To Antoine, Joseph, Louis, Chalot, and Margaret Charette, children of Equameeg, one section.

To the children of Francois Boucher, by Waussequa, each one section.

To Angelique Brabent, daughter of Waussegundum, and wife of Alexis Brabent, one section.

To Odishqua, of Sault St. Marie, a Chippewa, of unmixed blood, one section.

To Pamidjeeung, of Sault St. Marie, a Chippewa, of unmixed blood, one section.

To Waybossiniqua, and John J. Wayishkee, children of Wayishkee, each one section.

Lewis Cass,
Thos. L. McKenney.

TREATY WITH THE POTAWATOMI, 1826.

Articles of a treaty made and concluded near the mouth of the Mississippi, upon the Wabash, in the State of Indiana, this sixteenth day of October, in the year of our Lord one thousand eight hundred and twenty-six, between Lewis Cass, James B. Ray, and John Tipton, Commissioners on the part of the United States, and the Chiefs and Warriors of the Potawatamie Tribe of Indians.

Oct. 16, 1826.
7 Stat., 295.
Proclamation, Feb. 7, 1827.

ARTICLE 1.

The Potawatamie tribe of Indians cede to the United States their right to all the land within the following limits: Beginning on the Tippecanoe river, where the Northern boundary of the tract ceded by the Potawatamies to the United States by the treaty of St. Mary's, in the year of our Lord one thousand eight hundred and eighteen intersects the same; thence, in a direct line, to a point on Eel river, half way between the mouth of the said river and Pierish's village; thence up Eel River, to Seek's village, near the head thereof; thence, in a direct

Land ceded to
United States.

line, to the mouth of a creek emptying into the St. Joseph's of the Miami, near Metea's village; thence, up the St. Joseph's, to the boundary line between the States of Indiana and Ohio; thence, South to the Miami; thence, up the same, to the reservation at Fort Wayne; thence, with the lines of the said reservation, to the boundary established by the treaty with the Miamies in one thousand eight hundred and eighteen; thence, with the said line, to the Wabash river; thence, with the same river, to the mouth of the Tippecanoe river; and thence, with the said Tippecanoe river, to the place of beginning. And the said tribe also cede to the United States, all their right to land within the following limits; Beginning at a point upon Lake Michigan, ten miles due north of the southern extreme thereof; running thence, due east, to the land ceded by the Indians to the United States by the treaty of Chicago; thence, south, with the boundary thereof, ten miles; thence, west, to the southern extreme of Lake Michigan; thence, with the shore thereof, to the place of beginning.

ARTICLE 2.

Further cession.

As an evidence of the attachment which the Potawatamie tribe feel towards the American people, and particularly to the soil of Indiana, and with a view to demonstrate their liberality, and benefit themselves by creating facilities for travelling and increasing the value of their remaining country, the said tribe do hereby cede to the United States, a strip of land, commencing at Lake Michigan, and running thence to the Wabash river, one hundred feet wide, for a road, and also, one section of good land contiguous to the said road, for each mile of the same, and also for each mile of a road from the termination thereof, through Indianapolis to the Ohio river, for the purpose of making a road aforesaid from Lake Michigan, by the way of Indianapolis, to some convenient point on the Ohio river. *And the General Assembly of the State of Indiana shall have a right to locate the said road, and to apply the said sections, or the proceeds thereof, to the making of the same, or any part thereof; and the said grant shall be at their sole disposal.*^a

ARTICLE 3.

Annuity for twenty-two years.

In consideration of the cessions in the first article, the United States agree to pay to the Potawattamie tribe, an annuity of two thousand dollars in silver, for the term of twenty-two years, and also to provide and support a black-smith for them at some convenient point; to appropriate, for the purposes of education, the annual sum of two thousand dollars, as long as the Congress of the United States may think proper, to be expended as the President may direct; and also, to build for them a mill, sufficient to grind corn, on the Tippecanoe river, and to provide and support a miller; and to pay them annually one hundred and sixty bushels of salt; all of which annuities, herein specified, shall be paid by the Indian Agent at Fort Wayne.

ARTICLE 4.

Payment in goods.

The Commissioners of the United States have caused to be delivered to the Potawatamie tribe, goods to the value of thirty thousand five hundred and forty-seven dollars and seventy-one cents in goods, in consideration of the cessions in the first article of this treaty. Now, therefore, it is agreed, that, if this treaty should be ratified by the President and Senate of the United States, the United States shall pay to the persons named in the schedule this day transmitted to the War Department, and signed by the Commissioners, the sums affixed to

^a These words in italics were struck out by the Senate.

their names respectively, for goods furnished by them, and amounting to the said sum of thirty thousand five hundred and forty-seven dollars and seventy-one cents, and also, to the persons who may furnish the said further sum, the amount of nine hundred dollars thus furnished. And it is also agreed, that payment for all these goods shall be made by the Potawatamie tribe out of their annuity, if this treaty should not be ratified by the United States.

ARTICLE 5.

The Potawatamie tribe being anxious to pay certain claims existing against them, it is agreed, as a part of the consideration for the cessions in the first article, that these claims, which are stated in a schedule this day signed by the Commissioners, and transmitted to the War Department, and amounting to the sum of nine thousand five hundred and seventy-three dollars.

United States agree to pay certain claims against Potawatomi.

ARTICLE 6.

The United States agree to grant to each of the persons named in the schedule hereunto annexed, the quantity of land therein stipulated to be granted; but the land, so granted, shall never be conveyed by either of the said persons, or their heirs, without the consent of the President of the United States; and it is also understood, that any of these grants may be expunged from the schedule, by the President or Senate of the United States, without affecting any other part of the treaty.

Grants to persons named in the schedule annexed.

ARTICLE 7.

The Potawatamie Indians shall enjoy the right of hunting upon any part of the land hereby ceded, as long as the same shall remain the property of the United States.

Hunting.

ARTICLE 8.

The President and Senate of the United States may reject any article of this treaty, except those which relate to the consideration to be paid for the cessions of the land; and such rejection shall not affect any other part of the treaty.

Certain articles only may be rejected.

ARTICLE 9.

This treaty, after the same shall be ratified by the President and Senate, shall be binding upon the United States.

Treaty binding when ratified.

In testimony whereof, the said Lewis Cass, James B. Ray, and John Tipton, commissioners as aforesaid, and the chiefs and warriors of the said Potawatamie tribe have hereunto set their hands, at the Wabash, on the sixteenth day of October, in the year of our Lord one thousand eight hundred and twenty-six, and of the independence of the United States the fifty-first.

Lewis Cass,
J. Brown Ray,
John Tipton.

Kasha, his x mark,
Pierish, his x mark,
Penamo, his x mark,
Nasawauka, his x mark,
Mauxa, his x mark,
Makose, his x mark,
Shaupatee, his x mark,
Noshaweka, his x mark,
Menauquet, his x mark,
Wimeko, his x mark,
Saukena, his x mark,
Kepeaugun, his x mark,
Menomonie, his x mark,
Shokto, his x mark,

Chiefs:
Topenibe, his x mark,
Gebaus, his x mark,
Toisoe, his x mark,
Metea, his x mark,
Aubenaube, his x mark,
Ashkom, his x mark,
Penashshees, his x mark,
Pecheco, his x mark,
Waupaukeeno, his x mark,
Pashpo, his x mark,

Shapeness, his x mark,
 Motiel, his x mark,
 Kauk, his x mark,
 Ackkushewa, his x mark,
 Mukkose, his x mark,
 Shaquinon, his x mark,
 Waupsee, his x mark,
 Jekose, his x mark,
 Nequoquet, his x mark,
 Waubonsa, his x mark,
 Wasaushuck, his x mark,
 Shaanquebe, his x mark,
 Psakauwa, his x mark,
 Kaukaamake, his x mark,
 Shekomak, his x mark,
 Makaess, his x mark,
 No-ne, his x mark,
 Shepshauwano, his x mark,
 Mesheketeno, his x mark,

Squawbuk, his x mark,
 Maunis, his x mark,
 Jequaumkogo, his x mark,
 Kewaune, his x mark,
 Abnowawausa, his x mark,
 Louison, his x mark,
 Washeone, his x mark,
 Shakauwasee, his x mark,
 Paskauwesa, his x mark,
 Nauksee, his x mark,
 Mukkose, his x mark,
 Chechaukkose, his x mark,
 Louison, his x mark,
 Meshekaunau, his x mark,
 Menno, his x mark,
 Showaukau, his x mark,
 Kaukaukshee, his x mark,
 Pashshepowo, his x mark,
 Mowekatso, his x mark,

Done in presence of—

William Marshall, secretary to the commission,
 J. M. Ray, assistant secretary to the commission,
 Jno. Ewing, Senator, State of Indiana,
 Benj. B. Kercheval, sub-agent,
 William Conner, interpreter,
 Joseph Barron, interpreter,
 Henry Conner, interpreter,
 Josiah F. Polk,
 Felix Hinchman,
 Isaac McCoy,

D. G. Jones,
 Samuel Hanna, member of the legislature,
 Martin M. Ray, member of the legislature,
 James Conner, interpreter,
 James Foster,
 James Gregory, Senator of Indiana,
 O. L. Clark,
 C. W. Ewing,
 J. D. Dorsey,
 Lewis G. Thompson.

Schedule of grants referred to in the foregoing Treaty.

Land granted to each of the following persons by the sixth article.

To Abraham Burnett, three sections of land; one to be located at and to include Wynemac's village, the centre of the line on the Wabash to be opposite that village, and running up and down the river one mile in a direct line, and back for quantity; the two other sections, commencing at the upper end of the Prairie, opposite the mouth of the Passeanong creek, and running down two miles in a direct line, and back, for quantity.

To Nancy Burnett, Rebecca Burnett, James Burnett, and William Burnett, each one section of land, to be located under the direction of the President of the United States; which said Abraham, Nancy, Rebecca and James, are the children, and the said William is the grandchild of Kaukeama, the sister of Topenibe, the principal Chief of the Potawatamie tribe of Indians.

To Eliza C. Kercheval, one section on the Miami river, commencing at the first place where the road from Fort Wayne to Defiance strikes the Miami on the north side thereof, about five miles below Fort Wayne, and from that point running half a mile down the river, and half a mile up the river, and back for quantity.

To James Knaggs, son of the sister of Okeos, Chief of the river Huron Potawatamies, one half section of land upon the Miami, where the boundary line between Indiana and Ohio crosses the same.

To the children of Joseph Barron, a relation of Richardville, principal Chief of the Miamies, three sections of land, beginning at the mouth of Eel River, running three miles down the Wabash in a direct line, thence back for quantity.

To Zachariah Cicott, who is married to an Indian woman, one section of land, below and adjoining Abraham Burnett's land, and to be located in the same way.

To Baptiste Cicott, Sophi Cicott, and Emelia Cicott, children of Zachariah Cicott, and an Indian woman, one half section each, adjoining and below the section granted to Zachariah Cicott.

To St. Luke Bertrand and Julia Ann Bertrand, children of Madeline Bertrand, a Potawatamie woman, one section of land, to be located under the direction of the President of the United States.

To the children of Stephen Johnson, killed by the Potawatamie Indians, one half section of land, to be located under the direction of the President of the United States.

To each of the following persons, Indians by birth, and who are now, or have been, scholars in the Carey Mission School, on the St. Joseph's, under the direction of the Rev. Isaac M'Coy, one quarter section of land, to be located under the direction of the President of the United States; that is to say: Joseph Bourissa, Noaquett, John Jones, Nuko, Soswa, Manotuk, Betsey Ash, Charles Dick, Susanna Isaacs, Harriet Isaacs, Betsey Plummer, Angelina Isaacs, Jemima Isaacs, Jacob Corbly, Konkapot, Celicia Nimham, Mark Bourissa, Jude Bourissa, Annowussau, Topenibe, Terrez, Sheshko, Louis Wilmett, Mitchel Wilmett, Lezett Wilmett, Esther Baily, Roseann Baily, Eleanor Baily, Quehkna, William Turner, Chaukenozwoh, Lazarus Bourissa, Achban Bourissa, Achemukquee, Wesauwan, Peter Moose, Ann Sharp, Joseph Wolf, Misnoqua, Pomoqua, Wymego, Cheekch, Wauwossemoqua, Meeksumau, Kakautmo, Richard Clements, Louis M'Neff, Shoshqua, Nscotenama, Chikawketeh, Mnsheewoh, Saugana, Msonkqua, Mnitoqua, Okutcheek, Naomi G. Browning, Antoine, St. Antoine, Mary; being in all fifty-eight.

To Jane Martin and Betsey Martin, of Indian descent, each one section of land, to be located under the direction of the President of the United States.

To Mary St. Combe, of Indian descent, one quarter section of land, to be located under the direction of the President of the United States.

To Francois Duquindre, of Indian descent, one section of land, to be located under the direction of the President of the United States.

To Baptiste Jutrace, of Indian descent, one half section of land, to be located under the direction of the President of the United States.

To John B. Bourie, of Indian descent, one section of land, to be located on the Miami river, adjoining the old boundary line below Fort Wayne.

To Joseph Parks, an Indian, one section of land, to be located at the point where the boundary line strikes the St. Joseph's, near Metea's village.

To George Cicott, a Chief of the Potawatamies, three sections and a half of land; two sections and a half of which to be located on the Wabash, above the mouth of Crooked creek, running two miles and a half up the river, and back for quantity, and the remaining section at the Falls of Eel river, on both sides thereof.

To James Conner, one section of land; to Henry Conner, one section; and to William Conner, one section; beginning opposite the upper end of the Big Island, and running three miles in a direct line down the Wabash, and back for quantity.

To Hyacinth Lassel, two sections of land, to be located under the direction of the President of the United States.

To Louison, a half Potawatamie, two sections of land, to be located under the direction of the President of the United States.

Lewis Cass,
J. Brown Ray,
John Tipton.

OCTOBER 16, 1826.

NOTE.—The Senate, in ratifying the foregoing treaty, excepted the words in Art. 2 which are printed in italics, and expressed their understanding that the meaning of Art. 5 is, that the money therein mentioned shall be paid by the United States to the individuals named in the schedule referred to therein.

The Geographic Location of Potawatomi Bands: 1795 to 1846

by Dr. David A Baerreis

Indiana--Cession of October 26, 1832 (Royce #180)

(pg. 42-44)

The Cession of October 26, 1832 concluded with the Potawatomi on Tippecanoe river is indicated on the map of Indiana as Royce #180. It consists of a large tract of land in the northwestern portion of the state. At the time the cession was made, the area was primarily occupied by the Potawatomi who reserved a series of smaller tracts for the use of the bands remaining in the area. These included: (1) for the band of Aub-be-naub-bae, 36 sections, to include his village; (2) for the bands of Man-o-mi-nee, No-taw-kah, Muck-kah-tah-mo-way, and Pee-pin-oh-wah, 22 sections (3) for the bands O-k-aw-wause, Kee-waw-nay, and Nee-bosh, 8 sections; (4) for the band of Com-s-za, 2 sections; (5) for the band of Mah-che-saw, 2 sections; (6) for the band of Mau-ke-kose, 6 sections; and (7) for the bands of Nees-waugh-gee and Quash-qua, 3 sections. The bands just listed would appear to represent the existent (1832) bands of Potawatomi in the area at the time the treaty was made. However, others were to be found in the region in times not very much earlier than this. Royce's map, for example, indicates a "Wi Me go's Village" on Indian creek in the southeastern corner of the cession. According to John Tipton, a Potawatomi band numbering 8, named "Wy-me-go" was among these drawing rations in October, 1826. (Indiana Historical Collections, XXIV, 614, 1942.) Perhaps in this short period the band had been consolidated with one of the group mentioned in land cession. Other Potawatomi villages are listed in this area in the map prepared by Daniel Hough which appeared in the Indiana Geological Report for 1882. These include the town of Winamac, located near the present Winamac in Pulaski county on the Tippecanoe river which was the seat of a chief who visited Washington several times and died in the summer of 1821, the Potawatomi villages of Wanatah, located in La Porte county a short distance east of the present Wanatah, and the village of Tassinong, located in Porter county near the present town of the same name.

Cartographical evidence shows that the extreme northern section of this tract (Royce #180), as well as the adjacent region (Royce #133), which today forms the area about Garry, Indiana, and can be identified on the maps as the mouth of the Calumet River, was an early seat of Potawatomi occupation. The Charlevoix-Bellin map, drawn in Paris in 1744, shows a village of the Potawatomi on Lake Michigan near the Calumet River. Jeffery's map (London, 1761) designates this same area as the home of the Potawatomi. A Potawatomi village is not indicated again in the area, except for General Hull's map, drawn prior to 1802, which shows one on the south bank of the "Grand Killomick" river, his term for the Calumet. (The cartographic evidence is summarized in "The Calumet Region Historical Guide," pp. 6-10, compiled in 1939 by the *Work Projects Administration*.)

The presence of place names such as "Iroquois River" in the western portion of the tract might suggest the presence of other tribes, but according to Beckwith (Beckwith, H.W., "Indian Names of Water Courses in the State of Indiana," Twelfth Annual Report of the Department of Geology and Natural History of Indiana, Indianapolis, 1833, pp. 39-43.) The name was obtained prior to 1700 as a result of the defeat of a war party of Iroquois upon its banks by the Illinois Indians. A Mohegan band, according to Father Charlevoix's *Narrative Journal*, was to be found on the Kankakee river in 1721. We may doubtless also include the Miami among the early occupants of the region. By the beginning of the nineteenth century, however, the region appears to be strictly Potawatomi territory.

TREATY WITH THE POTAWATOMI, 1832.

Articles of a treaty made and concluded at Camp Tippecanoe, in the State of Indiana, this twentieth day of October, in the year of our Lord one thousand eight hundred and thirty-two, between Jonathan Jennings, John W. Davis and Marks Crume, Commissioners on the part of the United States of the one part, and the Chiefs and Head-men of the Potawatamie Tribe of Indians of the Prairie and Kankakee, of the other part.

Oct. 20, 1832.

7 Stat., 378.
Proclamation, Jaz.
21, 1833.

ARTICLE I. The said Potawatamie Tribe of Indians cede to the United States the tract of land included within the following boundary, viz:

Cession to the United States.

Beginning at a point on Lake Michigan ten miles southward of the mouth of Chicago river; thence, in a direct line, to a point on the Kankakee river, ten miles above its mouth; thence, with said river and the Illinois river, to the mouth of Fox river, being the boundary of a cession made by them in 1816; thence, with the southern boundary of the Indian Territory, to the State line between Illinois and Indiana; thence, north with said line, to Lake Michigan; thence, with the shore of Lake Michigan, to the place of beginning.

ARTICLE II. From the cession aforesaid the following tracts shall be reserved, to wit:

Reservations.

Five sections for Shaw-waw-nas-see, to include Little Rock village.

For Min-e-maung, one section, to include his village.

For Joseph Laughton, son of Wais-ke-shaw, one section, and for Ce-na-ge-wine, one section, both to be located at Twelve Mile Grove, or Na-be-na-qui-nong.

For Claude Laframboise, one section, on Thorn creek.

For Maw-te-no, daughter of Francois Bourbonnois, jun. one section, at Soldier's village.

For Catish, wife of Francis Bourbonnois, sen. one section, at Soldier's village.

For the children of Wais-ke-shaw, two sections, to include the small grove of timber on the river above Rock village.

For Jean B. Chevallier, one section, near Rock village; and for his two sisters, Angelique and Josette, one half section each, joining his.

For Me-she-ke-ten-o, two sections, to include his village.

For Francis Le Via, one section, joining Me-she-ke-ten-o.

For the five daughters of Mo-nee, by her last husband, Joseph Bailey, two sections.

For Me-saw-ke-qua and her children, two section, at Wais-us-kucks's village.

For Sho-bon-ier, two sections, at his village.

For Josette Beaubien and her children, two sections, to be located on Hickory creek.

For Therese, wife of Joseph Laframboise, one section; and for Archange Pettier, one section, both at Skunk Grove.

For Mau-i-to-qua and son, one half section each; for the children of Joseph Laframboise, one section, at Skunk Grove.

For Washington Bourbonnois, one section, joining his mother's reservation (Calish Bourbonnois).

For Ah-be-te-kezhic, one section, below the State line on the Kankakee river.

For Nancy, Sally, and Betsey Countreman, children of En-do-ga, one section, joining the reserves near Rock village.

For Jacque Jonveau, one section, near the reservation of Me-she-ke-ten-o.

For Wah-pon-seh and Qua-qui-to, five sections each, in the Prairie near Rock village.

The persons to whom the foregoing reservations are made, are all Indians and of Indian descent.

Annuities.

ARTICLE III. In consideration of the cession in the first article, the United States agree to pay to the aforesaid Potawatamie Indians, an annuity of fifteen thousand dollars for the term of twenty years. Six hundred dollars shall be paid annually to Billy Caldwell, two hundred dollars to Alexander Robinson, and two hundred dollars to Pierre Le Clerc, during their natural lives.

Payment of claims against Indians.

ARTICLE IV. The sum of twenty-eight thousand seven hundred and forty-six dollars, shall be applied to the payment of certain claims against the Indians, agreeably to a schedule of the said claims, hereunto annexed.

Merchandise.

The United States further agree to deliver to the said Indians, forty-five thousand dollars in merchandise immediately after signing this treaty; and also the further sum of thirty thousand dollars in merchandise is hereby stipulated to be paid to them at Chicago in the year 1833.

Payments for horses stolen.

There shall be paid by the United States, the sum of one thousand four hundred dollars to the following named Indians, for horses stolen from them during the late war, as follows, to wit:

To Pe-quo-no, for two horses,	eighty dollars.	\$80
To Pa-ca-cha-be, for two ditto,	eighty dollars.	80
To Shaw-wa-nas-see, for one ditto,	forty dollars.	40
To Francis Sho-bon-nier, for three ditto,	one hundred and twenty dollars.	120
To Sho-bon-ier, or Cheval-ier, for one ditto,	forty dollars.	40
To Naw-o-kee, for one ditto,	forty dollars.	40
To Me-she-ke-ten-o, for one ditto,	forty dollars.	40
To Aun-take, for two horses,	eighty dollars.	80
To Che-chalk-ose, for one ditto,	forty dollars.	40
To Naa-a-gue, for two ditto,	eighty dollars.	80
To Pe-she-ka-of-le-beouf, one ditto,	forty dollars.	40
To Naw-ca-a-sho, for four ditto,	one hundred and sixty dollars.	160
To Nox-sey, for one ditto,	forty dollars.	40
To Ma-che-we-tah, for three ditto,	one hundred and twenty dollars.	120
To Masco, for one ditto,	forty dollars.	40
To Wah-pou-seh, for one horse,	forty dollars.	40
To Waub-e-sai, for three ditto,	one hundred and twenty dollars.	\$120
To Chi-cag, for one ditto,	forty dollars.	40
To Mo-swah-en-wah, one ditto,	forty dollars.	40
To She-bon-e-go, one ditto,	forty dollars.	40
To Saw-saw-wais-kuk, for two ditto,	eighty dollars.	80

Permission to hunt and fish.

The said tribe having been the faithful allies of the United States during the late conflict with the Sacs and Foxes, in consideration thereof, the United States agree to permit them to hunt and fish on the lands ceded, as also on the lands of the Government on Wabash and Sangamon rivers, so long as the same shall remain the property of the United States.

In testimony whereof, the commissioners, and the chiefs, head men, and warriors of the said tribe, have hereunto set their hands, at the place and on the day aforesaid.

Jonathan Jennings,
John W. Davis,
Marks Crume,
Ah-be-te-ke-zhic, his x mark,
Shaw-wa-nas-see, his x mark,
Wah-pon-seh, his x mark,
Caw-we-saut, his x mark,
Shab-e-neai, his x mark,

Pat-e-go-shuc, his x mark,
Aun-take, his x mark,
Me-she-ke-ten-o, his x mark,
Shay-tee, his x mark,
Ce-na-je-wine, his x mark,
Ne-swa-bay-o-sity, his x mark,
Ke-wah-ca-to, his x mark,
Wai-saw-o-ke-ah, his x mark,

Chi-cag, his x mark,
 Te-ca-cau-co, his x mark,
 Chah-wee, his x mark,
 Mas-co, his x mark,
 Sho-min, his x mark,
 Car-bon-ca, his x mark,
 O-gouse, his x mark,
 Ash-ke-wee, his x mark,
 Ka-qui-tah, his x mark,
 She-mar-gar, his x mark,
 Nar-ga-to-nuc, his x mark,
 Puc-won, his x mark,
 Ne-be-gous, his x mark,
 E-to-wan-a-cote, his x mark,
 Quis-e-wen, his x mark,
 Wi-saw, his x mark,
 Pierish, his x mark,
 Cho-van-in, his x mark,
 Wash-is-kuck, his x mark,
 Ma-sha-wah, his x mark,
 Capt. Heeld, his x mark,
 Man-itoo, his x mark,
 Ke-me-gu-bee, his x mark,
 Pe-shuc-kee, his x mark,

No-nee, his x mark,
 No-che-ke-se-qua-bee, his x mark,
 She-bon-e-go, his x mark,
 Mix-e-maung, his x mark,
 Mah-che-wish-a-wa, his x mark,
 Mac-a-ta-be-na, his x mark,
 Ma-che-we-tah, his x mark,
 Me-gis, his x mark,
 Mo-swa-en-wah, his x mark,
 Ka-che-na-bee, his x mark,
 Wah-be-no-say, his x mark,
 Mash-ca-shuc, his x mark,
 A-bee-shah, his x mark,
 Me-chi-ke-kar-ba, his x mark,
 Nor-or-ka-kee, his x mark,
 Pe-na-o-cart, his x mark,
 Quar-cha-mar, his x mark,
 Francois Cho-van-ier, his x mark,
 Ge-toc-quar, his x mark,
 Me-gwun, his x mark,
 Ma-sha-ware, his x mark,
 Che-co, his x mark,
 So-wat-so, his x mark,
 Wah-be-min, his x mark.

Signed in the presence of—

John Tipton,
 Th. Jo. Owen, United States Indian agent,
 J. B. Beaubien,
 B. H. Loughton, interpreter,
 G. S. Hubbard, interpreter,

William Conner, interpreter,
 Thomas Hartzell,
 Meadore B. Beaubien,
 James Conner,
 Henry B. Hoffman.

After the signing of this treaty, and at the request of the Indians, three thousand dollars was applied to the purchasing of horses; which were purchased and delivered to the Indians by our direction, leaving the balance to be paid in merchandise at this time, forty-two thousand dollars.

Horses delivered.

Jonathan Jennings,
 J. W. Davis,
 Marks Crume,
 Commissioners.

It is agreed, on the part of the United States, that the following claims shall be allowed, agreeably to the fourth article of the foregoing treaty, viz:

Claims to be paid.

To Gurdon S. Hubbard, five thousand five hundred and seventy three dollars.

Samuel Miller, seven hundred and ninety dollars.

John Bt. Bobea, three thousand dollars.

Robert A. Kinzie, four hundred dollars.

Jacque Jombeaux, one hundred and fifty dollars.

Jacque Jombeaux, senior, fifteen hundred dollars.

Medad B. Bobeaux, five hundred and fifty dollars.

Noel Vasier, eighteen hundred dollars.

Joseph Balies, twelve hundred and fifty dollars.

Joseph Shawnier, one hundred and fifty dollars.

Thomas Hartzell, three thousand dollars.

Bernardus H. Lawton, three thousand five hundred dollars.

George Walker, seven hundred dollars.

Stephen J. Scott, one hundred dollars.

Cole Weeks, thirty eight dollars.

Timothy B. Clark, one hundred dollars.

George Pettijohn, fifty dollars.

Thomas Forsyth, five hundred dollars.

Antoine Le Clerc, fifty-five dollars.

James B. Campbell, fifty-three dollars.

Na-poi-teck, son of prophet, his x mark,	[L. S.]	Ah-nuck-quet-ta, the cloud, or black thunder, his x mark,	[L. S.]
Na-na-co-wah, the bear, his x mark,	[L. S.]	Note-ta-noi, wind, his x mark,	[L. S.]
Pe-sha-ka-nah, the bear, his x mark,	[L. S.]	Ma-cutta-mah-qui, black loon, his x mark,	[L. S.]

Signed in presence of—

James Kemmly, secretary,
Meriwether Lewis Clark, lieutenant,
Sixth Infantry,
Geo. Maguire, Indian Department,

A. Shane, United States interpreter,
William Marshall,
Jacques Mette, United States interpreter,
Pierre Cadue, interpreter, his x mark.

Supplemental article to the treaty with the Kickapoo tribe of Indians, of the twenty-fourth October, one thousand eight hundred and thirty-two.

Nov. 26, 1832.

7 Stat., 393.

The undersigned, commissioners, on the part of the United States, and a deputation of Kickapoos, on the part of the Kickapoo tribe of Indians, having visited the lands assigned to the said tribe by the second article of a treaty with the said tribe, concluded at Castor Hill, in the county of Saint Louis, and State of Missouri, on the twenty-fourth day of October, one thousand eight hundred and thirty-two, and by authority of the powers vested in the said commissioners, and the said deputation, by the fourteenth article of the aforesaid treaty, have agreed that the boundary lines of the lands assigned to the Kickapoos, shall begin on the Delaware line, where said line crosses the left branch of Salt creek, thence down said creek to the Missouri river, thence up the Missouri river thirty miles when measured on a straight line, thence westwardly to a point twenty miles from the Delaware line, so as to include in the lands assigned the Kickapoos, at least twelve hundred square miles.

Boundary as fixed by commissioners and deputation.

Done at fort Leavenworth, this twenty-sixth day of November, one thousand eight hundred and thirty-two.

Nathan Kouns,	[L. S.]
Frank J. Allen,	[L. S.]
Nam-a-co-wa-ha, the bear, his x mark,	[L. S.]
Pe-sha-ka-nah, the bear, his x mark,	[L. S.]
Na-poi-haw, the man asleep, his x mark,	[L. S.]
Pam-a-saw, or walker, his x mark.	[L. S.]

Signed and sealed in presence of—

James Kemmly, secretary,
Wm. N. Wickliffe, Captain Sixth Infantry,
J. Freeman, Lieutenant Sixth Infantry,
Winslow Turner,
And. L. Hughes, United States Indian agent.

TREATY WITH THE POTAWATOMI, 1832.

Articles of a treaty made and concluded on Tippecanoe River, in the State of Indiana, between Jonathan Jennings, John W. Davis and Marks Crume, Commissioners on the part of the United States, and the Chiefs, Headmen and Warriors, of the Pottawatimie Indians, this twenty-sixth day of October, in the year eighteen hundred and thirty-two.

Oct. 26, 1832.

7 Stat., 394.
Proclamation, Jan. 21, 1833.

ARTICLE I. The Chiefs, Headmen and Warriors, aforesaid, agree to cede to the United States their title and interest to lands in the State of Indiana, (to wit:) beginning at a point on Lake Michigan, where the line dividing the States of Indiana and Illinois intersects the same; thence with the margin of said Lake, to the intersection of the southern

Cession to the United States.

boundary of a cession made by the Pottawatimies, at the treaty of the Wabash, of eighteen hundred and twenty-six; thence east, to the north-west corner of the cession made by the treaty of St. Joseph's, in eighteen hundred and twenty-eight; thence south ten miles; thence with the Indian boundary line to the Michigan road; thence south with said road to the northern boundary line, as designated in the treaty of eighteen hundred and twenty-six, with the Pottawatimies; thence west with the Indian boundary line to the river Tippecanoe; thence with the Indian boundary line, as established by the treaty of eighteen hundred and eighteen, at St. Mary's to the line dividing the States of Indiana and Illinois; and thence north, with the line dividing the said States, to the place of beginning.

Reservations.

ARTICLE II. From the cession aforesaid, the following reservations are made, (to wit:)

For the band of Aub-be-naub-bee, thirty-six sections, to include his village.

For the bands of Men-o-mi-nee, No-taw-kah, Muck-kah-tah-mo-way and Pee-pin-oh-waw, twenty-two sections.

For the bands of O-kaw-wause, Kee-waw-nay and Nee-bosh, eight sections.

For J. B. Shadernah, one section of land in the Door Prairie, where he now lives.

For the band of Com-o-za, two sections.

For the band of Mah-che-saw, two sections.

For the band of Mau-ke-kose, six sections.

For the bands of Nees-waugh-gee and Quash-qua, three sections.

Annuities and payments.

ARTICLE III. In consideration of the cession aforesaid, the United States agree to pay to the Pottawatimie Indians, an annuity for the term of twenty years, of twenty thousand dollars; and will deliver to them goods to the value of one hundred thousand dollars, so soon after the signing of this treaty as they can be procured; and a further sum of thirty thousand dollars, in goods, shall be paid to them in the year eighteen hundred and thirty-three, by the Indian agent at Eel river.

Debts to be paid by United States.

ARTICLE IV. The United States agree to pay the debts due by the Pottawatimies, agreeably to a schedule hereunto annexed; amounting to sixty-two thousand four hundred and twelve dollars.

Provision for emigrating.

ARTICLE V. The United States agree to provide for the Pottawatimies, if they shall at any time hereafter wish to change their residence, an amount, either in goods, farming utensils, and such other articles as shall be required and necessary, in good faith, and to an extent equal to what has been furnished any other Indian tribe or tribes emigrating, and in just proportion to their numbers.

Sawmill to be built.

ARTICLE VI. The United States agree to erect a saw mill on their lands, under the direction of the President of the United States.

In testimony whereof, the said Jonathan Jennings, John W. Davis, and Marks Crume, commissioners as aforesaid, and the chiefs, head men, and warriors of the Pottawatimies, have hereunto set their hands at Tippecanoe river, on the twenty-sixth day of October, in the year eighteen hundred and thirty-two.

Jonathan Jennings,
John W. Davis,
Marks Crume.

Witness:

Geo. B. Walker.

Louison, his x mark,
Che-chaw-cose, his x mark,
Banack, his x mark,
Man-o-quett, his x mark,
Kin-kosh, his x mark,
Pee-shee-waw-no, his x mark,
Min-o-min-ee, his x mark.

Mis-sah-kaw-way, his x mark,
Kee-waw-nay, his x mark,
Sen-bo-go, his x mark,
Che-quaw-ma-caw-co, his x mark,
Muak-kose, his x mark,
Ah-you-way, his x mark,
Po-kah-kause, his x mark.

So-po-tie, his x mark,
 Che-man, his x mark,
 No-taw-kah, his x mark,
 Nas-waw-kee, his x mark,
 Pee-pin-a-waw, his x mark,
 Ma-che-saw, his x mark,
 O-kitch-chee, his x mark,
 Pee-pish-kah, his x mark,
 Com-mo-yo, his x mark,
 Chick-kose, his x mark,
 Mis-qua-buck, his x mark,
 Mo-tie-ab, his x mark,
 Muck-ka-tah-mo-way, his x mark,
 Mah-quaw-shee, his x mark,
 O-sheh-weh, his x mark,
 Mah-zick, his x mark,
 Queh-kah-pah, his x mark,

Quash-quaw, his x mark,
 Louisor Perish, his x mark,
 Pam-bo-go, his x mark,
 Bee-yaw-yo, his x mark,
 Pah-ciss, his x mark,
 Mauck-co-paw-waw, his x mark,
 Mis-sah-qua, his x mark,
 Kawk, his x mark,
 Miec-kiss, his x mark,
 Shaw-bo, his x mark,
 Apb-be-naub-bee, his x mark,
 Mau-mant-wah, his x mark,
 O-ka-mause, his x mark,
 Pash-ee-po, his x mark,
 We-wiss-lah, his x mark,
 Ash-kum, his x mark,
 Waw-zee-o-nes, his x mark.

Witnesses:

William Marshall, Indian agent,
 Henry Hoover, secretary,
 H. Lasselle, interpreter,
 E. V. Cicott, Sint. interpreter,

J. B. Bourie, interpreter,
 J. B. Jutra, Sint. interpreter,
 Edward McCartney, interpreter,
 Luther Rice, interpreter.

After the signing of this Treaty, and at the request of the Indians, five thousand one hundred and thirty-five dollars were applied to the purchase of horses, which were purchased and delivered to them, under our direction, leaving ninety-four thousand eight hundred and sixty-five dollars to be paid in merchandise.

Horses delivered.

Jonathan Jennings,
 John W. Davis,
 Marks Crume.

It is agreed, that the United States will satisfy the claims mentioned in the following schedule, as provided for in the fourth article of the foregoing treaty, viz:

Claims to be paid.

To Andrew Waymire, forty dollars.
 Zacheriah Cicott, nine hundred and fifty dollars.
 H. Lassell, senior, four thousand dollars.
 Silas Atchinson, two hundred and twenty dollars.
 Alexander McAllister, two hundred and twenty dollars.
 Walker and Davis, fifteen hundred dollars.
 Walker, Carter & Co. five thousand six hundred dollars.
 Edward McCartney, one thousand dollars.
 F. R. Kintner, six hundred and twenty dollars.
 Joseph Trucky, one hundred dollars.
 J. Vigus & C. Taber, eight hundred and fifty dollars.
 James Burnit, six hundred dollars.
 Samuel Hanna, executor of Abraham Burnet, three hundred and fifty dollars.
 James Hickman, sixty dollars.
 William Scott, two hundred and fifty dollars.
 M. Harse, seventy dollars.
 Emmerson and Huntington, assignees of Willis Fellows, four thousand five hundred dollars.
 W. G. and G. W. Ewing, one thousand dollars.
 Peter Barron, seventeen hundred and sixty-six dollars.
 Hamilton & Taber, seven hundred and thirty-seven dollars.
 Skelton & Scott, six hundred and fifty dollars.
 Cyrus Taber, three hundred and fifty dollars.
 G. S. Hubbard, one thousand dollars.
 Moses Rice, one hundred dollars.
 John E. Hunt, three thousand two hundred and sixteen dollars.
 John Baldwin, one thousand dollars.
 Louis Drouillard, sixty-eight dollars.

George Crawford, eighty dollars.
 Thomas Hall, forty dollars.
 John B. Duret, four hundred dollars.
 Anthony Gambin, three hundred dollars.
 Joseph Barron, seven hundred and ninety-six dollars.
 James H. Kintner, three hundred and fifty-seven dollars.
 John B. Bourie, five hundred dollars.
 Henry Ossum, nine hundred dollars.
 Samuel Hanna, fifteen hundred dollars.
 Barnet & Hanna, three thousand five hundred dollars.
 Todd & Vigus, six thousand five hundred and thirteen dollars.
 Allen Hamilton, seven hundred dollars.
 W. G. and G. W. Ewing, three thousand dollars.
 George F. Turner, two hundred dollars.
 Peter Longlois, two thousand five hundred dollars.
 Thomas Robb, eight hundred and forty dollars.
 The estate of George Cicott, deceased, fifteen hundred dollars.
 George C. Spencer, one hundred and fifty-seven dollars.
 John T. Douglass, one hundred dollars.
 W. G. and G. W. Ewing, seven hundred and sixteen dollars.
 H. B. M'Keen, six hundred dollars.
 Joseph Bertrand, senior, fifteen hundred dollars.
 George C. Spencer, three hundred dollars.
 Jesse Buzann, three hundred and sixteen dollars.
 Joseph Douglass, four hundred and fifty dollars.
 John Smith, four hundred and eighty dollars.
 Moses Barnett, eight hundred and forty-five dollars.
 Harison Barnett, two hundred and sixty-seven dollars.
 Lot Bozarth, ninety dollars.
 Silas Alchison, two hundred and forty-four dollars.
 Harison Barnett & Co. one hundred and seventy-eight dollars.
 James Elliott, one hundred and nineteen dollars.
 Alexander Smith, one hundred dollars.
 Walker, Carter & Co. four hundred and four dollars.
 John Forsyth, amr. &c. of Thomas Forsyth, four hundred and seventy-three dollars.
 John Forsyth, six hundred dollars.

TREATY WITH THE SHAWNEE, ETC., 1832.

Oct. 26, 1832.

Articles of a treaty made and entered into at Castor Hill, in the county of St. Louis, in the State of Missouri, this twenty-sixth day of October, one thousand eight hundred and thirty-two, between William Clark, Frank J. Allen and Nathan Kouns, Commissioners on the part of the United States, of the one part, and the Chiefs, Warriors and Counsellors of the Shawnoes and Delawares, late of Cape Girardeau, in behalf of their respective bands, of the other part.

7 Stat., 397.
 Proclamation, Feb.
 12, 1833.

Preamble.

WHEREAS parts of the Shawanoe and Delaware nations of Indians, did settle on lands near the town of Cape Girardeau, under a permission from the Spanish Government given to said Shawanoes and Delawares by the Baron de Carondelet, dated the fourth day of January one thousand seven hundred and ninety three, on which lands the Delawares resided until the year one thousand eight hundred and fifteen, at which period, from various causes, it became necessary for them to remove, leaving their fields and improvements: And whereas, lands have been assigned to the said Tribes by Treaties, viz: with the Shawanoes of the seventh November one thousand eight hundred and twenty-five, and with the Delawares of the twenty-fourth September one thousand eight hundred and twenty-nine, in which last named

In presence of—

Jas. Kemmly, secretary,
Meriwether Lewis Clark, lieutenant, Sixth
Infantry,
Geo. Maguire, Indian Department,
Sam. L. McKenny,
Pierre Menard,
Alex'r. Charles,

Pem-saw-taw, Capt. Perry, his x mark,
A. Shane, United States interpreter,
Jacques Mette, United States interpreter,
Geo. Catlin,
Pierre Cadue, his x mark, interpreter for
Kickapoos and Pottawatamies.

Castor Hill, St. Louis County, Mo. }
October 31st, 1832. }

Annuities.

By an understanding had between the undersigned Commissioners on the part of the United States, and certain Chiefs of the Delaware Nation hereinafter named, and which was agreed to after the signing of the Treaty with said Tribe, it was stipulated by the said Chiefs and agreed to by the Commissioners, that an annuity for life to Meshe Kowhay, or Patterson, first Chief of the Delawares, Tah-whee-lalen, or Ketchum, Captain of a band; and Natcoming, also Captain of a band, should be paid to each of them by the United States, of one hundred dollars.

In testimony whereof, we have hereunto set our hands at Castor Hill, the date aforesaid.

William Clark,
Nathan Kouns,
Frank J. Allen.

TREATY WITH THE POTAWATOMI, 1832.

Oct. 27, 1832.

7 Stat., 399.
Proclamation, Jan.
21, 1833.

Articles of a Treaty, made and concluded on the Tippecanoe River, in the State of Indiana, on the twenty-seventh day of October, in the year of our Lord eighteen hundred and thirty-two, between Jonathan Jennings, John W. Davis and Marks Crume, Commissioners on the part of the United States, and the Chiefs and Warriors of the Potowatomies, of the State of Indiana and Michigan Territory.

Cession of land to
United States.

ARTICLE I. The Chiefs and Warriors aforesaid cede to the United States, their title and interest to lands in the States of Indiana and Illinois, and in the Territory of Michigan, south of Grand river.

Reservations.

ARTICLE II. From the cession aforesaid, the following reservations are made, (to wit:) The reservation at Po-ca-gan's village for his band, and a reservation for such of the Potowatomies as are resident at the village of Notta-we-sipa, agreeably to the treaties of the nineteenth of September, eighteen hundred and twenty-seven, and twentieth of September, 1828.

For the band of Kin-Kash, four sections:

For O-ca-chee, one section:

For the band Mes-qua-buck, four sections, to include his village:

For the band of Che-kase, four sections, to include his village:

For the band of Che-Chaw-kose ten sections, to include his village:

For the Potowatomies, two sections, to include their mills on Tippecanoe river.

For the band of To-i-sas brother Me-mot-way, and Che-quam-ka-ko, ten sections to include their village:

For the band of Ma-sac, four sections:

For the band of Ash-kum and Wee-si-o-nas, sixteen sections, to include their village:

For the band of Wee-sau, five sections of land, including one section, granted to him by the Treaty of eighteen hundred and twenty-eight, and to include his present residence:

For the bands of Mo-ta and Men-o-quet. four sections, each, to include their villages:

For Be-si-ah, four sections.

ARTICLE III. The United States agree to grant to each of the following persons, the quantity of land annexed to their names, which lands shall be conveyed to them by patent:

For Mon-i-taw-quah, daughter of Swa-gaw, one section, to include Wi-me-gos village:

For Wee-saw, three sections:

For Po-quin, the sister of Jose, one section:

For Ben-ack, eight sections:

For Ursule Du-quin-dre, one section:

For Ge-neir, one section:

To To-pen-ne-bee, principal chief, one section:

To Poch-a-gan, second Chief, one section:

To Pet-chi-co, two sections:

To Sau-gana, one section:

To Loui. Barnett, one section:

To Mam-qua, daughter of Sau-ga-na, one section:

To Mish-a-wa, adopted daughter of Pit-e-chew, one section:

To Kesis-Shadana, one section:

To Louis Chadana, one half section:

To Charles Chadana, one half section:

To John B. Chadana, one section:

To Pier Navarre's wife, one section:

To John B. Ducharm, one section:

To Mic-saw-bee, one quarter section:

To Baptiste L. Clare, one half section:

To Mary Lacombe's children, one half section:

To Joseph Bertrand's, jr. children, one half section jointly:

To Francis Page, jr. one half section:

To Alexander Rollane, a half blood, one half section:

To Re-re-mo-sau, (alias) Panish, one section and one half section, on the McCou, on the river Raison, in the Michigan Territory, which was reserved to his use at St. Joseph's treaty, of eighteen hundred and twenty-eight:

To Mary Nedeau, one quarter section:

To Saw-grets, son of Pier Moran, one half section:

To Isadore Mo-mence and Wa-be-ga, sons of Pier Morans, one quarter section each:

To Poch-a-gan's wife, one section:

To Pet-qua and Kee-see, sons of Ma-kee-sa-be, one half section:

To Pe-nem-chis, one half section:

To Neu-a-tau-naut, one half section:

To Francis de Jean, one section:

To Mary Ann Ben-ack, wife of Edward McCartney, three sections of land, to be located on the south side of the Turkey creek prairie:

For Francis Besion, one half section:

For Miss-no-qui, a chieftess, four sections:

For Luther Rice, one quarter section:

For Med-lin Aucharm, one quarter section:

For Sheaupo Truckey, one section:

For Ju-be Actrois, one section:

For Ash-kum, two sections:

For Pec-pees-kah one section:

For Po-ka-kause, one half section:

For Nas-wau-kee, one section:

For Man-me-nass, one half section:

For Paul Longlois, one half section:

For Peter Longlois, junr., one half section:

For Shaw-bo-wah-tuck, one quarter section:

For Betsey Rousau, one quarter section:

For John Davis, one half section:

For Nancy Cicott, one quarter section:

For Amelia Cicott, one quarter section:
 For Lazette Allen, one quarter section:
 For Polly Griffith, daughter of Ne-bosh, two sections:
 For Chop-y-tuck, or John Payne, one section:
 For Joe Borisau, one quarter section:
 For Quash-mau, one quarter section:
 For Mas-co, one quarter section:
 For Mis-sink-qu-quah, six sections:
 For Aub-e-naub-bee, ten sections:
 For Nee-kaw Dizzardee, one quarter section:
 For Mog-see, one half section:
 To Kaubee, one half section:
 To old Ann Mac-i-to, one half section:
 To old Wee-saw, one half section:
 To Pe-te-no-on, one half section:
 To Tou-se-qua, the wife of Joe Baily, one section:
 To Au-taw-co-num, daughter of the Crane, one section:
 To Sen niss-quah and her daughter Nancy, two sections:
 To James Burnett, one section:
 To To-gah, a Potawatomie woman, one quarter section:
 To Mary Ann Bruner, one quarter section.

The foregoing reservations shall be selected, under the direction of the President of the United States, after the lands shall have been surveyed, and the boundaries to correspond with the public surveys.

Annuities and payments.

ARTICLE IV. In consideration of the aforesaid cession, the United States will pay fifteen thousand dollars annually for twelve years; Thirty-two thousand dollars, in goods, will be paid as soon after the signing of these articles, as they can be procured, and ten thousand dollars, in goods, will be paid next spring, at Notta-wa-si-pa, and to be paid to that band, and pay their just debts, agreeably to a schedule hereunto annexed, amounting to twenty thousand seven hundred and twenty-one dollars.

Tract to be bought by United States.

The section of land granted by the treaty of St. Joseph to To-pe-nau-koung, wife of Peter Longlois, shall be purchased by the United States, if the same can be done for the sum of eight hundred dollars.

Education.

The United States agree to appropriate, for the purpose of educating Indian youths, the annual sum of two thousand dollars, as long as the Congress of the United States may think proper, to be expended as the President may direct.

Treaty, when to take effect.

This treaty shall take effect and be obligatory on the contracting parties, as soon as the same shall have been ratified, by the President of the United States, by and with the advice and consent of the Senate.

In testimony whereof, the said Jonathan Jennings, John W. Davis, and Marks Crume, commissioners as aforesaid, and the chiefs, head men, and warriors of the Potowatomies, have hereunto set their hands at Tippecanoe, on the twenty-seventh day of October, in the year eighteen hundred and thirty-two.

Jonathan Jennings,
 J. W. Davis,
 To-pe-ne-be, his x mark,
 Po-ka-gou, his x mark,
 Sa-ga-nah, his x mark,
 Pe-che-co, his x mark,
 We-is-saw, his x mark,
 Che-shaw-gun, his x mark,
 Ghe-bause, his x mark,
 O-saw-o-wah-co-ne-ah, his x mark,
 Mah-gah-guk, his x mark,
 Sa-gue-na-nah, his x mark,
 Louison Burnet, his x mark,
 Shaw-wah-nuk-wuk, his x mark,
 Mix-sau-bah, his x mark,
 Ne-wah-ko-to, his x mark,

Che-bah, his x mark,
 Wah-cose, his x mark,
 Ship-she-wa-no, his x mark,
 Kaw-kaw-bee, his x mark,
 O-ge-mah-caw-so, his x mark,
 Mash-kee, his x mark,
 Saw-ge-maw, his x mark,
 Nah-che-ke-zhie, his x mark,
 Mis-ke-qua-tah, his x mark,
 Now-o-le-naw, his x mark,
 Tuck-e-now, his x mark,
 Marks Crume.
 Mo-nis, his x mark,
 O-go-maw-be-tuk, his x mark,
 Kaw-kaw-ke-moke, his x mark,
 Ke-swah-bay, his x mark,

Win-keese, his x mark,
 To-posh, his x mark,
 Kawk-moc-a-sin, his x mark,
 Sa-maw-cah, his x mark,
 Ko-mack, his x mark,
 O-guon-cote, his x mark,
 Quis-sin, his x mark,
 Chou-a-ma-see, his x mark,
 Pat-e-ca-sha, his x mark,
 Pe-nah-seh, his x mark,
 Mix-e-nee, his x mark,

Pe-na-shee, his x mark,
 So-wah-quen, his x mark,
 Gib-e-nash-wish, his x mark,
 Louison, his x mark,
 Che-chaw-cose, his x mark,
 Bee-zaw-yo, his x mark,
 O-shah-yaw, his x mark,
 Ash-kam, his x mark,
 O-ketch-chee, his x mark,
 Weh-zee-oness, his x mark,
 Aub-bee-noub-bee, his x mark.

Witness:

H. Hoover, secretary,
 Th. J. V. Owen, United States Indian
 agent,
 Marius Willet,
 J. Stewart, subagent,
 J. Bt. Chandonnais,
 J. E. Aunt,
 Peter Godfroy,

G. A. Everts,
 Robert Simerwell,
 L. M. Taylor,
 Francis Comparret,
 E. N. Cicott, sint.
 J. B. Baure, sint.
 H. Lasselle,
 Henry Ossem.

After the signing of this treaty, and at the request of the Indians, two thousand seven hundred dollars were applied to the purchasing of horses, which were purchased and delivered to the Indians under our direction, leaving the sum to be paid in merchandise, at this time, twenty-nine thousand three hundred dollars.

Horses delivered.

Jonathan Jennings,
 J. W. Davis,
 Marks Crume,
 Commissioners.

It is agreed on the part of the United States, that the following claims shall be allowed, agreeable to the fourth article of the foregoing treaty, viz:

Claims to be paid.

To Erasmus Winslow, three hundred dollars,
 Squire Thompson, one hundred dollars,
 L. Johnson, three hundred and seventy-five dollars,
 Francis Comparret, two thousand four hundred and fifty dollars,
 Ica Rice, fifteen hundred dollars,
 T. P. and J. J. Godfroy, two hundred and fifty dollars,
 Joseph Smith, twenty-six dollars,
 James Aveline, ninety-eight dollars,
 Edward Smith, forty-seven dollars,
 Gustavus A. Everts, two hundred dollars,
 Alexis Coquillard, five thousand one hundred dollars,
 Lathrop M. Taylor, two thousand two hundred and eighty dollars,
 Peter and J. J. Godfroy, three thousand five hundred dollars,
 R. A. Forsyth, eighteen hundred dollars,
 Louis Dupuis, forty dollars,
 Timothy S. Smith, three hundred and ninety dollars,
 William Huff, one hundred dollars,
 Thomas Jones, two hundred and seventy-five dollars,
 Michael Cadieux, four hundred and ninety dollars,
 Arthur Patterson, nine hundred dollars,
 Samuel McGeorge, three hundred and fifty dollars,
 D. H. Colerick, one hundred and fifty dollars,
 James Conner, one thousand dollars.

Jonathan Jennings,
 J. W. Davis,
 Marks Crume,
 Commissioners.

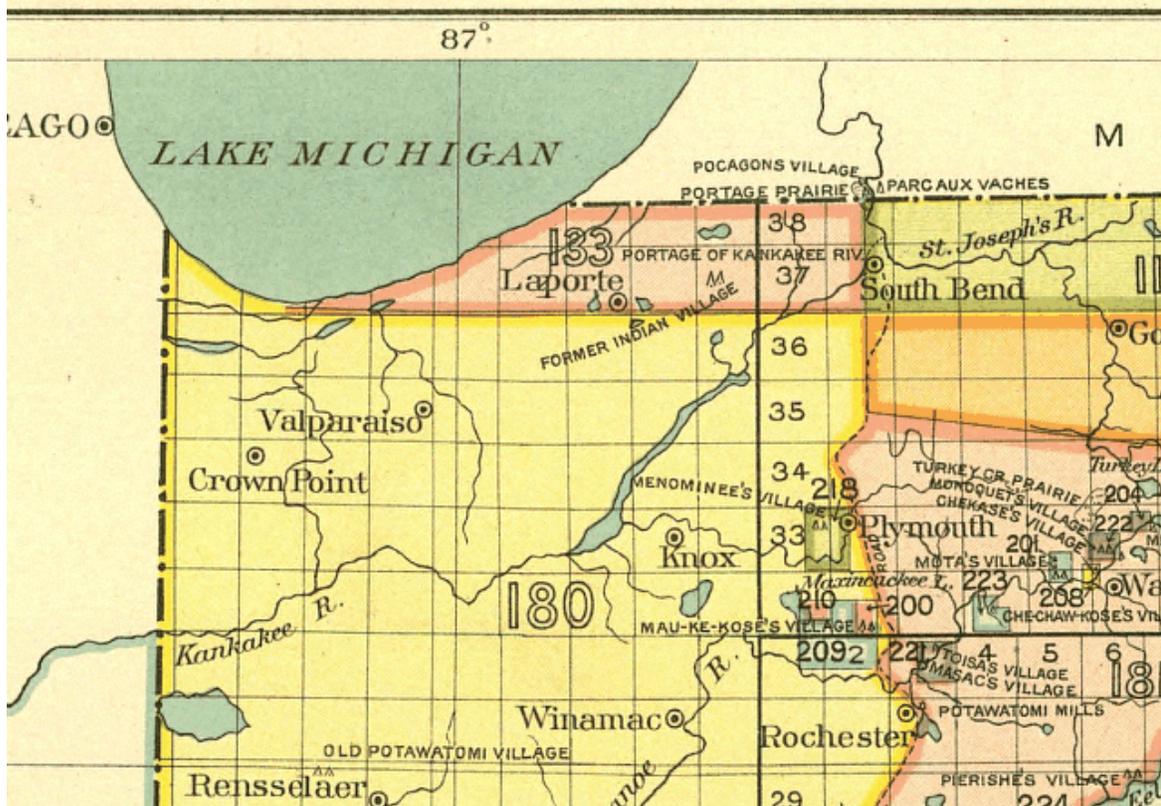
Appendix G

Berthrong's Indian Claims Commission Report for the Miami and Potawatomi Tribes in Indiana

Indiana Dunes National Lakeshore lies in the southwest corner of Royce Area 133 and the northwest corner of Royce Area 180. The following pages are those pertaining to these areas relative to the Miami and Potawatomi tribes, descendants of whom participated in the ethnobotany study.

Berthrong, Donald J. 1974. *Indians of Northern Indiana and Southwestern Michigan: An Historical Report on Indian Use and Occupancy of Northern Indiana and Southwestern Michigan*. New York: Garland Publishing Inc.

Location of the Potawatomi, Miami, and Wea Indians prior to occupancy and use of Royce Areas 145, 133, 132, 146, 180, and 181.....Pages 1-25
Indian Land Use and Occupancy of Royce Area 133.....Pages 117-129a
Indian Land Use and Occupancy of Royce Area 133.....Pages 249-260a



Map of Indiana Royce Areas 133 and 180.

BEFORE THE INDIAN CLAIMS COMMISSION

Miami Tribe etc. v. United States, Docket No. 254, et al.

An Historical Report on Indian Use and Occupancy of Royce Areas 132, 133, 145, 146, 180 and 181 in Northern Indiana and Southwestern Michigan as related to the Treaties held at St. Mary's, October 2, 1818; Paradise Springs, October 16, 23, 1826; Carey Mission, September 20, 1828; and, Tippecanoe, October 26, 27, 1832.

BY

Donald J. Berthrong, Ph.D.

Treaties of:

October 2, 1818
October 16, 1826
October 23, 1826
September 20, 1828
October 26, 1832
October 27, 1832

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PREFACE

Pursuant to the terms of a contract entered into with the Department of Justice dated November 14, 1957, this is an ethnohistorical study of the Indians who occupied and utilized Royce Areas 132, 133, 145, 146, 180, and 181. Generally, these Areas constitute lands within the State of Indiana north of the Wabash and Maumee rivers, excepting only Royce Area 98 and a small portion of Royce Area 117. In addition to these Indiana lands, a small portion of extreme southwestern Michigan, bounded by the St. Joseph River, Lake Michigan, and the Indiana-Michigan state line, was included within the province of this report. These six Royce Areas were ceded to the government of the United States by treaties dated October 2, 1818, October 16 and 23, 1826, September 20, 1828, and October 20, 1832.

The report is divided into three parts. The first part provides a short background for the Miami, Wea, and Potawatomi Indians from the first European contacts to Indian occupation of the Royce Areas under consideration. The second part of the report locates the sites of the Indian residences in the six Royce Areas from the first historical references through to the times of their cession. The third part of the report discusses the five treaties previously noted. An effort was made to limit the text of the report to Indian sites within the six Royce Areas. In some cases, however, it was necessary, in the judgment of the writer, to identify Indian settlements and villages outside of the Areas studied. This was particularly true of the Weas and Kickapoos, whose principal villages in Indiana existed within Royce Areas 99 and 98

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respectively. No detailed effort was made in this report to study the Miami sites south of the Wabash River.

Primarily, this report is based upon published documentary and manuscript sources. Secondary works by reliable scholars are cited occasionally to provide background information needed to place an event or occurrence in its proper perspective. Documents and manuscripts are plentiful for the study of Royce Areas 132 and 145 because of their location on well-established routes of travel and because of the situation of forts and trading posts within their boundaries. Less frequently are historical sources found for the other four Royce Areas, which accounts for what might appear an over-emphasis of Royce Areas 132 and 145.

56 The writer has been guided by common usage in the application and utilization of troublesome terms. A league within this report is evaluated as 205 miles, while in the estimation of Indian population, a warrior represents three persons in addition to himself. Terms such as Indian tribe or Indian group are used interchangeably.

This report is based upon two years of study and research. The writer is solely responsible for the materials, their organization, and the conclusions offered within the following pages. Although the writer worked without collaboration in the writing of this report, the archives of the Great Lakes-Ohio Valley Research Project, Indiana University, Bloomington, Indiana, were made available for his use. In addition, the writer devoted the summer of 1958 to the selection of manuscripts found within the National Archives, and the considerable resources of the Bizzell Library, the University of Oklahoma, were constantly at hand during the preparation of this study.

Part I. Location of the Potawatomi, Miami, and Wea Indians prior to occupancy and use of Royce Areas 145, 133, 132, 146, 180, and 181.

Part I-A. Potawatomi. Introduction.

Traditions of the Potawatomi, Chippewa, and Ottawa agree that the three tribes were originally united as one people. These Algonquian Indians reached the northern shores of Lake Huron as a group but separated in their subsequent migrations. When translated into English, Potawatomi is usually rendered as "people of the place of the fire." The appellation "Nation of Fire" is found in the 1670-1671 Jesuit Relations, and it designated the Potawatomi and the Indian groups contiguous to them.¹ Potawatomi legends and traditions link them with the Algonquian tribes of the Middle Atlantic and New England coastal regions of the United States. According to their legends, the Potawatomi place their first habitat near the sea and in close proximity to the Delawares who the Potawatomi call their "grandfathers." The religion of the Potawatomi likewise connects them to the eastern Algonquian Indians because the former worship manitous, which strongly resemble the deities of Indians once inhabiting the eastern seaboard of the United States.²

¹Frederick Webb Hodge, Handbook of American Indians North of Mexico, 2 vols. (Washington, 1907, 1910), 2:289; Dft. Ex. H-1. Reuben Gold Thwaites, ed., Travels and Explorations of the Jesuit Missionaries in New France, 73 vols. (Cleveland, 1896-1901) 55:199; Dft. Ex. H-2; hereafter cited Thwaites, ed., Jesuit Relations. Huron H. Smith, Ethnobotany of the Forest Potawatomi Indians (Milwaukee, 1933), 14-15, 16; Dft. Ex. H-3.

²Alanson Skinner, The Mascoutens or Prairie Potawatomi Indians (Milwaukee, 1926), 11; Dft. Ex. H-4.

The Jesuit missionary, Claude Jean Allouez, writing in 1667, provides the earliest description of the Potawatomi way of life. Allouez identifies the Potawatomi as an Algonquian speaking people who resided along the western shores of Lake Michigan below Green Bay. As a people, the Potawatomi were warlike and depended upon hunting, fishing, and agriculture for their livelihood.³ When the Potawatomi lived along Lake Michigan they normally cultivated extensive fields of corn, even producing a surplus which was used for trade.⁴

When the hunt was successful, the Potawatomi feasted. At these feasts, the Potawatomi and their guests ate boiled whitefish, venison, waterfowl, beaver meat, beaver tail, and broth made from several different meats; the beverage consisted of water sweetened with maple syrup.⁵ When the hunt and crops failed, the Potawatomi ate a flour produced by roasting and milling the nut of beech trees.⁶

By 1718, a Potawatomi village was located near Detroit. There they lived in cabins constructed of reed mats which covered

³Thwaites, ed., Jesuit Relations, 51:27-41; Dft. Ex. H-5; Collections of the State Historical Society of Wisconsin, 31 vols. (Madison, Wisconsin, 1855-1915), 16:55; Dft. Ex. H-6, hereafter cited as Wisconsin Historical Collections.

Antoine Raudot, "Memoir," No. 53, in W. Vernon Kintz, The Indians of the Western Great Lakes (Ann Arbor, 1940), 381; Dft. Ex. H-7.

⁵Louis Armand Lahontan, New Voyages in North America, ed. Reuben Gold Thwaites, 2 vols. (Chicago, 1905), 1:169-170; Dft. Ex. H-8.

⁶Thwaites, ed., Jesuit Relations, 54:203; Dft. Ex. H-9.

a framework of saplings. During the warm months, the Potawatomi clothed themselves in red and blue trade cloth, but during the severe winters they used buffalo robes as means for warmth. Women tended the fields and grew corn, beans, peas, squashes, and melons. Sources also indicate that the Potawatomi used tobacco, which often was used during their tribal ceremonies.⁷ The Potawatomi lived during the spring and summer in their agricultural villages, but in the fall they moved to their hunting grounds, carrying with them their cabins. They remained in the woods until spring when they again returned to their fields for the planting of crops.⁸

While the Potawatomi lived in regions where wild rice was abundant, it undoubtedly was one of the staples of their diet. If the Potawatomi did not eat wild rice before, they certainly must have used this natural food while residing on the western edge of Lake Michigan in the seventeenth century.⁹ Later in the eighteenth century, John Long noted that the death feast of a Potawatomi prisoner, ". . . consisted of dog, tyger-cat, and bear's grease, mixed with wild oats [wild rice]."¹⁰ The use of wild rice by the Potawatomi while living in the St. Joseph River valley of Michigan persisted

⁷Thwaites, ed., Jesuit Relations, 51:27-41; Dft. Ex. H-5. Smith, Ethnobotany of the Forest Potawatomi, 26; Dft. Ex. H-3.

⁸Wisconsin Historical Collections, 16:366-368; Dft. Ex. H-6.

⁹Albert Ernest Jenks, "The Wild Rice Gatherers of the Upper Great Lakes: A Study in American Primitive Economics," Nineteenth Annual Report of the Bureau of American Ethnology, two parts (Washington, 1900), 2:1053; Dft. Ex. H-10.

¹⁰John Long, Voyages and Travels . . . (London, 1791), 146; Dft. Ex. H-11.

through the nineteenth century according to Chief Pokagon. Pokagon stated that the Potawatomi harvested wild rice in the fall and consumed it regularly as food until the supply was exhausted.¹¹

Little is known about the early political organization and social customs of the Potawatomi.¹² Studies have appeared which analyze the economy and culture of the Potawatomi, but they are based upon information obtained in the twentieth century.¹³ Contacts with Europeans, Americans, and other Indian groups certainly modified the Potawatomi way of life through three centuries of interrelationship.¹⁴ Recent scholarship assumes that Potawatomi political institutions resembled those of the Ottawa. If this is true, the Potawatomi were led by chiefs, who commanded the members of the tribe within their districts. However, if the Potawatomi followed the Ottawa pattern, these chiefs often had little influence among their own people.¹⁵ Chieftainship among the Potawatomi might have arisen from the necessity for leaders at tribal ceremonies such as those described

¹¹Jenks, "Wild Rice Gatherers of the Upper Lakes," 1087; Dft. Ex. H-10.

¹²Kinietz, Indians of the Western Great Lakes, 314; Dft. Ex. H-7.

¹³Skinner, Prairie, Potawatomi Indians, 12; Dft. Ex. H-4.

¹⁴Skinner, Prairie, Potawatomi Indians, 11; Dft. Ex. H-4.

¹⁵Kinietz, Indians of the Great Lakes, 248; Dft. Ex. H-7.

in The Jesuit Relations.¹⁶ Later, as trade contact with Europe increased, the institution of principal chiefs arose, perhaps from the necessity for a leader who could be held responsible for trading and diplomatic agreements. Charlevoix at one point casually mentions that the Potawatomi were led by a chief and an orator, but his statement, typifying much of the literature on the Potawatomi, does not elaborate upon the political organization within the Potawatomi bands.¹⁷

Contemporary records show that Potawatomi residence was patriloccal and their descent patrilineal.¹⁸ Clans of the Potawatomi were exogamic, that is, marriage was contracted outside of the clans. These Indians practiced polygamy but the forms of their marriages have not been preserved.¹⁹ La Potherie, Perrot, and La Jonquiere mention in their writings that the Potawatomi inter-married extensively among the Winnebago, Sac, and Peoria.²⁰

When the French arrived in the vicinity of Green Bay in the present day state of Wisconsin, the Potawatomi were among the first tribes to meet them. Until 1763, the Potawatomi were faithful in their allegiance to the French. Allouez, writing in 1667, described the

¹⁶Thwaites, ed., Jesuit Relations, 51:27-41; Dft. Ex. H-5.

¹⁷Pierre Francois Xavier de Charlevoix, Journal of a Voyage to North America, 2 vols. (Chicago, 1923), 2:98; Dft. Ex. H-12.

¹⁸Kinietz, Indians of the Great Lakes, 315; Dft. Ex. H-7.

¹⁹Skinner, Prairie Potawatomi Indians, 17; Dft. Ex. H-4.
Kinietz, Indians of the Lakes, 315; Dft. Ex. H-7.

²⁰Emma Helen Blair, ed., The Indian Tribes of the Mississippi Valley and Region of the Great Lakes, 2 vols. (Cleveland, 1911), 1:301, 270; Dft. Ex. H-13. Wisconsin Historical Collections, 18:89; Dft. Ex. H-14.

Potawatomi as the most docile and well disposed Indians that he had encountered. This Jesuit said Potawatomi women were modest and that the tribe generally lived peacefully among themselves and their neighbors.²¹

La Potherie described the Potawatomi, in 1702, as affable and cordial. Although La Potherie thought them intelligent and eager to converse, he noted that the Potawatomi were stubborn after they had made their decisions. Many Potawatomi characteristics noted earlier by Allouez were reconfirmed by La Potherie. They still entertained strangers freely and sought to impress their visitors with their generosity. The Potawatomi, however, regarded themselves as superior to the neighboring Indian tribes and sought to act as mediators among the other Indians living in the region of Green Bay. This characteristic helps explain the extensive intermarriage of the Potawatomi with other tribes.²²

Locations of the Potawatomi to 1625:

Samuel de Champlain, on his last journey of exploration during 1615-1616, is the first European to mention and to locate generally a residence of the Potawatomi. While visiting the Cheveaux Releve's, or Ottawa Indians, on the shores of Georgian Bay in February, 1616, Champlain learned of ". . . another nation of savages, called Asisteguouon, which means Gens de Feu, who are

²¹Thwaites, ed., Jesuit Relations, 51:27; Dft. Ex. H-5.

²²Blair, ed., Indian Tribes of the Mississippi Valley, 1:301-303; Dft. Ex. H-13

distant from them ten days' journey."²³ The Neutral Nation lived two days' journey south of the Ottawa, and this placed the Potawatomi west of Lake Huron. At this time the Neutral Nation and the Ottawa fought their common enemy, the Potawatomi, designated by Champlain as the Gens de Feu, or the Race of Fire.²⁴

Barthelemy Vimont, Superior of the Jesuits in New France, states in 1640, that the Potawatomi were living near the Winnebago in the vicinity of Green Bay. Residing in the same region at this date, according to Vimont, were the Dakota, Assiniboin, Illinois, and a branch of the Ottawa.²⁵ A year later, in 1642, Jerome Lalemant relates that the Potawatomi ". . . abandoned their own country and have taken refuge with the inhabitants of the Sault [Sault Ste. Marie], in order to remove from some other hostile Nation who persecuted them with endless wars."²⁶

Suffering from the devastating Iroquois attacks, the Ottawa, Petun and the Neutral Nation in 1653, sought refuge among the Potawatomi and their neighbors. These Indians gathered at A, Otonatendia which was located three days' journey south of Sault Ste. Marie.²⁷ Peter Esprit Radisson, during the winter of 1654-1655 on the third journey, visited the Potawatomi at approximately the same

²³W. L. Grant, ed., Voyages of Samuel de Champlain, 1604-1618, Original Narratives of Early American History (New York, 1907), 303; Dft. Ex. H-15.

²⁴Grant, ed., Voyages of Champlain, 304; Dft. Ex. H-15.

²⁵Thwaites, ed., Jesuit Relations, 18:231; Dft. Ex. H-16.

²⁶Thwaites, ed., Jesuit Relations, 23:225; Dft. Ex. H-17.

²⁷Thwaites, ed., Jesuit Relations, 38:181; Dft. Ex. H-344.

location where he also became acquainted with the Mascouten.²⁸

During the decade of the 1650's, the Iroquois continued to attack their western enemies, and in 1658 sent out two hundred warriors against the "nation of Fire," or the Potawatomi.²⁹ Father Gabriel Druillettes in 1657 locates a large concentration of Indians residing in the region of St. Michel, a Potawatomi village on the western shore of Lake Michigan. Three thousand Potawatomi, including seven hundred men, lived at St. Michel at this date. In a neighboring village several bands of Ottawa and a hundred men of the Tobacco Nation had taken up their residence.³⁰ Despite the comments upon their warlike nature, the Potawatomi treated the French with generosity and were easily controlled by the traders and missionaries.³¹

64 The attacks by the Iroquois upon the Potawatomi must have seriously diminished the latter's population. When Allouez was among the Potawatomi at Chequamegon Bay of Lake Superior in 1665 and 1666, there were only three hundred men in the tribe, which occupied the region along Lake Michigan.³² During the winter of 1669-1670, Allouez was urged by the Potawatomi to come amongst them again, not

²⁸Louise Phelps Kellogg, ed., Early Narratives of the Northwest, 1621-1699, Original Narratives of Early American History (New York, 1917), 45-46; Dft. Ex. H-18.

²⁹Thwaites, ed., Jesuit Relations, 44:115; Dft. Ex. H-19.

³⁰Thwaites, ed., Jesuit Relations, 44:245; Dft. Ex. H-19.

³¹Thwaites, ed., Jesuit Relations, 51:27; Dft. Ex. H-5.

³²Thwaites, ed., Jesuit Relations, 51:27; Dft. Ex. H-5.

for missionary purposes, but to " . . . curb some young Frenchmen, who, being among them for the purpose of trading, were threatening and maltreating them"³³ Allouez and his Indian companions traveled by canoe for twenty-two days from Sault Ste. Marie along the western shore of Lake Michigan before encountering a cabin of Potawatomi, who were hunting and fishing on the edge of the forest.³⁴ Continuing, the party met four cabins of Menominees twenty-four days out from Sault Ste. Marie³⁵ and on December 2, 1669 arrived at the mission of Saint Francis Xavier.. Since the Indians normally living at this mission had dispersed to their winter quarters, Allouez found only one village occupied by a mixed Sac, Potawatomi, Fox, and Winnebago group, consisting of six hundred people. Three more villages, containing an aggregate of five hundred and fifty Indians, were located along Green Bay within eight leagues of the Mission.³⁶ All the Indians of the region cultivated corn, squash, beans, and tobacco.³⁷

In 1670, on February 17 and 18, Allouez walked the eight leagues around Green Bay to the village of the Potawatomi where he instructed adults and baptized two new born infants and a young male

³³Thwaites, ed., Jesuit Relations, 54:197; Dft. Ex. H-9.

³⁴Thwaites, ed., Jesuit Relations, 54:203; Dft. Ex. H-9. Sault Ste. Marie is situated on the northern peninsula of Michigan in Chippewa County.

³⁵Thwaites, ed., Jesuit Relations, 54:205; Dft. Ex. H-9.

³⁶Thwaites, ed., Jesuit Relations, 54:205; Dft. Ex. H-9. The mission of Saint Francis Xavier was located on the southwestern extremity of Green Bay in Brown County, Wisconsin.

³⁷Thwaites, ed., Jesuit Relations, 54:207; Dft. Ex. H-9.

Indian about to die. Although the Potawatomi began to leave their settled abodes about Green Bay in March for the hunt, Allouez visited another village comprised in part of Potawatomi, some of whom he had visited five years previously near Lake Superior.³⁸ The Jesuit did not leave the Potawatomi until April, 1670, when he embarked by canoe for a visit to the Fox and Mascouten Indians on the Wolf and upper Fox rivers in Wisconsin.³⁹

Claude Dablon continued the description of the tribes residing about the mission of Saint Xavier in 1670-1671. At that time, eight tribes maintained relations with this Jesuit mission on Green Bay. This region about Green Bay was, according to Dablon, the original habitat of the Winnebago who had been decimated in their wars with the Illinois. Close at hand were the Potawatomi, Sac, and "the nation of the Fork" all of whom had been driven from their own lands by fear of the Iroquois and who now were established near Green Bay "as foreigners."⁴⁰ Above this mission some fifteen or twenty leagues, lived the Menominee, and farther to the interior the Mascouten, Miami, and Fox had villages.⁴¹

Dablon, accompanied by Allouez, arrived at Saint Francis Xavier on September 6, 1670. Conditions were disturbed when the party arrived--the Indians being irritated by actions of French

³⁸Thwaites, ed., Jesuit Relations, 54:213; Dft. Ex. H-9.

³⁹Thwaites, ed., Jesuit Relations, 54:215; Dft. Ex. H-9.

⁴⁰Thwaites, ed., Jesuit Relations, 55:183; Dft. Ex. H-2.

⁴¹Thwaites, ed., Jesuit Relations, 55:183-185; Dft. Ex. H-2.

traders. These traders were ". . . pillaging and robbing them [the Indians] of their goods, in spite of their resistance, and subjecting them to unbearable insolence and indignity."⁴² In defence of their rights, the Indians formed a ". . . company of soldiers, for the purpose of treating our Frenchmen who were in those regions in the same way as the soldiers at our French settlements had treated them."⁴³ At a council, the Jesuits restored amicable relations, but the Indian "soldiers," imitating French soldiers, maintained sentries armed with muskets and tomahawks.⁴⁴ From Saint Francis Xavier, the Jesuits proceeded to the Mascoutens, erroneously called by some travelers the Fire Nation, but correctly designated by Dablon, the Maskoutenech, meaning "a treeless country."⁴⁵ In September, 1671, when these Jesuits visited the Mascoutens, they found the Miami, identified as an Illinois nation, residing with the former, in a pallisaded village on the Fox River.⁴⁶ Later, in February, 1672, Allouez also visited the Fox Indians who lived twenty-four leagues from Lake Winnebago.⁴⁷

In 1671, Nicolas Perrot, acting as a deputy for Sieur de St. Lussion, voyaged to Green Bay, summoning the Indians to Sault Ste. Marie for a great council. Perrot brought the principal chiefs of the

⁴²Thwaites, ed., Jesuit Relations, 55:185-187; Dft. Ex. H-2.

⁴³Thwaites, ed., Jesuit Relations, 55:187; Dft. Ex. H-2.

⁴⁴Thwaites, ed., Jesuit Relations, 55:187-189; Dft. Ex. H-2.

⁴⁵Thwaites, ed., Jesuit Relations, 55:199; Dft. Ex. H-2.

⁴⁶Thwaites, ed., Jesuit Relations, 55:199-201; Dft. Ex. H-2.

⁴⁷Thwaites, ed., Jesuit Relations, 55:219-221; Dft. Ex. H-2.

Potawatomi, Sac, Winnebago, and Menominee to Sault Ste. Marie, but the Fox, Mascouten, Kickapoo, and Miami chiefs refused to proceed beyond Green Bay. On June 14, 1671, surrounded by the envoys of fourteen tribes, St. Lusson staged a magnificent spectacle for the tribesmen, taking possession of the vast interior of the North American continent in the name of the King of France.⁴⁸

From the writings of Allouez, it is evident that the Potawatomi continued to reside at Green Bay in 1672 and 1673.⁴⁹ Jacques Marquette, accompanied by Louis Joliet does definitely locate the Potawatomi about Green Bay in 1673, but in October, 1674, Marquette places those Indians in the vicinity of Door County, Wisconsin.⁵⁰ It appears that for the remainder of the 1670's the Potawatomi continued their occupation of lands about Green Bay. Rene Robert Cavelier, Sieur de La Salle, accompanied by Louis Hennepin in 1679, discovered Potawatomi on Potawatomi Island, also called Washington Island, located at the mouth of Green Bay in Lake Michigan. When the La Salle party continued south along the

⁴⁸George M. Wrong, The Rise and Fall of New France, 2 vols. (New York, 1928), 1:431-432; Dft. Ex. H-20. Blair, ed., Indian Tribes of the Upper Mississippi Valley, 1:221-223; Dft. Ex. H-13. Charlevoix, History and General Description of New France, 6 vols. (London, 1902), 3:166; Dft. Ex. H-21.

⁴⁹Thwaites, ed., Jesuit Relations, 58:37; Dft. Ex. H-22.

⁵⁰Thwaites, ed., Jesuit Relations, 59:165; Dft. Ex. H-23.

western shores of Lake Michigan, another Potawatomi village was found.⁵¹

Henry de Tonty, La Salle's faithful subordinate, provides information concerning the Potawatomi during the 1680's, although records become less plentiful during this decade. During the winter of 1680-1681, Tonty and a party began a journey to Green Bay but suffered the misfortune of a wreck on Lake Michigan on November 11, 1680. The expedition was continued by land to the village of the Potawatomi where they hoped to restock their provisions. The Indians, however, had already abandoned this settlement for their winter quarters.⁵² Searching for the Potawatomi, Tonty and his companions found a group of deserted cabins on the shores of Sturgeon Bay where they remained until discovered by two Ottawa Indians. The Frenchmen, hardpressed for food, were then led by the Ottawas to the winter village of the Potawatomi, presumably in Door County, Wisconsin, but Father Zenoble who was accompanying Tonty's party spent the winter with the Jesuits at the head of Green Bay.⁵³ Contemporary with the Tonty Memoir is a document written by M. de Chesneau, Intendant of New France. This French official vaguely places the Potawatomi as living

⁵¹Melville B. Anderson, ed., Relation of the Discoveries and Voyages of Cavelier de La Salle from 1679 to 1691 (Chicago, 1901), 43, 49; Dft. Ex. H-24. Kellogg, Early Narratives of the Northwest, 206; Dft. Ex. H-18.

⁵²Henry de Tonty, Memoir Sent in 1693 . . ., in Collections of the Illinois State Historical Library, 32 vols. (Springfield, 1903-), 1:136; Dft. Ex. H-25. These collections are hereafter cited as Illinois Historical Collections.

⁵³Tonty, Memoir Sent in 1693, Illinois Historical Collections, 1:136-137; Dft. Ex. H-25.

"in the south," sharing lands with the Sac, Fox, Miami, and other Indians.⁵⁴

Three documents written in 1682 and 1683 continue to place the Potawatomi in the vicinity of Green Bay. Jean de Lamberville informed Count de Frontenac on September 20, 1682, of an impending war between the Iroquois and the Illinois, Miami, and other Algonquians. The Potawatomi are mentioned by de Lamberville as among those Indians living at Green Bay.⁵⁵ A year later, Thierry Beachefer, Superior of the Jesuit Canadian missions, in a communication to the Provincial of France, dated October 21, 1683, noted that the Potawatomi were living along the shores of Green Bay.⁵⁶ Finally, Governor de la Barre of New France, reporting to M. de Seignelay in Paris, wrote that the arrival of Chevalier Baugy and Sieur de la Durantaye at the head of Green Bay quieted Potawatomi discontent against the French.⁵⁷

During the decade of the 1680's, it is possible that the Potawatomi began their movement southward along the shores of Lake Michigan. When Baron La Hontan sailed from Michilimackinac to Green Bay, arriving at the latter place on September 29, 1688, he found villages of Sac, Potawatomi, and other Indians still located

⁵⁴"Memoir of M. de Chesneau," in Edmund Bailey O'Callaghan, ed., Documents Relative to the Colonial History of the State of New York, 15 vols. (Albany, N. Y., 1853-1857), 9:161; Dft. Ex. H-26, hereafter cited as New York Colonial Documents.

⁵⁵Thwaites, ed., Jesuit Relations, 62:151; Dft. Ex. H-27.

⁵⁶Thwaites, ed., Jesuit Relations, 62:193; Dft. Ex. H-27.

⁵⁷New York Colonial Documents, 9:202-203; Dft. Ex. H-26.

at the head of the Bay. La Hontan and his party then proceeded to the Mississippi River, but no further mention of the Potawatomi was recorded by La Hontan.⁵⁸ In the spring of 1688, Henri Joutel, however, found a settlement of Potawatomi living south of Green Bay on the western side of Lake Michigan, indicating that not all the Potawatomi resided on Green Bay.⁵⁹

Evidence continues in the 1690's of Potawatomi displacement from the region surrounding Green Bay. In 1696 Count Frontenac, Governor of New France, decided to wage war on the Iroquois. Dissatisfaction was prevalent among the six to seven thousand Indians gathered around Michilimackinac at that time.⁶⁰ Among the Indians concentrated at this important post were the Potawatomi, who, with the Fox, Mascouten, and Kickapoo, became disgruntled with their French alliance. Iroquois emissaries stimulated this unrest, and the Michilimackinac Indians plotted to join the English and the Iroquois in an attack upon the French. Despite the intrigue, Sieur de la Mothe-Cadillac succeeded in raising a war party which included Potawatomi. The war party enjoyed considerable success in their attack upon the Iroquois, returning to Michilimackinac with prisoners and a quantity of beaver skins.⁶¹

⁵⁸Thwaites, Reuben Gold, ed., New Voyages to North America, by Louis Armand Lahontan, 2 vols. (Chicago, 1905). Vol. 1, pp. 167-168, 175-178, H-28.

⁵⁹Henry Reed Stiles, ed. Joutel's Journal of La Salle's Last Voyage, 1684-7 (Albany, N. Y. 1906), 199; Dft. Ex. H-29.

⁶⁰Francis Parkman, Count Frontenac and New France under Louis XIV, (Boston, 1927). p. 424; Dft. Ex. H-30.

⁶¹Charlevoix, History of New France, 4:277-278; Dft. Ex. H-31.

In the last decade of the seventeenth century, the Societe des Missions Etrangeres, finding the Jesuits, Sulpicians, and Franciscans already entrenched in the more accessible regions, decided to push their missionary enterprise farther to the southwest. M. Jean Francis Buisson de St. Cosme, accompanied by Tonty ventured as far as the mouth of the Arkansas River, and while en route passed down the western shore of Lake Michigan in 1698. According to St. Cosme, Green Bay was still occupied by Noquet, Menominee, Fox, Potawatomi, and Sac Indians.⁶² On September 29, 1698, the party stopped at a Potawatomi village located by Louise Phelps Kellogg on the Lake Michigan side of the Door County peninsula, not far from present Kewaunee, Wisconsin.⁶³ This village, until St. Cosme's visit, had been of extensive size, but when the chief died a majority of the tribe moved back to Green Bay and the remainder were preparing to follow. Continuing down the western side of Lake Michigan, another village of Potawatomi was encountered on October 4, 1698, at the present site of Manitowoc, Wisconsin.⁶⁴ After struggling against heavy and unfavorable winds on Lake Michigan, the expedition reached the Milwaukee River on October 9, where a large village of Mascouten,

⁶²Kellogg, Early Narratives of the Northwest, 344; Dft. Ex. H-18.

⁶³Kellogg, Early Narratives of the Northwest, footnote 4, 344; Dft. Ex. H-18.

⁶⁴Kellogg, Early Narratives of the Northwest, 344-345; also footnote 1, 345; Dft. Ex. H-18.

Fox, and some Potawatomi was located. Beyond Milwaukee River, St. Cosme does not mention finding additional Potawatomi settlements.⁶⁵

Much less specific than St. Cosme's description is a memorial written by Samuel York to the Earl of Bellomont, Captain General and Governor of New York, dated September 2, 1700:

York had been captured by the French and Indians in New England in 1690, and, for the next ten years forced to remain with the French, had travelled extensively with them as a slave in the region of the Great Lakes. One of the lakes identified by York was Lake Michigan, about which lived the Winnebago, Sac, Potawatomi, and Miami Indians whose country was rich in beaver and buffalo.⁶⁶

By the end of the seventeenth century, the Potawatomi were beginning their movement southward along the shores of Lake Michigan, a migration that continued until they occupied lands with which this report is concerned. In 1695, Cadillac states that two hundred Potawatomi warriors were living on the St. Joseph River in Michigan, thus located in or near Royce Area 145.⁶⁷

⁶⁵Kellogg, Early Narratives of the Northwest, 345; Dft. Ex. H-18.

⁶⁶New York Colonial Documents, 4:749; Dft. Ex. H-32.

⁶⁷Cadillac's "Relation on the Indians," Edward Ayer Collection, Newberry Library, Chicago, Illinois, as cited in Kinietz, Indians of the Great Lakes, 309; Dft. Ex. H-7. Wayne C. Temple, Indian Villages of the Illinois Country: Historic Tribes (Springfield, Illinois, 1958), 127; Dft. Ex. H-33.

During the seventeenth and eighteenth centuries, the Miami, an Algonquian-speaking people, were composed of six groups, bands or clans. In this same period of time, the Atchatchakangouen, Kilatika, Mengakonkia, Pepicokea, Piankashaw, and Wea lived within the western and northern portions of the Great Lakes region of the United States. The Atchatchakangouen or "Crane band" derived its name from atchitchak or crane, and by 1680 this group became known as the Miami in French documents. In the eighteenth century, English documents used the name of Twightwees or some derivative spelling to designate the same group of Indians. During the course of the seventeenth and eighteenth centuries the Kilatika, Mengakonkia, and Pepicokea disappear from the documents, but the latter group are referred to as late as the 1790's.⁶⁸ The Wea and Piankashaw, however, did not disappear and maintained themselves as distinct bands during their period of residency in the Great Lakes region.⁶⁹

Sieur Pierre Deliette noted in 1688, the close similarity of the languages spoken by the Weas, Atchatchakangouens, Pepicokeas, Kilatikas, Piankashaws, and several other Miami Indian groups who at that time were living near Fort St. Louis on the upper Illinois

⁶⁸Hodge, Handbook of American Indians, 1:107, 419, 684, 841, 853-854; Dft. Ex. H-34. Kintetz, Indians of the Great Lakes, 161; Dft. Ex. H-7. For the changing form of the Miami band names, see ibid., 180; Dft. Ex. H-7.

⁶⁹Hodge, Handbook of American Indians, 2:240, 925; Dft. Ex. H-34. Kintetz, Indians of the Great Lakes, 180; Dft. Ex. H-7.

River.⁷⁰ Modern scholars have classified the closely similar dialects spoken by the Miami, Wea, Piankashaw, Peoria, and Illinois as variants of one language now extinct.⁷¹

Politically, each Miami band or group possessed its own chief' by the eighteenth century, but earlier, in 1671, when Nicolas Perrot observed the Miamis, they were led by a "head chief . . . named Tetinchoua, who, as if he had been king, kept in his cabin day and night forty young men as a body-guard. The village that he governed was one of four to five thousand warriors; he was, in a word, feared and respected by all his neighbors."⁷² The middle of the eighteenth century, however, the authority of a Miami chief had considerably declined. Louis Coulon de Villiers in 1749 persuaded "le pied froid [Le Pied Froid or Coldfoot] the Great Chief of the Miamis" to remain loyal to the French but his influence was insufficient among even his own village to prevent others of his band from joining the pro-English faction of the Miami led by La Demoiselle. After Coldfoot's band had departed, only "le pied froid and his family Making 3 or 4 Lodges" remained at the French post of Fort Miami, located near Fort Wayne, Indiana.⁷³

⁷⁰Illinois Historical Collections, 23:307; Dft. Ex. H-35. English Translation of Margry, 2:204, 317-320; Dft. Ex. H-36. Sara Jones Tucker, Indian Villages of the Illinois Country, (Springfield, Ill., 1942), plate XIA; Dft. Ex. H-37.

⁷¹C. F. Voegelin and E. W. Voegelin, Map of North American Indian Languages, Legend; Dft. Ex. H-38. Vernon Kintetz, ed., Meeameear Traditions by C. C. Trowbridge (Ann Arbor, Michigan, 1938), 2-3; Dft. Ex. H-39. Lewis H. Morgan, Systems of Consanguinity and Affinity of the Human Family, Smithsonian Contributions to Knowledge, vol. XVII (Washington, 1868), 287-288, 293-301; Dft. Ex. H-40.

⁷²Blair, ed., Indian Tribes of the Upper Mississippi Valley, 1:223; Dft. Ex. H-13.

⁷³Maconin Historical Collections, 17:18, 95-96; Dft. Ex. H-41.

Christopher Gist while on his survey for the Ohio Company of Virginia in 1750-1751, observed one village of Miamis. With this limited knowledge, Gist generalized and maintained that each band of the Miami recognized its own chief but that one of the band chiefs was chosen to rule the whole nation.⁷⁴ A modern scholar interprets the situation quite differently, maintaining that perhaps several bands occupied one village and ". . . the members of each [band] would have a chief, one of whom would be considered the principal chief of that village."⁷⁵

Like many of the neighboring Indian groups, the Miami were a semi-sedentary people, living in permanent villages in the summer while their crops were in cultivation. During the months from April to October, the Miami men hunted near their villages, but in the fall the villagers, able to move with facility, took part in a communal hunt. The buffalo was the principal animal sought by the Miamis on these hunts, but they also used the flesh of elk, deer, bear, and beaver for their food supply.⁷⁶ Of even greater importance to the Miami for their food supply were the products of their fields, particularly Indian corn, kidney beans, and squash. Perrot writes that if the Indians were ". . . without these, they think that they are fasting, no matter what abundance of meat and fish they have in their stores, the Indian corn being to them what bread is to

⁷⁴Lois Mulkearn, ed., George Mercer Papers (Pittsburgh, 1954), 19; Dft. Ex. H-42.

⁷⁵Kinietz, Indians of the Great Lakes, 180; Dft. Ex. H-7.

⁷⁶Kinietz, Indians of the Great Lakes, 171, 173-174; Dft. Ex. H-7.

Frenchmen."⁷⁷

At this point it might be well to point out that since the name Miami was not applied to the Crane band until about 1700, any use of that name until the date mentioned, might apply to any or to all the six Miami bands.

⁷⁷Blair, ed., Indian Tribes of the Upper Mississippi Valley, 1:102; Dft. Ex. H-13.

Locations of the Miami to 1680.

Father Zenobius Membre, a Recollet missionary, wrote that the "Miamis" prior to white contact inhabited the lands about the southwestern shores of Lake Michigan, perhaps in southeastern Wisconsin and northeastern Illinois. These Indians suffered from the attacks of the Iroquois, who starting in 1637, began their wars on the Algonquian tribes of the St. Lawrence River and the Great Lakes regions. By the first half of the 1650's it is possible that the "Miamis," too, fled before the Iroquois and temporarily lived west of the Mississippi River.⁷⁸ Roving bands of Iroquois warriors by 1652, began reaching the southwestern shores of Lake Michigan, causing the flight of the "Miamis."⁷⁹ Father Membre, about 1680, writes: ". . . the Miamis used to dwell on the west side of the Lake of the Illinois [Lake Michigan], but fear of the Iroquois made them fly to beyond the River Mississippi where they settled."⁸⁰

Father Gabriel Druillettes, a Jesuit missionary, claimed that the "Miamis" were in 1658, some sixty leagues or 150 miles west from Green Bay. Their numbers, as reported by the Jesuit missionary, consisted of ". . . eight thousand men, or more than twenty-four thousand souls."⁸¹ Information regarding the location of the

⁷⁸Wrong, Rise and Fall of New France, 1:272, 304-305, 315; Dft. Ex. H-20.

⁷⁹Ray Allen Billington, Westward Expansion: A History of the American Frontier (New York, 1949), 104; Dft. Ex. H-43.

⁸⁰English Translation of Margry, 1:545; Dft. Ex. H-44.

⁸¹Druillettes spells Miami as "Oumamik". See Thwaites, ed., Jesuit Relations, 44:247; Dft. Ex. H-19.

"Miami" becomes more positive during the latter part of the next decade. By 1668, Nicolas Perrot had visited the Miami thirty miles from Green Bay, Wisconsin, where the "Miamis, the Maskoutechs [Mascoutens], the Kikabous [Kickapoos], and fifteen cabins of Illinois [Illinois]," had taken up their residences.⁸²

During the spring of 1670, Father Claude Allouez, a missionary of the Jesuit order, visited the "Oumami" or Miami and the "Maskoutench" or Mascouten near the portage between the Fox and Wisconsin rivers, in present Columbia County, Wisconsin. Details about the Miamis, Allouez does not present because at the time of his visit they were at their residences ". . . in very small numbers, their main body having not yet come in from their hunting."⁸³ The Miami and Mascouten were found the following year, in 1671, near the 1670 site living within the "same palisade enclosure" for reasons of defense from the Iroquois "who pursue them even into these remote districts." Combined, these two Indian groups numbered more than three thousand people, and each of the two groups were able to furnish four hundred warriors.⁸⁴ Father Allouez, while continuing the propagation of the Catholic faith among the Indians along the Fox River in 1672, reported the existence of ". . . twenty cabins of Illinoies, thirty large cabins of Kikabou, Fifty of Machkoutench, Over ninety of miamiak, [and] three ouaouia-

⁸²Blair, ed., Indian Tribes of the Upper Mississippi Valley, 1:321; Dft. Ex. H-13.

⁸³Thwaites, ed., Jesuit Relations, 54:227-233; Dft. Ex. H-9.

⁸⁴Thwaites, ed., Jesuit Relations, 55:199, 201; Dft. Ex. H-2.

tanoukak."⁸⁵ Since Allouez mentions the "miamiak" and "ouaouiatanoukak" as separate Indian groups, it is possible that the Jesuit missionary meant to indicate that they no longer shared a common village. Apparently, the Miami remained at their village on the Fox-Wisconsin portage at least until the summer of 1673 when they were visited by Father Jacques Marquette and his companion Louis Joliet.⁸⁶

It is a matter of conjecture exactly when the Miami left the Mission of St. Jacques on the Fox River for the regions farther south along and bordering Lake Michigan. Sometime between 1673 and 1679, Father Allouez followed or accompanied "a village composed partly of Miami and partly of Mascouten and Wea" from their old village on the Fox-Wisconsin portage to a new location on the St. Joseph River of Michigan, near the portage of the St. Joseph-Kankakee rivers. There La Salle and Father Membre found the new village, and the former claims the move was instigated by the Jesuits but that only a portion of the Miamis shifted their residence.⁸⁷ If the historical sources of these early years of the 1680's are accurate, it is evident that the Miamis were widely dispersed. During the winter of 1680-1681, "two huts of Miamis," were

⁸⁵Thwaites, ed., Jesuit Relations, 58:23; Dft. Ex. H-22. Thwaites, in his explanation of this passage refers to these tribes as the Illinois, Kickapoo, Miami, and Wea. See, Thwaites, ed., Jesuit Relations, 58:293; Dft. Ex. H-22.

⁸⁶Thwaites, ed., Jesuit Relations, 59:101, 103; Dft. Ex. H-23.

⁸⁷English Translation of Margry, 1:545; Dft. Ex. H-44. Illinois Historical Collections, 23:11; Dft. Ex. H-35. Anderson, ed., Relation of La Salle, 77; Dft. Ex. H-24.

killed or captured by an Iroquois hunting party near the mouth of the Ohio River.⁸⁸ Despite the fact that Father Membre claims in 1681 that between "twelve or fifteen hundred men composing the Miami tribe" were residing on the St. Joseph River, others of the groups must have continued to live farther to the north, near Green Bay.⁸⁹ This fact is gathered from a letter written by Father Jean de Lamberville in which the Jesuit claims that the Iroquois attacked the Miamis living near Green Bay.⁹⁰

Since it is impossible to date exactly the entry of the Miami into Royce Area 145, we can only surmise that by 1681 that tribe was living on the St. Joseph River in or near the boundaries of that area. Fear of the Iroquois was still a factor in the selection of residence sites by the Miamis in 1681-1682. La Salle used this fear as a lever to attract the Miamis to settle near his fort on the Illinois River.⁹¹

⁸⁸English Translation of Margry, 1:568-569; Dft. Ex. H-44.

⁸⁹English Translation of Margry, 1:574; Dft. Ex. H-44.

⁹⁰Thwaites, ed., Jesuit Relations, 62:71-73; Dft. Ex. H-27.

⁹¹Anderson, ed., Relation of La Salle, 249; Dft. Ex. H-24.

Part II-B. Indian Land Use and Occupancy of Royce Area 133, First Occupancy to 1763.

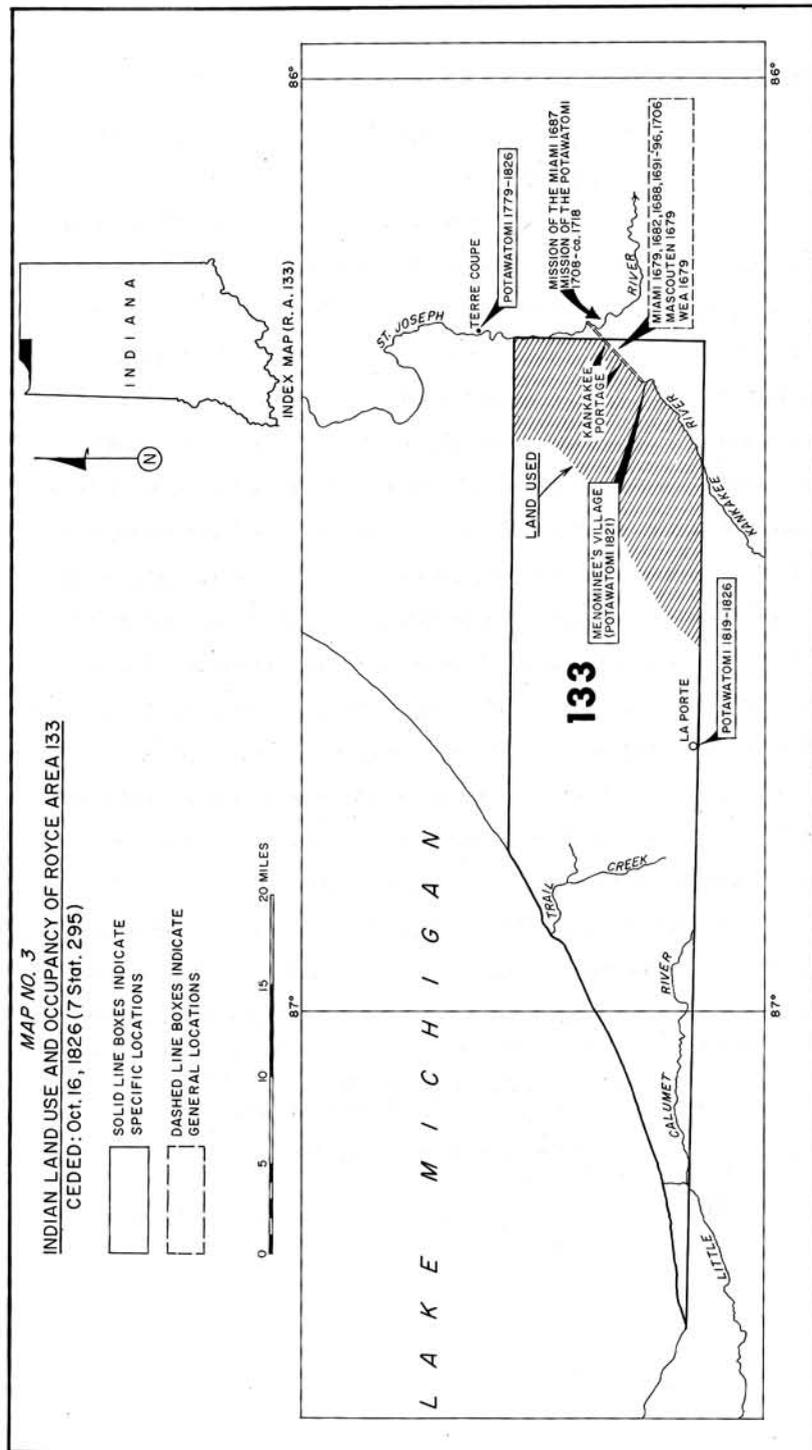
Indian occupancy of Royce Area 133 within the historic period dates sometime prior to La Salle's journey to the St. Joseph River in November, 1679. After passing over the St. Joseph-Kankakee portage, La Salle and his party encountered a village occupied by Miamis, Mascoutens, and Weas. La Salle describes the locale as near the headwaters of the Kankakee River which rise in "an extensive plain . . . among a number of morasses." It was on the western edge of this plain that La Salle and his group found the Indian village containing three Indian groups.¹ Since the portage lies on the boundary line of Royce Areas 117 and 133 and just below Royce Area 145, one cannot be certain from La Salle's description whether the village was within Royce Area 133 or 145.² A year later, in November, 1680, La Salle, while retracing his steps up the St. Joseph River, came upon an unoccupied Miami village just above the St. Joseph-Kankakee portage. Continuing his journey over the portage, La Salle does not again mention the mixed Indian village noted in 1679.³

During the last half of 1682, Henri de Tonty, under orders from La Salle made preparations to build a fort near the St. Joseph-Kankakee portage "to secure the safety of the village of Chaouanons

¹Anderson, trans., Relation of Tonty, 27, 29; Dft. Ex. H-46. English Translation of Margry, 1:501-502; Dft. Ex. H-44.

²Charles C. Royce, Indian Land Cessions (Washington, 1899), Plate CXXVI; Dft. Ex. H-194.

³English Translation of Margry, 2:131-134; Dft. Ex. H-36.



[Shawnee] . . . incorporated with the Miamis." When Tonty arrived at the portage, the Shawnees were absent on a hunt and the Miamis, fearful of an Iroquois attack, were inclined to flee.⁴⁻²⁵⁶ The Miamis slightly later in 1682 did abandon their village but returned to it again in the winter of 1682-1683.⁵⁻²⁵⁷

These Miamis, however, were attracted from the St. Joseph village in 1683 to Fort St. Louis on the Illinois River.⁶⁻²⁵⁸ Five years later, Dellette reports that the Miamis were back on the St. Joseph near the portage to the Kankakee River. In 1687, the Jesuits obtained a land grant to establish a mission among the St. Joseph Miami. Father Allouez spent the last year of his life, dying in 1689, at this mission to the Miami located near the present city of South Bend, St. Joseph County, Indiana.⁷⁻²⁵⁹

Between 1691 and 1696, a French fort, commanded by Sieur La Gardeur de Courtemanche de Repentigny, existed near the St. Joseph-Kankakee portage in "the Miami's country."⁸⁻²⁶⁰ The Miamis located near this

⁴⁻²⁵⁶Anderson, ed. Relation of Tonty, pp. 11-113; Dft. Ex. H-46.

⁵⁻²⁵⁷English Translation of Margry, 2:317; Dft. Ex. H-36.

⁶⁻²⁵⁸English Translation of Margry, 2:204, 317-320; Dft. Ex. H-36. Anderson, ed., Relation of Tonty, 111-113; Dft. Ex. H-46.

⁷⁻²⁵⁹English Translation of Margry, 5:230; Dft. Ex. H-48. Wisconsin Historical Collections, 11:115, 178-179; Dft. Ex. H-102. Charlevoix, History of New France, 5:132; Dft. Ex. H-51. Thwaites, ed., Jesuit Relations, 71:145; Dft. Ex. H-195.

⁸⁻²⁶⁰Wisconsin Historical Collections, 11:115, 178-179; Dft. Ex. H-102.

post were among the Indians whom Cadillac sought to attract to Detroit. The removal of at least a portion of these Miami was accomplished by 1703 but as late as 1706, the Crane band of the Miami still lived on the St. Joseph River.⁹⁻²⁶¹

A French map, drawn by Guillaume Delisle, published in 1703 in Paris, shows Miami on the lower St. Joseph River. A mission and fort are also located on the east bank of the St. Joseph River near the portage to the Kankakee River.¹⁰⁻²⁶² By 1707, Cadillac stated that the Miami Indians formerly on the St. Joseph, numbering four hundred "men bearing arms" moved from the Royce Areas with which we are concerned.¹¹⁻²⁶³

While the Miami were in the process of removing from the St. Joseph early in the first decade of the eighteenth century, the Potawatomi were missionized by Jesuits near the St. Joseph-Kankakee portage.¹²⁻²⁶⁴ Father Marest writing to Governor Vaudreuil on June 4, 1708 stated that the St. Joseph Potawatomi would be joined by Potawatomi from Green Bay and a few Sacs.¹³⁻²⁶⁵ Three years later, Father Marest

⁹⁻²⁶¹ Michigan Historical Collections, 33:123, 138, 162-163, 293, 442, 445-446; Dft. Ex. H-54.

¹⁰⁻²⁶² Tucker, ed., Indian Villages of the Illinois Country, Plate XIII, and p. 5; Dft. Ex. H-37.

¹¹⁻²⁶³ Michigan Historical Collections, 33:338; Dft. Ex. H-54. Charlevoix, History of New France, 5:202; Dft. Ex. H-51.

¹²⁻²⁶⁴ Thwaites, ed., Jesuit Relations, 1:221; Dft. Ex. H-50.

¹³⁻²⁶⁵ Michigan Historical Collections, 33:385-386; Dft. Ex. H-54.

spent a week among the St. Joseph Potawatomi at the "Mission of the Pouteautamis" near the portage of the St. Joseph-Kankakee rivers where the Potawatomi had a village.¹⁴⁻²⁶⁶ During the second decade of the eighteenth century, the St. Joseph Potawatomi abandoned the mission and village near the portage and moved eastward, fearing attacks by the Fox Indians. Sabrevois definitely mentions in 1718, that the Potawatomi no longer lived at the St. Joseph but two years later Ouilamek, a Potawatomi chief formerly of Green Bay, was residing on the St. Joseph.¹⁵⁻²⁶⁷ When the French re-established a post on the St. Joseph, it was located twenty miles below the St. Joseph-Kankakee portage and opposite to Royce Area 145. The Potawatomi in 1721, according to Charlevoix, had their village on the right side of the St. Joseph River, in the immediate vicinity of the new post.¹⁶⁻²⁶⁸ A village of Miami was situated in 1721, opposite Fort St. Joseph, and in the Royce Area 145. Documents do not indicate that the Potawatomi maintained sites near the St. Joseph-Kankakee portage.

¹⁴⁻²⁶⁶ Thwaites, ed., Jesuit Relations, 66:279, 281, 285; Dft. Ex. H-59.

¹⁵⁻²⁶⁷ Wisconsin Historical Collections, 16:372; Dft. Ex. H-6. Charlevoix, Journal of a Voyage, 1:286; Dft. Ex. H-60, 2:104-105; Dft. Ex. H-12.

¹⁶⁻²⁶⁸ Wisconsin Historical Collections, 16:394-395; Dft. Ex. H-6. Charlevoix, Journal of a Voyage, 2:86, 92-93, 99; Dft. Ex. H-12.

Indian Land Use and Occupancy of Royce Area 133, 1763-1783.

For over fifty years, sources do not identify Indian sites within Royce Area 133. We know, however, that Potawatomi and occasionally other Indian groups continued to utilize the lands in Royce Area 145. It could be possible that the term "St. Joseph Potawatomi" frequently occurring in the documents also applied to the Indians within Royce Area 133. The failure of the documents to supply sites within Royce Area 133 could easily have arisen from the mere lack of detail in the sources.

Louis Chevalier, on February 28, 1779, mentions that six villages of Potawatomi existed, located "fifteen to twenty miles from each other," in the St. Joseph River region.¹⁷⁻²⁶⁹ At a conference with the St. Joseph Potawatomi at Fort St. Joseph on August 6, 1779, Lieutenant Thomas Bennett identified one of the village groups on the St. Joseph as Potawatomi from Terre Coupe.¹⁸⁻²⁷⁰ One authority places this village a "little over thirty miles above the mouth of the St. Joseph River, in Michigan," and we can infer that it was located in the southeastern corner of Berrien County, Michigan and near Royce Area 133.¹⁹⁻²⁷¹ After the attack upon the British St. Joseph post during the winter of 1780-1781, Potawatomi from Terre Coupe were among the Indians who counceled with

¹⁷⁻²⁶⁹Michigan Historical Collections, 19:375; Dft. Ex. H-80.

¹⁸⁻²⁷⁰Michigan Historical Collections, 10:349; Dft. Ex. H-95.

¹⁹⁻²⁷¹Wisconsin Historical Collections, 11:238; Dft. Ex. H-102.

Major de Peyster at Detroit in March, 1781.²⁰ Later in the same year, the Terre Coupe Potawatomi were again at Detroit asserting their loyalty to England.²¹ The documents do not make mention of the numbers of Potawatomi at Terre Coupe.

²⁰Michigan Historical Collections, 10:453; Dft. Ex. H-95.

²¹Michigan Historical Collections, 10:504-508; Dft. Ex. H-95.

Indian Land Use and Occupancy of Royce Area 133, 1783-1832.

After 1783, the first reference to Potawatomi occupation of Royce Area 133 is found in a statement made in 1863 by Antoine Le Claire to Lyman C. Draper. When Le Claire first located his trading post at Para Vache, or Parc-aux-Vache, in 1792, he stated that "La Terre Coupe," a Potawatomi village, existed a little above his establishment on the St. Joseph River.²² After this date, a twenty year period elapses before another reference is found to Terre Coupe. Governor Ninian Edwards, using the notes of John Hay, in May, 1812 states that a Potawatomi village existed some twenty-five miles inland from Lake Michigan, containing one hundred men, or four hundred people.²³ In 1811, a letter written by Benjamin Parke to Governor Posey of Indiana Territory, suggests a concentration of Indian population near Parc-aux-Vache. Parke advocated the establishment of a post at Parc-aux-Vache to supply the Indians with guns, ammunition, and clothing to prevent the Indians from turning to the British for their necessities.²⁴

Samuel A. Storrow, in October, 1817, while traveling from Chicago to Fort Wayne, traversed the St. Joseph River Valley. About

²²Wisconsin Historical Collections, 11:238; Dft. Ex. H-102.

²³"Hay Notes," Edwards Papers, Chicago Historical Society; Dft. Ex. H-136. Edwards, History of Illinois, 315-318; Dft. Ex. H-133. Edwards to Eustis, May 12, 1812, National Archives, Records of the Office of the Secretary of War, Letters Received, 1812, E-57 (6); Dft. Ex. H-137.

²⁴Posey to Monroe, December 27, 1811, National Archives, Records of the Office of the Secretary of War, Letters Received, 1811, P-173(8); Dft. Ex. H-197. Esarey, ed., Messages and Letters of Harrison, 2:680-682; Dft. Ex. H-143.

noon of October 6, 1817, Storrow's party reached " . . . an extensive prairie, scattered over which were several Pottowatomis villages. Leaving these villages we entered another prairie of a different description, level and without trees, but covered with a luxuriant growth of grass." Continuing the party reached the St. Joseph River in the evening.²⁵⁻²⁷⁷

General Jacob Brown's list of Indian villages in 1819 contains two sites inhabited by Potawatomis within Royce Area 133 and they are generally noted as being on the Kankakee River. The first is Terre Coupe which possessed a population of ten men, fifteen women, and forty children. The second is called La Porte and its inhabitants were eight men, twelve women, and fifteen children.²⁶⁻²⁷⁸ In all probability, the La Porte site was located near La Porte, La Porte County, Indiana.

Isaac McCoy may have visited an Indian village in Royce Area 133 during his first visit to the St. Joseph River in 1821. While still at Fort Wayne, McCoy was visited by a Potawatomi religious leader named Menominee.²⁷⁻²⁷⁹ Although the missionary states that the village of

²⁵⁻²⁷⁷Samuel A. Storrow, "The North-West in 1817," Wisconsin Historical Collections, 6:181-182; Dft. Ex. H-198.

²⁶⁻²⁷⁸Brown to Calhoun, September 27, 1819, National Archives, Records of the Office of the Secretary of War, Letters Received, 1819, B-70(13); Dft. Ex. H-176.

²⁷⁻²⁷⁹McCoy, Baptist Indian Missions, 95; Dft. Ex. H-152.

Menominee was located on the Illinois River, the distances from the St. Joseph Potawatomi villages to that of Menominee places it on the headwaters of the Kankakee River. The village of Menominee consisted of "four little bark huts" but the population of the village was soon supplemented by the people following "Pcheeko," or Pecheco, who was identified as the principal chief of Menominee's village. McCoy also visited the village of Pecheco on June 12, 1821, before returning from the St. Joseph to Fort Wayne.²⁸⁻²⁸⁰ Pecheco signed the Treaty of Chicago on August 29, 1821 as "Pee-chee-co." Still another indication of Indian occupation of Royce Area 133 is found in the fact that a permit was granted to a trader on Riviere du Chemin, now known as Trail Creek, located in La Porte County, Indiana, with its mouth at present Michigan City, Indiana.²⁹⁻²⁸¹

Early in the summer of 1823, the party of Stephen H. Long passed over the St. Joseph-Kankakee portage. In the vicinity of Terre Coupe, they saw ". . . the remains of an Indian village, named the Grand Quoit, and we observed a few Indian lodges scattered along the edge of the forest which encloses this prairie."³⁰⁻²⁸² Two years later, Alexander

²⁸⁻²⁸⁰ McCoy, Baptist Indian Missions, 101-108; Dft. Ex. H-152

²⁹⁻²⁸¹ "Abstract of licenses issued to persons to trade in the Indian Country from September 1, 1821 to August 31, 1822," National Archives, Records of the Bureau of Indian Affairs, Office of Indian Trade; Dft. Ex. H-180.

³⁰⁻²⁸² William H. Keating, comps., Narrative of an Expedition to the Sources of St. Peter's River, Lake Winnepeek, Lake of the Woods, &c., Performed in the Year 1823, 2 vols. (London, 1825), 1:150-157; Dft. Ex. H-199.

Wolcott, Jr. lists two Indian villages on the Kankakee River.^{283 31} Tentatively, "P'tchee-ho" or Pecheco, and "Saw-gee-nay," or Saugana, might have been living at Terre Coupe in 1825 with ninety-seven and ninety-three people respectively. On Wolcott's annuity role for 1826, the Chicago Indian agent specified three villages of Potawatomis under four chiefs at Terre Coupe and one village of the same tribe under a single chief at La Porte. The villages at Terre Coupe contained 299 and the village at La Porte 56 Indians.

After the cession of Royce Area 133 in 1826,^{285 33} it is probable that some of the Potawatomis removed to lands still unceded to the United States. "Sang nace" or Saugana, who previously lived at Terre Coupe, is listed in 1827 as a resident at Parc-aux-Vache along with twenty-seven of his people. "O saw suck" or Osawawchuck, however,^{34 286} continued to live at La Porte with seventeen individuals. The 1827 Wolcott list of Chiefs and villages, however, still placed three villages at Terre Coupe and one at La Porte. Under the same chiefs as in 1826, the four villages declined in population from 355 in 1826, to 313 in

^{283 31} Wolcott to Cass, March 31, 1825, National Archives, Records of the Bureau of Indian Affairs, Michigan Superintendency of Indian Affairs; Dft. Ex. H-185.

^{284 32} A List of Chiefs of the Potawatomie tribe of Indians to whom Annuities were paid by Alec Wolcott, Jr. Indian Agent Chicago, July 15, 1826, "Chicago Historical Society Manuscripts; Dft. Ex. H-154.

^{285 33} 7 Stat. 295; Dft. Ex. H-104.

^{286 34} Robertson and Riker, eds. Tipton Papers, 1:833-834; Dft. Ex. H-183.

³⁵⁻²⁸⁷ On February 23, 1828, Alexander Wolcott, Jr. notified John Tipton that he had paid annuities to the inhabitants of the Potawatomi village called "Mas-ko-bee-i-nonk" and placed by Wolcott on the "Grand traverse of the St. Joseph," meaning perhaps the St. Joseph-Kankakee portage, thus near the boundary of Royce Areas 133 and 117. None of the forty Potawatomi chiefs listed on Tipton's 1828 payroll and census can be located within the boundaries of Royce Area 133. ³⁶⁻²⁸⁸ The same statement is also true for Tipton's payroll for 1829. Unfortunately, Tipton's 1831 payroll does not provide the residences of 1,115 Potawatomis and cannot be used to place any of them within Royce Area 133. ³⁷⁻²⁸⁹ ³⁸⁻²⁹⁰

Land surveys taken during the 1820's place only one Indian location within Royce Area 133. An Indian village was found at the corners of section 17, 18, 19, and 20, R1W, T37N. ⁴⁰⁻²⁹²

²⁸⁷⁻³⁵ A List of Chiefs of the Potawatomi Tribe of Indians to whom Annuities were paid by Alex. Wolcott Jr. Indian Agent Chicago July 18, 1827," Chicago Historical Society, Manuscripts; Dft. Ex. H-188.

²⁸⁸⁻³⁶ Robertson and Riker, ed., Tipton Papers, 2:22-23, Dft. Ex. H-190.

²⁸⁹⁻³⁷ Robertson and Riker, ed., Tipton Papers, 2:103-105; Dft. Ex. H-190.

²⁹⁰⁻³⁸ Robertson and Riker, ed., Tipton Papers, 2:234-236, Dft. Ex. H-190.

²⁹¹⁻³⁹ Robertson and Riker, ed., Tipton Papers, 2:433-436; Dft. Ex. H-190.

²⁹²⁻⁴⁰ General Land Office Survey Records, Archives Section of the Indiana State Library, Indianapolis, Indiana.

Summary and Conclusions of Indian Occupancy of Royce Area 133, 1679-1832.

It is apparent that Indian occupancy of Royce Area 133 in the historic period began sometime before 1679. The Indian groups referred to in 1679 by Father Membre consisted of Miamis, Mascoutens, and Weas. Three years later, Miamis and Shawnees lived in the immediate vicinity of the St. Joseph-Kankakee portage. Late in the 1680's the Jesuits established a mission near the portage to serve the Miamis living nearby. By 1691, a French fort was established in the "Miami's country" near the portage and it was garrisoned by French troops for several decades.

As the Miamis removed to the east, Potawatomis as early as 1703, shifted into the region about the St. Joseph-Kankakee portage. The Potawatomi lived in this area until about 1711-1714 when they too migrated eastward. When the French re-occupied the lower St. Joseph River about 1719, the new fort was about six miles below their former post at the St. Joseph-Kankakee portage. Until 1779 there is no positive historical proof of Indian sites or villages within Royce Area 133. In that year a Potawatomi village existed at Terre Coupe, located in the present north-west corner of St. Joseph County, Indiana within Royce Area 133. After 1779, the only Indian group with permanent villages within Royce Area 133, were the Potawatomis.

Antoine Le Claire, Sr., an inter-married French trader, stated that in 1792 Potawatomi lived at Terre Coupe. Twenty years later, a large Potawatomi village of about four hundred people occupied the Terre Coupe site. General Jacob Brown in 1819, notes sixty-five Potawatomis at Terre Coupe and thirty-five individuals of the same tribe at La Porte. Although the Potawatomis may have lived at La Porte previously, this is the first definite historical reference to that site.

Reverend Isaac McCoy in 1821 visited the villages of Menominee and Pecheco in Royce Area 133. Pecheco's village with ninety-seven and Saugana's village with ninety-three Potawatomi in 1825 were at Terre Coupe. In 1826, the cession year of Royce Area 133, over three hundred and fifty Potawatomi in four villages lived within the boundaries of the area. Osawawchuck continued to live at La Porte in 1827 with seventeen people and the Potawatomi village of "Mas-ko-bee-nonk" was near the St. Joseph-Kankakee portage at that time. After 1827, historical sources and documents do not specify Potawatomi sites within Royce Area 133.

Indian Land Use and Occupancy of Royce Area 133: Conclusions.

Potawatomi Indians were the sole, permanent occupants within Royce Area 133 during the period of American sovereignty. Their villages were located in 1776, on the banks of the St. Joseph River and also at Terre Coupe, removed a few miles from that stream and near the portage of the St. Joseph-Kankakee rivers. An abundance of game, fish, wild rice, and other natural resources were immediately available near Terre Coupe. The plentiful existence of wild life within a range of six miles of Terre Coupe probably meant that the Potawatomi did not use additional lands and resources for their sustenance and trade. Terre Coupe, and perhaps, villages on the banks of the St. Joseph River appear to have been the only sites continuously occupied from 1776 to 1826, when the area was ceded to the United States.

Part II-E. Indian Land Use and Occupation of Royce Area 180, 1763-1832.

Historical documents do not reveal that Potawatomi established permanent villages before 1776 in Royce Area 180. Frederick Hamburg, however, while traveling among the Potawatomi in 1763, states that they utilized the Kankakee, as a hunting ground. The valley of the Kankakee provided the Potawatomi with great number of raccoon, otter, beaver, elk, deer, and buffalo. It does not appear, from Hamburg's account that the Potawatomi had established permanent villages along the Kankakee River within Royce Area 180. ⁶¹⁷ Further, in the course of the winter of 1767-1768, Potawatomi from St. Joseph River killed an English trader named Rogers on the Kankakee River, indicating that they used that stream for their winter hunts. ⁶¹⁸

It is possible that by 1778, the Potawatomi were living on the Tippecanoe River within Royce Area 180. In that year, Lieutenant Governor Henry Hamilton while near the mouth of Eel River on the Wabash contacted members of that tribe calling them "Pouteouattamies of the river Thipicono." The governor did not give any exact locatinn for the Potawatomi on the Tippecanoe so they might have been near the Wabash in Royce Area 132 or farther to the north in Royce Area 180. ⁶¹⁹ It should also be noted that the village of Potawatomi at Terre Coupe, in Royce Area 133, was only six

313

⁶¹⁷ "Hamburg's Journal," in Mereness, Travels in the American Colonies, 363; Dft. Ex. H-87.

⁶¹⁸ Illinois Historical Collections, 16:287; Dft. Ex. H-93.

⁶¹⁹ Barnhart, ed., Hamilton and Clark in the American Revolution, 124-125; Dft. Ex. H-214.

250
 miles from the northern boundary of Royce Area 180 following 1779. ^{4 620}

Continued use of Royce Area 180 for hunting purposes is evident because William Burnett, a Scotch trader who had married the sister of Topenibe, a St. Joseph Potawatomi chief, wintered in 1789-1790 on the Kankakee River, five days water traveling time from its headwaters. During the same winter, Louis Chevalier or his son, traded with Potawatomi on the Tippecanoe River. ^{5 621} From Potawatomi speeches at the Treaty of Greenville, 1795, it does not appear that Potawatomi had a significant population along the Tippecanoe River. ^{6 622}

After the followers of Tecumseh had occupied Prophet's Town in 1808, an occasional reference is found to Indians occupying sites within Royce Area 180. In the spring of 1809, Governor Harrison of Indiana Territory was cognizant of the Prophet having eighty to one hundred warriors with him and within ". . . 40 or 50 miles of his village four or five times that number, . . ." very probably on the Tippecanoe River. ^{7 623} These Indians, however, as followers of Tecumseh were transient groups. Reporting to Governor Edwards of Illinois

⁶²⁰ Michigan Historical Collections, 10:349; Dft. Ex. H-95.

⁶²¹ Hurlbut, Chicago Antiquities, 56, 57; Dft. Ex. H-120. William Burnett to William Hands, February 20, 1790, in Letter Book of William Burnett, St. Joseph, Michigan, 1786-1803, MS., New York Historical Society; Dft. Ex. H-317.

⁶²² American State Papers, Indian Affairs, 1:580-581; Dft. Ex. H-118.

⁶²³ Esarey, ed., Messages and Letters of Harrison, 1:340-342; Dft. Ex. H-129.

Territory, Captain Samuel Levering in 1811, stated that Potawatomi were living on Yellow River, a tributary of the Kankakee in Stark County, Indiana. ^{8 624}

Governor Ninian Edwards and John Hay do not specify Potawatomi locations within Royce Area 180 in 1812, but Matthew Irwin, Indian agent at Chicago, places Potawatomi on the Grand and Little Calumet rivers. Since those streams drain the northern portion of Royce Area 180, we may surmise that Potawatomi in 1812, lived in that region. ^{9 625} As hostilities were about to begin in the War of 1812, Thomas Forsyth, Indian agent at Peoria, noted that the Potawatomi from the Yellow River would be among the pro-British Potawatomi groups. ^{10 626} After relieving the besieged garrison at Fort Wayne in the fall of 1812, General Harrison planned a campaign which would sweep up the Tippecanoe River "to the villages of the Putawatimies upon it & the head waters of the Illinois." ^{11 627}

⁶²⁴ Levering to Edwards, August 12, 1811, National Archives, Record of the Office of the Secretary of War, Letters Received, 1811, E-104(5); Dft. Ex. H-134. Carter, ed., Territorial Papers of the United States, 16:175-179; Dft. Ex. H-135.

⁶²⁵ Hay's Notes, Edwards Papers, Chicago Historical Society; Dft. Ex. H-136. Edwards, History of Illinois, 315-318; Dft. Ex. H-133. Edwards to Eustis, May 12, 1812, National Archives, Records of the Office of the Secretary of War, Letters Received, 1812, E-57(6); Dft. Ex. H-137. Thomas Forsyth identified in 1813, some of the Potawatomi participating at the Fort Dearborn Massacre as members of the tribe from Calumet River, see Forsyth to Clark, July 20, 1813. Clark Papers, Kansas Historical Society, Manuscripts; Dft. Ex. H-318.

⁶²⁶ Forsyth to John Gibson, July 26, 1812, Chicago Historical Society Manuscripts; Dft. Ex. H-319.

⁶²⁷ Harrison to Eustis, September 3, 1812, National Archives, Records of the Office of the Secretary of War, Letters Received, 1812, H-354(6); Dft. Ex. H-273. Esarey, ed., Messages and Letters of Harrison, 2:108-110; Dft. Ex. H-143.

The effort did not materialize for Harrison contented himself with reducing the Indian strength and villages in the region of Fort Wayne. After hostilities ceased, American officials learned of an Indian village, occupied by Kickapoos about forty miles above the mouth of the Tippecanoe River. Also in October, 1814, the pro-British Potawatomi chief, Main Poque, had located a village of about forty warriors on Yellow River. ^{18 628} A month later, three hundred Potawatomis were on the Tippecanoe, but their location was not specified by the ^{13 629} Miami informants.

On December 23, 1816, Charles Jouett, Indian agent at Chicago, mentioned that Potawatomis at the date of his letter were living on the Little Calumet and Kankakee rivers, but again the sites ^{14 630} are not listed. During the following summer Indian agents Stickney of Fort Wayne and Jouett of Chicago show that Potawatomis lived on the Yellow, Grand Calumet, and Little Calumet rivers, but again the villages ^{15 631} were not located with exactness. Also in 1817, Samuel Brown's gazetteer mentions the Potawatomis living on both the Kankakee and

^{628 18} Joseph Barron to Posey, October 24, 1814, Copy, National Archives, Records of the Office of the Secretary of War, Letters Received, 1814, P-164(8); Dft. Ex. H-285.

^{629 13} Parke to Posey, November 13, 1814, National Archives, Records of the Office of the Secretary of War, Letters Received, 1814, P-167(8); Dft. Ex. H-286. Esarey, ed., Messages and Letters of Harrison, 2:667-669; Dft. Ex. H-143.

^{630 14} Jouett to Crawford, December 23, 1816, National Archives, Records of the Bureau of Indian Affairs; Dft. Ex. H-320.

^{631 15} Carter, ed., Territorial Papers of the United States, 17:515-516; Dft. Ex. H-67. Jouett to Cass, July 8, 1817, National Archives, Records of the Bureau of Indian Affairs, Michigan Superintendency of Indian Affairs, Letters Received and Sent, 2:129-132; Dft. Ex. H-174.

^{16 632} Calumet rivers. General Jacob Brown in 1819 provides a partial list of Potawatomi sites in the Northwest. Four villages are noted in Brown's list as existing on the Kankakee River. At least two of these towns were within Royce Area 133, but it is possible that the third and fourth were ^{17 633} within Royce Area 180. After the Kickapoo ceded Royce Area 110 to the United States by the Treaty of Edwardsville, Governor William Clark of Missouri Territory recognized that the Potawatomis had temporary villages on the Kankakee River located within the state of Illinois but just ^{18 634} adjacent to Royce Area 180.

In the summer of 1821, John Tipton, later to become Indian agent at Fort Wayne, was appointed as one of the commissioners to run the Indiana-Illinois boundary line. On this survey, Tipton encountered ^{19 635} several Indian sites in or near Royce Area 180. On the party's return to the Wabash settlements mention is made of encountering a settlement of ^{20 636} Potawatomis between the Kankakee and Tippecanoe rivers in Royce Area 180.

^{632 16} Brown, Western Gazetteer, in Lindley, Indiana as Seen by Early Travelers, 164; Dft. Ex. H-301.

^{633 17} Brown to Calhoun, September 27, 1819, National Archives, Records of the Office of the Secretary of War, Letters Received, 1818, B-70(13); Dft. Ex. H-176.

^{634 18} 7 Stat. 200; Dft. Ex. H-104. Clark to Calhoun, February 20, 1821, National Archives, Records of the Bureau of Indian Affairs; Dft. Ex. H-321. Royce, Indian Land Cessions, plates CXXV and CXXVI; Dft. Ex. H-194.

^{635 19} Robertson and Riker, eds., Tipton Papers, 1:266; Dft. Ex. H-183.

^{636 20} Robertson and Riker, eds., Tipton Papers, 1:273; Dft. Ex. H-183.

Aubbeenaubbee was living in 1824 just south of Lake Maxinkuckee near the boundary lines of Fulton and Marshall counties, Indiana. Wymego or "Wi-me-co" had his place of residence in southwestern Fulton County, Indiana, on Indian Creek. In 1826, Wymego received rations for eleven Potawatomis but in 1827 his group contained seventy-three individuals.²¹ In addition, there were two trading establishments within Royce Area in 1824, one at English Lake on the Kankakee River and the other at Aubbeenaubbee's village on the Tippecanoe River.²² 638

Five Potawatomi sites within Royce Area 180 are given on Tipton's 1824 map but only one of the villages is identifiable in terms of its chief. Aubbeenaubbee's village is given on Tipton's map as south of Lake Maxinkuckee, on the south bank of the Tippecanoe River in Fulton County, Indiana. This would definitely place that village containing forty Potawatomis in Royce Area 180. Two un-named Potawatomi villages are also found on Yellow River either in eastern Stark or western Marshall counties, Indiana, but in either case the location would be within Royce Area 180. These two villages contained a total of one hundred and seventy-seven Potawatomis. Two other sites, one on the Iroquois River, and another just north of the Kankakee Pond, are located by Tipton, but since they were not within his jurisdiction, he did not either identify

⁶³⁷ ²¹Robertson and Riker, eds., Tipton Papers, 1:392-393, 614-617, 834; Dft. Ex. H-183.

⁶³⁸ ²²Tipton to McKenney, November 13, 1824, National Archives, Records of the Bureau of Indian Affairs; Dft. Ex. H-315.

them or give the numbers of the Indians living at those locations.²³

In Wolcott's 1826 and 1827 lists of chiefs, three Potawatomi villages can be identified as existing in Royce Area 180. The first village is "Wi-zaw-o-kuh-miz" with sixty-five people under "Mitak-eh-wee-os" on the Yellow River. "Pee-peh-nuh-waw" was chief of this village in 1827 and it was inhabited by seventy individuals.²⁴ The second village is called "Tay-see-ah-nongh" by Wolcott (Tayse, eh, nong by Tipton),²⁵ under "Shaw-way-nuk-wug" and was located on the Kankakee River. The village had fifty-four and sixty-five inhabitants in 1826 and 1827 respectively. The third village was not named by Wolcott but was placed in 1826 on the Iroquois River under "No-nee" with eighty-three people. In 1827, "No-nee" was moved to the Kankakee River and Wolcott notes that fifty-five individuals actually lived in the village. "No-nee" appears on Tipton's payrolls as "No-nay" and "No ne."²⁶

During the winter of 1826-1827, Potawatomis struggled to exist

²³Tucker, Indian Villages of the Illinois Country, plate XLIX; Dft. Ex. H-37.

²⁴Robertson and Riker, eds., Tipton Papers, 2:105, 234; Dft. Ex. H-190. The editors of the Tipton Papers list the variant spellings of "Pee-peh-nuh-waw" under Pepenauwau.

²⁵Robertson and Riker, eds., Tipton Papers, 1:833, 834; Dft. Ex. H-183.

²⁶Robertson and Riker, eds., Tipton Papers, 2:236, 362; Dft. Ex. H-190. "A List of Chiefs of the Potawatamie tribe of Indians to whom Annuities were paid by Alex. Wolcott Jr. Indian Agent Chicago July 15, 1826;" Dft. Ex. H-154. "A List of Chiefs of the Potawatomi Tribe of Indians to whom Annuities were paid by Alex. Wolcott Jr. Indian Agent Chicago, July 18, 1827," Chicago Historical Society Manuscripts; Dft. Ex. H-188.

along the Kankakee and Iroquois rivers within Royce Area 180. Ramsay D. Potts, sub-Indian Agent at St. Joseph, reported to Cass, in January, 1827, that:

. . . the Indians on the Kankakee are in a deplorable condition. Game is so scarce that few (if any) are enabled to kill a sufficiency for their support. They are literally in a starving condition; and I am afraid (from what I saw myself & from information I received while at English lake) that unless Government should give them some assistance or a kind interposition of Providence, that many of them must perish with hunger.²⁷

John Tipton sent a confidential observer to the area who reported to the Fort Wayne Indian agent that ". . . the country is literally filled with persons trading whiskey and trapping whose outfit generally consist of a few barrels & kegs of whisky and a small quantity of flour, some corn & corn meal. The Indians at most camps were drinking their children starving and the trader selling flour to the Indians at one pint or pint and half for a muskrat skin."²⁸ Although Tipton does not specify the location or size of the Indian camps, it is evident that a considerable number of Potawatomi were wintering on the Kankakee and Iroquois rivers.

John Tipton's census of 1827 does not enable one to place all the various Potawatomi locations with exactness. But tentatively,

²⁷Cass to McKenney, February 12, 1827, National Archives, Records of the Bureau of Indian Affairs; Dft. Ex. H-322. "Extract of letters," Potts to Cass, January 19, 1827, *ibid.*; Dft. Ex. H-323. English Lake was a widening of the Kankakee River between La Porte and Starke counties, Indiana, in Royce Area 180, where in 1824, Tipton had approved the establishment of a trading post. See Robertson and Riker, eds., *Tipton Papers*, 1:410; Dft. Ex. H-183.

²⁸Robertson and Riker, eds., *Tipton Papers*, 1:657-658; Dft. Ex. H-183.

"Meek see mouck" and "Sau kee" lived on the Kankakee River with thirty-six Potawatomi followers. "Mo nese" or Monease with forty-seven and "Che quah" or Chequaw with seven Potawatomi lived at Tassinon which was located in Porter County, Indiana north of the Kankakee River.

"Ne, wauk, ca, to" or Newawkato was placed on the Yellow River, which meant that he and his seventy-three companions lived either in Royce Area 180 or 181. Similarly, Tipton places an Indian named "c no to co" as living on the Iroquois River with fifty people, but we cannot be certain that this village was located in Royce Area 180 or in the adjacent state of Illinois.²⁹ Two years later, in an effort to prevent duplicate payments of annuities, Alexander Wolcott, Jr., Indian agent at Chicago, submitted a list of Potawatomi villages to Tipton. One of these villages called "Wi-zah-o-kuk-mik" was placed by Wolcott on the "River Jaune" or Yellow River. This village then would have been in either Royce Area 181 or 180 but more likely the latter since it was near the boundary line between the two agencies.³⁰

A Potawatomi payroll for 1823 shows that a considerable number of the members of that tribe resided within Royce Area 180. Since Tipton identified the residence of the Indians only by the river or creek upon which they lived, it is difficult to ascertain exactly the Royce Area in which the village existed. For purposes of division, those

²⁹Robertson and Riker, eds., *Tipton Papers*, 1:833-834; Dft. Ex. H-183.

³⁰Robertson and Riker, eds., *Tipton Papers*, 2:22, 23, 31-32; Dft. Ex. H-190.

villages given by Tipton as being on Yellow Creek or River and on present Monon Creek, called Mtomonaung by the Indian agent, can be placed in or near Royce Area 180. "No-ah-ko-to" or Newawkato with seventy-one, "Pash.po.ho" or Pashpo with sixty-five, Boure's sisters or the sisters of John B. Boure with twenty, and "Pe-pin.ah,waw" or Pepenauwau with nine individuals were living in 1828 on Yellow River and probably within or immediately adjacent to Royce Area 180. The other villages of Potawatomi that can also be situated within or close to Royce Area 180 are those described as being on present Monon Creek. They include "Nee.beaush" or Noobosh with sixteen, "Co.mo.sho" or Cawmosho with twenty-four, "Wah.me.go" or Wymego with seventy-two individuals. Only Cawmosho can be definitely placed within Royce Area 180 since the trading post of Mtomonaung was previously located by Tipton at the mouth of Monon Creek which enters the Tippecanoe River just north of Monticello, White County, Indiana, about six miles within Royce Area 98.³¹ In 1829, however, the number of Potawatomi living within Royce Area 180 had risen to 591 people residing at twenty-two sites.³² In Royce Area 180, seven Indian locations and indications of Indian land use are found in the General Land Office surveys made in the 1820's.³³ Remaining documents through 1832 do not enable us to again locate the residences and numbers of the Potawatomi living within Royce Area 180.

³¹Robertson and Riker, eds., Tipton Papers, 2:103-105; Dft. Ex. H-190.

³²Robertson and Riker, eds., Tipton Papers, 2:234-236; Dft. Ex. H-190.

³³General Land Office Survey Records, Archives Section of the Indiana State Library, Indianapolis, Indiana; Dft. Ex. H-200.

Indian Land Use and Occupancy of Royce Area 180, 1763-1832, Summary and Conclusions.

Potawatomi utilized the upper Kankakee River as a winter hunting ground by 1763 and for the remainder of the eighteenth century they were contacted by various traders at their winter camps on that stream. Occupation of the Tippecanoe River by Potawatomi is less certain but Henry Hamilton found them near the mouth of Eel River later in 1778, calling them "Peouteouattimies of the river Thipicono." A year later, Potawatomi were residing six miles north of the northern boundary of Royce Area 180 at the village of Terre Coupe. By the last decade of the eighteenth century, Potawatomi were inhabiting the Grand and Little Calumet rivers, which run for a portion of their courses through the northern part of Royce Area 180, but the sites of the Potawatomi were more than likely west of this area.

When Tecumseh brought his sympathizers to Prophet's Town in 1808, Indian groups now indigenous to the region utilized the lower Tippecanoe valley until dispersed by American forces in 1811. General Harrison, in the fall of 1812, had reason to suspect Potawatomi concentrations on the Tippecanoe River. Late in 1814, Kickapoos had a village forty miles above the mouth of the Tippecanoe and Main Poque, a Potawatomi chief from the Illinois River, had a village of forty warriors on Yellow River.

The correspondence of Indian agents Jouett and Stickney in 1815 and 1817 indicate that Potawatomi lived on the Kankakee, Yellow, Little and Grand Calumet rivers but their village locations at that time remain

unknown. Documents originated by Samuel Brown, General Jacob Brown, and William Clark of Missouri Territory between 1817 and 1821 also vaguely locate Potawatomi in and near the lands of Royce Area 180.

John Tipton in the summer of 1821, found Potawatomi on the Indiana-Illinois boundary but their village was located west of Royce Area 180 at the confluence of the Grand and Little Calumet rivers. The surveying party, of which Tipton was a member, however, did encounter a Potawatomi village between the Kankakee and Tippecanoe rivers within Royce Area 180.

After John Tipton became Indian agent at Fort Wayne in 1823, Potawatomi locations within Royce Area 180 can be more readily identified. Tipton's map, drawn in 1824, shows five Potawatomi sites within Royce Area 180. During the winter of 1826-1827, Potawatomi camping on the Kankakee River near English Lake suffered considerable hardship. Possibly five Potawatomi leaders with 213 people lived within Royce Area 180 during 1827. A year later, seven Potawatomi villages in Royce Area 180 contained 271 people but some of these Indians may have been living in lands immediately adjacent to the area. Finally in 1829, the total Potawatomi population at twenty-two sites in Royce Area 180 may have risen as high as 591 people.

Indian Land Use and Occupancy of Royce Area 180: Conclusions.

Potawatomi utilized the Kankakee Swamp extensively as their hunting range from 1776 to 1832. Potawatomi from the St. Joseph River and perhaps other groups of the same tribe, regularly established their winter hunting camps in the Kankakee Swamp. During the disturbances of the War of 1812, Kickapoos temporarily utilized lands within this Royce Area. By the time of cession in 1832, however, Potawatomi were the only Indian tribe maintaining villages within Royce Area 180.